

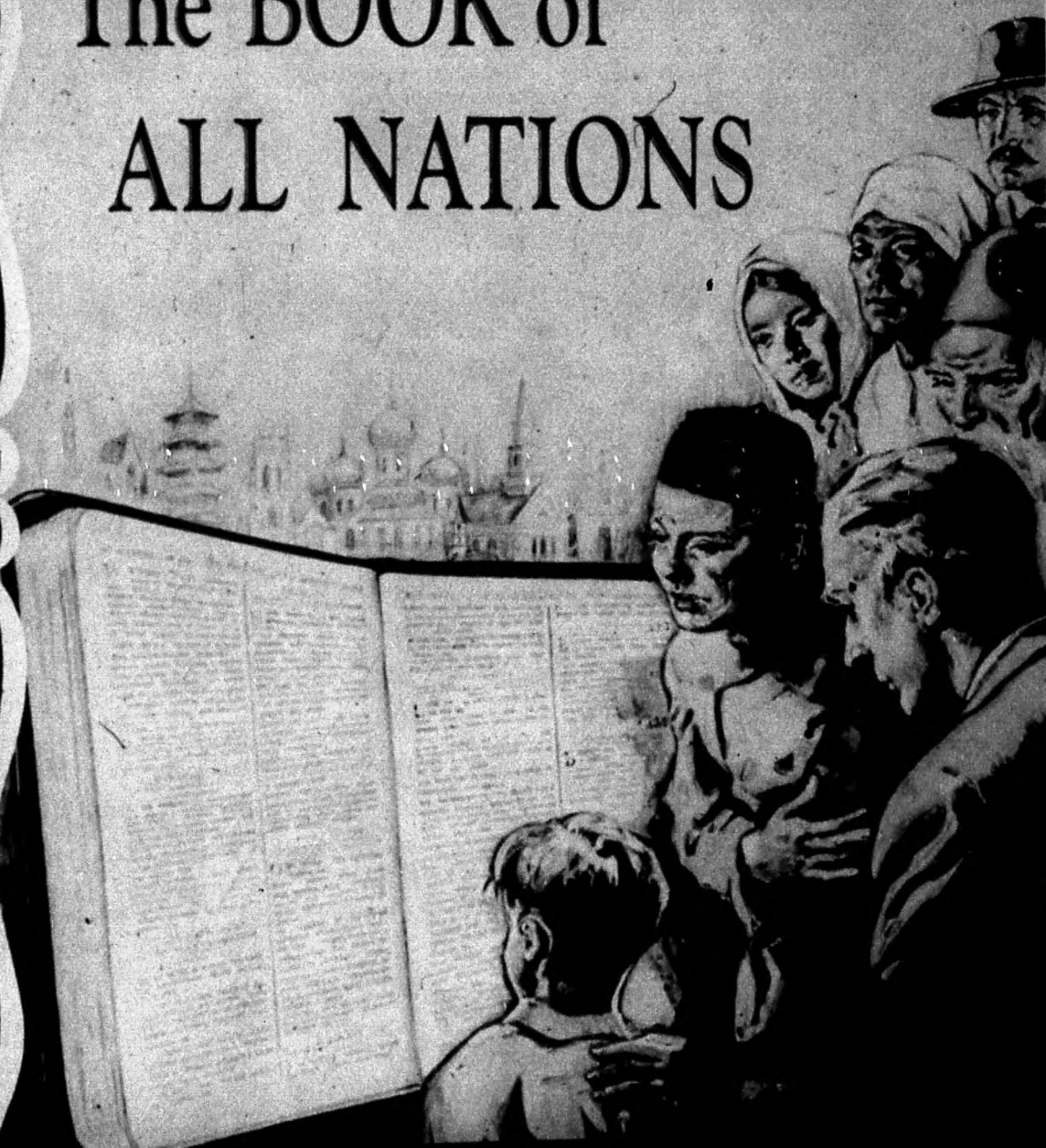
Southern Baptist
HOME MISSIONS

NOVEMBER, 1948

NOV 3 1948

The BOOK of
ALL NATIONS

VOL.
XIX
No. 11



City Missions In Baton Rouge

By A. E. PARDUE
Superintendent State and City Missions

Through the united efforts of the Home Mission Board, Louisiana Baptist Convention, and the churches of the Judson Baptist Association, a fine city mission program has been developed at Baton Rouge, Louisiana, during the past five years. Baton Rouge is a city of 118,000 people and is a rapidly developing industrial center. Through the city mission program, churches and missions have been established in areas not conveniently located to other Baptist churches in the city.

Some of the larger churches have assumed special responsibilities in addition to their regular monthly contributions of money. The First Baptist Church, of which Dr. J. Norris Palmer is pastor, sponsored and financed the erection of the First Baptist Church of Port Allen, and also sponsored the Sunny Town Mission, the Harding Field Mission, and the University Mission. In addition, they gave one thousand dollars cash to each of the newly-organized churches and extended a \$25,000 credit to the University Mission to erect a building.

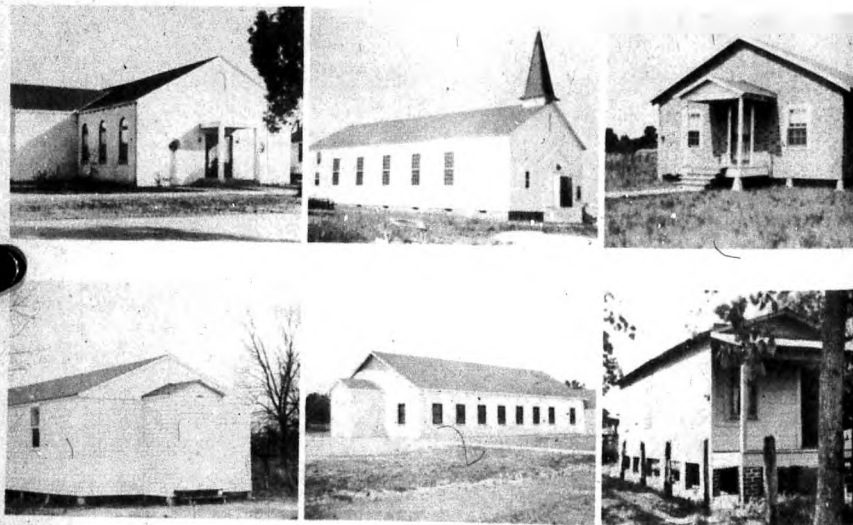
The Istrouma Baptist Church, Dr. S. C. Rushing, pastor,

has sponsored several new projects including the Fairfield Baptist Church, which is now two years old and has more than four hundred members and a lovely chapel. The Victoria Baptist Church, organized a year ago, was also sponsored by the Istrouma church with the North Highlands and Weller Avenue churches assisting. The Victoria Church has received more than three hundred additions in one year, seventy-five by baptism.

The last church to be organized was the Winbourne Avenue Baptist Church. The Istrouma church also sponsored this project and invested about \$7,000 in the work.

The Arlington Mission was started by the Southside Church during the time Rev. Charles Heine was pastor. The Rev. W. R. Buchanan is the present pastor.

Other churches, through their regular contributions of money, have had part in this successful program of building new churches and missions. Seven more lots have been purchased for the location of more church projects. The North Highlands Church, Rev. Mercer Irwin, pastor, will sponsor the next project.



Above: Port Allen Church, Fairfield Church, Winbourne Church. Below: Arlington Mission, Victoria Church, Sunny Town Mission.

SOUTHERN BAPTIST HOME MISSIONS

HOME MISSIONS

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

XIX NOVEMBER, 1948 No. 11

Home Missions in Tomorrow's World

By J. B. LAWRENCE

A new world is emerging. A new day is breaking. The Scriptural injunction, to discern the signs of the times, was never more imperative than now. This involves at least two things: (1) our duty to see things as they are with objective and dispassionate accuracy; and (2), to see the present situation in its relations and perspective.

No time is isolated from its antecedent and its consequence. In one sense, to be sure, every age is separate and unique and supreme for those who live in it. It is their one opportunity to fulfill their task. But all times are related in God's kingdom program, and those who work in any age for the coming of the kingdom must work in the light of all the past and with a view to all the future.

Therefore, in each generation the basic issues have to be grasped afresh. The conditioning environment shifts its emphasis and proportions, and new demands as well as new difficulties replace the old. It is because of this shift in conditions that a new appraisal of kingdom work is necessary from age to age.

We are facing today major changes in world life. The foundation principles, on which our social order in the world of yesterday was based, are being rearranged and human relationships are being readjusted so that individual, national, and international life will be given a new pattern. We must fit our mission work into the pattern of tomorrow's world.

The world we live in tomorrow will be a new world. There will be wonderful changes in all the spheres of human life and activity. The new world will be new in materials, in housing, in transportation, in the dissemination of information, in economics, in education, in government, in social and international relations.

What about Home Missions in this world of tomorrow?

As I see it, missions in the homeland will be more necessary in the world of tomorrow and more fundamentally important in the kingdom of God than in the world of yesterday.

There are many reasons why this will be true.

1. Our homeland will be more influential and powerful in the world of tomorrow than ever before and will exert a greater and more determining influence on the nations than in the world of yesterday.

This influential and dominant position which our nation will have in tomorrow's world gives to us a supreme opportunity to reach the nations with the gospel. We will fall far short of our responsibility to God and the world if we are not spiritually prepared here at home with a strong, virile, vital Christianity to preach to all the nations. We must evangelize our homeland and mobilize the evangelized for world conquest for Christ.

2. Another reason for missions in the homeland is that in the world of tomorrow conditions of travel and communication will make life in America known to all the nations, and our national life as it is, good or bad, will have a tremendous effect either for or against our effort to evangelize the world.

We may think that it does not make any difference. Nations of the earth cannot dissociate a people's religion from that people's character. We must make our religion dominant in our life as a people, so that we can give to the world in our social order a demonstration of what the religion of Jesus will do for a people who accept it, so as to put behind our missionary efforts the impact of a Christianized national life.

3. In the world of tomorrow we will face the issue of race relations as we have never faced this issue before. Our homeland has been called the racial melting pot of the world, because we have all races in our citizenship. This furnishes us, as

Continued on Page 4

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J. B. LAWRENCE

Editor

JOHN CAYLOR

Managing Editor

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HOME MISSIONS IN TOMORROW'S WORLD

Continued from Page 3

no other nation is furnished, with the material for a clinic in working out the Christian principle of brotherhood. We do not have to go to Africa to find Negroes, to China to find Chinese, to Japan to find Japanese, to Russia to find Russians, nor to the Islands of the Pacific to find Malays. We have them in our midst. Our responsibility as Christians is to adjust our relationships to these various races on the basis of the teachings of Christ so as to show to the world that we are sending our missionaries to foreign lands because we love people and not because of the urge of an appeal to something spectacular and difficult.

4. In the world of tomorrow, all the missionaries we can send to lands afar will be but as a dribble when compared with the flood of commercial travelers sent by our commercial interests and institutions. Unless we evangelize our land so that the commercial travelers and employees of commercial institutions will have been brought under the influence of the gospel and caused to respect the church, even though they may not belong to it, they will constitute a mighty influence against our missionary efforts.

5. In the world of tomorrow the nations will be neighbors to one another. It will be only a few hours to the most distant capital in the farthest away nation of the world. Our best hope to evangelize the world will be in a saved America, and America so vitally Christian that every foreigner who comes to our shores will be brought under the influence of the gospel and constrained to accept Christ.

This is the way Christianity spread New Testament times. Wherever the disciples went they preached, and whenever anyone came in contact with the disciples of Christ they took knowledge of them that they had been with Jesus. Their conduct and conversation was of such a character as to make disciples—so must ours become. We must create in America such an atmosphere for Christ, for right and righteousness, that the visitors from all the ends of the earth coming to our land will immediately feel its influence and be able to say as they go back to their native land, as DeToucheville, the great Frenchman, said of America, "Their strength, as a nation, is in their church life."

6. We cannot give what we do not have and we cannot keep on giving what we do not keep on having.

Why is the world not evangelized to-

day? I will give you one reason, possibly the main reason. Christianity has continuously and successively lost every country it has entered up to a century ago.

Europe was once evangelized. Now we are having to turn back in our tracks and preach the gospel anew in a land which has lost the vital religion of Christ. A large section of Asia was once evangelized. The archaeologist today digs out of the sands the foundations of churches built in the second and third centuries; but the pure religion of Christ is unknown in most of Asia.

I read from Van Passen, European correspondent to some of our daily papers a few years ago, a paragraph in which he said, "I am now in what was ancient Galatia, the land where were the churches to which Paul wrote his letter to the Galatians, but there isn't a vestige of the religion that Paul wrote about in this land; and in all Asia Minor, where Paul spent his missionary career, there isn't any of the religion that Paul planted."

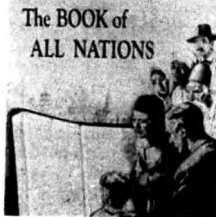
What went with it? I will tell you what went with it. They failed to recognize that every generation has to be evangelized and, failing to recognize that fact, they changed the program of the church from an evangelistic institution, preaching the gospel of redeeming grace, to an ecclesiastical institution administering the sacraments.

It is possible for our land to lose its vital religion. We can retain our churches and have all our present organizations, and yet so completely depart from the mission and purpose of Christ as to fail completely to minister for Christ the gospel of redeeming grace. If the spirit of the modern world seeps into our church life that spirit will waterlog the church and prevent its mission. You know what the spirit of the modern world is: It denies that the Bible is actually the word of God; it denies that Christ is actually the Son of God; it denies that man is wholly a lost creature. It affirms that the Bible is a word of God inspired in spots, but that someone has to be inspired to find the spots. It affirms that Christ is a son of God more closely related to God than the ordinary man, but still not begotten of God. It affirms that man has only wandered astray and that he does not need spiritual birth, but only culture and education. When this spirit seeps into the life of the church, the vital heart of that church ceases to beat.

When you organize a sentiment you give to it a body. Christianity is a sentiment organized into the life of the church, with Christ as the heart. When the heart in that organization ceases to beat, you do not have a vital entity, but a cadaver. When the spirit of the modern world seeps into the life of the church and the heart ceases to beat in that life, you do not have a body of Christ vital and vigorous and redeeming. You have a cadaver—a dead church.

As Christians we must face the task of evangelizing the world with a frankness and simplicity which will leave no doubt in any mind. In its fundamental essence the problem is not new, nor is the answer novel or designed to meet the specific needs of one time over against another. What we need is not a new gospel, but the faithful preaching of the old gospel.

The Book of All Nations



By JOHN CAYLOR

The cover picture of this issue of *Southern Baptist Home Missions* was furnished by the American Bible Society in the promotion of its Bible reading emphasis from Thanksgiving to Christmas. The suggested readings are: Nov. 25, Psalms 103; Nov. 26, Psalms 90; Nov. 27, Psalms 91; Nov. 28, Psalms 23; Nov. 29, Ephesians 6; Nov. 30, Philippians 4; Dec. 1, John 17; Dec. 2, Revelation 21; Dec. 3, Psalms 121; Dec. 4, Psalms 27; Dec. 5, Acts 17; Dec. 6, John 15; Dec. 7, Hebrews 11; Dec. 8, Romans 12; Dec. 9, John 3; Dec. 10, Romans 8; Dec. 11, John 14; Dec. 12, Matthew 13; Dec. 13, Luke 14; Dec. 14, Luke 15; Dec. 15, Luke 16; Dec. 16, 1 Corinthians 13; Dec. 17, Isaiah 55; Dec. 18, John 1; Dec. 19, Mark 4; Dec. 20, Matthew 5; Dec. 21, Matthew 6; Dec. 22, Matthew 7; Dec. 23, Isaiah 2; Dec. 24, Isaiah 11:1-9; Dec. 25, Matthew 2.

Winning Japanese In California

Southern Baptists are rapidly winning the respect of the Japanese in California and many are attending our churches and schools.

These pictures, sent by Missionary Mary Nelle Lyne, show scenes from a Vacation Bible school held at the First Southern Baptist Church, Richmond, California, this summer. More than fifty Japanese children attended.



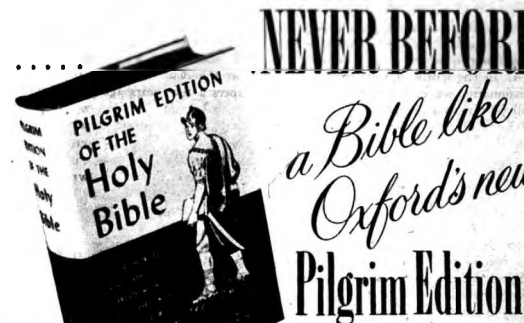
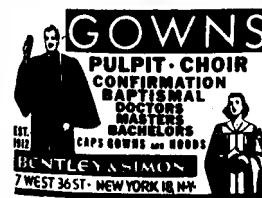
Beginner department in Japanese Vacation Bible school.



Japanese mother brings baby when she escorts her son to V. B. S.



Boys relax between classes.



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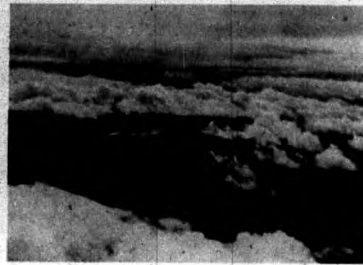
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Alaska--- Land of Opportunity

By COURTS REDFORD
Assistant Executive Secretary,
Home Mission Board

Folk do not live in the past in Alaska, they live in the future, I found while attending the third annual Alaska Baptist Convention and in making a survey of the field for the Home Mission Board. The churches have the same pioneer spirit. They face tremendous difficulties, but are using them as stepping stones.

On Monday afternoon, September 6, at 4:50 o'clock, I boarded a plane in Atlanta, Georgia, for Anchorage. At noon the next day I was there.

Anchorage is the metropolis of Alaska. It has a population of approximately 18,000 and is growing rapidly. A new airport will soon be built. New barracks are being constructed at Ft. Richardson. Every available living quarter is taken, and hotel rooms are at a premium. In Anchorage one feels the spirit of the frontier town.

There are thirty-four government agencies located in Anchorage. I am informed that seventy per cent of the salaries in that country are paid by the United States government.

The church building in Anchorage, where the convention met, is quite attractive, but wholly inadequate.

Messengers from four churches and three missions gathered at the conven-

tion. The churches represented were two in Anchorage, one in Fairbanks, and one at Juneau. The three missions included one at Fairbanks (natives), another at Annette, and the third at Ketchikan which since the convention has been organized into a church. The convention is planning to organize another mission in Anchorage.

The Northern Baptist Church at Kodiak sent a fraternal messenger. Thus every Baptist church and mission in Alaska was represented at the convention.

They are doing big things—this baby convention. Rev. Clarence B. Evans is the executive secretary. Rev. L. L. Richardson of Juneau served as president of the convention. Rev. B. I. Carpenter, pastor at Ketchikan, was elected editor of *The Alaska Baptist Messenger*, their monthly paper, which they voted to enlarge.

The convention voted sixty per cent of its co-operative mission funds to the Alaska Convention, and forty per cent to the southwide objects of the Southern Baptist Convention. The Alaska Convention is helping to pay the salaries of some of its pastors.

Challenging messages were brought by the pastors at the convention. Rev.

B. Clarence Evans of Anchorage reported on the prospect of a Baptist Orphanage near Anchorage. Rev. I. H. Griffin, the new president, gave a challenging and enlightening message on Baptist opportunities in Alaska. Rev. Orland Cary, pastor at Fairbanks, preached the convention sermon.

After the close of the convention, I went by automobile from Anchorage to Fairbanks with Brother Cary and four messengers from the Fairbanks church. I have never had a more delightful trip.

The weather was perfect and the scenery beautiful. The foliage, touched lightly by early frost, had on its coat of many colors, and the yellow, red, brown, and purple hues against the background of snow-capped mountains produced a beauty that defies description. In many places glaciers come within a few miles of the road, lakes serve as perfect mirrors to reflect the heavens above in the waters beneath.

Even the animal kingdom put on a show for us, as we saw along the four hundred and forty-five mile drive Alaskan huskies (sled-dogs), a couple of moose, and a big buffalo.

I had never before seen the northern lights. They are sometimes seen far on the northern horizon, but as we reached



Scene between Anchorage and Fairbanks. Notice snow-capped mountains.



Gold-mines, Juneau. There is spiritual gold in Alaska, too.

Fairbanks at midnight Friday, they formed a perfect arch directly overhead, reaching from horizon to horizon. The colors are mild and far less distinct than those of the rainbow, but they are ever-changing and intermingling as rolling mists high in the heavens. As we watched them that night, they parted just above our heads and sent down on either side fan shaped curtains of light, making a perfect dome above us. It seemed as if we were on holy ground and God in His heavens was saying, "The heavens declare the glory of God; and the firmament showeth his handiwork."

The brethren at Fairbanks, under the noble leadership of pastor Orland Cary, have undertaken the impossible and are doing it. They are building a church house, which if contracted would probably cost \$125,000. They are ninety-three brave and sacrificial souls who have a mind to work.

The church is fully organized with a Sunday school, Training Union, Woman's Missionary Union, and Brotherhood. During the past two years they have reported forty-seven conversions and last year they gave \$1,199.10, or more than \$10.00 per member, to missions.

While in Fairbanks I had the privilege of visiting the only native mission that we have in Alaska. Rev. C. O. Dunkin is pastor.

There were about forty Indians and Eskimos present at the Sunday school hour. Some were dirty and revealed the need of a physical as well as a spiritual ministry. The attendance increases during the winter. Brother Dunkin reported seventy-six conversions and distributed 2,800 pounds of clothing to the natives last year. Surely this work is prophetic of what can be done for many of the other 40,000 natives in Alaska.

As I returned to Anchorage from Fairbanks by plane on Sunday after-

noon, I saw the majestic Mt. McKinley, the highest mountain in North America, and from its base to its summit the highest mountain in the world. We also saw the University of Alaska, the rich farm lands being opened to homesteaders, the site of the new \$5,000,000 airport, and many other signs of progress.

Back in Anchorage I worshipped once more with the First Baptist Church. They have about two hundred and fifty resident members. They had ten additions that morning. There were six that night. There were one hundred and twenty-six in Training Union. The house was crowded.

The service was surcharged by the presence and power of the Holy Spirit. When the invitation was given, about twenty came making some definite decision for the Lord. Although no mention of cigarettes had been made in the sermon, six men came placing their partly used packs on the pulpit and declared they would smoke no more. One, who professed to be an infidel, was gloriously converted. Six young people

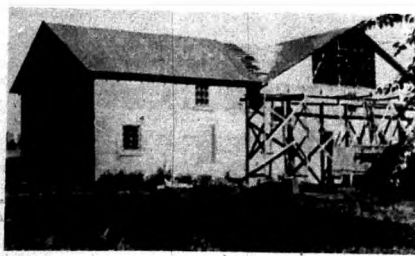
surrendered for special service. Parents came indicating a desire to build a Christian home. Seldom have I seen a service so directed by the Spirit of God.

Monday I went by plane to Juneau, the capital of Alaska. There I found Rev. L. L. Richardson and his small band of noble Christians carrying on under tremendous difficulties. They need a church building, for now they worship in this center of Alaskan culture in a dilapidated dwelling that handicaps the work. Even so, the Sunday school and Training Union are growing, and the heroic band is planning better things for the days ahead.

Because of travel difficulties created by the shipping strike and the closing of the canning season which greatly increased traffic toward the States, I found it advisable to cut my visit in Juneau short and to forego the pleasure of a visit to Ketchikan. Only yesterday I received a telegram from Rev. B. I. Carpenter, stating that the mission there has been constituted into a church with

Continued on Page 16

Church house under construction at Fairbanks.



First Baptist Church, Anchorage, already too small for congregation.



SOUTHERN BAPTIST HOME MISSIONS

Baptist leaders at third Alaska Baptist convention. (left to right) Captain Mahoney, B. I. Carpenter, L. L. Richardson, Courts Redford, William A. Petty, F. H. Griffin, Orland R. Cary, Odell Lene, C. O. Dunkin.



November, 1948

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Rev. Josie Billie, former chief medicine man, now assistant pastor.



A group waiting for lunch.

New Life in A Swamp

"Deep in the Everglades of southern Hendry County, in a pleasant grove of cypress, stands a gleaming white Baptist church where prayers are said and hymns are sung in a tongue few white men understand but which the Great Spirit does," writes a Florida newspaper reporter in telling of the recent dedication of a mission chapel in the heart of the Big Cypress Indian Reservation. The mission station is an extension of the Seminole Indian Baptist Church of Dania, Florida, where Home Board Missionary Stanley Smith is pastor.

The occasion brought together some two hundred or more Florida Baptists and about sixty Seminole Indians. Dr. John Maguire of Jacksonville, executive secretary of the Florida Baptist Convention, delivered the principal address and Rev. Stanley Smith, Home Board missionary to the Seminoles in Florida, conducted the Seminole service.

Guides were necessary to get the visitors into the reservation, as roads are without landmarks. The whites journeyed by motorcade from LaBelle as far as the graded dirt road runs into the Big Cypress. From there jeeps and swamp buggies provided by Indian Agent Kenneth Marmion and his staff took them on through the sawgrass and around the pine and palmetto islands to the scene of the dedication.

Some fifty or seventy-five Seminoles worship there regularly. Sam Tommy is the pastor and Josie Billie his assistant. Sunday school, Sunday morning and evening worship services, and Wednesday night prayer meetings are conducted by this little group of Indian Baptists.

The dedication culminated several years of effort by Baptists to erect the building. The project has been sponsored largely by the Peace River Association which has thus expressed its desire to help its Seminole neighbors.

Upper left: People gather for dedication of building.
Left: Waiting to be served.



Heads are bowed during blessing of food.

SOUTHERN BAPTIST HOME MISSIONS



Rev. Sam Tommy (left), pastor, and brother James L. Moore of Lake Helen Seminole Association.

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The story is of Jansie, forced by delinquent parents to beg on city streets. And the

story is of Chrissie, left in Jansie's care as a motherless baby. Surely the ground was dry in which they were planted.

But these real, living, life-loving characters grow—Grow! As tender plants seek the sun's warmth and hurt buds still unfold to reveal secret, inner beauty, so the lives of Jansie and Chrissie bloom to mature glory despite scorn, indifference, selfishness, reproach.

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November, 1948

9



Handwork made by French children at V. B. S.

Verda's very first birthday cake, given her at recess during V. B. S., Terrebonne Mission, Montegut, Louisiana.

An Answer to Prayer

How our hearts are thrilled to witness again the miracle of answered prayer. All Christians attest to the fact that ours is a prayer-hearing and answering God, but the definite experience never fails to be refreshing and invigorating.

During our summer revival at the Chinese Baptist Church of San Antonio, there were eight who made professions of faith in Christ. Among them was Sue Wong, daughter of one of our deacons who had been especially active in winning the lost. For three years we have been praying most earnestly for his daughter. The number of times this particular girl's name has been called in our prayer services during the last sev-



Left: John Shaghekan, Armenian man won to Christ, baptized that night.

Below: V. B. S. Kyle, Texas. Every child a Catholic.



Among the Missionaries

There are, as I understand it, sixteen tribes represented in the membership of the Indian Center Baptist Church and, of course, Mrs. Rowland and I belong to the Sycamore tribe, so that would make seventeen tribes. Therefore, we need a great deal of the grace of God to be welded together and work in co-operation.

We are happy in our work, and believe that this is where the Lord would have us serve Him.

REV. F. C. ROWLAND
Indian Center Baptist Church
Oklahoma City, Oklahoma

REV. LAWRENCE STANLEY
Chinese, San Antonio, Texas

Missionary to Sixteen Tribes

We began our work with the Indian Center here in Oklahoma City August 15. The interest seems to be picking up some—and we hope by the Lord's help to be of service to these people. There are many things they need, such as study course work and training in working together—but what Baptist church among us does not need much the same!

Left: John Shaghekan, Armenian man won to Christ, baptized that night.

Below: V. B. S. Kyle, Texas. Every child a Catholic.

Revival Among Navajos

This month we opened a new field in our Navajo work. We conducted a Vacation Bible school and revival services simultaneously in two of the six vegetable camps near Grants, New Mexico.

This field has never had a missionary, although there are some three thousand Navajos in the territory nine months each year.

God was with us. We had a great revival—one hundred and twenty conversions; results before unheard of among the Navajos.

The trouble now is that we have no missionaries to follow up these revivals. Pray that a missionary will soon be sent to Grants!

REV. AND MRS. RUSSELL BOWREN
Navajos, New Mexico

Praise Work of Encampments

Spanish Inlow Youth Camp in New Mexico has just closed and we have experienced the joy of seeing young people, for whom we had prayed all during camp, go to the feet of the Master, accepting Him as personal Saviour. We saw others dedicate their lives to special work for Him.

It is my prayer that many more of

our people will be privileged to attend these encampments where, away from the daily noise of a busy life, they may better hear the voice of the Lord.

Let us pray for all those who this summer accepted Christ or surrendered their lives for special service at some encampment.

REV. RUEBEN CANAS
Spanish-speaking
Cloris, New Mexico

The encampments have proved to be a very important part of our work among the Spanish-speaking people. The results this year, as in other years, make this clear.

At Palacios encampment one hundred and forty-eight persons were registered. Of that number, fifty-three surrendered for special service, six made professions of faith, and eight made professions but did not wish to be baptized. Four boys decided to enter the ministry.

This year we conducted five encampments: Palacios, Menard, Valley, Alto Frio, and El Paso.

REV. PEDRO A. HERNANDEZ
Spanish-speaking
Houston, Texas

New Missionaries at Work

We reached our field of work among the Papago Indians on August 5, and found the Indians ready to give us a warm reception. Inasmuch as our house was just being built and everything untidy, the Indians seemed afraid we might become discouraged and not stay.

John Mandey, the only man and deacon at Sells Baptist Church, is a full blood Papago and had been somewhat disappointed and discouraged in his church life, but is now coming regularly and taking an active part. Recently he said, "If we could only finish our little church building so that it would look nice, then more people would come. You see, we have been worshipping three years in it with no ceiling and only half of the walls plastered."

I assured him we would do what we could to get the church finished.

Our attendance has been light, but we have had a little increase each service, and in another month we hope to have our home finished so that we can move into it. We can then have more time to visit.

REV. AND MRS. MARVIN SORRELLS
Indian
Sells, Arizona

New Missionaries

Mrs. F. C. Rowland, Indian Center, Oklahoma City.

Rev. F. C. Rowland, Indian Center, Oklahoma City.

Rev. Martin Sorrells, Papago Indians, Sells, Arizona.

Mrs. Paul Cuevas, Mexican Mission, Ft. Worth, Texas.

Rev. Paul Cuevas, Mexican Mission, Ft. Worth, Texas.



Pray For Us

In just a few days we shall celebrate our first anniversary as missionaries under the Home Mission Board to the Indians at Bernalillo, New Mexico.

The Lord definitely answered prayer in providing a home and center.

Our first year on the field has been a year of learning and experimenting. Above all, we have learned to know our Lord better, and to depend more fully upon Him.

We also are learning to know the Indians better. We have found them to be industrious, friendly, and religious. They are always busy — gardening, weaving, making pottery or jewelry, cleaning, cooking, plastering, or at some other task. But they do not rush as we do—they work patiently and long.

The Indians receive us cordially into their homes. In some cases, they have been so intimidated by the opponents of the gospel that they fear to be friendly to us.

"They scold us because you visit us," we were told apologetically last week. But more often we hear, "You haven't visited us for a long time, where have you been?"

The Indians are religious. Anyone who observes an Indian dance, with its intense action and singing can see that the Indian is working hard at his religion, for these dances are their prayers.

We have learned that the Indians are hungry for the gospel, and that they appreciate the Word of God.

As we go into another year, pray that the Lord will help us to learn what He would teach us and that we may have His guidance for every day.

REV. AND MRS. LEE ROEBUCK
Baptist Indian Center
Bernalillo, New Mexico

We Are Educating Our Mexican Ministers

LOYD CORDER, Superintendent
Spanish-speaking Work

Since it is not the province of the Home Mission Board to establish or maintain schools within the territory of the Southern Baptist Convention, it is not apparent to the casual observer that the Board does have a very definite and effective program for the education of the ministry among the Mexican people. Nevertheless, there has been an effective program for approximately ten years.

The program consists of discovering the young people who feel called to mission work, leading and helping them to finish high school and then to enter standard colleges. The Board furnishes financial help over and above the ministerial scholarships provided by the Baptist General Convention of Texas and other agencies contributing to the general program of ministerial education. During the last school term, the Board helped twenty-one students through the Ida Pearle Bell Scholarship Fund provided by Texas women, and seven students through the J. W. Beagle Scholarship Fund provided by the women of Virginia. These are funds designated for the educating of missionary volunteers among the Spanish-speaking people of New Mexico and Arizona, but do not include scholarships provided for the students of the Valley Baptist Academy at Brownsville, Texas. During the last

year there were ninety-nine Mexican students studying in our colleges and seminaries besides the approximately thirty enrolled in the Valley Baptist Academy.

Another great contribution the Board makes to the education of the ministry among the Spanish-speaking people is the provision of work for student missionaries. Our mission fields near our schools have profited, as they have been manned considerably better in proportion to the population than the other mission fields of Texas, New Mexico, and Arizona. We believe that we should help student missionaries to live and serve while they study. They do good work, and the experience prepares them far better than the study alone could do.

Not only does the Board have a program for the education of those who are entering the ministry, but it has a very definite and far-reaching program for the continuation of the education of those who have been in the ministry even for years. Under the leadership of Rev. J. L. Moye, general institutes of several days' duration have been held over a period of years. These were widely distributed over the area to be served; and through the institutes the ministry, as well as the lay members of the churches, were taught the basic prin-



Rev. Carlos Hermendo Rios, president of the School of Prophets. Brother Rios serves under the Home Mission Board as editor of the Mexican Baptist paper of Texas.

ciples of Bible doctrine, church organization, church finance, homiletics, and many other useful things.

Out of these general conferences have grown the concept of having one large conference of two weeks' duration for all of the workers among the Spanish-speaking people in the territory of the Southern Baptist Convention. This conference was named the School of Prophets, and has been held for the past three years in San Antonio, Texas. It consists of a formal series of studies with graduated courses so that a person with very little formal preparation might begin in courses suited to his background and continue studying for the period of two weeks each year for nine years, taking each year a successively and progressively more difficult and instructive course. However, on the other hand, those with college or seminary training are stimulated and helped by the courses prepared especially for them in the more advanced materials.



Right: Rev. Virgin of Sonora, recently ordained to the ministry and the first student to enroll in the Home Mission Board's program of teaching by correspondence.

Below: The group attending Alto Frio Mexican encampment, one of five encampments the Home Mission Board now helps to sponsor.



Rev. David Espurros, graduate of Howard Payne College, expects to graduate from Southwestern Seminary in January. During his student career he has received Ida Pearle Bell Scholarships and served as student missionary. He is now pastor of Calvary Mexican Baptist Mission, Ft. Worth, Texas.

The School of Prophets grew out of the institutes held under the leadership of the Home Mission Board, and in its initial development the Home Board workers contributed largely. However, it is now autonomous in its government; and although the Board supplies more than half of the money for its support, other agencies, such as the State Board of Texas and the State Board of New Mexico, make generous contributions to it.

The Board has led in the establishment and the development of Spanish-speaking encampments. The first was the Alto Frio Mexican Encampment established in 1944. In 1946 the Inlow Youth Camp was established in New Mexico for the Spanish-speaking people there. The Board has continued to support and lead in the development of these encampments. Beginning with 1949 it will have a part in the support of each of the four encampments of Texas—Alto Frio, Menard, Palacios, and

the Valley. These encampments serve a great purpose in the preparation of our Mexican ministers. But more than that, they present opportunities for calling out the called among our young people, as well as giving very valuable instruction to the lay members of our churches.

The Home Mission Board's program calls for another unit which is still in the experimental stage. That is the preparation and promotion of a course of study in Spanish to be given by correspondence to the workers on the field. It is our hope that we will be able to get this started this year.

Some may wonder why it was decided to use our Anglo American institutions for the education of the Mexican ministry. The Home Mission Board feels that this is better than the establishment of separate institutions for the following reasons: (1) The separate institutions could not possibly match those we have in efficiency or in equipment. (2) They would be a duplication of those that we already have. (3) We believe that it is better for our Latin-American students to be prepared for the ministry along with the English-speaking students. Out on the field they are going to be associated together. If they have never been associated in school and have never made acquaintances before going on the field, naturally their freedom in fellowship will be impaired. They will not understand each other's viewpoints and will not be able to co-operate as effectively as they will if they study together in the same institutions. (4) Practically all of the educated Latin-Americans now living in the United States, except those who finished school twenty or more years ago, have attended our regular English-speaking institutions in the States and have the viewpoint of these institutions. If our ministry is to serve these people, it is necessary that it have the same kind of viewpoint. We realize, of course, that a Spanish-speaking institution would develop a better

Continued on Page 13

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Life is not complete without a mission; and no mission is effective until it is embodied in a life.

"Go . . ." (Matt. 28:19); ". . . so . . ." (John 3:16); ". . . lo . . ." (Matt. 28:20).

The Christian mission is a consecrated life. And the Christian life is a mission for trust. The Master expects every Christian to bear fruit and make a contribution in new life and in new lives. The reason is set forth in what is called "the little gospel." The promise is a part of the Great Commission.

"Go . . ."

The commission of Christ to the disciples is the marching order for every Christian. He says, "go . . . and teach all nations." His command to go is the first order of the Christian life.

The word "mission" has come into

the English language from a Latin word which means "the sent one." To accept Jesus Christ as Saviour is but the first step toward accepting Him as Lord and Master. In gratitude for his salvation every Christian should go on to accept His command as Lord and to make his life a mission. Sent of God, every Christian is to go forth teaching the nations, baptizing the people, and training those who have been won. Indeed, the Christian life becomes a mission.

If every Christian accepted the command of Jesus seriously and sincerely, it would not require from twenty-one to twenty-three Baptists to win one person to Christ during a year. We rejoice that among Mexican Baptists in Texas fruit-bearing is almost three times as effective as among other Southern Baptists.

The mission of a Christian life is

A Mission in a Life

By JOHN CAYLOR

more than the word of testimony or the active witnessing in seeking to win the lost. The quiet, unobtrusive life which is hid with Christ in God is a sermon in itself. The mission of a consecrated life will be effective in pointing others to Christ.

" . . . lo . . ."

The motivation for the Christian mission is in what is termed "the little gospel." God so loved the world that He did everything necessary to provide for sinful man. All that is required on man's part is to respond to that love by accepting the overtures of mercy.

Could there be greater motive power anywhere? The love of God provides salvation. The love of Christ constrains the Christian. Love is the motive power which makes provision for the Christian and gives meaning to the Christian life.

How much did God love? He loved enough to give the best He had. How much does salvation cost the Christian? The answer to that question

is that it costs the Christian nothing except all he is and has.

The story is told of a young woman, who looking into the face of an elderly saint said, "Auntie, I would give the world if I could be the kind of Christian you are." The saint of God answered the young woman by saying, "That's exactly what it will cost you, my dear!"

It should be the Christian's ideal to grow into the likeness of Christ so that he will think the thoughts of Jesus, perform the deeds of the Master, and do the will of Him who gave His all for the Christian's salvation.

Members of a family live with one another so long and so intimately until they begin to favor one another. Often husband and wife, after long associa-

tion, will look alike. Christians ought to favor Jesus. How did He look? What did He say? How would He react to a situation?

Love is the motivation for growth in the likeness of Christ.

" . . . lo . . ."

The reward of the Christian life is suggested in the short word, lo.

If the Christian goes into all the world to teach the nations, if he fulfills the scriptural injunction to baptize, if he teaches converts to observe all the commands of Christ, then the promise is definite. Lo, I am with you. What greater reward could be imagined?

Christ will be with the Christian in the evangelization of the world. He will be with His followers as they go into all the world. He will be with those who obey Him in teaching, baptizing, training the convert. Lo, I am with you. This is the great reward.

We ARE Educating Our Mexican Ministers

Continued from Page 13

knowledge and use of the Spanish language. However, since our educated people are receiving their training in English-speaking institutions and since most conversation is in English, one who speaks Spanish but not English would be at a disadvantage.

The various agencies that co-operate in the support of the Spanish-speaking mission work are so interrelated that it is not possible to say that the Home Mission Board has done all of this, or that the State Board has done all of that, or that some other agency has done all of any other particular project. The purpose of this article is to set forth the program in which the Home Mission Board is leading for the education of our ministry, without in any manner minimizing the contribution that other Baptist agencies make to this program.

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Alaska, Land of Opportunity

Continued from Page 7

thirty-three charter members. He has had sixteen for baptism since January 1, 1948, and the Sunday school has increased from five to fifty-four. The offerings in August were \$189.99.

Some of the needs that I found in Alaska, if Baptists are to meet the challenge of this open door, are:

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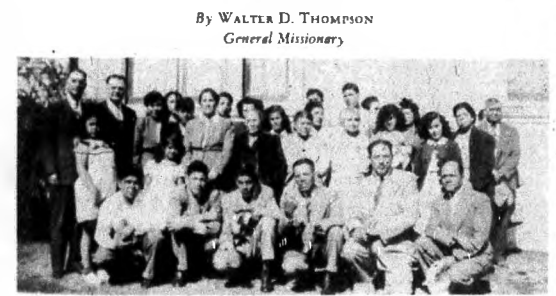
Three Years in Visual Education

By R. G. VAN ROYEN

On July 1 the fourth 16 mm color film was released by the Visual Education Department of the Home Mission Board. This film, "Harvest of Hearts," was made in Nashville, Tennessee, in co-operation with the City Mission Program. It presents in a forceful way the results of carefully organized city and associational work.

During the three years, since the Home Mission Board inaugurated the Visual Program, three other 16 mm color sound films have been produced: "The Seminole Indians," presenting Indian missions in Florida; "On the River Front of New Orleans," which is a visit to the Rachel Sims Memorial Mission; and "California Baptists at Work," portraying the missionary zeal of Southern Baptists in California.

Another First in California



By WALTER D. THOMPSON
General Missionary

A significant event was the recent organization of twenty-five men, women, and young people, into the First Southern Baptist Spanish-American Church in California. The church was organized at San Jose.

Several pastors from the area attended the meeting and served on the council. Dr. I. A. Brown of Los Angeles, general missionary for the Home Mission Board, preached the sermon on that day.

Property has been bought in Los Angeles by the Home Mission Board for another Spanish-American church, but the organization has not as yet been consummated.

The work generally in California continues to grow. Two years ago there were six churches in the five counties from San Francisco county line to King City, a distance of one hundred and seventy-five miles along the coast. Now there are sixteen. Two years ago the six churches were aligned with various associations at great distances. Now there are two well-organized associations with regular monthly meetings.

Only two of the six churches two years ago had buildings. Four now have their houses of worship completed and four others have buildings under construction, while plans are being made for two or three others.

There are more than six hundred thousand people in these five counties.

Plans are being made to record these lectures on discs that may be used on turntables that run 33 1/3 revolutions per minute.

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