

Southern B ome missions

JANUARY, 1949

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A Church Goes to The Fair

By MARSHALL G. MINES
First Baptist Church, Live Oak, Florida



Members of the W. M. S. of the First Baptist Church of Live Oak, Florida, solicit subscriptions to denominational papers at the Suwannee County Fair booth sponsored by their church. One hundred and fifty-five lost persons were contacted.

The admonition to "go ye into the highways and hedges," was observed by the First Baptist Church of Live Oak, Florida, last October, when they had a booth at the Suwannee County Fair, thereby reaching hundreds of people with the gospel message. One hundred and fifty-five lost persons were contacted.

Everyone passing the booth was urged to register, and free Bibles were given to those living in a home where there was no copy of the Scriptures.

By transcription outstanding speakers were heard, including Dr. J. B. Lawrence and "The Good News Hour"; Dr. Chester F. Swor in two devotional messages; Dr. J. Clyde Turner speaking on

"Christian Stewardship"; and recordings of the preaching of the late Dr. George W. Truett.

Other features included recordings of Dr. Walter Pope Binns speaking on the "Christian Home Series" and a program entitled "The Chapel Upstairs" by Dr. T. J. Adams.

Topics discussed by Dr. Binns included: "The Romance of Love"; "The Romance of the Wedding"; "The Romance of the Child"; "Romance and Practical Problems"; "The Broken Romance"; and "Romance and Religion in the Home."

Dr. Adams' subjects were "Managing Your Anxieties"; "The Power of Prayer"; "What Jesus Does for Me"; "The Glory of Religion"; "In Quietness and Confidence"; and "The Chapel Upstairs."

A radio drama series, "These Bonds of Love," were also broadcast with the enticing titles: "Are You in Love?" "What God Hath Joined"; "Steward and Partners"; "Make Haste—To Live"; "Home Fires, Burning"; and "Children Are Human."

Members of the W. M. S. of the church sold subscriptions to the various Southern Baptist magazines and publications and distributed free tracts. The staff of Southern Baptist Home Missions was happy to know that this magazine led all the rest in subscriptions sold.



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SOUTHERN BAPTIST HOME MISSIONS

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SOUTHERN BAPTIST

HOME MISSIONS

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

Vol. XX

JANUARY, 1949

Home Missions Supporting Foreign Missions

By J. B. LAWRENCE

In a moral world of great problems and great issues such as ours, no servant of Christ can afford to live a small life or dedicate his powers to small things. Liteness in character and purpose is one of life's chief sins. There are great things enough to be done to engage the whole of one's life, but let us remember that anything is great and important which bears a necessary relation to a great enterprise. It is a part of the enterprise and partakes of its dignity.

Pastors, state missionaries, and other workers at home have sowed the seed for the world harvest of souls. They have supported others whose duty lay a little farther out in the circle of Christian service. These have lived to as large a purpose as those who have gone across the seas, and deserve equal honor. There could have been no foreign missions or foreign missionaries had there not first been a home Christianity. On the other hand, the chief inspiration to missions at home will be lost if we cease to think of home missions as supporting foreign missions.

So powerfully has Samuel J. Mills' life impressed and inspired men for foreign missions that he is almost commonly accepted as a foreign mission hero, although he never was on foreign soil except for a brief visit to Africa, and that on a mission for the Negroes in America. He was the son of a home missionary. Of the four others who with him held the famous haystack prayer meeting, not one ever went to the foreign field. Three of them, like Mills, spent their lives on the home field. The haystack meeting has been made the American rallying point for foreign missions.

Chiefly through Samuel J. Mills and the deeper source, his home missionary father, sprang such worldwide institutions in America as the American Bible Society, the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

When God gave to American Baptists Adoniram Judson and Luther Rice, He gave both a home and a foreign mission enterprise. Judson stayed in Burma as a foreign missionary; Rice came back

to America and organized Baptists in America to do foreign mission work. Think of the great enterprises which he launched and the numberless institutions which he inspired and created! He established denominational papers, organized state conventions, organized and inspired the organization of colleges, and in his tireless efforts, as he went from one section of the country to the other, created in Baptist hearts the mission spirit and inspired them to undertake a world mission task.

The number of foreign missionaries enlisted from among home mission converts is legion. There are Rev. E. L. Compere, the home missionary, and his son, J. S. Compere, the foreign missionary. The son not only learned of Christ through his father and saintly mother, but got his inspiration from their sacrifices and devotion to high purposes on a home mission field.

The Swedish sailor, Chroeder, was converted in New Orleans, and is now doing heroic work in his native land.

In Cuba, Dr. M. N. McCall, the home missionary, baptized a young man who went to Colombia and opened the first Baptist mission in that great country.

Dr. B. H. Carroll in an address on home missions before the Southern Baptist Convention years ago said the great West was the gift of the Home Mission Board to Southern Baptists. It required years of home mission sowing in the western states for the harvest that is now being reaped.

World evangelization has always been the inspiration of the home mission worker and of the Home Mission Board. Our purpose has been to make and baptize disciples and to mobilize the evangelized for world missions for Christ.

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J. B. LAWRENCE
Editor

JOHN CAYLOR
Managing Editor

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★ A Dream Being Realized

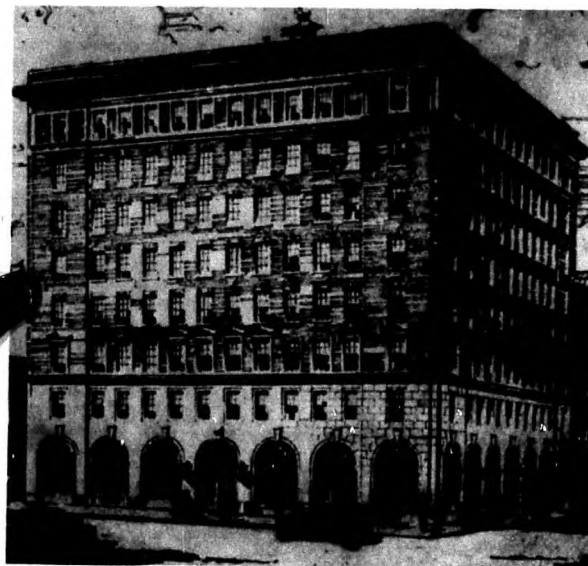
By Dr. J. B. LAWRENCE

When I accepted the secretaryship of the Home Mission Board there were three things which I hoped to accomplish, and the hope of accomplishing them largely influenced me in accepting the position. These things were: (1) to pay the debt in full, interest and principal; (2) to project a challenging Home Mission program; and (3) to se-

full, interest and principal, on our indebtedness. We will not allow you to discount the credit of Southern Baptists. The only thing we ask of you is time."

They said to us, "Gentlemen, if that is your attitude we will stay with you to the end of the road."

Time was granted, and the debt was paid in full.



Baptist Home Mission Board headquarters building as it will appear when construction now under way is completed.

cure a permanent home—headquarters building—for the Home Mission Board. The debt was paid in full, interest and principal. The finance committee of the Board refused to accede to the request of the bondholders committee to buy in the open market Home Mission Board bonds at the lowest possible price for the benefit of the Board. The committee said, "Gentlemen, we will not allow you to buy in the open market our bonds for the benefit of the Board at a reduced price. We propose to pay in

We have also been privileged, under the leadership of the Holy Spirit, to promote a real, vital, challenging home mission program. Under the leadership of the Home Mission Board, new fields have been opened, a Southwide rural and city mission program has been projected; the Board has put on a radio program which, according to the best estimate of the radio people, reaches every Sunday a minimum of between four and five hundred thousand people. The work has been extended in all the fields here-

tofore occupied and the number of workers increased from a low of 160 up to 726. In 1947, the missionaries of the Home Mission Board won to Christ 37,000 at a cost of \$40.00 per convert counting the entire operating expenses of the Board.

The third objective in my dreams is now being realized. We have a headquarters building located in the downtown section of Atlanta. This building was bought three years ago, and while it has only three stories, the foundation and plans provide for an eight-story building. We have just let the contract for the five additional stories. This building is being paid for out of invested funds. These funds came to the Board in wills, bequests, annuities and gifts and are now invested in securities drawing on an average of three per cent. The estimate of the architect is that the building, when the five additional stories are finished, will net approximately \$85,000. The funds with which the building is being erected are drawing now three per cent. When the building is finished, these same funds will draw between eight per cent and nine per cent and the investment will be secured by a fire-proof, air-conditioned building in the heart of one of the fastest growing centers in the South. Nothing could be more secure.

From the very beginning our motto has been, "TRUST THE LORD AND TELL THE PEOPLE." In line with this motto, we are telling our Baptist people what we are doing and trusting the Lord for His continued blessings.

Our Cover Page



Aged Seminole Indian, George Osceola, and his grandchildren shown enjoying a comic book at a tent shelter such as was used when he, along with the entire population of this Florida Indian reservation, had to be evacuated because of flood and hurricanes. Story found on page 12.

SOUTHERN BAPTIST HOME MISSIONS

Forward Look In Home Missions

By JOHN CAYLOR

At the annual meeting of the Home Mission Board in its Atlanta building, December 2-3, brief reports of the work of the past year were submitted, and the Board gave its attention to a forward-looking program of activities for the new year.

Attendance
More members of the Board were present than have ever attended a previous session. From the opening session until the end of the meeting the capacity of the assembly room was taxed by the large attendance.

Officers
All officers of the Board were re-elected. Dr. J. B. Lawrence was elected for the twentieth time to be executive secretary-treasurer of the Board. Rev. Courts Redford was elected assistant. G. Frank Garrison, Atlanta insurance executive, was made president of the Board; and Dr. James P. Wesleyberry, pastor of Morningside Baptist Church, Atlanta, was elected vice-president. Frank B. Graham, automobile dealer of Atlanta, was elected recording secretary.

Other officers elected were George P. Whitman, attorney; J. W. Wing, office secretary; and B. M. Crain, assistant office secretary.

Budget
The Board adopted a budget of \$1,370,000. By instruction of the Southern Baptist Convention the budget must be adopted in line with receipts for the previous year. Greatly increased income from the Annie Armstrong offering in March is expected as a reinforcement for the 1949 budget. Gratitude to Woman's Missionary Union for its generous gifts was expressed on many occasions during the meeting of the Board.

Alaska and Kansas

It was decided by the Board to enter Alaska and Kansas, according to instructions from the Southern Baptist Convention. Rev. and Mrs. B. I. Carpenter were named as missionaries of the Board at Ketchikan, Alaska, and provision was made for the employment of a general missionary for Alaska.

The work in Kansas is to be a part of the program of co-operative missions.

Evangelism
Great emphasis was placed on evangelism by the Home Mission Board in its annual meeting. Dr. C. F. Matthews and his associate, Rev. C. Y. Dossey, reported a great year of evangelism and the largest number of baptisms in the history of the Southern Baptist Convention. Plans are made for a simultaneous evangelistic crusade in all churches west of the Mississippi River in 1950 and in all the churches east of the Mississippi in 1951. Twenty superintendents of evangelism have been named in the states of the Convention. Dr. Matthews announced a meeting of the superintendents in Dallas late in December.

Direct Missions
Rev. Alfred Carpenter reported that twenty additional missionaries had been appointed during 1948 and that fourteen new fields have been opened in the direct mission program.

Newly elected officers of the Home Mission Board are: seated, left to right, G. Frank Garrison, president; Dr. J. B. Lawrence, executive secretary-treasurer. Standing, left to right, Frank B. Graham, recording secretary; Dr. J. P. Wesleyberry, vice-president; the Rev. Courts Redford, assistant executive secretary-treasurer, and B. M. Crain, business manager.



Co-operative Missions

Dr. S. F. Dowis reported that in the Co-operative Mission Program 50 dead churches had been revived, 158 new churches organized, and 240 church buildings bought or built during the year.

Continued on Page 14

Ambassador on Rails

NEW BOOK

The Story of Southern Railway engineer-evangelist

By His Son—DAVID J. FANT, Litt.D.

Railroading and preaching ran in parallel lines until like the rails over which the ambassador traveled, they merged in the distance. The father's own testimony appears throughout the work and notably at the conclusion.

Written in a fast-moving narrative style with many human interest stories and certain events with elements of supernaturalism—the holdup by bandits, the miraculous escape from death, the landslide. \$1.50.

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Persecuted for Christ's Sake

By C. W. STUMPH
Missionary to Indians, New Mexico

"Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11-12).

It was in 1932 that the officers of the Zia Indian pueblo in New Mexico first began to try to put Christians off that reservation and to take away all their tribal rights.

I have known the Herrera family for several years. George Herrera was one of the early Christians. It was he and his family who were first notified that they must leave, and that all their tribal rights, with their personal privileges on the reservation, were canceled. The officers tried to include some charges in their complaint other than that of being Christian, but Mr. Herrera says that these were untrue and were only included as an added excuse. Rather than have trouble, and not knowing his rights, he and his family went into exile.

In 1939 Viviano, brother of George, and lieutenant governor of his tribe, decided to take a firm stand for Christ. The men of the tribe were called to go on the usual rabbit hunt for the medicine man of the clan. After returning with the rabbits, he says, "We worshiped the idols, as was the custom."

Viviano then told them plainly that he was changing his religion because he wanted to believe in just one God, not two or three. When he convinced them of his firm determination, they ordered him to leave the pueblo and told him that all of his rights were canceled.

He asked the reason for this order, and was told that it was because he did not pray the Indian way any more. He refused to leave.

On March 31, 1940, Viviano was again ordered to leave, and was given three months in which to get out. He still refused to go. Early in September he was finally forced to leave his native

village, the land of his birth, and the place where his ancestors had lived for generations. He found work in near by towns where he tried to make enough to sustain himself and his widowed mother, who remained on the reservation.

Eight years later, early in 1948, Viviano decided to take his case to court to see if he had been deprived of his rights in an unlawful manner. He employed a lawyer. The case came to trial June 21 at Santa Fe. Several of us missionaries were present. In Federal Court on the witness stand Mr. Herrera gave a wonderful testimony as to his avowed faith

The case of Viviano Herrera, Zia Pueblo Indian, banished from his tribe for accepting Christianity.

in Jesus Christ in contrast to idol worship.

The suit was brought against the pueblo and its officers for restoration of tribal rights, and for \$3,000.00 damages. There had to be a minimum of \$3,000.00 damages shown to get the other part into the court.

The case seemed to be going very well until it was discovered that the land allotment from which he had been expelled was legally his mother's. He had thought the fact that he was taking care of his widowed mother was sufficient grounds to claim the right to farm her land. However, since it was shown that he had no personal land claims, he could not show the personal damages for being deprived of it. The judge announced that he was dismissing the case "without prejudice," for lack of jurisdiction. That ended the trial.

Following dismissal of the case the Zia Indian governor and his associates got the idea, from their lawyer or otherwise, that they had won the case, and that they could now expel anyone whom

they desired to put off the reservation. Consequently, they notified several people that they were given ten days in which to recant or leave their tribal lands. It was a case of "choose ye this day whom ye will serve."

They chose Jesus, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Among those who left was the eighty-five-year old mother of the Herrera brothers. She and others left the land of their ancestors and went out to seek another home and to look forward to "an house not made with hands, eternal in the heavens."

Mrs. Herrera was without a home and without money. In New Mexico she is not eligible to receive old age pension because she is Indian.

It is remarkable how these exiled Christians stood the test of their faith. It is said that Viviano was notified that if he tried to go back to his reservation it might result in bloodshed. He is too much Christian to want to be responsible for spilling of blood, so he remains away.

Whether or not there is to be an aftermath to this case is yet to be determined. It is reported that someone has asked that the Zia Pueblo bring this widow back to her home and provide security for her as long as she lives.

The final outcome is yet a question.

Many instances could be cited, including discriminations, reprisals, threats, persecutions, and even bodily harm, against Christian Indians. It is considered all right to be a Catholic and an Indian, since Catholicism among these Indians does not interfere with their Indian worship and practices. Persecution seems to be in order only when Indians become interested in non Catholic Christianity. The persecution arises about as much from Catholic leaders as from Indian religionists, strange as this may seem to the uninformed.

These and other persecuted Indians deserve our prayers and support in every way. We hope that a new day will soon come for them and for others who want to follow Christ.

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Preaching By Taxidermy

By CHAPLAIN LESTER E. BURNETTE



As a chaplain during World War II it was my privilege to hunt tiger, deer, wild bear, and other big game in China and India. As a result of these hunts and my interest in taxidermy, my office at Perrin Field, Sherman, Texas, is filled with trophies, including a mounted alligator, tiger fox, birds of various kinds, several skins of snakes, shells, crabs from the ocean, and dozens of other souvenirs and pictures from India and China.

It has been a thrill to me to find how much these souvenirs help me in reaching people with the story of Jesus.

Several classes from schools of the neighboring towns have visited my office on field trips and listened to my tales of wild game hunting. Recently I also witnessed to about thirty-five members of a nearby Hi-Y club with their adult sponsors.

While in the East it was my joy to visit quite a number of foreign missionaries and to have a great number of Christian experiences which are easily related to the native and wild life of China, Burma, and India.

As I lecture on big game hunting, I have found it quite effective to use these experiences and illustrations in showing the ways of God in the lives of the people of these lands, or the way they fail to let Him work in their lives.

These testimonies and Christian witnessings have been given not only to civilian groups, but have and are being used to advantage as part of the lecture which I give every three months during the "Chaplain's Hour" to the troops.

This is one case, at least, where a hobby is being used to help spread the message of Christ.

Upper right: Children examine alligator and other trophies brought back from war by Chaplain L. E. Burnette.

Below: Chaplain Burnette given rapt attention as he shows trophies and tells the children about God.



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— PSALMS 33:3

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Formal opening of Baptist mission, San Ramon, Costa Rica, October 16-17, 1948. Rev. Oscar Gomez, missionary at Naranjo, Costa Rica, in charge.

Hungry for the Gospel

For two years we have seen the need of Baptist mission work among the Navajos in the vegetable fields here in New Mexico. We have prayed that God would send a missionary, and pleaded with our friends to join us in that prayer. But no missionary has as yet been sent.

We could wait no longer—so this year the month of August was spent at Bluewater. With two summer workers, our interpreter, house trailer, and a borrowed tent, we went to the John Church Company Camp. Although not Christians themselves, the owners of the camp had long wanted Baptist mission work among their Navajo employees and

were very co-operative to the evangelistic effort.

Never before had anyone tried to reach these people for Christ. Our faith was small. We only expected a handful to attend, and would not have been surprised if no one had come at all. For after all these people worked in the fields from sunup to sundown. It was hard work, it was hot, and they were undoubtedly very tired after the long day.

Much to our surprise the entire camp came to every service. Not all could get into the tent. In fact, there were as many standing on the outside patiently listening to the services, as were on the inside of the tent. Benches took up too much valuable space inside the tent, so

blankets were spread on the ground for the people to sit on. They more than packed the tent. Even in the downpour of a heavy, cold night rain the people came and stood outside for two hours quietly listening to the Word of God being proclaimed.

Three invitations were given with no response, but on the last night of the meeting we pleaded with the people to forsake the way of many gods and follow Jesus only, more than one hundred hungry hearted people responded. We did not want a mass movement, but wanted them to understand thoroughly what becoming a Christian meant; so we sent them back to their seats and explained salvation to them again. Once more they responded; again they were sent back to their seats and the Jesus Way explained even more thoroughly. Again they came accepting Christ as their Saviour.

Amazed and grateful to God, we took their word that they understood and were taking their stand for Jesus. One of the policemen told us that usually he spent most of the night breaking up fights among the drunks, but during the time we were conducting meetings, there were only two fights.

During the time we were in Bluewater, the Navajos showed us three other villages similar to Alamo which had never had a missionary to tell them of Jesus. Our hearts broke for them—and how we wished that we could minister to them, too, but our own fields were awaiting us.

The people at the vegetable camp begged us to come back soon—and we wondered how much longer they would have to wait to hear the gospel again.

The seed has been sown and God has shown us that this great field is ripe to harvest. But there is no one to reap that harvest. If a Catholic priest reaps the harvest of the seed we have sown, can you see what that will mean to our Baptist mission work? If no one bothers to reap the harvest, can you see what that will mean?

It will be spring before our work at Alamo and Canyoncito will allow us to return to the vegetable camps for further evangelistic work.

These people need a missionary of their own. Will you join us in fervent



Miss Winnie Beryl Morgan, new Mexican kindergarten worker, Tucson, Arizona.



Rev. Samuel F. Morris, recently appointed missionary to Little Axe, Shawnee, and Pottawatomie Indians in Oklahoma.

SOUTHERN BAPTIST HOME MISSIONS

Among the Missionaries

prayer that God will quickly provide someone to minister in this field? This present?

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?

—Rev. and Mrs. Lee Roebuck Bernadillo, New Mexico

New Work in Costa Rica

We have just had the formal opening of two new missions, Guadalupe and San Ramon. The Guadalupe Mission is under the direction of the San Jose Baptist Church, and the San Ramon Mission under the supervision of the Naranjo Baptist Church.

For several years our Baptist message has been preached in the homes of the Guadalupe people, a settlement of more than 6,000. With a stable place of worship, this mission should soon grow into a strong, self-supporting church.

The San Ramon Mission has actually been up since the revolution. For the last ten months Rev. Oscar Gomez has faithfully given a part of his time to this city which is located near his own field in Naranjo. The preaching of brother Gomez has brought its fruits and a strong nucleus has been formed. The Home Mission Board has rented a building for their use and the opening day was climaxed by the baptism of two men who first heard the gospel about six or eight months ago.

The great need now is for pastors to care for these two new missions to help them grow into strong churches.

—Van Earl Hughes
Missionary, Costa Rica

New Missionaries Appointed

Two new missionaries have recently come to work for the Home Mission Board, Miss Winnie Beryl Morgan, Mexican kindergarten worker in Tucson,

Arizona, and Rev. Samuel F. Morris, who has been appointed to work with the Little Axe, Shawnee, and Pottawatomie Indians. Brother Morris, himself an Indian, and a former student of Oklahoma Baptist University in Shawnee, Oklahoma, went to his present position from the pastorate of the Indian Center Baptist Church in Oklahoma City.

Miss Morgan is filling the vacancy left by the resignation of Mrs. B. I. Williams who had been in charge of the Mexican kindergarten work in Tucson. Miss Morgan, a native Alabamian, has been active in church and denominational activities most of her life. She is a graduate of Judson College in Alabama and during the past several summers served as W. M. U. field worker in Alabama and as Sunday school field worker in Arizona.

Mission Sunday School For Saw Mill Workers

The mission Sunday school of the Summerville Baptist Church, Charleston Association in South Carolina, recently celebrated its second anniversary with forty-seven persons present.

Only one person enrolled in the school was absent, a teacher who was home because of illness. The enrollment is forty-one. On this particular Sunday, seven visitors were present.

This mission was started when the Summerville Church first tried to minister to this group on the edge of town in a saw mill section by providing bus transportation to their church. This effort grew into the opening of a mission Sunday school in the home of Mr. and Mrs. I. P. Stacey, and later into the fine organization as it now stands.

Pastor of the sponsoring church is Rev. A. T. Usher, and Mrs. L. K. Rawls is acting as superintendent of the school.

The mission Sunday school carries on a weekly prayer service in different homes of the community, and there have been six conversions.

—W. E. Abrams
City Superintendent
Charleston, S. C.

Mission Sunday school of Summerville Baptist Church, Charleston, South Carolina.



January, 1949



Members of the Redemption Baptist Church and children of the Sunday school in Panama City.

Those who are acquainted with the Panamanian people know that their moral and religious condition reflects the same weaknesses as did the cities of Corinth and Rome during the time of the apostle Paul.

Because of this it has been especially necessary for our Baptist churches to hold firmly to the pure doctrines as given in the New Testament and to maintain a high level of life for the Christian. Only in this way can our work continue to be a blessing and have

firm foundation. Any failure or weakness in either of these aspects could be the means of stagnation or failure in our work.

My wife and I arrived in Panama in June, 1943, to begin work as missionaries of the Home Mission Board in Panama City, capital of the Republic of Panama. The Redemption Baptist Church was organized the first of September, 1943, with only five members. From that time to October, 1948, the church received fifty-two members,

Baptists at Work In Panama

By JOM PRADO CIDERES
Missionary in Panama

thirty-six of whom came by baptism and sixteen by letter.

One of our greatest drawbacks has been the lack of an adequate and appropriate place in which to hold our meetings.

Other Denominations

In the Republic of Panama there are any number of Protestant denominations, many of whom do not have sound biblical doctrine and whose moral and spiritual condition is deplorable. Divisions among the original religious groups have brought about a multiplicity of denominations and sects. All of this has made a very bad impression upon the Panamanian mind and has created a wrong conception of the gospel. Since these groups are so numerous their influence has tended to filter into our work, and we have had to struggle in order to keep our own flock from being dragged down by this influence.

The mission work in Panama is not an easy task. In spite of this, however, we believe with all our hearts that the work is worthy of any sacrifice. The people of Panama need the gospel of our Lord Jesus Christ in all its doctrinal purity.



Rev. Jose Prado Cideres baptizing two Panamanian believers, some of the fruit of the work being done by the Home Mission Board in Panama.



Rev. Jose Prado Cideres, pastor Redemption Baptist Church, Panama City.

For a Christian Nation

By JOHN CAYLOR

Evangelical Christians throughout the United States and Canada are studying in 1949 the matter of co-operation for a Christian nation. For Baptists there is an unusual challenge for the study of this great theme.

How do Baptists co-operate?

For the answer to this question, six books are submitted to Southern Baptists for study on the home mission angle during 1949.

Co-operating Southern Baptists

Dr. J. B. Lawrence, for twenty years secretary of the Home Mission Board and for a like time secretary, college president, and executive for other Baptist groups, has written a basic book on co-operation. Out of his experience and long observation he describes the principles, policies, and practices in Baptist co-operation. In this day of propaganda for a world church, Dr. Lawrence points the way to Christian co-operation without organic union.

The Word of Their Testimony

Uni Roberts Lawrence several years ago wrote a book of testimonies concerning the influence of the Bible. These stories were so popular that the state secretaries of Woman's Missionary Union in their meeting a year ago requested the Home Mission Board to reprint a revised edition of *The Word of Their Testimony*. Mrs. Lawrence made revision and abbreviated the original book. Nothing is missing from the original stories, but the book has been shortened and is made available for Intermediates in the 1949 series on co-operation. One thing in which Baptists can engage with full co-operation is the distribution of the Word of God.

Hand-lasp of the Americas

Rev. Alfred Carpenter, secretary of direct missions for the Home Mission Board, has written a book on the Canal Zone, Panama, and Costa Rica, in which he describes the Canal Zone as the hand-lasp of the Americas.

At the crossroads of the world, Southern Baptists are seeking to evangelize the metropolitan citizenship of the Canal Zone and the native inhabitants of

Panama and Costa Rica. The challenging field is set forth by one who has served as pastor in the Zone and now directs the work as an officer of the Home Mission Board. The discussion is beamed toward young people, but is suitable for the study of young people and adults. The Caribbean bowl is compared with the Mediterranean area. Here is food for thought.

Indian Blankets

From the beginning of home mission work effort has been made to win the original Americans to Christ. Juniors will be studying *Indian Blankets* during 1949 as they visit an Indian field in Pawnee, Oklahoma, and see from the eyes of the daughter of missionaries the work in that field. Alpha Marie Gambrell takes her Junior friends on an interesting tour.

Anthony Becomes Eagle Heart

A picture story book for Primaries has been prepared by experts in that field. Misses Frances Curb and Rebecca Tarry, for seven years workers in the goodwill center at Tampa, Florida, have given the story of Anthony from the time he was seventeen months old until the period of his conversion and his activity as a helper on the playground at the goodwill center.

For A Christian Nation

The resource book for the series, prepared by Hellon Alexander Wright of Port Arthur, Texas, introduces helps and suggestions for teaching. The purpose of the book is to assist teachers in the preparation and presentation of the material in the books of the series.

The Home Mission Board, in producing the above books, has sought to render service to the people who are interested in missions. There is the twofold purpose of presenting the mission program as it now is and outlining the needs as they exist.

The books of the series are already available and may be had from the Baptist book stores in the various states, at 50 cents each, except for *Indian Blankets*, which is 35 cents.

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Rose Osceola makes dolls of palmetto fiber to pass away the time at a tent shelter near Okeechobee, Florida, where the tribe was driven from their reservation by floods.

The Baptist mission in Okeechobee, Florida, operated by missionaries of the Home Mission Board, was host to a caravan of some one hundred Seminole Indians following last fall's "Hurricane Oxcart," which drove approximately 35,000 persons to shelters set up and manned by Red Cross chapters in cooperation with schools, churches, municipal and civic organizations.

Temporary shelter was given the Indians at the mission, who were later moved to an encampment six miles west of Okeechobee on Highway 70.

Service to the Florida Seminoles is a familiar story to the Baptist mission.

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A Reservation Is Moved

By EARL LOGAN
Red Cross News Editor

PHOTOS COURTESY AMERICAN RED CROSS

The reservation in Glades County near Brighton has braved floods and hurricanes many times, but never before have so many of the Indians had to give up to the elements and move away even temporarily. They didn't want to leave.

Take a man like George Osceola, for instance. In all his years he had never experienced anything like it. As he sat in the open, palm-thatched "chuckee" amid the cabbage palms, the aged Indian looked out on a sea of water against the surly October landscape. It was all around him, and had been slowly rising until it threatened to cover the small knoll where the chuckee stood.

For days, while the flood situation grew worse, George had heard talk of packing up and moving out to higher ground. Now the time had come, for reports indicated another hurricane was headed toward south Florida. The duration appeared likely to be for a month or six weeks at least. Water from heavy rains during the hurricane two weeks before, and backwash from the swollen

Kissimmee River to the northeast, stood at least six inches deep over about 75 per cent of the reservation's 36,000 acres.

George was gloomy. A truck pulled up at his chuckee. Its Indian driver alighted to help load clothing, blankets, kitchen utensils, and other household effects likely to be needed during the refugee's stay away from home. George's grandchildren, Jennie, Billy, and Lilly, found the prospect of moving to a new home exciting, and eagerly climbed into the truck. Not so George. He climbed in, but he couldn't share the exuberance of the younger members of his family unit.

George had adopted some of the white man's civilization, but he feared leaving the reservation would mean a disruption of living habits and customs long held dear. Like the others, he preferred his open-walled thatched chuckee. He liked to sleep on a blanket on the floor, to see the cooking done over open fires. He liked the feel of reservation life. He had never been away from the reservation overnight before. It was a strange world outside.

But they would soon be on their way. George's truck joined others, all loaded with refugees. He was among the last to leave. He hung around watching

Still, George didn't want to act like 85-year-old Billy Bowlegs who refused to budge. Or like nobody-knew-how-old Susie Tiger. Flood-free shelter had to be found for them and a few younger ones. Supplies had to be left, and an employee had to stay behind to look after their welfare. Yes, George decided, he would go with the others.

But how were they going to live, sleep, eat? No wonder his face was long. Once in Okeechobee, however, he found a kindly haven. There was help on every hand. The Red Cross would honor food orders presented to local groceries by the Seminole campers. Their living ways were followed as closely as possible.

The Baptist mission people were so kind to them, and accommodating townspeople looked to their comfort. George didn't object to his grandchildren getting typhoid inoculations at the health clinic of the county public health department.

The good news came that the second hurricane had turned out to sea before it got to Okeechobee. Some of the family stayed at the camp site in the city, but most of them moved to a new encampment six miles west where they were sheltered in Army and pup tents.

While "Little Charlie" and Bowers, a blond lumber, George watched the women prepare the evening meal. Familiarly they moved about the open fires where coffee pots were boiling merrily, and pungent smells of pork came from smoke-blackened kettles. He saw the familiar pots of "sofkee," the gruel of grits so familiar to the tribe. The tents with the side flaps rolled up and the raised flooring inside bore some resemblance to the chuckees to which he had been accustomed. Two women were mending clothes in a near-by stream.

There were other sights that remind him of life on the reservation. Aged Rose Osceola, content to leave cooking matters to younger women, sat cross-legged on a blanket near her tent making palmetto fiber dolls, her favorite pastime. She had some proteges. Watching her work and attempting some weaving on their own were three young, inseparable companions, Leah and Edna Johns and Augustine Gopher. Earlier in the afternoon George had watched these girls model their brightly colored dresses for a photographer. May-



Three little Indian girls pose for photographer.



When Seminole Indian women complete their Red Cross Home Nursing course, they will have a chance to practice their skills in a small hospital planned by Rev. Stanley Smith, Home Board missionary.

be they could sell some of these things to townspeople and tourists like they did on the reservation.

George Osceola, sitting beside a tent pole, with Jenny and Billy and Lilly climbing over his knees, was relieved and content. He was pleased with what he saw. They wouldn't be there forever, and while they were, the new life wouldn't be so different after all.

Helping the Seminole Indians in times of trouble is part of the great job of the Baptist missionaries who are trying to win them to Christ.

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Flees Catholic Oppression

LUCIEN C. SMITH
Missionary to French

Mr. A— is moving his family from Golden Meadow, Louisiana, because he is determined his children shall have the opportunity of joining the Baptist church and worshipping as they desire.

Severe persecution has convinced him that he must leave it he is to obtain such freedom of worship for his family.

Mr. A— returned from the Baptist church recently just in time to prevent his brother and sister-in-law, father, and brother-in-law, from moving his family out of their home. Everything was packed and they were just leaving when he arrived.

The relatives had come to take Mr. A—'s wife and children away from him because, they said, he was not "a fit person to raise a family." They objected to his interest in the Baptist church.

A fight ensued, and with the help of one other brother, who is a Baptist and was called to the scene by Mr. A—'s mother, the intruding relatives were gotten out of the house. As a result of the encounter, Mr. A—'s wife and

mother suffered nervous breakdowns and had to be taken to the hospital. The wife had to remain three months before she was well enough for dismissal. The relatives continue to force the children away from home and compel them to take communion at the Catholic church.

The Catholics in Golden Meadow are determined to keep the Baptists from gaining converts. Urged on by the priests, who tell them that if they read the Bible they will go crazy, they will stop at nothing in trying to keep members of their families from accepting Christ.

One grandmother reported to the priest that three of her grandsons were attending the Vacation Bible school at the Baptist church. In penance the boys were compelled by the priest to walk on their bare knees across the church yard on broken oyster shells until their knees were painfully cut and bleeding. In spite of that, the next year the boys were back and have continued to come each opportunity since. Now, the grandmother has come to realize the good things they are learning and this year influenced all fifteen of her grandchildren to attend.

Pray for these people that they may have the spiritual power to withstand these persecutions.

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Book Reviews

Ambassador on Rails. By David J. Fant. Christian Publications, Inc. 160 pages. Cloth, \$2.00.

A minister's son, with genuine devotion and ready pen, gives the life story of an engineer on the Southern Railway who was more than a pilot of fast trains. The elder Fant was converted in an evangelistic campaign at Toccoa, Georgia, and dedicated his life to serving the Lord. He preached at Toccoa, Greenville, and Atlanta, on the streets, in railroad shops, in Y. M. C. A. meetings, and in church services. He conducted a mission. He and his consecrated wife supported missionaries in foreign fields. The engineer considered that he was in the Lord's business, whether running his train or preaching the gospel in a formal way.

Dr. Fant, the son, has an easy style, a good subject, and does justice to an honored father in this biography.

FORWARD LOOK

Continued from Page 5

Missionary Education.
Dr. John Taylor reported the circulation of *Southern Baptist Home Mission* is 116,000 and the distribution of mission books during the year, 170,000.

Rev. Lewis W. Martin said a total of 77,000 members studied mission books in schools of missions programs.

Miss Lucille McKinney, new recruit in the department of Jewish work, gave a good account of her stewardship.

Upon the recommendation of Dr. Jacob Gartenhaus, the Board reaffirmed itself as being wholeheartedly opposed to every form of anti-Semitism and went on record as deploring the present wide spread anti-Semitic propaganda and called upon Christian people for a sympathetic attitude toward the people of Israel.

In Cuba, the work is marked by a rising tide of evangelism," reported Superintendent Herbert Caudill of the Cuban work.

The Board voted its hearty endorsement of the program to add five stories to the home mission building.

Inform the People

Through Schools of Missions

By LEWIS W. MARTIN

The expansion of Christ's world mission program is the objective of every phase of home missions. Dr. M. T. Rankin said to the Executive Committee of the Southern Baptist Convention at its Spring meeting: "A program of world advance involves the strengthening and enlargement of the whole denominational structure at the home base—beginning at the local church." Dr. Paul Caudill replied: "We must awaken fifty to sixty per cent of our people who are giving next to nothing." He said that people informed of needs will be so motivated that as Christians they would rather go with less food and fewer shoes than to see missionaries failing to go to the ends of the earth.

To this objective is the Schools of Missions program geared.

Only God knows how much of the increased contributions of Southern Baptists have been caused by Schools of Missions.

Reports received to date reveal that more programs, with more churches participating, reached more people this year than in any previous year.

Additional programs were planned but for certain reasons were not consummated. Some hindering factors were: (1) failure to plan well in advance; (2) failure to take account of conflicting meetings; (3) improper procedure in committing missionaries; (4) lack of a thorough understanding of all that was involved on the part of committees and participating churches.

An inadequate supply of missionaries. All but the last of these hindrances

can be overcome. Proper, early, and thorough planning can overcome to some degree the last mentioned difficulty.

The largest number of programs are conducted in February, March, and mid-September to mid-November. If more churches would plan programs for January, May, and June, and others would use early September, late November and until mid-December dates, the available supply of missionaries could be used to better advantage.

For those who would act immediately,

missionaries may yet be secured for May and June, 1949.

The men employed or designated by the state boards to promote Schools of Missions will render helpful service. If you do not know the promotional man in your state, write your state secretary for information. These men can save you time and disappointment. The Schools of Missions department of the Home Mission Board, 161 Spring Street, Atlanta, Georgia, will be pleased to send helpful information and literature.

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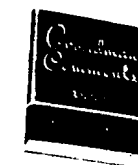
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Know Your Mission Fields

The 1949 theme for home mission study is "Co-operating For a Christian Nation."

In his timely book, *Co-operating Southern Baptists*, Dr. J. B. Lawrence points to Christian co-operation without organic union.

A revealing vision of the mission possibilities in the Canal Zone, Panama, and Costa Rica, is given by Alfred Carpenter, former pastor of Balboa Heights Baptist Church in the Canal Zone, in his book, *Handclasp of The Americas*.

The Word of Their Testimony is a revision and reprint of a very popular book by Una Roberts Lawrence, and

deals with the influence of the Bible in home mission work.

Indian Blankets, by Alpha Marie Gambrell, is also a reprint, and takes the Juniors on an imaginary trip to the Indian field at Pawnee, Oklahoma.

For the Primaries, Frances Curb and Rebecca Tarry have prepared *Anthony Becomes Eagle Heart*, a picture story book on goodwill center work in Tampa, Florida.

Helps and suggestions for teaching the books of the series are found in the resource book by Hellon Alexander Wright, *For A Christian Nation*.

Prepare to teach these books in your church.

THEME:

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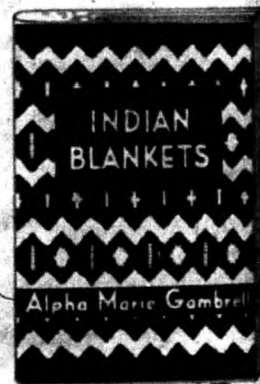
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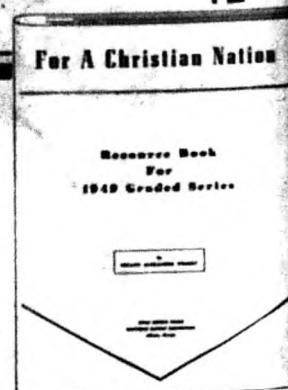
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