

South Baptist  
HOME MISSIONS  
MAY,

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VOL.  
XX  
No. 5

PREACH THE WORD

## Home Mission Program Southern Baptist Convention

Thursday evening, May 19

|                                               |                      |
|-----------------------------------------------|----------------------|
| Home Mission Board Report                     | Dr. J. B. Lawrence   |
| Home Board Missionaries Introduced            | Dr. Courts Redford   |
| Special Music                                 | Negro Quartet        |
| "God Reached Me Through the Good Will Center" | LaVora Murfin        |
| "The Rural Church Can Have a Good Building"   | Percy Ray            |
| "I Am a Product of Missions in Cuba"          | Nemesio Garcia       |
| Solo                                          | Mrs. Aaron Hancock   |
| "Christ Can Meet the Indian's Need"           | Miss Florence Begay  |
| "Our Cities for Christ"                       | A. L. Lowther        |
| "The Call of the West"                        | L. A. Brown          |
| Special Music                                 | Victor Kaneubbe      |
| "We Are Helping the Negroes"                  | A. N. Murray         |
| "Reaching the Migrant"                        | Sam Mayo             |
| "A Student Missionary Helped Me"              | Miss Lorraine Landry |
| "Home Missions Today"                         | Dr. W. R. White      |

### On Convention Program



J. B. Lawrence Courts Redford A. L. Lowther L. A. Brown



Miss LaVora Murfin Nemesio Garcia Mrs. Aaron Hancock Sam T. Mayo



W. R. White, principle speaker

### While in Oklahoma Visit . . .

Enroute to and from the convention in Oklahoma City, you will no doubt pass near several mission points of the Home Mission Board. Stop long enough for a visit with the missionary and it is possible, see his field. Listed below are the missionaries of the Home Mission Board working in Oklahoma. If possible, make a date with the missionary so he will be sure to be there when you arrive.

**INDIAN MISSIONARIES**  
Aandarka, Mrs. Homer Grimmett, Richard Smith, Avery, Robert Fells, RFD 5  
Fr. Cobb, A. E. Walkington  
Jay, Davis Johnson, Lee O'Field, RFD 1  
McAlister, A. W. Hancock, 1801 S. 77th  
Muskogee, Cherokee Indian grounds (east of city)  
Rox Beard, 308 E. Side Blvd.  
Newkirk, Chillicothe Indian School, A. Worthington  
Okemah, Bennie Wind, RFD 1  
Oklahoma City, Indian Center, J. B. Roodie, 66 W. Main St.  
Okmulgee, B. Frank Belvin, 801 S. Sever St.  
Pawnee, Marvin B. Leach, Box 241  
Ponca City, Thomas Wade, RFD 4  
Quapaw, F. C. Rowland  
Red Oak, Elmer Wolf, RFD 1  
Red Rock, G. K. Cobb, Box 234  
Salina, Joe Pickup, Shaker Kingfish  
Shawnee, Indian Center, Victor Kaneubbe, First Baptist Church; also, Missionary West  
Okemah, University Station, OBU, D. D. Cooper, 202 W. 22nd, Sam Morris, 901 W. Franklin

Stillwell, Richard Glory, George Livera  
Holshar, W. W. Huggan, 1804 W. McAlister Ave.  
J. J. Cobb  
Tuliskan, A. B. Brown  
Wetumka, John Smith

**SPANISH-MEXICAN MISSION**  
Oklahoma City, A. D. Alvarado, 2121 Eastman Ave.

**RURAL AND CITY MISSIONS**  
Oklahoma City, Sam Scantlan, 222 1/2 N. W. Pine St.

**CITY MISSIONS**  
Tulsa, A. L. Lowther, 409 R. Cincinnati

**RURAL MISSIONS**  
Ada, L. E. Perrin, 222 W. Oak

Alva, E. Ray Lanadown, 1431 Young

Ardenmore, Dan F. Tynon, 409 Third Ave. N. W.

Bridgport, A. C. Nance

Bristow, W. P. Muggs, Box 1148

Chickasaw, J. H. Goin, 708 S. Eighth

Calagato, C. D. Schmidt, Box 171

Center City, Artie L. Drake

Duncan, Thomas F. Gloup, Box 723

Durant, W. W. J. Richardson, Box 347

Ed Reno, Herman Powell, Box 696

Feld, Russell Baker, 531 S. Monroe

Fairland, Haskell Truck

Fargo, Odie G. Conner

Hewes, W. E. Fountain

Hick, Leroy Crawford, 404 E. Brown

Lawton, Bailey Sewell, 702 Park

Madill, A. E. White, 306 S. Second Ave.

Mangum, A. E. Huxton, Box 189

McAlister, Dee R. Skaggs, 1022 E. Seneca

Muskogee, Jay W. C. Moore, Box 721

Norman, Sam D. Russell, 912 E. Comanche

Okmulgee, A. A. Brady, 1209 N. Alabama

Panola, J. B. Ingram

Pawhuska, Jess Dittmar, 207 W. 17th

Ponca City, Woodrow W. Gray, Box 173

Says, E. J. Prior, 1318 N. 4th

Shawnee, Roy Dittmar, 2210 N. Chapman

Strong City, Ervin E. Hasley, Box 93

Wewaka, Coy W. Kirksey, 110 E. 7th St.

## Trust the Lord and Tell the People

By J. B. LAWRENCE

THE MOTTO of the Home Mission Board is, "Trust the Lord and Tell the People," but the people have not been properly told by a segmental statement dealing only with money received. They must know what the missionary dollar does. That is the gage by which the usefulness of an institution is to be measured. To leave that out of any statement may lead people astray in their thinking and hurt instead of help the work of the kingdom of God.

For the first hundred years of its existence the Home Mission Board received \$31,742,986, an average of \$311,204 per year. But the Board and its work are to be judged not by the money it received, but by what it did with the money. With this money the Home Mission Board employed 44,895 missionaries for one year, or one missionary for 44,895 years. This is 170,250,000 man-hours of work counting ten hours to the day, or an average of 456 missionaries on the field every day for the first hundred years of the Board's existence.

These missionaries organized 9,499 churches. This is approximately one-third of the total number of churches now in the Southern Baptist Convention. These missionaries of the Board reported 874,944 conversions, which converts, if gathered together, would equal the total present Baptist membership of Virginia, Maryland, Louisiana, New Mexico and Florida.

The missionaries of the Board have reported one baptism for every \$36.25 received by the Board. Every time Southern Baptists have given the Board \$36.25, they made possible the salvation of a soul.

But that is not all. The Board has helped each state convention and saved the Southern Baptist Convention disintegration back in 1878-82. It started the Sunday school work and turned over to the Sunday School Board a publishing business worth \$30,000 a year; it encouraged the women of the South in the organization of Woman's Missionary Union; it contributed \$250,000 to the Southern Baptist Hospital in New Orleans; it helped to start the New Orleans Baptist Theological Seminary; it sponsored the Baptist Training Union movement and furnished the headquarters for the first secretary.

It started the Southwide city mission work which has revolutionized mission work in many of our cities; it launched the first Southwide rural mission program; it was the first to emphasize the simultaneous schools of missions by putting a man in the field to give his entire time to this department; it started the educational work among the Negro colleges in educating Negro ministers; it launched a program for the migrants, a great group of people who had been completely overlooked for years; it started the first Convention-wide radio program

which is now reaching some 400,000 people every Sunday, and has for the past five years reported one baptism for every \$40.00 received from all sources for all of its work.

The Southern Baptist Convention has added in the past five years at least twenty percent to the territory and work of the Home Mission Board. A great section of the West, and now Kansas and Alaska have been added. But while the Southern Baptist Convention has added to the territory and work of the Home Mission Board it has decreased the percentage which the Board receives from the Cooperative Program. During the past three years the Southern Baptist Convention has reduced the allocation of Cooperative Program funds for home missions from 23-1/3% of the total Cooperative Program receipts to 16 1/2% of the first \$4,000,000.00 and 16.41% of receipts above \$4,000,000.00. This means that on a basis of \$6,000,000.00 received from the Cooperative Program the Home Mission Board will receive \$410,000 less on the present percentage than it would have received if the percentage had remained at 23-1/3%.

The Board now has in its field of work seventy-three million people, thirty-five million of whom are unchurched. Money is lacking to fill sixty-three vacancies in mission churches and centers on present mission fields. Surveys have been made for 151 new missions and approved by the Department of Direct Missions, but the Board is unable to enter any of these fields on account of the lack of funds.

Missionaries are available and requests from the fields are urgent, but money to meet these requests is lacking.

In response to the request of the Executive Committee of the Southern Baptist Convention the Home Mission Board on August 31, 1948, submitted a detailed survey of mission needs for the next five years, which reveals that the annual budget necessary to meet the actual needs for missionaries alone in the evangelization of the homeland is \$1,938,980.00; annual capital needs for chapels and homes for missionaries, \$928,200.00; and the number of missionaries needed adequately to

carry the gospel to home mission fields, 988. The total annual budget of the Home Mission Board needed for the evangelization of the homeland, according to the survey made and reported to the Executive Committee, is \$2,867,180.

The missionaries of the Home Mission Board for the past five years report one baptism for every \$40.00 given to the Home Mission Board. If this ratio continues, each time the Home Mission Board receives \$40.00 the salvation of a soul is made possible. What shall it profit the denomination if it withholds the money and loses souls?

### Opposed to Federal Council of Churches

Dr. J. Clyde Turner, Pastor Emeritus, First Baptist Church, Greensboro, N. C., gives four reasons why he is opposed to the Federal Council of Churches. These reasons are: "(1) Because its leadership is moderate in its theology; (2) Because it lays major emphasis on material welfare instead of spiritual, in its program; (3) because it looks to the breaking down of all denominational differences, and forming one great super church, as its goal; and (4) because Baptists have a distinct message and mission in the world and for the world, and they can be true to this message and mission only by keeping themselves free from all entangling alliances."

These reasons were given on a radio broadcast to a concerned Christian woman who was seriously disturbed by the lectures of a Northern pastor in a Baptist college during religious emphasis week.



## Missions AND THE MARCH OF EVENTS

### The Breaking Down of Marriages

A news dispatch comes from London in which the International Congress on Mental Health was told by Dr. Edward F. Griffith, consultant to Britain's marriage guidance council, that there was a breakdown of marriages throughout the world. One reason for this, he said, was the growing independence of women. In addition to this there was political unrest which contributed to the emotional insecurity which resulted in marriage disharmony.

The reasons given by Dr. Griffith no doubt mitigate against the stability of the home, but the big reason for the breakdown of marriage is the breaking down of religion in the home. It dates back to father and mother, and even further than that. There may also be a contributing reason in the failure of our churches to take more interest in the young people of marriageable age. With the increasing complexity of our social order and the additional demands made, our churches should extend their service into the social field. It is not a social gospel which leaves Christ out, but a social service on the part of our churches which puts Christ in. This will help stabilize our homes.

### Who Furnishes the Money?

The World Council of Churches which was formed some time back at Amsterdam is, according to Harold E. Fay, managing editor of *The Christian Century*, dominated by the state churches, while on the other hand most of the money for the support of the council is given by the free churches. The council is also Europe-centered, as well as state-church dominated.

It seems that the great Christian leaders of the world are thinking more about authority, union, and control than they are about preaching the gospel of redeeming grace to a lost world. The New Testament knows nothing about ecclesiastical order. The churches in Asia Minor were not bound together in one great body called "The Church."

The New Testament Christians evangelized practically the entire world in the first hundred years after Christ. They did not have in the beginning a church house, a college, a seminary, an ecclesiastical organization, or any of the things which our leaders today seem to think necessary, but they did have the gospel of Christ and were filled with the Holy Spirit, and that's what we need today.

### Who Should Control Our Schools?

There is a group in our nation pulling out all the stops in whooping up federal aid for our schools. A more powerful and persistent propaganda has not been loosed in years. Now, federal aid is nothing new in the field of education. Advocates of the present drive admit as much. Financial help has been given by Congress from the land-grant colleges in 1862 to the GI Bill of Rights of today.

There may be ground for continuing these special grants for special purposes, but the aim behind the newest drive in Washington goes far beyond that. It seems it is nothing less than an effort to force uniform and equal opportunity in education throughout the states, and unless there is tremendous care in seeing that the bill, if passed, granting federal aid to our public schools, does not carry with it supervision and control, we might surrender our right for a mess of pottage. Our ancestors learned long ago that holding the pursestrings on tax monies is even better than writing the songs of a nation.

### A Negro Editor Speaks

Editor J. P. Barbour, of the National Baptist Voice, a great Negro Baptist paper, some time back in his editorial column, reporting on his visit to the Baptist World Alliance, had this to say:

"Denmark has a state church and the state religion is Lutheran. They look upon the Baptists just like we look upon the Holy Rollers. I stayed near a great church and I peeped in. I felt like saying, 'truly the Lord is in this place and I knew it not.' Don't fool yourself! When these high ritualistic denominations go after the Negro, the Baptists are going to have trouble. There is

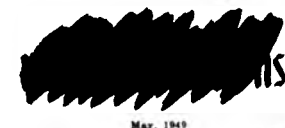
something about ritual that stirs the emotions, and the Negro is emotional. If you doubt this, ask President Jemison what the Catholics are doing in Alabama, they are making me sweat here in Chester, Pa."

Editor Barbour's comment means volumes. We cannot take things for granted. It is the course of defeat. White Baptists of the South are the Negro's friends. Our best way to help the Negro is to let him know we are his friends, and to make it possible for him to help himself through his own channels. This is the course the Home Mission Board is pursuing under the leadership of Dr. Guy Bellamy, head of the department of Negro work for the Home Mission Board.

### Where Is Modernism Today?

Twenty-five years ago Modernism was at its height. Where is it today? It is exhausted, if not discredited. Some school presidents, professors, and writers, who once were proud to do so, no longer care to be called Modernists. The title is really defunct. It stood for rationalism as opposed to supernaturalism, for the evolutionary interpretation of history, for the detachment of contemporary life from its traditions and roots.

(Continued on Page 15)



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SOUTHERN BAPTIST HOME MISSIONS

## On The Jesus Road

By J. B. ROUNDS

Field Secretary, Indian Work

I was preaching on the theme: "The Jesus Road Is Not The White Man's Road." I told the Indians my ancestors were pagan worshippers like the Indians' ancestors. I placed on the blackboard four crooked roads — white, yellow, black and red and told the Indians these were all crooked. Then I drew a straight road that cut across all of these and told them this was the Jesus Road.

An old medicine man brought an interpreter and asked me to say that again. I gave him the story as simply and as straight as I could. He then said, "I take Jesus then. I love Jesus, but I hate the white man."

He became a Christian and as soon as he did he quit hating the white man. When he died several years later his people told me he remained faithful to Jesus to the end.

One of the Arapaho chiefs, named Black White Man, became a Christian. When he went down into the baptismal waters he sent an interpreter to stand by me and one by Rev. F. L. King, and gave this testimony: "I take Jesus as my Saviour. My heart is happy. My name is Black White Man (which really means Negro). I do not want you to call me Black White Man any more. After I am baptized I want you to come down to the river and shake hands with me and call me Rising Sun, for Jesus has risen in my heart with healing in His wings."

After his baptism and during the singing of a song, the people filed down to the river and shook hands with Rising Sun and thereafter called him by that name. When he was buried, Rev. G. Lee Phelps preached his funeral and he was buried as Rising Sun, the man who changed his name when he took Jesus as his Saviour.

At the All-Indian Camp a fine Baptist Mescalero Indian girl brought her Catholic husband to the meeting. Her life before him was so beautiful he had become convicted of sin and said to her, "Unless you show me how to become a Christian I am going to hell."

She came and told the missionaries. We had prayer. The wife was asked to pray and she had never led in public prayer in her life, but after a little persuasion she started and prayed like a veteran. As the tears streamed down her

face, and in the midst of the prayer she cried out: "Oh God, save everybody in the world. Yes, Lord, everybody."

That night her husband was saved.

A fine Pueblo Indian man watched the life of his Christian wife and told her he wanted them to move away from his

intensely Catholic pueblo and go to her pueblo where he could see how Christians like her live. When the pueblo governor heard this, the man was made an officer to keep him from leaving, for when one is chosen for such a place he must serve whether he wants to or not.

This troubled Indian came to me at the suggestion of Miss Pauline Cammack. He was shaking with fear, but after prayer and a talk he decided he would defy his authorities and leave. But after I left, his heart failed him and he did not go.

(Continued on Page 17)

Ready this month...

### The Answer to Your Questions

## SOUTHERN BAPTIST HANDBOOK, 1949

Compiled by Porter Routh

\$1.50

What do you want to know about the co-operative work of Southern Baptists?

What per cent of Southern Baptist churches are in the city?—the open country?

How many messengers registered at the 1907 Southern Baptist Convention in Richmond?

How many Baptist churches in Texas have fewer than 500 members?

The 1949 Handbook has the answers to what you want to know, plus a whole lot you didn't know you wanted to know—all adding up to the most complete record of data about and for Southern Baptists ever published. Among other things, you'll find in its pages

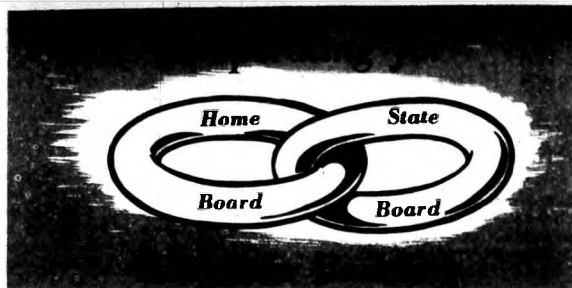
- Full directories for state and Southern Baptist Convention offices
- Up-to-the-minute facts and figures about Southern Baptist churches (many new tables)
- Information about other Baptist groups and other Christian bodies
- Interesting data about income and expenditures
- Names and addresses of Southern Baptist ministers by states
- Records of every state in the convention

For information of vital interest, order the *Southern Baptist Handbook, 1949*, today! It's a must book for all interested Baptists.

Available at your

## BAPTIST BOOK STORE

May, 1949



By S. F. DOWIS  
Secretary of Co-operative Missions

THE co-operative mission program consists of four distinct phases of mission work. It is promoted by the Home Mission Board in co-operation with the respective state mission boards and includes city missions, a rural church program, western mission work, and mountain mission work.

#### Basis of Co-operation

The basis on which the Home Mission Board joins the state mission boards in promoting these four programs is first, the need for the specific program in the individual state; second, the ability of the state to pay for the program from its own funds; third, the available funds of the Home Mission Board with which to aid in the promotion of the programs.

#### The Relationship

The Home Mission Board provides a general type of program for each phase of work, literature and conferences for successful promotion; and field workers for aid in setting up and making effective the programs. The Home Mission Board also makes allocation of funds wherever they are needed. The state mission board employs all the workers, sets their salaries, carries their relief and annuity contracts, and directs the workers. The workers are approved by the Home Mission Board when allocation of funds is made toward the payment of their salaries.

#### The Scope of the Programs

The city mission program is now promoted in co-operation with sixteen state mission boards. There are forty-two co-operative programs and three independent programs. The rural church program is promoted in co-operation with thirteen states, and now has, in addition to the associational missionaries of the respective states, eighty-one co-operative rural missionaries jointly paid by the two boards. The western mission program now operates in four western

states: Arizona, California, Kansas, and New Mexico. These four states have thirty missionaries working in the program. The mountain mission work has not developed to the extent of a definite program, but has one field worker in co-operation with the Kentucky General Association, making surveys and studying the field, with a view to outlining a definite program of mountain mission work for the future.

#### The Program of City Missions

The city missions program is a church-sponsored mission project. Every city of 100,000 or more population will be justified in employing a superintendent of city mission work, who will give his full time to the study of the fields and the direction and correlation of a mission program for the entire association. This should involve the efficient promotion of every phase of our denominational life. Special emphasis should be given to mission work designed to reach the untouched masses of urban centers. Churches should be enlisted in a local mission program of their own.

This city mission or church-centered program is not limited to large cities, but should become a part of every strong functioning church within the Southern Baptist Convention. Each church should have its own local mission program, sponsored by its own church committee, and promoted by volunteer workers from the church. The opportunities for such a local church mission program include mission stations, new churches, institutional services, Vacation Bible schools, tent meetings, special programs for juvenile delinquents, and many others.

The needs for a church-centered program are revealed in the number of unchurched in the urban centers. In the Southern Baptist Convention territory forty million people live in communities

of 2,500 and up, and about twenty-four million of these are not members of any church. Not more than two per cent of this twenty-four million attend any of the churches located in their communities. The local church mission program is designed to carry the gospel to these multitudes. These urban centers need at once 2,100 new churches and 6,000 mission stations, besides the many other types of services.

Results of city mission program in 1948:

|                                         |        |
|-----------------------------------------|--------|
| Number of mission stations in operation | 438    |
| New churches organized                  | 98     |
| Number mission services held            | 75,795 |
| Number volunteer workers                | 66,728 |
| Additions to churches                   | 10,058 |

#### Rural Church Program

##### Program for the Rural Church

1. Pastor should be well trained for ministering to rural people, should live on the field, be supported by the rural church, and give his full time to the work.

2. The church should supply sufficient grounds for the church site, have modern church building and pastor's home, space for recreation and social activities, and all property equipped.

3. A training program for the rural church through which deacons, teachers, and leaders in all phases of the church life are well trained and a group specially trained in soul-winning should be the church aim.

4. An adequate program of preaching, teaching, and training, and evangelistic work should be sponsored.

5. A full denominational, missionary, and stewardship program, plus a better music program, a community civic program, and recreation and social activities that will make the rural church the center of the community life—should be part of the work of the rural church.

##### Seminars in Junior Colleges

A full-time field worker gives two weeks' seminar courses and conferences in all junior colleges in order to enlist the interest and activities of young people in rural communities and rural church life. This is being done in twenty junior colleges.

##### College Courses on Rural Life

A series of textbooks is in the making to be used in teaching courses on rural life in Baptist senior colleges and seminaries. The first book will be entitled "The Church and the Rural Community"; the second, "The Agricultural and Economic Opportunities of Rural Life"; and the third, "Church Administration for the Rural Church."

#### Study Course Books

A group of books on rural church life is being provided to be used as the 1950 mission study graded series.

##### The Need

More than 13,000—or about fifty per cent of all Southern Baptist churches—are in the open country. More than one-half of these are still in one-room church buildings, and about the same percentage are quarter-time churches. Few of these churches have full-time pastors living on the fields.

Results of Rural Church Program for 1948:

|                         |     |
|-------------------------|-----|
| Dead churches revived   | 54  |
| Mission stations set up | 129 |

#### New Work

The missionary surveys fields, locates places for new missions and churches, organizes and establishes the work, and aids in securing a pastor.

##### Strengthens Weak Churches

The missionary also gives his attention to helping build up and make strong the weak churches of his field. Some of the weaknesses of churches may be met by the associational auxiliary organizations; other needs must be met by the missionary himself.

##### Denominational Program

The missionary must keep his people informed and seek to secure their co-

a great challenge to our faith and courage.

Results in western mission program for 1948:

|                                                |       |
|------------------------------------------------|-------|
| Mission stations set up                        | 99    |
| New churches organized                         | 90    |
| Revivals held                                  | 154   |
| Stewardship programs                           | 55    |
| New church buildings and homes                 | 87    |
| Additions to churches                          | 3,558 |
| Churches newly enlisted in Cooperative Program | 48    |

##### MOUNTAIN MISSION WORK

The mountain mission work is still in the stage of development. Rev. A. B.

## Field Secretaries



J. Perry Carter



John D. Freeman



Fred A. McCaulley



A. B. Cash

|                               |              |
|-------------------------------|--------------|
| New churches organized        | 33           |
| Stewardship programs promoted | 224          |
| Property secured or built     | 230          |
| Additions to the churches     | 5,811        |
| Money raised for all purposes | \$135,730.83 |

#### Western Mission Program

##### The Program

The western mission program must, in the nature of its work, be a general mission program in which the missionary is responsible for leadership in all phases of denominational and church matters. The program in brief outline is:

##### Organized Association

There should be a well organized association with all the auxiliary organizations properly functioning in the interest of the church and the denomination.

operation in the work of the association and the state and Southern Baptist conventions. He must stimulate the worldwide mission program of Southern Baptists.

##### The Need

The need for mission work in the western states can be seen with a glance at a few facts. In four western states there are more than 2,000 communities with 250 to 50,000 population without a Baptist church. In the six western states: Arizona, Utah, Nevada, California, New Mexico, Oregon, and Washington, there are now forty million people and only 3,343,000 of these are church members. This means that only about eighteen per cent of the people in these six northwestern states are now being reached for the Lord. This is one of Southern Baptists' greatest fields for evangelism and kingdom building, and

Cash is working with the state mission board of Kentucky and Dr. W. C. Boone, the executive secretary of Kentucky, in an effort to develop a mountain mission program that will meet the needs of the mountain areas of the Southern Baptist Convention. It is hoped that this will be in permanent and definite form by the end of 1949.

##### The Needs

Within our Southern Baptist Convention territory there are more than four million people living in the mountain areas of six states. Perhaps 90 per cent of them are yet unreached for our Lord. The need is not only evangelism, but church organization, indoctrination, and denominational stability. We trust the Lord will lead Southern Baptists to a constructive program for the mountain areas of the South.

## Alaska Crusade Reveals Needs

By C. E. MATTHEWS  
Secretary Evangelism

THE first simultaneous evangelistic crusade to be conducted by Southern Baptists outside the States has just been completed in Alaska. The secretary of evangelism of the Home Mission Board was assisted in the campaign by four leading ministers, Dr. James Middleton, pastor of the First Baptist Church, Atlanta, Georgia; Dr. Ramsey Pollard, pastor of the Broadway Baptist Church, Knoxville, Tennessee; Dr. David M. Gardner, editor of the *Baptist Standard*, Dallas, Texas; and Dr. W. D. Wyatt, pastor of the First Baptist Church, Muskogee, Oklahoma.

Although the Home Mission Board had already made a survey of Alaska's needs, contacts through active evangelism revealed actual conditions and definite needs as nothing else would. The universal opinion of the evangelists and pastors is that the first need in Alaska is church buildings and equipment. This must come before Baptists can hope to advance the cause of Christ successfully in that great land of opportunity. If Southern Baptists had adequate equipment and good meeting houses, they could within five years have substantial self-supporting churches in every city of consequence in Alaska.

Denominations such as Catholic, Methodist, Presbyterian, Christian, and the Assembly of God already have good, substantial buildings in every city we visited.

All of the Baptist work in Alaska, outside of Kodiak Island (Northern Baptist), is carried on by Southern Baptists or, at least, by Southern Baptist preachers using Southern Baptist literature and co-operating with Southern Baptist work.

### Results of Crusade Gratifying

The results of the simultaneous crusade in the five churches, March 13-27, were very gratifying. At Juneau, where

Dr. David M. Gardner preached and where Rev. William Petty is interim pastor, there were only eight members at the beginning of the revival and the meeting place was wholly inadequate.

In this city, the capital of Alaska, there should be and could be a strong Baptist church.

Dr. Gardner, in addition to encouraging the little band of members, sold the Baptists of Juneau on the fact that Southern Baptists are in Alaska to stay. He helped lay a foundation for the future growth of the church in a way that probably no other man among us could have done. In addition to this, there were a number of adults added to the church.

At Ketchikan where Dr. Middleton preached, the work is a little more than one year old. The first services were held there in October, 1947, by the present pastor, Rev. B. I. Carpenter. The church was organized in October, 1948, with 42 charter members.

During the revival the Sunday school attendance record was broken, 13 new members were added to the Sunday school, and 21 new members were added to the church, 14 by baptism. The present church membership is 65.

Dr. Middleton, through the help of friends in Atlanta, Georgia, who contacted civic leaders in Ketchikan and with the help of the pastor and of the Holy Spirit, was privileged to speak be-

First Baptist Church of Ketchikan is example of dire need of buildings.



Front room of seventy-year-old house serves as church auditorium for Juneau church.

fore civic clubs and schools in Ketchikan. He brought prestige and dignity to the Baptist cause there. Some of the leading citizens, including a city councilman, united with the church.

Pastor Carpenter reported that one of the high hours of the meeting came at the conclusion of a fellowship dinner on the last Sunday, when Dr. Middleton presented to the church at Ketchikan a gift of \$500 from the First Baptist Church of Atlanta, to be used in the

purchase of lots on which to build a desperately needed church house.

The \$500 has already been matched by the little group of loyal Christians and they now have more than \$1,000 in a fund for purchasing a site for their building.

The Fairbanks church experienced a real revival under the leadership of Dr. Ramsey Pollard. This church was organized April 19, 1946, with 18 charter members. The present pastor is Rev. Orland C. Cary, a former Texan.



Government Hill Baptist Church, Anchorage.



Note crude stove in First Baptist Church, Fairbanks.



First Baptist Church, Anchorage, where seventy-three were added to church during revival.

There were 120 members at the beginning of the revival. Great crowds heard Dr. Pollard, the congregation including many Eskimos and Negroes. The enrollment of the Sunday school was increased by 44 and that of the Training Union by 10. The attendance records in both agencies were broken.

Thirty-six members were added to the church, 11 by baptism.

The church, under the capable leadership of pastor Cary, is supporting all Southern Baptist causes and in addition is paying its pastor a living salary.

The Government Hill Baptist Church in Anchorage was organized one year ago with 16 charter members. Its pastor, Rev. Odel Lene, is a Texan and a graduate of Baylor University. He is compelled to do secular work in order to supplement his salary.

Dr. W. D. Wyatt preached in the revival there. He did as fine a constructive work as this writer has ever seen in a two-weeks' meeting. At the beginning of the revival there were 18 members. The largest previous Sunday school attendance was 61.

At the close of the meeting the church voted to create three new Sunday school classes, organize a Training Union, and create a record system for both. On the closing Sunday of the revival, 93 were present in Sunday school and 26 were added to the church, 16 by baptism.

"Never was a mission field needier or riper. Alaska is growing up. Southern Baptists must help Alaska grow into a Christian land," Dr. Wyatt declared upon returning from the crusade there.

The First Church, Anchorage, is by far the strongest Baptist church in Alaska, having some 300 members. Anchorage has a cosmopolitan population of some 30,000. This church was organized six years ago. The pastor, a Texan, is Rev. Felton Griffin, who is now president of the Alaska Baptist Convention.

The church budget is \$1,500.00 per month. During March of this year, \$1,925.00 was paid through the budget.

The Sunday school had 260 present, March 20, and 303 present, March 27, the closing Sunday of the revival. The auditorium, with a seating capacity of 250, and the basement would not hold the congregation. Seventy-three were added to the church, 46 of these by baptism. The enrollment of the Sunday school was increased by 44 and that of the Training Union by 42. The church gave a check for \$725.00 to the Home Mission Board at the close of the revival.

(Continued on Page 11)

## Spiritual Gold For the Migrant

By SAM T. MAYO  
Missionary to Migrants

**T**HERE is no verse of Scripture that so well describes the migrant situation as does Matthew 9:36, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Only a small per cent of the migrants are Christians, and most of them will not be unless Southern Baptists give them the plan of salvation.

Soul winning is our main objective. Much personal visitation and witnessing is done daily. We hold revivals and preach at every opportunity and in every possible place. Those who are won to Christ are baptized into the local

churches. We also teach God's Word through Sunday schools, Vacation Bible schools, and Bible classes for all ages.

We find the people hungry for the gospel and glad to have the opportunity to hear it.

Healing the bodies by giving first aid and securing hospitalization when it is needed is another task. Last summer our student worker was Miss Lee Keiter, a graduate nurse. Through her ministry of healing came great blessings both physical and spiritual.

### God's Grace at Work

During a recent revival we beheld the working of God's grace. One night a seventy-seven year old man came for-

ward accepting Christ as his Saviour. He said, "I have wasted a life, I have given it to the devil, but tonight I have accepted Christ as my Saviour. If I live only one day, one week, one year longer, Jesus is my Saviour and I want to testify what His grace can do for an old man like me."

Then a boy ten years old came. With his life before him he said, "I am saved tonight and I want to give my life to Him."

As I stood between the two I thanked God for Southern Baptists whose compassion makes it possible to carry the gospel into the camps where people work to make our way of life possible.

### In the Strawberry Capital

Down among the several nationalities we find eager hearts waiting for the gospel of Christ. Bound in fetters of fear, idolatry, and superstition, men are still saying "Come over and help us."

Who does not enjoy strawberry ice cream or strawberry short cake? Lord, help us to realize that the hands of migrant laborers pick these strawberries that satisfy our appetites and that these same hands are reaching out to us for the bread of life to satisfy their hungry souls. We must, we can, we will tell them of Jesus who said, "I am the bread of life . . . he that eateth of this bread shall live for ever."

**I Was Naked and Ye Clothed Me**  
Come with me to a labor camp where weather conditions had brought migrants to want. Boys and girls scarcely had enough clothing to hide their nakedness. Mothers begged for clothing for their children.

When your missionary made an SOS call for clothing, Baptist women responded. Was that all? No, that was just the beginning. Revival services were held in the camp and sixteen souls were won to Christ. Sixteen souls were clothed with righteousness. Thirty-seven Bibles and New Testaments were placed in homes. The seed of the gospel was sown in the hearts of hundreds of people through the preaching of the Word and the distribution of gospel tracts.

### The Gospel on Wheels

Late one afternoon, the missionary's truck pulled into a colored labor camp. Soon a crowd gathered around the organ to join in the singing. As the missionary preached, a young man, whose face beamed with joy, listened. We could see that he was deeply touched. When the invitation was given, this young man came forward dedicating his life unto the Lord. As he talked with the missionary he said, "Do you know what I would like to do for the Lord? I want to



Seventy-seven year old man and ten year old boy accept Christ in same meeting.

prepare myself to become a preacher to my own people."

Will Southern Baptists give him that opportunity?

### The Gospel on the Streets

One afternoon about three o'clock the red truck was driven to a section where hundreds of colored boys and girls were coming from school. The folding organ began to send out its sweet music, "Jesus Saves, Jesus Saves."

Boys, girls, men, and women gathered. The simple story of Zaccheus was told by the missionary. When the invitation was given, two colored girls, twelve and fourteen years old, came forward saying, "I want Jesus to go home with me."

As we questioned the girls, we saw what God could do with those who trust Jesus as Saviour.

The two girls were baptized into the First Baptist Church, colored. You may not believe in street preaching, but your missionary found the Lord in a street service.

### Laborers Together

The future of our migrant situation depends upon the co-operation of missionaries, pastors, and people. The program worked out in each community must be carried on by the Baptists in that community. We must maintain Sunday schools, Vacation Bible schools, and regular preaching services.

We are indebted to the migrants and Christ commanded us to go into the streets and lanes. We are indebted to them because they are lost and we have

the message of salvation. We are indebted to them because of their faith in us.

### A Heart Challenged

I was invited to speak at a certain church in Florida. I appealed to the people to face our migrant work with a heart of love and compassion. One fine Christian layman approached the missionary and said, "I have a hundred dollars for migrant work."

He sent it through his church to the Home Mission Board.

We pray that God will increase his kind that we may do more for these dear people.

### A Great Response

In the Intermediate Training Union quarterly in January, mention was made of the work among the migrants. From every Southern Baptist state and three Northern states came more than six hundred letters from the members of Intermediate Training Unions inquiring how they might help in the work. They have sent clothing, Bibles, tracts, and money for nursery and kindergarten work.

## Alaska Crusade Reveals Needs

(Continued from Page 9)

We have never witnessed a more heroic spirit than that manifested by this church. If this congregation had an adequate building, it would have 500 in regular attendance in Sunday school in one year's time.

This church is the mother of the Government Hill Baptist Church and, if it had an adequate building, would start a half dozen other churches in Alaska. Already it has purchased ground for another mission, and its members are starting a fund for an orphanage.

Only eternity will reveal the constructive work done in this crusade in Alaska by these experienced evangelistic pastors. The Home Mission Board and Southern Baptists are greatly indebted to the Baptist Standard Publishing Company of Texas and to the fine missionary-minded churches that not only loaned their pastors for the period of the crusade, but paid their expenses to and from Alaska.

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# AMONG the MISSIONARIES

## Hearts Overflow in Joy of Winning Lost

We want you to rejoice with us in the following news from our life's experiences in the Lord's work. Our hearts have been thrilled with the overflowing joy in giving out the Word of Life to our lost people. "Brethren, my heart's desire and prayer to God for my people is, that they might be saved."

As the heart of Paul ached for his people and yearned to see them brought to Christ, so God has burdened our hearts and has given us a compassion and a yearning for our Slavic-speaking people. They, too, have a zeal for God, but not according to knowledge, for they have never been able to learn the truth about salvation as taught in the Word of God. They remain in utter darkness spiritually. Unless we do our part in presenting to them a true way of salvation, they will be lost everlastingly.

We are very grateful to God and the Home Mission Board that we are able to preach to them the gospel way of salvation.

It has been the best month in every phase of our missionary work. The homes are open for our visitation. Our meetings in three mission stations are very encouraging.

We are planning for revival meetings and also open street meetings in the future. We are prayerfully and faithfully looking and expecting from God great things and that many lost souls will come out boldly for Christ.

H. J. Mikhalchuk  
Missionary to language groups  
East St. Louis, Ill.

## In These Are Our Hope

It was a happy moment when I sat in the audience during the Tri-Western State Home Mission Conference at Albuquerque, New Mexico, and heard the clear, quiet voice of Miss Florence Begay, young Navajo girl, a Christian, college student, and teacher in our All-Indian Sunday school, as she told the great assembly of Baptists of her experience as a Christian and of the joy that

has been hers since the day she was buried with Christ in baptism.

Such consecrated young Navajos are the only hope of getting the gospel to the Navajo Indians, the largest and most scattered tribe in the United States.

Miss Begay, and other such young Christian Navajos, must be upheld in prayer and given every encouragement possible by Southern Baptists.

Harold E. Baer  
Missionary to Indians  
Flagstaff, Arizona

## Are They Welcome in Your Church?

Two years ago a butcher in one of our Chinese grocery stores asked a prominent member of one of our local Baptist churches, "Would the people in your church be glad to have me, a Chinese, come to their church? I know I can go to the movies and places like that, but I don't know whether it is all right for me to visit your church."



Indians rejoice over repaired church building.

The member told the missionary about the conversation, and said, "I bowed my head in shame when this Chinese man asked me if it would be all right for him to come to my church!"

Of course, she assured him that he was welcome to come any time.

In the meantime he returned to China, remained a few months and then came back to this country. Upon his return

to America more effort was put forth to win this man to Christ—especially by the members of the church already referred to.

The result was that on March 6th this fine Chinese man walked down the aisle and gave his heart to Christ. On March 20 he followed the Lord in baptism.

Just a day or two ago the missionary visited the store where he works and found a radiant Christian butcher. Oh, that our churches would realize the glorious privilege that is theirs along with the missions and missionaries in making the Chinese and other foreign people welcome in their services!

How we thank God for this, another of our Chinese, who has found Christ as his Saviour and Lord, and yet we realize how much better it would have

been had he been converted before returning to China.

Pray for him and continue to pray for all who need to come to Christ and still do not realize their great need!

Mary Etheridge  
Missionary to Chinese  
El Paso, Texas

## Plans Completed for Indian Meeting in Oklahoma

The program for the Oklahoma Indian Baptist Association to be held in July is now complete.

SOUTHERN BAPTIST HOME MISSIONS

Speakers will include Dr. J. W. Storer of Tulsa, Rev. Robert Scales of Seminole, Assistant Executive-Secretary of the Oklahoma Convention, Rev. T. B. Lackey of Oklahoma City, and Dr. Ben Schmidt of Depew.

The entire program will last ten days and will include study and evangelistic services.

The association met with the Otoe Indian Baptist Mission last July. Approximately one thousand five hundred Indians of fourteen different tribes attended the services and there were thirty-eight rededications and eight conversions.

ous success with much interest manifested.

Later in the year the same church received \$250 from the Home Mission Board to be used for repair on the building.

Materials were purchased under the leadership of the pastor, Rev. S. E. Hawkins. Necessary repairs were made to put the building in good condition, the results of which are shown in the accompanying picture. New pews were purchased by the church to go with the improved building.

The church, which was organized in



Indians gather at Oklahoma Indian Baptist Association. Attended last year by more than fifteen hundred.

Our association is growing and the work is growing and God is blessing the work of the Home Mission Board. Two missions are without pastors and the need is great if the work is to continue to grow.

G. K. Cobb  
Missionary to Indians  
Redrock, Oklahoma

## Good Results in School Of Missions

The school of missions in the Canadian Baptist Association in Texas had four outstanding features.

First, an earnest interest for missions was manifested among the churches and a glorious power was felt in the messages of the missionaries speaking in the school.

Second, all the churches unanimously voted to have another school of missions next year.

Third, I had twenty-five professions of faith during the school and secured more than two hundred subscriptions to the *Southern Baptist Home Missions* magazine. Two churches, Gruver and Spearman, put the paper in their budgets.

Donato Ruiz  
Missionary to Spanish-speaking  
El Paso, Texas



Juan Gomez, Mexican man won to Christ partially as result of a torn piece of tract which he carried and studied for thirty-five years.

## Torn Piece of Tract Helps Lead Man To Christ

At the close of a wonderful meeting in Carrizo Springs, Texas, a Mexican man, Juan Gomez, whose picture appears on this page, came forward accepting Christ.

Standing there before the congregation he made this testimony:

"On 1914 I find a piece of tract. I do not remember the month and the date. I read in that paper something about man name John the Baptist and mention of Mark 1:1-8. The words call my attention and preach the baptism of repentance for the remission of sin."

"The explanation on that tract was very deep in the repentance and that moved my heart in some way, but for many years I worked and walked with my friends and have good time and since that time I never have any change to hear the Word of God, but I keep that piece of tract and read it, thinking on my life and my family and now the Lord send me to this church building and I was talk to your pastor before the service and my God is saved me and forgive me my sins tonight and my determination is to be faithful to God and my heart is given to my Lord tonight."

Brother Gomez has indeed shown us that the Lord saved him and his testimony has moved the congregation. Also brother Gomez, who is from Monterrey, Mexico, has five daughters and one son and his wife whom we are praying God may save also.

Arnulfo Lopez  
Missionary to Spanish-speaking  
Carrizo Springs, Texas

May, 1949

13

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## The Bible a Mission

By JOHN CAYLOR

THE Word of the Lord is itself a mission sent from God. In Isaiah God describes His Word in terms of rain which waters the earth that it may bring forth seed for the sower, and food for the eater.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

The Bible is heaven's dewdrop, sparkling in the morning sunlight. It is "as the rain" and the "snow from heaven" preparing the soil and seed for a bountiful harvest.

Where the Word is sown one may look for the fir tree instead of the thorn, and the myrtle tree instead of the brier.

### The Bible's Mission

A home missionary gives a Bible to a sailor whose ship is passing through the Panama Canal. That young man reads until he finds the desire of all nations. He passes the Word on, and others are caught by its spell. The Bible has been on a saving mission.

A woman visiting a "foreigner" in a New York hospital gives the sick young man a Bible. In Cuba a mission is the answer. "The entrance of thy word giveth light" is the verdict of missionaries everywhere.

The first responsibility of the foreign missionary blazing the mission trail in a new land is to translate the Scriptures

into the language of the people among whom he is to serve.

God has promised that His Word would not return unto Him void. The divine promise is the definite challenge of the missionary. The Word is made flesh through Jesus Christ, and is sent on a mission to make men like Him. As the reader finds Jesus the theme of the Book he seeks the power to become like Him.

### The Missionary's Bible

For the missionary the Bible is the source of strength for personal living. As God's Word had its fulfillment in the person of Christ, He has so planned it that the missionary who would preach Christ must first live Christ. The Word has its embodiment in the minister. It is more what he is than what he says.

The Bible is the working tool of the missionary. It is the answer to the unanswerable questions of the critics or the doubters. It is the missionary's refuge from the scorn of the worldly-wise. It is described as being sharper than a two-edged sword. The missionary may not be smart enough to answer all the questions he may be asked by friends or foes, but if he will let the Word answer, it will cut to the quick and shame the critic or convict the enquirer.

The missionary has his Bible in hand and at hand. He loves it and lives it. He reads it, and reads it to others. He takes God at His word and expects the fruit which is promised in the Bible. When it is sent, it will not return empty. It will accomplish

### The Believer's Bible

The mission of the Bible is not confined to preachers and missionaries. Every Bible student is a potential soul winner. Even before he accepts the Christ of the Bible, the student who shares his Bible knowledge or his Bible with his friends is watering the soil for the harvest.

Every convert who shares his experience and his Bible with others is but carrying out the mission of the Bible. Missions beget missions. Missionaries win souls through the mission of the Bible. The won, win others. The kingdom moves on.

The mission of the Bible is missions. God said His Word should be "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater." (Isaiah 55:10).

### Everybody's Bible

The word "missions" means "the sent ones." Jesus said to His disciples "As the Father hath sent me, so send I you." This is the commission of every believer. Those who have been found are sent. Missions is everybody's job. One is sent to minister with the open Bible to people in far-off lands. Another is commissioned to nearer tasks. Still another is to give and be the message of the Bible at home to relatives, neighbors, associates. Whoever or wherever the believer is, he is on a mission with his Bible, living it before the people he meets, and giving it, bound in vellum or in personality, to all within his reach.

To those he cannot reach he is to send God's Word through missionaries and by means of bound volumes through his stewardship of "coined personality," money.

### Missions and March of Events

(Continued from Page 4)

ages. Of course, it stood for much more. But whatever it stood for is either in the discard or is headed that way. There may be a few secondary voices still sounding their shibboleths, but they are without creative leadership. It is nothing new for an obsolete cult to have followers who are left behind in the march of time.

There are a few staple, permanent, unchangeable things in the religion of Jesus. These are the New Testament Christ, the New Testament gospel, and the New Testament church, with its independence and its ordinances. These shall stand until Christ returns. Let us stand for them.

## Progress for Christ

By R. L. HOLMES

Pastor, First Baptist Church  
Lafayette, Louisiana

"That which has taken place at Lafayette, Louisiana within the past forty-seven years is almost beyond belief," said W. H. Knight, executive secretary-treasurer of Louisiana, after attending the dedication of the beautiful new First Baptist Church there.

In June, 1902, Rev. E. Robinson of Louisville, Kentucky, was sent to that field to do mission work. In November of that year the church was organized with five members.

On Sunday, February 13, 1949, the members worshipped for the first time in the beautiful building.

Here in the heart of Southern Baptist's mission program to the French section, this picturesque church will serve as an inspiration to all who come its way as well as to the more than six hundred members.

The church building consists of not only a beautiful auditorium furnished with six hundred opera chairs, but modern Sunday school rooms as well. When the balcony is added at a later date, the auditorium will seat eight hundred.

The picture shows the congregation marching from the old tabernacle where they have been meeting, to the new church built in its beautiful setting of great oaks, cedar, magnolia, camphor, yaupon, and pecan trees.



People gather for first service in beautiful new First Baptist Church, Lafayette, Louisiana

For about eleven years, Rev. J. C. Wells, now superintendent of city missions in New Orleans, led the church in its first efforts to raise money for the building and to secure the lots. The work has been completed under the direction of the present pastor.

Without decreasing their support to the denominational causes, in fact on the contrary, while constantly increasing their gifts, the people of this church have given of their means to build the church.

Thus another "mission" church has come to take its place among the outstanding churches of the Southern Baptist Convention.

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By PAUL A. McCASLAND  
Pastor First Baptist Church  
Herrin, Illinois

**SUNDAY** afternoon, December 5, 1948, the Bryan Street Baptist Mission, a mission of the First Baptist Church of Herrin, Illinois, became officially the Bryan Street Baptist Church, with a charter membership of seventy-one, a full-time pastor, and properties valued at ten thousand dollars.

Beginning as a mission Sunday school, as a result of a Vacation Bible school and a revival meeting in the summer of 1943, this project has grown by leaps and bounds to an aggressive work in kingdom building.

#### First a Census

Prior to the first Vacation Bible school, a number of deacons and the pastor took a religious census of the community north of the Missouri Pacific tracks in Herrin, and found three hundred and eighty-five prospects for Baptist work.

A central location was found, and leased.

After two Vacation Bible schools had been conducted, it was concluded that construction should begin with a view to permanency. A small burnt tile and brick building, twenty-four by thirty-six feet, was the first unit.

The first Sunday only sixteen people came. Shortly thereafter, others began to come, until at present there are two



Pastor McCasland of First Church, presents records, master building plan and check to Rev. Glen R. Martin, pastor Bryan Street Mission on day it became a church

hundred thirty-three enrolled in the Sunday school and more than one hundred average attendance.

A fine layman, Homer Steger, was chosen as the superintendent of the Sun-

day school, and Rev. Paul A. McCasland, pastor of the First Baptist Church, began preaching at the mission on Sunday mornings.

From the first people began to make professions of faith in Christ, and desire baptism. Practically every Sunday the pastor would present the names of candidates to the First Baptist Church.

The church soon extended an arm to the Bryan Street Mission, and called a



Building was constructed in units. Picture shows completed structure.

#### A New Church is Born

After organization of the church, the Bryan Street Baptist Church extended a call to Rev. Glen R. Martin, and confirmed the election of all previously elected officers for the church. A budget was adopted including all causes of the Illinois Baptist State Association and the Southern Baptist Convention.

Far from being a liability to the First Baptist Church, the records of the Bryan Street Baptist Mission reveal that their gifts have increased each year as follows: 1945, \$740.04; 1946, \$1,345.73; 1947, \$2,700.91; 1948, \$4,905.53, making a total of \$9,691.21 for all causes. Approximately \$3,230.40 has been given to missions.

Additions to the First Baptist Church through the mission averaged almost twenty-five each year, the total for four years having been ninety-two, with eighty-nine of those presenting themselves for baptism.

Entire families have found the Lord through the ministry of this mission and the First Baptist Church has been blessed and would encourage other churches to find a place in the "hedges" and compel them to come in.

#### On The Jesus Road

(Continued from Page 5)

In 1948 I talked with him again and he rededicated himself to God. Again the pueblo officers tried to hold him, but this time he appealed to the U. S. Government authorities in Albuquerque, and they told him he had a right to leave his pueblo if he wanted to. So he and his wife moved to Albuquerque.

We are watching with a great deal of interest this man, and hope to hear of his joining the church.



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#### Building Enlarged

A Training Union became a necessity and a group from the First Baptist Church went to the mission and presented Training Union work to the people. Soon a fully graded Training Union was organized. A little later a W. M. S. circle was organized, and that rapidly grew into a graded W. M. U. Then the men were organized into a Brotherhood.

With the growth of these organizations there came a call for additional room. Original plans for a small building were adjusted, and a master plan calling for a long-time program of construction by the unit method was adopted.

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## Need a Mission Church?

### Then Build It!

By W. G. STRACENER  
Pastor East Hill Baptist Church  
Pensacola, Florida

THE East Hill Baptist Church of Pensacola, Florida, has justified its conviction and demonstrated the wisdom of the idea that the best way to do mission work in an unchurched area of a city is for an established church to erect a worthy building and begin at once as nearly as possible a full church program.

In East Pensacola Heights, a community of nearly 3,000 people with no church of any kind, lots were purchased by the East Hill Baptist Church. The lots were diagonally across the corner from the public school building.

Construction was begun on the building, which was known as Heights Chapel, in July, 1947. At that time a Vacation Bible school was being held in the school building. This school was the only meeting held before the church building was completed.

A survey of possibilities had been made, and it was decided to wait until the building was completed before trying to conduct any services.

A member of the East Hill church, Mr. H. A. Diamond, supervised construction and the pastor, Rev. W. G. Stracener, handled the purchasing of materials. A saving of approximately thirty per cent was made in the erection of the building estimated to be worth \$40,000.00. When completed the building had facilities for handling a fully departmentized Sunday school of 250 members, a sanctuary suitable for an equal number but which can be easily expanded to care for nearly 500.

Mr. George V. Axelson, long-time superintendent of the East Hill Sunday school, was enlisted as missions committee chairman and superintendent of the new Sunday school. The day the building was opened, October 12, he had a corps of twenty-eight teachers and officers ready to begin work. On that opening day 162 people were enrolled in the Sunday school, and 85 members of the East Hill Church came to the mission to form the nucleus of the congregation.

For some months, Pastor Stracener would preach at the chapel at 9:45 A. M., and return to East Hill for the 11:00 A. M. service. The chapel Sunday school was held after preaching services, from 11:00 to 12:00 o'clock, during the preaching hour at East Hill Church. Evening services were conducted by Chaplain M. J. Bouterse.

For the first three months of 1948, Dr. A. W. Reaves served as supply pastor and on April 1, Rev. Willard A. Brown was called as pastor and work was begun on a pastorate which was occupied on August 1.

Work at the chapel is now fully organized. The Sunday school has reached an enrollment of 283, with an average monthly attendance of 192 (record attendance was 220); Training Union enrollment is 114, with an average monthly attendance of 80 (record attendance was 93); Woman's Missionary Society and auxiliaries have 74 enrolled. The chapel membership now stands at 192. Fifty of these have joined upon profession of faith.

The work of the chapel has been well-sustaining financially from the day the building was opened, even though from the beginning 24 per cent of the budget receipts have been given to the Cooperative Program.

A total of \$35,995 has been spent on the chapel, its equipment, and the pastorate. The project has been sponsored entirely by the East Hill Church. It has been done out of the regular budget without reducing gifts to the Cooperative Program or other mission objects. The entire property will be deeded debt-free to the chapel congregation, no strips attached, as soon as they organize as a separate church.

The testimony of the East Hill membership and their pastor is that the undertaking has been the source of tremendous blessings to themselves, adding new life to their own church.

There has been heard no word of opposition to the movement even though more than one hundred of the East Hill members (among them many of the best workers) have gone joyously and voluntarily to the chapel to serve. Before a year was past the Sunday school had already enrolled enough new members to overcome the loss momentarily felt in the going of the group to the chapel.

East Hill Baptists enthusiastically urge other established churches in cities where new churches are needed to begin by building churches to which the leaders and followers in the community will gladly go.

If the church wants the quickest results and largest blessings, they should finance it themselves rather than ask help from various associational, state, or Southwide mission building funds.

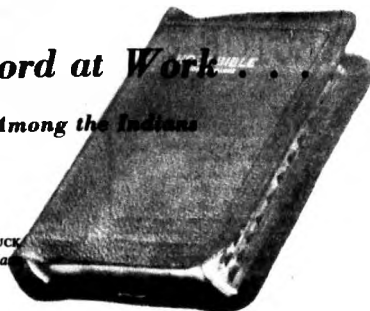
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## The Word at Work

### Among the Indians

By LEE M. ROEBUCK  
Missionary to Indians  
New Mexico



MY WORD shall not return unto me void." What a thrill to a missionary on a pioneer field to see the Word at work!

One of the smallest and most pagan Catholic of the seven pueblos to which the Lord has called us has afforded some of the most interesting missionary experiences.

As we were not allowed to have public services, we began our work by going from house to house, wherever we were welcomed.

One day as we were passing through the plaza of a small pueblo, a young Indian veteran came to his door and spoke to us. We immediately made a friendly acquaintance, and he invited us into his home. He introduced us to his young wife, whom he had married just after his return from the service. Soon after we entered his home he asked for a Bible. I did not have an extra one with me, so promised to bring him one soon.

The next time we visited the pueblo he asked me for the Bible I had promised him. When I presented it to him I began with Genesis and gave a summary of each book, pointing out the most interesting chapters. As I presented the Scriptures I stressed the central theme of the Bible, God's redeeming grace, and showed how the New Testament was the fulfilling of the Old.

As I left, the young man said, "I'm going to read this tonight. I'm interested in the Bible."

To most of the Indians we visit, we first give the gospel of Mark, but because of his keen interest, I left the reading up to him.

When I returned a week later, much to my amazement, he showed me that he had read from Genesis into II Chronicles. He continued this steady reading of the Bible, which began on October ninth and completed reading the entire Bible by the last of February. How hungry he was for the Word of God!

At first this Indian's wife was rather indifferent to the Bible. When we asked her if she read too, she replied, as she continued peeling some green chilis, "He reads while I work."

At Christmas time we gave this couple a copy of Egermeier's *Bible Story Book*. The wife has been reading this with interest. When they visited in our home recently, she told how thrilled she was with the story of Joseph. He enthusiastically told the story of Moses' breaking the law.

In another pueblo, my wife gave a Gospel of Luke to a young Indian wife. The next week the young woman visited the Indian hospital. When we called on her a little later, she asked, "Is Luke a part of the Bible? I looked for it in a Bible in the hospital and I couldn't find it." This gave Mrs. Roebuck an opportunity to show her the Bible and explain some of the interesting things about its composition, before presenting it to her.

At our next visit, she told us that her husband (a veteran) had read from the Bible and interpreted in his own language, from early evening until past midnight, to his parents, younger brothers and sisters, and interested neighbors. One old man, when the creation story was read, commented approvingly, "It's true! It's true."

The American Bible Society responded to our request for fourteen large-type Bibles to be presented to the governor and lieutenant governor of each of the seven pueblos on the Bernadillo field.

Officers of five of the pueblos received the Bibles, most of them listened to a brief summary of Bible truth and promised to read the book.

However, the governor and lieutenant governor in two of the pueblos refused the Bibles. When I entered one of these pueblos I was stopped by one of the councilmen who rudely asked, "What do you want? Where are you going?"

(Continued on Page 20)

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## The Word at Work (Continued from Page 19)

I replied, "I want to see the governor."  
"What do you want to see the governor for?"

"I want to present him with a Bible," I answered.

"We don't need your Bibles," he retorted. "We have our own religion."

"Well, we will see what the governor says. Do you want to go with me?" He walked away.

I was graciously received by the governor, and I read him several interesting passages in the Bible and explained the difference between the Old and New Testaments. Then I told him that the coming of Christ is the fulfillment of the Old Testament. He seemed interested until his wife asked, "Is that a Catholic Bible?"

I told her that it was the Holy Bible, God's inspired Word. So when I offered the governor the Bible, he hesitated and said, "I have a Catholic Bible."

I asked him for permission to give the lieutenant governor a Bible. He said, "If he wants it, all right."

So I went to the lieutenant governor's home, but he did not invite me in. He said abruptly, "What do you want?"

I told him that I would like to present a Bible to him if he wished to have it. "You have no right to come here," he said.

"But I'm a citizen of the United States, and besides, the governor gave me permission to see you."

"He has no right to send you here. The council has forbidden us to receive either the missionary or his Bible."

Then I told him that was a violation of the first amendment to the Constitution of the United States, which guarantees religious liberty.

"However," I said, "if you do not wish to accept the Bible, that is your personal privilege."

Similar action, prohibiting the distribution of Bibles, was taken by the council in another pueblo.

The Indians of New Mexico do not have religious liberty, but we are confident that the entrance of God's Word will give light to these Indians, who, after centuries, are still bound by paganism and Catholicism—ignorance, fear, and superstition regarding the truth of Jesus Christ. Pray with us that God's Word shall prevail and that these Indians shall soon have religious liberty.

SOUTHERN BAPTIST HOME MISSIONS

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A REVIVAL is coming to the churches in Cuba through the work of Sunday schools in homes.

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At Desengano (four miles from Colon) which is the charge of two of our deacons, Ramon Martinez and Julio Lezcano, the people come bringing their own chairs or benches.

Thus the people of Cuba are overcoming the handicap of the lack of proper buildings in which to conduct their Sunday schools.

By ENRIQUE PINA  
Missionary  
Colon, Cuba



Fifty-one children and adults attended the first meeting of this Sunday school which was held on street corner. Note use of flannelgraph.



This large group in Colon, Cuba, have no meeting place, so have Sunday school in a home.

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spirit in the Sunday school, we may baptize each year more than a thousand converts.

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In Colon, before we started the campaign, we had about 160 in our three Sunday schools. Now we have eleven Sunday schools and more than 500 in attendance.

This work is not all done by the pastors or missionaries, but by members of the churches. Four of the deacons are working in Sunday schools in homes, and thirteen women and two young men are serving in the schools.

One of the schools meeting in a home has reached an attendance of 70. Sometimes the meetings have to be held on the porches, and in some country places under trees.

May, 1949

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**The Bow in the Clouds.** By J. H. Hunter. Evangelical Publishers. \$1.50.

Dr. Hunter offers a series of brief discussions on comfort, consolation, and dedication. The subject matter affords 54 suitable devotional studies of use to speakers and of comfort and hope to those in need of courage.

**Studies in the New Testament.** By A. T. Robertson. Broadman Press. \$2.50.

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**Together.** By William Cooke Boone. Broadman Press. Price, 35 cents.

This is a wonderful little book for young people. It gives the Christian aspect to love, courtship, and the establishing of a home. If young people read and follow suggestions to take Christ into account, as set forth in this book, their homes will be heavenly places here on earth.

**Manual of Woman's Missionary Union.** By Kathleen Mallory and Mary Christian. Broadman Press. Paper, \$1.00; cloth, \$1.50.

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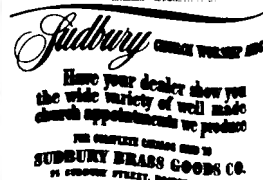
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SOUTHERN BAPTIST HOME MISSIONS

## RIDGECREST, NORTH CAROLINA

June 1-7, 1949

## PROGRAM

### Wednesday Evening

7:00 P.M. "Why We Are Here" Courts Redford  
7:45 P.M. Music E. Powell Lee  
8:00 P.M. Message W. A. Criswell

### Thursday

8:30 A.M. Inspirational Service George M. Fujita  
9:15 A.M. Missionary Testimony  
Evangelistic Conference  
THE SOUTHERN BAPTIST PROGRAM OF EVANGELISM  
to be taught for the first time by the men who wrote it in preparation for 1950 and 1951 Crusades

10:15 A.M. Recess  
10:20 A.M. Simultaneous Conferences  
Direct Missionaries and Goodwill Center Workers  
City Missions  
Rural Missions  
Schools of Missions

12:00 Noon Recess  
12:05 P.M. Home Missions in Southern Baptist Life Duke K. McCall  
1:00 P.M. Luncheon  
2:30 P.M. General Missions Courts Redford  
7:00 P.M. "We Are Helping the Negro" Guy Bellamy  
"Co-operating in Jewish Evangelism" Frank Halbeck  
7:45 P.M. Music E. Powell Lee  
8:00 P.M. Message W. A. Criswell  
Home mission pictures in auditorium annex R. G. Van Royen

### Friday

8:30 A.M. Inspirational Service Mike Lopez  
9:15 A.M. Missionary Testimony  
Evangelistic Conference  
THE SOUTHERN BAPTIST PROGRAM OF EVANGELISM  
Taught by C. E. Matthews

10:15 A.M. Recess  
10:20 A.M. Simultaneous Conferences  
Rural Missions  
City Missions  
Schools of Missions  
Pioneer Evangelism (Behind the Barriers)

12:00 Noon Recess  
12:05 P.M. "Home Missions the Hope of the West" J. Howard Williams  
1:00 P.M. Luncheon  
2:30 P.M. Direct Missions Conference  
7:00 P.M. "The Chaplains' Spiritual Ministry" Alfred Carpenter  
7:45 P.M. Music E. Powell Lee  
8:00 P.M. Message W. A. Criswell

### Saturday

8:30 A.M. Inspirational Service  
Missionary Testimony Alex Pasetti  
9:15 A.M. Evangelistic Conference  
"The Southern Baptist Program of Evangelism" Evangelists  
10:15 A.M. Recess  
10:20 A.M. Simultaneous Conferences  
Schools of Missions  
"Behind the Barriers"  
City Missions  
Rural Missions

12:00 Noon Recess  
12:05 P.M. "Woman's Place in Home Missions" Alma Hunt  
1:00 P.M. Luncheon  
Missionary Testimony J. Frank Belvin  
7:00 P.M. Youth Evangelism

### Sunday

9:45 A.M. Sunday school  
11:45 A.M. Sermon J. B. Lawrence  
7:00 P.M. Training Union  
7:45 P.M. Sermon R. G. Lee

### Monday

8:30 A.M. Inspirational Service Maurice Aguilard  
9:15 A.M. Missionary Testimony  
Evangelistic Conference  
The Southern Baptist Program of Evangelism C. E. Matthews  
10:15 A.M. Recess  
10:20 A.M. Simultaneous Conferences  
Promotional Missions  
City Missions  
Rural Missions  
Schools of Missions

12:00 Noon Recess  
12:05 P.M. "Winning the Homeland for World Conquest for Christ" T. F. Adams  
1:00 P.M. Luncheon  
2:30 P.M. Schools of Missions Lewis W. Martin  
7:00 P.M. "Where We Work Together" S. F. Dowis  
7:45 P.M. Music E. Powell Lee  
8:00 P.M. Message R. G. Lee

### Tuesday

8:30 A.M. Inspirational Service Mary Hines  
9:15 A.M. Missionary Testimony C. E. Matthews  
Evangelistic Conference C. Y. Dossey

10:15 A.M. Recess  
10:20 A.M. Simultaneous Conferences  
City Missions  
Rural Missions  
Goodwill Centers  
Attitudes and Administration  
Schools of Missions

12:00 Noon Recess  
12:05 P.M. "Taking the Cities for Christ" T. F. Adams  
1:00 P.M. Luncheon  
2:30 P.M. Co-operative Missions—Mountain Missions S. F. Dowis, A. B. Cash  
7:00 P.M. "Creating a Missionary Conscience" John Caylor  
7:45 P.M. Music E. Powell Lee  
8:00 P.M. Message R. G. Lee

**YOU CAN'T  
AFFORD TO MISS**

**INSPIRATIONAL MESSAGES**

The peerless preaching of Lee and Criswell

**MISSIONARY TESTIMONIES**

Stories of missionaries will touch your hearts

**EVANGELISTIC CONFERENCES**

Prepare for 1950 and 1951 crusades

**MISSION CONFERENCES**

Direct and co-operative missions, schools of missions,  
promotional missions

**ADDRESSES**

By Southern Baptists' outstanding leaders

**FELLOWSHIP**

With some of God's choice people

**HOME MISSION WEEK**

at  
**RIDGECREST  
JUNE 1-7**