

Southern Baptist HOME MISSIONS

BEATRICE PRESTON
2600 OAKLAND AVE
NASHVILLE 4 TENN

JULY, 1949



*Silent preacher
See page 5*

She Gave Us J. B. Gambrell

By JOHN D. FREEMAN

PRIOR to 1840 there moved into the heavily wooded section of Mississippi, south of Blue Mountain, a group of pioneers among whom were the ancestors of the Leavells, the Gambrells, and others who have meant so much in Southern Baptist life. Cherry Creek Baptist Church was organized by some of these people in 1842, and it continues until today to exert a beneficent influence upon the life of its section of the state.

The records of this church show that it has had a continuous Sunday school since its organization. It has had an active missionary society since 1880. Miss Pearl Caldwell, one of its gifts to Southern Baptist work, now retired after some forty years of active service in China, attributes her convictions regarding the mission field and its call, to influences brought to bear upon her when she was a member of the society's Sunbeam Band. Some of the Leavell brothers received their early impressions regarding the importance of Christian work while visiting their maternal grandparents who never failed to take them to church services. The grandfather, Nathan Berry, was for years an honored deacon and the Sunday school superintendent of Cherry Creek.

The church is now beginning a new era under the leadership of Pastor Wilfred Tyler, a professor in nearby Blue

Mountain College. The picture given herewith shows their old one-room building, moved back upon a temporary foundation to make room for their modern building which is now under construction. The picture was made recently during a visit by the writer to the field where he spoke to the missionary society and made an earnest appeal that the old building be preserved as a fellowship hall for the community. No more fitting memorial could be erected to the great men of the church than to retain this fine building that it may continue to serve the people for whom the



Nathan Berry home, near Pontotoc, Miss. Here Landrum, George, Roland, Frank, Leonard, and other Leavell boys received early Christian inspiration and guidance.

Old meetinghouse of Cherry Creek Baptist Church, Pontotoc, Miss. Constructed more than sixty years ago, it is now giving place to a modern plant, may become the church fellowship hall.



original builders constructed it. If it is changed into a community fellowship hall, Cherry Creek will have, when the plant is completed, as good equipment as can be found in a rural area.

One cannot estimate aright the contribution made by such churches as this to kingdom welfare. The noted James B. Gambrell was converted through the ministry of this church, was baptized by it and developed into a great Baptist statesman. Today, some of its chief members are descendants of the pioneer stock. H. O. Leavell, present occupant of the Nathan Berry home, shown herewith, is a son of a sister of Dr. Gambrell, also a relative of the Leavell brothers. Miss Pearl Caldwell came from this church, and it now has a ministerial student of much promise studying in one of our seminaries.

Common sense, to say nothing of

sanctified wisdom, would lead Southern Baptists to enlarge their ministry in rural areas. At the beginning of 1949 there were nearly 3,000 pastorless rural churches among us, and 10,000 other churches were dependent upon absentee preachers for what pastoral care they had. Great progress is being made in developing rural fields, but far more trained leaders are needed, and at least 12,000 of the churches need more adequate equipment. Urban churches planning to spend large sums of money on their buildings could well afford to consider the long-range returns to be had from sharing a portion of these big sums with weak rural churches.

Cherry Creek is setting the pace for country churches everywhere. Its older members recognize their debt to the future, so are providing for the spiritual welfare of the youths of the area, the same breed who gave the great workers

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SOUTHERN BAPTIST HOME MISSIONS

Luther Rice and Home Missions

By W. O. CARVER

LUTHER RICE deserves to be continuously recognized as the father of general missionary organization in the United States. The Adoniram Judsons and Rice, finding themselves in India with no home constituency, Rice, being unmarried, returned to America to organize Baptists for the support of foreign missions. The story of the conversion of these three, who had been sent out as Congregationalists, to Baptist views is one of the epics of Baptist history.

Under the leadership of Rice, with powerful support by Richard Furman, William B. Johnson, and William Staughton, among others, the first general organization of American Baptists was effected in Philadelphia in May, 1814. The General Convention of the Baptist Denomination in the United States of America for Foreign Missions. Already there were a number of regional move-

ments in the interest of home evangelization, as well as local societies for raising funds in behalf of the British Baptist Mission in India. The immediately urgent situation called for a general body to "elicit, combine and direct the energies" of interested Baptists in support of a new movement. But this did not mean indifference toward or neglect of the need for missions in the homeland. At the first meeting of the General Convention this need was distinctly recognized and specific interest in it expressed. Rice himself became chairman of a committee whose report in 1820 (second meeting of the Convention) led to new organization and enlarged interest in meeting the needs for evangelization in the homeland. This beginning led on progressively to the formation of the American Baptist Home Mission Society in 1832. However, already, Sunday school work, colportage, and general promotion were being developed under an organization which from 1824 to 1828 developed into the important American Baptist Publication Society.

From the beginning the General Convention had included the American Indians as a part of their "foreign mission" sphere and worked actively in this sphere which later became a specific interest of home mission organizations.

Rice early saw the compelling demand for an educated ministry for foreign missionary work and quite as important, even more extensively, for the churches at home. In his travels throughout the land in behalf of the General Convention his interest was aroused and his heart oppressed with the great numbers of unevangelized, with the limited and inadequate equipment of the local churches. These churches were generally small, almost all of them in rural areas and largely isolated. Here was a great, needy field for what we later came to know as "enlistment," "promotion," and co-

operation in all phases of the life and work of the gospel and kingdom of our Lord.

The destitution in respect to the Word of God was one of the great concerns which Rice sought to place on the hearts of his brethren everywhere. He and other Baptists took active interest in the formation of the American Bible Society in 1816, the result of the discovery of many thousands of families through all the frontiers absolutely without a copy of even the New Testament.

Rice's biographer, James B. Taylor, in 1840, four years after Rice's untimely death in South Carolina, said: "The part which Mr. Rice has borne in our denominational history, may well endear his memory to all our churches." He proceeds, in one of his chapters, "to bring together in one

view, all those prominent particulars, in which he may be regarded as having effected vast good, and to notice some of the indications of that extensive influence which he possessed." Among other things, Taylor emphasizes "the progress of ministerial improvement." "Almost all the combined efforts of our churches, in this particular," are credited to Rice's leadership, so that "in almost every state, the Baptists have been aroused to the adoption of plans for the diffusion of useful knowledge, and especially for the improvement of such as might be brought into the work of the gospel ministry. Nor is it saying too much, that, in a majority of respects, these plans might be traced to his labors and influence."

Well does the biographer say that in speaking of the efforts of Rice "it would not be just to omit the fact that for many years the project of supplying the spiritually destitute of our own land occupied much of his thoughts." Not only did he bring about "missions among the Indian tribes, he desired to see a system of itinerant labor in different parts of the states, in successful operation." The report of the committee headed by Rice, referred to above, began by saying: "That, from the attention they have been able to bestow upon the subject, they feel persuaded that an enlarged system of domestic missionary operations is needed, and would be greatly conducive to the promotion of the objects of the General Convention."

Thus it is fair to credit Rice with leading to such an appreciation of the need for all phases of home mission work as resulted in the setting up by the Southern Baptist Convention in 1845 of "The Domestic Mission Board" as a co-ordinate agency for meeting the responsibility in the gospel. In fathering our general denominational life in America Rice is to be credited with the vision that established as our dual basic agencies, the Foreign and the Home Mission Boards.



The editors of SOUTHERN BAPTIST HOME MISSIONS invited Dr. W. O. Carver to be guest editor for this month. We are grateful for the excellent editorial appearing on this page.



Missions

AND THE MARCH OF EVENTS

An Erratic Fanatic

According to press reports, Kenneth L. Patton, a Unitarian minister, has renounced his membership in the White race and has declared himself to be a man of color. His decision came after reading *King's Blood Royal*, a novel by Sinclair Lewis. His action was taken, so he tells us, "because of irritation and distrust over discrimination against the Negroes of his town."

Of course, this is a free country, and so long as one's actions do not interfere with anyone else he is free to select his own course in life, but one wonders if such action as his will help solve the race problem. There are biological differences which cannot be overcome by resolutions passed by groups, conferences on racial matters, or by individuals changing their racial relationships. The problems can be solved only on the basis of individual integrity and recognition of the universal brotherhood of man. Christianity alone has the solution.

Simplified Preaching

Dr. Theodore W. Wedel, one-time President of Bethel College and now warden of the College of Preachers at Washington Cathedral, said recently that, "Modern preaching suffers from a lack of variety in sermon topics as well as a failure on the part of many ministers to really attempt to simplify their thoughts so that listeners not only can grasp the meaning of the sermon, but abide by it."

There isn't any doubt but that preaching can be too stilted and academic. There is a temptation on the part of the preacher to want to appear learned. This leads him astray in his preaching. He begins to think more of the sermon he is delivering than the congregation he is preaching to.

Hardly one per cent of any congregation is interested in philosophical discussion, but the ninety-nine per cent listening to the preacher wants a message from God's Word that will enrich faith and enable men to meet the problems of life. The preacher, when he stands in his pulpit Sunday, is a messenger from God to the people in front of him. He should speak out of a heart of love, saturated with the Word of truth and empowered by the Holy Spirit.

Evolution Discounted

From the day that Darwin's theory of evolution became generally accepted in scientific circles, intellectuals have heaped scorn and ridicule upon the Bible story of creation. Anyone daring to maintain that the Bible record is correct was laughed at as ignorant and unscientific.

But now two scientists, Dr. R. A. Alpher and Dr. R. Herman, Johns Hopkins physicists, have declared it to be their conviction that creation, instead of occupying millions of years, could have been accomplished in three years. Basing their figures on the life span of the neutron, they are reported as saying that "At the moment of explosion (the Bible says, 'let there be light') there were no elements, only separate particles. From that moment," they say, "it took from one thousand to ten thousand seconds for the protons, neutrons, and electrons to group themselves together into the known neutral elements. From these elements, the earth, the sun, stars, and galaxies were formed."

Whether or not God employed the mysterious processes of "nuclear fission" when "He spoke, and it was done," we shall not know until He sees fit to reveal all the secrets of the universe, but at least we can take comfort from the fact that scientists of repute have at last admitted that a sudden creation was not only possible but probable, and, by deduction, that the long aeons of evolution were not only unnecessary, but absolutely absurd.

"Co-operating Southern Baptists"

By LAWSON H. COOK

We are not operating a book store, nor do we receive commissions or royalties from the sale of books. In view of this fact, we do not hesitate to editorially recommend Dr. J. B. Lawrence's recent book, *Co-operating Southern Baptists*.

This is one book that every Southern Baptist, pastor and layman, should read. It is the clearest and most unanswerable statement of our denominational doctrines and polity we have read in a long while.

Dr. Lawrence makes it clear that it would not only be inexpedient, but impossible for Southern Baptists to join organically with any other religious group if the background and tenets of

that group depart to the slightest degree from the teachings of the New Testament, the foundation of our denominational structure.

The author shows us the fallacy of the somewhat prevalent idea that essentially there is strength in unity and power in numbers. This follows only when numbers are unified under the authority of the New Testament.

Through the centuries Southern Baptists have stood firmly against any encroachment upon the fundamentals and distinctives of the denomination. This accounts for the spiritual influence of our churches.

The organized action of Southern Baptists is the finest demonstration in the world of the irresistible power of individual initiative when based upon the New Testament, and tied into a great co-operative effort to carry out Christ's command to preach the gospel to every creature the world around (Editorial in Baptist Brotherhood Journal).

Hope for the Future

In a radio broadcast recently, J. Edgar Hoover, FBI director, said, "If there is hope for the future of America, it there is to be peace and happiness in our homes, then we, as a nation, must return to God and to the practice of daily family prayer. We cannot have eternal peace without morality. We cannot build Christian homes without God or have worthy parents who do not know and practice His teachings. Our

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SOUTHERN BAPTIST HOME MISSIONS

Home Board Program Produces Results

By WILEY HENTON

RECENTLY I was called to participate in a baptismal service at Trinity Baptist Church, Globe, Arizona, where pastor R. O. Delmar brought several carloads of his people from Lakeside for baptism. Twenty-nine were baptized on the afternoon of April 16, following a ten-day meeting in which brethren Roy Sutton, Millard Stumph, and our state superintendent of evangelism, Leroy Smith, each in turn preached. High altitude caused the first two to have to leave. There were three preachers in ten days, but the Lord blessed all the way with souls being won continually.

In this baptismal service there was one whole family, father, mother, two daughters, and three sons in the baptism at one time, followed by two brothers and two sisters in another family, and a mother and son in another family. There was great happiness.

The work was begun at Lakeside in 1946 by Rev. Wm. A. Barclay, state field worker under the co-operative missions program of the Home Mission Board. He won and baptized several people, and organized a church at Lakeside. He was followed on the field by Brother A. H. Barnes, who led the people in erecting a small church building last year. Brother Barclay returned to the field and led the church in calling a pastor. This good pastor labored through the hardest winter, in the deepest snow, in years. His visitation program and gospel preaching reached large numbers. This meeting found the field ripe unto harvest.

I helped the church in a one-week meeting last fall. They had then thirty-six members, now they have another hundred.

Lakeside is centrally located in a heavily timbered area, high in the mountains and in the center of a vast Mormon area, settled many years ago. Love and hard labor will win. McNary, the largest sawmill town, was the place where the meeting was held, but converts are brought into the Lakeside church. Lakeside is about 100 miles from Globe, 60 miles from Holbrook, the nearest churches. Hundreds of people live in this great area. This was the first real gospel program ever presented there.

SANTA FE, NEW MEXICO

On April 24 I was called to Santa Fe, New Mexico, to participate in the laying of the cornerstone of the new Indian Center building there.

Participating in this service were missionaries C. W. Stumph, veteran Home Board missionary to the Indians, Rev. and Mrs. George Wilson, of the Baptist Indian Center in Albuquerque, and Misses Pauline Cammack and Doris

Christensen, missionaries at Santa Fe with several tribes. Rev. Clint Irwin, pastor of the First Baptist Church in Santa Fe, presided over this cornerstone service. Brother Irwin and his church are most co-operative and interested in our work there, and have been most helpful in getting this building in Santa Fe into realization.

In the morning service at the First Baptist Church, which services are broadcast, the pastor baptized five Indian young men, fruits of our missionaries' labors. Several others have been baptized recently. This church and our missionaries co-operate in having several Indians in each service. All seem to be at home, and love our Lord.

We are hoping that this Santa Fe Indian Center building, as well as the one in Albuquerque, now under construction, will be dedicated in July. It is most gratifying to see the appreciation of the Indians, and the missionaries, for these buildings.

Silent Preacher Ordained

By JOHN B. DAVIDSON

Pastor, Congress Avenue Baptist Church, Austin, Texas

Sunday, April 24, a council of pastors from the Austin Baptist Association organized at Congress Avenue Baptist Church to ordain to the gospel ministry a young man of great promise, Rev. Carter Bearden. The house of worship was packed with people from Dallas, Waco, Fort Worth, Houston, and Austin. Special buses were chartered for the event. Intense interest was focused on the service.

When the special music was brought by Mr. and Mrs. Walter Johnson of Baylor University, a quartet of girls interpreted to the eager congregation. When Dr. W. C. Raines questioned the candidate, the accurate and spirit-filled answers were conveyed again through a third person. Deacon Carey Shaw from Houston led the ordination prayer, and as he did so God heard not words, but



Rev. Carter Bearden (left) and Rev. John B. Davidson inside Congress Avenue Baptist Church, Austin, Texas, where Pastor Davidson presided over the ordination of Carter Bearden to the full gospel ministry.

saw quick and nimble fingers plead the cause of a newly commissioned servant. Rev. C. A. Baskin, president of the Austin Pastors' Conference, made the charge as he placed "the sword of the Spirit" into Carter's agile hands; hands that were not only mediums of giving and receiving, but hands which would in coming years voice the eternal verities of God to men whose voices are silent and whose ears are closed to the world.

The sacred service seemed to reach the climax when Dr. Blake Smith of the University Baptist Church spoke to the great host of silent friends on "The Church." Dr. Smith renewed the assurance that the greatest power in the world is a silent power.

Serving just as inconspicuously as an interpreter can was Mrs. S. D. Johnson, daughter of Dr. J. W. Michaels, first Southern Baptist home missionary to the deaf. The hours she has spent as superintendent of the Silent Department in the Sunday school of Congress Avenue Baptist Church and in personal contact with the hundreds who have passed through it are inestimable and invaluable to the kingdom of God. She saw Mr. Bearden come as a boy to the Silent Department, advance to Galadette College for the Deaf in Washington, D. C., and then go back to Baylor University, where, by reading lips alone, he has become a student of high standing. Her kind, patient hours of service have silently brought many a youth to the knowledge of God. Her mind is an epitome of thrilling stories concerning

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By MARY NELLE LYNE
Missionary to Chinese

I THINK, as I try to decide which has been the most meaningful form of service I have rendered this year, that it has been with my international Sunday school class at Calvary Baptist Church, in Berkeley.

You have heard something about the four Chinese officials, including the military general, who were sent by their government to this country on official business. All expressed a desire to study English with me. One was a Methodist, and the other three, who were not Christians, attended our Sunday school class and church services, finally accepted Christ as Saviour, and were baptized into our church. When General Fu was leaving for China last May, he came to my home to bid me farewell and said, "I know I am going into danger and may lose my life, but there is this difference now: I am taking Jesus with me, and whatever happens will be all right." Mr. Mou returned last August to be a member of the new Congress, then being formed, and said, "I am going back to help bring peace to China, but I know that the only way to bring this longed-for peace is to bring the Prince of Peace into the hearts of

the people. My most important task will be to help my people know more about Jesus Christ." Mr. Chang, the Methodist, also expressed his earnest desire to witness for Christ as he returned last fall. How grateful we are for these three shining lights in war-clouded China today! And how they need our prayers! Mr. Liu is staying over here to study in the University of Colorado.

At present our class of ten to fifteen is composed mostly of unsaved ones, and I am presenting these to you, asking that you pray with many of us who desire to see these university students become Christians. They have graduated from colleges in their own lands and are here for graduate work. They will be outstanding leaders when they return. Will they be Christian leaders, or lead to destruction?

The newest member of our class is a Chinese official sent by his government to do some research work with the California Ink Co. in Berkeley. He works hard during the day but comes to study English two evenings a week. Mr. Lowe and I have had many earnest talks with him and finally he surrendered his heart and life to Jesus Christ, writing with our church for baptism on Easter Sunday. His wife and three children are in grave danger at Shanghai. Will the faith of this new Christian be able to stand the test? Pray for him.

Another interesting member of our class is a Japanese professor, teaching Japanese at the university. Several of our missionaries have been in his classes

His little children were enlisted in Vacation Bible school last summer, and after that he began bringing them to Sunday school. When Mr. McCaulley handed him a Bible, he remarked that he had never had one in his hand before. Such a highly-educated man with the most important thing in education left out! Soon he asked if he could purchase a copy of the "New Testament in Basic English," which we use in the class, so he could study the lesson at home. Of course, I got him one. We are studying the Gospel of Mark, and recently he became interested in the commentary which I mentioned using in my preparation, and asked where he could purchase a copy.

New Home Helps in Mission Work

This has been a particularly busy and happy month. I have spent much time getting my apartment fixed so I can have a quiet, private place to hold my English classes and have my Chinese friends come for conferences.

The Chinese are beginning to feel free to use the apartment. A group of women who have new refrigerators asked if I would teach them to make ice cream. The Chinese are particularly fond of this "American dish." A group came one morning and we all worked together, made the cream and placed it in my new refrigerator. That evening we served it at our fellowship meeting, and the women felt very proud of themselves.

A young man, graduate student of the University of California, who lives with his wife in a very crowded apartment, asked permission to bring a group of his student and business friends to my apartment for the purpose of discussing the present situation in China. I was thrilled because of this opportunity to get acquainted with these Chinese leaders whom I had not met. Eleven came and were deeply appreciative. We went to a near-by park for a few minutes and took some pictures.

Another reason I am so happy for this new apartment, is that our international (Continued on Page 12)



Herewith we submit a picture of the Home Mission Board office building showing the progress made up to May 3, 1949, in adding the five new stories to the headquarters building. It is expected that the extra floors will be ready for occupancy by the first of the new year.

Missions and The March of Events

(Continued from Page 4)

nation is sadly in need of a rebirth of the simple life—a return to the days when God was part of each household. A godless home is built upon sand; it is an inviting breeding ground for moral decay and crime. The hope for the future of this nation is faith in God nurtured in the family."

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.

She Gave Us J. B. Gambrell

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to the past and the present. Shall Baptists continue to ignore the rich but dormant fields everywhere among them and thus leave the rural areas to pass into the hands of Romanists or other heretical fanatics? The answer will be given during the next decade.

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By JEANETTE WHITE
Student, Southwestern Baptist Theological Seminary, Fort Worth, Texas

WITHIN eight blocks of the Goodwill Center in Fort Worth, Texas, are 1,000 underprivileged children. What a home mission field this is! And until 1945 Southern Baptists had no consistently organized mission work to minister to the three racial groups there.

In every city there is a similar section where people who are spiritually and physically undernourished live. In small towns similar conditions obtain on a smaller scale.

Here is a story of what the women of Fort Worth and the students at Southwestern Seminary are doing to help give children a saving knowledge of Christ and the right set of standards for their lives.

In the summer of 1945 the Woman's Missionary Union of Tarrant County, invited Mrs. Alpha McDill, a recent graduate of New Orleans Seminary, to begin Goodwill Center work in Fort Worth. She had done this type of mission work before entering the Seminary, and during her three years in New Orleans had been active in city missions.

Mrs. McDill seemed to be just the person to begin Goodwill Center work in Fort Worth. Southwestern Seminary also noticed the good record of Mrs.

McDill and asked her to combine social work teaching at the Seminary with her duties as missionary for the WMU.

But a Goodwill Center could not be established without groundwork. A summer Bible school for children was begun in Lake Como, a Negro community of more than 12,000, with the help of Joe Bill Knowles and Mrs. June Petty, students at the Seminary. The Negroes became interested enough to ask that the work be continued weekly in one of their local churches. In due time they provided the Lake Como community center where this and other social work is carried on. Every Friday students from the Seminary direct clubs there for the more than 400 Negro children who are enrolled.

Lake Como is now only one of the two districts operated by the new Goodwill Center which is located on Peach Street. The other is the Sticktown project. Sticktown is actually the 9th ward

school district. Every Monday graded Bible clubs meet in the Ebenezer Baptist church.

In the fall of 1947 the WMU purchased the Peach Street property to become the hub of their county work.

The program of the Peach Street Goodwill Center continues through every day of the week except Sunday. Those who are contacted during the week are urged to go to church. The names of children who are converted under the guidance of the Goodwill Center workers are given to nearby pastors that they might be enlisted. Every morning a kindergarten is conducted in the Center. Children of two racial groups are taught by Mrs. Arthurine Russell, who attends the Seminary in the afternoon.

Primary clubs are also held on Monday, Junior clubs on Tuesday, and teenage clubs every Friday night. A recreation hour, directed by the Seminary

YWA, follows the Friday night club meetings.

The Saturday family night programs, which are always Bible-centered, are planned to interest the entire family. Sometimes a religious film is featured; sometimes a talent show is held.

In addition to the program carried on to educate the children of the community spiritually and morally, the Center helps the needy families with clothes, food, and money.

The WMU's of the county assist in providing clothing. Approximately 1,000 garments are distributed each month. Those who are able pay a small sum for any clothing they receive. This money goes into an emergency fund to help people who are hungry and out of work. An emergency food pantry stocked with canned and dried foods is kept supplied by the county women.

In the winter of 1948 the Center became known as the "filling station" to

a part of the Mexican population near it. This was because it furnished milk to a 14-months-old Mexican baby who had not yet walked or crawled. The baby was undernourished to the point of starvation and its family was not able to afford enough milk. So the Center volunteered to give the baby milk. Every day the baby's aunt, a junior girl, would come by the Center with an empty baby bottle and say "Fill it up." Thus the title of "filling station." The Mexican baby is now two years old and able to walk.

Last Christmas the workers at Consolidated Plant, an airplane factory in Fort Worth, became interested in the work of the Center. They sent 1,000 Christmas gifts along with a Santa Claus to distribute them. They designated one room in the Center as the Christmas-stocking room and literally filled it three times with fruit, candy, and nuts.

Over two hundred students in the Seminary have enrolled in social work classes this year. Besides doing actual case work and group work they study methods, history, and background of different types of social work. Each student is assigned to a problem case. Once each week the student goes out and contacts his "chosen friend." These

people are often helped a great deal by the students.

"Through case work we do group work," Mrs. McDill says.

Wasn't some of the finest social work in history done by Jesus in the presence of only one person?

Mrs. Alpha McDill, assistant professor of social work, Southwestern Baptist Theological Seminary, Ft. Worth, Texas



Extension and Good Will



Seminary students who met in the office of Mrs. McDill to ask if they could begin a mission project. Out of this meeting grew the graded Bible clubs in Sticktown community. Mrs. McDill is seated at the desk.



Mrs. William Lanier, a seminary student, conducts a Bible story hour at the Peach Street Center. This is a mixed age group, from Beginner to Young People.



Graduates of the first weekday kindergarten in East Van Zandt school district. These children are Mexican.

BOOK REVIEWS

Solid Certainties. By W. C. Creasman. Broadman Press. Cloth, \$1.75.

Here are sixteen devotional sermons well fortified with Scripture references. The arguments are sound, inspiring, practical, and thought-provoking. Jesus is "in the midst" of the messages.

Europe Behind the Iron Curtain. By Martha L. Moennich. Zondervan Publishing House. Cloth, \$2.

The author has seen Europe "before and after." She pictures conditions and trends in the light of the devastation of war and the destitution of atheism. The remedy for Europe's ills is in the "hands of a divine God, the sympathetic prayers of a consecrated church . . . and the protection from godless Communism."

In the Direction of Dreams. By Violet Wood. Friendship Press. \$1.50.

Youth work camp activities in which volunteer students serve in needy situations to solve perplexing industrial and racial inequities are graphically described by a gifted writer. Through the Home Missions Council of North America various denominations and agencies afford college youth such means of service and experience. The writing is equally as good as that of the author's *Great Is the Company*.

The Gospel of the King. By F. B. Meyer. Baker Book House. \$1.50.

Devotional, artistic, evangelistic gospel sermons from the heart and head of F. B. Meyer endued with heavenly fire are here made available to those who appreciate beautiful sermons.

Jesus and the Disinherited. By Howard Thurman. Abingdon-Cokesbury Press. \$1.25.

The scholarly pastor-professor deals philosophically with a vital problem in Christian relations. He declares that "those who stand with their backs to the wall . . . must recognize fear, deception, hatred . . . destroy these . . . and know for themselves that there is a Spirit at work in life and in the hearts of men which is committed to overcoming the world." Both the "privileged" and the "underprivileged" would profit by a study of Dr. Thurman's treatise.

Personal Adventures with Jesus. By B. H. Duncan. Broadman Press. \$1.50. Dr. Duncan offers another series of sermons. The sermons are characterized by clarity of thought, beauty of expression, and an abundance of good illustrations.

Youth in Despair. By Ralph S. Banay. Coward-McCann. \$2.

Many of us are deeply concerned over the appalling and alarming problem of juvenile delinquency. It distresses us that well over 20 per cent of the crime of today is committed by young people. We are anxious to do something to stem the tide of child delinquency and to prevent many children from becoming full-fledged criminals.

Some of us probably have been at a loss to know where we might find help on this stupendous problem. If so, *Youth in Despair* is the answer to our need. It covers the field most comprehensively and helpfully. We have found no better book on this vital subject. It enlightens and supplies logical answers for almost every question that may be asked concerning this vital world problem. It is designed for the awakening of a public consciousness that will result in the application of a long ranged remedy. We commend it to all who are in any way interested in the problem of combating juvenile delinquency.

JAMES P. WESBERRY
(Continued on Page 11)

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Christianizing America for World Evangelism

By H. C. GOERNER

NO MILITARY campaign can be stronger than its base of supply. The success of the American land, sea, and air forces in the recent war was due, in a very real sense, to the amazing productivity of our industrial plants and the endless chain of railway cars, transport ships, and truck convoys which linked the men at the fighting front with their sources of ammunition and equipment. This is not to diminish one whit from the glory and credit which is due to those who bore the brunt of battle, suffered the greatest hardships and endured the largest measure of pain and loss. But it is the recognition of a hard fact of which the fighting men themselves, and especially their officers, are all too well aware.

The technical term which covers the relationship of necessary supplies to the potential strength of a fighting body is the word "logistics." The laws of spiritual logistics are not very different from the laws of military logistics. No campaign of world evangelization can be stronger than its base of supply. History abundantly confirms this commonsense affirmation.

The history of Christian missions is filled with instances of promising attempts at christianizing various countries, which succeeded for a time and then lapsed into dismal failure. There were four rather definite attempts to plant Christianity in India previous to the beginning of modern missions. In China, at least three times missions were established and hopeful beginnings were being made, but each time Christianity died out with scarcely a trace of its influence remaining. Likewise in Japan and in other regions early promises of success have failed to materialize.

Not infrequently a sudden persecution or some such tragedy has been responsible for the uprooting of the Christian faith in a land in which it has been recently planted. Generally, however, the failure is not fully accounted for by this alone. It is usually related to a weakness at the home base, resulting in a break in the line of supply by which missionaries were being furnished, or a complete abandonment of the promising field before the mission churches had developed sufficient strength to carry on unaided.

More tragic still is the historical record of regions which once were strong centers from which missionaries went into unevangelized territories, but which today are themselves mission fields.

This is true of Asia Minor, northern Africa, and much of Europe. Not only were the supply lines by which Christianity was transmitted elsewhere insufficient; Christianity itself died out at the source.

All of this is a warning to Christians of America. Here today is undoubtedly the strongest center of evangelical Christianity in the world. Within the last twenty years, North America has rather definitely surpassed Great Britain as the leading center of world missions.



H. C. Goerner, Professor of Missions, Southern Baptist Theological Seminary.

About half the total number of foreign missionaries and well over half the money expended in the Protestant world mission enterprise now comes from North America, chiefly the United States. Apparently, the hope of any measurable advance in world evangelization within the next generation, lies largely in Christians of America. Even now the leaders of our various foreign mission societies are girding themselves, and rightly, for a great Advance Program in world missions.

In all of this there is no room for pride and boastfulness, but rather occasion for self-examination and prayerful humility. The scriptural injunction is appropriate: "Let him that thinketh he standeth take heed lest he fall" (1 Cor 10:12). Are we ready for a great campaign of world evangelism? We cannot export that which we do not have in abundance. We cannot carry on a successful missionary campaign without a strong home base and lines of supply that will not fail in the time of testing. We cannot christianize the world while Christianity is in process of dying out in our own land.

This does not at all argue for the abandonment or curtailing of plans for world missions; quite the contrary. American industry was not hampered by the fact that millions of our young men were in foreign lands doing military service; the opposite was true. Our industrial output reached an all-time high at the very time our lines were most widely extended. Likewise, the increased demands of a great foreign missions campaign would serve to stimulate the spiritual productivity of our churches at home. It is not an "either-or" proposition; it must be a "both-and" enterprise. We must strengthen Christianity in our own land, while at the same time we are greatly enlarging our efforts to evangelize other parts of the world.

With gratitude to God for the measure of success which He has granted us in the great task of evangelizing America, in humble recognition of the unparalleled wealth and influence which He has vouchsafed to our beloved nation, and in response to the challenge of open doors around the world, we must labor together in renewed dedication to the twofold task of christianizing America and making America an even greater center for world evangelization.

Book Reviews

(Continued from Page 10)

Crucified to Live. By S. Franklin Logsdon. Evangelical Publishers. \$2.00.

Dr. Logsdon is pastor of Central Baptist Church, London, Ontario. In studying the life of Paul, the author seems to place himself in the position of the great apostle and pictures incidents and experiences applicable to any follower of Jesus who has the idea which Paul had to be like Christ. The sermons are interesting, logical, expository, fresh.

Resources for Worship. By A. C. Reid. Abingdon-Cokesbury Press. Price, \$2.00.

From his own chapel talks the author gives fifty Scripture passages and interpretations. These are pungent and helpful messages, not only for private devotion and meditation but suggestive for teachers, preachers, and devotional leaders.

An Highway Shall Be There. By Canon Haslam. Friendship Press. Cloth, \$1.50.

In a series of meditations, the author shows the pathways that lead to repentance and faith, the journey of the Christian, the straying away and the return to God. The evangelistic appeal is predominant.

Evangelism and the Oklahoma City Convention

By C. E. MATTHEWS

We believe we can modestly say that a genuine spirit of New Testament evangelism prevailed in all services of the Southern Baptist Convention meeting in Oklahoma City.

Our first meeting in the interest of evangelism was held in the First Baptist Church, Oklahoma City, Monday afternoon. At this meeting all but three of the states were represented. There were nine executive secretaries present. During the meeting there was a thorough discussion of the 1950 and 1951 crusades. J. N. Barnette, Jerry Lambdin, and Lawson Cooke spoke to the assembly, outlining in detail what part their respective agencies would play in these crusades.

On Monday evening between 900 and 1,000 representatives from the states in the Convention territory were present. Some 500 were associational organizers and associational chairmen. One of the main addresses before this group was by Dr. E. W. Perry, First Vice-President of the National Baptist Convention, Inc. Dr. Perry stated that his great body of colored Baptists, numbering four million, had voted unanimously and enthusiastically to join with Southern Baptists in the crusades. Later conferences on organization for the crusades were conducted by C. Y. Dossey and Powell Lee.

On Saturday night of the Convention "Youth Night" was observed. The program was sponsored by the Baptist Student Union of the South, under the direction of Bob Denny. Young Howard Butt, a layman, was the speaker. The service was conducted in the Convention auditorium, which was filled to overflowing. It undoubtedly was one of the most impressive youth services ever held in the South. The visible results were: 20 professions of faith, 40 special service dedications, and 102 rededications.

On Sunday night the closing service was held at Taft Stadium, with an overflow crowd. The newspaper reported

20,000 present. Dr. Ellis A. Fuller was the preacher. This was as great a demonstration of mass evangelism in one single service as the writer has ever witnessed. It was the largest gathering of Southern Baptists ever assembled in one place west of the Mississippi River. The service was preceded by a Training Union service under the direction of Dr. Jerry Lambdin, Secretary of the Baptist Training Union of the South. Dr. Chestor Swor was the inspirational speaker at this service. His message prepared the hearts of the people for the evangelistic service which followed. It was a concrete demonstration of one of our church agencies blending its program into a definite program of evangelism. Music for the evangelistic service was led by Ira Prosser and Bill Reynolds of Oklahoma. Dr. Fuller preached with tremendous power and effectiveness. His invitation lasted thirty minutes, the visible results being: 42 professions of faith, 5 full-time service dedications, 7 transfers of letter with church designated, and 132 rededications.

On every hand we heard expressions like these: "This is the ideal way to close a Southern Baptist Convention," "This was the greatest religious service I ever witnessed," "Aren't you glad you are a Baptist?" "With the president of the Southern Baptist Convention (Dr. R. G. Lee) down in the congregation leading individuals to Jesus, and the president of the Southern Baptist Seminary pouring out his heart in an appeal to sinners to come to Christ, Southern Baptists are in safe hands." Amen!

Already plans are under way for an outdoor evangelistic service to be held in Chicago at next year's Convention.

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New Home Helps in Mission Work (Continued from Page 6)

tional Sunday school class, which incidentally made the highest record in the Sunday school on Easter Sunday, but which has been meeting in a very crowded place, can hereafter meet in my apartment. My place is just three doors from the church.

Recently our international Sunday school class organized a fellowship group to meet at the home each Friday evening. Sometimes we have a social meeting to which they bring their children. At other times we have general discussions or pictures shown on my projector.

Before Easter we studied the Easter story and I showed a set of slides on the subject. A young Persian student, Mohammedan, told me that it was the first time he had ever heard this story. Many others asked searching questions.

Last Friday night Dr. A. L. Aulick, professor at the Golden Gate Seminary, came to lead our discussion on what Christianity has to offer the university student today. We had a most interesting time, and Dr. Aulick told me later, "You have a very fine group of young people." He and Mrs. Aulick have invited all of us to come to their home for a social meeting soon. They may entertain us in their attractive back yard.

Next Friday night, Dr. Garrett, head of the music department of the seminary, has agreed to meet with us to talk about the place of music in worship.

And so it goes, with our hopes soaring as to the good our new apartment may mean to our work.

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Dedication Service

By R. G. VAN ROYEN

SUNDAY, May 29, the First Baptist Church of Thibodaux, Louisiana, dedicated a good building on a well located lot on Canal Street, which is the most beautiful street in that city of 10,000 population.

The dedication of this property is the result of fifteen years of constructive leadership by Rev. Lawrence Thibodeaux, missionary of the Home Mission Board. The inspiration to go to Thibodaux was kindled in the heart of Brother Thibodeaux by Mr. Gresham with whom he boarded while attending college at L.S.U. in Baton Rouge. Brother Gresham told him many times that "The people of Thibodaux would not hear his Baptist teachings." It was not until he was a student in Baptist Bible Institute, now New Orleans Baptist Theological Seminary, that he was able to begin a work in Thibodaux.



Mrs. Thibodeaux cutting
dedication cake.

Thibodaux
Meetinghouse.

Services were begun in September, 1934. In December of the same year a revival was conducted and there were four professions of faith. The mission was continued with meetings held in various homes until January, 1946, when the church was constituted. Brother Thibodeaux continued the work through the first two years with no regular income for his service. A few gifts from interested persons constituted his only financial assistance. Inspiration to win the people of Thibodaux, faith in God's power to give the victory, and undying determination led him to work tirelessly through the years and arrive at this day of dedication.



The church has had three regular meeting places. The first was a tent on lots purchased in 1937. During 1938 a building was erected on those lots. With some addition to care for the growth, they worshipped in that building until the Canal Street property was purchased in 1946. The original property was then sold, and the money used for remodeling the present property. Brother Thibodeaux moved his family to Thibodaux in 1939 and began full-time service with the assistance of the Home Mission Board.

There was a large number in attendance at the dedication service. Services were conducted throughout the day. A bounteous dinner was served on the spacious church grounds. Although it was a rainy day, the people remained for all services.



General Officers of the Baptist Training Union, Spring Indian Baptist Church (Left to right) George Jesse, chorister, associate director; Mrs. Golda Brown, pianist; Rev. Wilsey Palmer, pastor; Ahler Davis, associate director; Elizabeth Palmer, general secretary; and Ben Daney, general director.



Part of the group enrolled at the Tookparfka Indian Baptist Church for the BTU study course. Rev. Willie Herrod, the pastor, is at the left. Rev. Edward Leader, moderator of the Creek, Seminole and Wichita Indian Baptist Association, is next to him.



Part of the group that attended the BTU study course at the Spring Indian Baptist Church.

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Creek and Seminole Indian Churches In Oklahoma

By B. FRANK BELVIN

THERE is evidence of an increasing interest in the Baptist Training Union among the Baptist churches in the Creek and Seminole nations in Oklahoma. Since December 1948 Dr. and Mrs. B. Frank Belvin, general missionaries to the Creeks and Seminoles, have taught a study course in at least one church each month.

Among the Creek churches in which Training Union study courses were taught is the Tookparfka Indian Baptist Church, near Calvin, of which Rev. Willie Herrod is pastor; the Okmulgee Indian Baptist Church, Rev. Pete Marks pastor; and the West Eufaula Indian Baptist Church, Rev. Raymond Narcomey, pastor.

A study course was taught among the Seminoles in the Spring Indian Baptist Church, near Sasakwa, of which Rev. Wilsey Palmer is the pastor. Spring Church is one of the largest Indian churches in either the Creek or Seminole nations, its membership being upwards of two hundred. Including children, there were one hundred and twenty-six enrolled in the study course held at this church in March. Although many had to come relatively great distances, some as much as twenty miles or more each night, seventy of the one hundred adults enrolled qualified for the study course award. The teachers included Dr. Belvin for the English speaking group; Rev. Edward Leader, Moderator of Creek, Seminole and Wichita Indian Baptist Association, for the Indian speaking group; and Mrs. Belvin and Mrs. Edward Leader for the children.

Silent Preacher

(Continued from Page 5)

boys and girls who have succeeded despite their handicaps.

When Rev. Jerrel Gaddy closed the minutes of that meeting, we were reminded that in the providence of God Rev. Carter Bearden becomes the only living silent preacher to be ordained in Texas.

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God Is No Respector of Persons

By HAROLD E. DYE

THIS morning I heard a man sing. He sang as no angel would ever dare to sing, because no angel has ever been redeemed. His voice, heart and mind were in tune with God. He sang "Going Home." Across the table from me "Gunboat" Smith, once a professional wrestler who might have wrestled the crown from the head of Strangler Lewis if he had not surrendered for the ministry, furtively wiped a tear from his eye. As the singer whispered about the "open door" we could see through it to the radiant throne of God.

The singer was a Negro.

This morning I heard a man preach. He preached as John the Baptist might have. Swept along with his thought, stimulated by his eloquence, one never lost sight of his theme: The Minister; His Preparation; His Message; His Mission; and His Companion. He made me thank God that I was chosen in eternity by Him to preach, and I whispered a prayer that I might not fail Him.

The preacher was a Negro.

He was preaching at the breakfast table to more than one hundred white preachers, and perhaps thirty Negro pastors. Among the women present was the president of the Woman's Missionary Union of the Southern Baptist Convention. There were members of the state legislature, members of the county official body, the owner of a radio station in Oklahoma City.

I bowed my head. Before my mind's eye unfolded a sombre picture etched upon my memory with a bloody knife. I was born in Tulsa, Oklahoma. We moved out of the state when I was thirteen—I only wish it had been a year before. The last memory I had of Tulsa was a race riot. My childhood was scarred by its horror. Negroes were shot down like dogs, and one of our neighbors boasted in my presence that he had killed six. I was sick.

Negro homes were burned and their screaming occupants shot down as they tried to escape. All day long the automobiles passed our school house with the men in them sitting up very straight, shotguns and rifles held at the ready. A Negro Baptist church was burned to the ground. Nobody knew exactly how it started. I believe that it was later discovered that an irresponsible white girl accused a Negro of an attempted attack in an elevator in downtown Tulsa.

I looked around me in amazement and rejoicing. Here were the best citizens in the capital city of Oklahoma sitting with Negroes in a Negro church presided over by a cultured gentleman who had a poise and a courtesy unsurpassed anywhere on the earth. This dignified man had, as a boy, been run by the dogs of

white men like he was a wild animal, just for the sport of it.

Something has happened in Oklahoma, the home of the Jim Crow law. And that something is of God, who is no respecter of persons.—Baptist Messenger.

Book Announcement

Schulmerich Electronics of Sellersville, Pennsylvania, announces the publication of a brochure, "Music from the Belfry," by Arthur L. Bigelow, bellmaster of Princeton University. Mr. Schulmerich says that "a very thorough treatise is given to the instrument, how to play it, how to arrange music for proper bell use, and a large quantity of typical arrangements of all kinds are included in the brochure."

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Advance In City Missions

By HOMER G. LINDSAY

ON Sunday, April 17, 1949, the Southside Estates Chapel, a mission of the First Baptist Church, Jacksonville, Florida, Dr. Homer G. Lindsay, pastor, observed their first anniversary by dedicating their new chapel. There were 157 present in Sunday school and 35 in the Training Union.

It was in the spring of 1948 that the city missions committee, with Rev. A. D. Dawson as superintendent of city

down payment and First Church assuming the balance of the purchase price. On the following Sunday, the first services were held with 39 present in Sunday school and 25 in the Training Union.

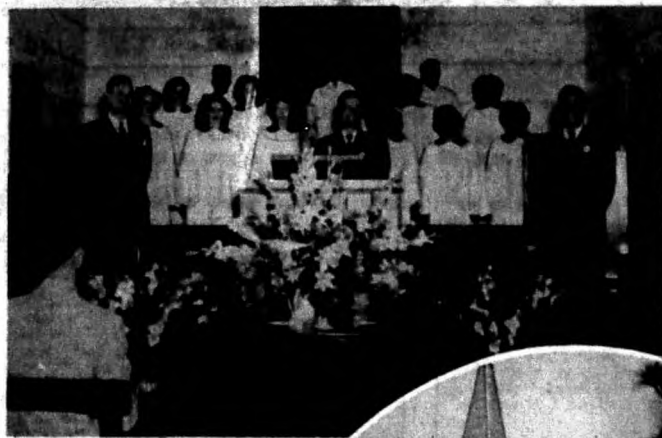
It was planned to use the residence for a meeting place until a permanent location could be secured for a church building. Brethren Clifford Walker, A. D. Dawson, and the pastor of First Church, surveyed the community for

the best possible permanent location. Brother Walker led the state mission board to purchase a beautiful site on the new highway overlooking the business section of the community. Under the leadership of the pastor and the missions committee, a Blanding Army chapel was purchased from the government and moved to the church site. The sponsoring church has spared no expense in remodeling and making it a beautiful house of worship. A total of \$18,000 has been spent by the church in erecting and equipping the chapel.

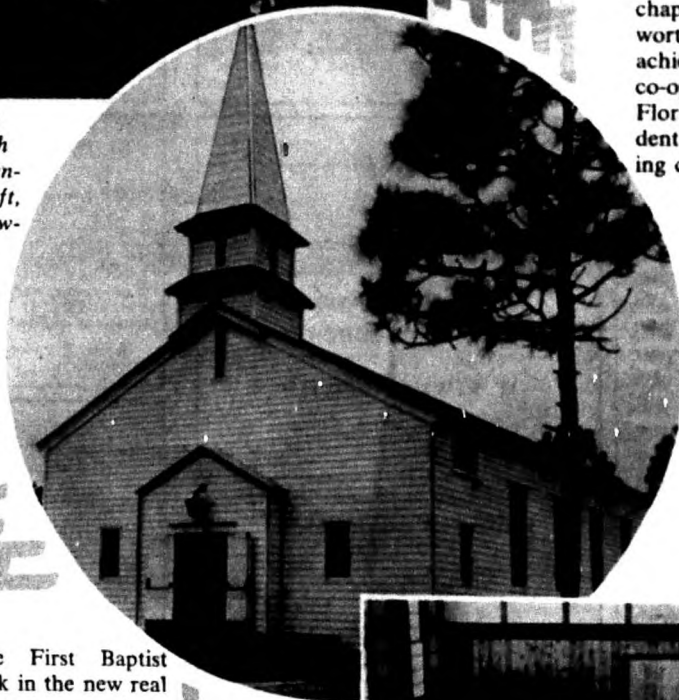
Rev. A. D. Dawson for the past year has had charge of the work as pastor and as of April 1, 1949, there was a total of 91 members of the chapel, and 225 enrolled in the Sunday school.

Rev. Byron Fletcher, a doctor's candidate in the Southern Baptist Theological Seminary, has accepted the chapel pastorate and with his lovely wife and daughter occupy the redecorated parsonage. He began his duties Sunday, May 8. The First Baptist Church is guaranteeing his salary for the first year.

The church property, including the chapel, home, and real estate is easily worth \$40,000. All of this has been achieved in one year as a result of the co-operative program of the Home and Florida Mission Boards, the superintendent of city missions, and the sponsoring church.



Southside Estate Chapel choir with Pastor Fletcher, center, Dr. Lindsay, left, and Rev. A. D. Dawson, right.



Southside Estate Chapel, Jacksonville, Florida

missions, invited the First Baptist Church to begin a work in the new real estate subdivision of some seven hundred new homes, known as Southside Estates. It had been several years since the First Church had mothered a new church, so they eagerly voted to accept the challenge.

On Sunday afternoon, April 11, 1948, the deacons, under the leadership of M. W. Gooding, W. R. Thomas, and E. R. B. Kite, made a religious census of the community. The following week a five-room house was purchased with the state mission board making the

Interior view, Southside Estate Chapel.

