

Southern Baptist
HOME MISSIONS
AUGUST, 1949

MRS AGNES K HOLMES
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VOL.
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No. 8

GOES TO JAIL— Finds Christ

At a recent revival held by Home Board Missionary Arnulfo Lopez in Sebastian, Texas, for the Spanish-speaking people, twenty-one made professions of faith and twelve were baptized into the church.

Among those accepting baptism was Rosalio Segura from Old Mexico, who gave the following testimony:

"I am forty-six years old and my home is Jalisco, Mexico. I was come to Texas, August 4, 1948, and I was put in jail. When the officers put me in, I lay down on an old bed and somebody who was there before I was, left a Bible on that bed.

"I open that book and I did not know what book it was, anyhow I was read, it. I was read Matthew and I



Missionary A. Lopez (third from left), baptizing Mexican man who found Bible in jail and was converted.

"can tell you that my heart was rejoice and I keep seeing the book and I saw John the 14, and I read that chapter and I was so sad before, but after I read that chapter, something come to my heart and give me a great consolation.

"After ten days I was freed from jail and went back to my home in Mexico and I wanted someone to explain my book to me. In ranch where I was work, I pray, and pray, and pray to God, and my determination was to come back to Texas and find someone to tell me about the book.

"On January 4, 1949, I come to Texas, but no chance for me to have someone to tell me about my book.

"Finally one man from Sebastian, Texas, tell me about some special meetings and he was mention the Bible, so I leave the ranch and I was very happy when I heard the Word of God and I make my public confession of my faith in Jesus and be baptized. Now I want to tell my people in Mexico about this light of God."

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CUBAN PREACHER Is Outstanding Writer

By ENRIQUE PINA
Missionary in Cuba



Baptist preacher A. Pereira Alves with some of the twenty books of which he is author. He also writes for sixty magazines and newspapers in Latin-America.

A Cuban Baptist preacher, who never went to school but has written twenty books and is at present writing for more than sixty magazines and newspapers in Latin-America, is Alejandro Pereira Alves.

Pereira Alves, born in Brazil sixty-three years ago, is a self-made man. During the past twenty-five years he has served as pastor at Cumanayagua, Cuba. While he was able to ride horse-back, he also served several mission points, taking the gospel to the natives in the near-by mountain areas. Now his work is confined mostly to what he is able to do in the town and through his writings.

Orphaned at an early age, he spent his youth wandering through different parts of Brazil, Uruguay, and Argentina. During that time he did all kinds of work, trying about everything from soldier to baker. In his heart, however, he always had a desire to be a newspaper man. So he started writing for newspapers in Argentina. While in that work he learned that the newspaper men in the United States earned better salaries, so decided to come to the States.

Because he was short on money, he got only as far as Cuba. Then, too, it seemed God had different plans for him.

While in Havana he came to know the great Baptist missionary, Dr. M. N. McCall, was converted, and joined the Baptist church. He felt the Lord was calling him for special service, so he started studying the Bible and in 1923 was ordained.

Visiting in the home of this man recently, I noticed many diplomas of honor which he has received from different institutions in Cuba and other countries. A little questioning revealed the fact that thirty-two institutions in Cuba and Latin-America have honored him with diplomas. Most of his books are on philosophy and Christian subjects. He is considered one of the best Christian and moral writers, writing in the Spanish language today.

The Jewish Work OF THE HOME MISSION BOARD

By J. B. LAWRENCE

DR. JACOB GARTENHAUS is no longer connected with the Home Mission Board. The Executive Committee on March 3 passed a resolution severing his connections with the Board. This action was taken because of a situation which had developed that made Dr. Gartenhaus no longer usable as an employee of the Board, and in the mind of the committee the change was for the good of the Jewish work. But the work of our Board for our Jewish friends will go on. There will be no letup in the effort to win the Jews to Christ.

A young man of promise, Rev. Frank Halbeck, who comes with superb recommendations concerning his moral, spiritual, and intellectual integrity, his Christian character and cooperative spirit, has been elected as field worker and superintendent of the Jewish work.

I can assure all of our pastors that they can invite him into their churches and pulpits with the assurance that he will come only to inspire the members of the churches to become interested in the work of winning our Jewish friends to Christ.

He has a fine program worked out by which, in co-operation with the churches and the various denominational groups, a real, vital, and effective effort can be made to win the Jews to Christ. He has dedicated himself to Jewish evangelism. He has no personal projects or side issues to absorb his time, but will devote himself exclusively and assiduously to the task of making the department of Jewish evangelism a real soul-winning department.

The objective of the program he is promoting is to win Jews to individual profession of faith in Christ through personal contact by the members of our churches with individual Jews. It is not a program for soliciting money from our Baptist people, but a program of personal service by our people. The members in our churches who are interested in winning the Jews to Christ will be encouraged to do so.

This is the New Testament method. It is the only way we will ever win our Jewish friends to accept Christ. We must go after them individually by individuals. It is designed to create good will between the members of the churches and

our Jewish friends. The workers will be urged to take advantage of every opportunity to increase favorable contacts and friendships with the Jews, and to cash in on these friendships for Christ.

Brother Halbeck, the field worker of the department of Jewish evangelism, will seek to co-operate with every agency of the Southern Baptist Convention. He will also seek the co-operation of every organization in the church—Sunday school, Baptist Training Union, Woman's Missionary Union and Brotherhood—and will use the evangelistic and missionary organizations already functioning, such as the evangelistic committee, the missions committee, the community missions committee, in reaching, winning, and enlisting our Jewish friends for Christ.

It is his purpose to get the members of our churches to become personal witnesses for Christ to our Jewish friends.

This is a church-centered program, and Brother Halbeck will work to enlist the resources and organizations already existing in the churches with the purpose of helping the members of the churches to become personal soul-winners among the Jews. It is designed also to help the Jews who accept Christ to become members of our churches and to feel at home in a Christian group.

Our strongest churches are in our cities where our Jewish people live. The members in these churches have an opportunity to meet the Jews as individuals and to become friendly with them, thus opening the way for personal testimony about Christ. Once having established a friendly relation-

ship with an individual Jew, he can be invited as a personal guest to special church services and can be given tracts with the hope that they will be read. It is the personal contact that counts. In fact, there is little, if anything, that can be done by the promiscuous distribution of literature to Jews. If Jews are won to Christ it will be by the personal soul-winning efforts of the Christians in our local churches.

Brother Halbeck has outlined a program which, if implemented by the churches, will reach the Jewish people for Christ.

Need A Program?

Dr. Stanley I. Stuber, in his book, *HOW WE GOT OUR DENOMINATIONS*, says, "I, for one, do not want a super-church with an authoritarian ecclesiastical hierarchy. Such a system of church union might well cause more problems than it would solve. What I would like is a unified, co-ordinated Protestant program extending over a period of twenty-five years or more, in which each denomination would have a real part and make a distinct contribution."

Possibly Dr. Stuber overlooks the fact that each denomination has a program, and while these programs have not been made on a twenty-five-year basis, they are, in fact, programs extending clear on out, so far as the denominations are concerned, to the end of time.

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SOUTHERN BAPTIST HOME MISSIONS

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Missions

AND THE MARCH OF EVENTS

Catholic Tolerance

It is reported that in Roman Catholic-dominated Spain, Protestants are not allowed to bury their dead with the rites of their church, to print Bibles or hymnals, to place any signs on their churches to denote that they are places of worship, or to reply in the press to attacks made on them. Tolerance seems to be a one-sided affair for Roman Catholics; when they are in the minority, they clamor for it; but when they are in control, they forget about it. Let us not be deceived by what Roman Catholics say in this country. Their history is too plain to be misunderstood.

Bartenders Fight Drinking

An Associated Press dispatch says that the New York bartenders are planning to advertise that drinking is bad. They will put up signs all over the state, reading, "You can drink. Help the alcoholic who can't. Alcoholism is a disease."

The signs to be placed are a part of a \$100,000 fund-raising drive by the National Committee for Education on Alcoholism. John Townsend, president of the AFL Bartenders Union, so the report says, has pledged his full support to the program.

Renew

SUBSCRIPTION PROMPTLY

- 1 You need missionary information.
- 2 You should know Home Missionaries and their work.
- 3 You should be conscious of mission opportunities.
- 4 You need inspiration that you may serve.

Without knowledge of Home Mission fields and opportunities you cannot give of your best in helping to win the Homeland to Christ.

Send in your renewal as soon as you are notified that your subscription has expired so that you will not miss a single issue.

DON'T PUT IT OFF!

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It is generally understood now that alcoholism is a disease, but what our people do not seem to understand is that there is a reason for this disease. The sources of infection are the open saloons in our country. The health departments of our cities, when an epidemic of disease breaks out, search for the source of the epidemic, and when found they immediately clear out that source. But since the liquor interests pay for the privilege of operating their saloons, our politicians are perfectly willing to infect hundreds of thousands of people with alcoholism by licensing saloons. It is indeed a strange situation!

Is Tobacco Injurious?

We are told by Dr. Raymond Pearl, who has made extensive biological studies, that tobacco does affect the length of one's life. He has found that tobacco is causing a great increase in death rates in the United States of America. The statistics which he has given us are as follows: Only 8.18 nonsmokers, out of a thousand, die at the age of thirty, whereas 16.89 heavy smokers die at that age. Only 8.78 nonsmokers die at the age of thirty-five, compared with 21.27 heavy smokers. Only 10.01 nonsmokers die at the age of forty, compared with 23.91 heavy smokers. Only 12.04 nonsmokers die at the age of forty-five, compared with 25.61 heavy smokers. These figures are very significant.

United In Spirit

The denominations are not interfering with one another. They occupy the same fields, but not the same constituency. All of them working together in their own way are doing more to evangelize the world and to keep it evangelized than they could possibly do if they were united in one program. With their differences of opinion, traditions, and church organization, if they were tied up in one program together there would be bickering, dissension, misunderstanding and friction far beyond that which we have today.

It would be a great thing for the proponents of church union to get it into

their heads that there can be union in spirit and purpose without physical or organic union. We are united in the purpose we have as Christian organizations to win the world for Christ. Let us work at this purpose each in his own way.

A YEAR-ROUND BAPTIST RADIO PROGRAM

Southern Baptists have had for the past three years a year-round radio program. It is the Good News Hour, promoted by the Home Mission Board in cooperation with the Radio Commission of the Southern Baptist Convention. Dr. J. B. Lawrence is the speaker. This program is going over sixty stations, five of which are in Alaska, and, according to the best estimate the radio people can give, he is preaching every Sunday to between four and five hundred thousand people. Look in your daily paper for the Good News Hour and if it is coming over one of your stations, listen in.



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SOUTHERN BAPTIST HOME MISSIONS

A FRIEND of mine cut a clipping from a Pacific Coast newspaper which told of a "religious relic" being stolen from a Los Angeles Catholic church. It was, reputedly, a thorn from the crown of Christ! The friend remarked that if all these so-called "religious relics" that Catholics venerate, such as thorns from the crown Christ wore, pieces of the cross on which he hung, and fragments of his clothing, were piled together they would probably weigh a ton.

I sent his article to The Very Reverend Elbert J. McPheeters, local Catholic priest with whom I earlier had enjoyed a long and revealing discussion. Then I sat back and waited for the expected explosion. It came all right!

I had pinned a note to the clipping which said, "The enclosed excerpt describes a part of Catholic practice that causes the intelligent Protestant to arch his eyebrows in amazement. How can you continue in a religious system that perpetrates such a hoax on a gullible public?"

His answer was an orderly arrangement of quotations from the early church fathers which purported to show that "the wood of the True Cross was venerated in Jerusalem, and fragments of it were detached and dispersed throughout the world." He cited Cyril of Jerusalem of the fourth Christian century, but admitted that Eusebius (260-340 A.D.), the early church historian, nowhere mentions the wood of the cross being venerated. He quoted from the work of a scholarly Frenchman, Rohault de Fleury who, in 1870, "after an exhaustive study of all relics of the True Cross in existence, found that altogether they would make two-fifths of a cubic foot out of an estimated cross of six and five-eighths cubic feet of timber!"

Then he quoted Paulinus (353-431 A.D.) who "sent a relic of it to his friend, Sulpicius Severus, urging him to preserve it as 'a protection in this life and pledge of eternal life.'"

I did some research in Catholic sources myself. (It is tantalizing how minute their findings are on everything that has the least relationship to their religious position!) I ran upon this almost laughable statement about this same Catholic worthy, Paulinus:

"St. Paulinus, in one of his letters, refers to the reintegration of the Cross, i.e., that it never grew smaller in size no matter how many pieces were detached from it." (The Catholic Encyclopedia, Vol. 4, page 524.) Imagine that! Cyril of Jerusalem is quoted as having

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By C. DEWITT MATTHEWS

Pastor, First Baptist Church, Stillwater, Oklahoma

said, "The whole inhabited earth is full of relics of the wood of the Cross." (The Catholic Encyclopedia, Vol. 4, page 531.)

Could this, I thought, be mere hyperbole, or a Catholic bishop getting a little reckless with the truth?

Then I began answering The Very Reverend Elbert J. McPheeters who, by his own word, was "a priest of God's only true church in our city, and who forgives sins every day." My reply went like this:

"I'm not personally concerned with whether the actual cross on which Christ was crucified was uncovered four hun-

This is the second of a series of articles describing some discussions between a Catholic priest and a Baptist preacher. The first article, which appeared in the March issue of this magazine, was entitled, "Who Forgives Sins?"

dred years after the event. And I have no particular fight to wage against those who insist that such did happen. The 'superstition' that I do object to, however, is embodied in that which you quoted Paulinus as saying when he sent a reputed 'relic' to his friend, Sulpicius Severus, urging him to preserve it as 'a protection in this life and pledge of eternal life.' I repudiate utterly the practice of carrying around religious relics with the hope that they carry some divine protection or grace with them. That is superstition of the rankiest kind in my book! I am far more concerned that people catch the spirit and meaning of what happened on the cross in the death of Christ than that they revere relics supposedly splintered from it. It's the One who hung on the cross that we revere, worship and

adore, not the cross, or any possible segment of it! Nor do we need a relic to remind us of the reality!"

McPheeters disagreed with my friend's having said that such relics would probably weigh a ton. I replied to his objection in this fashion:

"My friend . . . may have been stretching it when he used 'ton.' The exact amount is, of course, unimportant. What seems dangerous to the Protestant mind is the 'veneration' that the Roman Catholic Church gives to what it calls 'holy' things, places, and events. For in this 'veneration' the relic too often becomes, in the mind of the 'faithful,' synonymous with the reality of religious experience."

McPheeters insisted in his reply that "it is proper to show veneration for the wood on which hung the Saviour of the world. What about a mother's keeping the baby shoes of her dead child? Is that superstition? We Catholics cherish anything connected with the human life of the 'Only Begotten of the Father' while He was on earth. You keep pictures of your wife and children. Why deny us the right to treasure reminders of our Saviour?"

His analogies, of course, will not hold, because a mother who treasures her dead child's shoes, or a husband who keeps a picture of his wife and children on his desk, is using such objects for a far different purpose than the average member of a Catholic church uses religious "relics" and images.

After a long wait, a final letter came from McPheeters in which he tauntingly said: "Just returned from a pilgrimage to Our Lady of Guadalupe in Mexico. (I hear your spine shuddering!)"

Then I recalled what a university

(Continued on page 14)

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EIGHT Rural Churches DEDICATED IN ONE DAY

By JOHN CAYLOR

(Photos by Weems—Commercial Appeal, Memphis, Tennessee)

REV. PERCY RAY, builder of rural churches for the Southern Baptist Home Mission Board, and Dr. R. G. Lee, president of the Southern Baptist Convention, and pastor of Bellevue Baptist Church of Memphis, Tennessee, broke all known records in dedicating eight rural meetinghouses on Sunday, June 26, 1949.

All eight of the new churches dedicated on June 26 are of brick veneer construction and have been erected and paid for since the end of World War II. The dedication day activities began at two-thirty in the morning, when Rev. J. R. Lively and Joe Parks, of New Albany, and Mr. and Mrs. Fred Yeiser, of Waynesboro, Tennessee, joined the Reverend Percy Ray and members of the churches participating in the day's activities, with a caravan of ten cars taking visitors and participants in the dedicatory exercises to the various churches.

Brother Percy Ray, who raised the money and supervised construction, led the caravan in his car. With him were Dr. Lee and Dr. Taylor. After the three o'clock breakfast in New Albany, the caravan moved eighty miles to the Mt. Tabor Baptist Church, near Pittsboro,

Mississippi, for the first service, which was held at five in the morning. Even the man who built the church got lost and drove a mile up a dead-end country road a mile away from Mt. Tabor. At daybreak the party arrived at the church. The meetinghouse was already full of people, singing and waiting for Dr. Lee's message. Pastor C. R. Jarrett and his 135 members were beaming with satisfaction, as Percy Ray led them in dedicating their meetinghouse, which was constructed in sixty-four days. Highlighting the service was Dr. Lee's dedicatory sermon, based on Hag-gai 1:8, in which the minister stated that the church was a place of "preaching, praise, purse-bringing, perpetuities, and the Person."

From the Mt. Tabor service the caravan moved to Calvary Baptist Church, three and a half miles northeast of Bruce, Mississippi, for a service at seven in the morning. Percy Ray not only built the meetinghouse, but serves as pastor of the Calvary Church, which, with its ninety members, has erected a building valued at \$38,000. The auditorium is equipped with hardwood pulpit furniture and pews, and has hardwood floors. There are fifteen classrooms and

the building, as all the others, was dedicated debt-free.

The dedication caravan moved 141 miles north to Pocahontas, Tennessee, for the dedication by its forty members of the Pocahontas Baptist Church. Pastor Troy Hucklebee presented Brother Ray for the dedication service. There were 250 people present in the beautiful new meetinghouse, which is valued at \$15,000. The story behind the building of the Pocahontas church is typical.

Rev. Percy Ray was traveling to his home in Myrtle, Mississippi, by Southern Railway and was to change trains at Middleton, Tennessee. The porter put him off the train by mistake, at five o'clock on a cold, rainy morning in Pocahontas. Murray Wardlow heard that there was a preacher at the depot and went down to invite Brother Ray to have breakfast with him and Mrs. Wardlow. After breakfast the Wardlows offered to take the minister home. On their way to Myrtle Mrs. Wardlow said, "The Lord has sent you here. We have been wondering how we could get in touch with you. We have heard that you help churches to build, and we need a church at Pocahontas."

In response to the need expressed by Mrs. Wardlow, Brother Ray offered to hold a revival meeting in Pocahontas and see what he could do to inspire the people to build. At the end of the meeting the minister offered to furnish bricks for the construction of a new meetinghouse if the people would furnish the timber. Mrs. Lillie Rogers and Mrs. Ben Swinford got a cross-cut saw and went to the woods to cut logs for the timbers. They skinned and hauled the logs to a sawmill, and thus provided timber for the beginning of the new building in Pocahontas. Their example was a challenge to the members of the church and the people of the community. Soon the whole commu-



Calvary Baptist Church has fifteen classrooms and is valued at \$38,000.

nity was interested in building a church. The women woodsmen found timber on properties owned by Mr. and Mrs. Murray Wardlow and Mr. and Mrs. R. E. Shea.

Mr. Shea offered to give the spacious lot where the new building is located in return for the building in which the church was meeting. He forthwith sold the building and gave the proceeds to the new church building fund. Labor was donated by the men of the church. The carpenter was the only hired man. The building stands as a monument to co-operative effort.

As Evangelist Ray opened the service of dedication at Pocahontas he announced that there was a debt of \$2,500 against the building, and that the debt would have to be removed before the building could be dedicated. He offered to give \$1,000 of the remaining amount. Placing the responsibility upon the people present for the balance of the \$1,500, he called for volunteer offerings. B. M. Norrell, of Memphis, pledged \$250. Mrs. Norrell is a native of Pocahontas. In addition to local pledges, totaling \$250 more, L. M. Garrett, lumberman of Corinth, Mississippi, gave the remaining \$1,000. The debt was lifted; the building was dedicated.

The caravan moved on to Hatchie Baptist Church near Hornsby, Tennessee, for the next service. Here in 1933 Evangelist Ray began his ministry as pastor. Here he built his first church building. At Hatchie Brother Ray held his first revival meeting. "It was here that I learned to pray," he declared. In 1934 Dr. R. G. Lee dedicated that building (destroyed by a tornado in 1944) and encouraged and inspired Brother Ray in his building ministry.

At Mt. Gilead, four miles from Sel-

mer, Tennessee, stands a \$40,000 meetinghouse with 15 classrooms. Rev. C. W. English, pastor, and his church of 250 members furnished a sumptuous meal for the members of the caravan. A one o'clock service was held for the dedication of the beautiful building. Pastor C. W. English led the caravan to Clear Creek for the next service, completing in one day the dedication of three meetinghouses for the churches he serves as pastor, Clear Creek, Mt. Gilead, and Hatchie.

From the Mississippi delta country at five in the morning the dedication caravan headed by Dr. R. G. Lee, president of the Southern Baptist Convention, had now moved into the mountains of Tennessee for a twilight service at Lutts, where Pastor C. L. Garrison and his church of 100 members had supper on the grounds of their new \$38,000 meetinghouse. Dr. Lee preached his seventh sermon. It was the first opportunity hundreds of people had ever

had to hear Bellevue's gifted minister. At Lutts there was a debt of \$2,500, which was raised by Builder Ray before the formal dedication was held.

Twenty miles farther into the mountains the group found Olive Hill Church, with Pastor Wayne King conducting a service at 10:00 P. M. The service ended at eleven and Dr. Lee was driven home to Memphis by Percy Ray, completing a tour of four hundred and fifty miles, from three in the morning until one the next morning, delivering eight different messages, dedicating meetinghouses in the open country valued at \$200,000, and presented to the Lord debt-free.

Besides a full schedule of summer and fall revivals, Percy Ray has under construction three more buildings: one at Cartwright, Kentucky; another at Braham Grove, near Burksville, Kentucky; and a third one at Horn Lake, Mississippi.



Dr. Lee, Mrs. Lillie Rogers, Mrs. Ben Swinford, Percy Ray, L. F. Garrett.



Dowis, Redford, Crain, and Caylor doing justice to Mt. Gilead's noon repast.



The Hatchie church is typical of the smaller buildings.

SOUTHERN BAPTIST HOME MISSIONS

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AMONG the MISSIONARIES

The Poor Have the Gospel

As we were traveling in Louisiana one morning near the Arkansas line, we noticed about twelve tents at one side of the road. We pulled our truck off the highway and stopped. Three of the men saw us coming and quickly walked down through the woods, but we went on to the camp and made ourselves known.

As we were conversing with those at the camp, one fine young girl about fourteen years old said that she was lost. We told her how to be saved and prayed with her. She accepted Christ as her Saviour.

Upon leaving the camp we went to a near-by filling station and found a Christian man who promised us that he would see to it that the girl was baptized the following Sunday into the local Baptist church.

Another instance typical of our work occurred in Princeton, Texas. We pulled into a labor camp and found about four hundred Anglo and Mexican people who had gathered to harvest a great onion crop.

We conducted services which both Anglos and Mexicans attended. At the second service three young Mexican women accepted Christ.

We asked how many of the families represented had Bibles. Many hands went up, but three families requested a Bible. Others requested second hand clothes.

If you or your organization have Bibles or clothes which you would like for us to use in our work, please write us before sending them, so we can instruct you where to mail the articles.

SAM T. MAYO,
Missionary to Migrants.

Relief for Distressed Souls

During a recent revival meeting in our church we witnessed the glorious salvation of thirty-four souls. Three experiences especially lifted my heart.

During Sunday school, while one hundred and sixty-six people were be-

ing taught the Word of God, an old woman came to the church and said to me, "All my life I have been a good Catholic, living faithfully to all that the priest asked of me. As a mere infant I was baptized a Catholic, but recently I have been reading for myself out of God's book. I read how Jesus went down into the Jordan and was baptized. Why didn't the priest baptize me like that? If the priest does not baptize like Jesus, then he must be wrong. I want to be like Jesus."

This woman did not own a Bible, so I gave her one and she went away happy, to study more about Him.

The second experience was when I had the privilege of baptizing ten people, among them a grandmother, mother and daughter.

The grandmother told me the following story: "We have been good Catholics, but we realized that Catholicism was also a racket. My family contrived to 'make a miracle,' the apparition of a saint, 'el nino perdido' (the lost child).

"We had an idol made and many people came to worship it. We made much money, but the authorities saw through our devilish plan and destroyed our idol.

"I had always been a worshipper of idols, and when I became a Christian half of one room was filled with 'saints.' I took them out one by one into the yard and destroyed them. I became convinced that the Baptists were right after studying the Bible."

The third experience was just before the evening sermon. I received a call from a woman who said she must see me at once. We went to the address and found a woman almost dead with tuberculosis. She had but a few days to live. She had heard God's Word over the air and had been given a Bible and she and her mother had discovered that being a Catholic was one thing and being a Christian was another. She said, "I have been a Catholic to the point of fanaticism, but upon reading that I must confess my sins to Jesus, I knew I was wrong. I want to go to the church and make my profession of faith in Christ."

She had to be carried to church, but we did it, and that night she and her



Kindergarten graduates at Key West Good Will Center.



Oklahoma Choctaw Indian man who recently surrendered to preach, shown with his wife.



Indian Jasper Hadley of near Pawnee, Oklahoma, with Dr. Courts Redford and Missionary Marvin Leech.



Rev and Mrs. Sam T. Mayo with the truck in which they travel as missionaries to the migrants.

mother professed their faith and found the peace that comes to the believing heart.

JOSHUA GRIJALVA,
Missionary to Mexicans, Texas.

Work Among Chinese Progresses

Sunday, April 24, marked a milestone in the work among the Chinese of Phoenix, Arizona. The first Chinese to confess Christ since I have been on the field as missionary was baptized. This woman, Mrs. Aster Lum, was also the first one to be baptized before a Chinese audience.

Prior to this, the ordinance of baptism for any Chinese who had accepted Christ was administered during the regular services of the Central Baptist Church.

This was proper and fitting, since this good church started and sponsored the work among the Chinese in Phoenix until recently. We still meet in their building for our afternoon Sunday school.

However, more of the Chinese were able to see the baptism when it was held at the time of their own service.

Mrs. Lum was converted while attending a revival meeting at the Central Baptist Church where Rev. E. M. Skinner is pastor and Rev. R. Felder Cade of Globe, Arizona, was evangelist.

LAWRENCE STANLEY,
Missionary to Chinese,
Phoenix, Arizona.

Indian Woman Translates Song

"Who asked you to translate 'What a Friend We Have in Jesus' into Tewa?" I asked an Indian woman who had been a patient in the Indian hospital for some weeks.

She pointed toward heaven, and we understood that the Lord had put it upon her heart to get the message of this hymn into the language of her husband's people.

Like most of the Indian languages, Tewa is not a written language, therefore translation is not a simple matter. Doubtless some revision will have to be made in her copy, but won't you pray for these who are attempting to get the message of God's love into words easily understood by the Tewas?

Previously, a gospel chorus, "Fishers of Men," was translated into that language by another Christian Indian.

MISS PAULINE CAMMACK,
Missionary to Indians,
Santa Fe, New Mexico.

Southern Baptist RURAL CHURCH PROGRAM

By S. F. Dowis

THE purpose of the rural church program of the Southern Baptist Convention is to revitalize rural churches; enable them to meet all the needs of the people who live in the communities; and to make the program in the church attractive to the youth of the rural areas. The program is promoted jointly by the Home Mission Board and the various state mission boards.

According to the plan, the Home Mission Board will provide literature for the promotion of a Southwide rural church program, conduct Southwide conferences on rural church life, assist the states in conducting state rural conferences in the interest of the rural churches of the state, and provide Southwide rural workers to visit the states and work with the missionaries. This work is done through the department of Cooperative Missions of the Home Mission Board.

Each state mission board will have its own department of rural church work, led by a state superintendent, who will have general supervision of all the rural mission work done within that state. There may be as many state field workers or divisional men as are necessary for the supervision and the direction of the rural church program within that state. A state may use only district

missionaries if it does not have associational missionaries. The superintendent of rural church work and all the missionaries within the state will be elected by the state mission board, or approved by them, according to the custom of the individual state.

These state superintendents of rural work will be called into Southwide conferences once a year for discussion of the rural church program. The superintendents will make compiled reports of the state work, sending a copy to the Home Mission Board and one to the state.

At present the Home Board field worker in the rural church program, Dr. John D. Freeman, of Nashville, Tennessee, is giving his time to the promotion of interest in rural life in our schools and colleges. Last year he visited all the Southern Baptist junior colleges. During the coming school term he will visit the Southern Baptist senior colleges to conduct seminars and conferences with students. The purpose of this work among college students is to inform them of the advantages and the hope for the rural life of the future, and to enlist them to live in rural communities and serve in the church in whatever capacity they may choose. In the future these students will be called into conferences and their information and inspiration reinforced from year to year so that when they finish college

and the seminary they will be ready and eager to live and serve in rural communities.

The rural church program is promoting through the education department of the Home Mission Board, a series of study course and textbooks on rural life in the South. The first textbook to be written is *Christ and Rural Life* by Dr. O. T. Binkley of the Southern Baptist Theological Seminary. This is a textbook for schools and colleges and will be adopted by the departments of sociology for college credit. Dr. J. O. Williams, of the Sunday School Board in Nashville, Tennessee, has prepared a book entitled, *The Gospel Preacher and His Preaching*. The book is for the rural preacher and will help him not only in the preparation of his sermons, but in material for sermons, and in presenting his message to the people. In addition to these two general books there will be a graded series of study course books on rural church life which will be ready January 1, 1950. The Primary book is entitled, *The Farmer Twins* by Anne Crittendon Martin. The Junior book is *The Gresham of Greenway* by Marel Brown. The Intermediate book is *Heirs of the Soil* by Joshua and Dorothy Grijalva. The Young People and Adult book by Dr. John D. Freeman, *Buried . . . Living*, is a call for young people to serve in rural communities. A rural resource book is being prepared by Miss Janice Singleton. This is the first complete series of study course books on rural life prepared by Southern Baptists, and we predict for it a good reception among the churches of the Convention.

A third phase of the rural church program is known as the eight-day revival in the country church. This consists of an adequate survey of the rural community designed to indicate not only the religious possibilities and opportunities, but the social and economic status of the community. This survey should be under the direction of an expert leader who will help the associational missionary or the pastor use the information for his local church. It may also be followed with an eight-day revival.

Another phase of the program is that of developing an ideal associational mission program for rural areas. Work has been started on this through surveys from state superintendents of rural work sent to the office of the Home Mission Board. These have been used and distributed among rural workers.

In addition, Dr. Courts Redford of the Home Mission Board has outlined an associational mission program which will be further developed in the near future.

(Continued on page 15)

ALL-INDIAN CAMP Becomes Old Fashioned Camp Meeting

By FRED A. McCAULLEY
General Field Worker, Western States

The annual All-Indian Camp, held at the Inlow Youth Camp in the Manzana Mountains in New Mexico in June, developed into an old-fashioned camp meeting with forty-four making professions of faith, forty-seven rededicating their lives, and three surrendering for special service.

Twenty-two tribes, besides the white people, who were nicknamed the Sycamore tribe, were present. A total of 168 were registered.

The first baptismal service to be held on the Inlow Youth Camp grounds was conducted by Dr. J. B. Rounds when he baptized three into the Isleta Indian Church. The church was called into conference there at the camp to receive those asking for membership. Others who were converted at the camp will be baptized into their local churches later.

Among the interesting testimonies was that by Mrs. Curtis Toledo of Farmington, New Mexico, who had been a Christian only three months. She had been won to Christ by Mrs. Melvina Roberts, Home Board missionary in the Farmington area.

Mrs. Toledo's testimony was based on the scripture passages: John 14: 1, 2, 3, 13, 14, 15 and 16. One of her great concerns seemed to be the conversion of her husband. She said in part:

"My husband is an unsaved man. He works in a garage. He works on Sundays. The fact that he works for a man who is not a Christian, and works on Sundays, I told him was just like working for the devil. I told him that if he turns to God as his Saviour, and asks Him to help him, he wouldn't have to work on Sundays . . .

"Once I heard a preacher say that he didn't want to preach about 'hell,' but we have to see both sides of the problem. He said that he always thinks that in hell moaning would sound like this: (she groans) forever and ever and ever, so I told my husband about this. I told him that when I get to heaven I wouldn't want to hear him in hell moaning.

"We have two children and I know that I'll teach them to live for Christ.

But I told my husband that if he doesn't get saved he might lead one of them from the Saviour, and that our home would be broken up when the judgment day comes.

"I don't think the Lord wants us to fight and quarrel over being saved, so whenever I talk to him of being saved and he gets mad, I always let him

alone. I think the Lord wants us to have patience with the lost. He came not to save the righteous, but for those who are sinners."

Through the annual All-Indian Camp, Indian Christians in the West are being greatly helped and strengthened each year, and many others are being won to Christ.

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Growing A Church

By ANDY F. HARDY
Pastor, First Baptist Church,
Muscle Shoals, Alabama

If the Home Mission Board had not sent Dr. Boyd P. Milburn to the Tri-Cities in Alabama as a city missionary, the Woodward Avenue Baptist Church, in all probability, would not have been established. For as soon as Dr. Milburn came to the work, he noticed a needy field in the Highland Park subdivision of Muscle Shoals where about 175 houses had been built three years before. He immediately asked and received the help of Dr. J. H. Avery and the First Baptist Church of Florence in starting mission work.

The beginning was very small, with not more than nine or ten attending the Sunday school which was conducted in a home. Later in the summer of 1944, Dr. Milburn held a revival in a tent. The converts were baptized into the fellowship of the First Baptist Church of Florence. The Sunday school grew so large that the home could not hold the people, so the Colbert-Lauderdale Baptist Association purchased four lots and the Florence church agreed to match dollar for dollar money raised for a building fund. With \$4,000 and some donated labor a little chapel was built according to plans drawn by the Sunday School Board.

In April 1945 a church was organized with forty-seven charter members and in June they called Rev. Andy F. Hardy of Memphis to be the pastor. To have a full-time pastor, the church, with only nineteen men, underwrote a budget of \$5,000, and bought for the pastor an F. H. A.-financed home.

The church had 51 members, about 73 attending Sunday school, and a small

Training Union at the time Brother Hardy came. The Woman's Missionary Society had two circles.

From this humble beginning four years ago, the Woodward Avenue Baptist Church has diligently labored to make itself a church pleasing unto the Lord. Today the church has more than 200 members with 315 enrolled in Sunday school, a Training Union of 110 members, a Brotherhood, a Woman's Missionary Union composed of two circles and seven auxiliaries and with 179 members. The two Sunbeam Bands have the largest enrollment in the association.

The ministry of the church has been directed along the lines of the Great Commission. More than 120 people have been baptized into the fellowship of the church. More than 200 training awards have been granted in the Sunday school and 13 teachers hold diplomas. An equal number of awards have been earned in the Training Union and several hundred in the Woman's Missionary Union. The church has ordained 11 men to be deacons. Also, three men have accepted the call to the ministry, have been ordained, and are serving full time as pastors. Rev. John B. Gibson serves the Southside Baptist Church in Sheffield; Rev. Jasper P. Neel, Jr., is doing an outstanding work as pastor of the First Baptist Church of Leighton, Alabama; and Rev. Eugene Lawrence is serving two half-time churches in Tennessee and is graduating soon from Cumberland University.

The great growth of Woodward Avenue undoubtedly has been because the members have been stewards of their possessions. They have a unified budget, use the envelope system, and stress

tithing. One hundred dollars a month go to missions. More than \$3,000 have been given to missions during the history of the church and nearly \$30,000 have been given for all causes. Today, after adding more than \$7,000 to the improvement of the plant and property of the church, there is no debt. A building fund has been started to be used in the construction of a new \$50,000 auditorium adjacent to the present building.



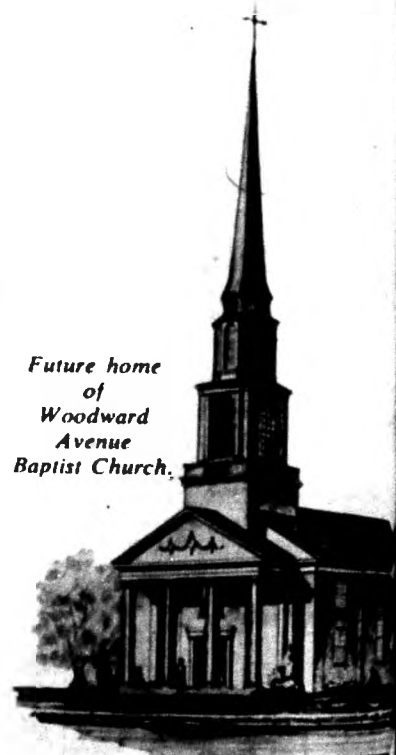
Rev. Andy F. Hardy baptizing one of one hundred and twenty converts.

Rev. Andy F. Hardy

Dr. Boyd P. Milburn



Future home of Woodward Avenue Baptist Church.



SOUTHERN BAPTIST HOME MISSIONS