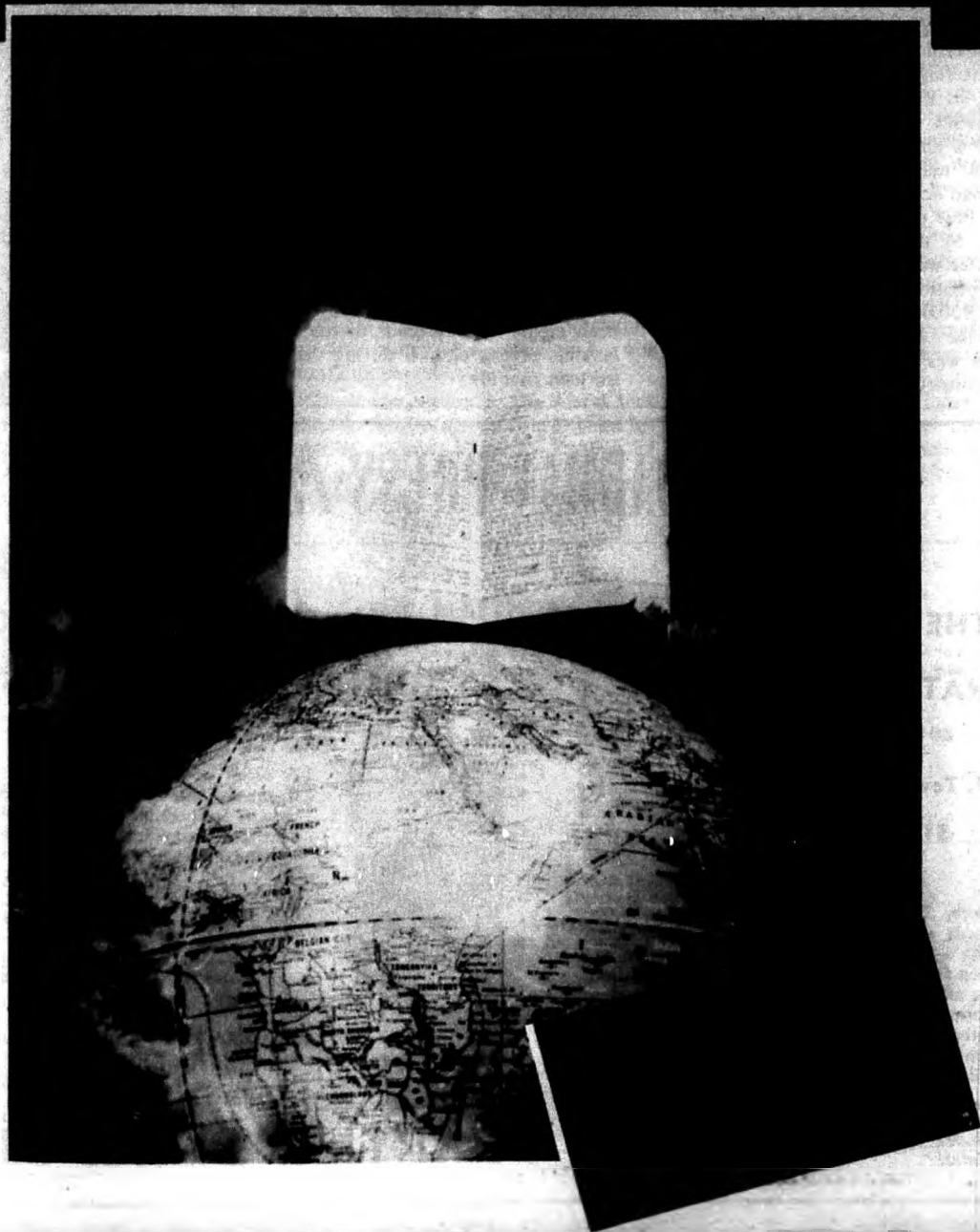


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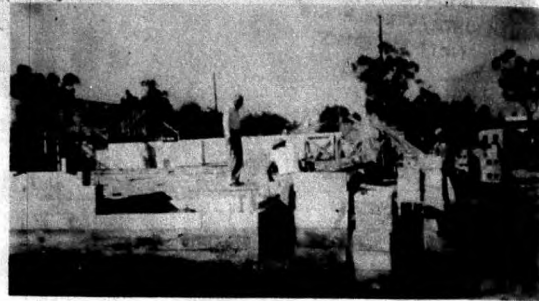
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Vol. XXII No. 7

Young Church Proud of New Building

By E. W. MOON
Missionary, Western Program

THE First Baptist Church of Fontana, California, with 105 resident members, meeting in a club house, called Rev. L. R. Rhoads as pastor on February 1, 1950.

After a short time the congregation began to make plans to build on lots which had been previously secured. The pastor drew proposed plans which were adopted by the church, and a building committee was elected immediately. The Home Mission Board approved a loan of \$15,000.00, which was to be paid when the building was completed. Ground was broken October 15, after which construction was started immedi-



Fontana Baptist Church under construction.

ately. The committee, under the leadership of their pastor, started the building with less than \$5,000.00 in cash. They dedicated a \$40,000.00 building March 5, 1951.

The building is constructed of pumice blocks, bar tile roof, and hardwood floors throughout. The auditorium, including the balcony, will seat 350. It is equipped with an electric organ and has a beautiful built-in baptistry with plate glass front. There are five departments and a well-equipped kitchen in the 5,000 square feet of floor space. There have been eighty-five additions to the membership of this church during the past thirteen months.



New Fontana Baptist Church.

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Dr. Lord is president of the Baptist World Alliance, pastor of the Bloomsbury Central Church of London, and editor of The Baptist Times.

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Dr. Ford is pastor of the First Baptist Church, El Paso, Texas, author of several other books, and a popular Bible conference speaker.

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AND THE MARCH OF EVENTS

To Cure Alcoholism

A news dispatch tells us that the Georgia Commission on Alcoholism appointed by Governor Talmadge met for the first time recently to formulate plans for "tackling one of the gravest problems of the day—alcoholism."

The chairman of the Commission approved a tentative ninety-day budget and discussed finding office space and a program of research and hospitalization. He said, "We hope to inspect programs in progress in other states and to have a detailed recommendation to submit to the legislature next January."

We would suggest to this Commission that in its research it study the effect of open saloons on alcoholism. In the day of prohibition we did not have the need for any committee on alcoholism. All the Keeley institutes closed because they did not have patients, but now under a regime, which the proponents of the repeal of the Eighteenth Amendment told us would do away with drinking, we have two million alcoholics in the United States, and the problem has come to be, so we are told in this news item, "the gravest problem of the day."

Isn't it strange that sensible men who want to help will fail to recognize that the source of an evil should be eliminated if they expect to cure the evil? As long as we have open saloons we will have alcoholism. Here is a problem for our pastors and our church people.

Gambling for Fun

An AP dispatch from Wheeling, W. Va., tells us that Bishop John W. Swint, of the Wheeling Catholic diocese, has declared that just gambling for fun is all right.

Well, that is a new one! We have thought all along that gambling was gambling, but now our Catholic friend comes to the front and tells us that gambling is not always gambling. It depends on whether you are doing it for profit or doing it for fun. He tells us that the church—meaning, the Catholic Church—"makes a distinction which condemns indiscrete commercial gambling, but not entertainment gambling."

Of all institutions in the world that ought to be above reproach, it is an institution claiming to be the Church of the Lord Jesus Christ. The sanctity of a name cannot change the character of

a deed. What is wrong is wrong whether it be done for profit or for pleasure; whether it be commercial or for entertainment, and decrees of all the prelates in the world cannot change moral wrong to moral right.

An Evangelistic Emphasis

I have just received a letter from Dr. John D. Freeman, who is now connected with the Baptist Bible Institute, Lakeland, Florida, and he says that the faculty and members of the Institute rendered very effective service during the revival crusade. They report 101 people who served in fifty-five meetings, with the result that 497 were won to Christ, 450 of whom united with the churches for baptism. There were 172 additions by letter and statement. "It is only natural," Dr. Gamhrell, the president, says, "to expect such results where evangelism is a central theme in all our teaching."

We are sure that all of our colleges and seminaries can report similar results. It is a great thing when our educational institutions are Bible-centered and evangelistic.

C. E. MATTHEWS says:

I know of no other volume of sermons that could be of greater profit to evangelists, pastors, church members generally, and church workers especially than this one by Dr. Lawrence.



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July, 1951

What CHRIST Means To Me

By J. B. Lawrence

TO ME Christ is the actual and only begotten Son of God. He is all that the New Testament means—the Lord Jesus Christ. He is the author of my being. He is the one by whom God created the world. I believe all things were created by Him and for Him. To me Jesus is not one who, in some distant sphere, looks on and helps me; nor one who merely died for my past sins, though He did that. He is my constant, my eternal Saviour; my constant and ever-present Guide, Friend, and Brother. Through His grace I too am a son of God. He is also my ever-present King. I would not think of trying to live without the feeling of His constant authority over all I think and say and do. But as He lends His presence to me, He is also present on His throne in heaven, where He is my great High Priest before God, and sits as a sovereign who shall reign until every adverse thing in the universe shall become subject to Him. I am looking to Him as the future Judge of all. My life's ambition is to be able to say with the Apostle Paul, "For to me to live is Christ."

If Jesus could say of the apostles, that after they had done all they were still unprofitable servants, I am far more so. But let me never be one of those parasitic Christians who take all from Him and give nothing; nor one who only greatly admires Him; nor yet one who treats Him mainly as an example. Let me rather be one who lives in Him, one who claims the divine Spirit He promised—claim it now. Through that Spirit let me exercise constant power over things in this life, daily and hourly bringing forth the fruit of the Spirit—love, joy, peace, and so on—until others about me, as well as myself, shall know that He abides in me, even as He taught we should let Him do.

As a redeemed soul, though unworthy, I believe that through Him I have actually been born again, and that henceforth I have the position and the privileges of a son of God, even to the point of being an heir of God and a joint heir with Christ, and also I shall some day reign with Him, as He promised.

Thus Jesus has become to me: the sum total of satisfaction, the embodiment of hope and the unfolding of glorified personality.

1. He is the sum total of satisfaction. From the hunger-cry of bread for the body by the Psalmist: "My heart and my flesh crieth out for the living God," Jesus is the source of satisfaction. When He says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," that satisfies. When He says, "He that hath seen me hath seen the Father," that too satisfies. The names given Him, either by Himself or by others, are but another way of speaking of the circle of satisfaction that there is through Him, and I, with passionate thankfulness, accept and appropriate them for my own life. He is my Immanuel—God with us. He is the way for me, the truth and the life. He is my resurrection and delight, my great Shepherd, my Saviour, my King, my Counselor, my Prince of Peace, my great High Priest, my lord of all. What more can I wish than for the reality in my own life of the exclamation of St. Paul,

"Christ is all," or his "All things are yours; . . . and ye are Christ's; and Christ is God's." I thank God that as the years go by I am having less and less trouble making Christ mean all this to me.

2. He is the embodiment of hope. A man once said to me, "Hope is the greatest thing we have." Whether it is the greatest thing or not, what would all we have be worth without hope for the future? Christ is the real hope, even for the things in this life. If I seek first the kingdom of God, all the things needful shall be added to me. When things have seemed to go all wrong I have found that He keeps the promise, "All things work together for good to them that love God." And I always cling to His promise, "I will never leave thee, nor forsake thee." And as the Scriptures say, "If in this life only we have hope in Christ, we are of all men most miserable." But we are looking for that blessed hope and the glorious appearing of the great God, our Saviour, Jesus Christ.

I do not know how others find it, but I am frank to say that the Scriptures, with all their wealth of comfort and inspiration, have had to be made as really a part of my life in these trying times as the food that I eat. There is no use trying to live without them.

3. He is the unfolding of glorified personality. Here I hesitate; for if Christ is all in other things, He must indeed be all in anything good that develops in my personality. Yet surely if I be born again, I must now be renewed in His likeness; and surely there is divine provision for my going on unto perfection. You will recall 2 Corinthians 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." If as in Ephesians 1:19, 20, the same power is in me that was in Christ when God raised Him from the dead and exalted Him, then indeed I shall be transformed into the same image from glory to glory. I remember His promise: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

But my testimony would not be complete if I stopped here. I have been mentioning things that speak of satisfaction, comfort, and hope. There is also the present opportunity to serve Christ. He is the Prince of Peace, but in one sense He came not to send peace but a sword. There are some things with which He cannot make peace, and I with Him must be in the thick of the fight. He bears my burdens; but I must bear other people's burdens in just as real a fashion. He died for me on the cross; but I must bear my cross daily. He gave me all; but I must give good measure, pressed down and shaken together and running over. In Him I have vastly more liberty than I could have outside of Him; but like Paul, "I live; yet not I, Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me."

Christ is all and in all to me. He is a living reality, a constant personal presence with whom I can have blissful fellowship, and the consciousness of this fact makes me ready to meet life's problems and opportunities as they come, for I am complete in Him.

SOUTHERN BAPTIST HOME MISSIONS

NEWS

PANAMA BAPTISTS HOLD CONVENTION

At the second annual convention of Panamanian Baptists, held recently at Montero, three churches from Panama and one (First Baptist) from the Canal Zone, were represented. Evangelism, teacher training, and the Sunday school were the themes which seemed to hold the most interest for the majority present, according to Home Board Missionary Eugene S. Wolfe. A deep feeling of Christian fellowship seemed to be felt by all present and each member returned home with a more fervent desire to serve the Lord.

On the last evening a consecration service was held and several Panamanian young people dedicated their lives to full-time religious work.

Officers elected for the following year were Eugene S. Wolfe, president; Jose Gomez Diaz, vice-president; Jose Prado Giderez, secretary of evangelism.

APPROPRIATIONS FOR ALASKA

At the last meeting of the Home Board, an appropriation for a site for a church at Palmer, Alaska, was made, and an appropriation of \$2,500.00 to assist in construction of Calvary Baptist Church building in Anchorage, Alaska, was also made.

SELLING OLD PROPERTY

The sale of the old Good Will Center property in Baltimore, Maryland, was authorized at the last meeting of the Home Board. This building is being vacated and the workers are moving to a new and modern structure to be known as the Kathleen Mallory Good Will Center, built in honor of Miss Kathleen Mallory, former executive secretary of Woman's Missionary Union.

NEW FILM ON BAPTIST BELIEFS

Arrangements have been made for the Home Mission Board to purchase the film on Baptist beliefs prepared by Rev. L. O. Griffith during the time he

was working with the state board of Kentucky. Mr. Griffith, new promotional secretary for the Home Board, will make minor changes in the film and it will be available for churches interested in teaching, through this visual aid, the fundamental beliefs of Baptists.

NEW WORKERS

Among those recently appointed to work under the Home Board are Rev. Ignacio Villalpando, who will serve as missionary-pastor of the Mexican Baptist Church at Kenedy, Texas, and have charge of mission work at Runge and Karnes City, Texas. He was appointed to fill the vacancy left by the resignation of Rev. and Mrs. Paul Flores.

Appointed for work among the deaf were Mrs. Laura J. Formwalt of Tennessee, who has worked for a number of summers for the Home Board, and Rev. John McCandles, who has been with the School for Deaf at Jackson, Mississippi. Both will work among the deaf during the summer months.

Rev. Gabe Paxton, who has been serving as student missionary at the Baptist Indian Center in Shawnee, Oklahoma, has been appointed a full-time missionary there.

RURAL LIFE CONFERENCES

Two highly successful rural life conferences were recently held under the direction of Dr. S. F. Dowis, secretary of Co-operative Missions Department of the Home Mission Board.

The first, May 7-10, was held at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and was attended by approximately 250 rural pastors and workers. The second was held May 14-17, at Southern Baptist Theological Seminary, Louisville, Kentucky, and had an attendance of approximately 150.

Both programs featured discussions of the problems of the rural church and rural community life. Many rural pastors and leaders as well as outstanding educators were present and participated

in the conferences. At the western conference Garland Hendricks, professor, Rural Church Department, Gardner Webb College, Boiling Springs, North Carolina, was an outstanding contributor to the conference. Dr. K. O. White, pastor, First Baptist Church, Little Rock, Arkansas, was the preacher each evening.

Rev. James A. Howard, superintendent of missions, South Carolina, was the preacher for each of the evening sessions at the eastern conference. Dr. Daniel Russell, professor of Rural Sociology, Texas A. & M. College, was an outstanding speaker at the eastern conference.

OFFICIAL NEWS SERVICE

The Home Board has established an official news service, using the symbol, BAPTIST NEWS (BN) with the heading, Baptist Home Board News.

INTER-AGENCY COUNCIL MEETS

Agencies of the Southern Baptist Convention held what was considered by many as an especially helpful meeting recently at the Edgewater Gulf Hotel, Edgewater Park, Mississippi. The better correlation of the work of Southern Baptists was discussed, and plans made for the better promotion of the program of all the agencies.

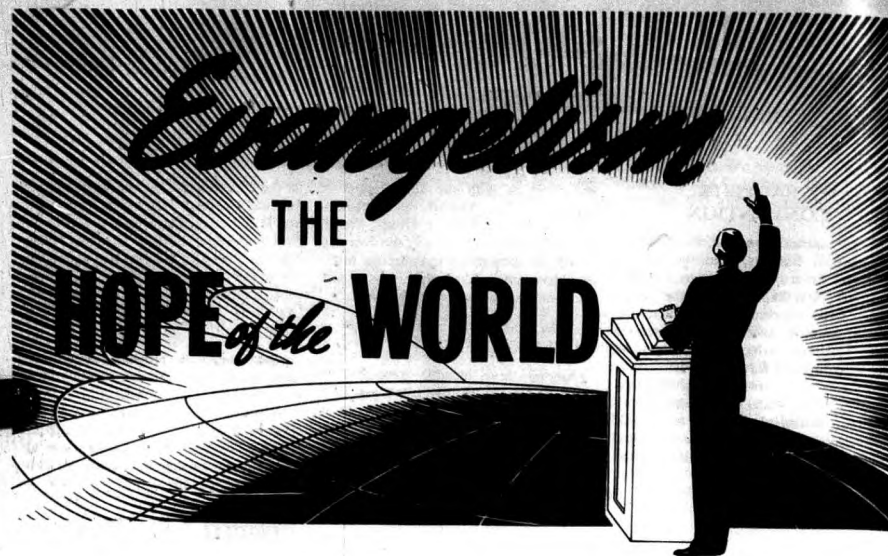
Dr. Charles L. McKay, pastor, First Baptist Church, Pascagoula, Mississippi, gave an interesting discussion on the subject, "How I Am Seeking to Correlate My Church Program." Dr. McKay's church not only carries on a full program of activities, but maintains six missions and work among the deaf.

Plans were made for the second issue of the "Correlated Church Study Course," a publication which gives a complete list of the study courses of all agencies of the Convention.

The following officers were re-elected for the coming year: Courts Redford, chairman; George W. Schroeder, vice-chairman; Alma Hunt, secretary; and J. N. Barnette, associate secretary.

July, 1951

5



OUR world—confused, frightened, bleeding, dying—trembles precariously on the brink of destruction. Thus spoke General Douglas MacArthur before the joint session of the Congress, and at the hearings before the Senate committee. Thus the scientists have testified. Thus the prophets of God have declared.

From the days of Noah and Jonah and Jeremiah and Amos and John the Baptist, the prophets have foretold what would happen to the individual and to the nation that does not repent of sin and receive the grace of pardon and cleansing from the blood of the Lamb of God. Repentance was the text of the Lord Jesus Christ as He preached to the scholarly Nicodemus and to the wicked woman of Sychar, even as to the multitudes, wherever He found them.

Dead in Trespasses and Sins

We need waste no time in speculation regarding the plight of our world—its causes and effects. We know what the disease is, and we know who the Physician is. Sin is the soul-leprosy which has smitten every son and daughter of Adam; and Jesus Christ, the risen, reigning Son of God, is the one and only Saviour who can bring healing and deliverance to the sin-sick souls of men and women, boys and girls, of every kindred, every tribe, on this terrestrial

globe. His is the only Voice of Hope in the Valley of Achor.

"Thou shalt call his name Jesus: for he shall save his people from their sins. . . . And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among them also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

None Other Name

Yes, we know the cause of our world's poignant plight—the rebellion of carnal minds and wills to the will of God; and we know the remedy—the only remedy for depraved souls, steeped in sin. For, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Southern Baptists are united in the conviction that Christ Is the Answer—the one and only answer to the precarious world in which we find ourselves. He is the good news of God's concern for lost, dying men. He is the Evangel, the Redeemer, the Physician, the Good Shepherd, the Teacher, the Great High Priest, Lord and King forever. Therefore, we humbly but confidently declare:

"I know a soul that is steeped in sin,
That no man's art can cure;
But I know a Name, a Name, a Name,
That can make such soul all pure.

I know a life that is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name,
That can bring such soul new birth.

I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name,
That can set such lands on fire."

And we are His ambassadors, charged to summon our world unto Him, through the quickening, guiding power of the Holy Spirit. That is the evangelism which today grips the hearts of Southern Baptists, and, praise God, shall ever have right of way in the thought and purpose and prayer and program of

SOUTHERN BAPTIST HOME MISSIONS

our people—rural and urban—young and old—preachers and laymen.

Christ Is the Answer

Alerted to the plight of our broken world, Southern Baptists resolved anew in 1947 to do something about it. They prayed. They thought. They conferred. And through the leading of the Holy Spirit, the Home Mission Board was asked to formulate an expanded plan of evangelism as the surest method of meeting the challenge of Satan to destroy the ramparts of civilization, here and throughout the world.

Convinced that any effective effort in evangelism must be church-centered and Christ-centered, the Board sought a leader for this vital undertaking. And, just as I fully believe that the Convention was led of the Holy Spirit to focus its efforts on evangelism, so do I believe that the Home Mission Board was led of the Holy Spirit to invite the beloved and effective pastor of Travis Avenue Baptist Church, Fort Worth, Texas, Dr. Charles E. Matthews, to become the Secretary of Evangelism, and the other cherished friends who now compose his staff.

One of the first contributions Dr. Matthews made in this movement was to propose the theme—Christ Is the Answer. It captured the imagination of our people, and today, from the Atlantic to the Pacific, Southern Baptists think, pray, work, and have their being in terms of this encompassing theme—Christ Is the Answer.

A United Denomination

Christ Is the Answer, as we have gratefully witnessed, in bringing our vast numbers into an unprecedented spirit of unity. Evangelism is, indeed, the hope for our world, and it has gloriously proved the rallying point for our people West and East, North and South. Mission boards, seminaries, Sunday School Board and all other agencies were united.

The movement quickly summoned a response from the state conventions, thus linking the Southern Baptist Convention in closer fellowship with every state agency and institution—the state secretaries, the editors, the schools, the hospitals, the children's homes, the Woman's Missionary Union, the Sunday schools, the Training Unions, the Brotherhoods, the student work. State secretaries for evangelism joined hands with Secretary Matthews in the greatest statewide conferences any of us have ever witnessed.

July, 1951

Most important of all, the Evangelistic Crusade has brought every pastor and every church within immediate touch with the total purpose of Southern Baptists. Evangelism has welded Southern Baptists in a mighty co-operative movement, saving us from the snares of petty schemes that would so easily dissipate our energies and destroy our testimony.

Christ-Centered—Church-Centered

This unifying effect of evangelism has been achieved through the never-failing emphasis upon a Christ-centered, church-centered program and plan. We are well aware of the prevalent post-war movements toward an undefined type of evangelistic strategy, involving unionism, professionalism, sensationalism, and all the other isms incident to a period

ANNIE ARMSTRONG OFFERING GOOD

A check of records the last of May revealed that the Home Mission Board had received up to that time \$686,818.06, from the March Week of Prayer offering. Through the end of May, 1950, the amount received was \$493,057.22. The total offering for last year was \$664,475.78. Officials of the Board are optimistic over this increase in the offering.

of flux and high pressure. Baptists have wisely held to a Christ-centered, church-centered plan, and the results are eloquent testimony to that wisdom. Here are the heartening figures, released recently by Secretary Matthews:

Baptisms in 1947	285,152
Baptisms in 1948	310,226
Baptisms in 1949	334,862
Baptisms in 1950	376,085

During the Simultaneous Evangelistic Crusade east of the Mississippi River, March 25-April 8, 1951, early reports indicate an increase in church membership of 165,000 with 100,000 coming for baptism. Is there such a record of evangelistic results anywhere in church history?

Silenced Destructive Critics

Evangelism has silenced the critics of our work, from within and without. The disruptive forces in our midst have been unable to gainsay the evangelistic zeal of our people. The Sanballats and Tobiahs have had rough going. They are all but forgotten as our people have worked and prayed and rejoiced in the chief task of all Christians—that of winning the lost to the Saviour.

As the morale of our Convention has steadily mounted, our critics have grown fewer and fewer. They are ever in our prayers—prayers that they will cease their efforts to destroy and join in lifting up the banner of the Lord.

A Blessing to Our Neighbors

Christ Is the Answer, as we have joyfully observed, in working with our brethren of the other denominations. Instead of wasting time debating the shibboleth of ecumenicity, Southern Baptists have pressed on in this engaging and fascinating task of winning lost people to Christ, and our neighbors have been impressed, and are asking to join with us, each working with complete freedom, but united in the purpose to make Christ known in every community, here in the homeland, and to the ends of the earth.

And why have they been impressed? Because our united effort in evangelism has been Christ-centered and church-centered. They have observed that our churches were revived and that through persistent prayer and work and intelligent organization, the preaching of the gospel was blessed of the Lord.

Mighty Gospel Preaching

The success of the Southern Baptist program of evangelism has proved that the safest, the most fruitful, and the most constructive type of evangelism is that done by Southern Baptist pastors, rather than professional evangelists. The preaching of our pastors conforms to the scripture: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

And linked with mighty gospel preaching of our pastors and Southern Baptist evangelists has been the careful preparation in personal soul-winning on the part of laymen and laywomen, youth and adult, which is the glory of every pastor's heart. We have wonderful leadership in our Department of Evangelism of the Home Mission Board, reinforced at the state levels by our leaders in every department, and the result has sent us on our way singing.

Our Watchword Henceforth

Let our watchword henceforth, then, be this glorious theme: Evangelism—the Hope for Our World. Christ Is the Answer. He has commanded, and we joyfully respond.

"Give us a watchword for the heart,
A word of thrilling power;
A bugle-call; a flaming breath,
That calls to conquest or to death.
That call comes to us from the skies:
We must, we must evangelize!"

Opportunities In the West

By L. A. BROWN, Professor of Missions
Golden Gate Baptist Theological Seminary

Opportunities abound in the West. There is perhaps no other section of America which excels the western area in matters of service, evangelism, pioneer work, and unparalleled growth of churches.

Pastors and people alike in Southern Baptist churches seem to have but one purpose—service. Seldom does one hear the word salary mentioned. Part-time churches are not known. Every congregation, however small, takes for granted

Almost invariably they attempt to proselyte from the evangelical congregations, boldly seeking to win even the pastors themselves. Many times the boast has been made by certain cults that Baptist preachers have been converted to some ism. Fortunately, however, these claims have never been substantiated upon investigation.

One of the greatest challenges of the western fields is that of pioneer mission work. At the organization of new

This is the third of a series of articles on the West by Dr. L. A. Brown. These articles are appearing monthly in this magazine, starting with the May issue, and are designed to give Southern Baptists a well-rounded view of mission opportunities and obligations in the western section of our country.

that the full-time program is the order of the day. The pastor's salary, building fund, Cooperative Program, and the denominational paper are musts in the program of every church. As a rule, congregations attend to all these items when the church is first organized.

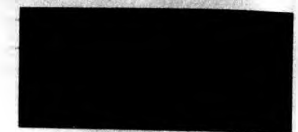
Every church has a program of evangelism. With a population of nearly eleven million in California alone, and slightly less than three million affiliated with any type of church organization, it is obvious that evangelism should be the keyword of every Southern Baptist church. Training in church membership goes hand in hand with the program of evangelism. This is imperative as cultists of every ism march from door to door with tracts, pamphlets, and favorite recorded testimonies on phonograph records which are obligingly played to all who will listen. Seldom do members of these cults bother with the unsaved.

churches the remark is frequently made by some pastor that "this is the twentieth or twenty-fifth church I have helped to organize since coming to the West." This is all the more striking when it is realized that many of these men have been in the West less than a decade. An aggressive, wide-awake pastor can hold a meeting, organize a church, and have a full-time church field in any one of hundreds of new communities that are unreached by the message of the New Testament.

The growth of churches is nothing less than phenomenal. Many times three or more churches in a given area will be organized during the same week. Conflicting dates must often be worked out so that the same pastors can attend the organization of two or more churches which require their services. It is not unusual for a church which has been organized for a period of one

to two years to have two or more missions. These missions in turn, as soon as they become churches, seek to organize other missions in nearby communities. Thus the work goes on.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" in the great western fields.



By RUSSELL BOWEN
Missionary, Baptist Indian Center
Gallup, New Mexico

There was something indefinable about her that made one aware that she knew the Master. Her long, flowing, gathered calico skirt and velvet blouse, which was only meagerly decorated with silver, showed that she did not have very much of this world's goods. But she had something far greater and more precious than the silver and turquoise coveted by those of her race. She was not an educated person. She could not speak a word of English. But she walked and talked daily with her Master as a friend speaks to a friend. He understood, we knew, the Navajo tongue which we could not.

In the church that day during our revival, this Indian woman rose to give her testimony. Although the Anglos present could not understand what she was saying, we knew that Jesus Christ was her closest companion. In her prayer that fateful afternoon, she called each of her nine children by name. The names of the children as they were being called was all that the Anglos could understand. But everyone knew that she was praying for their salvation and dedicating their lives to her Saviour. Every one prayed with her. As she continued her prayer, suddenly God took her to be with Him. Her soul abode on this earth no longer.

I conducted her funeral on the second day of our revival meeting at the Indian Center. Her children and friends gathered to pay her their last respects.

The next evening, and during the week of revival, her children attended the meetings. God answered her prayer, for those of her children who were not Christians found her Master as theirs. Those who had already professed Christ as Saviour found new strength and fellowship with Him.

SOUTHERN BAPTIST HOME MISSIONS

Chinatown— A Challenge to Baptists

By FLOYD LOONEY, Editor
The California Southern Baptist

AMONG the places of interest visited by messengers to the Southern Baptist Convention in San Francisco was Chinatown. Its smells and sights and sounds are as picturesque as its canny merchants intended them to be. Here neon lights and plate glass windows on Grant Avenue conceal, rather than reveal, one of the most remarkable communities in America, one that has been grafted into the Bay City from 3,000 years of unbroken Chinese civilization.

Chinatown is remarkable for many reasons. It is the world's largest settlement of Chinese outside the borders of China. Most of its population came from twenty-two out of seventy-two counties in the province of Canton, China. The principal import and distribution center for Chinese trade in the United States, Chinatown is still, 100 years after the discovery of gold in California, something of a frontier society adapted to the unique needs of the Oriental in an alien culture.

It was the "splendid indolent forties" that Jim Marshall discovered his flake of gold in the red hillside soil, forty miles from the present state capitol. This news excited and electrified the world, including China. By 1852, twenty-five thousand Cantonese had arrived. This provoked the envious hostility of the Caucasian gold hunters. Hostility turned to savage hysteria which flared violently for the next thirty years. It was this resentment of the Chinese and their inability to make a living in the mines which forced the immigrants to concentrate in San Francisco in the only district open to them.

Obviously the overcrowding and persecution resulted in a wild, squalid lawlessness for which Chinatown was for a long time noted. It has taken time for

the Chinese to extricate themselves from the mistrust which fifty years of bloodshed had inculcated; time for American customs to make their impact, time for a rural Cantonese people to adjust themselves to the urban life of a new country. Today's Chinatown is a monument to the discipline and resignation of the Cantonese people.

Today the social and economic life of Chinatown is as strange and unique as it is successful. Six or seven companies, sometimes referred to as district associations for social welfare, function in Chinatown. Here most of the problems which western society takes to the law court, to a board of arbitration, chambers of commerce, and to welfare organizations, are solved by the district associations. The companies, or asso-

ciations, serve as a sort of superior court, which settles disputes and inequities which the individuals cannot settle among themselves.

Chinatown of today is delightful to stroll through, profitable to trade in, fascinating to study. Here American education is coupled with Chinese night schools where the children learn the language and moral precepts of their ancestors. Here one finds a generation of keen businessmen, good scholars, and many stable citizens.

As the Convention messengers strolled through Chinatown they met many fine Christians. Some, though all too few, were Baptists. Here in San Francisco's Chinatown is one of the greatest challenges to Southern Baptists for home mission work.



A portion of San Francisco's Chinatown with Golden Gate Bridge in background.

July, 1951

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Have Ye Not Read?

By MARGARET HUTCHISON, Executive Secretary
Oklahoma WMU

SURVEY the abundance of reading matter today—good, bad and indifferent. See the vast array on the newsstands—papers, magazines, booklets. Scan the page on books in a Sunday's magazine section. Review the *Book Budgings*. One is overwhelmed with the ever-lengthening lists of books coming from our presses. Every week our mails are flooded with advertisements of new books. Take time to browse through the folders previewing books that come from various Baptist boards. Think of all the quarterlies, monthly magazines, and booklets, especially Southern Baptist ones. In spite of such a preponderance of reading matter there is an amazing ignorance among the majority of Southern Baptists on the entire work of our Convention. We are constrained to exclaim even as Jesus did to His disciples, "Have ye not read?"

That ability peculiar to mankind—freedom of choice—must be exercised in deciding what to read. Being a Christian rules out a host of authors and titles. Being a Baptist will draw one to the choice of a distinctive literature, and being a Southern Baptist, wishing to be an intelligent partner and an effective co-worker with God, will bring real discernment and careful appraisal and selection of reading materials.

One woman is known to choose books and magazines for her home by their covers, that there may be harmony of color in her scheme of decoration. What a tragedy—a lack of vision! "Eyes that see not."

No longer is it a problem of finding something to read, but rather a matter of selectivity both as to the material and the expenditure of time. Also there is the problem of creating a desire to read. Radio, television, and the newsreels clamor for attention as the line of least resistance. The people called Baptists in our free America are neglecting the gift within them. A missionary reported

that an old Christian woman on her field, though unable to read one word, conceived this plan for witnessing. Certain verses she hid in her heart. Soiled places in her Bible showed she knew where these verses were located. Pointing to a verse, she would ask the people whom she visited to read the verses from her Bible. This enabled her to preach salvation and give her own testimony.

A Woman's Missionary Union field worker in a Southern state organized a missionary society in a backwoods area. The one woman in the group who could read was elected president and the entire corps of officers planned to come to her to hear her read their particular duties and the lesson. Such loyalty on the part of this underprivileged group shames the multitude of college and high school graduates whose eyes are darkened.

The Home Mission Board publishes books and a magazine designed to bring vivid pictures of mission needs in Southern Baptist Convention territory, mission fields as real as in any other section of the world. For the busy Baptist who seeks an over-all picture of mission news in digest form, the *Southern Baptist Home Missions* magazine is helpful. It is quickly read because it is small and the articles are short, concise, and convincing. The pictures reveal the variety of peoples served by the Home Board; show radiant faces of those won to Christ. It is a fine recommendation to any Baptist home for *Southern Baptist Home Missions* to be found on the reading table or in the magazine stand. Women who know its interest and challenge leave it lying conveniently on their sons' study tables or on their husbands' bedside tables so they, too, will pick it up to read of home mission triumphs.

Annually from the Home Mission Board come many books of real worth to our denominational program. First

is the graded series of books on home missions, ready by the first of each year for study in circles, societies, young people's organizations, and by the entire church in Schools of Missions. Schools of Missions is a method of making missions more real as books are studied and missionaries from the fields visit the churches night by night. Should any be uninformed on Schools of Missions, complete information may be secured from the Home Mission Board.

Besides the graded series, books on soul winning, evangelism, the missionary message of the Bible, and missionary biographies are published by the Home Board. By now there is a long list—and it is constantly growing—of books on home mission work for all age groups.

For background reading many books are available. *Wetback*, for instance, is a story about Mexicans who come across the border from Old Mexico and concerns the missionary reader because there are a million Mexicans this side of the border. The book, *So Sure of Life*, about mountain folk opens one's eyes to the needs of those peoples. *The World in Books* catalogue lists not only all the Home Mission Board publications but many other books, too.

The church library plays an important role in the reading life of the church membership and must constantly be creating a desire to read. *Southern Baptist Home Missions* should be on the reading tables or in the magazine racks of all Baptist church libraries. A complete file should be kept for reference by those preparing missionary programs for various organizations. The librarian would do well to make posters from pictures out of this magazine for display in the church vestibule and to tack news clippings from *Home Missions* on the bulletin board. The church library may enrich its missionary shelf by including every home mission book as well as some of the background books listed in Woman's Missionary Union *Missionary Roundtable Book List*.

The Baptist who prays with understanding and concern, the Baptist who is the best steward of his means and time and Christian experience, the Baptist who yearns for the kingdom of God to come to all peoples, is the Baptist who has had the eyes of his heart flooded with light and understanding because of his intimate knowledge of Christ (Eph. 2:18) as found in the Bible and in books on God's work in His world. Let us read, answering our own prayer, "Open mine eyes that I may see."

SOUTHERN BAPTIST HOME MISSIONS

Joint Meeting For WMU and Good Will Center Workers

By MRS. NOBLE Y. BEALL, Field Worker

A conference for Good Will Center workers will be held this year at Ridgecrest, August 9 through 15, in connection with the Woman's Missionary Union assembly.

This co-operative program has been arranged because of the close relationship between the women of our churches and workers in our Good Will Centers. The Good Will Centers, located in many of our cities, offer a glorious opportunity for members of Baptist missionary societies to put into action the information and inspiration they receive from their study of missions. The missions often thus become avenues of expression for women whose hearts are overflowing with love for Christ and humanity. It is a direct form of missions.

Those who share in this work come to have a greater appreciation for the missionary who lifts himself from his familiar surroundings of home and church and transplants himself into a drab and unattractive world. They recognize the missionaries in these centers

as home missionaries doing foreign mission work at home.

The constructive program of community missions offered by Miss Edith Stokely, Southwide Community Missions Chairman, and her committee, makes it possible for members of Woman's Missionary Union to participate in this particular form of mission work. It is necessary for all to understand the needs of Good Will Center work and for plans to be made for the meeting of these needs. The joint meeting of the community missions chairmen and the directors of Good Will Centers, such as is planned for the Ridgecrest meeting, will help develop an approach to a plan of work that will simplify the efforts of each and avoid much duplicity.

The program planned for the Ridgecrest meeting is designed to give new ideas for such mission work. This year a specialist in the field of music and one in the field of drama will give lectures

Good Will Dispensers

By MRS. ALPHA McDILL MELTON

Professor, Southwestern Baptist Theological Seminary

Jesus came as a dispenser of peace and good will among men. To His followers He said, "As the Father hath sent me, even so send I you." He is counting on His children to do what He would do if He were here.

Good Will Centers are set up to be dispensers of the gospel which alone can bring peace and good will among men. The varied activities of Good Will Cen-

ters are planned to meet the needs of all ages in winning the lost, lifting the fallen, and helping in all ways to lead people to a more abundant life.

The center in Fort Worth, Texas, has the challenging opportunity and responsibility of serving as a missions laboratory for Southwestern Baptist Theological Seminary students. More than fifty

(Continued on Page 21)

and lead in conferences. There will also be discussions on planning a well-balanced Bible study for all age groups. Usually women who work in these centers are too busy to go aside for refresher courses in their studies. We are trying, therefore, to help fill this need.

The comprehensive program planned for the WMU week at Ridgecrest will not only help members of Woman's Missionary Union, but give the Good Will Center workers inspiration which they need and deserve. Missionaries who work in Good Will Centers give themselves so sacrificially that they do not have time for many privileges. The week at Ridgecrest will be an experience which will be enriching and will provide much helpful information.

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A-Bornin' A Mission

By GLADYS KEITH
Director, River Front Missions
New Orleans, Louisiana

LAST night I stood at the corner of Amelia and Annunciation Streets in New Orleans and saw many Negro children sitting in the ditches dug for the foundation of Carver Center. They did not know that I was coming. It was nearly 9:00 o'clock. They were out there alone having "mission." They were singing "What a Friend We Have in Jesus." How thankful I was at that moment that we were building them a mission center.

It was on the twenty-ninth of April that several hundred people met for the ground-breaking services for this mission. That day the people sang "What a Friend We Have in Jesus" and "Amazing Grace."

My mind travels back over the years

I have spent here on the River Front as a Baptist missionary under the Home Mission Board of the Southern Baptist Convention. Sixteen years I have watched children of all colors and races as they have grown up, many without Christ. The second week that I was on the River Front I went to the Negro neighborhood where we are now building. From that time to this the need has been keenly enforced in my mind. I have wanted to do something about it. A local committee here in New Or-

Carver Center promotional committee. Miss Gladys Keith, director of River Front Missions, in center with spade.



leans started a movement in May, 1950, to raise the money for the building. Long before that the First Baptist Church, Selma, Alabama, gave the first gift from a local church. The Mississippi Woman's Missionary Union gave seventeen hundred and fifty dollars for the center. The same year the Woman's Missionary Union of Louisiana gave twenty-five hundred. Last year the Southern WMU gave ten thousand dollars. There have been many small gifts from all over the world. The Home Mission Board bought the lot for fifteen thousand dollars. We still need about thirty thousand dollars. This is for the building alone. Then there is the equipment. It will cost five thousand for that.

For several months prior to the ground breaking we were busy with preparations: plans for the building including such as permits, blueprints, and surveys. Handling these plans were Wiley Henton of the Home Board and Ed Hartzman of New Orleans who worked together. The final plans were drawn by Stone Brothers, Architects. Not only were plans for the building being formed, but there were others working to raise the money. Leading in this phase of the work were: Dr. and Mrs. C. W. Applewhite, Mr. and Mrs. Edwin Hartzman, Rev. W. K. Sisk, Jr., Mr. and Mrs. Wesley Bowman, Grady



Breaking ground for Carver Center, new Negro Center.

SOUTHERN BAPTIST HOME MISSIONS

C. Durham, Miss Amelia Morton, Mrs. William Tufts, Miss Elizabeth Jacob, Miss Ann Hamrick, and Miss Mavis Allen. They mailed out a great amount of literature about the proposed mission. Helping with the printing needs was B. M. Crain of the Home Mission Board.

Between eighty-five and one hundred members of the Business Woman's Circles of Mississippi made a weekend visit to the mission for the ground-breaking service. They arrived on Saturday afternoon and were conducted on a tour of Baptist interests in New Orleans. They arrived at Rachel Sims Mission at 6:00 o'clock and were served supper at 6:30. That evening, members of the River Front Missions entertained with a program consisting of choral numbers, personal testimonies, and solos. Sunday morning there was a special service for the group at the mission provided entirely by those who had been converted at the mission. It was a big moment for all of us.

At 1:45 P.M. we all gathered at the Carver Center lot for the ground breaking. It was one of the most glorious hours of my life. Preceding the program, Miss Elizabeth Provence, young people's leader from Florida, and Miss Jean Stamper, superintendent of Rachel Sims Mission, sang "Blessed Redeemer" and "The Love of God." Those who know their voices know how well they set the stage for that service. Miss Marjorie Jones, young people's leader of Louisiana, was also present for the service. It was wonderful to see our Baptist leaders, black and white, there together to break ground for a new center. The program was presided over by Dr. C. W. Applewhite, resident surgeon of the Marine Hospital in New Orleans and chairman of the promotional committee for Carver Center.

Others on the program included: Rev. W. K. Sisk, Jr., pastor of Elysian Fields Baptist Church; Dr. Lynn Elder, pastor of St. Charles Avenue Baptist Church; Professor O. C. W. Taylor, principal of Ricard School; Rev. J. C. Wells, superintendent of city missions; Bruce Haynes, soloist at Austerlitz Street Baptist Church; and Miss Osceola Williams, public school teacher, all of New Orleans and most of them members of the promotional committee.

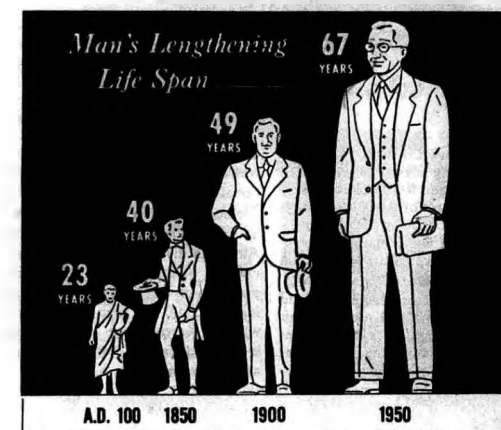
Contractor for construction of the building is O. J. Farnsworth, a deacon of St. Charles Avenue Baptist Church. The construction foreman is Percy Wexthe, Negro, who also supervised the construction of the Rachel Sims Mission building.

July, 1951



Part of the crowd at ground-breaking for new Negro mission in River Front, New Orleans.

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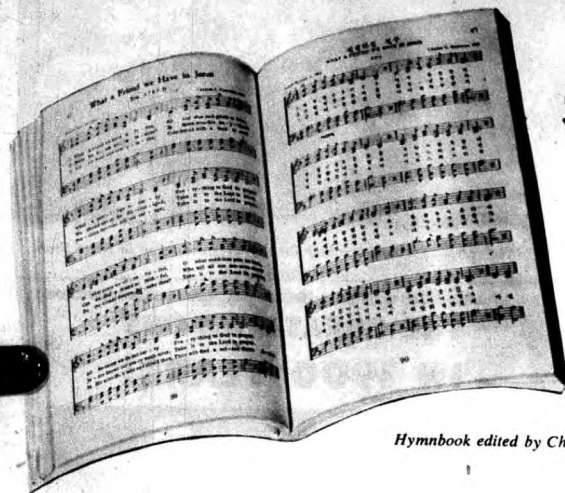
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Hymnbook edited by Chaplain Ivan L. Bennett.

Singing in the Trenches

MANY famous Christian hymns are being sung in Korea by Christian United Nations and ROK soldiers today partially as a result of a 229-page songbook edited by Chaplain (Col.) Ivan L. Bennett, chief of chaplains, United Nations Command. Chaplain Bennett is a Southern Baptist.

The book, printed in English on odd numbered pages and in Korean on the even numbered ones, bears the UN emblem. It was printed in Japan. Its popularity is attested by the fact that immediately after initial distribution an order was received in Tokyo for 65,000 additional copies.

According to Chaplain Bennett the book was compiled primarily for use in American divisions having a Korean increment of soldiers, and for use in the prisoners-of-war camps. A second printing of 40,000 has been ordered for use with the Korean force. A third printing is planned for 65,000 copies for use among the refugees.



Soldiers singing during religious service in Korea.

Chaplain Bennett explains that compilations are in process for editions in two other languages. Whether these will be published or not depends upon the developing situation and whether or not they are needed.

"The hymn tunes constitute a common heritage that calls men to worship," Chaplain Bennett explains. "And even where the language barrier prevents conversation, the old hymns, taught by the missionaries and the churches in different countries, constitute a bond of understanding."

"Among the thousands of POW's," Chaplain Bennett continues, "many boys in their teens and others who have in one way or another been influenced by the churches and mission schools in North Korea—who could not, if their lives depended upon it, delineate between one political ideology and another—are, in the quiet of the prison camps, eager to learn more of Christianity. They enjoy singing the old hymns. The American Bible Society, through the Japan Bible Society, is making available Testaments and parts of the Scriptures in the Korean language for distribution among them, and former missionaries, who speak the Korean language, are employed as chaplains to serve them."

Chaplain Bennett explains that in the (Continued on Page 21)

SOUTHERN BAPTIST HOME MISSIONS

Three Children In Six Months Creates Housing Problem

By FRED A. McCaulley
Field Worker, Western States

THIS amazing yet true phenomenon took place in Richland, Washington, where are located the homes of many government workers.

After months of prayer on the part of women who had organized themselves into a Woman's Missionary So-

man, as the first pastor. In approximately two years the new church, supporting liberally all Southern Baptist causes, had moved from their rented quarters to their new, spacious \$50,000 home, erected without outside help. When they moved in they owed less than \$10,000. In January of 1950, Brother Zimmerman, who had done a monumental work in the community, lost his companion through death and resigned to return to Arkadelphia, Arkansas, to be with his children.

Three months later Rev. E. D. Giddens accepted the call of the church. On the third anniversary of the organization of the church, two new Baptist missions of the church were formed in two adjoining communities, Kennewick and Pasco. The church secured two seminary students, Rev. W. H. Davis, Louisville, Kentucky, and Rev. Carl Halvarson of Berkeley, California, as mission pastors.

By the close of the summer, when these students returned to their studies, the missions had been organized into churches, called pastors at \$50.00 per week each, yet were giving ten per cent of all undesignated gifts to the Cooperative Program.

A month later, on October 1, the original church, the Richland Baptist Church, instituted its third mission in nearby Benton City, a place where there had never been a Baptist church. The first Sunday twenty-nine were present in Sunday school. The next Sunday thirty-three were present to hear the first sermon ever preached in that community by a Southern Baptist preacher. There were seven additions to the church. In December the mission was organized into a Southern Baptist church on the same basis as the other two had been.

Now the mother church, with 335 members, and the three missions have

grown within six months into three fine new Southern Baptist churches. They have taken the census in two other nearby areas, with a view to starting two more missions soon.

The housing problem? None of the three new churches is begging for gifts, but a loan fund from which they could borrow \$5,000 each for three years would enable them to get roofs over their heads! Surely Southern Baptists, collectively or individually, can help with this problem!



Rev. E. D. Giddens

cety prayer group, a Southern Baptist mission was started, with all the trimmings—Sunday school, Training Union, WMU, Brotherhood and all—in a borrowed building. The workers made an appeal to the Home Mission Board for help, and Fred A. McCaulley, the Home Board's western field representative, made contact with Rev. J. A. Chambers of Alabama, who held a revival meeting and helped organize the mission into a church just following the Southern Baptist Convention in 1947.

Several months later this church, the Richland Baptist Church, called the state field worker, Rev. H. A. Zimmer-

July, 1951

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15



AMONG the MISSIONARIES

Indians Have Revival

There has never been a time in our lives when we felt more like rejoicing for the blessings that God has shown to us. The revival at the Indian Center in Gallup, New Mexico, was begun on April 15, with Rev. Robert Sieg of Laguna as evangelist.

The meeting was opened with a get-acquainted potluck supper at the church. The attendance was larger than at any time since we have been at Gallup. At the first service the mission was very happy to receive a new member by letter.

The attendance at each meeting grew until the peak of eighty-five was reached. We wish now that we had planned a two-weeks meeting instead of one, for we believe that during the second week there would have been standing room only. God was very good.

Jerry, Robert Sieg's talking doll, was a highlight of each service. Jerry told Bible stories, sang songs in Laguna as well as English, and talked about the Christian way of life. The adults as well as the children enjoyed Jerry.

Music was directed by the missionary. Two Navajo women alternated as pianists and Mrs. Bowren played the violin. Special music was brought by Indians of the Pawnee, Navajo, Choctaw, and

Laguna tribes. The spirit of the Lord could be felt in the music.

Since there were so many non-English-speaking people in the services, it was necessary to have two preaching services simultaneously—one in English and another in Navajo. There were ten conversions and more than a score of rededications.

The Gallup Indian Center is growing. Since we moved here in February, three weekly services are being conducted including Sunday school and preaching on Sunday morning, evening worship, and mid-week prayer meeting on Wednesday evenings. The Sunday school classes, for the most part, are being taught by the Indians themselves. As more of the Navajos who do not understand English come to the mission, language groups are formed for them.

Pray with us that strong Christian leaders may be developed here so that more Indian friends will come to know Christ as Saviour.

—Russell Bowren
Missionary to Indians
Gallup, New Mexico

Stories From Key West

There is growth and progress at our mission here in Key West, Florida. Recently there were 208 present at Sunday

school. There are eighty-seven enrolled in the kindergarten and we could have more if we had space and help. We have organized our WMU with thirty-five members and two circles, one in Spanish and one in English. We have two GAs and two Sunbeam Bands.

Orlando Esquinaldo is the superintendent of the Sunday school at the mission. He is a Latin-American. While serving in the Navy he met a young Mexican girl whom he later married.

The Lord had a hand in bringing Orlando and his family back to Key West. Orlando, a young man in his early thirties, knew Christ through his wife and mother-in-law who had been converted in a Mexican church in Texas. They worked and prayed with him until he came to the knowledge of Christ. He was baptized and started to work for the Lord. He makes three and four trips in his car every Sunday morning to bring children who have no other way to come to the mission Sunday school.



Sunday school superintendent Orlando Esquinaldo (extreme right) places a pin on the last of a group who missed a Sunday in six months.

started attending Sunday school. Now she attends regularly.

Teresa Ales, a lovely Latin-American girl, three years ago offered herself to the Lord, saying, "I can't do much, but Lord, here I am."

The Lord has used her in a wonderful



New Terrebonne Mission and missionary's home near Montegut, Louisiana.

He preaches a sermon following Sunday school each Sunday. He never seems to tire and has special attraction for young people. He is gifted in art, in the knowledge of two languages, Spanish and English. When asked by the pastor of another Baptist church why he did not dedicate all of his time to work among the people of that church he replied, "My own people need Christ."

Another interesting character at the mission is Amalia, who had been sending her twins, Lydia and Gilbert, to Sunday school for two years. When an adult class was organized she tried to offer the Lord many excuses for not coming to Sunday school herself. She said she had to clean the house on Sunday morning while the larger children were asleep and the younger ones were at Sunday school. However, something seemed always to happen each Sunday so that she could not do the work she had planned. Finally she realized the Lord had taken a hand in her life, and

way. She now teaches Sunday school, is a shining inspiration to her Primary class, is secretary of the Spanish circle of the WMU, and an efficient leader of young people. She has started in her home, trying to win her "Jerusalem." Now her mother is ready for baptism, her husband attends services and is interested, and her father is becoming interested in the gospel.

Mission Work in Home

In the mission at Montegut in the home of grandmother Charpentier, who was converted several months ago, nine more converts followed Christ in baptism recently. We had the baptismal service on Grande Isle, and baptized them in the Gulf of Mexico. This was my first experience in having such a service at the Gulf, and it was a most thrilling one.

A large crowd stood on the sand beach of Grande Isle as they heard the gospel, many of them for the first time.

In this mission work Miss Evelyn Stanford of Terrebonne Baptist Mission has been helping, also Mr. and Mrs. H. M. Rigaby, who moved here from Atlanta, Georgia, and are lay workers in our mission, also some of the members from our church in Thibodaux.

—Lawrence Thibodeaux
Missionary to French
Thibodaux, Louisiana

Learns How To Die

Two years ago after an aged Indian mother had died, we called at the home to offer whatever help and encouragement we could to the bereaved ones. It was there that we first met Martin Morito, son of the deceased. Kindly enough we were permitted to read the Bible in the home and to tell about the Saviour.

After the service that day Martin expressed his appreciation for our visit and the message, but then he added, "I will stay with the old folks church." (Catholic)

I did not see Martin until recently when I was visiting in the Indian hospital. There I found him a very sick man. When I prayed for him he wept and tried to tell me of his need of God's help. I told him how Jesus could bring him comfort, and then I left some Bible literature for him to read.

On Monday, a week later, when I visited him again, he told me that he had read the Gospel of John through two times.

"Martin, when they X-ray you there is one thing I hope they find," I said.

"What is that?" he inquired.

"I hope they find Jesus in your heart." I answered. Then I explained how he could give himself to Jesus and find peace for his soul. After prayer I left him with some tracts to read on the plan of salvation. Little did I realize this was the last time I would see him in this world.

On the following Friday night he died. When I went back to the ward the nurse said to me, "Martin did not want us to call the priest to come when he died."

These words brought a blessed assurance to my heart, because this is certainly the one and last request he would have made ordinarily. I have a profound conviction that Martin found One who stood by him in death, Christ, who is our great high priest and greater than any priest made by man.

—Marvin Sorrels
Missionary to Indians, Arizona



Sunday school meeting, Cumanayagua, Cuba

Bartender To Deacon

By FRANK DiMAGGIO, Pastor
Emmanuel Baptist Church, Ensley, Alabama



Deacon Tony Chicarello

THE colorful life of Antonio Chicarello came to a dramatic close recently when, while surrounded by relatives and friends, he suddenly lifted his arms toward heaven and said, "The Great Physician is here for me," and quietly died. He was in the midst of pleading with some of his children to accept the Christ who had come to mean so much in his life. He had seemed to realize that the end of life was near, and had just told the group gathered around his bed of his desires concerning his funeral.

Tony, as he was known to his friends, was born in Italy, but was taken at the age of eight to Africa by his father who went there to work on the railroads being built in the French territory. Ten years later Mr. Chicarello decided to come to the United States, so he and his

son Tony left Africa and settled in southern Louisiana on a sugar plantation. Later they moved to Alabama to work in a coal mine near Pratt City.

As soon as Tony, now eighteen, had saved a little money, he decided to open a saloon. Soon his saloon was crowded by Italians from in and around Birmingham and his place of business was headquarters for the many immigrants of that area.

As was customary in those days, the saloon keeper acted as the immigrant's friend, counselor, banker, labor agent, solicitor, interpreter, and postmaster. Tony would gather groups of the immigrants together and send them to work in various states for the railroad companies who were then busy building new tracks throughout the country.

While the men were away, bartender Tony would forward their mail to them and forward their money and mail to their loved ones back in Italy. In the winter, when it became too cold to work on the railroads, the immigrants spent their time at the saloon eating, drinking, and playing cards.

As was also customary, the saloon keeper made a good profit from his business and the handling of the affairs of the immigrants. He saved a considerable amount of money and bought a nice home for his family.

Suddenly his way of life was changed, however, because Tony heard the gospel. The Home Mission Board sent Rev. Fred D'Arpa as missionary to the Ital-

ians in the Birmingham vicinity, and bartender Tony heard the gospel and was saved.

Realizing that the selling of liquor was not pleasing to God, he quit drinking, smoking, and cursing and turned his liquor business into a clothing store.

Immediately he became an eager witness for Christ, one of the greatest among the Italian people. During the twenty-five years between his conversion and death, he won many Italians to Christ and influenced the lives of scores of others.

I had the privilege of being his pastor for two years, although I first came in contact with him twenty years ago when I came to Ensley to hold a revival meeting. Deacon Chicarello, as he came to be known, was a great inspiration to me and many other Christians. Almost every night he would call me on the phone before going to bed. He usually wanted to tell me of some blessing he had received during the day as he witnessed for his Master. He always wanted to know of my experiences that day.

The funeral for Deacon Chicarello was held in the Pratt City Baptist Church, for, as was anticipated, the crowd was too large for the small Italian chapel in Ensley. The presence of the hundreds of people and the many flowers testified to the loving appreciation of Deacon Chicarello.

SOUTHERN BAPTIST HOME MISSIONS

New Anglo Church in Canal Zone

By FRED L. JONES
Missionary in Canal Zone



Group at morning worship service at the newly-organized Atlantic Baptist Church, Canal Zone. Missionary Fred L. Jones (extreme right) is serving as pastor.

ON November 30, 1950, the Atlantic Baptist Church was organized with ten charter members. Since that time the church has made great progress. During the approximately forty-two years of Baptist work in the Canal Zone and Panama, there has never been a church for the American people on the Atlantic side of the Isthmus. The First Baptist Church, Balboa Heights, has served since the beginning of Baptist work on the Isthmus, and the Cocoli Baptist Church was organized in the early forties. These two churches serve only the residents of the Pacific area of the Isthmus. There have been previous groups meeting on the Atlantic side for Bible study and prayer meetings, but no attempt to organize a church was made until recently when the Lord truly opened a door of opportunity.

The new church was organized under the leadership of Rev. and Mrs. Fred L. Jones, Home Board missionaries to the West Indians in the Zone. The present organization grew out of a group meeting weekly for Bible study and prayer in the home of Rev. and Mrs. Jones in Gatun. The group of Baptist families continually grew more burdened for the need of a Baptist church. Finally it was decided to study the Articles of Faith usually adopted by Baptist churches, and at the close of a week of such study consider the advisability of organizing a church. After much prayer, it was decided by those attending to make a start. On the night of November 30, the church was organized. For several weeks the church met for worship on Sunday mornings only, and for Bible study on Thursday nights. The church continued to meet in the

Jones' home. To find a suitable and available building for the church seemed an impossibility. Again the Lord led and blessed the group in providing a meeting place. On February 15, 1951, the church moved into a building in Cristobal. This building, which was obtained from the Army, will be used until a more suitable or permanent location can be secured.

During the month of February, evangelistic services were conducted for a week. Rev. Jess Dittmar of Bartlesville, Oklahoma, was visiting on the Isthmus helping in an evangelistic campaign and led the services in this church. During the week there were five additions by letter, four upon profession of faith and

baptism, and two by baptism from another denomination. With these eleven additions, and others who have been joining in regular services, the membership as of March 15 was thirty-six. Of the total thirty-six members, eleven have come into the fellowship of the church by baptism. The church is fully organized with a Sunday school, Training Union, WMS, and Brotherhood. Missionary Jones is serving as pastor.

The field of service for the new Atlantic Baptist Church is large, and the opportunities in kingdom work are great. In the Atlantic area are the towns of Cristobal, Colon, Margarita, Coco Solita, and Gatun. Also in the Atlantic

(Continued on Page 21)

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Stirrings in the CARIBBEAN

By MRS. EUGENE WOLFE
Missionary in Panama



Six full, interesting months on the field in Panama among our Spanish-speaking friends! There is much we should like to write to you at home, for we know you are awaiting word from Panama. Chorrera is home to us now. It is a widely scattered village of about 18,000 people who live in thatched mud huts, or nicely finished concrete block houses. We have modern conveniences and so live very comfortably. The people are friendly and often stop to chat on their way to the village market, or when strolling in the balmy tropical evenings. Our church has sixteen recorded members, but we average thirty or forty in attendance at the services.

The Lord's work is stirring in this corner of the world. We have seen His

power in the lives of individuals, and have felt it anew in our own lives.

There are many outlying villages or communities around Chorrera needing the gospel. As a project of the church, we have begun a preaching mission at the small port town of Chorrera. Down five miles of bumpy, twisting trail, we descend once each week from the cool mountain site of Chorrera. This small village has no church, and the whole town of about twenty-five families attends the service. We arrived last Wednesday just as the fishermen were returning from their day's work. They greeted us with friendly smiles and came to the meeting. The little portable organ, donated by friends in the States, is a big drawing card. These people are splendid singers. They are Jamaican Negro stock,

much like our own Southern Negroes, yet they speak Spanish.

When the gasoline lantern is lighted, and the room tidied up by some of the girls, we begin. All the neighborhood tries to get in on the few benches, and those who can't, stand outside. We have counted seventy-five or eighty most of the evenings. Many listened to the story of the Prodigal Son for the first time! What a fertile field for a Vacation Bible school next year, as there are about thirty-five school-age children. Some spoke to us about becoming Christians. One young woman was especially interested. The first time the services were held, my husband asked for all eyes to be closed during the prayer. This young woman muttered "Let me out of here. I'm afraid to close my eyes."

She left, but presently returned as no tricks were played on her friends who remained. How afraid these people are of darkness; yet they live constantly in it.

Just recently a new family has moved to Chorrera. The grandmother, a dear Christian of another Protestant denomination, sought out the only evangelical church in town. She comes faithfully, and brings from four to six grandchildren. She is from Nicaragua, and a devoted Christian. In a quavering voice she recently arose to testify, urging our small group not to be dismayed but to continue in the strength of the Lord! Just last Sunday night her fifteen-year-old grandson came forward professing his need of salvation. He and others show evidence of developing Christian leadership for our young people.

Our church still has more visitors than members, but we are glad to report four conversions last Sunday, and two, who have been attending regularly for several months, came forward for baptism.

Our meetings are held in what used to be a refreshment stand, so you can imagine how crowded we are. Out of the meager tithe of our church people there has been put aside almost one hundred dollars for the new church building. We have just heard that the Catholic priest is planning to build a new church here costing \$100,000.00. How we Baptists need adequate buildings in which to worship the Lord! We praise Him that His work is not stopped by circumstances.

We long to reach the upper classes as well as the poor. The same situation exists in Panama City, the capital of the country. Several large churches are being constructed by the Catholic Church, yet there is no Protestant or Baptist church of any size to compare with such

a building. The Baptist church, served by Rev. Jose Prado as pastor, is held in a small, rented hall with no Sunday school rooms.

Economically and politically Panama is in a grave situation. Now is the time for us to push forward to the people with the gospel, and fill their desperate hearts with the happiness and joy in Christ.

March 21 and 22 were the dates for the Panamanian Baptist Convention. It is a small group, yet the fellowship was genuine in the Lord. Eight from our church went to Las Tablas, 100 miles into the interior, to meet with the church there and the group from Panama City. Plans were made for the coming year, and we pray that next year there will be more churches to be represented. We are planning to start work among the women and young people, and have ordered literature for this. Life is stirring, and there is room for much to be done here.

The suddenness of the end of day always startles us. Twilight and darkness descend upon us almost instantly. But we only have to rise a little early in the morning to see the situation reversed. Darkness suddenly gives way to daylight. May we see the darkness of these days of doubt, fear, and indifference suddenly turned to light by our Saviour, the Light of Life.

New Anglo Church

(Continued from Page 19)

area are the Army and Navy posts of Coco Solo, Fort Gulick, and Fort Davis. The city of Colon is Panamanian, with a population of about 50,000, but contains many English-speaking families. The other towns and Army and Navy posts are all inside the Canal Zone, and comprised principally of American population. Perhaps somewhere between fifteen and twenty thousand would be a conservative estimate of American people in these towns.

The Atlantic Baptist Church is the only church at present in the Atlantic area conducting Sunday night services for American people. The recent week of evangelistic services in the Atlantic church is the only effort of this nature in any American church in the Atlantic area during the nearly six years Rev. and Mrs. Jones have been living in Gatun. The harvest is great and the laborers are few, but the Atlantic Baptist Church represents the answer to the call of God for workmen to this field.

Good Will Dispensers

(Continued from Page 11)

students have worked in the Center with one or more racial groups, including Negro, Mexican, and Anglo-American, during the past semester.

Here in Fort Worth, students build Good Will Center curricula in social work classes at the seminary. The curricula include yearly plans for Bible clubs for each age group as well as correlated recreational activities. The material is studied, reworked if necessary to meet the needs of the people, and then used on the field.

A thrill for faculty members and others is to see groups of students assemble for prayer before leaving in station wagons for this challenging mission work. The students are serving as leaders in Bible clubs, teachers of music, kindergarten, workshop, cooking, sewing, recreational activities, dramatics, and handwork. Some do case work, personal visitation, and secretarial work. Many students serve in various phases of work in local churches and lead the people there to be more zealous for missions through service in the Good Will Center.

A few students have the privilege of living on the field. They soon know whether they can "take it" for the Lord, for at times the work is discouraging and not always easy. Frances Middleton is now living on the field for experience before going up for appointment by the Foreign Mission Board. A representative of the Foreign Mission Board recently suggested to a student that she live at a Good Will Center for a year before going to the foreign field. Home missions must train if we are to have foreign missions. Frances says she has never had such a "whirlwind of experiences."

A very talented and consecrated seminary student majored in art in college. She was disturbed because she felt there was no place for her to use her talent as an artist on the mission field. She came to the social work office one day after class saying that God had shown her His will. She plans to do Good Will Center work, using her talents to help win people to Christ.

Anna Veneziano, a recent graduate of the seminary, plans to return to her home in Rome, Italy, in August. Anna feels that it is almost impossible to get property and start church work in Rome because of those in authority; however, God has laid it on her heart to start a Good Will Center through which she hopes to minister to the needs of the

people and give them the gospel of Christ.

During the past semester more than fifty people have been won to Christ through Good Will Center activities here in Fort Worth.

Singing in the Trenches

(Continued from page 14)

Korean army there was no established chaplaincy. But during the present conflict, authorization has been obtained for ministers and priests to accompany the troops in uniform; and 40,000 hymnals now are in process of being printed for their use.

Copies of the New Testament given UN soldiers, refugees, and UN prisoners of war are printed in twenty-one languages and dialects including Portuguese, French, Chinese, Spanish, Korean, English, Turkish, Thai, Japanese, Russian, Ilocano, Panay, Tagalog, Bicol, Samarango, Cebuano, Pangasinan, Pampango, and two versions in Greek. The religious desire of UN men and women of faiths other than the Christian belief are also met through efforts of various sect leaders.

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Seferino Jojola, faithful Indian preacher to his own people

Like Noah of old, Seferino Jojola, native Indian pastor, worked alone, pounding away at his task of preparing the first permanent house of worship for Baptists on the Isleta Indian Pueblo in New Mexico.

For more than twenty years Baptists

have been conducting services in an old building furnished by the Jojolas. It was unsatisfactory, but the best they had. Now due to the untiring work of Brother Jojola and the generous gift of his family, Baptists have an adequate place in which to worship, the first building

definitely set apart for Baptist services on any of the Indian pueblos.

The building which now serves as an adequate house of worship was inherited by Brother Jojola. It had been in his family for generations and the room which now serves as an auditorium was formerly used for the ritualistic worship of his Indian ancestors. The new church house is a substantial building, well located near the public square, and has, besides the auditorium, three other rooms for Sunday school classes and one room furnished as a kitchen. There is also playground space which will be useful, particularly during Vacation Bible schools. Money for remodeling the building was furnished by the Home Mission Board, but the work was done by Brother Jojola.

"It was my Lord and I, so far as our new building was concerned," said Brother Jojola as he told of how he decided to remodel the building for a place of worship and how he worked alone to make his dream come true. In telling about it he said:

"While I was working on the building there were times when I would feel like I was too tired to do anything for my Lord, and here we go, my Lord and I. One day I was laying the flooring and

"My Lord and I"

By MILDRED DUNN

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Cherokee Indians Have Simultaneous Revival

By R. G. VAN ROYEN, Field Worker



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THIRTEEN of the fifteen churches on the Cherokee Indian Reservation at Cherokee, North Carolina, conducted simultaneous revival meetings April 21 through May 2, 1951. It was the first time all of the churches had conducted meetings at the same time and it proved to be a blessing to each church participating.

Rev. Ewell Payne, Home Board missionary on the field, reports that there were thirty-one professions of faith and fifty reconsecrations at the various churches during the revival. The Indians responded to the preaching of the Word and good attendance was reported at all the churches. Many of the Indian Christians took an active part in visitation and personal work, seeking to win their friends to Christ. The Indians and their friends in the community furnished meals for the visiting preachers who came to lead the services.

The men who assisted in these meet-

ings cared for their own travel expenses to Cherokee. It is commendable that six busy pastors and an associational missionary would join three Home Mission Board workers and make this meeting possible. The following men participated: Rev. F. M. Dowell, Jr., First Baptist Church, Athens, Tennessee; Rev. Harris Bragan, Community Baptist Church, St. Petersburg, Florida; Rev. Fred Forester, First Baptist Church, Bessemer City, North Carolina; Rev. T. L. Lineberger, Forrest Heights Baptist Church, Gastonia, North Carolina; Rev. Joe Miller, Bryson City, North Carolina; Rev. C. H. Warren, Sylvia, North Carolina; Rev. R. B. Patterson, associational missionary, Corinth, Mississippi; Dr. J. B. Rounds, Oklahoma City, Oklahoma; Dr. Lewis W. Martin and Rev. R. G. Van Royen, Atlanta, Georgia. The last three mentioned are working with the Home Mission Board.



Native pastors and leaders.

SOUTHERN BAPTIST HOME MISSIONS



(Above) All but two of Baptist ministers who preached in Cherokee Indian Simultaneous Revival.

(In circle) Sequoyah Baptist Indian Church, one of ten participating in crusade.



(Left) Missionary Ewell Payne visits Indian home far up in mountains near Cherokee, North Carolina.



Indian women prepare "dinner on the ground" for church meeting.

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Negro Churches Have First School of Missions

By LEWIS W. MARTIN

Secretary Schools of Missions

THE first simultaneous Schools of Missions for Negro churches were conducted the week of December 15-20, 1950, in the Mississippi Delta, under the direction of missionary A. N. Murray who was ably assisted by Negro pastors from Vidalia to Newellton, Louisiana.

Services were conducted in Newell Chapel, Newellton; Pilgrim Chapel, St. Joseph; Murile Grove, Waterproof;

New St. Mark, Clayton; First Baptist, Ferriday; and Youngs Chapel, Vidalia. Between forty and fifty other churches were represented in the services. Attendance and interest were excellent. Several young people surrendered for special service.

Four capable Negro leaders, Rev. Thomas Phillips, kindergarten director, Morgan City, Louisiana; Dr. D. H. Buckner, former state secretary in

Louisiana and now president of their education work, Franklin, Louisiana; Rev. H. H. Hill, pastor and missionary, Jeanerette, Louisiana; and Dr. W. T. Watts, superintendent of Baptist Negro Center in Oklahoma City; and Rev. Sam Hider, Cherokee Indian, Jay, Oklahoma; Rev. A. V. Alvarado, Mexican pastor in Oklahoma City; and the writer composed the team of speakers who appeared in a different church each succeeding night. The wife of Dr. Buckner and the wife of Pastor Hill also rendered valuable service.

Although it was a new experience for the pastors and churches, they participated in an effective manner. Their offerings covered practically all expenses. One woman said "We should do this every year. It did something for our people." A merchant said "We want to pay all expenses and be able to have this again." From every church there is enthusiastic expressions of their desire to repeat the program.

Evangelistic Crusade In Panama

By FRED L. JONES

Missionary in Panama

A RECENT series of evangelistic meetings on the Panama mission field leaves the churches and workers rejoicing. During the month of January, Rev. W. Y. Pond of Burnet, Texas, assisted in revival meetings in the Cocoli Baptist Church (Anglo), and in the Spanish churches, under the leadership of Rev. Paul C. Bell. During the latter part of January and through February, the West Indian churches (Negro), and the Atlantic Baptist Church (Anglo), conducted revivals under the leadership of Rev. Fred L. Jones. Assisting in the latter meetings were Rev. Jess Dittmar of Bartlesville, Oklahoma, and Rev. Marvin Gaskin of Tonkawa, Oklahoma.

During the crusade, meetings were conducted in seven churches and one mission, with preaching services in three other churches which could not at that time conduct revivals. Advantage was taken of the visiting men's presence to hold various conferences with the local workers. In the Cocoli Church there were eighteen additions while several

great state program of stewardship, missions, and evangelism. The same principle extends to the ends of the earth. It would be sheer folly to weaken our home mission program by diverting our gifts elsewhere.

Jesus was not speaking without wisdom and forethought when He set the pattern; that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. It was not first here and then there but a mighty simultaneous effort.

We are involved in mankind. We are responsible for the whole gospel for the whole world. We must move forward together.

—H. Guy Moore
Texas

Continued from last month

WE are involved in mankind! What happens in Burma, Korea, Cuba, Alaska, or Texas concerns all of us. Isolation is only a word; it is no longer a possibility, in fact. So missions can no longer be determined by geographical boundaries except for the convenience of designation. We of necessity must concern ourselves with the whole gospel for the whole world. We must save America to save the world but we must also save the world if America is to remain in any sense secure.

Let us not be blind to the interdependence of our great task. We must move forward together. Strong local churches make vigorous and aggressive associations. Vital associations assure a

In Del Paso Heights, California, a loyal group of Baptists rented a dwelling that had been converted into a meeting place by another denomination. At the time of the simultaneous revivals in the West, the church had invited Rev. Bill Parham of South Carolina to preach. Then came the news that the building could no longer be rented.

The group prayed for the leadership of the Lord in finding a meeting place, however there was no place available. Then some friends told the congregation to appeal to the Home Mission Board for aid.

That was one year ago. Now there is a group of more than 100 in Sunday school and the church was second in gifts to the Cooperative Program in the Sacramento-Sierra Association for the last quarter. Southern Baptists will reap souls far beyond expectations by backing the Home Mission Board's program. This nation must have Baptist

preachers preaching the Baptist message, in Baptist churches across the nation, if we would have a nation that would be a God-fearing nation. The Home Mission Board's program will reach the unreached of the nation if we will continue to support it with our money and our prayers.

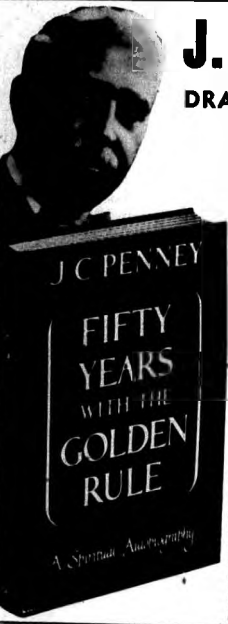
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A Winner For Christ

By ROBERTA HAMPTON
Student, Oklahoma Baptist University
Shawnee, Oklahoma

DEDICATION to the Catholic priesthood was no comfort in the life of Desiderio Calzoncit. It was no comfort, because he found he could do nothing without Christ.

Although he was devoted to the Catholic Church, he knew it did not offer the spiritual help he needed. Not even suicide would solve the problem. Christ alone was the answer.

As pastor of the Spanish Baptist mission in Las Cruces, New Mexico, Brother Calzoncit still feels the ever-present need of God.

This need was felt when he and two summer workers of the Home Mission Board tried to have a Vacation Bible school in Mesilla, a near-by town. The Catholic leaders were openly opposed to the work of all other denominations. The workers had waited until the day before the school was to open before inviting the children.

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Nevertheless, the local Catholic priest heard about it and would not let them come. He told the parents it was wrong for their children to go to the Bible schools.

The workers were not defeated, though. The next day they went driving, hoping to find another place for a



Rev. and Mrs. Calzoncit, son Pablo, and Roberta Hampton, a summer student missionary.

school. When they drove by a large pecan ranch they called on the foreman and learned he was a member of the First Baptist Church in Las Cruces. He was very willing for them to hold a school at the ranch.

The classes were held on the screened-in porch of his home. He also provided the ranch bus to bring the children in the morning and take them home at noon.

Children living in groups of houses scattered all over the ranch came. Before the school began they didn't know what the gospel was. Before it was over they were joyously singing "Que mara-

villa que Cristo viniera de cielo. Que maravilla que Cristo viniera por mí." (How wonderful that Christ came from heaven. How wonderful that Christ came for me.)

Many children learned about Jesus at Snow Ranch. More, even, than could have been reached in Mesilla. Then, too, ranch workers and parents heard about Jesus when the children gave a program at the close of the school. As Brother Calzoncit reasoned, "The devil closed the door in Mesilla, but the Lord opened a greater one on Snow Ranch."

Brother Calzoncit knows the practices of the Catholics very well. He also knows that being a Catholic does not give one peace with God. His native country, Mexico, is dominated by Catholics, and he used to be one. In fact, when he was born his parents dedicated him to be a priest. But the Mexican revolution of 1910 prevented his becoming a priest.

When he was 20, his parents let him go to Michigan to work. He planned to return to Mexico—with his savings—to start a business. At first, he would not take part in the evil pastimes of his new friends. Later, however, he began to "go with the crowd" to places of sin. He felt the need for something—he didn't know what. But sinful amusement was not the answer.

"I was deep in sin, but I didn't know Jesus could save me," he said. "I thought I was the most devoted Catholic. Still my need was not filled." Several times he thought about killing himself because he could see no hope for the future.

In November, 1937, Brother Calzoncit's uncle died in Saginaw, Michigan. His uncle did not have any friends there and was not a member of any church. The Baptists held the funeral services and buried him. Brother Calzoncit attended these services.

Because of their kindness in burying his uncle and his need for spiritual help, he went to the Baptist church two months later. He had been seeking comfort the past fourteen years, and he found Christ as his Comforter that night.

He didn't know anything about the gospel, so waited almost a month before he made a public profession.

This was the beginning of a new life. In February he was baptized. "My old friends tried to tempt me," he said. "But now I had a Friend who defended me anytime I called on Him."

Soon he began to feel God's call to witness to his friends. "I gave my testimony and distributed tracts in the villages where I had lived without Christ," he related.

Later his Baptist friends in Michigan helped him attend the Mexican Baptist Theological Seminary, then meeting in El Paso, Texas. There he completed a special course in three years.

In January, 1945, he became the only missionary of the Spanish Baptist Convention of New Mexico. He went into all parts of the state, preaching to his people.

After two and one-half years, the Calzoncits began work among the Spanish in Las Cruces, where the First Baptist Church (Anglo) bought a mission building and home. Membership in the mission began to gain immediately. In 1948, twelve persons were baptized and three were received by letter. The membership was tripled by these additions.

Many others accepted Christ as their Saviour in the Vacation Bible schools. Their Catholic parents, however, would not let them be baptized. This past year seven were baptized and two transferred by letter.

Fifty are enlisted in Sunday school, but there really isn't room enough for all of them. Some of the classes have to meet in the adjoining home of the pastor. Even then, the space is not adequate.

Several families come from Dona Ana, six miles away, because they have no Baptist church there. When the mission had a thanksgiving banquet last year, they had to borrow a larger building. Fifty-eight persons came. "Pray that the Lord will give us a more ample place," Brother Calzoncit says.



Spanish children display handwork made in a Vacation Bible school.

Mrs. Calzoncit works with the UFM (WMU), the Rayitos de Sol (Sunbeam Band), and the Embajadores del Rey (Royal Ambassadors). She was statewide UFM worker for a while.

Catholicism is the strongest opponent of Christianity in Las Cruces. It not only teaches different doctrines, but gives its followers a different outlook on life—a hopeless and fearful one.

Not many of the Spanish people in Las Cruces are Christians. It is a Catholic-dominated town, like many other New Mexican towns. The work of the Calzoncits in the mission is steadily gaining attention. Most of the members of the mission are former Catholics.

One young *mojado* (a wetback who crossed the Rio Grande illegally) was saved the first time he came to the services.

He had not been in the United States very long before he came to Las Cruces. He found his way to the mission where he accepted Christ as His Saviour. Like many of his people, he was a Catholic in that he was claimed as one by the priests. In belief and practice he was not a Catholic. This *mojado* is just one of the many who have become Christians through the work of the Calzoncits.

Brother Calzoncit knows that a man can do nothing without Christ. He also believes Philipians 4:13, "I can do all things through Christ which strengtheneth me."

"Pray for our work," he pleads.

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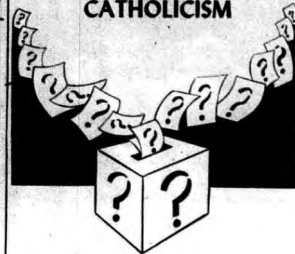
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THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. RAND

QUESTION: I heard you speak and you said that faith for a Catholic does not mean the same as faith for a Baptist. Will you please explain? I thought that Catholics had faith in God and Jesus Christ His Son even as Baptists.

ANSWER: Faith to a Catholic means faith in his church, a church that claims to be the only true church. There is no salvation outside the Roman Church, so they are taught. However, in late years the Romans have modified that teaching by saying "All who belong to the soul of the church will not be lost." The so-called soul includes all baptized persons. Now a Catholic must have faith in the church and all its weird teachings, even when they are in direct contrast to the teachings of the Bible. Of course, very few Catholics ever see a Bible. Millions die without reading one. For instance, Catholics did not have to believe that Mary was sinless until 1854. From that date if a Catholic did not believe that Mary was sinless, he

was placed under a curse by the church that professes to be the true church. Catholic faith is based upon blind obedience to man. Strange pagan rites are practiced by Catholics such as the belief that they actually eat God in the so-called Eucharist. Baptizing babies before they are born if the attending doctor thinks that the child will die at birth is another strange practice.

Faith, in the genuine Biblical sense, is not acceptance of the statement of any church authority, but is trust in a Person. It is a personal relationship between the sinner and the Saviour. When we give ourselves to Christ, then God enters into our hearts and we do not need a priest. We are free from bondage. For freedom did Christ set us free. "Stand fast therefore . . . and be not entangled again in the yoke of bondage" (Gal. 5:1).

Book Reviews

Worthy Is the Lamb, by Ray Summers. Broadman Press. \$2.75.

No ordinary book, this is textbook reference book, and a volume packed with information, deep but readable. The first half of the book is a study of the historical background of Revelation. This includes a presentation of the nature of apocalyptic literature and explains the methods of interpreting the book of Revelation. It also gives the historical background of the book. As a teacher he presents all the points of view and leaves the student to make up his own mind. The second division of the book is the author's interpretation of the book of Revelation. This is an interesting exposition. The book is heavily documented for further research on the part of the interested reader.

Europe—Whither Bound? Compiled by Nan F. Weeks. Broadman Press. \$5.

This current book on Southern Baptist mission work in Europe should be a MUST in the reading program of every Baptist. Each chapter is given to one country and written by our representative on the field. "Europe Today," by J. D. Franks; "Italy," by W. Dewey Moore; "Spain," by J. D. Hughey, Jr.; "Hungary and Yugoslavia," by John Allen Moore; with the introduction by George W. Sadler.

This volume of 144 pages is packed full of crisp information and convincing appeal fresh from the experiences of writers living on the fields.

—A. C.

SOUTHERN BAPTIST HOME MISSIONS

Life on the Home Mission Fields

Home Board missionaries are asked to send short stories of some of their most interesting experiences to Mildred Dunn, 161 Spring Street, N. W., Atlanta, Georgia, for publication in this column.

While serving in a School of Missions in Houston, Texas, I was deeply impressed by the testimony of a pastor who told of having been asked to go to a certain home and talk to an unsaved woman. He promised to go, but for various reasons, put it off for a few days. When he knocked at the door, the husband of the woman he had gone to see met him at the door and said, "I'm sorry, my wife passed away last night at midnight."

On Monday morning following the meeting in Houston, during my morning devotions, I was also impressed by part of a verse from Ezra 7:23 which reads "Whatsoever is commanded by the God of heaven, let it be diligently done." This portion of Scripture kept running through my mind all week.

At about 1:30 o'clock Friday I was eating a sandwich and drinking a glass of milk for my lunch when the phone rang.

Toy Mae, the wife of one of the most wicked Chinese in our city, was calling. Toy Mae was one of our most faithful Christians. She said in her broken English "The old man (her husband) is sick. Could you come by and see him sometime?"

I assured her that I would. Immediately the Lord brought back to my mind the verse which had haunted me all week. I had on an old black shirt and dirty trousers, as I had been doing some work around the place. The flesh said "Oh, look how you look." But the Lord said "What I command, do now."

I felt that even if I took time to change clothes I might never get over what might happen. I went immediately.

The sick man, Sang Leung, was the

most notorious gambler among the Chinese, a truly wicked man of 74 years. I had often talked to him about the Lord, but he had always offered excuses. However, much prayer had been offered in his behalf.

When I arrived at his home this day he was sitting in a chair beside his bed. His wife and daughter helped me get him back to bed. I began telling him about his unfitness for heaven. God did not let me spare him at all. I explained again the plan of salvation. Finally he agreed to pray, and there he confessed his sins to God and asked forgiveness. Before I left he had accepted God's gift of salvation.

One hour after I left the house, I was notified that Sang Leung was dead.

Loring G. Markwood
Missionary to Chinese
San Antonio, Texas

One cold winter Sunday morning my wife and I left our home to visit an Indian church about sixty miles from where we live.

Since the church had no building we went to an Indian home where Sunday school was in session. After we were warm and the Sunday school was brought to a close, complete silence covered the small congregation. An uneasy feeling was felt as we all sat waiting for the proper one to move.

Finally a deacon, then the men, boys, women, and girls shook our hands and gave individual greetings in Choctaw. Then the old deacon, whom we shall call Jim Joe, announced dinner and services in the afternoon.

After dinner the singing class sang for about thirty minutes, then the service was turned to me.

Due to the roads, distance, and the climatic conditions, we were not able to stay for an evening service. Therefore a request came for another service right then. The missionary turned to the 12th chapter of Romans and preached another sermon then and there.

When the time came for announcements, Joe arose and stated: "This is the kind of preaching and teaching we want and need. We are going to have a Vacation Bible school and we want this man to teach us."

There was an average of nineteen in our adult class at the Vacation Bible school the following summer.

Wilson W. Boggan
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