

# HOME Southern Baptist MISSIONS

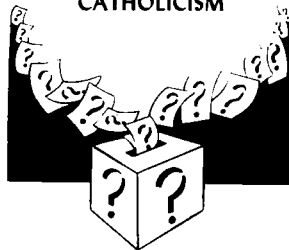
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## THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. RAND

If you have any question on Catholicism which you want answered, please send your question to: Rev. C. K. Rand, 161 Spring Street, N.W., Atlanta, Ga.

**QUESTION:** Why does the Roman Catholic Bible have more books than the King James Version?

**ANSWER:** The Roman Catholic Bible contains the Apocryphal books that were written in the period between the Old and New Testament. These books were not in the Jewish Old Testament and not considered inspired. The Jewish historian Josephus said that the Jews of his day rejected these books as not being of divine origin.

The Protestants followed Luther and rejected the books. They were not placed in the Roman Catholic Bible until the Council of Trent, 1546 A.D.

Here is what Rev. B. L. Conway, Paulist priest, says about the Apocryphal books:

"Christ Himself never expressly cited the deuterocanonical books, but, of the three hundred and fifty quotations from the Old Testament, three hundred are taken from the Greek Septuagint." (*Question Box*, Conway, B. L., p. 63.)

"While many of the Fathers of the fourth and fifth centuries, influenced greatly by St. Jerome, denied the canonicity of the deuterocanonical books, in practice they quoted them both for instruction in doctrine and for guidance in conduct." (*Ibid.*, p. 63.)

Now it is worthy to note that St. Jerome, whose Latin Vulgate is the official Roman Catholic Bible, rejected the Apocryphal books.

"In the West, Jerome made the most determined stand for the Hebrew Ca-

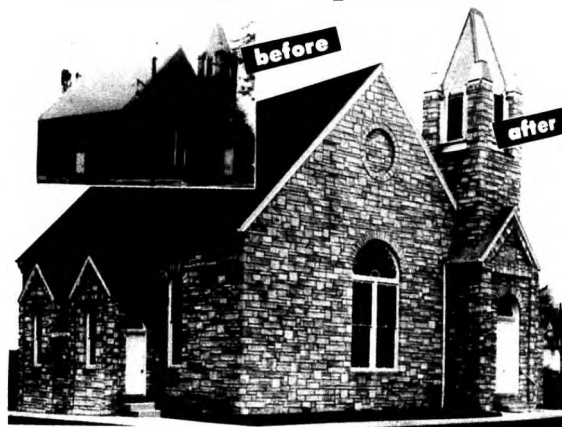
non" (which did not contain the Apocrypha), "but the common usage of the Apocryphal books, made possible by their inclusion in the Old Latin Versions and the inconsistent practice of the Fathers, left the matter undecided." (*New Standard Bible Dictionary*, Funk and Wagnalls, p. 55.)

These books were never accepted by the Jewish churches and "unto them were committed the oracles of God" (Rom. 3:2).

The early Christian fathers never accepted these books. "Suicide seems to be commended in II Macc. 14:41, 42, and the writer apologizes for defects. It is the only book where prayers for the dead are found against the clear teachings of the Bible." (*Secrets of Romanism*, Zaccchello, I. Loiryeaux Bros. Bible Truth Depot, N. Y., p. 28.)

Most important of all, Jesus never recognized these books and never quoted from them.

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SOUTHERN BAPTIST HOME MISSIONS

## A Primary Christian Obligation

By J. B. Lawrence

The ultimate objective of Christianity is the "utmost parts of the earth," but that is where its efforts are to end and not where they begin in the task of discipling the nations. The Chinese in China do not have first claim upon us; the Chinese living in our midst have a prior claim. So with every other national neighbor. The man closest in has a prior claim.

SOME OBLIGATIONS are primary, others are secondary. The difference is determined by relation. The ship that is closest to a sinking ship when it picks up the SOS call, is by reason of its nearness under obligation to go immediately to the distressed vessel. The proximity to the distressed ship makes the obligation to respond to its call for help imperative.

In the field of human life there are relations that determine one's obligations to his fellows. The city in which one lives, the nation to which one belongs, the racial group of which one is a member, the neighborhood closest to one's home, the man in distress at one's door, all give birth to profound civic, social and moral obligations. Then there are also the relations of husband and wife, parent and child which create primary obligations of the most binding nature.

These relationships of life project themselves into the field of Christian service and set up for the followers of Christ the signboards of primacy on the highway that leads out toward the uttermost parts of the earth. The first obligation of every Christian is to the one closest to it is to his household and then to his neighbor.

Christ illustrates the second commandment in the story of the Good Samaritan. He tells us that our neighbor is the person nearest to us who is in need. That story is a missionary story if we have the spiritual discernment to see its full meaning. In our missionary efforts we are keep in mind local and national neighborhoods. The primary duty of every Christian is to evangelize his own community. The primary duty of a denomination is to evangelize its own homeland.

You and I will always and must always be limited to our own communities; therefore, we will always be nearer some than to others who are in need. This makes our obligation to some greater than to others. Those closest

in will always have a right, a divine right, to first consideration.

We are to preach the gospel to the Chinese in China, but not to leave the Chinese in our own land to perish without Christ. We are to go into Old Mexico with the message of life, but not to leave the Mexicans in Texas, New Mexico, Arizona and California in the bondage of sin and death. The Negro in Africa is to be the object of our missionary efforts; but also the Negro at our back door is to receive spiritual help. We are to spend and be spent for the evangelization of the Spanish-speaking countries of South America, but we are not to leave the Spanish-speaking people of Cuba lying right at our door in the grip of the ignorance and superstition of a false religion.

The priest and the Levite, in the Good Samaritan story, went by on the other side and left the poor, wounded man lying on the Jericho road to perish. Shall we do like that? No! We must not go by on the other side in our mission work and leave these nationals who lie wounded and despoiled by sin on our neighborhood road to perish. We dare not do this lest some other religious group play the Good Samaritan to these helpless ones and take from us our crown of rejoicing.

The giving of the gospel to the people in our midst is a matter of denominational integrity. Loyalty to our Lord demands it. The success of our missions in foreign lands requires it. If we treat the lost in our midst with indifference and neglect, how can we convince the people in the lands afar that we really care for them as a people, and that our efforts to evangelize them is inspired not by love for their souls, but is simply the carrying out of a program based on the sentiment and romance that gathers around the "distance that lends enchantment to the view." We must love the lost and seek to save them because they are lost, no matter who or where they are.

August, 1951

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# Missions

## AND THE MARCH OF EVENTS

### Who Takes the Lead?

Recently in an address, Hon. J. W. Estey, justice of the Supreme Court of Canada, said in a public address that the Christian churches of the world must take the responsibility for preserving the freedom for all mankind as set forth in the charter of the United Nations. This same thing is being said by a number of leaders today. In fact, one has not seen as many references to the importance of the service of our churches in the present crisis in any period past, as he is seeing now. This indicates that the leaders of the nations have waked up to realize that politicians cannot give us a peaceful world.

Judge Estey, summarizing the development of the U. N.'s charter, pointed out that it reflected the desires of men and women around the world for peace. This peace, he declared, must come from some basis other than the power of the atomic bomb, since neither fear nor

force can constitute a permanent basis for peace.

In this he is preeminently correct. People who live by the sword will die by the sword. The nations that make preparations for war with an idea of securing peace will wind up in war. We generally get what we prepare for.

We cannot have a world of good will without men of good will and the only thing in the world that creates men of good will is the gospel of the Lord Jesus Christ. The Christ of the New Testament is absolutely essential to the peace of the world. May our Baptist preachers preach Christ, for there is no other name known or given among men whereby we must be saved.

### Ministerial Students Needed

A news dispatch informs us that American churches are facing a serious manpower shortage. From religious sources it is reported that twenty thousand more clergymen are needed to meet the great revival of religious interest which has zoomed church membership to an all-time high of eighty-one million.

The National Council of Churches of Christ in America reports that the Methodists have launched a four-year drive for ten thousand ministers. The Disciples of Christ seek three thousand in three years. The Presbyterians have two thousand parishes without ministers, and the Episcopal Church needs six hundred additional pastors.

There has been in the United States a great upsurge in religion. Southern Baptists have launched two crusades, such as have never been attempted before by any denomination—in 1950 a simultaneous evangelistic campaign west of the Mississippi River, and in 1951, a simultaneous crusade of evangelism east of the Mississippi River. In these crusades hundreds of thousands of new members were brought into our churches.

We are happy to say that our colleges

have large numbers of ministerial students and our seminaries are crowded. We feel that the ministerial force being prepared will amply take care of the needs of Southern Baptists. In this we rejoice. Let us, however, pray that the Lord of the Harvest will call workers into the field.

We need missionaries at home and abroad. We need more pastors, for many of our rural churches are extending their service from one to two Sundays a month, and others from two Sundays to full time. This will require additional pastors. We need also well-trained educational directors.

Our churches are growing by leaps and bounds. We must cultivate the individual church life and project that church life into the home field if we expect to evangelize this world for Christ. There is no field of service anywhere that offers a greater opportunity for good, in the building of the right sort of character and the development of the right kind of a social order, than the ministry.

## Southern Baptist HOME MISSIONS

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SOUTHERN BAPTIST HOME MISSIONS

## NEWS

### Special to Convention

Approximately fifty people availed themselves of the opportunity of seeing some of the home mission fields as well as scenic and historic attractions of the West by riding the Home Board special to the Southern Baptist Convention.

Two carloads left the station in Atlanta, Georgia, on the evening of June 12 and another coach was added in New Orleans.

The first stop for sight-seeing was in New Orleans. There the group saw the famous River Front Missions, Men's Rescue Mission, Woman's Emergency Home, besides other points of Baptist interest.

In El Paso the group enjoyed a trip across the border into Old Mexico and a meal at a well-known Mexican restaurant.

At Albuquerque, New Mexico, they were met by private cars which took the party to Santa Fé and the new western assembly, Glorieta. Indians in their native dress and the flat, desert land made all realize that they had truly arrived in the West.

At the Grand Canyon the party spent one day enjoying the grandeur and beauty of nature and then journeyed on to Los Angeles, the final sight-seeing stop before continuing to the Convention in San Francisco.

One car of twenty-five people returned by way of the Canadian Rockies with a stop at historic Lake Louise. Others returned by way of Salt Lake City and Denver, or other more direct routes.

### New Spanish Missions

An appropriation of \$10,000 was made recently by the Home Mission Board to apply on the erection of a new Spanish mission at Tucumcari, New Mexico.

The present mission property is to be sold to the First Baptist Church of Tucumcari. Rev. and Mrs. Julian Reyna are serving as missionaries there.

The same amount was also appropriated for the erection of a church for the Spanish-speaking at Las Cruces, New Mexico.

August, 1951

Local forces have agreed to furnish the labor and additional cash needed for completion of the building.

Rev. and Mrs. Desiderio Calzonciti are missionaries at Las Cruces.

### Forty-Five Graduate

Forty-five children were graduated from the kindergartens of the River Front Missions in New Orleans, Louisiana.

The theme of the programs was "The Old Woman in the Shoe." A large shoe background set the stage for the nursery rhymes and songs. The children were dressed in caps and gowns and were presented diplomas by their teachers. Miss Mary C. Page of Bowen Center, Miss Elizabeth Smalley of Rachel Sims, and Miss Mildred Womack of Toledano.

### Missions on Location

During the recent filming of the movie, "Distant Drums," filmed by Warner Brothers on the Seminole Indian reservation near Ft. Lauderdale, Florida, our missionary W. D. DeHass conducted special services.

Many of the Indians from our Baptist church as well as others on the reservation moved out on location to a village in the Everglades near Naples. Since many of the Indians there were pagan and had never heard the gospel, Mr. DeHass went each Sunday and conducted services. The Indians were very attentive and seemed to enjoy the services very much, according to Mr. DeHass.

### New Assistant In Department of Evangelism

Rev. C. E. Autrey, who has been serving as Secretary of the Department of Evangelism in Louisiana, was appointed an assistant in the Department of Evangelism of the Home Mission Board at the last meeting of the Executive Committee. Mr. Autrey expects to begin his work with the Home Board on or about July 1.

### Mission Chapel Dedicated

According to Home Board Missionary, Abraham Wright, at Benld, Illinois, the mission board of Illinois Baptists authorized the building of a mission chapel on grounds owned by that board in Litchfield on November 1, 1950.

On May 8, 1951, a small chapel was dedicated.

"We hope to extend an official arm from the First Baptist Church at Benld at the next business meeting. We are now conducting Sunday school each Sunday afternoon and are gradually enlarging our possibilities," Mr. Wright reports.

### Missionary Marries

Miss Nina Belle Holaday, missionary to the French, Hessmer, Louisiana, became the bride of Rev. Curran K. Gunn on May 15. Mr. Gunn has recently been called as pastor of the church where Miss Holaday is working. He was called to fill the vacancy left by the resignation of Rev. Cecil Webb.

Following a short honeymoon, the couple returned to Hessmer to take up their duties as missionary and pastor.

### New Workers in Alaska

Rev. and Mrs. John DeFoore have been appointed by the Home Mission Board as missionaries in Alaska. Mr. DeFoore will serve as pastor of the Calvary Baptist Church in Anchorage and contact man for the Home Board in Alaska.

The appointment was made to fill the vacancy left by the resignation of Rev. and Mrs. Arthur Hinson who have been compelled to resign because of the ill health of their son, Arthur Lee.

Mr. DeFoore graduated this May from the Southern Baptist Theological Seminary in Louisville, Kentucky. He was serving as interim pastor at the Moorehead Baptist Church, Moorehead, Mississippi, at the time of his appointment. Mr. and Mrs. DeFoore's appointment becomes effective July 1, 1951, or as soon thereafter as they may begin their work.

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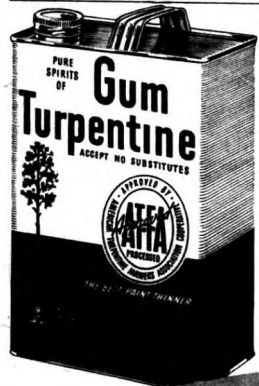
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## Heaven in Her Hands

By MRS. NOBLE Y. BEALL  
Field Worker

MY SUNBEAM leader had the same beautiful understanding of her privilege of working with the soft and



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yielding minds of little children as the teacher who called her opportunity "Heaven in my hands." My leader's heart was so full of the love of God for a lost world that she passed on to us the idea that we were picked out to be Sunbeams for Him. She had the rare gift of making songs like "Jesus loves the little children—all the children of the world" and "Jesus Wants Me for a Sunbeam," tug at my heartstrings. I knew the message was for me. It was so real that at moments—when there are shadows—I always go back to her teaching that Christ was the very first missionary, sent from the heart of God to a heart-broken world to make His love known and understood.

My first story of modern missions dates back to the leader's interpretation of the book, *Wandering Jew in Brazil*. She brought to the meeting a pot plant called the "wandering jew." In explaining how the plant spread in every direction she compared it with the way Mr. Ginsberg was spreading the gospel in Brazil. This and other stories of missionaries made me know I had to do something for Him. I had dreamed of the time when I could go to college and get ready to give my best to life. Now I understood. This was the best way to serve Him.

In her book, *Everywhere Preaching the Gospel*, Mrs. Josephine Medlin tells of the beginning of her love for missions. Her Sunbeam leader received a letter from a missionary in Cuba. The missionary told that the Cuban boys and girls loved to sing, but they had no piano or organ or anything to make music for them. They decided to save their money and send the missionary, Miss Mildred Matthews, a baby organ that could be

carried around. Jo's mother made a cardboard organ to be used for collections. She saved nearly all the money she made from picking figs that summer to put in the offering. For months the children saved until they finally had enough. From a big catalog they selected one and ordered it sent to Cuba. The letter Miss Matthews wrote to this little group describing the arrival of the organ, the happiness of the people and the many wonderful things that had happened because of the music, made Jo know that she could realize her dreams because she was now a missionary partner. She did not have to wait to get grown and go herself. She could share by giving and praying.

One of our pioneer missionaries, Mary Prosser Jayne, tells that while she was just a child and attended her mission band and heard the needs of her world, the desire came to her heart to give her life, too. Each time the desire came she had a definite yearning that some time she could take the gospel to her much loved Indian friends. Her leader passed on to the child her own knowledge and enthusiasm for missionary work. This determined the course of her life.

The story of the life of Christine Garrett could not be told without magnifying the influence of the Sunbeam Band on her life. Her record tells how God saved her soul and called her to special work when she was quite young. There was no Sunbeam Band in the First Baptist Church of Savannah, Georgia, so Christine and nine other children organized one. They made Christine president because they said she could "preach." Through this missionary organization her love for a lost world grew. Years later as a young woman with open Bible and fervent prayer, she found her life's work in Cuba.

Only God and eternity can measure the good set in motion by the leader of a Sunbeam Band who knows she has "heaven in her hands."

I took a piece of plastic clay  
And idly fashioned it one day.  
And as my fingers pressed it still,  
It moved and yielded at my will  
I came again when days were passed,  
The bit of clay was hard at last.  
The form I gave it still it bore,  
But I could change that form no more.  
I took a piece of living clay  
And gently fashioned it day by day  
And molded with my power and art,  
A young child's soft and yielding heart.  
I came again when years were gone,  
It was a man I looked upon,  
The form I gave him still he bore,  
But I could change that form no more.  
—Selected

SOUTHERN BAPTIST HOME MISSIONS

## Annie Armstrong Offering OVER THE TOP?

By COURTS REDFORD

MORE than \$714,000 had been received in the Annie Armstrong Offering for home missions by June 1, 1951, thus exceeding the offering of 1950 on the same date by \$221,316.10, and topping the total offering for 1950 by \$49,897.54. It appears now that the 1951 offering will exceed the goal of \$800,000 fixed by Woman's Missionary Union. Officials of the Home Mission Board are delighted and encouraged by this increase.

Offerings from twelve states already exceed the total from those same states the last year. New Mexico already has sent in more than twice as much as last year. Another state has increased its gifts by fifty per cent. It is evident that many of the offerings being sent through various sources have not yet reached us in Atlanta.

Many of our people made sacrificial gifts this year in behalf of the home mission program. One church of about a thousand members gave more than \$1,200 to this offering. Some churches more than doubled their gifts of 1950. Many individuals gave \$37.75, which is the amount that has been required through the Board's history to win one person to the Lord. The churches in Panama and the Canal Zone have given \$535.30, which is a considerable increase over their gifts of 1950.

Woman's Missionary Union of the South, and those states where special designations are made, have already allocated approximately \$700,000 of this year's Annie Armstrong Offering. The amount over and above these designations can be used to meet some of the most urgent needs of the Home Mission

Board. This is the first time in several years that money has been available above the allocations fixed by the committee.

This wholehearted response to the needs of home missions is encouraging. It is one of the manifestations of the new interest in the great crusade to carry the gospel to all of our people here at home.

The Home Mission Board and all of those connected with its great mission force desire to thank the Woman's Missionary Union and every person who has had any part in this offering. We are praying that the Lord will guide us in the use of every dollar that this money may be the means of helping to make America the stronghold for Christianity that the world so needs today.

### ANNIE ARMSTRONG OFFERING

|              |                                     |
|--------------|-------------------------------------|
| \$714,373.32 | Receipts to June 1, 1951            |
| \$664,475.78 | Total gifts 1950                    |
| \$ 49,897.54 | Above 1950 total receipts           |
| \$714,373.32 | Receipts to June 1, 1951            |
| \$493,057.22 | Receipts to June 1, 1950            |
| \$221,316.10 | Above receipts first six mos., 1950 |

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#### ... but How Can I Know?

By H. W. GOSSEL

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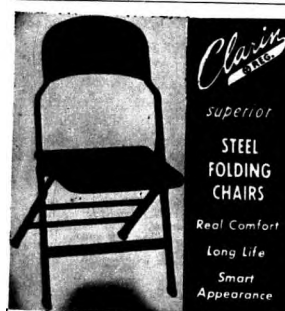
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Group attending special meeting for physically handicapped at Trinity Heights Baptist Church, Shreveport, Louisiana.

## Spiritual Help FOR PHYSICALLY HANDICAPPED

By C. R. MURPHY, Superintendent Missions  
Shreveport, Louisiana



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JACK MAYS, a member of the Trinity Heights Baptist Church, Shreveport, Louisiana, challenged the Brotherhood to launch a spiritual ministry among the physically handicapped of Shreveport.

A unanimous decision was soon reached to launch the project with a dinner meeting. The members of the WMS volunteered to prepare the meal. The pastor, Rev. Don Harbuck, was asked to preside and bring the inspirational message. Jack Mays, himself an invalid for eight years, contacted many of the physically handicapped persons of the area. The men of the Brotherhood arranged transportation for the guests. A local ambulance company volunteered their men and equipment to bring the stretcher cases to the meeting. Thus was the Opportunity Club for the physically handicapped launched.

The men of the Trinity Heights Church have expressed a desire to reach many more of the city's physically handicapped with a spiritual ministry. It is recognized that no single church can reach all such people of the city, so other Baptist Brotherhoods are challenged to minister similarly to this neglected group.

Is it wishful thinking to believe that this special ministry could spread across the Southern Baptist Convention territory? Let's not confine our special ministry to the blind and silent people, but let us remember the paralytics, rheumatics, arthritics, amputees, and others who are in need of and grateful for Christian love and attention.



Pastor Don Harbuck stands behind Jack Mays, who challenged the Trinity Heights Brotherhood to promote a special ministry in behalf of the physically handicapped.

SOUTHERN BAPTIST HOME MISSIONS

## It Works Southern Baptist Program of Evangelism

### In North Carolina

By J. C. CANIPE  
Secretary of Evangelism  
North Carolina

The Southern Baptist Program of Evangelism works in North Carolina from the standpoint of results achieved in baptisms. In 1946, the year we began our program in North Carolina, we baptized 24,122 people; in 1947, 25,871; in 1948, 26,177; in 1949, 33,318; and in 1950, 32,545. We are baptizing now an average of 9,000 per year more people than when we started our program of evangelism five years ago. The simultaneous crusade this year will put us far ahead of anything ever achieved in our efforts in evangelism in the history of Southern Baptists.

The program works as a unifying force in all our North Carolina Baptist agencies and institutions. In 1950 we were about to be divided on receiving government money for our great hospital in Winston-Salem. We were in the process of preparation at that time for the crusade of evangelism in 1951. There is no doubt but that the spirit of evangelism saved us from a serious rift of not permanent division. Now we are together in evangelism and all other matters in our great program in North Carolina.

The crusade has done for our denomination just what a great revival does for a local church. It has provided ministerial fellowship; participation of thousands of inactive church members; a taste of the joy of soul-winning on the part of laymen and others; a genuine spiritual experience in the hearts and lives of multitudes of Christians in our churches; the conversion to Christ and addition to our churches thousands of unborn souls; enlistment and alignment of hundreds of unaffiliated Baptists; rededication of hearts and lives of many thousands of church members to Christ and His church; increase in Sunday school and Training Union enrollment; organization of many new Brotherhoods, and the setting up of a council of evangelism for perennial evangelism in our churches.

Our Southern Baptist Program of Evangelism is not some strange or new idea pushed over on our people from headquarters; but it is an honest effort to voice and carry out the primary and fundamental command of our Lord working in and through the churches to preach the gospel and make disciples of every creature.

### In Illinois

By S. OTTO WILLIAMS  
Secretary of Evangelism, Illinois

There is no question but that the simultaneous evangelistic crusade east of the Mississippi River, March 25-April 8, was the greatest effort ever attempted by any group of evangelicals, and surely it was Southern Baptists' greatest effort in mass evangelism.

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Continued on page 21

## Do You Make these Mistakes in ENGLISH?

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John Lee and Paul Hilty make camp in Wyoming

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THE BEST way to find out if you are suited for a job is to try it out, or so vocational counselors say.

But does this mean traveling 8,000 miles to see if you would like to be a home missionary?

Maybe you would say no, but the answer from three ministerial students at Oklahoma Baptist University was yes!

The three, Paul Hilty, Houston, Texas; John Hunter, Shawnee, Oklahoma; and John Lee, Las Lunas, New Mexico; were determined to visit the home mission field in Alaska, but since the trip would cost about \$1,000, they were almost stumped before they started.

Canada required every traveler on the Alcan Highway to have \$100 in cash, with an extra \$200 for the car. Besides this, they had to have money for food. Mrs. Hilty and Mrs. Hunter, wives of two of the trio, would need money for living expenses. All the funds the three could scrape together was still below the required limit.

The trio set out on June 17, however, driving Hunter's car, a 1936 Ford. They were pulling a heavy trailer loaded with canned goods and a camping outfit in order to trim expenses.

Even though they didn't have the required money, customs inspectors proved lenient, and the boys talked themselves across the Canadian border. They were prepared for any kind of wild game, having taken along rifles and cameras.

Big game in Canada is vastly overrated, according to the three. "We saw plenty of game in the United States, but just two deer in British Columbia," said tall, red-headed John Lee. "The natives told us that it was 'just the wrong time of year'."

Maybe it was just as well that it was the "wrong time of year," because the boys spent each night for two weeks camped out beside the road. They were warned one night that bears were on the loose, raiding camps and making off with any food that struck their fancy. Not only were the rifles loaded that night, they were cocked. Not so much as a rabbit stirred before breakfast.

The boys usually prepared their own food, but a Christian family at one Canadian lodge gave them breakfast both times they came through. The family was acting as independent mis-

sionaries to the Indians. They had set up a small chapel for the Indians, who, they said, "are always very glad when someone comes to tell them about Jesus."

This same attentiveness was quite apparent when the trio reached Fairbanks. They spent most of their spare time passing out tracts on the street to the plumbers and carpenters made idle by a strike.

"The men were very interested," Hilty said. "They never threw the pamphlets away, and usually stood around reading them carefully."

While the boys had plenty of opportunity to reach the men in town, they found it almost impossible to do much with the miners. The gold mining season was going full blast, with the men working nine hours a day, seven days a week, trying to get as much gold out as possible before the ground froze over.

"The camps are pretty wild," Lee said, "but no wilder than an Oklahoma oil town. They reminded me of California during the war boom."

Lee was the only one of the three who had ever been near Alaska before; he had served with a medical detachment on the Alcan Highway during the war.

Hunter, a quiet, friendly fellow, was given an opportunity to speak to a youth rally one Saturday night. "There were only forty young people there, but we thought that was a pretty good crowd for Fairbanks," Lee said. Fairbanks has a population of about 2,500.

"The people in Alaska seldom have any spiritual teaching or preaching, except for a few missionaries," Lee explained. "Some of them never do anything except work, eat, sleep, and drink. There is just gambling and whiskey for entertainment."

While some Alaskans are pretty wild, there are some who are fine Christians. One, a 65-year-old Baptist lady, said that she had been praying for a long time for the Lord to establish a church in Fairbanks. One night, she said, the Lord told her, "Well, why don't you do something about it yourself?"

She helped found what grew into the First Baptist Church, Fairbanks. Many other families are doing the same kind of work, but much more is still needed.

These Christian families have given sacrificially, really reaching "deep down into their sox." One woman brought ten \$100 bills that she had been saving to give to the church.

But these Christians are not cast entirely on their own resources. In addition to regular missionaries sent out by the Home Mission Board, some students are sent out each summer. One, a college student from Alabama "with the best Southern drawl," was in Fair-



John Lee, John Hunter, and Paul Hilty admire their faithful Ford. Shawnee Hall, OBU, is in the background.

banks during the time the boys visited there. Youth teams are handicapped because of the expense and the scattered population. There is only about "one person for every ten miles," according to the three boys.

Besides being scattered, Alaskans are practically isolated in the winter. Although it does not get as cold as many people "states-side" believe, the Alaskans do believe in preparing. One newcomer, when told he should have two inches of insulation put into his house, said, "Put in eight. If two is good, eight oughta be better!"

"Rain and traffic had chugged out huge holes," Lee said in telling of the return trip. "We would climb out of one and fall into another. It pretty near killed John." They had lost the Ford's second gear on the way up. The Ford, "faithful above and beyond the call of duty," made it just over the border before breaking down completely.

"It would just sit there and run and not go anywhere," Lee laughed. "Finally Hunter hitched a ride to an uncle's garage and brought his uncle back. He just loaded car and all on a truck and took us back to the garage where we traded universal joints."

"The other boys probably wouldn't agree, but I think that an army truck would have been better to take over those washboard roads. God must have been with us. Otherwise, I don't see how that car could have made it."

Even with all their car trouble and their abbreviated stay, the boys felt that the trip was worthwhile. They have gotten a clear picture of the needs and opportunities in Alaska. As John Lee puts it, "Now I think Alaska is second to none as a land of mission opportunity!"



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Pastor Clifford L. Wells (center) presides at Evangelistic Conference at Wichita, Kansas. With him are Home Board missionaries C. Y. Dossey and E. Powell Lee.

## Progress in Kansas

By ORBIE R. CLEM  
Editor, Kansas Southern Baptist Beams

THERE are three locations to which I wish to call attention in presenting interesting developments of the work of Southern Baptists in Kansas.

Coffeyville, located about fifteen miles west of Joplin, Missouri, on Highway 166, is a city of about 20,000. It is the home of Emmanuel Baptist Church, one of the leading Southern Baptist churches in our state. The church was organized July 20, 1935, with twelve members who first met in a residence. The first pastor was Rev. John L. Isaacs. The first building, purchased late in 1935 and originally constructed as a commercial garage, was 40 x 50 feet, with no floor or ceiling and no plastering on the walls.

During the past ten years Emmanuel Church has been served by three pastors, Rev. N. J. Westmoreland, now Executive Secretary-Treasurer of Kansas Convention of Southern Baptists, Rev. G. W. Morrison, and Rev. L. Clif-

ford Wells, the present pastor, who began his work in February, 1949.

The church has sponsored four missions, two of them, Central and Edgewood, have been organized into churches. Central Baptist Church was organized January 15, 1950, with 42 members and called Rev. Fred Hanson as pastor. On June 15, 1950, the Edgewood Southern Baptist Church was organized with 50 members and called Rev. D. W. Beam as pastor. The Emmanuel Church still conducts the two other missions, Pleasant Hill and Choctaw.

Emmanuel now has a membership of 535. The average Sunday school attendance, including the two missions, was more than 300 during the month of March. The property value is estimated at \$45,000. Pastor Wells is now leading the church in a \$50,000 building program. The new building will provide an additional 9,200 square feet of floor space, 40 feet to be added to the present auditorium. The church recently purchased a seven-room parsonage. Pastor Wells conducts a daily radio program with a listening audience estimated at 80,000. Some significant results have been experienced through his radio ministry.

Central Baptist Church now has about 70 members, the record Sunday

school attendance being 90. The church property is valued at \$5,000. Edgewood has about 85 members, the record Sunday school attendance was 129, the property is valued at \$10,000. The property of Pleasant Valley mission is valued at \$4,000.

Another worthy development is the Berean Baptist Church of Kansas City, Kansas, which was organized August 13, 1950, with 98 members. This is the largest charter membership yet recorded during the life of our convention. The Sunday school began with approximately 110 members and Training Union with 60. Significant progress has been made under the leadership of Rev. Del A. Fehsenfeld and his missionary-minded people. The enrollment of the Sunday school is now over 200 and average attendance 150. Training Union has an enrollment of 90 and an average attendance of 68.

During the past eight months offerings for all causes totaled approximately \$20,000. During March the offerings exceeded \$2,000. The membership has almost doubled since the organization.

Pastor Fehsenfeld reports that a highlight of the church life is the prayer service attended by between 75 and 125. Six young men have been licensed by the church to preach.

The church has already sponsored a mission, which was organized into the Gray's Park Baptist Church in October, 1950. The original membership of

eleven has more than doubled. The pastor is Rev. Vernon Vance.

The Berean Church is in the process of aiding in the organization of another church and expects to help organize five new churches next year. The church property consists of eight acres of choice land in a growing community with a parsonage and two other small buildings in addition to the beautiful church building which is 40 x 100 feet with a 20 x 20 foot annex. Another addition is being planned this spring. The church property is valued at \$50,000.

The pastor states that they propose to have a Baptist grade school and high school, with a possibility of starting the grade school this fall.

The third development we wish to call attention to in our Kansas work is the Indian Baptist Church in Wichita, the city where our state headquarters is located. During the four and a half years that Orbie R. Clem, editor of *Kansas Southern Baptist Beams*, was pastor of First Southern Baptist Church in Wichita, an Indian mission was started in Plainview Addition in the home of Deacon and Mrs. Edmond Harjo, faithful members of First Church. The Harjos are Creek Indians. At that time their son Henry and his wife were also members of the church.

Indians of several tribes attend the mission. In one special service at which Dr. J. B. Rounds was guest speaker, there were seventy-four persons present with twelve different tribes represented.

On December 6, 1949, the mission was organized into Indian Southern Baptist Church with thirty-five charter



WMU members and pastor of Indian Baptist church in Wichita



Sunday school of Indian mission meeting in home of Edmund Harjo

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SOUTHERN BAPTIST HOME MISSIONS

August, 1951

## Evangelism Has Made Us

By E. D. HEAD  
President, Southwestern Baptist Theological Seminary

(This tribute was spoken before the Promotional Conference held by Southern Baptists in Edgewater Park, Mississippi, May 14, 1951.)

Evangelism has made us. I should like to paraphrase some well-known words: "Evangelism has made us what we are and evangelism must maintain us." Or we might say, "Evangelism has made us, is now making us, and will continue to make us." Another statement, "Evangelism is the law of the life of the church, or a nucleus of the churches as we know them and relate

ourselves to them." And further, "Evangelism is the law of the life of the soul." It takes evangelism to save the soul. Without evangelism there can be no warm heart. Without evangelism there can be no compassion. Without evangelism there can be no soul aflame. And if we are to be heart and spirit and compassion as a people, we must magnify evangelism.

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Evangelism holds us with unified devotion to a great central theme and remedy for the soul and for world need, namely, the blood of Jesus Christ. He, Himself, died on Calvary's cross and in that death He made available salvation for every individual who will receive the life that is provided through Him.

There can be no evangelism which does not proclaim the cross, and there can be no right positioning of life unless that life is centered in the cross and such lives rally around the cross.

Evangelism makes possible the leadership and light of the Holy Spirit. Without Him there can be no power, no gospel message, no guidance into the path of truth. He is the one who furnishes power of conviction in the hearts of men. He is the one who leads the soul to a recognition of Jesus Christ and an acceptance of Him therefore as Saviour.

Evangelism, then, is the secret of that unity by which we now move and through which we are stimulated and solidified for a great program for the days ahead.

We cannot think of evangelism making us apart from the right leadership in directing evangelism. So now in this brief moment it is my delightful privilege not only to accentuate evangelism but to express to one who has just passed his fifth birthday in relation to the Home Mission Board, Dr. Charles E. Matthews, the deepest gratitude of our hearts for his leadership, for the inspiration he has given us, for the vision that lured him, and for the co-operation which has been enlisted through his leadership all over our Southland by way of heralding the good news of Jesus Christ.

Brother Charlie, we love you, we are grateful to God for you, we appreciate you because you have not only taught evangelism, but you have lived evangelism both in your church as pastor. In your individual example as you went about and go about doing personal work, and now as you lead us so gloriously in the simultaneous revivals that I think, as much as anything else, make us a united people with an alluring vision, with souls on fire, and with joy and triumph in proclaiming the glorious gospel of our Lord and Saviour, Jesus Christ. God bless you, empower you, lead you, cheer you on the rest of the journey.

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SOUTHERN BAPTIST HOME MISSIONS

## Education in the West

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

It is no longer considered imperative that students attend institutions of learning in the East in order to be "properly" educated. The fact is that many of the nation's greatest institutions of learning are located west of the Rocky Mountains. These western institutions enroll large numbers of students from many foreign countries as well as from every section of the United States. Young men and women from China, Japan, and other oriental countries flock to colleges and universities in the West Coast area.

One of the outstanding universities in America, the University of California, boasts the largest enrollment in the world. The Berkeley campus of the university, known to thousands simply as "Cal," has an enrollment of well over twenty thousand students. The Los Angeles campus has nearly as many, while the other schools at Santa Barbara, Davis, and various other centers in the state swell the total number to approximately fifty thousand. Foreign students numbering well into the hundreds can be seen on the various campuses dressed in colorful costumes of their respective countries. Ten state colleges complete one of the nation's finest educational systems.

The International House, Berkeley, California, maintained by Southern Baptists, serves as headquarters for students from a score of countries around the globe.

Some fifty private institutions of learning, including Stanford University at Palo Alto, Mills College of Oakland, Loyola at Los Angeles (a Roman Catholic institution), offer courses which are designed to meet every educational need which may arise. Roman Catholics have universities at San Francisco, Los Angeles, and institutions of lesser rank at various other points throughout California and the West. Space forbids a discussion of the scores of junior colleges, the great educational systems of

the states of Oregon, Washington, Arizona, and other western states.

In addition to the vast number of both public and private institutions of learning in the West, there are some relatively new institutions which are fostered by Southern Baptists. These institutions should claim the attention and support of our Baptist people throughout the Southland. The Golden Gate Baptist Theological Seminary, Berkeley, California, now one of our Southwide institutions, reached an enrollment last year of over two hundred. Being strategically located in one of the greatest mission fields in America, it not only serves as a training place for missionary students but for pastors and other religious workers as well.

The Grand Canyon College of Prescott, Arizona (soon to be moved to Phoenix), under the capable leadership of President Leroy Smith, is graduating its first class this spring. This comparatively new institution has made outstanding progress and is continually meeting a great need in the ever-expanding work and progress of Southern Baptists throughout the West.

Perhaps our newest institution in the

### New Church At Anchorage

An appropriation of \$8,000 has been made by the Home Mission Board to the Eastchester Baptist Church, Anchorage, Alaska, to apply on the construction of a church building. The total value of site and building is understood to be approximately \$15,000.

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This is the fourth of a series of articles on the West and its opportunities for Southern Baptists.

## ALIVE

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## AMONG the MISSIONARIES

### Dirty Curtains Do Mission Work

Eddie lived only a block from the mission and his mother had been told many times that we would be glad to have him in our Kindergarten. But for one reason or another he had not enrolled, even though it was nearing Christmas time and Kindergarten had started in September.

One Sunday afternoon, about two weeks before Christmas, I met Eddie and his mother as I was walking in the vicinity of the mission. She had heard away of the grapevine that my curtains were dirty, and, since she washed curtains to help make a living, she was very anxious to get mine.

"I heard you had some curtains you wanted me to wash," she said, "and if you take them down this afternoon, I'll come by and get them in the morning."

I told her that I would get them ready and turned to leave.

"By the way!" she said, "I've been wanting to send Eddie to Kindergarten, but he just doesn't have any fit'n clothes."

"Send him in the clothes he plays in," I urged her, because I was anxious to get the child enrolled.

The next morning at 9:00, the door-

bell rang. Had she brought him? I wondered. When I opened the door, there stood Eddie and his mother.

"I came for your curtains," she said. I rushed to get them, not knowing whether she had brought Eddie to stay with me or not.

When I returned with the curtains, the mother told me that she had brought Eddie to Kindergarten.

I closed the door behind her with a prayer of thanksgiving on my lips. I turned to welcome Eddie and his little arms were outstretched to hug me around the legs. I reached down to pat him on the shoulders and when I did, he grabbed me around the neck. I picked him up in my arms and his little head went down to rest on my shoulder; perfectly contented and relaxed.

As I held him there I prayed that I would be able to keep him and tell him the story of Jesus—a story which, most likely, he had never, never heard.

Mary C. Page,  
Missionary, River Front  
New Orleans, La.

### Fishers of Men

"I will make you fishers of men, if you'll only follow me," sang the Junior girls at the Good Will Center in Ensley, Alabama.

Linda gave the first part, "Getting

Ready to Fish," telling how Jesus wants all to give their lives to Him while they are young. Scripture verses were read on how to become a Christian, and I told the girls about my conversion when I was a Junior.

The girls proceeded with the program, talking about digging the bait, where to fish, and bringing home the catch.

Finally the president said, "We will now close with sentence prayers."

As we started to pray, Betty Sue, who was sitting beside me, looked up with tears in her eyes and said, "I want to give my heart to Jesus right now. Almost every girl took part in the sentence prayers and when they rose from their knees, Linda came to me and said, 'I am giving my heart to Jesus now.' Behind her was Daphne, who added, 'I am, too.'"

Immediately the girls were asking to visit June, Carolyn, and Rebecca, who were absent that day. Soon a station wagon full of girls stopped at June's home.

After singing "Just As I Am," and "The Old Rugged Cross," and prayers, Linda went near June and said, "June, at GA today Betty Sue, Daphne and I gave our hearts to Jesus. We hope that you are a Christian, too, and that all our GA's will try to win their friends to Christ."

"Yes, I have accepted Christ," Miss Brown had won her to Christ at Junior Training Union in the Italian church not long ago.

On to Carolyn's home the group went, repeating the service. Carolyn was not a Christian, but promised to think seriously about it.

As the girls left Rebecca's home they were singing, "I have the love of Jesus in my heart."

Elizabeth Taylor,  
Good Will Center  
Birmingham, Alabama

### Standing the Test

Manuel had made a profession of faith in the Lord last Spring. He wanted to be baptized then, but his parents would not give their consent. Now Manuel had been given his examinations for the Army, so he decided it was time for his baptism.



(Above) Chaplain (Capt.) David K. Shelton, with 18th Fighter Bomber Wing in Korea, poses in front of chapel with two Korean boys.

(Left) Inside chapel. Seats of old ammunition crates.

More than fifty Indian friends from Sandia, his home Pueblo, and Jemez, came to witness the testimony of this young man who has been so faithful to his Master. Baptism means much to these Indians who pay such a price to follow Jesus.

Lee M. Roebuck,  
Missionary to Indians,  
Bernalillo, New Mexico

### Work Among The Chinese

We have seen the greatest month since we have been here, having had twenty-four professions of faith, seventeen Chinese and seven Americans. We feel that these are the results and reward of prayer.

We followed our month of cottage prayer meetings with a week of revival led by Rev. E. W. Crockett. All but six of the above twenty-four souls were won through personal work in the homes and at cottage prayer meetings. We feel that most of these will follow the Lord in baptism. We also had other souls added on the street, at the youth meeting, and during the radio broadcast on Sunday night.

Definitely we feel that the Lord has us back on the air. We are not broadcasting from the church, but from

the station. It would take hours to tell how God has worked to put us back on the air.

Loring G. Markwood,  
Missionary to Chinese,  
San Antonio, Texas

### Indians Pray for Nation

Members of the Middle Creek No. 2 Indian Church, located near Holdenville, Oklahoma, held an all-night prayer meeting recently. The first part of the night was an inspirational service, and from midnight to 6:00 A.M. was devoted to prayers for the national leaders of our country and the United Nations soldiers on the battlefields in Korea.

Mrs. Hancock and I were invited as special guests and speakers at the midnight hour. The Lord was present and showered His blessings upon all.

We thank God for Christian Indians who are willing to spend a whole night

serving the Lord and making petitions to Him in behalf of our country.

Aaron W. Hancock,  
Missionary to Indians,  
Oklahoma

### Need More Missionaries

Pray for more young people to be called to the Spanish work here in the homeland, especially that young men will be called to the ministry.

We have only one missionary-pastor for the entire western half of New Mexico from the Rio Grande to the line of Arizona.

During the past twelve months New Mexico has gained one new Spanish missionary, but during this same time we have lost three by resignation to return to their home states. There is a definite need for missionaries with a call of God to serve in New Mexico.

Milton S. Leach,  
Missionary to Spanish,  
New Mexico



Italian mission at Tampa, Florida, Rev. A. Pucciarelli, missionary

## New Mexican Church in San Antonio



Newly constructed Antioch Mexican Baptist Church, San Antonio, Texas

On May 13 the Antioch Mexican Baptist Church of San Antonio, Texas, dedicated its new \$65,000 church building. The principal speaker was Rev. Loyd Corder, secretary of Direct Missions Department of the Home Mission Board. Others who participated in the program were: Rev. Joshua Grijalva, pastor of the church; Rev. Pasqual Hurtiz, the first pastor of the church; Rev. L. D. Wood, coordinator of Spanish missions for the Home Mission Board and the State Mission Board of

Texas; Rev. C. G. Carter, president of Mexican Baptist Bible Institute; and Rev. Matias Garcia, pastor of the Calvary Mexican Baptist Church, San Antonio, Texas.

This beautiful building, providing space for 318 in the auditorium and Sunday school space for approximately the same number, was erected by Rev. Michael Cassidy, superintendent of mission construction for the Home Mission Board, Spanish Department.

Brother Cassidy was able to construct the building at a great saving to the church and the Board. The appraised value of the building is approximately \$65,000, but the total cost was slightly less than \$40,000.

With the dedicatory service, the church began a series of revival services that lasted through Friday, May 18. The evangelist was Mr. Corder. During these services, ten persons accepted the Lord as Saviour.

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SOUTHERN BAPTIST HOME MISSIONS

## Ted Learns the Hard Way

By J. C. LEWIS

River Front Missions,  
New Orleans, Louisiana

Afternoon classes at the mission had just ended when—CRASH!—a windowpane needed to be replaced in the workshop.

On investigation, the guilty party was found to be Ted, who readily vowed that he had not done the damage intentionally. But evidence made it seem obvious that his intentions were otherwise.

Taken before the director of the mission, he stated his case and his punishment was to replace the glass, the cost of which was forty cents.

Ted left the mission that afternoon very mad and downhearted, mostly because he did not have the forty cents. For several days he missed classes, even though I sent word for him to return. Several times I saw him and tried to speak, but he always kept too far away for conversation. Then one day he and his sister were playing in the square just opposite the mission. Surely this was my chance—the chance I had been waiting for. Slowly I walked over to where



J. C. and boys in workshop

August, 1951

they were playing. They unhesitatingly permitted me to help with their kite flying.

"I'm interested in making kites at the mission, but will need some help, especially in getting the sticks," I ventured.

This did the trick. Ted went with me to get the necessary materials and we came back to the mission and began our work. The following Saturday afternoon we went to one of the city parks to fly

kites, but because of the lack of wind our plans failed. Something had to be done, so the idea of touring the animal cages flashed across my mind. This saved the day and Ted's interest.

At last, I think, the battle is won. Ted returned to the mission and to the classes. Now he is striving to improve his conduct so that he will be permitted to return on Monday afternoons to the shop for work and play.

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# Backdoor Evangelism

By EVELYN STANFORD  
Missionary to French, Montegut, Louisiana

I moved to the Terrebonne mission May 31, 1945, for summer work. The next day I had an old kerosene stove out in the yard trying to stop a leak. Mr. LeCompt, the next door neighbor, came over to offer his assistance. Around his neck I noticed a Catholic medal.

"You had better watch him. He sells liquor and when he is drinking is dangerous," several told me. I was not afraid of him. I just prayed that I might have an opportunity to talk with him about the Lord and his soul's needs.

Mr. LeCompt carried water from the cistern in my back yard. One day I asked him about his soul.

"I am a Catholic, but I haven't been to mass in a long time," he replied.

I explained to him the way of salvation. We had no preaching services at the mission that summer, but I saw him listening as I taught the Bible to the school children. Day by day I talked with him as he came for water. He refused a Bible which I offered, but often would accept a piece of cake.

I went back to Terrebonne in 1946 to live in the little mission, alone except for the Lord. As I was unloading, Mr. LeCompt came to welcome me. I noticed that he still wore the medal. He asked why I had come back, and to live alone. I explained that I knew it was God's will. He had never heard that anyone could know "God's will."

One day I overheard a discussion at the store. "Well, she teaches the Bible like she believes it," Mr. LeCompt said.

On May 1, 1947, Miss Lois Irby from Mississippi came to be with me at the mission. Mr. LeCompt had set out some flowers in the yard. Miss Irby and I witnessed to him again and again. She had a radio which we played every night. Our favorite programs were preaching services. One morning Mr. LeCompt came for water and said "Didn't that preacher tell it to us last night?" We turned the radio up very loud after that.

One day I noticed the medal had disappeared from his neck.

Tuesdays and Thursdays we listened to the French radio program. He always listened. Rainy days he would come in. He came to our Friday night



Sunday school at Terrebonne Mission where Evelyn Stanford serves as missionary

SOUTHERN BAPTIST HOME MISSIONS



Rev. Leo Hughes, visiting minister, and Mr. LeCompt, our next door neighbor, who was won to Christ.

preaching services. As Mr. Salassi gave the invitation one night during our revival I saw him step into the aisle and then step back. The next day I talked with him about it.

"Miss Stanford, you don't understand. It is hard for me to have to give up my family and everything."

I tried to tell him how much more he would have with Jesus as his Saviour. It was foreign to him.

In May, 1949, Rev. Berkman DeVille came for our meeting. One night after the service he said to Mr. DeVille, "I'm coming." We hoped that it would be that week, but still he did not come to Christ, although I saw him move as if he would.

In May the following year as Rev. Leo Hughes, our evangelist, gave an invitation, Mr. LeCompt came accepting Christ.

The next morning he came bringing some vegetables. My sister and I went to the back porch to talk to him. He said, "We met five years ago today. As I was going home last night I thought of what I had done. All my life I have had a heavy feeling, like the whole world was on my shoulders. Last night I felt light and I had a peaceful feeling inside."

Mr. LeCompt, I have been trying to get you to do that these five years," I replied.

"Yes, but I wouldn't believe. Now I know it, and I wouldn't trade places with where I was yesterday for all the world."

## It Works

Continued from page 9

Illinois Baptists never saw as many people saved in any two weeks of their forty-four-year history. Five hundred and ten churches participated in the campaign with others holding revivals prior to and immediately following the crusade date. We have every reason to believe that the number of churches reporting no baptisms will be drastically reduced and churches that for years have conducted no revivals will report large increases in all phases of church life.

Such glorious results could never have come about by accident. True there were problems, but these were minor as the people, the pastors, and all departments of state work had a mind to work at the task. There were some pastors who were "agin" such a movement for they could not visualize the Holy Spirit leading in such a universal movement. Others endeavored to capitalize on the opportunity offered to conduct an outside meeting. Some churches were indifferent as to preparation and merely went along to be in the movement. Many, however, prepared well and the results caused much rejoicing.

Perhaps the greatest problem Illinois faced was that of securing evangelists. Since 67 per cent of the churches in Illinois are rural and many have small membership, there was difficulty in securing evangelists.

So great were the results in Illinois and so high the enthusiasm that dates have been set for a similar campaign in 1952. The western half of the state will conduct a simultaneous revival April 6-20, and the eastern half, April 27-May 11. I believe any church can have a great revival if preparation is made for it.

Since associations in Illinois have been conducting simultaneous meetings and greater emphasis has been placed on evangelism, baptisms have increased substantially in the past two years.

In 1948 the number of baptisms was 4,789; in 1949 the number increased to 4,838; in 1950 the number was 6,032. We believe that this year will be the greatest in our history.

The average yearly number of baptisms in the forty-four years of Illinois Baptists is 3,362. The increase in 1950 was seventy-nine per cent greater than the forty-four-year average. These figures clearly indicate that the simultaneous revivals are proving to be the best method Southern Baptists have ever used in promoting evangelism.

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## Cyclone Helps Mission Work

By CHRISTINE GARNETT  
Missionary, Cuba

In 1945 a bad cyclone played havoc in the surrounding country and on the outskirts of our town. Many families were left without houses. But one sees more clearly each day how God brings His wonders to us many times by means of catastrophe.

And so it was this time. Almost overnight a section of new homes was built some ten blocks from our church. Those who had lost their small houses built better ones. People from the country came flocking to town and there they raised their thatched roof houses.

One day while walking through that section I was saddened as I realized that many of these people were living without God.

We had just finished remodeling our church and had some pretty good doors and windows left over. That very day they had been sold and the cart was to come at 2:00 o'clock to pick them up. Suddenly I had an idea!

I rushed from one deacon's home to another to propose my plan: not sell the doors and windows and buy a house in that "new town," remodel it, and have a chapel-church. Maybe it would be the beginning of the Second Baptist Church of Consolacion del Sur.

The deacons were persuaded, and without much difficulty. The cart came at the appointed time, but I told the man we had changed our minds and would not sell.

A house, some ten meters by six, was

found. It was terrible looking, but in a most strategic point—near enough to the Central Highway to include that long row of new homes, and back into the settlement enough to face the folks there and be considered theirs. But what a house! leaning on one side, rough lumber with no even edges, smoked on the inside from open wood stoves, conditions such as you have never seen. The boards were covered with a honey and soot mixture. At first no one in our church was willing to pay the \$200 to buy the home, but I had visions, and finally brought them to my way of thinking.

The land is not ours, a custom here that is rather a boon for poor people. The lots are rented for a dollar a month and you can build anything there you like.

The first task was to scrub all the lumber. ACE and brushes brought about wonders. Then my task was to mark every plank along the edges so that with hatchets they could be straightened a little. From that we went to the task of constructing a concrete floor, a tiled roof, and installing good doors and windows and a platform ornamented with some leftover tiles. We added some pretty lamps that we had been using in the other church.

Add together voluntary offerings from people who count dimes as most of you would ten dollar bills, hard work in a broiling sun with four trips daily or no



New mission chapel after its face was lifted by repair and clean-up crew.

lunch, backbreaking work feeding the large yard and planting a border of various kinds of plants, and you have the means that led to our new church.

When it was finished it looked to us like a veritable cathedral.

Dedication night arrived. Three pastors were with us including Dr. and Mrs. Herbert Caudill. Dr. Caudill was our preacher. Two hundred people attended, filling every available space on the inside and porch while others stood in the yard. And when I tell you that Mrs. Caudill and I sang a duet without help of a musical instrument, you will know what daring people your missionaries can be. Of course, she is a famous musician, but what of me?

And now the task is ours, that is why we need your prayers. It is a giant task. Just yesterday the people told me as I spent four hours visiting from home to home: "I will send the children, but that is not my religion." The poor woman had no idea what her religion was all about.

"I will go some day to please you who have been so good as to visit me, but do not count on my help," another said. She does not realize that it is she whom we are going after with all the power God gives us.

"When we heard that you do not love the saints, my family decided that we cannot go." They are not dreaming that we will use every means to change their minds, and that people praying over there . . . even you . . . will be the biggest means that we can use.

"We will go to your religion if you will baptize the baby for us; we cannot pay the price in our church." I must work to get that baby enrolled in the Cradle Roll department, and thus "a child shall lead them."

So you can see the work is going to succeed by "fasting and prayer." You do the praying, I can do the fasting. The



One of the Cradle Roll babies at new mission.

four or five services already held have had from fifty to sixty people attending. Sunday school has three classes, some forty attending.

The people are buying their hymn-books, ten cents each. That came as a result of strategy. The first night we used the hymnals from our church. Only the members sang. Then I asked whether they liked the songs and of course a chorus of voices said "yes." I reached down, opened the package of books and told them that the ones we were using would have to go back to the church, and asked them how they would like to buy some for themselves and give them to the mission. Again "yes, yes," and so we have sold ten. Our oldest deacon, veritably of the "old school," is alarmed and thinks that we will drive the people away asking for money. But we already have offerings in the Sunday school and I know that thus we shall be creating veritable Baptists who will be workers tomorrow.

Yes, pray for us, the little chapel-church calls you and me to give our all to the Master.



Part of those attending Sunday school at new mission in Consolacion del Sur

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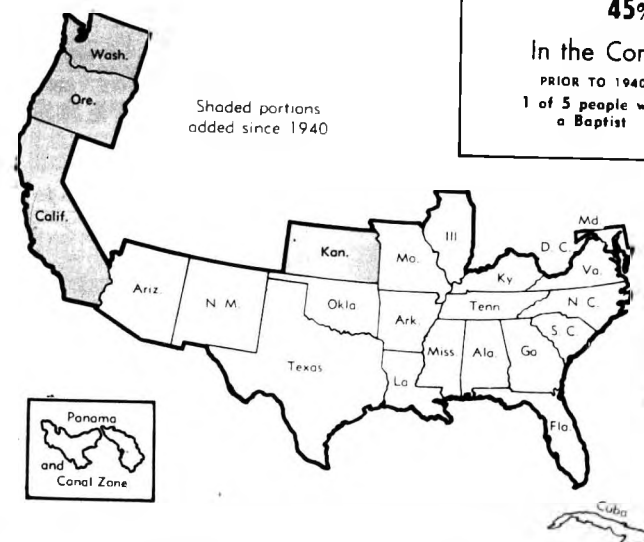
## LARGER TASKS AND RESPONSIBILITIES



The home mission task is greater today than ever before — more territory to be served, more people to be reached, and more souls to be won. The territory added since 1940 is greater than the total Convention area east of the Mississippi River.

About one of every four persons in our Convention territory now lives in this new area.

The rapid growth of Atheism, Communism, and materialism, together with other isms and schisms in our territory, intensifies the necessity of an advance in home missions.



### RESPONSIBILITIES ADDED SINCE 1940

Territory Added, **988,642** sq. mi.  
**78% Increase**  
People Added, **23,152,474**  
**45% Increase**

In the Convention Territory

| PRIOR TO 1940               | ADDED SINCE 1940            |
|-----------------------------|-----------------------------|
| 1 of 5 people was a Baptist | 1 of 64 people is a Baptist |

There are more than 12,500,000 unchurched people in the area added to our Convention territory since 1940. This is equivalent to six states like Arkansas in which there would not be one church member.

Truly, the fields are white unto harvest.

## We Must Meet Today's Challenge

Southern Baptists have the message, the needed manpower, and material resources. God has blessed them. Such goodness should impel faithful living, sacrificial giving, and loyal service.

Their growth, as always, has resulted from their emphasis upon the local church as the God-given agency for advancing His kingdom. Their evangelistic and mission programs have been church-centered.

### God Calls Southern Baptists

- ★ To Preach the Gospel to All
- ★ To Help Make America Christian
- ★ To Create and Maintain a Strong Home Base for World Missions

### Our Baptist Way of Advance

More Church Members

More Churches

More Effective Witnessing

The adequate support of kingdom interests at home and abroad depends upon our growth in membership, our increase in well-located, active churches, and the effective use of our potential power through faithful witnessing for the Lord.

Therefore, the Five-Year Crusade in Home Missions is an imperative.

## Our Answer to the Call THE FIVE-YEAR CRUSADE IN HOME MISSIONS

Majoring in

1950-51

Evangelism

1951-52

Church Extension

1953-54

Effective Witnessing

# Evangelism



## IT NEEDS TO BE EMPHASIZED

A good program of evangelism can accomplish five things:

1. Win the lost to Christ
2. Increase our spiritual fervor
3. Minimize differences and difficulties that would destroy Christian unity and disrupt effective service
4. Lay a foundation for growth in every phase of denominational life and work
5. Stimulate the giving of life and material resources for kingdom advancement.

**EVANGELISM IS Needed!**  
There are 79,000,000  
People in Home Mission Fields  
40,000,000  
are Unevangelized

Negroes, Mexicans, the deaf, people of Alaska and Cuba, and other groups have participated in simultaneous soul-winning efforts with great interest and profit.

In 1952 each state will arrange simultaneous evangelistic meetings on a state-wide, sectional or associational basis as may best meet its particular needs. Most of the states are fixing goals far in advance of previous achievements.

**The Home Mission Board's Program of Evangelism Is Practical**  
★ Every South-wide Agency Co-operating Department of Evangelism in Every State  
★ Minority Groups Included  
★ Provision for Outposts — Alaska, Cuba, Panama and Canal Zone  
★ Emphasizing Co-operative Efforts  
★ In 1952 Simultaneous Revivals arranged by each State

Only we who live today can win this generation. "Our Generation for Christ" is a real imperative.

A goal of ten per cent increase in baptisms annually was suggested. In the first year of the crusade, our Convention reported an increase of 12.3 per cent — 41,193 more baptisms than in 1949.

This large increase in our church membership will emphasize the need for the other objectives of our Crusade.

**A WORTHY SLOGAN — "Our Generation for Christ"**  
A worthy goal — A 10 per cent increase each year  
If the churches continue at the same rate of increase as in 1950 they will add by baptism during the Five-Year Crusade 2,403,588

## WINNING MORE People

### THE PROGRAM IS WORKING

#### AN IMPROVED Denominational Record

Baptisms reported by  
Southern Baptists:

In 1943 — 202,301  
In 1950 — 376,085

**A Gain of 85.9%**

Southern Baptists reported more baptisms in 1950 than ever before in their history. Their program of evangelism is working.

Every state except two reported an increase over the preceding year. The rate of increase has been greatest in our city churches, but the increase in the open country churches has been very gratifying.

#### AN IMPROVED Individual Soul-winning Record

Number of Church  
Members to each  
Baptism:

In 1943 — 27.2  
In 1950 — 18.8

**An Improvement of 30.9%**

The fact that a large per cent of our churches is reporting baptisms is even more encouraging.

In 1943 there were 26 per cent of our churches (more than one of four) that reported no baptisms for the entire year.

In 1950, only seven years later, the percentage of churches reporting no baptisms had been reduced to 15 per cent.

#### AN IMPROVED Local Church Record

Baptist Churches reporting "No Baptisms":

In 1943 — 6,696  
In 1950 — 4,159

**An Improvement of 42%**

Not only are we winning more people, but we are winning more in proportion to our membership.

Our Sunday schools, Training Unions, Woman's Missionary Unions and Brotherhoods are co-operating and thus more people are engaged in soul-winning.

The program of evangelism is working.

## MORE CHURCHES and MISSIONS

1951

### More Churches Needed

21,000,000 People in Home Mission Fields are not within reach of a Baptist Church That Can Serve Them

The movement promoted by the Co-operative Missions Department to add additional mission stations and Sunday schools has brought gratifying results.

Emphasis must be given to this movement so that there will be a Baptist church or mission in every community.

### Successful in Church Extension

|                                                         |         |
|---------------------------------------------------------|---------|
| Total Results —<br>Co-operative Missions<br>1941 - 1950 |         |
| Churches Constituted or Revived                         | 1,437   |
| Mission Points Established                              | 3,740   |
| Total Mission Services                                  | 554,312 |
| Conversions in Mission Services                         | 110,489 |

New churches and mission stations are also new lighthouses to show men the way to God. Those states having the largest number of new churches also have the best soul winning records.

More churches and mission stations are needed.

At least 10,000 new churches are needed to serve those of the 23,000,000 increased population who prefer a Baptist church.

Population movements resulting in greater increase in suburban areas have added many communities which need Baptist churches.

The increase of 2,000,000 in the membership of our churches since 1940 emphasizes the need for additional churches and mission stations.

### Great Potential Assets

Suppose —  
That each of these new converts from our missions gives only 25¢ per week to the Co-operative Program  
That will be  
\$1,436,351 additional annually

The new churches are a potential source of greater financial support for all denominational agencies and interests. Success in this crusade means added support for every Baptist cause.

### They Can Win Souls Too

Suppose —  
That there is one profession of faith for every ten of these new converts each year —  
That will be  
11,048 additional baptisms annually

## GRATIFYING RESULTS ARE BEING OBTAINED

1952

### Example I — Jefferson Avenue Baptist Church, Atlanta, Ga.

Constituted March 11, 1945  
Membership after six years 1,011  
Value of Church Property \$239,000  
Baptisms in six years 319  
Gifts to Missions in six years \$27,500

The growth in California illustrates the marvelous increase of Baptist work throughout the West.

Similar results are being attained in Arizona, Kansas, Washington and Oregon.

The program of Co-operative Missions in which the Home Mission Board and the respective state mission boards co-operate in city, rural, and mountain missions, has proved practical and effective.

Three examples illustrate the success of this program. The example of the Jefferson Avenue Baptist Church in Atlanta shows the benefits which accrue through the establishment of new missions and new churches.

### Example II — Co-operative Rural and City Missions in Florida

Comparison 1943 and 1950  
Church Membership — Increased 58%  
Baptisms — Increased 112%  
Gifts — Co-operative Program — Increased 211%  
Churches reporting no baptisms decreased from 249 to 81

Our Co-operative Mission work in Florida where both the City Mission Program and the Rural Church Program have been functioning for several years, shows the benefits which are attained in our co-operative efforts.

Every phase of the denominational work in Florida has made progress. In 1943 there were 214 churches which gave nothing to missions while in 1950 there were only 2.

Co-operative Missions pay!

### Example III — Western Program in California

| 1944            | 1950     | Gain           |
|-----------------|----------|----------------|
| No. of Churches | 76       | 268 253%       |
| Membership      | 5,048    | 33,997 573%    |
| Baptisms        | 638      | 4,901 668%     |
| Mission Gifts   | \$15,473 | \$148,904 862% |

Missions in the West Pay

These examples prove that the establishment of new churches and missions bears large dividends.

We need a minimum of 5,000 new churches and 10,000 new mission stations in our Convention territory.

Let us make it possible for every person in our homeland to attend a Baptist church.

### A worthy Slogan

"A Baptist Church within Reach of Every Person"

### A worthy Goal

5,000 New Churches  
10,000 More Missions  
within the  
Five Years

## More Effective Witnessing Needed

1953

### MULTITUDES ON OUR HOME FIELDS TO BE REACHED

95% of Those in the Language Groups are Unevangelized

1,000,000 Jews are not Christians

750,000 Migrants 95% of them are Unchurched

Thousands of the Underprivileged Need the Gospel

Multitudes of Negroes Indians Deaf Isolated Groups and Others Need Christ

The spiritual fervor that accompanies the evangelistic spirit in our churches and the establishment of many new places of worship constitute an unusual challenge to indoctrinate and enlist our Baptist constituency for an "all out" campaign of personal witnessing.

This involves well-planned efforts to cross all barriers that impede the spread of the gospel. We must take the message of salvation to those of other races, to the underprivileged, to the isolated and neglected, and to those who are hindered by religious and economic prejudices.

Through this program we must enlist a great many of the non-resident members of our churches. As a part of this effort we should have an intensive program of indoctrination. This will cause every Baptist to appreciate and value his church membership. Such an emphasis is planned for the entire Convention in 1953-54.

### WE ARE MAKING PROGRESS IN OUR DIRECT MISSION WORK

Note the gains in Professions of Faith in last 7 years

|                   | 1943  | 1950  |
|-------------------|-------|-------|
| Language Groups   | 1,737 | 5,330 |
| Indians           | 459   | 1,159 |
| Good Will Centers | 148   | 519   |
| Outposts          | 257   | 570   |
| Student Program   | 50    | 3,625 |

Total All Direct Missions 4,309 11,652

Example of Growth Spanish Work:

|                       | 1943   | 1950    |
|-----------------------|--------|---------|
| Number Workers        | 136    | 176     |
| Conversions           | 2,456  | 4,634   |
| Per Capita Gifts      | \$6.63 | \$25.09 |
| Per Cent Self Support | 23%    | 42.2%   |

Missions Pay

## Faithful Witnessing Can Accomplish Much

1954

### SOME WORTHY FIVE-YEAR GOALS

Double Number of Good Will Centers

Double Number of Churches in Our Outposts

Some Baptisms in Every Baptist Church

Add 180 Mission Stations in Our Language Fields

Total of 200,000 Subscribers to Southern Baptist Home Missions

Annual Mission Books Circulation of 200,000

Total of 5,000,000 in Schools of Missions in the Five Years

The Five-Year Crusade can and must succeed. The low moral tone and spiritual dearth of our country makes a spiritual awakening imperative. The unrest, suspicion, fear, and suffering of the whole world give a new meaning to the declaration that it is "Christ or chaos."

America must not fail the world and Christians must not fail America.

Baptists in particular must not fail. They have ever stood for the worth of the individual and the sovereignty of the human soul. That doctrine is a supreme need in our day.

The thousands of tourists, business men, and military personnel who go from our shores to the ends of the earth bear some sort of witness concerning Christ and Christianity. Only as Christians permeate the whole life of our nation can we hope to give an effective Christian witness to the world.

More converts, more churches, and more effective witnessing — that is the answer to the world's needs today.

Let us make America Christian so that we may substitute Christianity for chaos in a world of doubt and fear.

The Five-Year Crusade is our Baptist answer for a nation that has so great a responsibility in such a time as this.

### A WORTHY SLOGAN —

"THE GOSPEL IS FOR YOU, TOO"

As Miss Gladys Keith of the River Front Mission in New Orleans told of her proposed program in the beautiful new building there, a little Negro boy came with the others and asked,

"Is it for us, too?"

Multitudes of the lost and Spiritually Underprivileged are asking of Southern Baptists today,

"Is the Gospel for us, too?"

This Five-Year Crusade is the Home Mission Board's way of saying

"Yes, the Gospel is for you, too!"

# *Summer Time* **IS A GOOD TIME TO START** *A Mission OR Church*

START WITH A



**V. B. S.**

**Mission Sunday School**

**Tent Revival**

**Religious Census**



*Look Around You—Find Your Opportunities*