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Vol. 1 No. 9

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Strengthen The Home Base

By J. D. Grey

President, Southern Baptist Convention

(NOTE: This is a resume of an address delivered at the Southern Baptist Convention in San Francisco by Dr. J. D. Grey. The complete address, by order of the Convention, has been prepared in tract form and is available upon request made to the Home Mission Board in Atlanta.)

CHRISTIAN soldiers, in their spiritual conquest for Christ their King, can learn much from men of military genius. Battles have been lost because generals have overextended their troops beyond sound logistical support. Combat troops are totally dependent upon the strength supplied by their home base. In warfare the home base must be kept strong. President Wilson realized this when he said: "Our task is not simply the organization of an army for overseas service, but the mobilization of a nation for war. Every power and every resource we possess, whether of men, of money, or of materials, must be devoted to this purpose until it is achieved."

In spiritual conquest the same principle has adhered. Strengthened home bases have supported with spiritual logistics every soldier of the cross who has gone forth to do battle against the mighty. Noble souls built the home base for William Carey and "held the ropes" as he went down to India. In 1812 when our Heavenly Father delivered Luther Rice and Adoniram Judson to American Baptists, he gave to them a home and a foreign missionary movement. Judson remained in Burma; Rice came back to America. Judson became a challenge to American Baptists to do foreign mission work; Rice made it possible. Rice organized the Baptist forces at home and gave to them a denominational existence. He founded schools, colleges, and seminaries; established the first denominational paper; organized associations and state conventions; and gave through his untiring efforts and unquenchable zeal a mission conviction and a mission passion to the Baptist churches of America. Thus Luther Rice and those associated with him began at once to strengthen the home base. In conquest for Christ they matched the intrepid spirit of the frontiersmen.

Building the home base was not an easy task for those Baptist pioneers. They broke up the ground themselves to plant the gospel seed of their faith in America. There were no missionaries sent to the New World by Baptists in the Old World. Baptists were relentlessly persecuted by some of the religious groups in the New World. Roger Williams was banished from Massachusetts for his Baptist sentiments. Obadiah Holmes was publicly whipped in Connecticut for preaching in a private house. In Connecticut a Baptist minister was put in the stocks for preaching the gospel contrary to law. In Georgia a Baptist preacher was jailed because he preached the gospel without getting a permit from the Episcopal bishop. Such persecution only made Baptists more determined in their personal testimony for Christ. For years they had organized churches except the Providence Church in

Rhode Island. Their witness was the personal testimony of saved individuals. It took a hundred years from the settlement of America to organize the first seventeen Baptist churches.

From the start the Baptist cause in America was a home mission task, a task of building the home base. The first missionary organization among Baptists in America was the Philadelphia Association, organized in 1707 with five churches. This association from the first assisted destitute congregations and sent missionaries beyond its borders. In 1682 a small band of Baptists formed an organization at Ketterly, Maine. Driven from Maine soon afterwards, they settled in South Carolina and formed the Charleston Church in 1684. Out from this church went members and workers who organized churches in the surrounding territory and these churches organized the Charleston Association.

The need for organized home mission work in the New World continued to grow as the movement of the people westward increased. Baptist leaders, seeing the need and realizing that a general missionary organization was needed to maintain a wider and better mission work, organized in 1814 the Triennial Convention. The Home Mission Society was organized in 1832 and under the leadership of Jonathan Going began the task of evangelizing America.

The Southern Baptist Convention was organized at Augusta, Georgia, May 8, 1845. Dr. William B. Johnson and others set up at once the Home Mission Board to strengthen the home base and the Foreign Mission Board to press the battle for Christ in fields of conquest abroad. Side by side these two agencies have marched together in mighty conquest for Christ. They have not been independent but interdependent; not competitors but co-operators; not exclusive but inclusive; not haughty but humble; not jealous but joyous; not selfish but sacrificial; not wide apart but welded together. They are the two arms with which Southern Baptists would enfold the whole world in the saving love of Christ. Truer words were never spoken than these: "Home missions and foreign missions are the alternate beats of a Christian's heart." The ideals of the two are so fused and interrelated that at times it is difficult to discern where one begins and the other ends. Luther Rice, at first a foreign missionary, became the great home missionary. The same is true of others, for the moment they set foot on foreign soil, in a sense, they began home missions. William Carey labored forty-one years in India. At his death there were sixteen mission

(Continued on next page)

stations and forty-seven evangelists winning men in that land in an enlarging home mission task. W. B. Bagby wrought mightily for God in Brazil and today the fruits of his labors are seen in the glorious mission work our Baptist brethren there are doing in their associations and agencies.

Christ made it crystal clear what his disciples were to do and how they were to do it. His missionary program includes all nations in all lands. It is not just a foreign mission program, or just a home mission program, or just a state mission program. It is a global mission program including all people at home and abroad.

Dr. J. B. Lawrence, secretary of our Home Mission Board, in his report to the Convention in Chicago, said: "Christ located for us the strategic point of approach to our world mission task. He made that approach for us in His own mission method. He approached the task of planting His religion in the world, and making it the universal religion of mankind, from His own homeland. His entire ministry, outside of one brief visit to the coast of Tyre and Sidon, was confined to His own people."

Christ began by building the home base for His world program. The twelve were to go not to the Gentiles but to the lost sheep of the house of Israel. The seventy were sent out as missionaries who were to go only to the cities of the homeland. After Pentecost, New Testament churches followed this method. They approached the task of world evangelization from Jerusalem—from the homeland. The apostles to all intents and purposes, throughout their entire ministry, were home missionaries. Peter and John were doing home mission work when they preached the gospel to Cornelius. Doubtless hundreds of called workers witnessed to Christ in Jerusalem, Judea, and Samaria. By the witness of thousands in the homeland the call of Barnabas and Saul was made possible. Twenty years of strengthening the home base lay between Pentecost and Antioch when the first foreign missionaries were sent forth. For more than one hundred years our Home Mission Board has been planting and sustaining churches from Kansas City to Miami, from Baltimore to El Paso. Its workers have established nearly ten thousand churches and baptized nearly a million converts. These churches have become permanent supporters of all the work of our denomination.

In military operations it is most essential to hold on to positions that are taken. In the history of Christian conquest this has not been done. What has become of the religion of Christ in the lands where the early Christians lived? Europe was once evangelized but now we are turning back to retake Europe. A large part of Asia and North Africa were once evangelized but we must now turn back anew to preach the gospel there also. Several groups have illustrated the disastrous results that come from majoring on foreign missions to the neglect of home missions. Modern missions began with William Carey, and the Baptists of England have always been a great foreign mission people; but they have neglected their own land. Now they are reporting fewer numbers and fewer churches. The Moravians have long been known as the great foreign mission people. But in their zeal for foreign missions they have neglected to build a home base. Today they are without the ability to support a great missionary program.

It is necessary to strengthen the home base, giving us conquest at home so that we may be able to conquer abroad. But, just as important, it is imperative to

strengthen the home base so that our nation may achieve its highest destiny under God. When only a little over fifty per cent of our population profess any religious faith at all, and less than two-thirds of those who do profess faith are on the firing line for God, how can we call America a Christian nation? What are the Christians of America doing to lay our beloved land at the feet of Jesus as a trophy of His saving grace? America occupies a strategic place in world affairs, but it cannot continue to occupy that favored position unless it is strong politically, economically, and above all, spiritually.

Last year our Home Mission Board challenged Southern Baptists with a great spiritual truism. It said: "Today we enter a new opportunity. America stands as the leader of democratic peoples. To succeed she must be a Christian leader. She is rich in natural resources, in scientific development, in educational and cultural achievement, and is strong in military power. Her spiritual growth and influence must match her physical and cultural achievement. That is today's challenge!"

Our theme, "The Whole Gospel for the Whole World," a statement from the lamented George W. Truett, is a clarion call for Southern Baptists to face up to their privileges and responsibilities in this significant day. It constitutes a declaration to the whole world concerning our God-given task and calls for a dedication of ourselves to that task. Our work must begin at home. The key position in this world task is the homeland. Keep the homeland evangelized and there is assurance of a world's evangelization. We must win, hold, and strengthen the home base.

Our success in this endeavor depends upon our manner of response to the three-fold commitment of this Convention: doctrinal emphasis, missionary advance, and stewardship enlargement. Our denominational solidarity must be built upon the absolute lordship of Christ and our devotion to His Word. Giving this message of the gospel to the whole world necessitates missionary advance in the whole world, at home and abroad. Let us enter an all-out program to challenge our people as never before to real heroic, sacrificial living and giving.

In the territory of the Southern Baptist Convention there are seventy-seven million people of whom thirty-nine million are unevangelized. We have in this territory a growing number of foreigners and foreign-born people. At our doors there are one million Jews to whom we should witness. We have seven hundred and fifty thousand migrant workers, ninety-five per cent of whom are unchurched. There are thousands of the underprivileged who need the gospel. There are multitudes of Negroes, Indians, the deaf, other isolated groups, and others who need Christ.

Since 1940 the territory of our Convention has increased seventy-eight per cent and the number of people in that territory has increased thirty-nine per cent. Never in the one hundred and six years of our Convention's history have we needed our Home Mission Board as today. Never before have we needed to strengthen it, undergird it, enlarge it, and give it more financial support than in this hour of 1951! Its many-sided work in the growing cities, the neglected rural areas, the vast unevangelized expanses of the West, the language groups, the building of churches, the concerted program of evangelism, and all its work deserves and demands the whole-hearted support of our entire Convention.

Let us strengthen the home base!

SOUTHERN BAPTIST HOME MISSIONS

NEWS

MERRILL MOORE AND SON TO CUBA

Dr. Merrill Moore, Nashville, Tennessee, Director of Promotion for the Southern Baptist Convention, and his son, Merrill, Jr., spent part of July and August in Cuba where Dr. Moore spoke at the Cuban Baptist Assembly and his photographer son made pictures for the Baptist Home Mission Board.

The Moores' itinerary included visits to the churches, schools, and missions in Cuba, and many pictures were made of the growth of Baptist mission work.

Dr. Herbert Caudill, superintendent of missions in Cuba, is a native Georgian and a graduate of Mercer. He has been serving as missionary in Cuba for eighteen years.

There are 128 missionaries working with Dr. Caudill; we have 70 churches and 256 mission stations.

SIMULTANEOUS CRUSADE IN OREGON AND WASHINGTON

Rev. Paul McCasland, secretary of Evangelism in Oregon and Washington, will serve as general director of the simultaneous evangelistic crusade to be conducted in Oregon and Washington September 9 through 19. Thirty-nine churches are participating.

Evangelists for the crusade include: Robert S. Scales, Seminole, Oklahoma; L. L. Yearby, Oklahoma City, Oklahoma; W. E. Grindstaff, Mangum, Oklahoma; Grady Cohen, Oklahoma City, Oklahoma; Finis Williams, Texas City, Texas; Herbert Howard, Dallas, Texas; L. B. Sumrall, Baton Rouge, Louisiana; L. D. Ball, Lamesa, Texas; G. L. Hodges, Sugar Land, Texas; Carl Giers, Chattanooga, Tennessee; A. Judson Burroughs, Columbus, Georgia; Frank Burroughs, Washington, D. C.; A. L. Jordan, Baytown, Texas; James T. Draper, Houston, Texas; Jack Merriitt, Irving, Texas; Charles L. McClain, Houston, Texas; F. L. Williams, Knoxville, Tennessee; James A. Ivey, Okmulgee, Oklahoma; Milo Arbuckle, Frederick, Oklahoma; Vernon Yearby, Midland, Texas; H. Weldon Bailey, Sulphur Springs, Texas; I. L. Trott, Denver City, Texas; H. Epton, Waxahachie, Texas; J. C. Squire, Dallas, Texas; T. P. Haskins, Oklahoma City, Oklahoma; Lucius Polk, Louisville, Kentucky; John W.

Wells, Home Board, Atlanta, Georgia; Lewis Martin, Home Board, Atlanta, Georgia; R. G. Van Royen, Home Board, Atlanta, Georgia; M. M. Barnett, Jefferson City, Missouri; E. S. Hutcherson, Mexia, Texas; L. D. Morgan, Pasadena, Texas; Paul Stevens, Ada, Oklahoma; Levi Price, San Marcos, Texas; J. W. Wade, Tulsa, Oklahoma; R. Felder Cade, Chandler, Arizona; Paul Jakes, Casa Grande, Arizona; and M. C. Nance, Dallas, Texas.

FREE SLIDES ON CRUSADE

So many requested the use of the color slides shown at the Southern Baptist Convention on the Five-Year Crusade of the Home Mission Board, that a number of sets have been made. These sets are available, rent free, to missionaries and churches. Order from L. O. Griffith, Director of Promotion, Baptist Home Mission Board, 161 Spring Street, N. W., Atlanta, Ga.

ON INTERNATIONAL HOOK-UP

The Good News Hour, a religious radio program which for several years has been broadcast throughout the Southern Baptist Convention territory, Utah, and Alaska, has been carried since July on "The Voice of the Andes," station HCIB, an international short-wave station. The program covers the entire territory of the Southern Baptist Convention and reaches out to England and other English-speaking territories.

It can be heard each Wednesday evening at 5:30 Eastern Standard Time by short wave.

Preacher on this program is Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board.

SIGHT-SEERS CAUSE PROBLEM

Members of the executive committee of the Cherokee Indian Baptist Association at Cherokee, North Carolina, have sent out a plea to Baptists and other Christians asking them not to come to the reservation on Sunday for sight-seeing and pleasure. They also ask that they not attend the drama, "Unto These Hills," on Sunday.

This plea is necessary since such crowds have been coming that it has

"demoralized the church attendance," the church leaders claim.

FREE RELIGIOUS CARTOONS

The Home Mission Board is offering free mats of cartoons illustrating Baptist truths and articles supporting those truths.

The cartoons were drawn by Wendell Arnett, Promotion Department artist for the Louisville Courier-Journal. The articles were written by H. Leo Eddleman, pastor of Parkland Baptist Church, Louisville, Kentucky, with E. L. McDonald and Leo Crismon of the Southern Seminary giving valuable help.

It is understood that these articles will be used in secular papers by groups such as district associations which would pay for the space.

PAMPHLET ON PARLIAMENTARY PROCEDURE

A pamphlet on parliamentary procedure has been produced by the Baptist Home Mission Board. The folder cover carries the picture of R. G. Lee presenting the gavel to J. D. Grey.

The publication deals simply, briefly, and in a practical manner with the purpose of parliamentary law and procedure. A copy is being sent free to the moderators of district associations. One will be sent free to your church moderator upon request.

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Your Church and the City Mission Program

By S. F. Dowis, Secretary

Co-operative Missions Department

CITY missions was one of the first tasks assigned to the Board of Domestic Missions at Augusta, Georgia, in 1845. The Home Mission Board has been engaged in this work since that day. In recent years, beginning with 1941, the work has been greatly enlarged.

The state mission boards, in co-operation with the Home Mission Board, have set in operation fifty-six City Mission Programs. One very effective City Mission Program was in operation in St. Louis, Missouri, when the Home Mission Board renewed its efforts at city missions and adopted the present type of program.

In the cities live most of the minority groups except the Indians and Negroes. These millions need the gospel of Christ, for most of them do not know Him. In the cities are also the larger underprivileged groups, which constitute fearful social, economic, moral, and spiritual problems. Home life breaks down here, and crime breaks out.

In the urban centers are 10,800 institutions of various kinds with a daily average residence of more than 1,000,

000 inmates, unable to get out. These need the gospel and are in a mood to listen.

Our urban centers need 7,600 new Baptist churches and 10,000 mission stations at this time.

The Program

The City Mission Program is a church-centered and church-sponsored mission program by the local church in its own community. It enlists the church to do mission work at its own doors through volunteer workers from the church membership rather than through employed missionaries. When the city mission work began in 1941, so far as available records reveal, there were about one hundred churches in the Convention sponsoring any kind of local mission work. At the end of 1950 at least 2,000 churches were sponsoring some form of local mission work.

The City Mission Program outlines eight kinds of local mission work for the churches. One church may not desire or be able to do all of them; but every church can do one or more of these types of mission work.

The Home Fellowship Hour may well be sponsored by every church, regardless of size or location. According to this plan two or more people from the church spend at least one hour weekly in the homes of people not enlisted in the church life. They bring to the home Christian fellowship and love.

Mission stations may be of three kinds: temporary, in a place of few people not reached by the church; a permanent mission, in neglected areas where they will always need the gospel but will never be able to support a church; or a mission or chapel in a community where a new church is expected to be constituted.

Institutional services should be held weekly by groups from the churches in

such places as jails, prisons, hospitals, homes for aged, and homes for delinquent children.

There is a need for 7,600 new churches in our urban centers, and each should be sponsored and constituted by some other Baptist church.

The thousands of minority groups, such as the deaf, Jews, Chinese, Japanese, Europeans, Negroes, Mexicans, and others, constitute a challenge for every Baptist church within reach of them.

With the sixty-five per cent of our urban centers unchurched, we face a great challenge for evangelism and soul-winning. A very small per cent of unchurched people come to our churches,

(Continued on page 26)



CITY MISSIONARIES

Page 6 (l. to r.): A. B. Cash, field secretary, Guy L. Prather, Kansas City, Mo.; Marshall Mines, Tampa, Fla.; T. L. Sasser, Greensboro, N. C.; C. R. Murphy, Shreveport, La.; Jack Bridges, Macon, Ga.; Fred Propst, East St. Louis, Ill.; O. R. Burnham, St. Joseph, Mo.; Leland Waters, Richmond, Va.; H. S. Sauls, Mobile, Ala.; C. E. Vermillion, Spartanburg, S. C.; Paul Weber, St. Louis, Mo.; J. C. Wells, New Orleans, La.; A. L. Lowther, Oklahoma City, Okla.; Oley C. Kidd, Birmingham, Ala.; W. J. Crowder, Washington, D. C.; W. J. Carswell, Savannah, Ga.; H. M. Liechty, Baltimore, Md.

Page 7, top to bottom (l. to r.): Herbert Schmitz, Evansville, Ind.; Chase Jennings, Covington, Ky.; Ross Dillon, Houston, Tex.; Robert O. Barker, Columbia, S. C.; H. C. Hooter, Lake Charles, La.; E. A. Ingram, Little Rock, Ark.; Lawrence Trivette, Knoxville, Tenn.; Leo Perry, Tulsa, Okla.; Lewis Ludlum, Winston-Salem, N. C.; J. Woodrow Fuller, Ft. Worth, Tex.; O. K. Webb, Greenville, S. C.; Harold Gregory, Nashville, Tenn.; A. D. Dawson, Miami, Fla.; A. E. Pardue, Baton Rouge, La.; William Barkley, Columbus, Ga.; Boyd Milburn, Augusta, Ga.; C. M. Coalson, Jacksonville, Fla.; Ralph Moore, Memphis, Tenn.; H. E. Fowler, Dallas, Tex.; J. L. Baggott, Atlanta, Ga.; Floyd Folsom, Louisville, Ky.; Blount Davidson, Montgomery, Ala.; L. R. Baumgartner, Chattanooga, Tenn.



Few people will realize the sacrifices which will be made by Rev. and Mrs. Harold Baer and their three small children when they move to the isolated mission at Copper Mines, Arizona.

Not only will they be isolated from all other white people, but from such things as doctors, telephones, stores, etc. They will have to teach their own children, because there are no schools which they can attend.

These missionaries are going to Copper Mines at the call of God and the Indian people. The people on this reservation, who have never had a missionary to tell them the story of God, have been begging for someone to come and tell them about the "Jesus Way." On this page is a reproduction of a petition signed by a group of Indians and sent to the Home Mission Board asking them to establish a mission. Those of the group who could not write signed by fingerprint and then someone wrote their names for them.

Southern Baptists have waited shamefully long in sending missionaries to these people. Now they should not fail to pray for those who are going.

AM THE UNDERSIGNED NAVAJOES OF DIST. 1 AND
LIVING IN THE VICINITY OF COPPER MINES, ARIZ.
SIGN THIS PETITION FAVORING THE ESTABLISHING
OF A MISSION SITE TO BE USED AS FURTHER
SAID SITE TO BE USED BY THE
HOME MISSION BOARD OF THE SOUTHERN BAPTIST
CONVENTION.

John Boone	John L. Boone
Jessie Kent	Miss J. L. Boone
Winfield Loman	John L. Boone
Jim Rock	John L. Boone
Edward Kent	John L. Boone
Mr. Charles Kent	John L. Boone
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Levie Saganitas	John L. Boone
Edward Mason	John L. Boone
Shas Yagui Begay	John L. Boone
Wille Mason	John L. Boone
Vine Hanson	John L. Boone
Chas. L. Lelch	John L. Boone
Joe Adkins	John L. Boone

IT IS NO LONGER A DREAM

By HAROLD BAER
Missionary to Indians
Flagstaff, Arizona

It is no longer a dream! Construction has started on the only Southern Baptist mission on the entire 16,000,000-acre Navajo Reservation located near an abandoned copper mine in northern Arizona.

The new mission is located 112 miles from the nearest town, doctor, or railroad; 65 miles from the nearest mail delivery; 26 miles from a hard-surfaced road and a telephone. The field is utterly unreached and the opportunities for service are limited only by one's time and strength. My family and I hope to be living there soon. Yes, we will be living in the country!

As far as I know this is the first time in the history of Southern Baptists that we have had the right to build and reside on the Navajo Reservation.

Until our well was producing, the nearest water of any kind was thirteen miles away. It is hard to realize the importance of water until you have seen this country and felt the heat of the high desert sun. The first service we have rendered thus far was in developing a well in this desert place.

The night the pump was ready to bring water from the well's 1,220-foot depth, the entire Navajo crew worked one and one-half hours overtime just to see water flow. When it finally reached the top, one young Navajo man threw



(right) Missionary Harold Baer and the horse on which he rides when visiting on the reservation. (below) Rev. and Mrs. Baer.



his hat in the air, another started a high-voiced Navajo song, the rest laughed and joked as they tasted the still muddy water.

It is our plan to have classes with the children each day during the fall and winter and teach them the English language, the three R's and related subjects and, of course, each day there will be Bible classes.

The opportunities for soul-winning

are limited only by time and physical strength. The next nearest mission is more than fifty miles by road. To the north there is no mission, to the west there is none, the nearest mission east is nearly ninety miles and south about fifty miles. We will be in a much neglected area, a place where Christ is not known.

Yes, Southern Baptists have started on the Navajo Reservation!

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Reuben Machado and Senorita Abella under some of the beautiful royal palms at Yumuri Baptist Camp

We've Started BSU Work in Cuba

By A. C. QUEEN

Missionary, Cuba

MY first meeting with the Baptist students in Cuba was on the first Sunday afternoon after our arrival in Havana in January, 1950. I attended the Sunday school of the Calvary Baptist Church in the afternoon and after the classes were dismissed the Baptist students met in one of the classrooms. Introduced to the students by Dr. Herbert Caudill, I spoke to them briefly with his help as interpreter. I knew absolutely no Spanish at that time. Our first actual meeting to get acquainted and initiate our work was about a week or more later.

Build Now



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The meeting was in the home of Dr. and Mrs. Caudill in Regla, across the bay from Havana proper. The Caudills had been hosts to the students on previous occasions and had already discovered something of the possibilities of a student work in the national university. The time of the meeting was announced for 8:00 P.M. I learned one of my many lessons about Cuba that night. Eighty-three came and there were no students present—nine, and still no students. At 9:15 I told Dr. Caudill that I supposed we might as well return home as it seemed no one was coming and it was too late for a meeting anyway. But the Caudills assured Mrs. Queen and me that the students would come. At 9:30 the first group arrived. By 9:45 we had a good crowd and began our meeting.

I have learned now to announce meetings and designate "American time" or "Cuban time." "American time" is "en punto," exactly on the hour and minute. "Cuban time" is whenever the crowd chooses to arrive. That time might be quite late. A recent meeting was scheduled for 8:15 P.M. One of the key persons on the program arrived at 9:10. I learned later that he left home at 8:20 even though several hundred people were waiting for him.

But not all things have turned out so. I have certainly learned to appreciate the wonderful Baptist youth of Cuba. One does not find more seriousness and

consecration in the religious life of young people elsewhere. I wish you knew some of these young people personally.

Julio Duarte was our first president of the Union Bautista Estudiantil of the University of Havana. He is married and has two boys. He and his wife are charming people, cultured, dedicated to the Lord. He has worked most faithfully with me in initiating student work. We have investigated every piece of real estate that is at all desirable for a student center. He has been my interpreter, translator, and errand boy. We have prayed together, studied the field together, dreamed dreams of the future of our work, and consoled one another in our disappointments.

One day I loaned Duarte a book on stewardship. He speaks very good English. I said, "Duarte, one of the things we must help these professional students see is the glory of being in partnership with God in the business of world redemption. I'd like for you to read this book and tell me what you think of it. Would it be adaptable to Latin-American needs?"

We have absolutely no literature for students in Spanish.

Later he came back and I eagerly inquired "How was the book? Would it be worth translating? Do you know someone who could write a better one from the Cuban viewpoint?"

"Wait a minute! I don't know what to say about it," he replied.

I was thinking by then that he was going to say that it was no good. Then I thought he was changing the subject when he said, "Something has happened to me! And to my wife!"

Horror of horrors, I thought. Now what?

He began to tell me. "I became a Christian seven years ago. But the greatest thing that ever happened to me and my wife occurred the other night. We were reading that book. We found out we had been robbing God all our lives and that all we had belonged to Him. I read to her and we got to talking it over. Then we prayed. We have agreed to become tithers and to join in the Lord's work."

I thought he was going to weep for joy, literally.

He meant what he said. He worked in a bank at that time and had a very good job. He began tithing and giving his testimony to student groups and to churches. One night he gave his testimony in La Vibora Baptist Church. At the end of his message he called the pastor to the platform and in the presence of the congregation said something like this: "I want to show you people that I am not just talking. My wife and I mean what we have testified. Brother Pastor, here is my check, a love gift to God for \$200."

I do believe Duarte is one explanation of the recent financial and spiritual successes of that church.

Most of our students are more mature and older than those in the colleges in the States. Younger students as a rule make better workers in student work. I have found. The rule has held true in



Luna, the camp caretaker, Dr. Pais and Reuben Machado on porch of main camp building.

Cuba. We had a problem at first making it clear that the UBE was for actual students. Some of the alumni and ex-students wanted to join.

Some of the most serious problems in the organization have been from older students who said it "could not be done." There was, for example, the summer camp we planned so thoroughly, only to have it killed by "the discouragers." We learned how to move around some of these problems and have had some wonderful camps since.

Out of some of our seeming failures have come some unexpected victories. An example is Reuben Machado, a young law student. He is brilliant, aggressive, and dedicated to Christ. I

asked him to be one of a team of four to go to Trinidad for a youth revival, the first ever to be held by Baptist youth in Cuba. We got whipped out entirely and never did get to Trinidad. One thing that stopped us is that common hindrance of so much mission work: "No funds." We didn't even have travel expenses.

But one day Reuben came to me and said, "Mr. Queen, I have a problem. I don't know that I'll get to go. And you know I'm not a preacher anyway."

"That's all right," I said. "I know you can preach. Keep on praying and planning."

Later he said, "I don't think I can go. I have a problem."

He wouldn't tell me what the problem was. I really thought it might be sweet-heart trouble, or finances, or a dozen other things. I did not know and he would not talk. Then one day he came and said, almost weeping, "Mr. Queen, I hate to say this. My problem has defeated me. I must decline to go."

I saw real sorrow in his face and I said, "Reuben, don't feel too badly. I want you to know I love you just the same. I'll pray that your problem will be solved and right now I'll tell you that I'm giving you another invitation to participate later!"

His face brightened up. "Oh, Mr. Queen, will you? I'm so glad. You don't know how much those words help me. Maybe God will give me another chance."

And God did. The problem: God was calling him to the ministry. His father and perhaps others were making

(Continued on page 22)



Baptist students, dressed for hike, watch flag ceremony.

We Went West

By MILDRED DUNN



Scenic beauties added to the pleasure of the trip.

AS THE wheels of the Home Mission Board Special, rolled westward from Atlanta, Georgia, to the Southern Baptist Convention in San Francisco, California, the eyes of the fifty-two fortunate people aboard were opened wider each day, not only to the scenic and historic attractions on every hand, but to the mission challenge of the West.

Although the glimpses of mission work were of necessity brief and sketchy, every stop increased the conviction that Southern Baptists have an enormous mission opportunity which beckons and challenges their best.

From the first stop in New Orleans until the porter called "Detrain this way for San Francisco," the group experienced greater and greater adventures.

The pattern of events (even to late

trains) was set in New Orleans when the group was ushered from the train into a waiting bus and whisked about the city for a brief view of the Men's Rescue Mission, River Front Missions, New Orleans Baptist Theological Seminary, the old French Quarters, and other points of interest. Few in the party will soon forget the love and confidence shown by the Negro children who swarmed around Miss Gladys Keith when she conducted the party to the site of Carver Center, the new mission under construction. This building is to serve the estimated 5,000 Negroes in that River Front area within walking distance of the mission.

Back on the train that first evening, Dr. Courts Redford of the Home Mission Board led in the first vesper service

as the group gathered in Coach 600 just before bedtime. It was the first of many delightful experiences of Christian fellowship. As all gathered in one coach and sang the songs of the church, heard the reading of God's Word and a brief devotional, the wheels of the train sped on and the hearts of those participating in the service swelled with love for Christ and the people for whom He died.

Each day was a new adventure as the group enjoyed glimpses of mission work and scenic attractions in El Paso, Texas; Juarez, Mexico; Albuquerque, New Mexico (with a delightful side trip to historic Santa Fe and Glorieta provided by the Baptists of New Mexico); a day at famous Grand Canyon in Arizona; and a tour of Los Angeles and Holly-



Girls' chorus practicing for Sunday services at Chinese Center in El Paso.



Indians who sang for group during luncheon at Arrowhead Lodge near Glorieta.

SOUTHERN BAPTIST HOME MISSIONS



Group starts gathering for evening vespers on train.



Bedroom at Men's Rescue Mission in New Orleans.



Negro children surround Miss Keith at new Carver Center.

wood, California. Fellowship grew sweeter as the days went by and eyes were opened wider to the mission opportunities.

"This visit to our mission stations has given me a deeper interest and clearer insight into the work than I had acquired in forty years of studying the printed page," declared Mrs. H. C. Parker of Meridian, Mississippi.

Dr. Horace G. Hammett, assistant secretary-treasurer of the Baptist State Convention of South Carolina, probably expressed the thoughts of most when he said his most lasting impressions of the trip included:

1. Realization of the bigness and diversity of the home mission task.

2. The dire need for immediate expansion of all home mission work.

3. The marvels of God's grace on the work being done.

Especially was he impressed at each mission point with the much that was being done with so little.

"The staggering needs of the vast

western area of our country cannot be viewed without breaking the heart and filling the eyes with tears," said Rev. Robert Hughes of McComb, Mississippi.

How deeply the people were moved by what they saw is illustrated by the vows of Rev. James H. Fairchild of Louisville, Mississippi. His church is in the process of receiving bids for a church building program. After making the trip west he said, "I am persuaded that our churches must increase their gifts to missions, even during periods of building in the local church. It is possible for our people to give to all of our causes in a more worthy manner, and we should challenge them to do so."

At the Convention the group went their separate ways, but following the Convention, twenty-five of the original party returned home by way of Oregon, Washington, and Canada. They were joined in Victoria, British Columbia, by Mrs. R. S. Marshall, executive secretary, and Mrs. W. P. Reeves, state president of Woman's Missionary Union of Ala-

bama. Another smaller group returned by way of Salt Lake City, Utah; Denver, Colorado; and Chicago, Illinois; with stopovers in each place.

"It was a wonderful trip and a fine way to go to the Southern Baptist Convention," was the consensus of the group. Many are already planning to take advantage of the tour to Cuba which is being planned by the Home Mission Board when the Convention meets in Miami, Florida, next year.



and Mrs. Ira Marks, Southern Baptist's only missionaries in Utah.

October, 1951



Children enjoy Vacation Bible School at Rachel Sims Mission in New Orleans.

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Pastor Visits Cuba

By E. R. ELLER, Pastor
First Baptist Church
Pickens, South Carolina



Mr. and Mrs. Leonardo Marmol of San Luie, Cuba. He has been a Christian forty years.

TWICE in the past two years it has been my privilege to tour our mission field in Cuba. This year I spent three glorious weeks in that land of challenge and opportunity.

The first was spent in traveling with Dr. Herbert Caudill, superintendent of Baptist work there. Our first visit was to a district meeting at Guanabacoa. In that meeting I was deeply impressed with the fine fellowship and the earnestness and loyalty of the Cuban Christians.

The next night we worshipped with the church at Tapaste where Rev. J. J. Couso is the alert young pastor. I

preached and Dr. Caudill translated. There were ten professions of faith. This church, only a year old, is experiencing a splendid growth. Forty-two people have been baptized into the church fellowship.

Throughout the remainder of the week we were in a different church each night. On Friday we arrived in San Juan y Martinez where I was to spend a week with Rev. Renaldo Medina in revival services in his church and its missions. The service on that night was in a new chapel which was being dedicated and used for the first time. Both Dr. Caudill and I brought messages. In

that service, and those that followed, several people heard the gospel of Christ for the first time.

While visiting in a home, preceding one of the services, a man placed his hand over his heart and said, "When I heard about sin and the Saviour last night, I realized that I had always known there was something wrong in here and that I had always longed for something I did not have. I would give for this house, the farm, and all I have for it."

We told him that salvation did not come that way and explained the plan of salvation. He came to the service



Cuban family in front of home.



New chapel and people near San Juan, Cuba.

SOUTHERN BAPTIST HOME MISSIONS

the next night and was the first to make a profession of faith. In the same service a number of men with whom we had talked, heard the gospel for the first time and responded to the invitation.

Another thriving mission has recently been opened in San Luie by the San Juan church. Fifty years ago there was a church in that town, but it closed in 1900 and there had been no services until recently. Mr. and Mrs. Leonardo Marmol have been very helpful in restoring the work. He gives this fine testimony, "I heard and believed the gospel forty years ago and have found it dependable in every trial and experience in life."

Another grand old man of the San Juan church, whom I shall always remember, is affectionately known as "The Old Deacon." He is Semproniano Rodriguez. He has been a Christian thirty-five years and a deacon thirty years.

"Christ is a wonderful Saviour. He has given me peace in the midst of persecution and sorrow, and in all of life's difficulties," he said. Now nearly eighty, he rides a horse some five miles to attend church.

Going by jeep, Brother Medina and I traveled to Jovellanos where Brother Anibal Espinosa is pastor. He had arranged for me to preach at Carlos Rojas where Rev. Nelson Rodriguez is pastor. We had a gracious service with twelve professions of faith. Early Sunday morning we had a service in a mission Sunday school in Jovellanos. Seventy-nine were present.

After the service we went to Colon where Rev. and Mrs. Enrique Pina are serving in a noble way. I was with them in revival services in their church and missions for four days. In each we found

the people eager to hear the gospel. I shall never forget the eager expressions on many faces and the deep earnestness with which they joined in singing gospel songs and choruses. Among those who made professions in one of the missions was a blind man. After the benediction he placed his arms about me and said, "He knocked at my door, I opened, He is now in my heart to live."

Several profound impressions made on my heart during my visit to Cuba include:

The heart-hunger of the people for the gospel, their ready response, and their deep gratitude for what is being done by Christians in their land. The marvelous progress of the work of the Home Mission Board in that field, and the challenge of the unreached multitudes. There are many towns and cities where the gospel is not yet preached.

I also remember the earnestness, consecration, and sacrificial spirit of our Cuban pastors, their fellow helpers, and our missionaries who serve with them. One young pastor said, "My heart is always heavy as I see that most of my people are without Christ."

I am also impressed with the wise, consecrated, and efficient leadership of Dr. and Mrs. Caudill. One of the pastors said of them, "They work all the time. They are giving of all they have and are to this work." Then he added, "And along with it, they are so sweet, understanding, and Christ-like in spirit." Dr. Caudill keeps in constant touch with the entire field. Already this year he has preached in more than forty churches and many of the missions. Wherever I traveled I found the people praising the splendid work of the Home Mission

(Continued on page 22)



Men in this group had never heard the gospel. All made professions during recent revival.



Mr. and Mrs. Semproniano Rodriguez. He testifies of Christ's great sufficiency.

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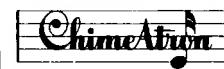
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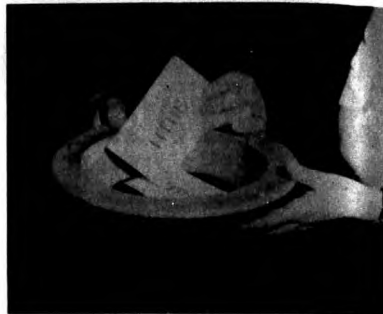


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Where Stewardship

TITHING BEGINS

By L. O. GRIFFITH
Director of Promotion



STEWARDSHIP begins in recognizing our manifold relationships with God. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1).

Isaiah gives in this verse our connection with God. He is our maker, "the Lord that created thee." He is our guardian. "Fear not . . . when thou passest through the waters, I will be with thee . . ." (Isa. 43:1,2). God provides and protects our lives.

"How is the boy?" asked a wife as her husband came home past midnight from sitting up with a neighbor's son.

"There will be a grave to dig today. I stopped by the barn and brought my shovel to the house." (Neighbors in that community voluntarily dug the graves.)

But that grave has not been dug yet! That "boy" is writing this article.

All of us would be dead if our guardian God had not spared our lives from accident or disease. No one would be alive if God had not provided food and other life essentials. "I have redeemed thee . . ." God sent His Son to die for our sins. We have the wonderful relationship of being sons of God because of our redemption. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). Therefore, by creatorship, guardianship, and sonship, we have God's ownership. "Thou art mine." We are stewards of these relationships.

The tithe is an expression of the recognition of these relationships. Stewardship is what I do, not with MY money, MY talents, and MY life, but with God's. My tithe, given with that of others, is making gospel provision for all the world. If we tithed there would

be enough money to support pastors, missionaries, and full-time Christian workers, to erect church buildings, build schools and hospitals, and provide adequately for the giving of the gospel to all. To give my tithe is to obey God; it is to have faith. It lengthens my arms so that they not only reach to the offering plate, but to the pulpit, the Sunday school classrooms, Training Union, missionary organizations, and to association, state, home, and foreign missions. My tithe permits me to have a part in all the work of my church and my denomination. It enables me to speak in more languages than were spoken on the day of Pentecost. As I give through my church for world missions, it enables me to step from one shore to another with the gospel.

The tithe is one-tenth of my income. When we see the privileges and blessings in tithing, we will have little if any difficulty determining the tithe.

Everyone can be a tither from his heart. A young man out of employment said, "I can't promise to tithe, because I don't have anything to tithe."

"Do you believe in tithing?" he was asked.

"Yes, I do," was the emphatic answer.

"Would you tithe if you had an income?"

"I certainly would," he replied. He signed a tither's card and by doing so was just as obedient as a person with a large income.

Our pledge or commitment to tithe is one other way to profess Christ, to prove we love Him and to say we trust Him. It is the one commitment that we can make, knowing we can live up to it. To say we will not make a promise to tithe is the same as going to the grocery store and buying food without taking on



It Was of God

By EUL F. LAWSON
Secretary of Evangelism
New Mexico

WHEN our present program of evangelism was introduced in New Mexico it was apparent from the start that it was of God—here was the answer to our prayers. Here was a unified program that met every requirement commensurate with Baptist convictions on evangelism.

A comparison of baptisms reported since we began the emphasis reveals the success of this program to date:

1947	2,493
1948	2,610
1949	2,916
1950	3,488

Note that the largest gains were in 1950 when we had a statewide crusade co-operating with all the states west of the Mississippi River. We plan another such crusade for 1952. This year we are promoting association-wide crusades. Following 1952 we are planning on zone or district crusades. We have divided our state into four districts and will attempt to set a permanent date in each of these districts so that all our denominational work can be planned accordingly so as to insure a minimum of overlapping of programs.

WHERE STEWARDSHIP BEGINS

the obligation to pay the bill. It is to live on God's farm, receive the income from it, but not recognize the owner of the farm.

To be willing to sign a tither's card and be classed as a tither involves the same principle as saying we are Christians. We will be baptized, we believe the Bible, we surrender to do His will. What a privilege!

for 1951 is 10,000. We have never attempted anything like this before, but our pastors and laymen are working at the job of soul-winning. It has been given emphasis at our state convention as well as our associational and district rallies. I have just returned from three of the five annual Brotherhood rallies and was greatly encouraged to note the interest manifested by our men in the matter of soul-winning. A number of our churches have already exceeded their goals in baptisms in 1951. Many churches have already baptized more than in any year previously.

We have witnessed a revival of interest in all our convention agencies. I would not say that evangelism is responsible for advance in all phases of our work; however, it goes without saying that when Southern Baptists give evangelism its rightful place all of our work goes forward at an increased tempo.

The program of evangelism is working in New Mexico because it is scriptural. It magnifies Christ. It enlists not only organizations but individuals as well. Our present program of evangelism reads just like the program as recorded in the Acts of the Apostles. It is church-centered and led by the Holy Spirit. It will succeed.

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1 In my former volume, Theophilus, I treated all that Jesus began by doing and teaching down to the day when, after laying his orders by the holy Spirit to the disciples whom he had chosen, he was taken up to

1 Two former treatises have I made, O Theophilus, of all that Jesus began both to do and teach, **2** Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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Cults and "Isms" in the West

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

BOSTON is no longer regarded as the headquarters of American cults. This distinction now belongs to southern California. Few people are aware of the efforts to introduce the teachings of non-Christian faiths in America. Exchange professors from the East are teaching pantheistic and pagan doctrines in many American schools.

Many of the cults and "isms," so unlike evangelical Christianity, come within the fold, seeking to win professing Christians to their own pantheistic views. Many attempts are made by the bolder adherents of these religious sects to persuade pastors of churches and the entire membership to embrace the tenets of various cults. We can no longer dismiss the efforts of these non-Christian minorities with a shrug and the state-

ment that these "sects and cults are the unpaid bills of the churches." They are more than that. They are the enemies of the cross of Christ. All, without exception, seek to humanize God and to deify man.

Cults and "isms" appeal to people in many ways. Christian Science, for example, because of its name appeals to many. Many individuals, unable to express their convictions clearly concerning the teachings of their own faith, are deceived by the terms of "Christian" and "Science." The denial on the part of Christian Science of sin and death appeals to many. On the other hand, in times of war and stress, multiplied thousands are seeking comfort in mind and soul. It is small wonder, therefore, that many turn to religious sects which claim to offer comfort and relief under the terms of Christian terminology.

The zeal of the Mormon is known everywhere. It is small wonder that this cult has made vast progress within recent years. Dr. Jan Karel Van Baalen, author of the *Chaos of Cults*, says, "The success of erroneous 'isms' is due, in large measure, to the thorough knowledge of their peculiar tenets on the part of their adherents." He cites as an example of this misguided zeal the Mormon missionary who "quotes his favorite texts from memory, or turns through his Bible until he comes upon the text marked in red pencil."

Professor Van Baalen is quite right when he suggests that if the Christian were better acquainted with the real teachings of the Scriptures, he would have his answer ready. It might be well

to note in passing that the group passing under the name of "Saints" pay high tribute to their leader who said of our Lord and Saviour, "He was not begotten by the Holy Ghost." This same leader proceeded to say, "Jesus Christ was a polygamist; Mary and Martha, the sisters of Lazarus, were his plural wives, and Mary Magdalene was another. Also, the bridal feast of Cana of Galilee, where Jesus turned the water into wine, was on the occasion of one of his own marriages."

Among the most aggressive of all the cults are the Russellites. Parading under the name of Jehovah's Witnesses, the followers of "Pastor" Russell assert that there was no truth on earth until the "Pastor" came. Incidentally, the name Jehovah's Witnesses, was adopted at Columbus, Ohio, in 1931, to distinguish the main group from a group that seceded and called themselves the "Bible Students." However, Jehovah's Witnesses, "Stand-Fasters," and the "Associated Bible Students," all agree that "Pastor Russell" was sent to prepare the way for the coming of the end.

Spiritism, Theosophy, and Rosicrucianism, sister cults of pagan pantheistic origin, number their followers by the thousands in the West. Spiritism makes use of mediums and phenomena to influence unsuspecting souls who seek comfort because of the passing of some dear friend or relative. Despite the fact that scores are sent to prison each year for practicing fraud and deception, hundreds flock to hear the advice of the medium at the seance. The Theosophists provide instruction, not only for the adults but for children of all ages as well. The evolutionary spiral of Rosicrucianism entices many. The Law of Karma, or the theory of reincarnation of the souls of individuals, is taught by many of these cults.

Many cults, some of which are of "American make," peddle their pernicious doctrine to our people of the West. Unity, with its mail order religion, claims to heal thousands by mail and telegram. Bahaim seeks to unify all religion. Buchmanism, Modernism, and Unitarianism have their followers. Space prevents a discussion of a score of other cults that seek to undermine and destroy the faith of evangelical Christians. Many of our churches are meeting the problems of the cults by teaching a study course on the subject of "Isms and Cults," thus meeting the teachings of Charles Taze Russell, Mary Baker Glover Patterson Eddy, and a host of other modern "messiahs."

SOUTHERN BAPTIST HOME MISSIONS



Sixty-five-year-old Apache who was converted at All-Indian camp.

All-Indian Camp a Success

By R. G. VAN ROYEN, Field Worker

THERE were twenty-seven tribes represented in the 1951 New Mexico All-Indian Camp held at Enlow Youth Camp in the Matzana Mountains fifty miles southeast of Albuquerque during June.

Of the 145 who registered, some came to spend one day and found the program so interesting they stayed the entire time. Others wanted the camp to continue another week.

Three Apaches from the Juarilla

Reservation attended the meeting and two who were unsaved trusted Christ as Saviour. It was the first time the Apaches have attended the camp. Mr. Antonio Venero, who is sixty-five years old, was one of the converts, and he declared that he was going home and tell his wife and children about the Jesus he had come to know.

There were thirty-six professions of faith, and eight surrendered for life service. One Navajo girl, who could understand but little English, surrendered to become a missionary to her people. Two young Navajo men surrendered to preach.

There were seventy-six rededications. The spirit of revival was in the camp.

The missionaries in charge of the camp gave generously of their time, energy, and money to make the camp a success. Assisting with the program were the following: Dr. J. B. Rounds, Mrs. R. G. Van Royen, Mrs. Jack Ott, Rev. Wiley Henton, and Miss Ray Buster of Brazil. Rev. R. G. Van Royen was the evangelist.



Chow time at All-Indian camp.



Missionaries and workers at All-Indian camp.



Five of eight Indian youth who surrendered for full-time Christian work.

November, 1951

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21

We've Started BSU

(Continued from page 11)

it difficult for him to decide. A few days later Reuben publicly announced his surrender to the ministry. A fellow student said, "You really put him on the spot when you asked him to preach in that revival."

We never did get to have the revival in Trinidad, but Reuben had one in his heart.

A young man who was not a Christian attended our first Baptist Student Camp at Yumuri Valley. On Sunday morning he stood when I gave the invitation in my broken Spanish, indicating he was ready to do the full will of God. He was baptized a few weeks later in one of the Havana churches.

Prayer partners learned to pray together in that first camp, and today they meet several times weekly to pray and read the Bible together.

I have been grateful to God for the pastors and others who have been such a wonderful help in organizing our work. Dr. Sara Pais de Molina is an English professor in one of the secondary schools here. She is from Spain, has had a wonderful Christian experience, and loves young people. She has translated materials for me and taught in our camps. She is the widow of a

Baptist pastor who died several years ago. Dr. Pais has assured me many times of her deep desire to spend her remaining years in ministering to youth.

Dr. Luis Manuel Gonzalez Pena is a popular pastor among university students. He also teaches in our Baptist seminary. Students will not soon forget his conferences on "Confronting Challenges to Our Christian Faith."

Mrs. Herbert Caudill led a most successful series of conferences on "Building Christian Homes." Dr. Antonio Martinez de Cardenas, a physician who is also a beloved pastor, has been our inspiration on several occasions, especially when he has spoken on "Distinctive Baptist Principles." We have had the good fortune of having Dr. Oscar Rodriguez, superintendent of the Baptist work in the Eastern Baptist Convention of Cuba, speak and lead conferences. He brought three students with him from the newly approved University of Santiago de Cuba. They spent a week-end in our camp, caught a vision, and went back to organize a union in their university.

Ondina Martistany is a graduate of the law school in the university with a Doctor of Laws degree. She also has

earned a Master of Social Work degree, studied under an exchange scholarship in the University of Southern California, and speaks very good English. We have prayed for God to call out some of these fine students to fill a score of needy places in God's vineyard. We all wanted to sing "Praise God from Whom All Blessings Flow" when she dedicated her life in our last camp to do student work or whatever God opens to her. She plans to enter Southwestern Seminary in Texas this fall.

A number of students could not have had the blessings of our camps and other work if friends in the States had not sent special gifts of money. Missouri Baptist students sent a gift which enabled us to buy some needed equipment.

There are twenty-seven educational centers in our island which challenge our ministry. Some day we should have work in each of them. There are also technical and normal schools not included in this number. There are some 16,000 students in the University of Havana alone.

Our work has just begun. Our future is glorious.

Pastor Visits Cuba

(Continued from page 15)

Board under the leadership of the Caudills.

During the entire trip I preached in eight churches and as many missions. With Pastors Medina and Pina I visited in more than two hundred homes. In the combined services there was a total of 237 professions of faith.

My last service was in the church located at our seminary in Havana. Rev. Nemesio Garcia is the capable pastor. We had a splendid congregation and a good service with Mrs. Caudill serving as interpreter.

This church is challenged with an unsurpassed opportunity. It is now experiencing a marked growth.

One cannot but be impressed with the value and blessings of our seminary located in that capital city. An efficient faculty, with Dr. Caudill as president and Mrs. Caudill as his faithful helper, is doing a significant job in training native young men and women as pastors and missionaries for the present and the future.

SOUTHERN BAPTIST HOME MISSIONS

Home Missionaries for Quarter of Century



Rev. and Mrs. A. Pucciarelli

IN JULY the Pucciarellis completed twenty-five years of service to the Italians as missionaries of the Home Mission Board. In 1926 Rev. and Mrs. A. Pucciarelli left Bogalusa, Louisiana, where they had served for three years as missionaries to the Italian people of that area, to become missionaries in Birmingham, Alabama, to work among their people.

Italian work in Birmingham, begun under Rev. Jerome D'Arpa, a Home Board missionary, progressed under the Pucciarellis so that at the end of twenty-two years many Italian converts had been numbered among the Baptist churches of Birmingham and Jefferson County. During their service in Birmingham they led in the organization of Immanuel Baptist Church in Ensley and the Cardiff Baptist Church in Cardiff, Alabama.

Three years ago the Pucciarellis went to California where they served in a

field which needed the gospel witness among Italians in the West. After two years in California they came back to the South for a greater missionary service in Tampa, Florida. The work is progressing satisfactorily and the Pucciarellis are happy in their new relationship. Many Italians are rejoicing because of the ministry of these faithful workers. May the Lord add many years of service to their fruitful ministry.

NEW MISSIONARIES TO CANAL ZONE

Among recent Home Board appointees are Rev. and Mrs. W. Y. Pond, Jr. Mr. Pond accepted the appointment after serving in the Zone in revival services. Prior to his appointment Mr. Pond was serving as pastor of the First Baptist Church, Burnet, Texas, where he had done an outstanding work. Both he and Mrs. Pond are graduates of Baylor University and he has his master's degree from Southwestern Baptist Theological Seminary. She did graduate work there.

CITY MISSIONARIES APPOINTED

Rev. Jack Bridges, who has been serving as city superintendent of missions in Jacksonville, Florida, has been transferred to the same position in Macon, Georgia. Prior to his work in Jacksonville, he was pastor of the Lakewood Heights Baptist Church, Atlanta, Georgia.

Rev. C. M. Coalson, who has been serving as pastor of the Hendricks Avenue Baptist Church in Jacksonville, has been appointed by the Home Board as city missionary in that city.

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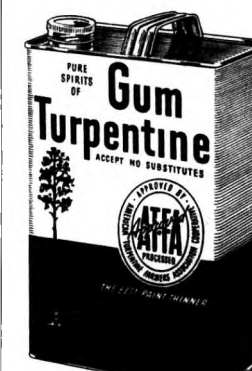
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Indian Camp Attracts Large Crowd

By B. FRANK BELVIN
Field Secretary of Indian Work

THE fifth annual statewide Falls Creek Indian Baptist Assembly held at the Baptist Assembly grounds near Davis, Oklahoma, was attended by 375 people representing twelve Indian tribes. There were seventy professions of faith, thirty rededications, and five volunteers for special service. Dr. Harold Lindsey, pastor of the First Baptist Church, Shawnee, Oklahoma, was the camp pastor and Dr. B. Frank Belvin, field secretary of Indian work, served as camp director.

The meeting is a family assembly with classes provided for all age groups. Families and church groups generally do their own cooking although a cafeteria, serving delicious food at a reasonable rate, is provided for those who prefer to purchase their meals.

Rev. J. D. McIntosh, temporarily retired minister of the Silver Springs Indian Baptist Church, is a good example of interest shown in young people and the assembly. Although past sixty years of age, he brought nine Royal Ambassadors from his church and cooked for them during the assembly.

The staff was made up largely of missionaries to the Indians, and other Oklahomans. Out-of-state people on the staff included: Rev. and Mrs. Loyd Corder of Georgia (Mr. Corder is secretary of Direct Missions, Home Mission Board); Miss Nell Taylor, secretary of Young Peoples Work, Mississippi; Miss Bertha Wallis, field worker for the Home Mission Board; Ivyloy Bishop, South-wide director of Royal Ambassadors; Miss Lillie Ragsdale and Rev. and Mrs. Bruce Conrad, Texas; and Miss Mary Elizabeth Williams, Missouri.

Officers elected for 1952 include: Victor Kaneubbe, camp director; Rev. Gave Paxton, assistant camp director; Mrs. Eileen Kaneubbe, secretary; John F. Davis, business manager; and Rev. Lewis Hancock, recreation director.

The assembly, a definite missionary project, is aided financially by the Home Mission Board and the Woman's Missionary Union of Oklahoma. Largely self-supporting now, the assembly has made such rapid advances that within a few years it should become completely so.

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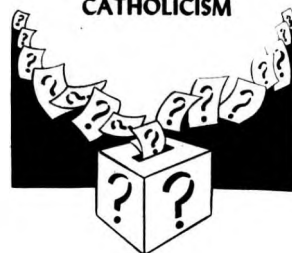
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Denton	Hillburo	Oak Ridge	San Antonio	West Palm Beach
Fort Smith			Sarasota	Wichita Falls

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: What is required of a Baptist in a marriage between a Baptist and a Roman Catholic if the ceremony is to be performed by a Roman priest?

ANSWER: This requires a detailed answer and space forbids our giving all the details. These, however, are some of the conditions required:

All children must be baptized and brought up as Roman Catholics. As many children as possible must be born from this union. (That means that there must be no birth control of any type, for any possible reason.)

One of the questions the couple planning to marry must answer is: "Do both parties agree to fulfill the obligations of the married state, to cohabit properly, and not to place illegitimate obstacles to the procreation of children?" (Pre-Marriage Questionnaire for Roman Catholics, Article 9.)

The Baptist party also must promise not to interfere with the Roman Catholic party's religion, but the Catholic must promise to try and win the Baptist into the Roman Church.

This is an example of how fair Rome is.

Also the Baptist must submit to instructions from a Roman priest. This is done to try and win the Baptist to Romanism.

Such requirements are unscriptural, unchristian, undemocratic and conceived in the mind of the pope.

SOUTHERN BAPTIST HOME MISSIONS

MRS. G. W. NICKS
MINISTER OF MUSIC

MISS DARLENE SILER
CHURCH SECRETARY

Binton Baptist Church

MAPLE AND WASHINGTON STREETS

Binton, Virginia

GEO. D. STEVENS, TH. D.
PASTOR

July 6, 1951

Dr. J. B. Lawrence
Southern Baptist Home Mission Board
161 Spring St., N.W.
Atlanta 3, Georgia

Dear Dr. Lawrence:

One of the greatest experiences I had on my trip to the Southern Baptist Convention in San Francisco was a Sunday morning service which I attended in the village of Wells, Nevada. We were on our return trip home from the Convention and in order to conserve time we arose early and drove until the time for worship. There was a little white frame church by the side of the highway at which we stopped. It was a Presbyterian church.

About a half-dozen other cars stopped there, too. It seems that there were only five of the local people present. Most of the others were messengers to the Convention or tourists. A Baptist preacher from Missouri brought an inspiring message on John 3:16. It seems that he was divinely led to say at the close of the service, "I would like to have some word from you in the pew."

I was amazed at the response. A young doctor was the first to stand up and thank him for his sermon and express his appreciation for the privilege of worship. A ranchman likewise spoke. A German student, in this country to observe our way of life, stood up and in broken English said something like this: "I will never forget this hour. It means so much to me. It helps me to understand religious freedom in this country. Here I am a Catholic, others are Presbyterians, Lutherans, and Baptists, but we have all worshipped together."

Then a native lady stood up and made an appeal. She said she had lived in a nearby town of four hundred people for two years and there had not been a Sunday service of any description during that time. She said there were a Catholic chapel and a Mormon chapel in the town but they were never used except for funerals. She said she had heard of the mission work of the Southern Baptists and she would like for them to know of the great need in the state of Nevada. She urgently pleaded for someone to come into the state and do mission work.

At the close of her remarks a fine young man, a member of the church in which we were worshipping and associated with the local bank, joined his plea with that of the lady and said that in the town of Wells there were only two churches, an Episcopal and a Presbyterian. They had no resident minister. As I understood it, they had only one service a month, in the afternoon at two o'clock. The minister would come all the way from Winnemucca, a distance of 176 miles, for this service.

At the close of the service those of us who were Southern Baptists felt strongly impressed to present this appeal to you and our Home Mission Board. Personally it seems that the Lord led us to stop at this place that the appeal might be made. I earnestly ask you to give this your most serious consideration and if at all possible send someone, even if it is just for the summer months.

Assuring you of an interest in our prayers as you carry on your great program, and with cordial good wishes, I am,

Sincerely,

GEORGE D. STEVENS, Pastor.

September, 1951

This letter is typical of many which have been received by the Home Mission Board since the Southern Baptist Convention met in San Francisco in June.

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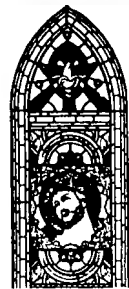
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Your Church and City Missions

but we can go to them with the gospel. Our churches should sponsor evangelism and bring every saved soul into the church for training. Extension services for evangelism are needed in every city. The broken home presents another opportunity for Christianity in action. Many homes could be saved if wise, sympathetic counsel were available. The City Mission Program plans to use experienced retired ministers for such counsel.

organized through this church-sponsored program reveals still richer fruits. These churches, now averaging five years old, have an average membership of 190, and a total membership of 104,500. They baptized about 40,000 people, or an average of 8,000 per year for the five-year period. This is a very large per cent of efficiency for these new churches in baptisms. They gave approximately \$1,000,000 to the Co-operative Program, and raised about \$15,000,000 for

This magazine will carry an honor roll of all churches that sponsor and constitute new Baptist churches. Send us your church name, the name of the new church sponsored, with the date of constitution and number of members.

S. F. Dowis
161 Spring St., N.W.
Atlanta, Ga.

The broken home leads to delinquent children. Some cities are doing an excellent work in reclaiming delinquent boys and girls and in rebuilding their homes through the liaison workers and other groups.

Definite suggestions in all these eight kinds of work are available.

The Fruits

If we are to know a tree by its fruits, we can also see the effectiveness of a mission program by the results. A look at the program of city missions, in the cities where the program was set up with a superintendent, will reveal some vital fruit. This does not include many hundreds of other churches not in cities having the program. The fruitful tree has yielded in ten years 105,000 sermons to people outside the church. These sermons were delivered in 1,900 mission revivals and services, and brought 70,152 people into the membership of the sponsoring churches. This mission tree established more than 550 new churches and 2,350 mission stations. It carried a message through 45,500 services in institutions, and used 500,000 volunteer workers from the churches to do the work.

Another look at the 550 new churches

all purposes. At the close of 1950 these 550 churches had church property valued at about \$8,000,000. The church-sponsored mission program bears fruit.

The Goals

Those co-operating in the City Mission Program have adopted goals for the period 1950-1954 calling for constitution of 5,000 new churches and setting in operation 10,000 mission stations. They call for 5,000 weekly institutional and Home Fellowship Hour services each.

The programs are set for the enlisting of 5,000 local churches, with 25,000 volunteer workers monthly. These will and the evangelistic forces to reach 2,000,000 souls for Christ and to enlist 750,000 nonresident Baptists in the active work of our churches. They hope also to secure fifty special workers with juvenile delinquents and fifty wise counselors for broken homes.

Each state and city has set up its own share of these Southwide goals, and is already at work.

City missions is a church-centered and church-sponsored mission program in the local community to reach all the people and train them for the Lord through the service of volunteers from the church membership.

SOUTHERN BAPTIST HOME MISSIONS

Home Board Directory

BOARD MEMBERS

State
Total 38
Alabama—John L. Slaughter; Claude Ammerman
Arkansas—Frank Sutton
California—O. L. Bayless
District of Columbia—Frank K. Braalington
Florida—Harold G. Sanders
Georgia—J. C. Wilkinson; C. R. Plisard
Illinois—Paul A. McCasland
Kentucky—Lucius M. Polhill; L. E. Martin
Louisiana—C. Lee Bullard
Maryland—B. H. Moody
Mississippi—L. E. Green
Minnesota—J. F. Heston
New Mexico—T. J. Gamble, Jr.
North Carolina—J. B. Turner; J. Roy Clifford
Oklahoma—Hugh R. Bumpass
South Carolina—J. B. Simpson
Tennessee—Henry J. Stokes, Jr.; W. R. Rigell
Texas—J. H. Leavelle; Porter Bailey
Virginia—H. Guy Moore; J. Ralph Grant
Virginia—Recher Rhodes

Local

Total 17
H. H. Altman, Mrs. Carlton Blinn, C. G. Cole, Lafayette Davis, Jr., W. A. Dumb, G. F. Garrison, Mrs. W. J. Gower, Paul S. James, W. M. Marshall, Jr., Owen McConnell, James W. Middleton, G. Everett Millican, O. M. Seigler, E. B. Shivers, Mrs. Ralph B. Smith, Geo. M. Sparks, Monroe Swilley.

ADMINISTRATIVE, OFFICE WORKERS, AND FIELD FORCE

161 Spring St., N.W.
Atlanta, Ga.
Total 44

Administrative

J. H. Lawrence, Executive Secretary-Treasurer
Louis Redford, Assistant Executive Secretary
J. O. Griffith, Promotional Director
J. W. Wingo, Office Secretary
H. M. Crain, Business Manager
Clara Blinn, Attorney

Office Workers

Ira Butler, Ruby Callahan, Leann Craig, Dixie Ellis, Floy Ferguson, Roselle Gibson, Mrs. Lula Harris, Grace James, Mrs. Odessa Nelson, Mrs. Helen Lawrence, Mrs. Sarah McKinney, Mrs. Evelyn Tate, Mrs. Ella Sikes, Sarah Elizabeth Wakefield, Mrs. Jeannette Williams.

Chaplains Commission

Alfred Carpenter, Director
Mrs. Edna Simpson, Secretary

Department of Education

John Taylor, Secretary of Education
Mrs. Mildred Dunn, Editorial Assistant
Margaret White, Secretary
L. W. Martin, Secretary of Schools of Missions
Mrs. Ruth Lantz, Secretary

Department of Evangelism

206 Baptist Bldg., Dallas 1, Tex.
C. E. Matthews, Secretary of Evangelism
C. J. Doney, Associate
C. E. Aubrey, Associate
E. Powell, Director of Organization and Music
Ruth Ingle, Office Secretary

Department of Jewish Evangelism

Frank Halbeck, Field Worker

Field Workers

Frank McCasland, 1905 Grove St., Berkeley, Calif.
(Western Work)
Wesley Henton, 282 B. 1st St., Globe, Ariz.
N. T. Tull, 101 Kansas Ave., Monroe, La.
(South Bldg. Loan Dept.)
Mrs. Sabie Y. Beall, 266 Linbergh Dr., Atlanta, Ga.
Irene Chambers, Elaine, Arkansas
Verna Aquillard, 611 W. 2nd St., Eunice, La.
Bessie Wallis, 1124 S. 20th, Apt. B-1, Birmingham, Ala.
Rogers Silver, 2411 Bailey Ave., Chattanooga, Tenn.
Misses Harry, Scottsboro, Ala.
R. C. Van Roven, 161 Spring St., N. W., Atlanta, Ga.

DIRECT MISSIONS

Total 361
Loyd Carter, Secretary of Direct Missions
Mrs. Ruby Zera, Secretary

Chinese

Total 10
Rethridge, Mary, 800 Myrtle Ave., El Paso, Texas
Gillispie, Nina, 800 Myrtle Ave., El Paso, Texas
Hall, Darlene, 1905 Grove St., Berkeley, Calif.
Lowe, Thomas, 1905 Grove St., Berkeley, Calif.
Markwood, L. G. and Mrs., 807 Ave. B, San Antonio, Texas
Sheng, David and Mrs., 1114 1/2 N. 11th St., Phoenix, Ariz.
Stanley, G. L. and Mrs., 1109 N. 11th St., Phoenix, Ariz.

Cuban In States

Total 2
Negrin, Ismael and Mrs., 1122 Watson St., Key West, Fla.

Deaf

Total 5
Rearden, Carter E., Bruns Lair 22, Baylor University, Waco, Texas
Formwalt, Mrs. Laura J., Boyd's Creek, Tenn. (Temporary)
Gardner, J. W. and Mrs., 1821 W. 21st St., Little Rock, Ark.
Gunn, Leslie H. and Mrs., Rte. 9, Box 191, Oklahoma City, Okla.
Landon, C. F. and Mrs., 2404 Exeter, Dallas, Texas
McAndless, John W., School for the Deaf, Jackson, Miss. (Temporary)

French

Total 21
Aurillard, Maurice and Mrs., 618 W. Division, Jennings, La.
Cunningham, Troy, Rte. 1, Box 125, Montegut, La.
Gunn, Mrs. Corran Y., Rte. 1, Heasner, La.
Lewis, DeWitt and Mrs., Ball, La.
Melancon, C. B. and Mrs., Box 122, Stowell, Texas
Peery, H. H. and Mrs., 422 Minville Blvd., Jeanerette, La.
Rendern, Curtis and Mrs., 217 Leone St., Morgan City, La.
Smith, L. C. and Mrs., Pineville, La.
Smith, S. T. and Mrs., Box 335, Golden Meadow, La.
Stanford, Evelyn, Rte. 1, Box 214, Montegut, La.
Sutherland, Agnes, c/o Adam Naquin Store, L'Isle de Jean Charles, Montegut, La.
Thibodeaux, Lawrence and Mrs., 754 Goode St., Thibodaux, La.
Webb, Cecil R., Cloutierville, La.

Good Will Center

Total 28
Rockleman, Carrie, 666 Wells St., S. W., Atlanta, Ga.
Brown, Frances, 808 16th St., Enaley, Birmingham, Ala.
Cobb, Frances, Box 6184, Tampa, Fla.
Frank, Rosa Lee, 617 N. W. 4th St., Miami, Fla.
Gifford, Pearl, 4 W. Cross, Baltimore Md.
Graves, Mienall, 517 N. W. 8th St., Miami, Fla.
Hadden, Mary, 210 S. Gardner, W. Frankfort, Ill.
Keith, Gladys, 729 2nd St., New Orleans, La.
Keller, Ella, 729 2nd St., New Orleans, La.
Lambert, Helen, 714 Meddingham, Granite City, Ill.
Lewis, J. C., 729 2nd St., New Orleans, La.
Lundy, Elizabeth, 153 Stovall St., S. E., Atlanta, Ga.
Malone, Mahel, 540 N. 6th St., E. St. Louis, Ill.
McGowan, Baby, 610 N. Emma, Christopher, Ill.
Pax, Mary C., 729 2nd St., New Orleans, La.
Ruppold, Amalia, 729 2nd St., New Orleans, La.
Salerno, Myrtle, 163 Stovall St., S. E., Atlanta, Ga.
Smalley, Elizabeth, 729 2nd St., New Orleans, La.
Skelin, Mrs. Ellis H., 913 Elysian Fields St., New Orleans, La.
Stamper, Jean, 729 2nd St., New Orleans, La.
Stein, H. D. and Mrs., 913 Elysian Fields St., New Orleans, La.
Terry, Rebecca, Box 5184, Tampa 5, Fla.
Taylor, Elizabeth, 608 16th St., Enaley, Birmingham, Ala.
Tipton, Bernice, 712 Toledo, New Orleans, La.
Whitmore, Louise, 540 N. 6th St., E. St. Louis, Ill.
Wilson, Vivian, 600 W. Meddingham, Granite City, Ill.
Womack, Mildred, 712 Toledo, New Orleans, La.

Indian

Total 96
B. Frank Belvin, Field Secretary, and Mrs., 505 W. Main St., Oklahoma City, Okla.
Asell, Lee and Mrs., Station "B", Box 6148, Albuquerque, N. M.
Beard, R. E. and Mrs., Box 1489, Flagston, Ariz.
Beard, Box E. and Mrs., Box 171 Tabiqueau, Okla.
Bogren, W. W. and Mrs., Box 102, Sulphur, Okla.
Bowen, Russell and Mrs., 400 W. Warren, Gallup, N. M.
Brown, A. B. and Mrs., Box 568, Tallhina, Okla.
Cammack, Pauline, 1420 Cerrillos Rd., Santa Fe, N. M.
Christensen, Doris, 1420 Cerrillos Rd., Santa Fe, N. M.
Coachman, Ward and Mrs., Rte. 2, Shawnee, Okla.
Cooper, D. D. and Mrs., 302 W. 82nd St., Shawnee, Okla.
DeHann, W. D. and Mrs., Box 384, Rte. 1, Ft. Lauderdale, Fla.
Falls, Robert, Rte. 2, Avery, Okla.
Fraser, C. F. and Mrs., Box 692, Coolidge, Ariz.
Gonsen, M. V. and Mrs., Box 1548, Tasa, N. M.
Hancock, A. W. and Mrs., 1301 S. 5th St., McAlester, Okla.
Grimmett, Mrs. Homer, Box 146, Anadarko, Okla.
Hider, Ben and Mrs., Rte. 1, Box 24, Jay, Okla.
Hook, George D. and Mrs., 428 W. Broadway, Farmington, N. M.
Isaacs, John L. and Mrs., P. O. Box 28, Calvert, Ala.
Isaacs, E. L. and Mrs., Pawnee, Oklahoma
Johns, L. E. and Mrs., Rte. 1, Box 109, Coolidge, Ariz.
Johnson, Lake and Mrs., Box 928, Bapahule, Ariz.
Jojola, Soterina and Mrs., Jolita, N. M.
Keller, Norman and Mrs., c/o Grand Canyon College, Box 87, Prescott, Ariz.
Machett, Mrs. Emma, Box 153, Sells, Ariz.
Marria, Sammy and Mrs., 618 S. Constant St., Ada, Okla.
Nasario, Michael and Mrs., Santa Clara Pueblo, Espanola, N. M.
Paxton, Gabe Jr., and Mrs., Box 806, Univ. Sta., Shawnee, Okla.
Payne, Ewell and Mrs., Cherokee, N. C.
Pickup, Jim and Mrs., Box 268, Tahlequah, Okla.
Reed, Early, McIntosh, Ala.
Roberts, Mrs. Melvina, Astac, N. M.
Roebuck, L. M. and Mrs., Box 204, Bernalillo, N. M.
Rowland, F. C. and Mrs., Box 177, Quasap, Okla.
Sieg, Robert and Mrs., Cuhero, N. M.
Simpson, W. W. and Mrs., Philadelphia, Miss.
Sorrel, Marvin and Mrs., Sells, Ariz.
Wade, Thomas and Mrs., c/o Ponca Mission, Ponca City, Okla.
Walkingstick, A. K. and Mrs., Box 587, Sta., Shawnee, Okla.
Wearer, Bennett, Rte. 1, Box 98, McIntosh, Ala.
Wilson, Geo. and Mrs., 616 W. Indian School Rd., Albuquerque, N. M.
Worthington, A. and Mrs., Box 216, Newkirk, Okla.

Indian—Part-time

Cobb, J. J. and Mrs., Sulphur, Okla.
Davis, Johnson and Mrs., Jay, Okla.
Glory, Richard, Stillwell, Okla.
Kingsfisher, Skaka and Mrs., Salina, Okla.
Livers, Geo. and Mrs., Rte. 1, Box 227, Stillwell, Okla.
Pickup, Joe and Mrs., Rte. 1, Box 153, Salina, Okla.
Smith, John, Wetumka, Okla.
Smith, Richard and Mrs., Anadarko, Okla.
Tubby, S. D. and Mrs., Rte. 1, Philadelphia, Miss.
Wall, Elton and Mrs., Rte. 1, Red Oak, Okla.

Italian

Total 8
DiMaggio, Frank and Mrs., 716 18th St., Enaley, Birmingham, Ala.
Pierjarrill, A. and Mrs., 2104 E. Hanna St., Tampa, Fla.
Wright, Abraham and Mrs., Box 671, Benid, Ill.
York, T. H. and Mrs., Box 4284, Tampa 7, Fla.

Japanese

Total 2
Iga, Helen T., 738 S. 46th St., Richmond, Calif.
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November, 1951

27

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Your Church and City Missions

but we can go to them with the gospel. Our churches should sponsor evangelism and bring every saved soul into the church for training. Extension services for evangelism are needed in every city. The broken home presents another opportunity for Christianity in action. Many homes could be saved if wise, sympathetic counsel were available. The City Mission Program plans to use experienced retired ministers for such counsel.

organized through this church-sponsored program reveals still richer fruits. These churches, now averaging five years old, have an average membership of 190, and a total membership of 104,500. They baptized about 40,000 people, or an average of 8,000 per year for the five-year period. This is a very large per cent of efficiency for these new churches in baptisms. They gave approximately \$1,000,000 to the Co-operative Program, and raised about \$15,000,000 for

This magazine will carry an honor roll of all churches that sponsor and constitute new Baptist churches. Send us your church name, the name of the new church sponsored, with the date of constitution and number of members.

S. F. Dowis
161 Spring St., N. W.
Atlanta, Ga.

The broken home leads to delinquent children. Some cities are doing an excellent work in reclaiming delinquent boys and girls and in rebuilding their homes through the liaison workers and other groups.

Definite suggestions in all these eight kinds of work are available.

The Fruits

If we are to know a tree by its fruits, we can also see the effectiveness of a mission program by the results. A look at the program of city missions, in the cities where the program was set up with a superintendent, will reveal some vital fruit. This does not include many hundreds of other churches not in cities having the program. The fruitful tree has yielded in ten years 105,000 sermons to people outside the church. These sermons were delivered in 1,900 mission revivals and services, and brought 70,152 people into the membership of the sponsoring churches. This mission tree established more than 550 new churches and 2,350 mission stations. It carried a message through 45,500 services in institutions, and used 500,000 volunteer workers from the churches to do the work.

Another look at the 550 new churches

all purposes. At the close of 1950 these 550 churches had church property valued at about \$8,000,000. The church-sponsored mission program bears fruit.

The Goals

Those co-operating in the City Mission Program have adopted goals for the period 1950-1954 calling for constitution of 5,000 new churches and setting in operation 10,000 mission stations. They call for 5,000 weekly institutional and Home Fellowship Hour services each.

The programs are set for the enlisting of 5,000 local churches, with 25,000 volunteer workers monthly. These will aid the evangelistic forces to reach 2,000,000 souls for Christ and to enlist 750,000 nonresident Baptists in the active work of our churches. They hope also to secure fifty special workers with juvenile delinquents and fifty wise counselors for broken homes.

Each state and city has set up its own share of these Southwide goals, and is already at work.

City missions is a church-centered and church-sponsored mission program in the local community to reach all the people and train them for the Lord through the service of volunteers from the church membership.

SOUTHERN BAPTIST HOME MISSIONS

Home Board Directory

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Total 22
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California—T. J. Dubose
District of Columbia—Frank E. Brasington
Florida—Harold G. Sanders
Georgia—J. C. Wilkinson; C. R. Pittard
Illinois—Paul A. McClelland
Kentucky—Lucius M. Polhill; L. E. Martin
Louisiana—C. Lee Bullard
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Mississippi—L. E. Green
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New Mexico—T. J. Gamble, Jr.
North Carolina—J. B. Turner; J. Roy Clifford
Oklahoma—Hugh R. Bumpass
South Carolina—J. H. Simpson
Tennessee—Henry J. Stokes, Jr.; W. R. Rigell
Texas—J. B. Leavelle; Porter Bailey
U. S. Guy Moore; J. Ralph Grant
Virginia—Becher Rhodes

Local

Total 17
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161 Spring St., N. W.
Atlanta, Ga.
Total 44

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Curtis Redford, Assistant Executive Secretary
L. D. Griffith, Promotional Director
J. W. Wing, Office Secretary
H. M. Crain, Business Manager
Carlton Binns, Attorney

Office Workers

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Mrs. Edna Simpson, Secretary

Department of Education

John Caylor, Secretary of Education
Mrs. Mildred Dunn, Editorial Assistant
Margaret White, Secretary
L. W. Martin, Secretary of Schools of Missions
Mrs. Ruth Lester, Secretary

Department of Evangelism

C. E. Matthews, Secretary of Evangelism
C. A. Dooney, Associate
R. F. Wells, Director of Organization and Music
Ruth Inalls, Office Secretary

Department of Jewish Evangelism

Frank Halbeck, Field Worker

Field Workers

Frank McCauley, 1908 Grove St., Berkeley, Calif. (Western Work)
Wiley Henton, 265 S. 1st St., Globe, Ariz.
N. T. Tull, 101 Kahana Ave., Monroe, La.
Church Ridge, Loan Dept.
Mrs. Noble Y. Beall, 268 Lindbergh Dr., Atlanta.
Irene Chambers, Elaine, Arkansas
Yvonne Aguilard, 611 W. 2nd St., Eunice, La.
Bertha Wallis, 1124 S. 20th, Apt. B-1, Birmingham, Ala.
Rayna Rieger, 2411 Bailey Ave., Chattanooga, Tenn.
Minnie Barry, Scottsboro, Ala.
Mrs. Van Royen, 161 Spring St., N. W., Atlanta, Ga.

DIRECT MISSIONS

Total 261
Lord Carter, Secretary of Direct Missions
Mrs. Ruby Zarr, Secretary

Chinese

Total 10
Rutherford, Mary, 800 Myrtle Ave., El Paso, Texas
Gillespie, Nina, 800 Myrtle Ave., El Paso, Texas
Hall, Darlene, 1801 Grove St., Berkeley, Calif.
Love, Thomas, 1905 Grove St., Berkeley, Calif.
Marwood, L. G. and Mrs., 607 Ave. B, San Antonio, Texas
Sheng, David and Mrs., 1114½ N. 11th St., Phoenix, Ariz.
Stanley, G. L. and Mrs., 1109 N. 11th St., Phoenix, Ariz.

Cuban In States

Total 2
Negrin, Ismael and Mrs., 1122 Watson St., Key West, Fla.

Deaf

Total 9
Bearden, Carter E., Bruins Lair 22, Baylor University, Waco, Texas
Fermari, John L., Laura J., Boyd's Creek, Tenn. (Temporary)
Gardner, J. W. and Mrs., 1821 W. 21st St., Little Rock, Ark.
Gunn, Leslie R. and Mrs., Rte. 9, Box 191, Oklahoma City, Okla.
Landon, C. F. and Mrs., 2808 Easter, Dallas, Texas
McCandless, John W., School for the Deaf, Jackson, Miss. (Temporary)

French

Total 21
Aguillard, Maurice and Mrs., 618 W. Division, Jennings, La.
Cunningham, Troy, Rte. 1, Box 126, Montegut, La.
Gunn, Mrs. Curran T., Rte. 1, Hemmer, La.
Lewis, DeWitt and Mrs., Hall, La.
Melancon, C. R. and Mrs., Box 122, Stowell, Texas
Peery, R. H. and Mrs., 422 Minville Blvd., Jeanerette, La.
Stevens, Curtis and Mrs., 217 Leone St., Morgan City, La.
Smith, L. C. and Mrs., Pineville, La.
Smith, R. T. and Mrs., Box 386, Golden Meadow, La.
Stanford, Evelyn, Rte. 1, Box 214, Montegut, La.
Rutherford, Agnes, c/o Adam Naguin Store, L'Isle de Jean Charles, Montegut, La.
Thibodeaux, Lawrence and Mrs., 764 Goode St., Thibodaux, La.
Webb, Cecil R., Clouterville, La.

Good Will Center

Total 28
Bockelman, Carrie, 656 Wells St., S. W., Atlanta, Ga.
Brown, Frances, 608 16th St., Enley, Birmingham, Ala.
Curt, Frances, Box 5134, Tampa, Fla.
Frank, Rosa Lee, 517 N. W. 4th St., Miami, Fla.
Gifford, Pearl, 4 W. Cross, Baltimore, Md.
Graves, Murrell, 517 N. W. 4th St., Miami, Fla.
Hendon, Mary, 210 S. Gardner, W. Frankfort, Ill.
Keller, Gladys, 759 2nd St., New Orleans, La.
Lambert, Helen, 714 Niedringhaus, Granite City, Ill.
Lewis, J. C., 728 2nd St., New Orleans, La.
Lundy, Elizabeth, 159 Stovall St., S. E., Atlanta, Ga.
Malone, Mahel, 540 N. 6th St., E. St. Louis, Ill.
McCabe, Baby, 610 N. Emma, Christopher, Ill.
Papa, Mary C., 729 2nd St., New Orleans, La.
Ransford, Amelia, 729 2nd St., New Orleans, La.
Rallens, Myrtle, 131 Stovall St., S. E., Atlanta, Ga.
Rasmley, Elizabeth, 759 2nd St., New Orleans, La.
Rhebin, Mrs. Ella H., 813 Elysian Fields St., New Orleans, La.
Stamper, Jean, 729 2nd St., New Orleans, La.
Stein, H. D. and Mrs., 813 Elysian Fields St., New Orleans, La.
Terry, Rebecca, Box 5134, Tampa 5, Fla.
Taylor, Elizabeth, 608 16th St., Enley, Birmingham, Ala.
Tipton, Bernice, 712 Toledano, New Orleans, La.
Whitmore, Leslie, 540 N. 6th St., E. St. Louis, Ill.
Wilson, Vivian, 606 W. Niedringhaus, Granite City, Ill.
Womack, Mildred, 712 Toledano, New Orleans, La.

Indian

Total 96
B. Frank Balvin, Field Secretary, and Mrs., 605 W. Main St., Oklahoma City, Okla.
Ansell, Leo and Mrs., Station "B", Box 6143, Albuquerque, N. M.
Barr, R. E. and Mrs., Box 1456, Flagstaff, Ariz.
Beard, Roe R. and Mrs., Box 171, Tahlequah, Okla.
Boggs, W. W. and Mrs., Box 102, Sulphur, Okla.
Bosman, Russell and Mrs., 400 W. Warren, Gallup, N. M.
Brown, A. B. and Mrs., Box 363, Tahlequah, Okla.
Cammack, Pauline, 1420 Cerrillos Rd., Santa Fe, N. M.
Christensen, Doris, 1420 Cerrillos Rd., Santa Fe, N. M.
Cochman, Ward and Mrs., Rte. 2, Shawnee, Okla.
Cooper, D. D. and Mrs., 302 W. 82nd St., Shawnee, Okla.
DeHass, W. D. and Mrs., Box 384, Rte. 1, Ft. Lauderdale, Fla.
Falls, Robert, Rte. 2, Avery, Okla.
Fraser, C. F. and Mrs., Box 693, Coolidge, Ariz.
Gonsen, M. V. and Mrs., Box 1643, Tama, N. M.
Hancock, A. W. and Mrs., 1801 S. 6th St., McAlester, Okla.
Grimmett, Mrs. Homer, Box 148, Anadarko, Okla.
Hider, Sam and Mrs., Rte. 1, Box 34, Jay, Okla.
Hook, George D. and Mrs., 429 W. Broadway, Farmington, N. M.
Isaac, John L. and Mrs., P. O. Box 38, Calvert, Ala.
Isaacs, B. L. and Mrs., Pawnee, Oklahoma
Johns, L. E. and Mrs., Rte. 1, Box 103, Coolidge, Ariz.
Johnson, Luke and Mrs., Box 926, Bapchule, Ariz.
Johls, Seferina and Mrs., Jales, N. M.
Kelley, Norman and Mrs., c/o Grand Canyon College, Box 21, Prescott, Ariz.
Mackett, Mrs. Emma, Box 153, Selk, Ariz.
Morris, Sammy and Mrs., 518 S. Constant St., Ada, Okla.
Naranjo, Michael and Mrs., Santa Clara Pueblo, Espanola, N. M.
Paxton, Gabe Jr., and Mrs., Box 806, Univ. Sta., Shawnee, Okla.
Payne, Ewell and Mrs., Cherokee, N. C.
Pickup, Jim and Mrs., Box 858, Tahlequah, Okla.
Reed, Betty, McIntosh, Ala.
Roberts, Mrs. Melvin, Astec, N. M.
Roebuck, L. M. and Mrs., Box 504, Bernalillo, N. M.
Rowland, P. C. and Mrs., Box 177, Quapaw, Okla.
Sieg, Robert and Mrs., Cubero, N. M.
Simpson, W. W. and Mrs., Philadelphia, Miss.
Sorrels, Marvin and Mrs., Selk, Ariz.
Wade, Thomas and Mrs., c/o Ponca Mission, Rte. 4, Ponca City, Okla.
Walkingstick, A. E. and Mrs., Box 887, Univ. Sta., Shawnee, Okla.
Waver, Bennett, Rte. 1, Box 98, McIntosh, Ala.
Wilson, Geo. and Mrs., 414 W. Indian School Rd., Albuquerque, N. M.
Worthington, A. and Mrs., Box 216, Newkirk, Okla.

Indian—Part-time

Cobb, J. J. and Mrs., Sulphur, Okla.
Davis, Johnson and Mrs., Jay, Okla.
Glory, Richard, Stillwell, Okla.
Kingsbaker, Shale and Mrs., Salina, Okla.
Livers, Geo. and Mrs., Rte. 1, Box 287, Stillwell, Okla.
Pickup, Joe and Mrs., Rte. 1, Box 188, Salina, Okla.
Smith, John, Wetumka, Okla.
Smith, Richard and Mrs., Anadarko, Okla.
Tobey, S. D. and Mrs., Rte. 7, Philadelphia, Miss.
Wolf, Elmer and Mrs., Rte. 1, Red Oak, Okla.

Italian

Total 8
DiMaggio, Frank and Mrs., 716 18th St., Enley, Birmingham, Ala.
Pacejarelli, A. and Mrs., 2104 E. Hanna St., Tampa, Fla.
Wright, Abraham and Mrs., Box 671, David, Ill.
York, T. H. and Mrs., Box 4254, Tampa 7, Fla.

Japanese

Total 1
Iga, Helen T., 734 R. 46th St., Richmond, Calif.
Sakamoto, Toshio and Mrs., 1928 Sawtelle Blvd., Los Angeles 25, Calif.

September, 1951

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Rescue Home
Total 4
C. K. Hand, Supt., and Mrs., 740 Explanade, New Orleans, La.
Brumbeles, Charlie and Mrs., 740 Explanade, New Orleans, La.

Woman's Emergency Home and Baby Placement Center
Total 5
Mrs. Allegre LaPrairie, Superintendent, 2010 Peniston St., New Orleans, La.
Brennerman, Mrs. Paul, 2010 Peniston St., New Orleans, La.
Mellehan, Catherine, 2010 Peniston St., New Orleans, La.
Robertson, Lillian, 2010 Peniston St., New Orleans, La.
Swanson, Mrs. Mallie, Box 5283, Sta. B, New Orleans, La. (Temporary)

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Arambula, Juan and Mrs., P. O. Box 322, Abilene, Tex.
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Barrion, Vicente, 441 E. Washington, Brownsville, Tex.

Beljano, D. and Mrs., 401 Gate Ave., Artesia.
N. M.
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St. Worth, Tex.
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mondville, Tex.
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García, Isidro and Mrs., Box 656, Cameron, Tex
García, Matías C. and Mrs., 2721 Monterrey, San Antonio, Tex.

Brownsville, Tex
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 Vagos, N. M.
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 Tex.
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 Tex.
 O'Neill, M. E. and Mrs., 1616 Independence St.,
 Dallas, Okla.
 Ortiz, Alhino G. and Mrs., 407 N. Hackberry St.,
 San Antonio, Tex.
 Parades, Carlos and Mrs., 303 E. Ave., Austin,
 Tex.
 Ramirez, Carlos and Mrs., Box 153, San Angelo,
 Tex.
 Regalado, D. M. and Mrs., Box 123, Rio Grande,
 City, Tex.

D. M. Daniel and Mrs. B. H. 195, Welaco, Tex.
Diaz, Amelia, 305 Thompson St., Greenville, Tex.
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Calif.
Diaz, Juan de Dios, 86 N. Casa Grande Ave., Casa
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Diaz, Julio S. and Mrs., 1826 Junco St., Ft. Worth,
Tex.
Dickenson, James H. and Mrs., Box 612, Seminary
Hill, Ft. Worth, Tex.
Dickerson and Mrs., Box 532, Carrizo
Springs, Tex.
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Rodriguez, Gilbert C., Box 156, La Parra, Tex.
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Tex.
Serna, Juan and Mrs., 210 James St., Clovis, N. M.
Serna, Isaac, 1st E. Washington St., Brownsville,
Tex.
Sisoneman, James, James, Clovis, N. M.

Pierson, Joe, Box 275, San Marcos, Tex.
 Pierson, Leila and Mrs., Box 5, Helton, Tex.
 Pizar, Pablo and *Mrs., Box 124, Kenedy, Tex.
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 *Celen, Leonila, 3212 Guadalupe, San Antonio, Tex.
 *Galarza, Isela and Mrs., 130 N. Valverde, El Paso, Tex.
 *Garcia, Carlisle and Mrs., Box 265, Wadwell, Tex.
 Garcia, Isidro and Mrs., Box 656, Cameron, Tex.
 *Garcia, J. C. and Mrs., 2721 Munterrey, San Antonio, Tex.
 Garza, Eugenio and Mrs., Box #3, S. San Antonio, Tex.
 *Gonzales, J. and Mrs., Box 100, New Wood, Tex.
 Valdez, G. J. and *Mrs., Gen. Delivery, Cuernavaca, Mex.
 Valdez, A. and *Mrs., *26 E. 11th, Brownsville, Tex.
 Valdivia, Isasia and Mrs., 521 W. Pioneer, Harlingen, Tex.
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 Viera, Andres and Mrs., Box 1143, Rowell, N. M.
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 Villalpando, J. and Mrs., Box 10, Tex.
 Villarreal, Benito and Mrs., 6803 Ave. N. Houston, Tex.

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