

Southern Baptist

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**CRUSADING
IN HOME MISSIONS**

Carl Jones



The Grace of God

By J. B. Lawrence

CHRISTIANITY has made, in addition to its moral and spiritual values, a very substantial contribution to the enrichment of words. Take the word "grace" as an example. Among the Greeks, who used the word long before Christianity got hold of it, it meant something which by its attractiveness gave delight, such as a beautiful figure, a generous act, a charming manner. It was applied to persons who by their kindly disposition were characterized by their outward charm, loving-kindness and good will.

But Christianity picked this word up and poured into it a richer meaning. Christ enlarged and enriched its content. When He preached His first sermon in the synagogue in Nazareth, His fellow townsmen wondered at the words of grace that fell from His lips. Thus, in the beginning of His ministry this word "grace" is being lifted up, enlarged in its meaning and given its heavenly sphere.

In the thought of Christ, grace is something from on high, a pearl of great price; it is the richest treasure that God can bestow in the salvation of a lost world. It has a richer meaning than that of a benevolent disposition or favor granted. It involves the absolute freedom of God in all of His dealings with mankind, and all that God does for the world stems from this freedom.

Grace has sometimes been considered as a commodity which God dispenses; a sort of occult entity dispensed through ordered means and under prescribed conditions. Hence, men have established stipulated means of grace in definitely fixed programs by which God's saving power is dispensed. This assumption that God's grace is a commodity handled by ecclesiastical orders under prescribed conditions is foreign to the use of the word by Paul and the other New Testament writers.

Throughout the New Testament grace stems from the sovereign will of God. As such it is the expression of God's attitude toward mankind and gathers up in itself all His holy perfections, including His love. This attitude of God is implemented in and through His only begotten Son who offered Himself as a sacrifice for the sin of the world. The grace of God, therefore, becomes effective to us at tremendous cost; "For you know," says Paul, "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

We do not know and cannot know all that is involved in the sacrifice that Christ made to reach and save a lost world. We only know that God did something—made a supreme and tremendous sacrifice—and that we receive the benefits of this sacrifice. In the sacrifice of Christ we behold the depths of divine love.

The grace of God in this astonishing sacrifice which Christ made, is the means by which sinners are saved from sin. This is the supreme need of the world. The trouble with the world is sin. The history of all times is overcast by an evil sky. The stream of human life is polluted and unclean. All have sinned and come short of

the glory of God. Sin cannot be ignored, nor can sin be hidden or covered up. Sin has to be atoned for, and Christ is the only one who can and who has made atonement for the sin of the world.

Luke, in his Gospel, illustrates the operation of God's grace in the story of the publican's prayer in the temple, the saving of the malefactor on the cross, and the series of parables—the lost coin, the lost sheep, and the lost boy. In these incidents we see the grace of God operating in the salvation of individuals. First, the guilt and awful consequences of sin are removed. This is through Christ who was wounded for our transgressions and bruised for our iniquities. In the second place, the grace of God enfolds the sinner so that he is kept by the grace of God and therefore shall not come into condemnation. Effective help is of the essence of grace and while grace rebukes the self-sufficiency of man, it assures his faith that God will save to the uttermost all those who come to Him through Christ.

Grace and mercy are almost interchangeable. The love of God is manifested in grace, and the operation of grace in regard to a sinful world can only be through mercy. Grace, thus working through mercy, represents the effectual setting aside of sin, both in itself and in all of its effects in order that the ends of fatherly love may be fully wrought out. This is free. We do not have to pay for salvation. It is as free as the air we breathe, or the light of the sun, and while its saving energy is concentrated upon each individual who receives it, its benefits are open to the entire world.

But grace is more than mercy. Grace is more than love. Grace is the largest word in the Bible. It is the greatest word, the most inclusive word, and holds in its content more than any other word of human speech. It would be wonderful if one who had been cruelly wronged should stand at the bar and plead with the judge to have mercy upon the one who had wronged him. But grace does more than that. To get a true illustration of grace, we must have the wronged one coming to the judge and saying, "Let the sentence fall on me; I do not ask that the law shall be set aside, but let its penalty be inflicted on me and let the criminal, the one who has wronged me, go free." That is what Christ did. God laid on Him the sin of us all, and He met the penalty and paid the price which should have been ours.

It is through grace that the sum total of all God's blessings come. We are called by grace, justified by grace, and sanctified by grace. Through grace the healing waters of divine love flow to our souls. Through grace we obtain comfort, hope, and divine strength for every human need.

Here is the hope of the world. It is only as individuals and nations accept the grace of God as expressed in Christ Jesus, who lived and died for us, that the world will be redeemed from the sorrow and suffering of sin, and peace and joy and love will prevail.

NEWS

Good Will Center Conference Well Attended

Although the Home Mission Board did not conduct its regular Home Mission Week at Ridgecrest this year, due to a conflict in date with the Southern Baptist Convention, several joint conferences were held during the summer.

Among them was the Good Will Center Conference held in August in connection with the Woman's Missionary Union week.

Workers from approximately twenty centers under the direction of the Home Mission Board were present, and an equal number from centers not under the direction of the Board.

The conference, under the direction of Mrs. Noble Y. Beall, stressed the building, balancing, and beautifying of lives through Bible study, music, and dramatics.

Among those who made outstanding contributions to the program were Miss Nora Belle Emerson, teacher and composer of music from Atlanta, Georgia, and Miss Jean Lowry, head of the department of speech and dramatics at Blue Mountain College, Blue Mountain, Mississippi.

Miss Edith Stokley, director of South-wide Community Missions Program of Woman's Missionary Union, directed a session on the opportunities of co-operation between the Woman's Missionary Unions and Good Will Centers.

Successful Assembly In Louisiana

Dr. S. F. Dowis, secretary of the Department of Co-operative Missions, served as camp pastor at the Southwest Louisiana Baptist Assembly at Dry Creek, Louisiana, for ten days during August.

More than 800 were registered for this annual assembly. Some 200 decisions of various types were made during the sessions and every unsaved person on the grounds was won to Christ. Sixty volunteered for special service.

Dr. Frank Stagg led the Bible hour each day, taking his studies from the Sermon on the Mount.

City Missions Conferences Well Attended

Three City Missions conferences held at Covington and Louisville, Kentucky, and one for Henderson, Kentucky, and Evansville, Indiana, held at Evansville, were well attended. The conferences met September 11, 13 and 14.

According to S. F. Dowis, secretary of the Department of Co-operative Missions, emphasis was placed on the budget for City Missions, the work of the local church in City Missions, and institutional work.

Secretary Lawrence To Alaska

Dr. and Mrs. J. B. Lawrence spent two weeks in Alaska during September where they attended the dedication of several church buildings and made a first-hand survey of the mission opportunities of the Territory.

Dossey Conducts Crusades In South America

C. Y. Dossey, Assistant in the Department of Evangelism of the Home Mission Board, is spending about four months in Argentina, Uruguay, and Paraguay, conducting evangelistic conferences and setting up organizations and conducting simultaneous evangelistic crusades. He is there upon the invitation of the Foreign Mission Board.

Mr. Dossey has conducted many such crusades in the States and also led a similar campaign in Cuba, which prepares him for the task he has undertaken in South America.

New Appointees To Alaska

Among the new appointees of the Home Mission Board are Rev. and Mrs. Avery V. Richey, who have been appointed to serve at Palmer, Alaska.

Mr. Richey is a native of Florida, but has lived most of his life in Texas. He is a graduate of Lamar Junior College, Beaumont, Texas, Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary, Ft. Worth, Texas. He has been pastor of a number of churches in Texas. Mrs. Richey, a native of Texas, is a graduate of Mary Hardin-Baylor and has studied at the Ft. Worth seminary. They have one son, Avery, Jr.

Return to Canal Zone

Rev. and Mrs. Fred L. Jones and daughter, Louise, will be returning soon to their mission work in the Canal Zone. They have been in the States on a three-months furlough.

Mr. and Mrs. Jones have been serving as missionaries in the Canal Zone for the past six years. They work principally with the West Indians there.

While in the States they visited relatives and friends including their older daughter, Eileen, who is a student in Southwest Baptist College, Bolivar, Missouri.

To Make Pictures Of Mission Work

L. O. Griffith, new promotional director of the Home Mission Board, and Edison Thomas, commercial photographer of Louisville, Kentucky, are touring a large section of the convention territory making movies, slides, and black and white prints of home mission work.

The first trip, including Arkansas, Oklahoma, Texas, and Louisiana, was made the latter part of September. They expect to leave on October 11 for a tour of the western states. While on this trip they will attend the four state conventions in New Mexico, Oregon, Washington, Arizona, and California.



Some Observations

By ROBERT G. LEE
Pastor, Belleview Baptist Church
Memphis, Tennessee

A FEW observations and my experiences as to our Southern Baptist Convention program of evangelism for the last five years convince me that I have as great things to report as did the spies of old who, with the cluster of Eschol grapes borne between two upon a staff, brought back word to Moses and unto all Israel that the land "flowed with milk and honey" (Num. 13). We have experienced victories over unbelief, skepticism, do-nothingness, and the sleep in harvest that causeth shame, as great as Elijah had on Mount Carmel and down by the brook Kishon.

In country places remote and our cities large there have been revivals as stirring as the one when Hezekiah removed the high places, broke the images, put away entrenched evils, restored the temple worship—and all the people rejoiced because of what God did (2 Chron. 29). As great things can be said of our evangelistic victories as can be written of what was accomplished when converted Saul of Tarsus "spoke boldly in the name of the Lord Jesus," and when the churches throughout all Judea, Galilee, and Samaria were edified—and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied (Acts 9).

As to this evangelistic effort we—

Saw Success

No denomination alive and no evangelistic party that journeyed the land

over has ever had as effective and successful a plan as have Southern Baptists through their simultaneous revival campaigns. More Jews were won to faith in Christ, persuaded to join our churches and to serve Christ as consecrated soldiers of the Cross than were reached in any other evangelistic efforts.

There is among us now a wise—

Evaluation of Evangelism

Many who never believed it before now believe that what steam is to the locomotive for power, what blood is to the body for health, what words are to the mouth for speech, what eyes and ears are to the head for seeing and hearing, gospel evangelism is for the saving of the lost, for the spiritual power of all local churches and for greater triumphs for Christ in our denominational life. Many who had never believed it before now believe that fishing in souls, whether with line or seine, is the most imperative task of our churches and of all Christians. Many who never did so before now acknowledge that it is the biggest business in the entire universe—the greatest work that stirred an angel's wing in flight, moved love's heart in compassion, or laid claim upon the abilities and personalities of Christians everywhere.

Saving souls is the only business big enough to bring Jesus from the heights of deity to the depths of humanity to die a criminal's death. This have many seen and, because they see, now so evaluate

evangelism they, in first place and public place, now throw out the lifeline and rescue the perishing. Evangelism is to our churches what the keys and the musician's fingers are to the organ, churches without evangelism are like restaurants that serve painted food to the hungry.

In our revivals people have heard—

Powerful Preaching

There has been prophetic, persuasive, and doctrinal preaching—preaching that denounced sin and as boldly proclaimed its consequences—preaching that lifted up a crucified Redeemer and heralded the fact of salvation by God's grace through man's faith—preaching that appealed to the deep motives within men and to their emotions and will so that many have boldly chosen Christ as Saviour and Lord—preaching that has magnified the office work of the Holy Ghost in cleansing and empowering believers until they come to live a victorious Christian life.

There is now among our people, as never before, I believe—

Christian Concern

We were accused by some of letting the word "concern" drop from our Christian vocabulary. As a denomination we have proved that we are not guilty under such an indictment. We do not show the sunny contentment of country gentlemen. Rather are we like crusaders who, with the shield of faith

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SOUTHERN BAPTIST HOME MISSIONS



Rev. Frank Halbeck and Dr. Paul McCommon, pastor Jackson Hill Baptist Church, Atlanta, Georgia, discuss Jewish Fellowship Week.

★
Every Southern
Baptist Church
Urged to Observe
Jewish Fellowship
Week, November 5-11
★

Southwide Jewish Fellowship Week

By FRANK HALBECK, Field Worker
Jewish Department

RECENTLY a Jewish man asked me if his people are welcome in Baptist churches. I told him that they are welcome, but that we often forget to invite them.

There are many churches in the Southern Baptist Convention which have Jewish people in their communities. When the religious censuses were taken in these communities during the past two years, many of these people were very courteous in giving any information that was requested.

Because Baptists want all men to be Christian, the city superintendents of missions of the Southland voted in a meeting in Atlanta, Georgia, last February to sponsor a week of special visitation in the homes of Jewish people.

The period between November 5 and 11, 1951, has been selected and it is being called "Jewish Fellowship Week."

Tracts to explain this program may be obtained by writing the Home Mission Board, 161 Spring Street, Atlanta, Georgia.

To help reach the goal, "Every Jewish family visited by a Baptist family," six other suggestions are made:

1. Secure a list of Jewish names from religious census cards or by some other means.
2. Assign the names of Jewish people to the Baptist churches in the community where they live.
3. Organize a group of workers in each church, utilizing Sunday school workers and community missions committees of the WMU.
4. Have preparatory meetings in each church giving instructions and literature to workers in preparation for the week of visitation. Suggestions for study include: *A Program of Jewish Evangelism*, by Frank Halbeck; *Home Fellowship Hour*, by S. F. Dowis; and "Messianic Prophecies and Fulfillments," as found in the tract, *Southwide Jewish Fellowship Week*, by Frank Halbeck. All of these may be obtained by writing the Home Mission Board. Books on soul-winning are available at Baptist Book Stores.
5. Plan for Baptist couples to visit specific Jewish families.
6. Have a special preaching service for Jewish people in every Baptist church on Sunday, November 11. Personal, written invitations should be sent

by the pastor to Jewish people in the community.

Several pastors already have plans for this special emphasis on Jewish evangelism. Dr. C. Kruschwitz, pastor of the St. Matthews Baptist Church, Louisville, Kentucky, writes: "Long Run Association has already voted to participate in this program, November 5-11. I am sure that our church will do something definite at that time."

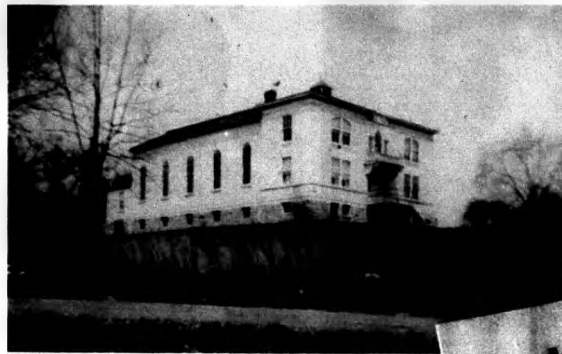
From the Stanton Memorial Baptist Church in Miami, Florida, Brother Ralph E. Gwin writes: "We are going to observe the Southwide Jewish Fellowship Week and endeavor to enlist our Jewish friends in our services."

As pastor of the University Baptist Church in Carbondale, Illinois, Dr. Robert J. Hastings writes: "We want to plan definitely to work with the Jews in our community through the plan suggested. . . ."

Dr. Paul McCommon, of the Jackson Hill Baptist Church in Atlanta, Georgia, says: "Jackson Hill Baptist Church will be one of the churches seeking to do its part in reaching our Jewish friends with the gospel."

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Mehville Baptist Church, one of the churches helped by the St. Louis Baptist Mission Board.

Souls and Churches for St. Louis

St. Louis Baptists tackle the job of financing needed improvements on their church plants and at same time meet mission opportunities in their city.

By WILLIAM A. MERRYMAN
Pastor, Mehville Baptist Church
St. Louis, Missouri

SINCE California is in the Southern Baptist Convention, St. Louis, Missouri, has dropped from first to third in the cities or associations having the largest population in the Convention.

There are one and one-half million souls in the territory of the St. Louis Baptist Association. More than 500,000 of these are altogether unchurched and unsaved. The aim of our St. Louis Baptist Mission Board and the churches of the association is to reach as many of them for the Lord as they can.

We have grown in twenty-five years from thirty-six churches to fifty-five churches; from thirteen thousand members to forty thousand. But the fact remains that, as with every large city in the United States today, suburban villages and subdivisions housing thousands of souls spring up as profusely as mushrooms after a good rain. There are souls to preach to and build churches for—thousands of them.

Practically every church in St. Louis is trying to cope with the problem of enlarging its building facilities. The money situation is desperate. Every

church in St. Louis would like to see new churches built in needy fields. Again the money situation is critical.

Dr. Paul Weber, superintendent of the St. Louis Baptist Mission Board, broached the subject of a building loan fund. He wisely foresaw that we would have to build—build larger churches of existing churches—build churches where today there are no churches. He thought that a \$50,000 fund to be loaned to churches without interest would help solve the problem. Very soon we all saw how inadequate that sum was. Therefore a campaign is under way to have half a million dollars in this loan fund to lend to churches for building and to buy suitable lots in good locations for future churches. It is to be raised by 1960 with every church giving a small portion of its budget into this fund. Already there is close to \$70,000—a proof of how little \$50,000 means today.

The St. Louis Baptist Mission Board has, through the years, received the gifts to associational missions and disbursed them in the most efficacious way. A regular city missions program has been

carried on. Most of the churches have received gifts or loans at some time or other.

An example of what has been done is shown by the Mehville Baptist Church of which the writer is pastor. A small Sunday school was started in this suburban area in 1939. It grew slowly, but was organized into a church in 1942. The area started to increase in population, and the church needed a house to meet the challenge. At a cost of \$10,000 the St. Louis Baptist Mission Board bought the present structure, adequate to a membership of five hundred. It is located on three acres of ground on a main highway. The board made a gift of \$5,000 to the church. The remaining \$5,000 was to be paid by the church at \$25 per month plus two per cent interest on the balance each year. The church has easily met this obligation.

An example of what can be done when more funds are available is the Hanley Hills Baptist Chapel in the rapidly growing western section of the city. In 1949 the mission board bought a large lot in an ideal spot. Euclid Baptist

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SOUTHERN BAPTIST HOME MISSIONS

Negro Baptist Leaders Receive Degrees

By T. W. TALKINGTON, Dean
Mississippi Baptist Seminary, Southeast Center



Dean and Mrs. T. W. Talkington

ELEVEN students of Southeast Center of Mississippi Baptist Seminary for Negroes received sixteen degrees, diplomas, and certificates at the summer commencement. The certificates represent one full year of seminary work and the degrees represent at least six years of work.

Southeast Center is one of six similar regional theological schools in Mississippi located in different sections of the state and dedicated to the training of Negro preachers and other church workers.

Mississippi Baptist Seminary (made up of all the centers) was founded on the center plan eight years ago in an effort to locate a Baptist seminary within reach of every Negro Baptist preacher and church worker in the state. An unsuccessful effort had been made to centralize Baptist seminary work at the capital city of the state. Because of the cost of boarding and traveling, this plan reached very few of the pastors and workers.

According to the present plan, key locations are chosen for schools in various sections of the state, in easy driving distance from the preachers' homes and churches, thus enabling a larger number to receive both literary and the-

ological training. The preacher is thus able to remain at home and take care of his church or churches on weekends.

President Herbert L. Lang maintains an office at the central center in Jackson and supervises the work of the six centers which are located in Jackson, Hattiesburg, Prentiss, Indianola, Yazoo City, and Greenville. Some of the centers also sponsor extension schools at Gulfport, Brookhaven, Sardis, and Pascagoula.

The plant at Southeast Center consists of a brick and concrete building placed in the midst of a pine grove lot of three and one-half acres, located on a paved street in the city limits of Hattiesburg. The school is served by the city bus lines and is equipped with city water, sewerage, lights, and natural gas. The classrooms, library, and auditorium are well lighted and equipped with modern school furnishings.

Six teachers make up the faculty, some of them giving only part time. The enrollment for the last session was seventy men and women. Eighteen are enrolled in the night school, which has two classes two nights each week. One hundred and twenty-seven were enrolled in the 1950 summer school.

Mississippi Baptist Seminary is char-

tered to give literary work, through junior college, as well as theological studies. Thus, students are enabled to get needed literary courses while pursuing their Bible studies. All students avail themselves of this literary service, as some ninety-five per cent of the students are deficient in literary prerequisites. Some have never gone beyond the third grade, most have not gone beyond the fifth, and a few have never attended any school.

Negro Baptist churches of this section have raised most of the money for the building and grounds. Current expenses are financed by the Home Board, the state board and the white Baptist churches of the eleven counties of the center. The Home Mission Board furnishes a teacher-missionary.

More than sixty received degrees and other awards at the main commencement at Jackson May 24, when all centers joined in graduation exercises for Mississippi Baptist Seminary.



Graduating class, Southeast Center of Mississippi Baptist Seminary, with faculty and speakers.



Southeast Center of Mississippi Baptist Seminary nestles among pines.

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Two of the children in the home selected for rehabilitation. Housing condition evident.

Christian Workshop

By WALTER G. NUNN
Staff Member, Baptist Fellowship Center
Louisville, Kentucky

CHRISTIAN love is incomplete unless it discovers expression in the everyday life of ordinary people. This is the recurring theme throughout the New Testament, particularly in the book of 1 John.

This is what approximately fifty Christian students in Louisville, Kentucky, were thinking about when they took steps last November to make more habitable the living quarters of a Negro family of eleven in one of the worst slums in that city.

At a meeting of the Southwide Conference of Baptist Theological Students in Atlanta, Georgia, it was suggested that each school promote a work project during the school year. This Southwide

conference is a fellowship of Baptist theological students from colleges and seminaries over the South whose aim is to encourage Christian co-operation among Baptists through work, study, and fellowship. The idea of helping the Negro family spread, and before long it became the concern of students from five schools in Louisville: Presbyterian Theological Seminary, Louisville Municipal College, WMU Training School, Simmons University, and Southern Baptist Theological Seminary.

In an attitude of prayer and Christian devotion the students adopted as their motto, "Christian Action in Human Relations," rolled up their sleeves, and went to work. First, a steering com-

mittee was set up with members representing the various schools. Plans were then made for the raising of money, purchasing of materials, and publicity. Instrumental in the planning and work itself were the staff members of Baptist Fellowship Center, the headquarters for co-operative work between the Negro and Southern Baptist churches in Louisville.

One weekend early in November the students, forty strong, arrived at the scene of the Negro home, and action started. Some scraped old paint off the walls, others plastered, some mixed paint, others went after supplies, others put in window panes, and still others gathered clothing and mattresses, put

up curtains, and laid rugs. One of the workmen even built a clothes closet.

Worship, fellowship, and study were combined with work when the group assembled in a nearby Negro Baptist church at night. Discussions were held on "Christianity, Housing, and Health," with authorities in each of the fields speaking. There were also messages from the Bible dealing with Christianity and human needs.

After about three days, the job was finished—except the dedication of the home. Those who had worked knew that "Except the Lord build the house, they labour in vain that build it." A quiet and informal but powerful service was held in the home, including singing, prayer, testimonies, and the presentation of Bibles to members of the family.

In each study and worship period the group unanimously affirmed the growing conviction that they should continue this work, co-operating with local churches. They believe that work projects of this kind are the responsibility of Christian churches because of six fundamental teachings of the Christian church:

1. The inestimable worth of each human personality and the need for reverence of that personality.
2. A concern for all the factors that affect those human personalities.
3. The Christian ideal of family life and its preservation.
4. The historical tradition of the Christian church as it has sought to minister to the needs of humanity.
5. The affirmation that the human family is one, and that when one of the family suffers the entire race suffers.
6. The teaching that each Christian has the responsibility of establishing a just social order as patterned after Jesus' Sermon on the Mount.

What about you and your community? Doubtless there are poor housing conditions in your community, not too far from the church in some cases.

First, you can locate a house, learn something about who owns the house, the condition of the house, and the spiritual and physical conditions of the family. Then present these facts to the church. A committee can then be formed to take care of getting the materials, clothing, and doing the actual labor. The government authorities, such as the Board of Health and others, will be willing to work with you. Your church has plenty of potentialities, some of which you never dreamed will come to light. Will you not make your church a more powerful spiritual force in your community by answering the needs of suffering humanity?



The steering committee for the project in applied Christianity. Chairman Carroll Wright, a Southern Seminary student, is at head of table.



A fellowship and study meeting in local Baptist church.



Students prepare house decorations and clothing for the family.



Roy Stewart, first pastor. It was he who found the cancer victim and secured medical attention for him.

Missions at the City Dump

By THEO E. SOMMERKAMP
Student, Oklahoma Baptist University

SOUTH McKinley Mission is a children's church, but hardly a church like most of your children attend.

Barely larger than a chicken coop and only a stone's throw from the city trash dump, the little 25x25 foot one-room structure that houses the mission sits at the end of McKinley Street in Shawnee, Oklahoma's, South Harrison community.

To six Oklahoma Baptist University students who are the corps of workers staffing the mission, it's a home mission project right in the city where they are going to school.

Several of the students are planning to enter full-time Christian service. To them, it's good preparation for the task ahead.

They love every one of the twenty-three Junior and Intermediate boys and girls who are on the Sunday school roll, as well as the fifteen or twenty other children in the community with whom they work, but who are not enrolled.

And the kids love them, too.

The mission is located in a poverty-stricken, slum district in Shawnee, a city of about 25,000 population. The community, which in the late '20s held its head high, today is one of unpaved streets and frame dwellings, some almost condemned, and of broken and morally-corrupt homes.

The men of the community used to work for the railroad when both Rock Island and Santa Fé had large repair shops in Shawnee, but the shops closed

twenty years ago. Now some of the men pick up odd jobs, and some don't work at all.

Families are mostly Indian and Mexican, and a great many are nominally Roman Catholic.

An indifference on the part of the adults of the neighborhood, plus the opposition of the local priest, has limited the mission's ministry almost entirely to children.

But Roman Catholics and the indifference of the folks are but two of several major factors which have made the brief history of the mission one of struggle against odds.

Three years ago, Betty Fae Wiles, then a student in OBU, began the mission as a community Sunday school.



Pastor Abbott at door after a morning worship service. The woman in the doorway is one of the few adults in the community who attend services.

It met in the home of Mrs. Flora Mayfield, and was partly sponsored by Immanuel, a local Baptist church.

Only last fall was the mission able to move into its present site—an old frame building which at one time was a help-yourself laundry.

Roy Stewart, a hard-working, twenty-year-old ministerial student, secured the building.

Two foreign mission volunteers, Betty Ball and Bill Cox, joined the work at South McKinley almost as soon as school started last September.

Betty organized two groups of Girls Auxiliaries, while Bill rounded up the few boys who came, forming a Royal Ambassador unit.

Roy started negotiating for some lots near the church where he might provide recreation for the children whose only "playground" was the city dump and sewage-polluted Shawnee Creek.

A group of the mission children learned how much the lots would cost. Secretly they visited homes in the community and mustered up enough food for a box supper. Then they donated the entire proceeds, \$10, to help out, but the deal fell through.

Last Christmas Roy gave the children a party and promised a present to everyone who came.

The workers brought thirty gifts, but when time for the party arrived, fifty-three children—some of whom Roy and the workers had never seen before—showed up. Roy made a hasty trip to the nearest dime store.

Moving into a building of their own enabled the workers to spread their ministry. Joined by other college students, the three charter workers began holding Training Union on Sunday evenings.

Worship services were added, with Roy doing the preaching.

The spiritual and social ministry was enlarged through visitation. Bibles were placed in nearly every home last year, but the local priest took most of them out.

Now, however, the workers have placed more Bibles without interference.

Four young children, victims of a broken home, were the first to benefit from the church's social ministry.

Abandoned by the parents to the care of a mentally incompetent neighborhood boy, the children, ranging from three to nine, were suffering from near starvation when a mission worker found them. They had been eating only potatoes and beans for six days, and were running out of them.

Roy, then the pastor of the mission, learned where the mother had gone and



A typical Sunday evening worship service at South McKinley Mission finds a group of Mexican and Indian children listening to a sermon by Byron Abbott, pastor. Helpers include Bill Cox, front row by window; Mrs. Abbott, by curtain; Betty Ball, second from right, second row; and Rowena Bynum, in rear. The hole in the ceiling indicates the general condition of the frame shack.

called her at his own expense. Meanwhile, the Woman's Missionary Union at Immanuel gave some aid to the deserted children. The mother later returned home.

Personal evangelism is, of course, the keynote of work at South McKinley. But again, most of the efforts must be made through the children.

The first convert at the mission—and Roy's first baptism since his call to the ministry—was a fifteen-year-old unwed mother, who was a victim of a criminal attack but has no legal recourse.

She is one of the mission's most faithful members.

"Some of the other children are interested," Betty said. "But we're having trouble showing them Christ as a Saviour."

"Most of them say, 'I know who Christ is and so I'm a Christian.' They fail to realize what accepting Christ means."

Twenty-five folding chairs, a piano with half the ivories missing, a movable pulpit stand, a table for the tiny tots, and an old hot-water heater—remnant of the old laundry—take up all the room.

The treatment of the children by the mission workers has won the admiration and confidence of parents, even though they don't actively support the services.

The new pastor, Byron Abbott, works full time in a local department store and has little time during the week to do mission work.

He is paid \$5 a week by Immanuel Church, which has now assumed full sponsorship of the mission. Immanuel also pays the \$17.50 building rent every month.

Weekday work is carried on by the corps of college students who, despite full course loads at the university, somehow find time to give six or eight hours a week to the mission.

Betty still handles one of the groups and is now organizing a softball team as a recreational activity. She also leads in community visitation.

Joining with Betty in organizing the team is Lonnie Eye, another student. Lonnie also directs the Sunbeam Band.

Bill Cox and Louis Stone manage the boys' softball squad and Drusilla Key leads the Junior GA girls.

The mission pianist, Rowena Bynum, also a college girl, comes one afternoon a week to give free music lessons to interested children.

All of the workers, including the pastor's wife, have jobs on Sunday.

Curtains, a donation from Immanuel, divide the little building into four parts for Sunday school. Passing freight trains—the mission is only 150 yards from the crossing of three main line railroads—add to the distraction.

The ministry of the mission, as inadequate as it is to the community where at least forty families live, yet is rendering a vital Christian blessing.

Continued on page 19

The Call of the Apaches

By E. C. BRANCH
Lakeside, Arizona

THE Apache Indians, more than 10,000 in number, comprise the second largest Indian tribe in the United States and until recently had no established Southern Baptist work among them.

On April 22, 1951, Guy Jones, an Apache, answered God's call to become a missionary to his people.

Mr. Jones was born at Camp Verde, Arizona, the smallest of the Apache reservations. He attended schools at Camp Verde, Irvin, and Middle Verde,

and completed two years at Phoenix Indian School, Phoenix, Arizona. After working at various places off the reservation, he met and married Miss Sarah Martinez of Paquote, New Mexico, in 1936. Mrs. Jones is a Laguna Indian and was a Catholic at the time of her marriage. She tells how that during the years she attended St. Catherine's School in Santa Fé she did not know what the Bible was. They were taught the catechism, but she never saw the Bible. It was during the spring of 1950,

while living at Flagstaff, Arizona, that Mr. Jones attended revival services at the Baptist Indian Center and found Christ as his Saviour. Dr. J. B. Rounds was preaching. During that same revival Mrs. Jones was saved and also Alfred, their young son. All three were baptized by Rev. Harold Baer. In the year that followed, all but the two youngest of the other seven children accepted Christ.

Within four months, Mr. Jones was Sunday school teacher for the Adults,



The first Baptist missionaries to the Apache Indians, Rev. and Mrs. E. C. Branch, were appointed by the Home Mission Board July, 1951.

Mr. Branch, a student in Grand Canyon College at Prescott, Arizona, had been doing voluntary work among the Apaches while in school.

This appointment was made possible by The Baptist Tabernacle of Atlanta, Georgia. The church voted to give the Home Mission Board \$250 per month for the establishment and maintenance of mission work among the Apaches.

The Branches are living at Lakeside, Arizona, for the present and are already at work among the Apaches. They are living in a trailer home, but a mission building will be erected on the reservation as soon as a site can be secured.

and has been an inspiration to those who hear him. His testimony is always on how Christ changed his life and can change the lives of all who trust in Him.

But this was not enough for Mr. Jones. He could not forget the need of his people and all people who know not Christ. He felt the call to preach, but there was the problem of preparing himself and at the same time support his family of eight children and take care

Some Observations

Continued from page 6

and the sword of the Spirit, go forth in country places and city places and all places to rescue men from the deep disgraces and death of sin. From Washington, D. C., to California have I seen this concern glowing in the light of eyes, testified to in song and sermon. Preach-

of financial obligations he had incurred before becoming a Christian.

On April 22, however, he surrendered his life to preach the gospel, depending on Him in Whom all things are possible.

There are five Apache reservations: Fort Apache and San Carlos, with Catholic, Lutheran, Mormon, and Pentecostal churches reaching only comparatively few people; Camp Verde, with a part-time American Baptist witness; and the Mescalero and Jicarilla Reservations in New Mexico, with Catholic and Dutch Reform in the former and only Dutch Reform in the latter. The Jica-



Guy Jones and family

rilla are eager for Southern Baptists to establish a mission there, one man even offering his land for the mission site if Baptists will only come. There is also the Fort McDowell Reservation, which is Mohave and Apache.

Mr. Jones says: "I am willing to do anything God wants me to do to take the message of Christ to my people. Pray for me and my family and pray that Southern Baptists will take the gospel to the Apaches."

ers, deacons, teachers, editors, church members by the thousands have shown concern for the unsaved and for the spiritual welfare of our churches—even as Jesus was concerned about the woman of Sychar, Zacchaeus of Jericho, and Jerusalem. Moreover, concern has been shown in seeing to it that the saved are harnessed to serve—not branded and turned loose, not "dipped and done with."

We have seen the wonder of—

A Conquering Co-operation

We put into practice the truth that together the stalks of wheat make the harvest, the shingles make the roof, the links the chain, the bricks the wall, the soldiers the army, the leaves the shade, the drops of water the cataract. This program of evangelism has brought us together as has nothing else—and has kept us on the main line and off side-tracks, kept us from majoring dictatorially on minor matters and enabled us to reach forth to larger ambitions in soul-saving and to clothe ourselves in more vigorous realities as to the things which, in the cause of Christ, we are to live and love, to give and preach and teach. As never before I believe Southern Baptists are more Pentecostally of one accord, more effectively "knit together as one man," more lovingly and effectively "striving together for the faith of the gospel" than at any time I can remember.

Then there is the matter of—

Prevailing Prayer

We are found "laboring fervently . . . in prayers" (Col. 4:12). We cannot have power without prayer. We cannot have churches like the assembly at Colosse without intercessors like Epaphras. We cannot expect showers of blessing if we substitute pep for prayer. When there is no passion, no strong crying, no tears, no travailing, no "laboring fervently in prayers," there will be little power and a meager spiritual harvest. This we have learned, I know. Prayer has become our portion, our passion, our practice.

I know that my—

Words Fail

. . . fail to tell what our Southern Baptist Convention evangelistic program

has done in loosening purse strings for the causes of Christ, in thawing cold hearts, in opening our eyes to spiritual visions, in bringing hundreds of thousands of converts into the kingdom, in making some churches that were refrigerators to become radiators, in sending forth reapers into the harvest fields, in lightening the loads and brightening the roads for multitudes, in preaching the Word, in doing deeds in which Christ is glorified as the sun is glorified in rare and beautiful flowers. "Lo this, we have searched it, so it is; hear it, and know thou it for thy good" (Job 5:27).

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SOUTHERN BAPTIST HOME MISSIONS

October, 1951

15

A Wonderful Experience

I had a never-to-be-forgotten experience recently. In spite of my deafness and speech defect, I had the privilege of winning a hearing Baylorite to Christ. I showed him how to be saved while the Holy Spirit worked.

He had tried to find peace of mind and heart through books, but did not get any satisfaction. He was despondent with life and wanted someone to tell him the good news. No one showed him the way of salvation until that night of the sixteenth when I showed him some Scripture passages on how he could be saved. After several verses and a prayer he was born again. It was just after midnight.

Now I am his roommate. Every morning and night we have prayers together. He is growing in grace. He is the first hearing person I ever won to Christ by personal work. I thank the Lord for opening the way for me.

—Carter Bearden
Student missionary to deaf, Texas

God Opens the Way

The church had been planning and praying for a mission at Shannier, Louisiana. Property was purchased in April and on the sixth day of May the work was started with sixteen enrolled in Sunday school. There was an average of twenty-one in Sunday school during the month and an average of twenty-eight in prayer services. Two have accepted Christ.

There has been much praying for a mission about four miles below Golden Meadow. Several families live there, where they can be reached only by boat.



New Baptist Church building, Silver City, Canal Zone

The First Baptist Church of Houston, Texas, sent \$100 through the Home Mission Board to be applied toward the purchase of a boat.

We pray that God will help us to open this mission also.

—S. T. Smith
Missionary to French, Louisiana

Many Activities Reach Indians

The Farmington Baptist Indian Center provides a variety of activities for the Indian people. First of all we have many calls for clothing—especially for babies and small children. One lady with seven children was furnished with a pair of shoes for each child and a pair for herself from a box that arrived only last week.

A shower room at our Center is regularly used by our Indian friends, most of whom do not have bathing facilities at home. We have one old sewing machine which is kept quite busy by the Indian women who come in to do their sewing. Others who live in tents come to the Center to do their ironing.

Four services are held weekly for the spiritual uplift of the Indians including Wednesday night Bible study, Friday afternoon service for the Indians from the reservation, Sunday morning Sunday

school and worship hour, and the Sunday evening service.

—George D. Hook
Missionary to Indians
Farmington, New Mexico

Bus Helps in Mission Work

Our little church had hoped, prayed, and worked for a bus for a long time.

ALONG the MISSIONARIES



Rhythm band, Kindergarten Arm Avenue Baptist Church, Italian Field, Tan Florida



Rev. C. L. Goss and RA and GA boys and girls of the First Baptist Church, Ludowici, Georgia, who sold SOUTHERN BAPTIST HOME MISSIONS subscriptions to practically every family in the church.

need to be divided, but there is no space, nor are there enough teachers.

—Mrs. M. C. Mojica
Missionary to Mexicans
Ft. Worth, Texas

Chaplain Happy Over Alaskan Mission Work

I was happy to read in the Home Mission magazine of an appropriation for work in Alaska. This is all the more important to me as I had the privilege of helping start Baptist work in Alaska.

Along with Chaplain Aubrey Halsell and other chaplains, I was instrumental

near future we may realize the fulfillment of a hope born then that a Baptist college might be established in the Wrangle-Ketchikan area where many of the Indians as well as other natives might have an opportunity to attend. Many still find it necessary to come back to the States or to a special school in Seattle to attend school if they are to have the advantages of a college education. Some organization will fulfill that need. I want it to be Southern Baptists.

—Chaplain Henry C. Murdoch
Floyd Bennett Naval Air Station
Brooklyn, N. Y.

Local Church Does Mission Work

The First Baptist Church of Tucumcari, New Mexico, deserves a word of commendation for helpful interest in the Laguna Indian families who have moved to that community.

Two Indians who were baptized into our mission last fall moved with their husbands and families to Tucumcari just a few months later. The shortage of good grazing for their sheep made the move necessary.

We knew they would be interested in contacting one of the Baptist churches there, so we wrote to the pastor of one of the churches. The pastor and church were prompt in trying to reach them as soon as possible, but before they could locate them Pastor W. D. Lawes and the First Baptist Church had found and enlisted them.

Our Indian people are proud of the fact that the superintendent of the Sunday school there is an Indian. Last spring, when the Sunday School Convention met there, our ladies took pride in having a part in getting the building ready for the occasion. Several Laguna families have moved to the same vicinity, and those from our mission are showing a Christian interest in trying to get the others to attend the Sunday school and preaching services and in seeking to win to Christ those who have not committed themselves to Him.

—Robert Sieg
Missionary to Indians
Cubero, New Mexico

After overcoming seemingly insurmountable difficulties, we bought our bus just before Christmas. From the first it has proved a rich blessing. This month it proved especially useful during our convention in Dallas. Every night we took a bus load, and many of our members had the privilege of attending a convention for the first time. The following Sunday each one gave a report of the convention, which in most cases was a personal testimony of what the convention had meant to them. Not a few thanked God again for the blessing of the bus.

Our Vacation Bible school has started, and again our hearts praise God for the bus. Attendance has reached almost 100. When the bus arrives, it resembles a can of tightly packed sardines. When the children go to their departments, each class is so crowded that the teacher can hardly move about. And there are more who want to come. The classes

in getting the work there started and never read of progress there without remembering the day when Chaplain Halsell and I climbed the ladder in front of the First Baptist Church in Anchorage and nailed the sign on the front of the building. It was a great day for us and for the others who constituted the original membership of the church there. I always recall the few instances in which it was my privilege to preach to the membership, frequently at the Air Base rather than at the town location.

I am still realizing the answer to prayers sent up to God while I was in the Alaskan Theater, praying that our Baptist people in the States would awake to the great neglect of which we were guilty toward the people of the Territory.

I am still praying that the work there may continue to prosper and that in the

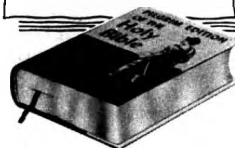
The Gift and the Giver

By J. T. GILLESPIE
Field Secretary

THE greatest purpose we have ever known is God's purpose to save men. The greatest gift we have ever known is God's Son. The greatest sacrifice ever made is the crucifixion of Christ on the cross of Calvary. The greatest story ever told is the story of

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redemption. The greatest institution on the earth is the church of our Lord. The greatest commitment ever made to man is the message of redeeming grace. The greatest human undertaking is the effort to give that message to all men. The greatest sin possible for the church is to fail to make the gospel clear to one lost soul.

Our God has seen fit to commission the church, and only the church, to evangelize the lost in all the earth. This is our great task and we need to remember it always. When we speak of stewardship and enlistment we should ever bear in mind that any kind of money-raising program is what Jesus called the "lesser things" and is merely incidental to God's main purpose for the church. A church that makes its financial program its main business has departed from the Father and denied His Son and sinned against the Holy Ghost. A church that does not permit the financial cost to hamper its program of world evangelization is like Enoch of old, walking with God in His greatest endeavor for humanity.

A church should think of its financial program as the "lesser thing," without considering it of minor importance. Money may be our greatest reason for failure or our greatest aid to success in our high and holy task of human redemption. We turn, therefore, to the Holy Scriptures for divine wisdom to guide us in this important matter. The Word teaches that a good program of stewardship will have at least four definite objectives: to secure adequate funds; to strengthen the source of supply; to develop the character of the giver; and to honor the Lord.

To Secure Adequate Funds

We make no apology for saying frankly that a church should set itself definitely and openly to the task of securing sufficient money for its gospel program. God's language is not suavely suggestive: it is openly directive. "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

The Apostle Paul gives clear instructions in order to offset the necessity for collections upon his arrival. Jesus' teachings about giving were no less direct and implicit. We are His disciples. We love Him. We love His church. Let us therefore set a program with a definite and open approach to secure adequate money for His cause. Away with the idea that the money must somehow or other be secretly secured in order to avoid any possible embarrassment! "Let your light so shine before men, that they may see your good works." There is no virtue in passing out hints for money where the cause calls for voluntary co-operation in shouldering corporate responsibility.

God's plan of tithes and offerings will provide the money. Many conscientious men will object to His plan; but none will object on the ground of its being inadequate. If every Baptist would bring all his tithes into God's house, every Lord's day, without designation so that the church, under the leadership of the Holy Spirit, might make distribution of God's holy money, and on occasion add special offerings to definite appeals; then the church would have all the money it needs in meeting its divinely set purpose. But as long as Southern Baptists divert to other purposes three quarters out of every dollar which God has declared holy, then we may expect the churches to lag in their work and the nations to continue their pagan warfare.

Strengthen Source of Supply

All of us have seen drives for money—drives that would get the money immediately; and then a period of waiting would have to ensue before that group could be approached again. People soon weary of drives. But once a church membership is set on God's plan of tithes and offerings the income of the church is not only steady and dependable, but constantly increasing. This is true because God keeps His promise to bless those who respond to His challenge.

Develops Character of Giver

No plan is worthy of a Baptist church, no matter how much money it secures, unless it feeds the soul of the individual member. Each member should become a stronger Christian as he gives. Giving that dries up the soul of the giver is not Christian giving.

Here again two words from Malachi readily come to mind: "Open you the windows of heaven"; and "pour you out a blessing." Open windows indicate

light into heaven and communication with God. Have you ever tried to pray when the windows of heaven were closed? Tithes and offerings open the windows and give an insight into heavenly things. The blessing poured out indicates the reception of heavenly things. Of course it is the spiritual blessings that are poured out of heaven, and that's exactly what it takes to develop character in the giver. Give and ye shall receive. Give money and you will receive the spiritual values which are infinitely greater. The greatest Christians you know are liberal givers of money.

MISSIONS AT CITY DUMPS

Continued from page 13

Indirectly South McKinley Mission is responsible for slum conditions in South Harrison community coming to the attention of Shawnee people.

Just before Christmas, a woman reporter from the Shawnee paper stumbled onto the little church building while looking for a maid. She wrote a story.

In February Roy found Donald Williams, a twenty-year-old mentally-deficient cancer victim, dying almost untended in a home only half the size of the mission building.

Donald's mother and twenty-four-year-old brother, also deficient mentally, worked part time and the patient spent many hours in intense pain without attention and without sedatives. The father was dead.

Neighbors shunned the trio because of their mental condition.

Roy told the local newspaper about the patient and secured better medical treatment for the boy, who was front page copy for the paper until his death early in April.

After the newspaper printed the story about the home, folks in the community began to take an interest and they assisted the overworked mother in a twenty-four-hour bedside vigil.

Roy bought Donald a radio and Byron Abbott, the new mission pastor, furnished the family with a new stove.

After Donald's death, the people of the community collected \$109 to cover burial expenses.

The city took a brief look at the community. It sent a bulldozer out to level off some lots on which the children could play ball.

But the mother and the surviving brother continue to live in the rundown frame hut as they did before.

Until it can expand, the mission must continue to devote its ministry to a few of the children and leave many without hope.

Giving Glorifies God

Giving should glorify God. Too much of our giving glorifies the giver or magnifies some ulterior motive. God has seen fit to identify Himself with His church. The only sure way to glorify God with money is to give it to the church in order that the church may minister in His name. For example: A man needs help. Let the Red Cross

minister to his needs and he will praise the Red Cross. Let the Salvation Army provide his needs and he will sing the praises of the Salvation Army. Let the individual church member give to him and he credits that individual giver. But let the church minister to his needs, both physical and spiritual, and he begins to talk about the wonderful Lord who is concerned for the needy.

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Religion and the Korean Conflict

By MILDRED DUNN

THE sight of United Nations soldiers marching to battle in Korea singing "Onward, Christian Soldiers," is one of the pictures brought back in the mind of Chaplain (Capt.) James A. Skelton, one of Southern Baptists' outstanding chaplains who has been returned to the States.

During the first part of the conflict in Korea, Chaplain Skelton told the story of the hymn, "Onward, Christian Soldiers," to the 187th Airborne Regimental Combat Team to which he was attached. At a service attended by approximately 3,000 of the men, Chaplain Skelton told how the hymn was written by an English minister as a marching song for English children attending what is equivalent to our Vacation Bible schools. He told of the steady and helpful influence the song had on the children.

Soon after, the regiment asked permission to make the hymn their official theme song and the group sang it at each of their religious services, and often at other times also.

Eventually a part of the regiment, about a thousand men, were ordered to take the city of Singe. It was during the first march forward of the United Na-

tions troops. For ten days another group, four times as many in number, had tried unsuccessfully to take the city. Now this small group was being sent in to do the job.

As the men advanced toward the city, someone started singing "Onward, Christian Soldiers," and immediately the whole group burst forth in song. At a time when they would ordinarily have been advancing stealthily for fear of detection by the enemy, the men went boldly forth singing lustily this great hymn of faith.

In three days Singe had fallen to Allied hands, and although the enemy is reported to have suffered more than 1,000 casualties, the gallant little group of singing soldiers had not lost a man and only three of the group suffered leg wounds.

"It was a thrilling experience," says Chaplain Skelton.

Chaplain Skelton, who received considerable publicity for his part in "jumping" with the men behind the enemy lines in the Inchon invasion, when they parachuted into enemy territory north of Pyongyang last October, has seen much of the most daring of the fighting in the present conflict.

The mission north of Pyongyang was intended to rescue ninety-five Americans held prisoner by the North Koreans. Chaplain Skelton helped to conduct a mass funeral for the seventy-five of that group who were massacred just before the airborne troops landed.

"American men fighting in Korea are doing a magnificent job," says the chaplain, "every one of them." He had nothing but praise for each branch of the service and the part each is playing in the fighting.

Chaplain Skelton keeps a careful record of the men in his outfit. His records reveal something which should alert all Southern Baptists. According to his records, there is a larger percentage of Southern Baptist men in the military guardhouses, more have venereal diseases, and more are in the group known as repeat offenders, than from any other denomination.

"The lack of spiritual intelligence on the part of so many of the Southern Baptist men is highly distressing to me," he declared. "Baptist churches should take stock of the kind of character they are producing, should be more careful about baptizing those who are not Christians, and give more attention to counseling new members," he believes.

"This same condition is reported by numerous other Southern Baptist chaplains," says Alfred A. Carpenter, director of the Southern Baptist Chaplains Commission.

Chaplain Skelton is now back in the States and assigned to an airborne medical battalion at Ft. Bragg, North Carolina.

SOULS AND CHURCHES

Continued from page 8

tist Church, under the leadership of her pastor, Rev. J. E. Rains, elected to build a chapel on the site and finance the program of a full-time mission until the work should grow enough to organize into a church. The building cost Euclid nearly \$40,000. They have called Rev. Herman E. Wooten as pastor of the mission, and are now operating a full-time program with a Sunday school enrollment of 127. Soon this mission will be another self-supporting and mission-supporting Southern Baptist church.

In St. Louis we are strongly supporting the Church Building Loan Fund. Only with some such plan as this will we be able to meet the tremendous demand for winning multitudes of souls and constituting scores of churches for St. Louis.

SOUTHERN BAPTIST HOME MISSIONS

WONDERS OF THE WEST

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

THE West, land of turquoise sky and purple mountains, is known as the "Land of Enchantment." Indeed, from the Glorieta Encampment to the Pacific, the golden West is a land filled with wonders. The desert, with flaming, extravagant colors, presents a striking scene by day or night. Dark shades of the night unite with the bright colors of the day to give a glorious western sunset. Long after the stars come out at night, bright colors glow in the sky.

Mother Nature is lavish with her wonders in the land of great deserts and towering mountains. Here she has placed such marvels as the Carlsbad Caverns in New Mexico and the Grand Canyon in Arizona. To these wonders of nature thousands of visitors flock to take the eventful trip through the Caverns or to stand in awe as they gaze into the depths of the Canyon. Along the Pacific Coast the giant redwoods are always a source of inspiration to every heart that pauses for a moment in their delightful shade.

Western rivers, varying from a mere trickle in the summer to a veritable torrent in the spring months, carry life-giving streams which turn the scorched deserts into verdant fields and gardens. The great Rockies, the snow-covered Sierras, sultry Death Valley and the broad Pacific likewise fit into the great western panorama like so many pieces in a giant jigsaw puzzle.

But the physical wonders are not all. Spiritual wonders likewise play their role in the West. The scores of South-

ern Baptist congregations bear witness to this fact. When we realize that Southern Baptists have been in California but a decade, we are made to marvel at that which God has wrought in so short a time.

This miraculous growth was evidenced at the recent Convention in San Francisco when California had more than nine hundred messengers in attendance, being exceeded only by Texas with something over fifteen hundred.

The Convention was no less than a marvel in itself. To many of the messengers from the deep South, no doubt it was just another convention. But to those Baptists of the western states, the Convention came as the greatest single event in the history of Southern Baptist work in the West. The Convention was "the talk of the town." Many feel that it was the greatest religious impact which had ever come to the West Coast area. The Bay cities needed such a spiritual contribution. The secular press accorded much space to news items pertaining to the Convention. Radio programs also devoted considerable time to various items and messages of outstanding speakers. The evangelistic and missionary emphasis of the Convention brought inspiration and encouragement to the far-flung parts of the Convention.

Surely the meeting of Southern Baptists in San Francisco will be remembered as one of the great Conventions of Southern Baptists. Inasmuch as it was held in the West, we have no hesitancy to include it in the "Wonders of the West."

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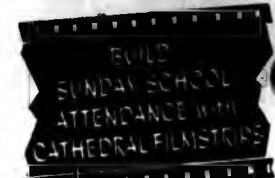
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A Testimony



Mary Lu Fernandez

You folks were kids once, and you liked to go somewhere to have fun and listen to the message of God.

In our community we have a Good Will Center at 517 N. W. 8th Street, which in my opinion is a place where you can have clean, wholesome fun.

It has given the children an opportunity to learn more about Jesus through Sunday school classes and clubs. Some children who are attending the Good Will Center regularly now, had never known what Sunday school meant or what a Bible looked like. That goes to show you that over half the people living in America take the Bible for granted.

Since October 3, 1949, when it was established, the Good Will Center has really meant a lot to us. It has lifted the morale and has made many families Christians.

We have girls' club, boys' club, mothers' club, fathers' club once a month, and on Tuesday nights it's the big night. That's Young People's night. On that night we have prayer, scripture reading, singings, games, and refreshments. Every day of the week we have kindergarten.

The Good Will Center has helped three generations in my family: my grandmother, my mother, and myself. It has made our family life happier and has brought us closer to Jesus.

I would also like for you to know that one of our prayers was answered recently. It was a prayer in which we asked the Lord for more room for our Good Will Center. A new building will be given to us soon.

—Mary Lu Fernandez
Miami Good Will Center
Miami, Florida

SOUTHERN BAPTIST HOME MISSIONS

It's a Success in Arizona

By LEROY SMITH

Secretary of Evangelism, Arizona

THE increase in baptisms in the churches of Arizona the past three years proves that the Southern Baptist Program of Evangelism does work. The number of baptisms has increased twenty per cent per year for the past three years.

In my opinion there have been five contributing factors to the success of the program of evangelism: perpetuating the organization, training the personnel, holding revivals simultaneously, and conserving the results.

One major factor in the success of our program has been the permanency of the organization. We elect annually an organizer and general chairman of evangelism in every association at the annual meeting of the association. These officers are as permanent as the moderator and serve to promote the whole program of evangelism.

In addition to the permanent officers, we elect a complete steering committee at least six months prior to the date of our simultaneous revival.

The second factor contributing to the success of our program of evangelism is the fact that we have a trained personnel. After the full steering committee is elected, we go into each association and hold a clinic for the members of the committee and all pastors, using the book, *The Southern Baptist Program of Evangelism*, by C. E. Matthews. By this method every pastor and the steering committee members know exactly what to do. Through this method of training we have discovered many good leaders and committeemen that we could not have otherwise discovered.

The third factor that has helped our program of evangelism to succeed in Arizona is the simultaneous revival.

Arizona was the first state in the Southern Baptist Convention to have a statewide simultaneous revival, and this plan has been followed for the past three years. We have discovered that most of our churches win and baptize almost twice as many people during simultaneous revivals as the same churches do in individual church revivals. This has been true even when the simultaneous revivals were held by associations. It has also been true in other states where I have directed simultaneous revivals. I believe that every association should have a simultaneous revival every year, and wherever possible the revival should include several associations or an entire state.

The fourth factor contributing to the success of our program of evangelism is the church council on evangelism in the local church. This is definitely the weakest link in our organization because many pastors and churches have not yet realized the importance and necessity of this council.

The council enlists every agency of the church in evangelism, and is of tremendous importance. The council, functioning in the local church, co-ordinates the work of the Sunday school, Training Union, Woman's Missionary Union, and Brotherhood. Evangelism is the common grounds in which every agency of the church can function in attaining its ultimate aim.

The fifth and final factor contributing to the success of our program of evangelism is conservation. It is much more difficult to conserve results in the West, where Baptists are in the minority, than it is in the East. Many of the new converts come from non-Baptist homes and have non-Baptist background. There-

fore it is difficult to get them to join the church when they are converted. Many of the young people come from Mormon influence and are even forbidden to enjoy church membership, so we are forced to work constantly at the job of conserving the results. This has been accomplished to a much better degree this year by the use of the book *You and Your Church*. I believe this is an important but often neglected phase of evangelism.

What our Southern Baptist Program of Evangelism has done in Arizona, it will do in any state if that state has a separate department of evangelism with a full-time secretary, and a permanent evangelistic organization in every association.

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THE QUESTION BOX ON ROMAN CATHOLICISM

By C. K. RAND

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

QUESTION: Why do Catholic priests baptize bells?

ANSWER: They claim that they do not baptize bells; they only bless them. Yet they give the bells names and use in the ritual all the elements required in the baptism of a human body.

"While there are certain superficial resemblances in the ritual used, such as the use of exorcisms, water, salt, and anointings, the giving of a name, etc., there is nothing in the wording of the ceremonies equivalent to the form of Baptism" (*The Question Box*, Conway, B. L., p. 351).

Here we see Catholicism bound to the "dark ages" and held in bondage to superstitious pagan rituals. The weakness of Romanism lies here. God cannot be prayed to from the heart, but must be prayed to by a mumbo jumbo prescribed by the pope. This praying in "vain repetitions" is condemned by Christ.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. 6:7).

QUESTION: What is meant by the blessing or churching of a woman after childbirth?



Mrs. G. C. Long, Caddo Associational WMU president, C. R. Murphy, Superintendent of Missions, and Bibles to be distributed in their association.

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

ONE hundred fifty New Testaments and two pulpit-size Bibles and stands were dedicated recently at the Queensborough Baptist Church, Shreveport, Louisiana, and distributed in strategic places. The Bible distribution was a ministry of the missions committee of the Caddo Baptist Association and was participated in by fourteen of the local churches. The service was held in conjunction with the associational WMU meeting.

The Revised Standard Version of the

ANSWER: After a woman bears a child, she is required to be blessed by a priest to declare her clean.

"There is no church law requiring the churching of women, but the ritual calls it a pious and laudable custom, that goes back to the earliest days of Christianity." (*The Question Box*, Conway, B. L., p. 347.)

There is no scriptural ground for the idea that a woman is unclean because she has brought a child into the world. The fact is, that is the first command of God to Adam and Eve before the fall of the race (Gen. 1:28).

New Testament was selected and the King James Version was chosen for the pulpit Bibles. Every Testament contained an especially prepared guide for reading. The Testaments were placed in the waiting rooms of physicians and dentists, hospitals, barber and beauty shops. Bibles were placed in the bus station and the municipal court building.

For the dedication service the Testaments were so arranged as to form a huge white cross against a blue background. On either side were the Bible stands. The dedicatory message was brought by Rev. A. C. Lawton; the dedicatory prayer was led by Rev. W. D. Bartholomew. Following the presentation of Testaments to representatives of the Shreveport Dental Association, Shreveport Medical Association, and Shreveport Barbers Union, Mr. Wilbur Kraft sang "The Bible." Superintendent of Missions C. R. Murphy presided.

Numerous testimonies have reached the office of the Caddo Association concerning the value of the effort. Caddo Baptists have learned from this experience, with its rich spiritual dividends, that Isaiah 58:11 is true in the hour in which we live.

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Seven Live in Model-A Ford

By SAM T. MAYO
Missionary to Migrants

WE arrived in the beginning of strawberry harvest. People were coming from every state. Making our way to the park ground, we found a father, mother, and five boys living in a Model-A Ford.

The rain was pouring and the seven were crowded into the car waiting for the rain to cease so that they might get into the strawberry patch and earn enough money for food.

The missionary went to see what was needed. He provided clothing, health kits, and food. But there was still need for a shelter. The missionary laid the need upon the heart of a Baptist deacon. Together they bought a tent and went out and put it up for the family.

What a wonderful change has been brought about by a shelter! There are still five boys to cook for and keep clean and the water must be carried a quarter of a mile, but the shelter and clothes have helped greatly.

Southern Baptists must shelter such boys today, not only with tents but with His Word, for if we fail them they will become parasites on society tomorrow.

SOUTHERN BAPTIST HOME MISSIONS

Dr. Courts Redford, Home Mission Board, S. B. C.
161 Spring Street, N.W., Atlanta 3, Georgia.

August 10, 1951

Dear Dr. Redford:

This summer has been a wonderful one. Thank you so much for giving me the opportunity to serve through your student mission program.

"This is our missionary." The first time I heard these words I was suddenly hit with the responsibility that was mine. Here were people who were expecting from me the work of a missionary. I began wondering just how much that included. I thought about the stories I had heard about missionaries and tried to remember what they did. I knew they did a lot of their work just by living with the people, living like the people lived. Therefore I assigned myself the job of being ready to witness, to help all the time. I tried to be alert and ready.

Many opportunities presented themselves. There was a teen-age boy who was trying to decide about going into the Marine Corps. He came to me for help, expecting me to guide him in the way that a Christian should go. . . . A high school graduate with a call from God for full-time Christian service came. Her mother was a widow and had no way to help her prepare for her work. Could I help her? . . . During the course of the summer I met a disheartened pastor who had lost hope in his congregation, who needed the enthusiasm of his young people to keep him going. . . . Then there was the mother who was lonely because she stayed alone so much. God gave the opportunity to talk to her about important matters late into the night.

These were just simple, everyday experiences. Yet so many times they seemed to be opportunities made by God to help one of "the least of these."

The joys of the summer could never be counted. One morning during the consecration service in a small Vacation Bible school, in a little village in Florida, two boys stepped out to make a profession of faith. That same afternoon I went on a picnic. One of the boys went with us. As we were coming back, riding on the back of the truck, we began singing choruses. As we sang "Do Lord" this young Junior boy seemed to burst out twice as loud when we got to the part, "I took Jesus as My Saviour." He looked at me and smiled as if to say, "I can sing that now and really mean it."

The other boy who had accepted Christ did so under difficult circumstances. His father was a drunkard and his mother had been dismissed from a church of another denomination. Many of the people had nothing to do with his mother because of cheap gossip about her. She seemed very pleased with the stand that her son had taken. She came after the commencement program and spoke appreciatively of the Bible school. She seemed to have found a friend in me and that must have been what she needed most.

Another joy that was mine was that of observing pupils who were physically handicapped as they fought so hard in life. They taught me much about courage and faith in God. A pupil of mine in the Intermediate department, who was almost completely paralyzed by polio, was one of the best pupils I taught all summer.

The summer has afforded many joys and many sorrows. I'll always remember this summer and thank God for the opportunity of working in the rural areas of Florida. Thank you again for giving me this opportunity and thank you for praying for us as we were on the mission field.

Yours in Christ,
MERIAM THURMAN.

Each summer the Home Mission Board sends between 250 and 300 students into the field to serve as missionaries. This letter is typical of many received from these enthusiastic mission workers.

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Pastor W. L. Watson

Buena Park Mission Points the Way

By GEORGE M. KING
Missionary, Western Program

MARCH 19, 1950, marked the beginning of Southern Baptist work in Buena Park, California. Two members of the Cypress Baptist Church, Rev. Snow McKenzie, a retired yet still active Baptist preacher, and Thad Harroun, a layman, led in the undertaking with the aid of their families. Progress was slow and very disheartening at first, the mother church not being able to provide the assistance needed.

Mr. McKenzie and Mr. Harroun came to the home of the writer on August 15, 1950, seeking help. Unless assistance was forthcoming, the mission, according to their words, would have to close. We suggested that they ask the First Baptist Church of Norwalk to take the work over. The Norwalk Church agreed. On September 3, an arm from the new mother church was extended to the mission and a transfer of membership from the Cypress Church to the

Norwalk Church was made. New ones came as candidates for baptism and by letter. The Norwalk Church appointed Rev. W. L. Watson, a student in California Baptist College, as mission pastor.

New life and interest was at once manifested in this venture of faith. The Sunday school enrollment started up, more professions of faith were reported. The young mission pastor was turning on the green lights of progress as he found his way into the Word of God and the hearts of the people.

On November 26, 1950, at 2:30 P.M., when the "mission baby" was deemed strong enough financially and in leadership to stand alone, the organization of another New Testament church was effected.

The members expressed a desire to participate in all the work of the Co-operative Program as is now carried on



First Southern Baptist Church, Buena Park, California

Breaking the Shackles

By J. PERRY CARTER
Pastor, Flagler Street Baptist Church
Miami, Florida

A WOMAN in her early thirties lost her husband, her eleven-year-old son, and her father and mother by death. Frustrated and greatly stricken, she entered a Benedictine Catholic convent.

She took two vows against which she later rebelled. One involved arising at two o'clock in the morning to pray for the dead in purgatory. Another had to do with fasting while the Sisters ate bountiful meals in the very room in which she had to live. As punishment for her rebellion she was required to stand thirty minutes at a time with arms extended outward.

As the time drew near for her to take the third vow, which would have re-

quired the shaving of her head, she asked for it to be postponed as she did not feel that she was ready. Upon this request she was sent to the Mother Superior and to the abbot who told her that she would be sent to an asylum and would never get out if she did not go through with the vow.

The time for the vow was set for last January 7. However, on January 3 she secreted some clothes—a skirt, a blouse, a short jacket, and one dress. That evening she took care of some little children whose parents were attending a meeting at the convent. When it was time for the mothers to come for the children she changed into the clothes which she had hidden, and went out to the road.

She hitchhiked a ride for three miles and then walked the rest of the way to New Orleans. She had no money and was dreadfully afraid they of the convent would trail her. The next day she was wandering about in New Orleans and saw a church. Hoping to find help in getting work, she entered and found herself in the Coliseum Place Baptist Church.

The pastor, Dr. T. J. DeLaughter, was away at the time and the church secretary called Dr. Ted Clark of the New Orleans Baptist Theological Seminary, who in turn called a student in the seminary, a former Catholic. After spending three hours with the nun, the student and Dr. Clark led the woman to accept Christ as Saviour and Lord. Thus on January 7, instead of having her head shaved and committing herself more completely to the life of a nun, she united with the Coliseum Place Baptist Church.

Through the help of Christian workers she obtained a position and is now happy in the Lord.

October, 1951

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The Deep River Girl, by Harry Albus. Erdman's Publishing Company. \$1.00.

This is a delightful biography of Marion Anderson who has had to overcome many difficulties to be recognized as one of the most famous contraltos in the world. The story will appeal to old and young alike.

O Worship the King, by Zula Evelyn Coon. Broadman Press, \$2.75.

Whether planning a fifteen-minute program for a young people's assembly, a series of programs for a month, a WMS program, a Christmas service, one for some other special day, or something different for an entire worship service, *O Worship the King* has every detail worked out. The programs are spiritual in nature, and consist of a scripture passage, inspirational thoughts, and suggestions for musical numbers for each program. It is a book which should find its way to every church library.

Missionary Melodies, by Louanah Holcomb. Broadman Press. \$2.00.

Attention all Sunbeam, GA, and RA leaders! Here are just the songs you need to teach to your groups. Each song is missionary in nature and compiled by one who loves children and has worked with them.

Fanny Crosby, Basil Miller, Zonervan Press. \$1.50.

Dr. Basil Miller is now the leading Christian fiction and biography writer. The story of Fanny Crosby would be thrilling written by an amateur but under the deft hand of Basil Miller Fanny Crosby comes to life with all the dynamics of her vivid personality and deep consecration. This is not just a story of famous hymns; it is the story of a famous poet and hymn writer.

Jesus Saves, by Hattie Bell Allen. Broadman Press. Paper, 35c; cloth, 75c.

A book for Juniors on the plan of salvation which may be used in the Graded Training Union Study Course. The personal experiences of the author, as well as those of others, are used to make

clear how a person is saved. A great deal of scripture is used and learning activities are suggested at the close of each chapter.

Now! by Mary Margaret Brace and Lucy M. Eldredge. Friendship Press. Paper, 35c.

This attractive book with the format of *The Reader's Digest* gives a varied, interesting and challenging discussion of the need for church buildings and the experiences of church groups in constructing buildings where they are needed.

Forward Through the Ages, by Basil Mathews. Friendship Press. Cloth, \$2.75; paper, \$1.50.

In 250 pages Dr. Mathews discusses the four periods of the expansion of Christianity. It is a readable history showing early persecution but Christian perseverance in spite of it; the permeation of Europe by Christianity in the second period up to 1492; and the expansion of Christianity into the New World and Asia. He discusses the modern missionary movement and makes an appeal for ecumenicity.

Pioneer Preacher of the Plains, by John P. Hardesty. \$2.60. Published and distributed by the author. 2136 N. 7th. Abilene, Texas.

The author writes his autobiography and introduces his readers to such well-known characters as the late D. I. Smyth, George W. Truett, John W. Newbrough, J. B. Gambrell, J. D. San-defer, and other Texas pioneers who definitely touched his life in the area of Cleburne, Texas, where the author was reared.

The life of the author is so interwoven with Texas Baptist history that to read his autobiography is to review the work and personalities of Texas Baptists.

Pocket Bible Handbook, by Henry H. Halley. Published and distributed by the author, Box 774, Chicago 90, Illinois. \$2.

This is the nineteenth printing of a very popular handbook for the study of

Continued on page 31

SOUTHERN BAPTIST HOME MISSIONS

Ollie Lewellyn Dies in Texas

MISS OLLIE LEWELLYN, who for more than twenty years served as missionary of the Home Mission Board, died at her home in San Antonio, Texas, July 24, from cancer.

A native of Kentucky, she early felt a desire to go to China as missionary. That ambition was never fulfilled, but she was privileged to do mission work among the Chinese people in the States. While a pastor's helper in a suburban church in San Antonio, she answered the call for an English teacher for Chinese young men who were too old to enter the San Antonio schools. This work resulted in the establishment of a

church which is now the Chinese Baptist Church of San Antonio, a thriving church under the direction of the Home Mission Board.

Miss Lewellyn, who was 71 years old at the time of her death, retired from active work with the Board in November, 1946.

BOOK REVIEWS

Continued from page 30

the Bible. Besides being an abbreviated commentary, it discusses how we got the Bible and gives an epitome of church history together with archeological discoveries.

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