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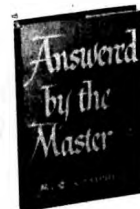
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Missions AND THE MARCH OF EVENTS

Christian Science and Prophecy

Helen Worth Bauman, in the *Christian Science Journal*, tells us that "Christian Science is lifting the Christian's concept of the true prophet from the level of what is more or less mystical to the position of the foretelling of the natural operation of divine law." She then tells us that a prophet is "anyone who forsakes the material sense of any situation or saying, and beholds in place of it the spiritual fact as it exists in absolute scientific reality."

How different this is from the scriptural definition of a prophet! The Scriptures teach that a prophet of God is a man inspired by the Holy Spirit, who speaks the truth concerning the ongoing of God's kingdom. In my way of thinking, Christian Science is "mortal error." I am sorry for anyone who calls sin a "delusion of mortal mind," and refuses to accept Jesus Christ as God's only begotten Son sent into the world to save men from sin. I fear there will be a sad awakening on the other side when "mortal mind" will fade away, and "reality" take its place.

Enslaving Our Schools

At the meeting of the annual convention of the American Association of School Administrators, attended by 14,000 leading teachers, superintendents and other educators, the school group, a department of the National Education Association, made a blistering attack against the head of the Federal Security Agency, who they claim was the ring leader in the movement to gain control of national education in the United States.

The president and secretary of the American Association of School Administrators declared that the United States Office of Education must be free from the political peonage under which it now labors. It was asserted that all requests for the press on education had been cleared through the Federal Security Agency and all bulletins and other educational publications had to be viewed by the head of the Security Agency, which means that education is being brought under the control of a Federal agency.

The price of liberty is eternal vigilance. The tendency in government is to centralization. Those in authority are constantly seeking for more power. The only hope of our country is the ballot. An intelligent citizenship acquainted with the drift of national affairs and desirous of maintaining our American way of life can change things at the ballot box. It is time for Christian people to remember that their vote is an act of their Christian life for which they are accountable unto God and their country.

Something to Think About

It is reported that 47 new hospitals were being built in the United States by Roman Catholics in 1950. We do not have the report for 1951, but we do know that a number are being built in 1951. These new hospitals are caring for 100,000 additional patients. The total number of Catholic hospitals, including the 47 erected in 1950, is 1,483, with 200,000 beds and 27,340 bassinets.

It has been reported that Catholics are availing themselves of the grant which the United States Government made for the building of hospitals. We Baptists refuse to accept any money from the Government. We do not believe in Governmental support of denominational institutions or the Governmental assistance in the building of denominational institutions. Therefore, Baptists have uniformly rejected any assistance from the Government in the erection of any of its schools, hospitals or other institutions.

The Pope Contradicts Cardinal Spellman

There is a glaring contradiction between the recent demand of Pope Pius XII that all governments aid Catholic schools on an equal basis with public schools, and the statement about "auxiliary aids" made by Francis Cardinal Spellman on August 6, 1949.

On September 14, 1951, the Pope is reported by American press services to have told the International Congress of Nun Teachers that legislators should

"meet the will of parents in such a way that schools founded and directed by religious institutions are not put in a worse position than the state schools, and that the freedom necessary for development be recognized."

This was universally interpreted by both Catholic and non-Catholic commentators as a demand for equal or full government support of Catholic schools. Of course, the Pope is true in his statement of the Catholic position. Throughout the centuries it has maintained that the state should aid the Catholic church, both financially and otherwise. It is therefore contrary to fact, when Cardinal Spellman tells us that "Everyone should understand clearly that we (Catholics) are not asking for general public support of religious schools. Under the Constitution we (Catholics) do not ask nor can we expect public funds to pay for the construction or repairs of parochial school buildings or for the support of teachers, or for other maintenance costs."

The Cardinal is just talking to Americans. The Pope is giving us the Catholic position.

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Freedom and Co-operation

By J. B. Lawrence

The underlying principles governing all Baptist denominational and church work are freedom and co-operation. One of the dangers to Baptist church polity—a very insidious danger—is concentration of power and authority.

The danger is present regardless of whether the concentration of power is on the financial, educational, or promotional level. In every case where there is concentration of power and authority, co-operation is hindered.

Our spiritual fathers were wise in the organization of the Southern Baptist Convention in denying to it all legislative and ecclesiastical power. From time to time, as the work of the Convention has increased, new boards, agencies and commissions have been created, but the authority of each one extends only to its particular field of work, and under the direction of the Convention each one has the same approach to the churches.

The boards and agencies are, denominationally, on the same level, and, if we would preserve the Baptist way, we should see to it that no agency accumulates so much power and prestige in the denominational life that it would attempt to influence the actions of the Convention. The assumption of such a prerogative, no matter how worthy and necessary the work being done by the agency, would be a menace to the freedom of the Convention, to the freedom of the churches, and to the free and full operation of the various boards and agencies of the Convention. It would hinder co-operation.

The divine plan for the world's evangelization is to sow it down in churches. Believers are the seed of the kingdom and they grow in bunches. These bunches—the churches of Christ—are the centers from which kingdom influence radiates. They are the agents for the evangelization of the world. The preaching of the gospel of redeeming grace from their own pulpits and unto the uttermost parts of the earth is their mission and life.

This task has many ramifications, but the objective is always the same. Churches may function in many ways, but they function for only one purpose. If institutions are built and boards organized, unless the teaching of Christ is lost sight of, the purpose is to make Christ known to men as Saviour and Lord. The fundamental object of church activity is that the gospel may be preached to all nations. For this purpose the churches are to marshal their forces, pool their resources, and work together.

But Southern Baptists stand for more than a proclamation of the gospel of God's grace; they stand for the preservation of New Testament church order as well. They stand for the freedom of the individual believer on every level. They stand for the autonomy of the local church.

Not only so, but the churches themselves should preserve this principle of liberty in the administration of their own affairs. It is possible for an individual church to become an ecclesiastical body. It should remain a democratic body. If the Baptist principle of liberty is to maintain, then there should be no over-lordship either within or without the churches of Christ. With one accord, in one place, and in prayer, the membership of the church assembled together should seek the will of God for all church programs.

The same principle of liberty should be preserved in all Baptist general organizations. The churches have for a more effective and efficient co-operation in kingdom work organized general bodies, but these organizations are not in any way organically interlocking. Each one is autonomous. Each individual church is organically just as close to the Southern Baptist Convention as it is to either the district association or the state convention.

This does not mean that these Baptist general bodies are not related; they are related, but this relation is coordinate and fraternal. By common consent certain fields of work and certain tasks may be given to different organizations. These, however, are not fixed by law, nor by inherent right, but by fraternal agreement. The churches work through the different organizations at different tasks, but the different organizations are not tied into one another, nor are they subject the one to the other. Each is a self-functioning, autonomous body.

We, as Baptists, must preserve, on the one hand, the Baptist principle of liberty and, on the other, the Baptist spirit of co-operation.

Baptists are one big brotherhood. Their interests are one. They have one Lord, one faith, one baptism, one Great Commission. The Holy Spirit animates them, and if there ever was a time in all their history when they needed to move as one man towards the solution of the problems which this materialistic age is thrusting upon them, it is now. In the name of our Lord, let us go forth together to conquer for Christ.

SOUTHERN BAPTIST HOME MISSIONS

NEWS

State Superintendents Study Mission Program

State superintendents of missions met in the chapel of the Home Mission Board, October 18-19, for a Southwide conference on missions and stewardship under the direction of Dr. S. F. Dowis, secretary of the Co-operative Missions Department.

The over-all mission program of each state was discussed and highlights and goals for each program were presented.

The basis and method of co-operation between the Home Board and the state mission board was discussed along with the present and proposed method of aiding in financing many new church buildings needed throughout the Convention territory.

Qualifications and methods of employment of missionaries was a vital topic and many helpful suggestions were made.

The associational mission program received much attention and many helpful suggestions were made by representatives of various states for the forming of a program for associational Southwide mission work.

Churches Respond To Jewish Fellowship Week

Many of the churches of the Southern Baptist Convention participated in the Jewish Fellowship Week, November 5-11, according to Frank Halbeck, field worker in the Jewish Department.

Pastors were encouraged by the good response to the sermons which they preached to Jewish people in connection with this program.

At Evansville, Indiana, 59 church leaders met in a conference prior to the Fellowship Week to plan for the activities of the week. Rev. Herbert Schmitz, city missionary, said that some of the outstanding Baptist leaders in that city were highly interested in evangelizing their Jewish neighbors.

During the past few months encouraging reports have come to the Home Board office from pastors in the Convention who have been successful in leading Jewish people to Christ.

December, 1951

Death in Missionary Family

Death has struck the homes of three of our missionary families within the recent weeks.

Rafael Fraguela, native Cuban missionary, died at his home in Cuba August 30. He was one of the first students to study in our Baptist seminary in Havana under Dr. M. N. McCall, veteran Baptist missionary. Four of that first class are still serving efficiently in Cuba. Mr. Fraguela was serving the church at Placetas. His son has assumed charge of the church since his father's death.

Pfc. George Wilson, Jr., 23, son of Rev. and Mrs. George Wilson of the Baptist Indian Center in Albuquerque, New Mexico, was killed instantly by a live electric wire on September 21. He was killed in line of duty at Camp Lejeune in North Carolina where he was stationed.

George was a volunteer for Christian service.

Mrs. Jim Pickup, wife of a veteran missionary to the Indians at Talequah, Oklahoma, died at her home there September 13. Mrs. Pickup had been in failing health for some time.

Missionary Day at Southeastern

Dr. John Caylor of the Home Mission Board was the speaker at the first missionary day services of Southeastern Baptist Theological Seminary in Wake Forest, October 4. Dr. J. B. Hipps, professor of missions, planned the services, read a communication from a foreign missionary, presented the purpose of missionary day, and presided over the service. Dr. W. R. Cullom, emeritus professor of Wake Forest College, led the opening prayer, dedicating the seminary and its students to missions.

President Synnor L. Stealey introduced the speaker and emphasized the importance of missionary days in the institution.

At Southeastern, missionary day is an activity, not a holiday. The entire stu-

dent body and the faculty and wives of faculty members, together with other guests, were present in the service. The spirit was fine. The interest was good.

New Mexico Leaders Hold Profitable Conference

The recent meeting of the missionaries, associational moderators, and associational clerks of New Mexico was said by some to be the "most effective and progressive such conference held in the state in years." The meeting was held in the new Baptist state headquarters building.

Every missionary except two and every moderator except two were present. A number of pastors also were present.

Among the constructive results of the meeting was the unanimous decision to ask the state and Home Mission boards to supply the state with a superintendent of missions and stewardship.

Chaplain Has Unique Experience

Chaplain Edward J. Lee, Jr., serving as chaplain for a destroyer squadron in the Far East, tells of some unusual and exciting experiences while serving the eight ships in his squadron. Among the unusual experiences is that of being transferred at sea by high line and also being picked up by helicopter from one ship and transferred to another for services. He admits it is a strange way to get around among one's parishioners.

According to Chaplain Lee a large percentage of men aboard are Baptists and he is planning to hold a Baptist meeting soon. Since the men have been engaged in Korean operations, they have been quite busy; however, they have found time for Bible study and often come by the chaplain's office for a chat.

Christmas Eve at Taos Pueblo

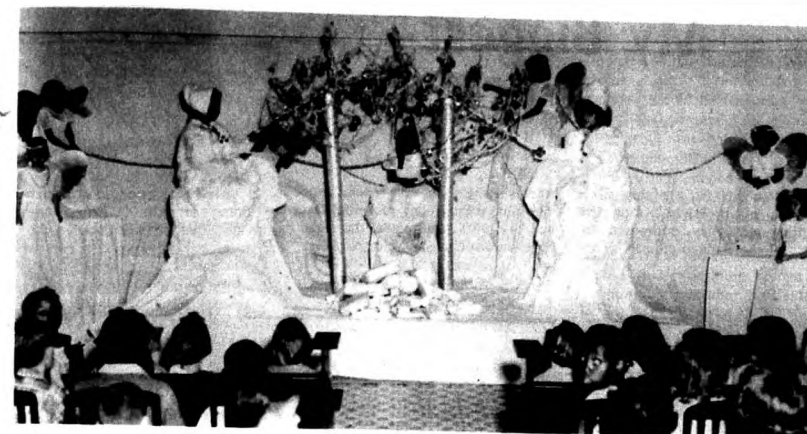
By M. V. GONNSEN Missionary to Indians Taos, New Mexico

It is Christmas Eve at the Taos Pueblo in New Mexico. Red, smoky flames leap upward at thirty-foot intervals around the plaza from "luminaries," pitch pine, criss-crossed into triangular or rectangular cribs and placed there earlier by children.

A thousand to two thousand people drift around. The Catholic Church bell tolls slowly. Thirty-thirty rifles point to the sky and bark. The people quieten. Three men, each carrying burning poles about seven feet high, come from the church. Two rows of Indian children, dressed in age-old beaded and fringed buckskin or in more recent full sequin-trimmed costumes, dance after them, accompanying their chanting to the swish and rattle of bright-colored gourds. A minute later, about forty chanting men shuffle along in front of half a dozen three-foot images, followed by a life-sized image of the Virgin, shielded by a canopy.

Just fifteen steps from this Indian-Catholic procession and ceremony, in a small kerosene-lit room is a group of Christians worshipping Him whose birthday they celebrate. No dancing, no chanting, no beating of drums, no shuffling of feet are heard—just a voice quietly talking to the Heavenly Father. No leaping flames, no idols, no ceremonial dress, no paint—but an open Bible lies beside the flickering lamp. No excitement, no awe, no crescendo of emotion, no thousand curious onlookers—just a little band of believers, probably as small as the group that went to "see this thing which is come to pass," bow their heads in praise and in petition in behalf of their own people.

Thus was the birthday of Christ celebrated at the Taos Indian Pueblo, December 24, 1950.



White Christmas program at Consolacion del Sur, Cuba.

Christmas Is In Your Heart

By CHRISTINE GARNETT
(Formerly Missionary at Consolacion del Sur)
Cienfuegos, Cuba

Let's stop saying "Christmas has gone." Christmas is always in the hearts where Christ is. All the year we are fixing pretty things, praying for people, loving people, and giving. At least you, my helpers, have excelled in these virtues 365 days of every year from 1918 until now.

What a time we had at Christmas time this year with three or four weeks of celebration. More than eighty Christmas songs pasted in old *Reader's Digests* kept us singing daily to learn all of them. Children and young people were in and out day and night rehearsing for Children's Night. Candy, sent by the Stillwells of Baltimore, created a problem counting on it, we spent all our budget and the hon-bons were held up in customs in Havana for weeks. Did you hear our exclamations of relief when they arrived at the last minute?

I had written a play, "The Return

Home," and when the grandmother wept because she had no Christmas for the kiddies, and six-year-old Johnny said, "But Grandma, I am almost a man, and should give to you instead of you to me," we cried along with her, and again when the father peeped in the window and little Olga, who is a born artist, said, "Oh, Papa, Papa, you have come back to us by the light of the little Christmas candle," there was not a dry eye in the house.

One of the sweetest numbers was little Josefe dressed as Mary, singing a lullaby to the Babe in the manger.

But when the time came to give out the boxes of candy, in their Christmas dresses, and oranges and tangerines, little eyes bulged out, little hands—yes, grabbed. That would be the only Christmas for some of them.

Christmas Eve on Sunday is no hal-
lowed time in my Cuba. The late-at-

night supper of roast pig was in full fling. We had worked toward "All the family in Sunday school" and the success was greater than our faith. But, well did we know that White Christmas that night would be seen only by church members, so we postponed it until the 31st.

What a watch night we had! At 8:30 o'clock 150 people gathered in the upper story of the educational building for a study of prophetic passages referring to Jesus. It was planned this way: I was in my living room and three girls came to visit and talk of Christmas and its meaning. In answer to their questions and remarks I explained the virgin birth, the much-believed immaculate conception, Christ the only mediator and priest, and on and on. I did not put on gloves to talk, either, although surrounded by many staunch Catholics.

Then we took the crowd in almost
Continued on page 9

My Biggest Christmas

"SILENT night, Holy night, all is calm, all is bright," sang five small Indian girls who composed the first choir of the Papago church. They

were singing their first special number. The time was Sunday morning, December 24, 1950. The place, the First Papago Baptist Church, Sells, Arizona.



We Were Full of Words of Thanks

By MIKIHIO NAKANO
Omisawa Middle School,
Japan

(This letter sent by Chaplain Herschell Allen who helped promote the party)

Since we churchgoers were invited to attend the Christmas party on the Misawa Air Base, I could not sleep soundly on Christmas Eve, because of too great excitement.

We gathered at nine o'clock at the church on Christmas morning. After five minutes of impatient waiting, the auto-bus arrived at the church to transport us to the base. We chosen sixteen boys and girls rode on it with joy. While we were talking with one another about what kind of a building it might be, we came in sight of a long, white building, into which we were guided. We were surprised to find the inside of the building so beautiful that it was beyond comparison with Japanese buildings. It stimulated our imaginations. How much more beautiful the U. S. must be to be full of such nice buildings.

As the interior of the room was very hot, the ice cream served there tasted very delicious. We were served sweetmeats and milk in abundance, for the first time in our lives. At noon we had fried chicken and bread.

While we were staying on the base, and when we were on our way home on the bus, our faces and behavior

were taken by a movie camera. We are very anxious to see our pictures.

We received a mountain of Christmas presents of stockings full of toy automobiles, candies, chewing gum, and chocolates from American soldiers. Moreover, each of us was clothed in a new sweater. We were full of words of thanks in our hearts to the American soldiers who had invited us so kindly.

As I told my father and mother and elder sisters all about it, all of them were envious of me; however, we were all full of joy, talking and playing merrily with those toys until late at night. We celebrated Christmas more joyously than ever before.

When I told them that the floor of the corridor of the building was so clean, neat, and shining, that while walking on it I slipped and fell, all of us burst into laughter. Since I have been so much impressed with everything on the base, as never before in my life, it has become my cherished hope to go to the U. S. A., even in my dreams.

Many thanks to the American soldiers who invited me to the Christmas party, so very kindly.

By IRENE CHAMBERS
Field Worker

After the song, Missionary Marvin Sorrels brought the message of the morning. More people came to church than had come to Sunday school, still there were not as many as we had hoped.

Following the worship service some seventy Indians and white friends gathered in the annex where we were served the noon meal.

The Christmas spirit was in the air! There had been a pageant and a Christmas tree at the church the night before. Evidences of the celebration were plain in new clothes worn by the Indians, toys from new toys, and bits of decorations scattered here and there.

Other evidences had already been detected by the three of us who had come a few days before Christmas to spend the holidays on the reservation. When Mrs. Charles Griffin, state WMU secretary of Arizona; Miss Eunice May, state Young People's leader, and I arrived, we found a busy trio, Mr. and Mrs. Sorrels and his mother, "Mama Sorrels," making ready for Christmas. Soon we were darting in and out trying to help.

There were gifts to be wrapped from boxes received from interested friends. And when the gifts ran short there were trips to the village store to buy more so that everyone who might attend the pageant and tree on Saturday night would receive a present. In between the preparations for the pageant, the Christmas tree, and the Sunday dinner, there were field trips to a few of the 168 villages where most of the 7,300 Papago Indians live.

The Government reports that eighty per cent of these Indians do not understand or speak English. To these 7,300, Baptists are sending one missionary couple. Not all the Indians will or can come to the church at Sells, hence the importance of the field trips when the missionaries, with an interpreter, take the Good News to the villages.

Christmas morning found the missionary family and visitors up early; in fact, too early. Each was trying to be first to wish the others "Merry Christmas."

Soon after breakfast the station wagon
Continued on page 12

SOUTHERN BAPTIST HOME MISSIONS



By RUSSELL AND FAY BOWREN
Missionaries to Indians
New Mexico

I wish you could have accompanied us to the Alamo and Canyoncito reservations on the days of the Christmas parties. The people at each community were gathered at the council hall waiting for the missionary to arrive. One hundred and sixty-six of the Navajos at Alamo and approximately one hundred and fifty of the Canyoncito people crowded into the council halls for their annual celebrations.

Carols were sung proclaiming the joyousness of the Christmas season. As simply as possible, through the Navajo interpreter, the missionary told the story of the birth of the Saviour. Throughout the service each Christian prayed that God would guide both the missionary and the interpreter in the selection of each word so that the people would understand the vastness of God's love for them.

After prayer, toys and treats were given to everyone. The smiles of happiness on the faces of the children as they received toys was enough reward for the work involved in the preparation of the parties. For most of these underprivileged children, the dolls, toys, cars, balloons, and other things that they received at the missionary's Christmas party were all the Christmas they had.

Boxes of candy, peanuts, apples, and oranges, as well as used clothing, were given to all—young and old alike. People left the council hall with happy hearts and a feeling of warmth and gratitude toward the Christian friends everywhere who made their Christmas possible.

At Alamo there is a community

Christmas Is In Your Heart

Continued from page 7

silence to the church for White Christmas. I went trembling for fear some details would be forgotten by the ones who were arranging the platform. When the group was seated, I explained White Christmas, lights went off, reflectors on, the curtain opened, and we sang songs while contemplating an all-white platform, six lovely little angels at different heights, bound together with silver drapings. In the center, sitting on high pedestals, were two young women arrayed in cotton dresses that touched the floor, and caps all sprinkled with shiny stuff. Each held a decorated white tree, supported by silver columns and forming an arch under which we laid our white gifts which were guarded by a beautiful fairy. It was beautiful, solemn, and reverent as the curtain closed and we sang "Silent Night." We found huge knots in our throats and we struggled to keep back the tears. The missionary forgot the midnight oil and perspiration spent on those cotton costumes.

Upstairs again we went to sing carols on the roof where we had installed loud speakers. They tell me that the songs were heard blocks away. Then the two who had prepared chocolate in the kitchen sent up the three large boilers and almost silently we enjoyed hot chocolate and crackers. It gave me many opportunities to go in and out to see the visitors.

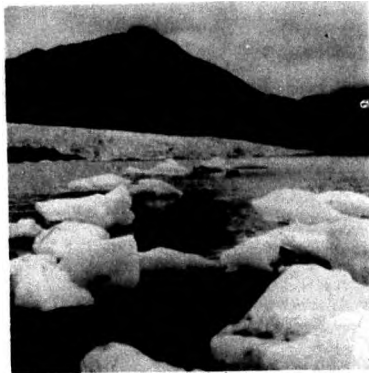
Again to the church we went for a watch service. All the white and the angels and the north-pole-cottoned girls had disappeared as if by magic. I knew it was by hard work of the helpers. The service closed with a male duet, "Christ at the Door." The Old Year appeared in black. In a beautifully given poem the Old was ushered out and the New Year, dressed in rose, came in. It was five to twelve and time for prayer that would carry us into the New Year.

But Christmas was not all spent in church. On the twenty-fifth I left at 6:00 A.M. with a big coconut cake to spend the day with the other missionaries. Maybe we did not have on our best clothes, but our best manners were donned, and the day was wonderfully fine. On Thanksgiving we had drawn names, so late in the afternoon each went home carrying one nice gift... mine was a double boiler, leftover turkey, candies, and tidbits.

Alaska

A Land of Surprise

By MRS. J. B. LAWRENCE



Mendenhall glacier.

Too many coats! Although a report from the Atlanta Weather Bureau informed us before we left that we could expect temperatures in the far north comparable to our November and December climate, nevertheless when we boarded our plane the middle of September we were loaded down with wraps, for were we not going to Alaska?

But Alaska is definitely not as I had pictured it, a frigid land of perpetual snow and ice, inhabited by Eskimos living in igloos. The winter months in interior Alaska and the Yukon, we understand, are cold, with the thermometer often dropping far below zero, but the late spring, summer, and early fall are ideal, much like the same pleasant weather enjoyed in certain sections of the States.

From the moment we left Seattle until



Eskimo baby buggy.

we reached Anchorage we beheld a continuous panorama of picturesque snow-capped mountains, rippling waters, green valleys, endless miles of forest-covered terrain, inlets, channels and mammoth glaciers. Words cannot adequately describe the overwhelming thrill on first beholding Alaska's giant rivers of ice—these mighty moving masses are really colossal and breath-taking.

While the Land of the Midnight Sun is a realm of the most beautiful scenery imaginable, it is also an area of almost inexhaustible resources. Forests of hemlock and spruce, tremendous water power as yet largely untapped, extensive coal beds, plentiful land for homesteads and homesites, and, of course, gold, silver, and other precious metals as well as agricultural products that grow to gigantic proportions, constitute a large share of the natural wealth. We were told that from forty to sixty million dollars a year is realized from the salmon industry alone; and big game hunting may be enjoyed throughout the Territory. Someone has aptly said that there are enough natural resources in Alaska to pay off America's national indebtedness and then have enough left to spend the winter in Seattle!

The grandeur of Mt. McKinley, 20,300 feet, the highest peak on the North American continent; the glory of the Alaskan sunsets; the unusual cloud formations; the profuse vegetation in the Matanuska Valley, with squash as large as watermelons and cabbages weighing thirty to forty pounds, were a few of the many wonders that made our eyes stand out on stems. To find a fifteen-pound salmon on the end of one's line is nothing short of startling, we discovered.

Alaska, a land four times larger than California, ten times bigger than Florida, two times larger than Texas, eight times bigger than Washington, fifty times larger than Maryland—in fact, one-fifth the size of continental United States, is peopled by about 105,000. More than one-third of these live in the four cities we were privileged to visit on our trip—Fairbanks, Anchorage, Juneau and Ketchikan—with the remainder of the population scattered throughout its 586,400 square miles.

It was a source of amazement to learn that the cities of Alaska are quite as modern as those in the States, with paved streets, electric lights, automobiles, and, sad to say, liquor stores. Because the Territory is largely dependent upon imports of food and manufactured goods, and because of the high cost of transportation, the cost of living in Alaska is higher than in the States. While we were not surprised to find United States currency used, it was burdensome to carry so many silver dollars which are generally used by the merchants.

Construction work and building programs that are being launched everywhere we visited indicated that the cities are growing by leaps and bounds. In Ketchikan, "the salmon packing capital of the world," Rev. B. I. Carpenter, pastor of the First Baptist Church, estimates the present population of 6,000 will double within the next two years due to a forty million dollar pulp mill which is to be brought to the city.

Baptist work in Ketchikan is now entering its fifth year. The auditorium of the beautiful First Church building was

dedicated the last Sunday in September, while we were there, a service never to be forgotten because of its consecration, enthusiasm, and beauty. My husband had the honor of preaching the dedicatory sermon.

Beginning with an attendance of four earnest souls just a little more than three years ago, the church has grown to a membership of 126, the last three joining the day of the dedication. More than half the members were baptized by the present pastor. The church is helping in the support of a mission at Annette Airfield, an island where Brother Carpenter preaches each Monday night. It is a four-hour trip by boat from Ketchikan. Progress is being made at this mission.

Upon arriving at Anchorage we were entertained in the charming home of Pastor and Mrs. Felton Griffin with a typical Alaska dinner. Moose, caribou, bear, mountain sheep, and salmon were on the menu, and we tried them all—such a tasty meal was fit only for a king!

Of the nine organized Baptist churches in Alaska, five of these were established by the First Church of Anchorage, under the efficient leadership of the pastor, Brother Griffin. Greater Friendship Baptist Church, a Negro church, with C. Kennedy as pastor, was organized about three months ago and the last report we had gave a membership of 180. Rev. John DeFoore, supported by the Home Mission Board, is pastoring the Calvary Baptist Church, and though he has been on the field for only a few weeks, he and his family have already won their way into the hearts and lives of the people of Anchorage and vicinity. East Chester and Faith Baptist churches are pastored by young G. L. S. Veltan Walker and Fred Chapman who are on fire for their Lord. It



Dr. J. B. Lawrence and Rev. and Mrs. Jimmy Bolton and son, Billy, viewing construction of new church building at Juneau.

was indeed refreshing to see these young soldiers of the Cross working so enthusiastically for the Master.

We were greatly impressed by the magnitude of the mission opportunities in that vast Territory. Vice and crime play no small part in the lives of the people. Anchorage, with a population of approximately 35,000, has 250 liquor stores within the city limits and many more outside the city. Prostitution, gambling, and other vices are well represented throughout the Territory. It is said that among the natives—Eskimos and Indians—there are only two classes: alcoholics and truly converted Christians. Suicide and murder cause most of Alaska's deaths.

One of the most touching situations in the city areas is the large number of children left homeless because of drunken and lawless parents. A small

Continued on page 30



Street scene, Fairbanks, Alaska.

October, 1951

SOUTHERN BAPTIST HOME MISSIONS

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Victories In Ketchikan

By IRENE BERRYMAN, Missionary

SUNDAY, September 23, was a special day of celebration at the First Baptist Church of Ketchikan, Alaska. Members and many friends in the town joined in celebrating the third anniversary of the organization of the church and the dedication of the almost-completed meetinghouse. The congregation has grown from a charter membership of 31 to 126.

Among the visitors were Dr. J. B.

Lawrence, executive secretary-treasurer of the Home Mission Board, and his wife, who were on a missionary tour of the churches of Alaska. Dr. Lawrence brought the morning and evening messages and also the message at the afternoon dedication service. Many friends from other churches of the town were present for the service. Beautiful flowers, sent by friends and business firms of Ketchikan, were part of the external evidence that there are many who re-

joice with the membership of the church in its progress.

At the Sunday morning service two came as candidates for baptism, one who desired to join the Methodist church, and one came by letter. At the evening service testimonies were given by many who told of the blessings they had received while helping in the construction and completion of the new auditorium. There were others who responded with regrets and apologies that they had not had the faith or the courage to carry their share of the responsibility. The pastor, Rev. B. I. Carpenter, expressed his deepest appreciation to members of the church who had given many hours of tedious labor in order to make it possible to dedicate the building on this special anniversary occasion.

The basement, when completed, will give adequate space for Sunday school, Training Union, and the social needs of the church. The work on the basement has been temporarily halted by lack of sufficient funds to purchase materials. At least \$3,000 will be needed to finish the basement. Members of the church will continue to contribute their time and labor to finish this part of the building.

Now that the auditorium has been completed, we lift our hearts to God in praise and thanksgiving, and take courage for the work and the victories that are ahead of us.

My Biggest Christmas

Continued from page 8

was loaded with clothes, gifts, toys, and food and our party, including our interpreter, Mrs. Emma Mackett, were off for the day to visit other villages. The roads were rough, the dust deep, but the distressing part was the evidence that the Christian message had not yet reached most of these people.

The fact that the day was Christmas had slipped our minds until we were eating the sandwiches and drinking the water we had carried with us for our lunch. Someone remarked, "We are eating Christmas dinner!" But by that time what we had seen had caused Christmas feasts of rich food, exchange of expensive gifts, parties of merry-making, and such means of observing Christmas seem inadequate.

It was ten o'clock that night before we got back to the mission and the good supper Mama Sorrels had prepared for us. Sitting around the table after the meal and discussing the day, we visitors agreed with the missionaries that if you want a big and wonderful Christmas, spend it on the reservation.

SOUTHERN BAPTIST HOME MISSIONS

Won Through Christmas Party

By MINNELL GRAVES

Miami Baptist Good Will Center
Miami, Florida

As part of our Christmas activities at the Miami Baptist Good Will Center we planned a Christmas party for all the adults of the community. Refreshments and gifts for about forty-five were prepared. However, about ten minutes before the program began, the one room which we use as an auditorium was already filled and every chair in the building was in use. Even the kitchen chairs had been hastily brought in to help seat the seventy-six people who had come.

I had invited a local pastor who was a wonderful pianist to play for us and also to bring the message of the evening. He had told me he could stay only a short time and bring a brief message. But when he saw the large group of adults (most of whom never went to church anywhere) he preached about thirty minutes and almost forgot the wedding rehearsal he was supposed to attend. God's spirit was felt in a wonderful way by all present and sweet fellowship was enjoyed. Of course, the appetites had to be cut in smaller portions, the coffee made weaker, and the gifts hastily put around the tree.

It was the first time many of the adults had ever been inside the Good Will Center. Among this group was a lady who lived in an apartment house just three doors from us. We had tried for more than a year to get her to attend

our Sunday school or woman's club but she always made excuses. But that night she had such a good time at the Christmas party she started coming regularly to both the Sunday school and woman's club.

This summer, during our Youth Revival, she was converted. She had been baptized into the Mormon church at the age of seven, but had not attended any church since coming to Miami. She was very happy after her conversion and baptism into one of the local Baptist churches, despite opposition from her mother. Now she is one of our most faithful kindergarten workers, coming every day. She also attends two church services and Training Union at the church to which she belongs.

Please pray that we may reach many more children, young people, and adults for Christ from among the fifteen nationalities who come to our Good Will Center.



Mrs. Gladys Record who was interested in the work of the Miami Good Will Center through a Christmas party.

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Take time to read this letter from Paul A. McCasland, secretary of evangelism for the Oregon-Washington Convention. What can we do? The Home Mission Board is vitally interested in this ripe missionary field.—Managing Editor.

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MISSIONARIES
WILLIAM F. HODG
WILLIAM D. BROWN
S. H. GREENE

Seattle, Washington
October 8, 1951

Dear Brother Caylor:

I am sitting in the railroad station at Seattle, Washington, 10:55 P. M., writing this. Why am I here? I have just been to two great meetings, one yesterday, October 7, at Hamilton, Washington, to moderate in the organization of our eighth Baptist Association and was born Sunday, October 7, 1951, at 4:50 P. M.

The new association joins us to Canada on the north and the Evergreen Association on the south. The Evergreen Association is in the beautiful Skagit Valley, a valley rich in every type of farm product. But true to its Indian name which means "wicked" it is extremely wicked. A town above Hamilton in the same valley is named Diablo (The Devil).

Three churches, Hamilton, Lyman, and Clear Lake, formed the Mt. Baker Association. All are first Baptist churches. Hamilton, nine weeks old, has a full-time work, pays the pastor \$250 per month, and provides a home, built and paid for but not completely furnished. It is a 40- by 30-foot frame building. The pastor and the women, with a little help from the men, built it in two days at a cost of \$500. I preached there last night to sixty-one people, every one from North Carolina. I never associated with so many "tarheels" at one time before.

The baby church, Clear Lake, had fifty-five present yesterday morning when the state Sunday School and Training Union secretary spoke. Fifty-one of those present were new born babes in Christ, recently converted at a revival conducted by Rev. C. H. Green, Home Board missionary.

Today we traveled to Billingham and looked across the Billingham Bay to Canada. Billingham is a town of more

Continued on Page 15

Yours in Him,

PAUL A. MCCASLAND,
Superintendent of Evangelism,
Washington and Oregon.

SOUTHERN BAPTIST HOME MISSIONS

than 40,000 people with about 300 attending the three American Baptist churches. I viewed today some of the following situations: Arlington, population 2,500, no Baptist church; Monroe, 2,000, no Baptist church; Sutton, 1,000, no Baptist church, but a building is for sale there; Linden, 1,000, no Baptist church, one rural building for sale for \$3,000; Stanwood and East Stanwood, 4,000, no Baptist church; LaConner, 1,000, no Baptist church; Anacortes, 7,000, one Baptist church with less than 100 in Sunday school; Marysville, 4,000, one Baptist church and less than 100 in Sunday school; Sedro-Woolley, 6,000, one Baptist church with 65 in Sunday school; Burlington, 3,000, with one weak Baptist church with 40 to 50 in Sunday school.

Here is a thriller!

Simultaneous Crusade Success in Oregon-Washington

Thirty-eight out of 39 churches and 4 missions participated, 420 additions, 227 baptisms, 178 letters, 15 statements, 21 other professions, 7 special service. A number of churches doubled their membership. There was large Sunday school and Training Union attendance throughout. All the evangelists were graciously received and ministered marvelously. The churches of our Convention are deeply grateful to the churches and the boards which supplied the evangelists.—Brief report from Paul A. McCasland, Secretary of Evangelism, Oregon-Washington.

Calvary Baptist Church of Renton, a town of 10,000 people, has no church building but gave in 1950 \$3,326 to all causes. This year, 1951, members gave \$7,529.33. For missions last year they gave \$104.00. This year the mission offering was \$1,763.52. Missionary C. C. Brown, by the grace of God, salvaged this church from the rocks last spring. Now there is a full-time pastor on the field.

The churches of the Evergreen Association have made the following comparative gains in baptisms over a year ago:

1950, Calvary, Renton, 9; 1951, 25. Gain, 250 per cent.

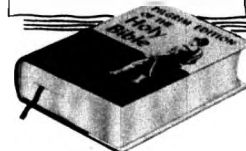
1950, Bethel, Seattle, 4; 1951, 17. Gain, 400 per cent.

1950, First, Southern, Seattle, 0; 1951, 9. Gain, 900 per cent.

Continued on page 25

"How to Select a Bible"

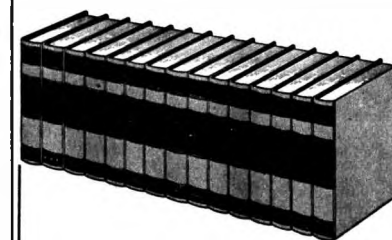
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AMONG the MISSIONARIES

Missionaries Given Costumes By Girls of Panama

Rev. and Mrs. Fred Jones, missionaries in Panama, are proudly wearing some beautiful costumes made by some West Indian young women in Panama, and presented to them before they left for a furlough in the States.

The costumes, which are typical of those worn especially on fiesta days or special occasions, are elaborately decorated with carefully done embroidery.

The montuna suit worn by Mr. Jones was made by Florine Palmer, YWA president. It took Florine a year and a month to complete the garment, working at it during all her spare time.

Florine is a high school student, active in all parts of the church life. She was queen regent at a recent crowning ceremony.

The pollera dress was made by the Grant sisters, Ruby and Veronica, YWA girls, and Florence and Grace, GA's. Two years ago all four of the girls were crowned queens in their GA work. Their mother, Mrs. Lillieth Grant, is WMU president in her church.



Rev. and Mrs. Fred Jones, now on furlough in the States, pose in native Panamanian costumes made for them by West Indian girls.

Korean War Orphans Receive Religious Instruction

About three city blocks from our headquarters is the Long Life Orphanage for children separated from their parents because of the Korean war. Frequently parents find their lost children in such a home. There are about 375 children in the home now.

Kim Young Ken, son of a Presbyterian Korean minister, is director of the home. It is not a denominational institution, but has the promised support of all local Korean Christians.

American soldiers have helped in many ways. It is common to see some little boy dressed in an American cowboy suit or one of the girls in a Stateside dress. The children are very appreciative. They can be happy with so little compared to our standards.

Many of the children have for months before arriving at the home been living on very little and sleeping in wrecks of buildings. Undernourishment and disease has resulted in cases which make one shiver to look upon. Certainly here is a great mission field from any point of view.

Chaplain (Capt.) Harry A. Borah

We Kept Trying

When nine o'clock came the first morning of our Bible school at Whiteriver, there were only two little white girls, children of government employees, sitting on the steps of Alchesay Hall where we were to have the school.

Our hearts were heavy. We had done much visitation.

Later in the morning another white girl and one little Indian boy came. We conducted the school as though we had a hundred, but after taking our helpers home we started back to Whiteriver almost immediately to visit again.

Just after we entered the reservation we came upon a wreck. An Indian had overturned his car. The seriously injured had been taken to the hospital, but a man, woman and child were there by a battered pickup.

Although we felt we needed so badly to visit for the VBS, we could not pass by without helping.



Korean war orphans sing Christian hymns their native language as they participate Protestant worship service sponsored by a Baptist chaplain and American soldiers.

We found the family was on their way to a cattle camp in the mountains to round up some cattle. We piled all of their bedrolls and belongings into our carry-all truck and took them the forty miles to Sheep Springs.

As we traveled we found that the Indian man, Mr. Walker, had three children in Whiteriver, staying with an aunt. He told us he would like to have the children go to Bible school and for us to tell them he said for them to go.

We visited them the next day, as well as the injured child which had been taken to the hospital. Mr. Walker's children, the aunt's children, and many of their friends came to our Bible school.

God works in marvelous ways His wonders to perform.

—Rev. and Mrs. E. C. Branch
Missionaries to Indians
Lakeside, Arizona

My Happiest Christmas

On December 22, 1948, I presented a Christmas program for the kindergarten children in the First Mexican Baptist Church in Alice, Texas. About 125 people attended the service and the mothers were very happy seeing their children take part in the program.

SOUTHERN BAPTIST HOME MISSIONS

ance that one day she, too, will go to meet her Saviour and her daughter.

That was one of the happiest Christmases of my life because I saw a soul won to Jesus.

—Jovita Galan
Missionary to Spanish
Alice, Texas

Picturesque But Pagan

Many tourists passed this way during their vacation. No doubt they saw many Indians in their colorful dress. They may have seen the Indian Pow Wow, different tribes coming from all over the Southwest in their colorful traditional costumes and performing their ritualistic dances. Or they may have seen a Navajo woman wearing a blue velvet blouse trimmed with many silver coins, and a red velvet skirt flowing in the breeze as she herded sheep on her pony. She may have been silhouetted against a vermillion Arizona sunset and probably was chanting some Navajo song.

Picturesque, isn't it? It would seem for a fleeting moment that one would not want this scene changed. Yes . . . but what the average tourist did not see was that these Indians may sing because of much fear of the evil spirits. Picturesque, but pagan.

The Indians of the Southwest are very religious. Their religious world consists of many gods and evil spirits. They may chant a song or go through some religious act to invoke the blessings of a god or to drive off the evil spirit.

While visiting recently at our mission station on the Navajo Reservation, an Indian father, mother and two children came to the missionary home. They wanted help in moving their camp, not because it was an old camp, but they had lived there only a few days. A rattlesnake had been found coiled nearby. Even though it had been killed and buried, the camp was moved to a new place about 300 yards from the old one. To this Navajo, with his heart full of fear and superstition, that was the sensible thing to do.

The Indians of the Southwest are indeed picturesque but they are very pagan in their religious beliefs and practices. Only Jesus Christ can lift them out of a life filled with fear and superstition into a life of peace and love. These people live within the boundaries of the Southern Baptist Convention, only a few hours travel from any of our churches. Isn't it time to tell the countless thousands of them more about the Jesus way?

—W. L. Crews
Missionary to Indians
Flagstaff, Arizona

Below: Picuris Christmas service at Picuris Indian Pueblo in New Mexico.



After the program, although I was weary, I went into the room next to mine to talk with Mary Barrera who was very ill. She was a member of the church, but her mother was a very zealous Catholic. I told them about the program and then felt in my heart the desire to present Jesus the Saviour to Mrs. Barrera. I read the second chapter of Luke and sang "Silent Night."

"If you had been there when Joseph was looking for a place for Mary and for the birth of Jesus, you would have done him your home just as the innkeeper did," I suggested.

"No," she said, "I would have invited him into my home."

"In that case," I said, "you should invite Him into your heart right now, for Christ is still seeking loving hearts to accept Him." She did not answer.

I prayed with all my heart for her salvation and also for Mary who was so ill. Still she did not accept Christ as her Saviour.

But the next morning Mary called to me from her room, her voice trembling with happiness and excitement. "Jovita, come here! Mama says that she has accepted Jesus as her Saviour."

I rushed into her room and the three of us cried for joy.

Mary soon went to her heavenly home, but her mother now has the assur-

December, 1951

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Sunbeams attend Christmas party at Good Will Center, Ensley, Alabama.

Christmas For All

By ELIZABETH TAYLOR

Former Missionary, Good Will Center
Ensley, Alabama

"COME on, Connie, let's go to the Sunbeam Christmas party at the Good Will Center," called a little German girl to a little Italian girl who lived across the street from her.

"I can't. Mama won't let me go there, and besides Sister said for me not to go, too."

"Beg her some more," insisted her little friend. "This is going to be something special. There'll be treats today—candy, nuts, and oranges, I guess. Besides, we're going to practice for the Christmas program tomorrow night. We're going to hold letters that spell CHRISTMAS and say a verse about Jesus' birth, then sing 'Away in a Manger,' making the motions. Oh, yes, I forgot, we are going to play in the rhythm band, too. Wouldn't you like to be in that? The missionaries said we could all play in the band."

Stopping to catch her breath, she continued, "They have this Christmas program every year. Santa Claus comes on that night and all the children get a big filled stocking of eats and a present. There will be a pageant also. You know Anthony. He is going to be Joseph, and Sandra is going to play the part of Mary. Other Junior boys and girls are going to act as angels, shepherds, and wise men. Get your mother and daddy to come and bring you. Oh, I just love Christmas time, don't you?"

"Yes, and I want to go with you to the party this afternoon. I'll go beg Mother some more."

"I'll come and help you. Let's hurry, though, for the station wagon is waiting in front for us."

"Just this time," said the mother, after much persuasion, and soon the two little girls were climbing into the station wagon with happy faces.

"Hurry, Joan, and put your books up. I see the Good Will Center station wagon coming to take us to the Sunbeam party," called a little Anglo girl to an Italian. "I'm coming," replied Joan. "Mother always lets me go over there to the Christmas party. Last year I got a filled stocking and the nicest little book about Jesus. I read it in no time. I love to sing the songs about Jesus and play in the Kiddy Band. Mother and Daddy went with me to the program last year. That was their first time to go, but they liked it."

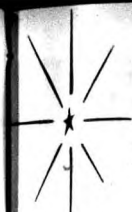
On up the streets the missionaries went, honking the horn, and happy, gleeful children came running. As they passed the schoolhouse some of the children were just starting home. Children in the car called, "Come on and go with us to the Sunbeam Christmas party." Soon the station wagon would hold no more.

As the children were climbing out of the car at the Good Will Center, the two Jimmys, a Polish and an Italian boy, came along from their private school.

"Look at all the children. Let's count

Continued on page 30

SOUTHERN BAPTIST HOME MISSIONS



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Know Home Mission Fields Through Home Mission Books

New Mexico Baptists Do Heroic Job

By S. F. Dowis
Secretary, Co-operative Missions Department

It is doubtful if any state in our Southern Baptist Convention has made a more worthy and sacrificial contribution in recent years to the over-all interest of Southern Baptist life than have New Mexico Baptists in their contribution to the establishment of Glorieta Baptist Assembly near Santa Fe. This has been done in spite of the fact that they are few in number and have gigantic needs in their own state.

New Mexico Baptists, consisting of 184 churches with 45,704 members, kicked off for a second touchdown in behalf of Glorieta Baptist Assembly recently. New Mexico Baptists made their

first touchdown for their denomination when they presented to the Convention the property at Glorieta in which they had invested \$50,000. On October 12, 1951, they kicked off for another goal when they started their campaign to raise \$100,000 by January 1, 1952, to be used in building the first unit of the administration building for the Glorieta Assembly. Watch these loyal Baptists reach that goal by January 1, 1952!

New Mexico Baptists have come a long way in the past ten years. We marvel that they could even dream of doing so much for Southern Baptists and at the same time achieve such progress in their own work. In 1940 they listed 148 churches with 21,507 members and nine associations. Their gifts to missions that year amounted to \$41,798.16. In 1950 they had 184 churches with 45,704 members and fourteen associations. Their gifts to missions were \$295,464, with total contributions reaching \$1,752,675 and property valued at more than five million.

During this ten-year period New Mexico Baptists have set up the departments of Evangelism, Brotherhood, and Baptist Foundation. They have perhaps the best system of teachers of Bible adjacent to colleges, to be found in Southern Baptist work. They have buildings near their colleges and universities which are used not only as student centers but by the teachers of Bible also.

The Home Mission Board has been able to contribute to the progress of this state. In 1950 the Board had eleven couples and six single missionaries working in New Mexico among the Spanish; seven couples and three single mission-

aries among the Indians; and one Negro missionary. The Home Board has co-operated with them in employing twelve associational missionaries and is now aiding in about twenty mission pastors' salaries. New Mexico Baptists have used wisely all the aid given them and have gone forward in plans for evangelizing their state.

Their faithful efforts and loyalty to Southern Baptists have made it possible for them, under the fine leadership of Dr. Harry P. Stagg, their state secretary, to erect a new and ideal state headquarters building this year. New Mexico Baptists will use less than half of this building for their own offices and the printing press. The book store is amply provided for in the building and the rest is rented to make monthly payments on the cost of the building.

All Southern Baptists are amazed that this small group of Baptists have been able to erect a headquarters building and still increase their Co-operative Program and over-all gifts in the same year. But still more amazing is the unexcelled contribution of \$150,000 which New Mexico Baptists will raise and give to Southern Baptists for Glorieta in 1950-51.

The committee of fifty selected persons, under the leadership of Eual Lawson, secretary of Evangelism, will raise the \$100,000 for New Mexico Hall by the close of 1951. At the kickoff meeting October 12, three members of the 50 had already raised the \$2,000 assigned to each. Dr. T. L. Holcomb, secretary of the Sunday School Board, spoke encouraging words to the group at Glorieta on October 12. He was joined in the same spirit by Dr. John L. Hill, promotion secretary for assemblies. It was a glorious experience to hear E. A. Herron, the manager at Glorieta, say, "We are ready to go."

All Southern Baptists are certainly indebted and grateful to New Mexico Baptists for their contribution to the establishment of Glorieta Assembly. The Sunday School Board has also done an outstanding work for Southern Baptists at Glorieta. Dr. Holcomb and his staff of architects have planned well the grounds and buildings. The Sunday School Board has spent a great deal of money already and will spend much more. But we cannot expect them to pay all that it will take to build Glorieta. Many Southern Baptists will have opportunity and should contribute to building this second Southern Baptist assembly.

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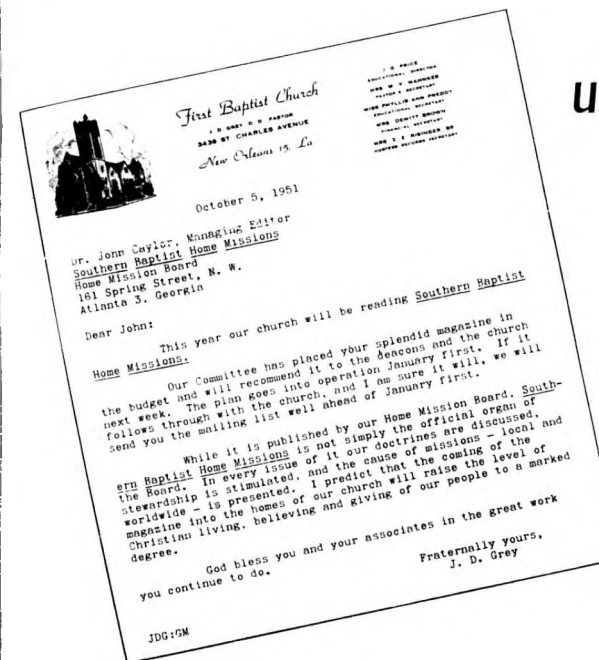
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Men of First Baptist Church, Pascagoula, Mississippi, building McArthur Chapel. Building was completed in one day.

Reaching the Multitudes Through Missions

By CHARLES L. MCKAY

Pastor, First Baptist Church
Pascagoula, Mississippi

A SURVEY was made in May of 1949 which revealed that our physical plant and equipment would not provide space for an organization adequate to reach our possibilities. After comparing our situation with what it could be in the light of the laws of Sunday school growth, we agreed on a program that would provide the space, enlarge the organization, secure and train workers, and go after the people. Soon we started a new unit. While this building was under construction, we began a series of branch Sunday schools in order to take the services to the people.

We Followed a Plan

On the recommendation of the missions committee and the deacons, the church voted to begin two missions in unchurched sections of our city and to build a chapel at each, if possible. When leaders and the necessary space were available, we planned to establish work in other sections of our city and to build a chapel at each, if possible. When leaders and the necessary space were available, we planned to establish work in other sections of our town. First Church, Pascagoula, has believed in missions through the years. One of our first projects was to renew emphasis on the Eastlawn Mission where work had been carried on during the war.

One of our deacons, who felt that the Lord could use him in mission work, agreed to be the superintendent of a mission in a neglected part of our city. Thus after all details were worked out and a building was rented we began the work on McArthur Street in July, 1949.

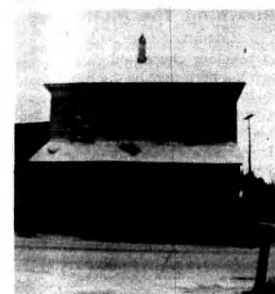
We do not have a city missionary in Pascagoula, but we do have an associational missionary and we have worked in co-operation with him in locating and opening new work. He has been very helpful. Rumors got out that "the old First Church" was interested in reaching the people no matter who they were or on what side of the railroad they lived.

The Cords Lengthened

Soon after these mission programs



Jackson Avenue Mission in neglected part of city.



Orange Grove Mission Meets in Old Store Building

were launched, a request came from twenty-three people for a mission. We understand more completely now how the Apostle Paul felt when he heard the man saying, "Come over into Macedonia and help us." Immediately our church sent help. In December, 1949, the mission was opened.

Those were trying days. Workers had to be secured. Only the best would do for such task. We prayed for workers; we preached with all we had to persuade men and women to do mission work; we tried to prepare our people for this type of program. Every time the Lord opened the way for a new mission He had men and women of the mother church who surrendered to fill the places of service.

A few weeks passed and there came another plea. Fifteen people in another direction from our church came desiring "only the crumbs that fall from the table." Our church could not turn them away. A good family, members of our

church, gave ten lots of ground for a mission site. There was no building, but the Sunday school was started in the open air. On the first Sunday, April, 1950, sixty people attended the first service of Jackson Avenue Mission.

Mission fires burn high and wide once they are kindled. Two of our men, who had caught the vision of reaching the multitudes for Christ, began in November of 1950 going each Sunday afternoon to the Orange Grove community, nine miles out, where there was no Baptist work. They met with a few people in a man's yard for several Sundays, then they suggested that we sponsor a tent revival and insisted that the pastor of First Church preach. By the time the revival closed a store building, with five rooms upstairs for Sunday school and Training Union, had been rented. Orange Grove was our fifth mission with a full-time program.

A census revealed that in two blocks on the Pascagoula River front, only a few blocks from our church, lived sixty people who were not attending any church or Sunday school. The pastor and others who were interested planned to start on the river front at least an afternoon mission Sunday school and worship service.

The River View Mission was begun in April of 1951 under an oak tree. By September 5, 1951, we were still meeting under the oak and on the porch of the Nelson home. But in God's own way and time we shall have a building for this mission work. There are a few more key locations that we are praying about. In God's own time and way we believe they can and will be opened. We believe that we have found God's way of reaching the multitudes for Christ.



Eastlawn Mission, One of the First Mission Projects

Our Plan

Following the plan outlined below, we have had no trouble in securing workers for this extended program.

1. *Officer and Teacher Training.* Without our continuous training program we could not have sufficient trained workers. The details of this training program were published in the *Sunday School Builder* last year.

2. *A Tent Revival in Each Mission.*
Continued on page 24

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			Sarasota	Wichita Falls

Reaching The Multitudes

Continued from page 23

Last year our church purchased a tent which has been used by the Brotherhood who sponsored a tent revival in every community soon after each branch Sunday school was started.

3. *Vacation Bible Schools* have been sponsored by the mother church at each mission point during the past year. Some of our best work has been through this medium.

4. *Personnel.* We now have five ordained mission pastors who carry on the work at these missions. Most of the branch schools started with only Sunday afternoon meetings, but soon developed full-time programs with a pastor for each. One now has only an afternoon program and prayer meeting on Thursday night. One of our laymen is in charge. Workers from the mother church serve until local talent is found and trained. All those who join the missions join First Baptist Church. This program has been expensive and it has required much work and supervision, but those who have shared in it have been blessed beyond words and we thank our God for such opportunities.

VISIBLE ACCOMPLISHMENTS

Physical Equipment Enlarged

1. The plant at the mother church has been rearranged and remodeled, rooms too large have been divided, and all available space utilized. A new educational unit to provide additional space for 500 has been erected and equipped.

2. Eastlawn Mission is housed in a beautiful building formerly the Presbyterian church building. The mother church bought and paid for the property.

3. Unity Chapel is located on the outer edge of our town in a school building which we bought from the Pascagoula Public School Board. It is a lovely building on a two-acre corner lot. Our men converted the building into a nice chapel with Sunday school rooms.

4. McArthur Street Mission has recently moved into their new building. A dwelling house had been used for several months, but more space was needed and one Saturday more than forty men gathered to erect a building in one day. The women served a delicious meal at the noon hour. When night came, there remained some finishing work to be done, but the building was up and the roof was on.

5. Jackson Avenue Mission was begun on a vacant lot under the canopy

of the sky one Sunday afternoon in April of 1950, but after two Sundays our church purchased a store building and our men moved it to the new plot of ground. It was not adequate for our needs, so a concrete block chapel was begun. No labor was hired, but on scheduled time carpenters, brick masons, plumbers and helpers of our church presented the people of Jackson Avenue a building that is a credit to any community.

6. Orange Grove is nine miles away, but well within reach of the fires of evangelism that burn in our church. A big vacant store building, with classrooms upstairs, is the home of this mission. Plans are in the making for a new chapel there. In the near future we hope to see a thriving New Testament church. The lot has been purchased and our church has voted to borrow the money for the building.

7. A mission for the deaf was begun by our church in May of 1950. A group of thirty enjoy the blessings of worship through an interpreter employed by the church. They are enlisted in Sunday school and Training Union. Nine have been baptized into our church and nine have joined by letter.

Enrollment

When this program of reaching the multitudes through missions was adopted by our church, the enrollment of our Sunday school was 865. The present enrollment is as follows: main school, 1,049; Eastlawn, 167; McArthur, 105; Jackson Avenue, 55; Unity, 150; Orange Grove, 70; River View, 50; and deaf, 30. This is a net gain in enrollment of 801. We had eleven departments in the Sunday school of the mother church; now we have nineteen and seven branch Sunday schools including the group of silent friends. The Training Union has more than doubled.

Baptisms and Additions to Our Church

Most of the missions are less than two years old, but we have had 830 additions to our church during this period, with 415 coming by letter and 415 by baptism.

Talents Discovered

Because of the enlarged program we have doubled the number of teachers and officers in the main school. We have almost as many people at work in our missions as the mother church had two years ago. This, of course, keeps us constantly on the lookout for workers. We have learned that when the Lord has a piece of service He has a person for the place. Our training program helps prepare them for the task. The people

are kept informed of the urgent need and prayer is constantly offered up for workers. They are willing and ready. The interpreter for our deaf class was found, won to Christ, and baptized through one of our missions. Men have surrendered to preach who at first went to work in one of the missions. God has called six preachers and three music and educational directors out of our congregation since this additional work was begun.

Under the capable leadership of C. Lamar Alexander, our music director, we have grown from one adult choir with about eighteen, to five choirs with a total of 236 voices.

The mother church has enjoyed the most prosperous months in her history. Never have more people attended her services, more money been raised, more souls saved, more lives blessed, more people put to work, and more territory reached than during the past year.

There are thousands of churches in our Southland that could reap similar joys and we believe many of them will. (Psalm 103:1, 2.)

Letter From McCasland

Continued from page 15

1950, First, Port Orchard, 5; 1951, 6. Gain, 20 per cent.

This is an average of more than 300 per cent gain over a year ago.

God has great things for us to do out here—we need so much to do with and have so little. Somehow God wants us to do a bigger job here. I know He does. He is opening doors beyond our imagination. For example, adjacent to Manette, a part of Bremerton, is a new theater building with more than 800 seats and an auditorium 105 by 65 feet. This beautiful new building is in a very strategic position across the road from 1,500 people. The building was offered to us for \$40,000. It is air conditioned, steam heated, and has rug-covered floors. Twenty-two hundred new homes are to be built there. There is one weak Baptist church on the edge of the community and a Lutheran church on another edge. Out of 236 homes contacted in a recent survey 124 said they wanted a Southern Baptist church. This is near the shipyards where the Government is to spend \$122,000,000 for revamping Navy ships.

The Federal Council of Churches has stated that 79.5 per cent of the people here are unchurched.

May God's will be done is my prayer and concern.

*A Merry
Christmas*

AND

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How Hilda Started A Church

By A. C. QUEEN, Missionary
Havana, Cuba

JUST one block from the national capitol grounds and on the corner of Zulueta and Dragones streets in Havana is the Baptist headquarters building, the center of all missionary activity promoted by Southern Baptists in the four western provinces of Cuba. The building also houses two separate Baptist congregations, the First Baptist Church, English-speaking; and the Iglesia Bautista El Calvario, Spanish-speaking. The two organizations are entirely separate, meet at different hours, and conduct their business as independently as if they were separated by many miles. El Calvario has a membership of about 2,000, the largest of any evangelical church in Cuba.

The First Baptist Church has a membership of about forty, and even though the number is small, the church is strong and is characterized by a wonderful spiritual fellowship. People from all over the world come on Sunday morning to worship with us, and in my own ministry here I have preached to people from most of the states in the United States, India, France, Ireland, Scotland, the West Indies, Germany, Canada, Mexico, New Zealand, many South American countries, and other widely scattered places. Many of our "regulars" are missionaries and their families who work in and around Havana.

We have recently organized a new church located in Buena Vista, a district of the city of Marianao. The story of its origin shows how "a little child shall lead them."

Hilda Thornley, an eleven-year-old Jamaican girl, lived with her brother Herman and her father Samuel B. Thornley, a carpenter, in Buena Vista. The district was largely inhabited by

Jamaicans and other West Indies people. There are hundreds of these people who speak very little or no Spanish, who have a strong evangelical background, and who have had no church home until recently. Most of them are Baptists, Anglicans, Methodists (Wesleyans), and Presbyterians. Hilda, by a single word used of God, has brought the gospel again to these people who are living in a strange land.

Her playmates urged her to go with them to the Iglesia Belen, a Catholic church in a neighboring community. Her father, not understanding what was taking place, allowed her to go to "see the movies" and to play with the children, for she was a lonely child since her mother's death about two years before.

Then one day she said, "Papa, I am going to be confirmed in the Catholic Church soon."

Her father told later of the shock which came to him as he realized how far his child had drifted from him, a Baptist of Baptist ancestors, and how he had failed as a father in giving his children the proper spiritual opportunities. After he had regained control of himself he said in reply, "Hilda, none of your people have been Catholic. I don't want you to be. There is a Baptist church in Havana and we are going there Sunday morning. You have never been in a Baptist service. I want you to see the Baptist way."

Little did we know that morning when this stranger came in with his two children how much was hanging in the balance. We were on trial before an intelligent and impressionable little girl and her family, and we were not conscious of being on trial.

"After you see the Baptists, if you



Rev. A. C. Queen who was instrumental in the organization of the second English-speaking Baptist church in Cuba.

still insist on being a Catholic, I will not stand in your way," said Sam Thornley.

But when they left the church and Sunday school that day, Hilda said, "Papa, I don't really want to be a Catholic. I love the Baptists and that's what I want to be."

Sam Thornley lingered at the close of a service one morning, and with a great deal of emotion said to me, "I surely wish my people could have the benefit of services like this one this morning."

Inquired about where he lived, and told him if he would secure a meeting place I would come out on Wednesday nights and preach to his people. One week later he was back. "I have the place," he said.

This is the clearest Macedonian call I have ever experienced.

On the first Wednesday night in August, 1950, I met with six or eight people in the home of Mr. and Mrs. Townsend, Presbyterian Jamaicans. I used to question the statement that the people of the world were hungry for the gospel until I came to Cuba. I know now that there are those who are hungry for the Bread of Life. After a week or two the living room in the Townsend home was filled to overflowing, people having to look through the door and windows. We found Baptists in that community and others who said that if we organized

a Baptist church they would join. We had conversions, and we knew that God was leading us.

In March of 1951 we rented a house with a living room which will seat about thirty-five people. We could find nothing larger. With \$200 advanced to us by Superintendent Herbert Caudill from the Home Mission Board funds, we paid \$100 in advance for two months' rent, bought some chairs, installed lights, paid a meter deposit and launched out on faith. Dr. Caudill had told us he could not assume the responsibility for monthly expenses, but we assured him that with the \$200 we could start, and thereafter we could make our way alone. And we have done so.

This mission has from the very beginning paid for its own rent, lights, janitor, repairs, and literature. We give ten per cent of all offerings to the Co-operative Program. The building fund is small, but we have already accumulated about \$240.

On September 23, 1951, we organized the Buena Vista Baptist Church of Marianao and have about twenty members at this time. We have as many as sixty in attendance on Sunday nights, about forty-five enrolled in Sunday school, and twenty-five to forty on Wednesday nights for prayer and Bible study. We have reached the limit in Sunday school enrollment and church attendance until we get more room. Some day this church will number several hundred members if we can obtain an adequate building.

Already there have been scores of Spanish-speaking people coming to me begging for Spanish services and a Spanish Sunday school. All of my own time is completely filled, so I am planning to take about a dozen university students from our BSU out to Buena Vista and organize a Spanish mission which can meet on Sunday mornings and week nights other than Wednesday. When we get our building (and God will lead you to give it to us), we will have two congregations using the same temple.

"The fields are white unto harvest . . . the labourers are few . . . Pray ye therefore . . ." If you are not afraid to pray, for prayer is expensive when one says, "Thy will be done."

Hilda, an eleven-year-old Jamaican girl, started this chain reaction. Only eternity will reveal the final results. Does her act start a reaction in you?

October, 1951

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Church Honor Roll

The following is a partial list of churches of the Southern Baptist Convention who have sponsored and supported the development and constitution of new churches during the ten-year period, 1940 to 1950.

These churches actually provided the leadership, at least part of the location, and some of the expense of the building of the new church house.

If your church has sponsored a new church during this period and is not listed here, we shall be happy to receive the name of the sponsoring church, the name of the new church, the year organized, and the number of members at the time of organization. Your church can then be included in the honor roll which is being published from time to time in this magazine.

—S. F. Dowis, Secretary
Co-operative Missions Dept.

Name of Sponsoring Church	Name of New Church	No. Members At Time Of Year Organized Organization
OKLAHOMA, JOHNSTON-MARSHALL ASSOCIATION:		
Madill	Ruckholt	1944
Madill	Little City	1945
Tulahoma	Conterville	1950
OKLAHOMA, SOUTH CANADIAN ASSOCIATION:		
Seminole, First	Carr City	1940
Seminole, First	Seminole, Ideal St.	1950
Holdenville, First	Holdenville, Penn West	1947
Bowlegs	Wolf	1943
OKLAHOMA, UNION ASSOCIATION:		
Norman, First	Norman, Calvary	1948
Norman, First	Denver	1946
Norman, First	Norman, Immanuel	1944
Noble, First	Maquire	1948
Moore, First	Sinclair	1947
Newcastle, First	Lindsey Ridge	1950
OKLAHOMA, HANMER ASSOCIATION:		
Ada, Oak Avenue	Ahlso	1946
Allen	Black Rock	1942
OKLAHOMA, BRYAN ASSOCIATION:		
Durant, First	Fairview	1950
OKLAHOMA, CENTRAL ASSOCIATION:		
Crecent, First	Bethel	1948
Crecent, First	Central	1947
El Reno, First	El Reno, Trinity	1948
OKLAHOMA, CHICKASAW ASSOCIATION:		
Trinity, Chickasaw	Agawam	1949
Ninnekah	Rochi	1950
OKLAHOMA, COMANCHE-COTTON ASSOCIATION:		
Lawton, Calvary	Lawton, Cameron	1948
Lawton, Calvary	Lawton, Immanuel	1948
Lawton, First	Lawton, Luther	1948
Chattanooga	Post Oak	1945
OKLAHOMA, CRAIG-MAYES ASSOCIATION:		
Estelle	Bunker Hill	1944
Locust Grove	Star of Bethel	1948
Vinita, Trinity	White Oak	1950
OKLAHOMA, CREEK ASSOCIATION:		
Sapulpa, First	Sapulpa, North Heights	1950
Sapulpa, First	Sapulpa, South Heights	1944
OKLAHOMA, DELAWARE-OSAGE ASSOCIATION:		
Pawhuska, First	Bowering	1950
Naval Reserve	Enterprise	1950
OKLAHOMA, ENON ASSOCIATION:		
Ardmore, First	Ardmore, Northeast	1947
Ardmore, First	Ardmore, Southwest	1950
Marietta, First	Eastman	1949
Marietta, First	Greenville	1941
Wilson, First	Reynold	1950
County Line	Tussey	1942
OKLAHOMA, KAY ASSOCIATION:		
Ponca City, First	Mariland	1946
Ponca City, First	Ponca City, Osage Heights	1945
Ponca City, First	Ponca City, Sunset	1944
Liberty, Ponca City	Ranch Drive	1945
OKLAHOMA, LATIMER ASSOCIATION:		
Tallfina, First	Falla	1940
Clayton, First	Valley View	1950

OKLAHOMA, LEFLORE ASSOCIATION:		
Heavener, First	Heavener, Highway	1946
Summerfield	Holsum Valley	1942
Water	Kennedy	1950
Poteau, First	Poteau, Immanuel	1940
Poteau, First	Poteau, Southside	1941
OKLAHOMA, MULLINS ASSOCIATION:		
Duncan, Immanuel	Gallo	1949
OKLAHOMA, MUSKOGEE ASSOCIATION:		
Coweta	Lone Star	1947
Muskogee, Immanuel	Muskogee, Midland Valley	1944
Muskogee, Central	Muskogee, Shiloh	1941
Westville	Proctor	1940
OKLAHOMA, NORTH CANADIAN ASSOCIATION:		
Oremah, First	Castle	1942
Oremah, Southside	Prison	1948
Benavita, First	Salom	1948
OKLAHOMA, NORTHEASTERN ASSOCIATION:		
Miami, First	Miami, Second	1946
Miami, First	Miami, Third Ave.	1946
Miami, First	Mound Valley	1949
Miami, First	Nareless	1948
Commerce, First	North Miami	1949
Miami, First	Spring River Indian	1948
Grove, First	Butler	1950
OKLAHOMA, OKLAHOMA COUNTY ASSOCIATION:		
Oklaoma City, First	Aracida	1947
Oklaoma City, Olivet	Oklaoma City Baptist Temple	1948
Putnam City	Bethany	1946
Oklaoma City, Agnew Ave.	O. C. Bethel	1946
Oklaoma City, Kelham Ave.	O. C. Capitol	1941
O. C. Wilmont Place	Chappel Memorial	1949
O. C. Capitol	O. C. Crestline	1948
Kelham Avenue	Dickson	1940
O. C. Crestwood	Douglas Boulevard	1940
O. C. Kelham Avenue	O. C. Howard Memorial	1949
O. C. Kelham Avenue	O. C. Irving	1948
O. C. Lawrence Avenue	O. C. Liberty	1946
O. C. First	O. C. Mexican First	1947
O. C. First	Midwest City	1944
O. C. Immanuel	Nevalla	1946
O. C. Pleasant Valley	O. C. Pioneer	1940
O. C. Kelham Avenue	O. C. Plainview	1948
O. C. Southside	O. C. Prairie Queen	1950
O. C. Crestwood	Schilling	1942
O. C. Bethel	O. C. Sherwood	1948
O. C. Kelham Avenue	O. C. Shields Blvd.	1948
O. C. Kelham Avenue	Soldier Creek	1948
O. C. Victory	O. C. Sooner	1948
O. C. Kelham Avenue	O. C. S. W. Friendship	1948
O. C. Kelham Avenue	O. C. University Heights	1942
OKLAHOMA, PERRY ASSOCIATION:		
Enid, First	Enid, Trinity	1947
OKLAHOMA, PITTSBURG ASSOCIATION:		
McAlester, First	McAlester, Hillcrest	1946
OKLAHOMA, POTTAWATOMIE-LINCOLN ASSOCIATION:		
Ray City	Jefferson	1947
Shawnee, University	Manson	1946
Davenport	North Slope	1949
Norman, First	Pink	1946
Shawnee, Immanuel	Sharon	1949
OKLAHOMA, TULSA-ROGERS ASSOCIATION:		
Claremore, First	Claremore, Memorial Heights	1948
Sperry	Golden Hills	1948
Claremore, First	Hilldale	1947
Dawson	Mingo	1945
Sperry	Owasso	1947
Sand Springs, Broadway	Sand Springs, Trinity	1948
Phoenix Avenue	View Acres	1949
Tulsa, Immanuel	Brookside	1944
Tulsa, First	Tulsa, Calvary	1945
Tulsa, Nogales Avenue	Tulsa, Easton Heights	1948
Tulsa, Immanuel	Tulsa, Eleventh Street	1949
Tulsa, Temple	Tulsa, Fellowship	1940
Tulsa, University	Tulsa, Harvard Ave.	1945
Tulsa, Springdale	Tulsa, North Lewis	1949
Tulsa, Nogales Avenue	Tulsa, Osage Hills	1949
OKLAHOMA, PANHANDLE ASSOCIATION:		
Guymon, First	Sharhan	1951
OKLAHOMA, PAWNEE-PAYNE ASSOCIATION:		
Stillwater, First	Stillwater, Southside	1949
Yale, First	Terleton	1949
LITTLE ROCK, ARKANSAS:		
Little Rock, Baring Cross	N. L. R. Calvary	1948
Little Rock, Baring Cross	N. L. R. Pike Avenue	1944
Little Rock, First	Douglasville, First	1942
Little Rock, First	Trinity	1944
Little Rock, First	West Side	1947
Little Rock, First	N. L. R. Peoples	1949
Little Rock, Gaines Street	N. L. R. Sherwood	1950
Little Rock, Immanuel	Bethany (rural)	1948
Little Rock, Immanuel	Capitol Hill	1948
Little Rock, Immanuel	Davis Chapel (rural)	1950
Little Rock, Immanuel	N. L. R. Grace	1943
Little Rock, Immanuel	Highway (rural)	1946
Little Rock, Levy	N. L. R. Forty-Seventh Street	1948
Little Rock, Pike Avenue	Crystal Valley (rural)	1945
Little Rock, Pulaski Heights	Calvary	1941
Little Rock, Second	Bethel	1941
Little Rock, Second	St. View No. 2 (rural)	1945
Little Rock, Second	Standil (rural)	1942

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Alaska—Land of Surprises

Continued from page 11

orphanage for these helpless babies—Turnagain Children's Home—has been started by Brother B. C. Evans, one of our fine Baptist workers in Anchorage who is pleading for help in meeting this opportunity for service.

In the heart of the great Matanuska Valley at Palmer, we found the most challenging work of all. Besides the Greater Friendship Baptist Church in Anchorage, the church at Palmer, also established by First Church, Anchorage, is the youngest Baptist church in Alaska. Avery Richey and his wife and small son were sent there from Texas by the Home Mission Board a few months ago. The church is small, they have no building, the field is difficult, and the people are complacent and satisfied with a form of religion that doesn't demand much of them. But with the help of the Lord there is no doubt but that this heroic young couple will win victories in His Name.

Rev. Jimmie Bolton, with his loyal wife and three boys, is carrying on the work at Juneau, the capital city of Alaska. The Baptist church there has a good start with sixty-five members enrolled. They are worshipping at present in the upstairs of an old office building, but the new house of worship is under construction. Members of the church, both men and women—in overalls—hammering and hauling until the wee small hours of the night under the floodlights fur-

nished for that purpose, guarantee its early completion. Juneau's population consists of Indians, Filipinos, fishermen, government workers, and a small permanent population. There are twenty churches and the First Baptist Church is one of the youngest.

Fairbanks, "the hub of the interior," with a population of 15,000, not including the military personnel and their families, has the distinction of having the Southern Baptist church farthest north in the world. But the city can boast of only one Baptist church, of which Rev. Orland Carey is the pastor. However, this church has two missions, the Native Baptist Mission, which was established and is being directed by Rev. and Mrs. C. O. Dunkin; and the other, the Davis Mission, which is under construction and located in a new outlying community. The First Baptist Church has a very commodious and modern house of worship and is making steady progress in growth and church membership. They now have 205, including the missions. There is a marked turnover of membership due to the rotation of the Army and Air Force personnel, and, as a consequence, the leadership suffers.

The only native mission work being done among the Eskimos and Indians by Southern Baptists is the work that was established by Brother Dunkin and his wife. The Dunkins are planning to return to the States in December to further their education, but they leave a large building that is nearing completion and some lots nearby. We are praying earnestly that God will send the right persons to fill the place of these servants. The Native Baptist Mission has a membership of thirty at the present time. They are needy people, for the white

man has succeeded in degrading them with liquor and lusts. The mission is known by them all up and down the river, and its work is far-reaching.

The task of Southern Baptists in this Land of Promise is not an easy one, but it is a challenging one—one full of romance, opportunities, excitement, hard work and victories. I started to add "sacrifices" to the list, but I recall what one of the workers said to me before we left Alaska in a conversation about the work—"If you see anyone when you go back to the States who feels sorry for us and feels that we are making sacrifices in a cold, bleak, land far away from civilization, please set them right and tell them we love it here and wouldn't leave for anything in the world; that the opportunities for service in this Land of the Midnight Sun are the greatest to be found anywhere."

Christmas For All

Continued from page 18

them. Thirty-six. It must be a party. Let's stay and make it thirty-eight."

"Yes, a Christmas party," piped all the children. "See the holly on the door and the wreaths in the window, and Santa is coming tomorrow night. Look! See the big Christmas tree inside," shouted one.

"Boy-ee, I'm going to get Mama and Daddy to come bring me," said Jimmy.

"I'm glad Jesus came to earth and we celebrate His birthday," said another.

"Let's sing our songs, 'Jesus Loved Us and Sent His Son' and 'Away in a Manger,'" said the missionary.

"Then let's sing 'Jesus Loves Me,'" said a little Italian boy.

"I'm happy today because Jesus came and He loves all the little children," said a little girl.

Why do bells for Christmas ring?
Why do happy children sing?

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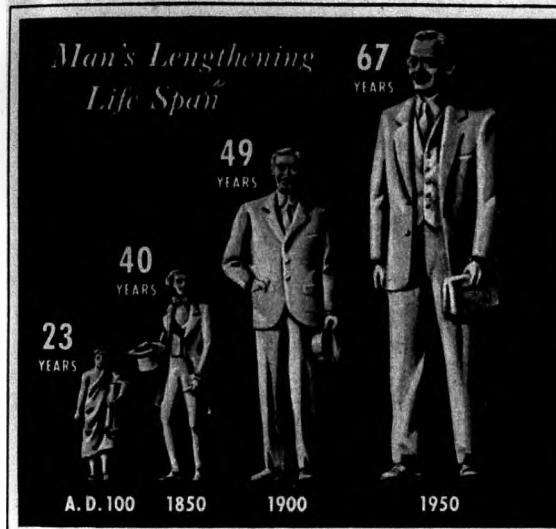
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