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HOME *Southern Baptist* MISSIONS

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LXXIII No. 3



Home Board Photo

MANY LOOK TO YOU
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By **L. M. BRATCHER**

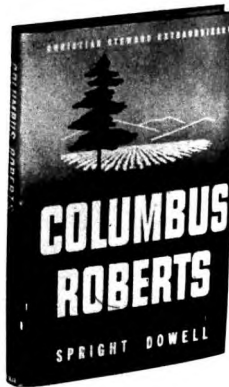
THIS is a fascinating story of a daring and stalwart hero of the cross. It is a biography of E. A. Nelson, pioneer missionary of Southern Baptists in the Amazon region of Brazil. The author has caught the spirit of the man, the shifting moods of the river, and the character of the people. Young and old can find entertainment and information in this story of a missionary adventurer.

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By **SPRIGT DOWELL**

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SBHM 3-52
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AND THE MARCH OF EVENTS

Is Church Union Essential?

Dr. Steven J. England, dean of Phillips University, Enid, Oklahoma, in a speech at the convention of his denomination, declared: "While we Christians are in the Protestant heritage, we have been granted the insight to see that unity is essential and that this unity can be realized on the basis of our faith in Jesus Christ regardless of other differences that may exist."

Dr. England is right in thinking that the unity of the church centers in faith in Jesus Christ, but when it comes to "other differences that may exist," he is all wrong, for we are commanded not simply to believe in Jesus—that is fundamental and essential to Christian experience—but also earnestly to contend for the faith delivered to the saints.

The theory of organic union of the churches roots in a mistaken idea of the nature of the New Testament church and overlooks the fact that in New Testament times there was no organic union of the various churches. They were all separate, autonomous, individual units without organic nexus of any kind. In Revelation when the glorified Christ addressed them as individuals. There was no organization of these individual churches which could receive a message from Christ for the churches. His message had to be delivered to each individual organization.

The Cause of Alcoholism

I notice that Dr. Raymond G. McCarthy of Yale University delivered recently in Atlanta, Georgia, an address before the alcoholic commission of the legislature in which he affirmed that "alcoholism is recognized as a public health problem now."

Quite a bit is being said about alcoholism as a disease. Scientists are becoming interested. Dr. Leon Greenberg of Yale Laboratory of Applied Psychology delivered recently an address on "The Psychological Action of Alcohol."

and Ralph M. Henderson of the school of alcohol studies, spoke on "Alcoholism, a Problem for Industry." Others on the educational level have spoken on the subject of alcoholism. With a million or more alcoholics in the United States the question should and does attract national attention. But the strangest thing of all is that the attention is turned to treating alcoholics and not to the elimination of the cause for alcoholism.

There is only one thing that produces an alcoholic and that is alcohol. And as long as we have open saloons we will have alcoholics. If those who are interested would turn their attention to the cause of alcoholism our people might be aroused to the danger of the licensed liquor traffic in beer, whiskey, and wine and would get rid of alcoholism by getting rid of legalized liquor. This is a problem for the churches. If Christian people will live their religion the saloons will go and the blind tigers will be destroyed. There will then be no more alcoholics.

The Bible a Catholic Book

There is an advertisement appearing in the daily press and some of the county papers, in which the Catholics claim that the Bible is a Catholic book. This advertisement is sponsored by the Knights of Columbus.

This advertisement is very subtle, containing a grain of truth, but when taken as a whole is absolutely false. The Bible is not a Catholic book! It was written by men who were inspired by the Holy Spirit. Matthew, Mark, Luke, and John who wrote the Gospels were not members of the Roman Catholic Church. Paul, who wrote most of the Epistles, contradicts what the Catholic Church believes and practices. Peter, in his epistles, does not claim to be a pope, nor is there one word in the New Testament that would justify the supposition that he was a pope.

The Catholic Church had nothing to

do with the production of the Bible. It was written by men who never belonged to the Roman Catholic Church, and who did not teach what the Catholic Church believes and practices.

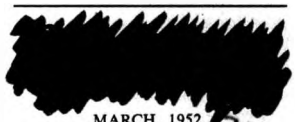
The most absurd thing in the world is for the Roman Catholic Church to claim that our Bible is a Roman Catholic book.

Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas, has written a tract on this subject which is absolutely convincing and if there is anyone who is inclined to think that the Bible is a Catholic book, write to the Home Mission Board and get a copy of this tract. It completely answers the absurd contention of the Knights of Columbus.

The Problem of Education

The annual report of the research division of the National Education Association on the current elementary and secondary school enrollment in the

Continued on page 21



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March 1952

Neighborhood Religion

By J. B. Lawrence

Jesus compressed all the law and all the prophets into two great commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; this is the first commandment and the second is like, namely, this, thou shalt love thy neighbor as thyself."

These two commandments are missionary in their outlook. One, in centering our affection upon God, the sovereign ruler of the universe challenges us to make him Lord over all the nations of the earth. The other, in turning our thoughts to our neighbor that we may be considerate of his needs, challenges us to give to those who are wounded by sin and lie helpless on the side of the road that runs by the door of our churches in the homeland, the balm in Gilead contained in the gospel of the Great Physician. One command directs us to foreign missions the other command directs us to home missions.

Some obligations are primary; others are secondary. The difference is determined by relation. The ship that is within the radius of the S.O.S.—save our souls—call of a sinking ship is by reason of its nearness under obligation to go immediately to the distressed vessel. The proximity to the distressed ship makes the obligation to respond to its call for help imperative and immediate.

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

These relationships of life project themselves into the field of Christian service and set up for the followers of Christ the signboards of primacy on the highway that leads out toward the uttermost parts of the earth.

Christ illustrates this principle in the story of the Good Samaritan. He tells us that our neighbor is the person nearest to us who is in need. That story is a missionary story if we have the spiritual discernment to grasp

its full meaning. In our missionary efforts, we are to keep in mind local and national neighborhoods. It is a duty which we cannot pass by, to evangelize our own home. A church cannot overlook its own neighborhood. The lost man close to us is our responsibility.

You and I will always and must always be limited to certain communities. Therefore, we will always be nearer to some than to others who are in need. This closeness to those who are in need creates a primary obligation. Those in need in reach of us have a divine right to immediate consideration.

For instance, we are to preach the gospel to the Chinese in China; but we are not to leave the Chinese in our own land to perish without Christ. We are to go into Old Mexico with the message of life; but we are not to leave the Mexicans in Texas and New Mexico in the bondage of sin and death. We are to carry the gospel to the Negro in Africa; but we are not to overlook the Negro at our back door. We are to spend and be spent for the evangelization of the Spanish-speaking countries of South America; but we are not to leave the Spanish-speaking people of Cuba, New Mexico, Arizona, and California in the grip of a false religion.

The priest and the Levite in the Good Samaritan story went by on the other side and left the poor wounded man lying on the Jericho Road to perish. Shall we do likewise? No, we must not go by on the other side of the road in our mission work and leave the poor, helpless, sin-wounded souls on our neighborhood roads to perish. We dare not do this lest there be no Good Samaritan and we lose our crown of rejoicing.

The giving of the gospel to the people in the homeland is a matter of denominational integrity. Loyalty to our Lord demands it. Denominational strategy requires it. It is only as we are made strong as a denomination lengthening our cords and strengthening our stakes here in the homeland that we shall be able to carry the gospel to lands afar.

The Annie Armstrong Offering made by Woman's Missionary Union helps the Home Mission Board to meet the obligation of the denomination to sin-sick souls on the neighborhood roads in our Convention territory.

The Annie Armstrong Offering for 1951 was \$835,402.72.

The goal for 1952 is \$900,000.00.

The Home Mission Board hopes the offering will reach \$1,000,000.00.

SOUTHERN BAPTIST HOME MISSIONS

NEWS

New Progress in Panama

Indicative of the new spirit of progress in Panama is the recent organization of the pastors' conference in which every Baptist pastor, both Anglo and native, is co-operating. Rev. Fred L. Jones, Home Board missionary, was elected president and Rev. Eugene Wolfe was selected as secretary. The organizational meeting was held in the Balboa Heights Baptist Church of which Rev. W. H. Beeby is pastor. Brother Beeby was made temporary chairman of the evangelistic committee.

A goal of 601 converts during 1952 was set in comparison to the 433 which were won during 1951. A simultaneous evangelistic crusade is also planned for 1953.

Rev. R. G. Van Royen, field worker for the Home Board, has gone to Panama to serve as temporary pastor of the Cocle Baptist Church which was left pastorless by the resignation of Rev. W. Y. Pond, Jr., who has returned to the States.

Churches Increase

A. E. Pardue, city missionary at Baton Rouge, Louisiana, recently reported that Baptist churches in that city have increased from nine to twenty since 1943.

Louisiana Has Mission Conference

About twenty-five missionaries of the Home Board in Louisiana attended the state missions conference which met in Alexandria January 14-16.

This conference is arranged each year in order to form plans for the over-all mission program in the state and to help correlate the mission activities.

Making Mission Survey

Rev. John W. Wells, field secretary for the Home Board, recently made a survey in Miami, Florida, for the purpose of correlating mission activities and outlining the mission program in the future. Mr. Wells made this survey at the request and with the cooperation of local forces.

Dedicate Mexican Church

On Sunday afternoon the eleventh of November, 1951, the chapel of the Mexican Baptist Church in Waelder,

Texas, was dedicated. The building was full of people, local and visitors.

Following the morning preaching service and dinner on the grounds, there was a dedication service. Rev. Henry Smith of Hallettsville, moderator of the Gonzales Association, was in charge of the service. Others on the program included: Rev. Carlos R. Garcia, the missionary-pastor; Roy Johnson, of Waelder; L. D. Wood, missions co-ordinator; Rev. Hal C. Wingo, missionary for District Six; and Rev. Victor Leija, pastor of the Edna Mexican Baptist Church.

Koreans Want Bibles

Koreans' demand for New Testaments far exceeds the supply, reports Chaplain (Major) Ray S. Allen, Arkansas Baptist, recently returned from an eleven and one-half months' tour of duty in the far East, seventy-five days of which were spent in front line positions.

"Everywhere I went from Pusan on the south coast to up near the Manchurian border Koreans asked for New Testaments," Chaplain Allen stated. He also said that many Koreans are accepting Christ as a result of Bible classes and personal work done by Christian soldiers. He paid high tribute to Christian Korean interpreters. Asked about religion among our troops Chaplain Allen said, "They all get 'religion' when they are going into battle but many backslide when they come back safe. However," he added, "many will come home Christians as a result of their experiences in Korea."

Chaplain Allen, who has served a total of five and one-half years overseas in Europe, Japan, and Korea, was awarded a medal for traveling 416 miles to deliver special service supplies and to conduct services for men on the distant northern front before the retreat. He is now stationed at Fort Belvoir and is living near the fort with his wife and two daughters.

Western Missions Conference

Pastors, missionaries, state leaders, chaplains, laymen, and women in the five western state conventions of the

Southern Baptist Convention are urged to attend the Western Mission Conference to be held in Phoenix, Arizona, March 10-13.

Representatives of the Home Board will be joined by representatives of the Sunday School Board, Woman's Missionary Union, the Brotherhood, and state leaders in this conference. One of the special attractions at this conference through the years has been the missionary testimonies which have proved to be the inspirational points in the meetings.

Rescue Mission Celebrates Twenty-Fifth Anniversary

The twenty-fifth anniversary of the Baptist Rescue Mission for men in New Orleans, Louisiana, was observed February 11, with an anniversary luncheon at the St. Charles Hotel.

The meeting was sponsored by the Brotherhood Department of the New Orleans Baptist Association. Dr. J. D. Grey, president of the Southern Baptist Convention, was speaker at the meeting. Rev. C. K. Rand is superintendent of the mission which has served the underprivileged men who have come to its doors during these twenty-five years. Men are given limited physical help and assistance in securing work, but major emphasis is placed on the spiritual help given.

Wants Spiritual Awakening

The American Legion is launching a nationwide movement for a spiritual reawakening of the people of America "in one of the dark hours of our country's history." The national commander is Donald R. Wilson, and he is calling upon the membership of 4,000,000 "to take the initiative in a mighty and continuing rededication of faith in God."

Training Union Promotes Mission Study

The awards office of the Training Union Department of the Sunday School Board reports that 2,791 awards for the study of home mission books were made by the Training Union during the year 1951. A total of 7,515 mission awards was given by the department on home, foreign, and general mission books.

March, 1952

Waiting For The Virgin

By CHRISTINE GARNETT, Missionary
Cienfuegos, Cuba

SHE, the Virgin of Charity, the patron saint of Cuba, has her abode in a beautiful sanctuary in the outskirts of Santiago de Cuba where thousands upon thousands go yearly on "Her Day" to visit her. They carry their sick and lame and blind to her for a blessing. But 1951 shall always be remembered for it was the Virgin who was doing the visiting; from town to town she would go, blessing as she went.

When the time came to take this patron saint from her shrine, the people of the city, as one man, protested. So a substitute, a smaller image of the Virgin, donned the costly new clothes and started on her long trip. But this did not daunt the enthusiasm of my poor, deluded people.

She was scheduled to leave Santiago on a certain day in December. Every junction, city, or town was supplied with a schedule of her movements. The radio was also used to announce all details.

And then it was that we saw this lovely, lovable, cultured, superstitious Cuba waiting. Sometimes the Virgin arrived on time, sometimes there were long delays.

Yes, they were waiting . . . old and young, sick and well, poor and rich, black and white. From all the countryside they came to the nearest point where she would pass. Sometimes the waiting continued for days and nights.

As we traveled on buses on business for the Lord, our hearts broke and cried out, "Until when will the Catholic Church hold sway over the people?" At every crossroad there was a huge altar, costly, artificial flowers or pitifully poor ones, long candles lighting the darkness of the night, and in the midst of it all a picture or an image of the Virgin with

the Cuban flag as a background. One could have wept aloud at seeing the eager, wondering eyes of the little children in the crowds waiting, waiting for a glimpse, for a blessing.

The churches were a sight to behold: decorated and lighted from top to bottom inside and outside, with great platforms in front where priests, with loud speakers, were heralding the story of the "Mother of Cuba," "protector of all," "the one to whom we should bow down and whom we should worship and adore."

Sermons, Ave Marias, chantings: hours and hours of it, days and days of it! Every Catholic church is on the park or public square, and you should have seen the parks; gambling dens in honor of the "Adored Mother"; roast pig stands; beautifully lighted liquor places improvised for the occasion and doing a flourishing business because these were days of rejoicing; dance halls ready for the crowds as soon as the Virgin came and went, having had her share of the homage. People walked miles out of town in their eagerness to meet her and escort her in.

I met her one night on the highway as I went to another town to interpret for Evangelist Bray from Florida. There was no darkness as we stopped to let her pass, for the lights of her beautiful float, reaching high up into space, simply flooded the visible world with a fiery blaze. And yet as my bus companions either crossed themselves reverently or scoffed at the "whole commercial humbug of the affair," I realized that we were submerged in a spiritual darkness blacker than night itself. And can you blame me for shedding a tear right then and there?

In my city the owner of one of the

largest bus lines in Cuba had some forty of his cars ready to leave at a moment's notice when notified that the Virgin was near. The people were given a free ride out to meet her.

The very beautiful, almost life-sized doll, gorgeously dressed, riding high on a beflowered throne, reached Cienfuegos at 11:00 P. M. Here, as elsewhere, thousands and thousands were waiting at the "gate of the city," lighted candles in their pretty jack-o-lantern shades which they held high. Then there were heard screams of delight, cheering, loud speakers, discs playing weird music.

Tired feet, little and big, hurting backs, superstitiously frightened people followed the Virgin of Charity all over the streets for two hours. When she was safely put away in some church, a happy, tired, misled people went to bed or to a ball. Your missionary was in bed too, but not asleep, for her heart was so burdened over the idolatry, the falseness, the dethroning of Christ in all, that tears and prayers mingled for long hours.

And in my city the visit was three days long . . . longer still in other places . . . and they were days of great rejoicing and processions. The Virgin was carried up or down every street of the city, while people followed her in their lovely clothes made for the occasion, or in their rags, and gloried in the altar that gave her welcome.

And who is this Virgin of Charity? Long years ago she, the Virgin Mary, is said to have appeared in the clouds just above a boat that was about to be shipwrecked in the waters near Santiago de Cuba, and the terrified seamen fell on their knees before her. She, Mary, the "Mother of God," had taken suddenly and mysteriously this form of Charity, and came to save the lives of those in the boat. Later she was proclaimed patron saint of Cuba.

As I write this, plans are being made all around for her return, and again multitudes will be "waiting for the Virgin."

And our Baptist people of Cuba will be praying that more missionaries may come to us, that more Cubans will hear the call of God to salvation and then to the work, that more power from above may be ours to preach the "unsearchable riches of Jesus Christ."

God help all Southern Baptists in America so to give to the Anne Armstrong Offering that my people in Cuba may have the true message of Christ.

SOUTHERN BAPTIST HOME MISSIONS

The West - - - A Baptist Stronghold?

By JANICE SINGLETON
Executive Secretary, WMU, Georgia

"Seeing is believing," then seeing the West is believing in home missions.

On a recent trip west I saw, first of all, new churches. In Denver, Colorado, a city of half a million people, a church has been organized which now has 135 members and, according to Rev. D. A. Bryant, is growing by tens and twenties a Sunday and is planning to build. The church at Grand Junction, Colorado, was organized with thirty-seven members after a Baptist couple from Phoenix, Arizona, had Dr. Willis J. Ray hold a revival. When we visited them they were eagerly expecting their first pastor. Though pastorless, they had grown to seventy members.

In Salt Lake City, Utah, we met with forty-nine members from four churches, all of which have been organized within the last six years, and all have missions and plans for buildings.

The church in Idaho Falls, Idaho, was organized in April of last year with forty-eight charter members. Within the last two weeks, twelve had been added, two of whom had been Mormons. This is the first Southern Baptist church in that big city, which is seventy-five per cent Mormon.

I saw also the sects and isms which permeate the West. Mormonism, now claiming one and a half million, is growing, making up sixty per cent of Utah and a large part of Idaho, Nevada, Montana, and Arizona. Visitors who go to the grounds of the temple by an intelligent guide and see nothing of the sins and fallacies of this religion. Besides leav-

ing Christ out as Saviour and holding a very low standard of conduct, it is now mainly a commercial institution owning railroads, bus lines, and many other businesses.

There are other false religions as indicated by Shinto shrines and Buddhist temples and churches claiming to be Christian but perverting the truth of the Scriptures. But the greatest challenge is the multitude of unchurched people. Dr. R. E. Milam, executive secretary of the Washington-Oregon Convention, says that this group makes up eighty per cent of the two states. It is about the same for other western states.

And I saw multitudes of foreign-born Americans in the West. In Chinatown, San Francisco, we counted twenty mail boxes in the hallway of one small two-story store building, indicating the crowded conditions. These peoples can possibly remain in Christian America a lifetime and not be touched by Christianity. Southern Baptists have a mission and are buying a church building near the heart of Chinatown. I saw a splendid work being done in the large Japanese community in Richland, California, by Helen Ige. I heard through my school-teacher friend, who lives in San Francisco, of the Russians on Russian Hill, the Italians and Norwegians and other European groups whose children attend public schools, but whom no one is reaching in a definite and consistent way for Christ. We are grateful for our beginnings in Spanish work and I saw the lovely Spanish Baptist church in San Jose and a Spanish mission in San Francisco.

And I saw in the West groups of our

own Anglo people who need the ministry of the gospel—such as camps of migrant workers in the valley where everything seems beautiful and efficient except the lives of the laborers for whom homes, schools, and churches do not exist.

I rode across the desert lands to trading posts where the Navajos come to buy the few necessary items for their existence. I saw plans for a mission house for them at Tinian, New Mexico, and rejoiced with the missionary, Mrs. Melvina Roberts. It is hard to see where the hundreds of Indians who attend her services come from, but all who come are told of God's love for them.

I saw these First Americans in almost every area of the West, and rejoice in our ministry to the tribes in New Mexico and Arizona, but there are so many more, and other tribes in other states needing the "Jesus Way." Rev. and Mrs. Harold Baer have moved recently to a million-acre reservation where thirteen thousand Navajos live, perhaps one or two Christian witnesses among them.

There are some other Americans—the Spanish-Americans in New Mexico and the Mexican-Americans there and in Arizona. The Spanish make up forty-nine per cent of the population of New Mexico. There are fifty thousand in Albuquerque, ten thousand of them within walking distance of the small mission built fourteen years ago and seating only forty people. In Clovis we were graciously entertained in the lovely home of the president of the WMU of the Spanish Baptist Convention of New Mexico. In Arizona most of the Latin Americans are of Mexican background. I saw a product of our mission work, Juan Diaz, who came from Mexico to study civil engineering but remains to be a Baptist missionary pastor. Many of these Mexicans are working in the copper mines or harvesting the abundant crops of the irrigated lands of Arizona. Some are illegal residents, called "wetbacks" because they swim the river boundary instead of coming through customs. Some of these are caught and returned. They can be missionaries in Mexico if they find Christ for themselves here.

I am grateful for the vision and consecration of the men of God who have led our Home Mission Board to enter these fields in the West. I hope we will follow their leadership and make the West a Baptist stronghold, for Christ's sake.

March 1952



By MILDRED DUNN

MEMBERS of Southern Baptist churches have moved north and west, in fact, into every nook and cranny of the United States. With them they have carried their desire for fellowship with others of like faith and practice. Scores of them are busy establishing churches patterned after the plan of Southern Baptists.

Approximately 150 Southern Baptist churches and five missions outside the established bounds of the Convention territory have recently sought fellowship

with Southern Baptist groups. Furthermore, the Home Mission Board has received through various state conventions 133 additional requests for aid in starting Southern Baptist churches in states adjoining our territory.

Eighteen churches and three missions have been constituted in the western states of Colorado, Utah, Nevada, Idaho, and Wyoming, and are now affiliated with the conventions of Arizona and New Mexico. Twenty-nine additional requests have come from these

states and from Montana and Nebraska since last June.

At the same time approximately 130 new Southern Baptist churches and two missions have been formed in the eastern states of Indiana, Michigan, Ohio, West Virginia, and northern Illinois. They have been admitted through the state conventions of Kentucky, Arkansas, and Illinois. An additional 104 requests for new work have come from these same states. Several associations have been formed and affiliated themselves with existing state conventions.

As a suggested guide in dealing wisely with these multitudes of requests, Dr. S. F. Dowis, secretary of the Co-operative Missions Department of the Home Mission Board, has set up three principles. First, all work in new fields must be done through existing state conventions in co-operation with them at their request. The Board will attempt, in as far as possible, to provide pioneer missionaries and mission pastors for these new fields although inadequate funds greatly limit this service. The third principle is that new missions and churches shall be established only in communities and towns that have no Baptist churches.

Some have asked why Southern Baptists are going outside their present territory. According to Dr. Dowis the answer is that first of all Southern Baptist members have moved into these sections in such numbers that there is a nucleus of them in many cities and communities and they wish fellowship with others of like faith and practice. With the juggling of the people caused by World War II and other shifts of population, this has become increasingly true. Another reason is that there are many independent Baptist churches which wish to join the ranks of Southern Baptists and do so as soon as the opportunity is presented to them.

Of course, the main reason that Southern Baptists are willing to go into the new territory is that there are so many lost people there. According to a survey made in fifteen of the states west of Oklahoma and Texas, 65.8 per cent of the population is unchurched. Many communities are not served by any Baptist church and are pleading for the ministry of Southern Baptists. Since the Great Commission indicates that Christians are to go "into all the world and preach the gospel to every creature" it seems Southern Baptists have no right to attempt to follow this command by going into all the world except a small section of their own country.

These people who have become isolated from Southern Baptist fellowship

Continued on next page

When I Discovered The New Testament

By MRS. PAT COMMEAN
Energy, Illinois

I am glad to have the opportunity to give my testimony as to how I came to accept the Lord Jesus Christ as the Messiah. I find, as I try to think just precisely how it was, that a number of different things contributed toward my decision.

I was never allowed to read the New Testament. My parents forbade it. I was always under the impression that the Christian religion was a belief only in Jesus and the New Testament. So on the day I was saved and listened to the gospel preached for the first time I was amazed, surprised, and filled with remorse as I had explained to me that Jesus was a Jew, direct descendant from David, the only begotten Son of God, the same God Jehovah.

As I read the New Testament later, I was thrilled to find such wonderful teachings as spoken by Jesus. I was delighted to find that the New Testament was just a continuation of the Old Testament. I could not find anything said of Jesus that was and could not be ac-

cepted by me as a Jew.

A great, sad mistake is made by Jewish people today who think that Christianity is a different religion from Judaism. To me, accepting Christ as my personal Saviour did not mean giving up my God or religion, it meant the completion. Jesus himself said, "I came not to destroy but to fulfill the law."

The only difference between the two faiths is that Judaism does not accept Jesus as the Messiah, and I believe if there is anyone whom I would want as a Messiah, Jesus alone would be that one.

All through my life Christian people have been witnessing to me. Deep down I somehow knew that these people had something.

That which made me rise from my seat and rush to the altar the day I was saved was none other than God himself talking to me. Nobody prompted me, but the Holy Spirit, dealing strongly, caused repentance, shame, and remorse as I saw Jesus for the first time as truly the Son of God, a Jewish Messiah, rejected by his own people.

The greatest tragedy today is that Jewish people have no inkling whatsoever about the treasures that are written in the New Testament. I suppose there are millions like me to whom the New Testament was nothing but a bunch of untruths. To me the Sermon on the Mount, the Beatitudes, are the most wonderful Scripture passages in the Bible. Surely any man who can utter such wonderful philosophies must come from God himself and from no other. My humble prayers are that the Lord will use me to be a servant and a witness to Jews for his glory.

OUTWARD BOUND

Continued from page 8

are forming Southern Baptist churches in many sections. They can become a problem or wise leaders can guide and utilize them in the great task that challenges us in winning America and the world for Christ.

Dr. Dowis points out that extreme care is being taken by the state conventions as they accept these churches into their ranks to see that they are completely orthodox in belief and practice. He believes we are even less likely to receive "off-brand" Baptists from this group than in our established territory because of the careful investigation made before they are admitted to existing Southern Baptist groups. Those who have thus far been admitted into the

ranks have come only through and at the recommendation of the regular convention.

If sufficient missionaries are to be appointed in these new fields properly to guide this fast-flowing tide which so definitely affects us, more funds must be available to the Board. The Annie Armstrong Offering affords this opportunity to help not only in this new task but in the great program of missions which the Board has been promoting through the years. Never have the needs been so great as now. Never have Southern Baptists been so challenged with the task of making America Christian.

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SOUTHERN BAPTIST HOME MISSIONS

March 1952

9



Typical scene on side street in Cuban towns. Note goat-drawn water carts, rough streets, and cabin homes.

"You will never know our country by visiting the night spots in the capital city, or by going to the beaches and tourist hotels," said a Cuban pastor to me recently as I arrived for a visit in Cuba.

I found that statement well worth heeding. Eight days were spent on the Island, one of them in Havana. I saw the *rurales* and the wonderful mountains and valleys. I saw numerous sugar cane fields, large banana farms and thousands of thatched cottages which dot the farming areas. I saw the real Cubans, not the sophisticated, worldly Americanized patrons of the bright spots of the cities. And I came away with my estimation of Cubans and my appreciation for the work of our Home Board missionaries raised to a higher point than I had ever expected it to reach.

Backward People

One striking thing about the little republic is the primitive methods used by the people in doing their work. The ancient plow, made from a piece of rough timber cut from the forest and drawn by oxen, is seen far more often than a modern factory-made plow. Hauling is done either by means of a slide made from a forked tree, or else by the cumbersome two-wheeled cart. In either case the motive power is furnished by the faithful oxen whose yoke is fastened across the front of their heads.

In all except the largest cities, drinking water is peddled as it was in ancient times, the water cart on the street and the water pot in the kitchen being among the most familiar sights to be found. Cooking is done on a table with an earthen hearth on it. Smoke from the dry wood and charcoal drifts out

through the thatched roof, for there are no chimneys or flues.

Probably one-third of the people of the western provinces live in thatched houses with dirt floors. There are no window panes, glass being almost unknown in the building of the homes of the peasants. Cuba's weather is almost ideal, with seldom a chill night or an extremely hot day. Tropical storms harass the people at times, so their doors and windows are provided with heavy wooden shutters which are opened and closed from inside the rooms. Many sections of the cities and large towns are filled with such cottages. Few farm homes have any other kind of residence.

A Busy People

Adult Cubans are busy. When one considers the methods by which their work is done, he does not wonder that so many of them are employed. I esti-

mated that a large American tractor, with suitable plowing equipment behind it, could prepare for planting more land per day than is prepared by fifty men with the slow-moving ox teams and the crude native plows. With such equipment as is used on many a western wheat farm or in the rice belt of Arkansas, one man could prepare more land in a day than 100 Cubans do, and have the land in much better condition.

Cuba faces the problem of providing for the rural population when mechanized farming supplants the age-old method. Where will the people go when tractors and giant discs replace oxen, and when automatic planting and harvesting machinery replaces the hand methods now in use? Most of the farms I saw, along the more than 900 miles of rural highways traversed, are small owner-operated holdings. Sugar cane and rice with some tobacco and cattle

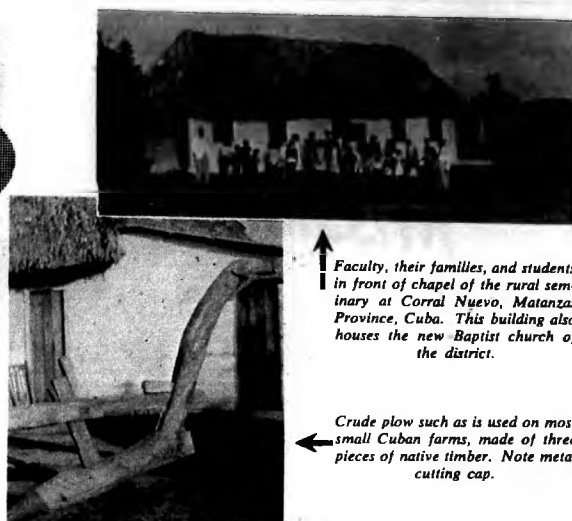


Some of God's leaders in Cuba pictured in patio of Home Board's property in Jovellanos, Matanzas Province.

SOUTHERN BAPTIST HOME MISSIONS



By JOHN D. FREEMAN
Baptist Bible Institute
Lakeland, Florida



Faculty, their families, and students in front of chapel of the rural seminary at Corral Nuevo, Matanzas Province, Cuba. This building also houses the new Baptist church of the district.

Crude plow such as is used on most small Cuban farms, made of three pieces of native timber. Note metal cutting cap.

are the principal money crops. Fortunately for Cuba, the sugar mills have not sought to take over the land; instead, they purchase the cane from the growers, thus insuring themselves against revolution which would confiscate their holdings and turn them over some day to a socialistic state. American capitalists who are steadily taking over the farm lands of the nation would be wise to follow the example of some owners of Cuban sugar mills.

Towns come awake very early. By eight o'clock radios are blaring from many directions. Water carts, ox-drawn drays, automobiles of every make, trucks, and ponies keep up a continual bedlam throughout the day. Automobile horns sound for every pedestrian and for every crossing. Above this din is the loud chatter and laughter of the people, especially of children, who seem to be everywhere. Often religious services are disturbed by the commotion on the street, and one not accustomed to such noise is apt to be upset by it.

Thrilling Hours

Daniel Rodriguez, who spent a session in Wayland College, Texas, in order to learn English and to discover some of our methods of doing church work, is pastor in Consolacion del Sur. He is building upon a foundation laid by Christine Garnett during many years of service. I spent November 4 to 6 with him and they were busy, happy days. I visited each of the five extension units of his church and spoke to the Sunday school group. I spoke to the WMU and preached to the church at its evening service. I had my first visit inside a thatched cottage with dirt floors when

chapel was full.

My last visit in the rural areas was made to a village where a count showed 156 present, with probably twenty or more people listening outside. Across the street from the one-room chapel is an unfinished building which could be turned into a modern church plant to care for 400 or more; it could be secured and adapted for what some of our own churches are spending for ornate decorations which add nothing to the value of the equipment for soul-winning!

Observations

It was refreshing to find no icons (picture images) in homes or church houses. Cuban Christians have faced idolatry too long at the hands of Roman Catholics to be beguiled into purchasing and using Greek Catholic icons, such as are now found in many Southern Baptist churches. Religion with the Cuban Christians is a serious matter. They pay

Continued on page 15

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Forty Years a Missionary

By J. G. SANCHEZ
Retired Missionary
Albuquerque, New Mexico



MISSIONARY SANCHEZ

I COME from the Valley of the Rio Grande where the first settlement of Europeans on the North American Continent was founded in 1535. Later, when de Vargas came in 1671 to be Viceroy of the king of Spain, in the new Spain, one of his companions was my great-great-grandfather. I was born on the land given by the king of Spain to this American ancestor. When I was born, this ranch had belonged to my family for 198 years. The Spanish towns of the Rio Grande Valley are the oldest centers of European civilization in North America. There the Catholic priests from Spain were teaching the catechism to little children in large churches for eighty years before the Pilgrims landed at Plymouth Rock.

Today my people are known as Spanish-Americans, and are as proud of their colonial ancestry as any Virginian. Sixty per cent of the population of New Mexico is of this colonial Spanish-American blood. I have preached the gospel to them for forty-eight years as a Baptist minister, and since 1911 as a missionary of the Home Mission Board of the Southern Baptist Convention. They have been happy years, for my people are responsive to the gospel, and I have seen churches built and large numbers of them won to Christ. The Spanish-Americans in New Mexico have been under the control of the Catholic priests for about 400 years, and during this long period of time they have been taught to worship the Virgin Mary.

The Penitentes

This peculiar organization in New Mexico was connected for many years

with the Catholic religion. This is a traditional religious custom observed since the first colonies entered New Mexico. A few years ago it was condemned by the Pope, and orders were given by the Vatican that such organizations were null and void. But still this organization is yet in force in the state and is backed mostly by the politicians. There are in New Mexico four strong evangelical denominations working with loyalty and passion for the salvation of souls among the Spanish-Americans. They are the Methodists, Presbyterians, Congregationalists, and Baptists.

The first missionary who came to New Mexico and began mission work was Rev. Hiram W. Reed. He was a Baptist, and began the work in Santa Fe in July, 1849. He established a school in Santa Fe. A church built by the Baptists in Santa Fe was completed January 15, 1854, and some ten years later was sold to the Presbyterians. Rev. Samuel Gorman of Dayton, Ohio, was appointed in the spring of 1852 as missionary to New Mexico by the American Baptist Home Mission Society of New York. After consultation with Rev. Hiram W. Reed it was decided to establish a Baptist Mission at Laguna, where Mr. Gorman and his family arrived October 5, 1852. Their early difficulties were very discouraging. By the efforts of an Indian agent, Henry L. Dodge, they were adopted by the community.

Work was continued at Laguna until March 1, 1859, when Missionary Gorman was transferred to Santa Fe. Here he taught and preached until the spring of 1862 when he returned to Ohio. At

Laguna he succeeded in building a substantial stone church which was used for both school and church purposes. In 1856 he baptized Blas Chavez, the first Spanish-American convert ever baptized in New Mexico. Brother Chavez was a great leader among the Spanish-Americans, and for some years seemed hostile to the missionary and his work, but after his conversion he was a great help and soon began his own work among his people. For many years he was a faithful minister of the gospel among them. He died in 1897.

Because of the conflict of the Civil War, Baptists discontinued their mission work and went to the eastern states. When the war was over, Methodists came to New Mexico and began mission work through Dr. M. E. Harwood, and about the same time Presbyterians came and began work in the northern part of the state. Methodists and Presbyterians have been working among the Spanish-Americans in New Mexico for the past seventy-five years, and have been very successful. They have many churches in the state. The Methodists have one of the most creditable schools for girls in the state, located in Albuquerque, and the Presbyterians have two schools of special reputation, one located in Albuquerque and one in Santa Fe. These schools are especially for Spanish-Americans and many young men and women have been trained in them and are now occupying positions of great honor and responsibility in the state.

Baptists Entered the Second Time

Baptists returned to New Mexico to begin work in 1901. We have been

blessed through these years, and up to this time we have twenty-seven Spanish Baptist churches in the state, seventeen Spanish missionaries, and about 800 members.

Two Periods in Baptist Work

The first ended when Brother Gorman was interrupted by the Civil War. The second period of the Baptist work among the Spanish in New Mexico was started by Miss Mina S. Everett in the year 1901. Miss Everett was employed before this time by the Foreign Mission Board of Richmond, Virginia, working in Brazil, South America. She came to the United States and was appointed missionary by the American Baptist Home Mission Society of New York. She began work among the Spanish people in New Mexico in December, 1901. After a few weeks of labor in the city of Las Vegas, two families were converted, making a total of ten persons, with whom Miss Everett organized a Spanish mission of the Anglo Baptist Church of the city of Las Vegas. Following this Spanish organization Miss Everett invited Rev. C. Castillo from Los Angeles, California, to come to Las Vegas to help her in the organization of the Spanish Baptist church, and also to assume the responsibility as pastor of this first Spanish Baptist church in New Mexico. Brother Castillo came and letters from the first Anglo Baptist church were granted to the Spanish brethren for the organization February, 1902. Miss Everett, Rev. Frank C. Rard, pastor of the first Anglo Baptist church of Las Vegas, and Rev. C. Castillo, from Los Angeles, California, were organizers. After the organization of this church, Brother Castillo was called pastor and he accepted the call. Brother Castillo remained as pastor for six months, when he had to leave for California again for the sake of the health of his wife. Miss Everett immediately invited S. S. Arrieta, a missionary in Alpine, Texas, to come and take the responsibility as pastor of the Spanish Baptist church of Las Vegas. He accepted the call and took the pastorate of the church.

In August, 1902, I was a Presbyterian and had charge of the pastorate of the Presbyterian church in Las Vegas. At that time I did not know anything about Baptists, but Pastor Arrieta indoctrinated me. When I was convinced that baptism must be by immersion, and baptism was only to be applied to believers, I accepted this doctrine by soul and heart, and immediately put my resignation to the Presbytery. I was immersed in the Gallinas River, six miles north of Montezuma College, on October 22, 1902. After my conversion,

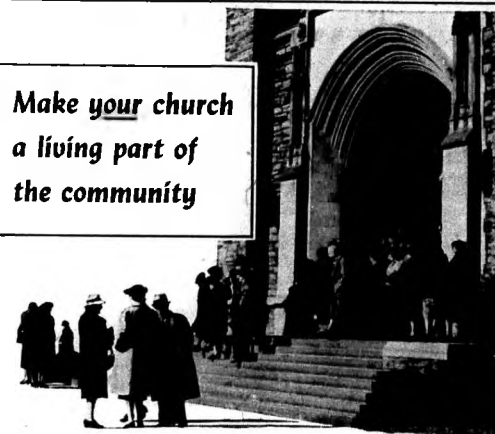
the Spanish Baptist church of Las Vegas called me as pastor. I accepted the call and became pastor of the First Spanish Baptist Church, the only one then in the state of New Mexico. I had the honor to win many souls for Christ, and during the eight years which I served the Spanish Baptist Church in Las Vegas, I baptized approximately 200 persons.

In December, 1910, when the American Baptist Home Mission Society retired their work in New Mexico, the Southern Baptist Home Mission Board of Atlanta, Georgia, took the field in New Mexico. In November, 1911, I

was appointed missionary. I am glad to say that I have been blessed abundantly by my dear Lord through these years and have organized most of the Spanish Baptist churches in New Mexico, and hundreds of converts have surrendered to Christ confessing him as their personal Saviour and Lord. I am now seventy-eight years of age, still working with my heart and soul for my dear Lord. I was retired about two years ago from the Home Board, but I never was retired from the work of my Lord.

—Baptist New Mexican.

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Schools of Missions

Can Help You

By LEWIS W. MARTIN
Secretary Schools of Missions



REQUESTS for missionaries to serve in Schools of Missions indicate that interest in them and appreciation of their values continue to reach a high peak. Many associations are repeating simultaneous Schools of Missions the fifth or sixth time. Kansas City has conducted Schools of Missions for some twelve years in succession and has given notice of plans for a program in 1952. Lawrence County Association, Missouri, has repeated the program for the past several years. Richmond, Virginia; Nashville, Tennessee; Baton Rouge, Louisiana; Little Rock, Arkansas; Albemarle Association, Charlottesville, Virginia; and Spartanburg, South Carolina, are but a few of those who will be repeating Schools of Missions in simultaneous fashion in 1952. Houston, Texas, set dates for a repeat program in 1953, two years in advance.

It is most gratifying, however, to observe that each year some conduct Schools of Missions for the first time. Many will conduct their first simultaneous program in 1952.

A host of other associations should conduct these vision-lifting, heart-stirring, God-calling, budget-increasing, prayer-stimulating programs. In order that some Southern Baptists may give more and that more may give some, information from the mission fields must be carried out to the churches. Our people must know.

When Jesus enjoined his disciples to "look on the fields," it was no mere suggestion or pious pointing, but a terse, brief command as definite as any on Moses' tablets. "Lift up eyes!" "Look!"

When Paul prayed for the church at Ephesus, he pleaded that "The eyes of your understanding be enlightened; that

ye may know."

Physical sight is aided by telescope, microscope, and fluoroscope. The missionary serves as a telescope. Dr. B. H. Carroll illustrated the manner in which some consider their sin. "Some people," he said, "place the large lens of the telescope to the eye with the small glass away from them. In this manner their sins appear to be small and far away." Some Southern Baptists seem thus to reverse the position of the telescope when they view mission fields. The missionary serves as a telescope properly adjusted for Southern Baptists.

The missionary serves also as a microscope. He serves as the high power of the microscope. Low power reveals a large area, middle power limits the field

but does not magnify details, high power concentrates on the specific. So does the missionary. Through him we see more than facts regarding conditions. We see, yea, even feel, hunger's pain, paganism's hopelessness, sin's debauchery, unbelief's depravity, erroneous religious antagonism, materialism's self-sufficiency, and modernism's anemic message. We see life arising from death under the power of gospel truth, freedom's joys among those once in sin's bondage, and purity of life and transformed communities where once there was the miasma of sin and degradation of unbelief. The missionary portrays the field with the same hot heart that he has manifested in proclaiming his Christ. He presents the needy with compassion just as he presented the supply for their need compassionately. He pleads with tears even as he proclaimed in tears.

The missionary serves as a fluoroscope. He turns on a spiritual X-ray which reveals to us our own hearts. The sound of his voice strikes responsive chords that vibrate in prayers, consecration of means and life in service. The Holy Spirit who called, sent, and used him, bestirs the sending church by him. Not only is his message revealing, but his spirit of consecration is contagious. He is the best illustration. He is the window to the mission field.

Many pastors and missionaries serving at home and abroad were called to full-time Christian service by God speaking through missionaries. Dr. C. Oscar Johnson said, "That's where God got me—at the close of a missionary

Continued on page 15



Speakers at School of Missions, Smith County Association, Texas.

SOUTHERN BAPTIST HOME MISSIONS

BRIGHT SPOTS

Continued from page 11

for leaving Romanism, but are paid in turn for sobriety, honesty, diligence, and loyalty to employer, which Baptist churches teach and preach, make for more trustworthy laborers who, in turn, are in great demand.

The door is wide open for Baptist workers, but it will not remain so unless we enter in force right away. An effort is now being made to have the legislature adopt as national saint the Copper Virgin and set a holiday period for her. If this is done and the supreme court of the Island declares it legal, doomsday will have come again for the little land. Protest mass meetings were being held throughout the Island while I was there, and organized opposition to Catholicism was moving.

Legalized sin of every kind stares one in the face in all Cuban urban centers. The national lottery is a vast octopus, encircling in its tentacles probably two-thirds of the adult population. One can hardly find a place selling or serving food that does not feature its stock of bottled liquors. All restaurants serve alcoholic beverages. Catholicism and

sin go hand in hand in every land where that religion is dominant. Evangelical Christians are an "odd people" in Cuba, for they drink no liquors, they use no tobacco, they keep the Sabbath day holy, and they have a lift to their faces and a lift in their voices which the victims of hierarchical control do not know.

Cuba is a Baptist opportunity. Who knows but that some day the West Indies Islands, led by Cuba, may occupy a position in our western world similar

to that which the British Isles have occupied in Europe for the past millennium?

Herbert Caudill is doing a good job as superintendent of the Home Board's Cuban work. He is a commoner, hence the common people hear him gladly and follow his leadership. Give him funds with which to construct the sorely needed mission chapels and to enlarge the rural seminary and ere long Baptist growth in Cuba will begin to be phenomenal.

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March, 1952

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AMONG the MISSIONARIES

One Hundred Thirty Miles To Nowhere

One hundred thirty miles to nowhere. . . . The man's horse was sweat-covered when he tied up to the cedar tree outside the mission. I knew he had traveled fast from his camp some five miles away. As he drank coffee in front of our fireplace he told of his wife who was in deep pain. We knew his wife had an advanced case of tuberculosis and very little could be done for her. But as he begged us to take her to the Indian hospital there could be but one answer. I started for his hogan as soon as I could. The road was so rough I had to keep the truck in low gear much of the way. Then I ran out of road, but kept going until I reached his camp. The

woman who was led through the blanket-covered door was more dead than alive. Too weak to stand alone, she slumped toward the ground as her husband let her loose for a moment. I took her arm and helped her into the high cab of my hard-riding truck.

The ride to the hospital was a nightmare. Darkness, roads too rough and sandy to travel, an almost dead mother of five crowded into the cab with her husband and me. . . . It took three hours to reach the hospital where we hoped the woman could find rest if not life.

But no. . . . The young doctor knew she needed to be in the hospital. He admitted she could not live long. He also knew there was no room for her. So another nightmare ride. More

rough roads, more weak moans, three hours of torture for the dying woman. In the middle of the night we arrived at their hogan. She sprawled to the frozen ground on the way to the blanket-covered door. . . .

One hundred thirty miles to nowhere! Nowhere, except to a Christless death. America in general and Southern Baptists in particular must answer to God for neglecting these people so long.

Harold Baer,
Missionary to Indians,
Copper Mine, Arizona

Please Lord, Help Me To Read

After Weston Cheramie had accepted Christ and was baptized his first desire was to lead his friends to follow Jesus

He began with his brothers, and the first thing they said was, "You can't read, how do you know what the Bible says? Someone is just fooling you."

His desire to see his brothers saved became a living fire in his soul. He began to pray and ask God for help and to plead with his loved ones. All he could say to them was, "I can't read, but I know what happened to me. I know I am saved because all my sins are forgiven."

Today all his brothers except one, his father and his mother and one sister are Christians. He has been responsible for seven people accepting Christ as Saviour.

None of them is able to read very well and all desire to be able to read God's Word.

Weston began to pray for God to help him learn to read. This prayer is being answered. The nineteenth of January he and one of his brothers entered the Acadia Baptist Academy at Eunice, Louisiana. This was made possible by Baptist people who love the Lord and want these two to be able to read and understand the Word. These boys are fishermen by trade and unable to pay their way, but God is supplying the way and means.

S. T. Smith,
Missionary to French,
Golden Meadow, Louisiana

Alaskan Church Growing

The Calvary Baptist Church in Anchorage, Alaska, gained nineteen new members this month. All of these came by letter or by statement. Most of these new members already have positions of service in the church program. The church had been badly in need of new strength for teachers and officers to maintain the church organizations.

The pastor of the Calvary Baptist Church preached in a revival at the Faith Baptist Church in Anchorage. There were three who came confessing

Christ as Saviour and followed him in baptism. Some came on promise of letter.

John N. DeFoore,
Calvary Baptist Church,
Anchorage, Alaska

Five Long Months

My family and I arrived in Bakersfield, California, on June 25, 1951. Previous to our arrival no Baptist work of any kind had been done among the Spanish-speaking people in this area.

the mountains.

Finally the break came in the form of a phone call asking me to pray for a lady who was desperately ill. Immediately I went to the home where four sons and three daughters had gathered. I prayed earnestly for her life and God answered. Later, when we brought the woman home from the hospital, she told me of her vow to rededicate her life to God, for she was a Baptist, and to help us in our mission work. And she is keeping her word.

Five more phone calls came from time to time, and through them we have been able to open up preaching stations in each home. Sunday after Sunday we go from home to home, where loved ones have gathered to hear the gospel. We preach to them from God's Word. The Lord has blessed by saving eighteen souls.

Many, many times when I have



Sunday school recently started in home of Missionary Pedro G. Carranza, Bakersfield, California.

For four months we visited from house to house, distributing literature and tracts by the thousands. Each Sunday I preached one-half hour over the radio, yet I felt as though I was beating against a stone wall.

At the beginning of the fifth month I was discouraged indeed, but inside a voice kept telling me: "I sent you here, just as I sent you to other fields—you will see my glory."

So my family and I continued in prayer and supplication for the lost about us. We were deeply concerned about the salvation of our people, and about the indifference of some Spanish-speaking Baptists who had apparently left their religion on the other side of

knocked at the door of some unknown one, I have been asked: "Are you the Mr. Carranza who preaches on Sunday morning over the radio?" When I have assured them that I am, they say: "Come in. Thank God you've come. Tell us about this salvation which you preach."

Through contacts like these we now have forty-two enrolled in Sunday school. The sides of our little home are bulging, with more coming all the time. With the Lord's help I know we can easily enroll 100 as soon as our church building is remodeled and made ready for occupancy.

Pedro G. Carranza,
Missionary to Spanish-speaking,
Bakersfield, California



New Indian Baptist Mission Building recently erected at Taos, New Mexico. Scene at right shows cornerstone laying ceremony.



Negroes Have Memorial Service For White Deacon

By MRS. L. F. MAYNARD
Missionary to Negroes
Mobile, Alabama

Recently Providence Negro Baptist Church in rural Grand Bay section just outside Mobile, Alabama, was the scene of an unusual service.

A great white leader in all the life of that section had died. For forty years, as the community had developed about his country store and large farming interests, Charlie Dees, Baptist deacon and Christian businessman, had manifested concern for the welfare of all people, and had reached out to help many a Negro. Therefore, leaders among them had asked the family if they might conduct a memorial service in the Negro church in order to more fully express their deep appreciation.

On Sunday afternoon, December 9, 1951, a large group of white and colored people gathered in the neat Negro Baptist church set back among the green pines that glistened in the sunlight. Mr. Dees' own minister and the Negro pastor shared the pulpit. There was beautiful music both by the Negro choir and the chorus of the Dawes-Union Negro Consolidated School, which Mr. Dees had helped to establish.

There were earnest words from elderly deacons and ministers who recalled many past kindnesses. One, too feeble to stand, said, "I always thought white

folks didn't have religion till I met the Deeses."

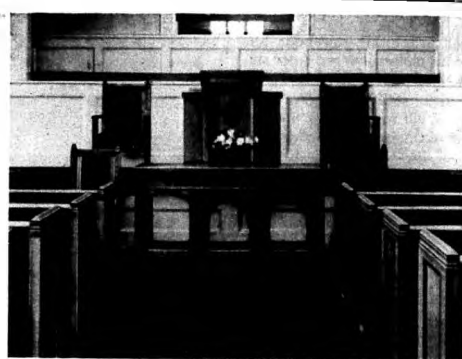
The colored school principal, the white county agent, the home missionary, the pastors, and others spoke of the many times when Charlie Dees had pleaded the cause of justice, the right of advancement, the spiritual and physical needs of all. Times when he had loaned without interest, when he had given of himself freely in wise Christian counsel, when he had cautioned and admonished as well as encouraged, were mentioned.

There was gratitude manifested that this community, which had so felt the influence of Charlie Dees and of his sons who walk in his footsteps, is one noted for wholesome, well established family life, and good churches and schools,

both colored and white. The hope was expressed that some building for Negro health and trades training might be erected to bear his name in lasting memorial and reminder of how two races may live and work together in mutual respect and harmony when Christ leads the way in the hearts of his people.

There was pinned on the shoulder of the widow a corsage of flowers representative of the beauty of memory which would live in the minds of many regarding this good Christian neighbor.

Together with the Dees family, the white friends present could not help but be moved by the gracious kindness and reverent spirit of the service. Truly, "how good and how pleasant it is for brethren to dwell together in unity."



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Jewish Fellowship Week Proves Success

By HUGH R. BUMPAS, Pastor
Capitol Hill Baptist Church
Oklahoma City, Oklahoma



Rev. E. B. Joseph, who works with Jewish people in Oklahoma, and Sylvester Davis, chairman of Jewish work in Capitol Hill Baptist Church, Oklahoma City.

We tried to follow the Home Board's suggestions for Jewish Fellowship Week as closely as possible. We urged our people to make contacts with Jewish people in their homes and places of business. We urged them to attend services in the local synagogues in order to meet the Jewish people, make friends of them, and become better acquainted with them and their needs.

We found the Jewish people very cordial. The rabbi gave me personal recognition and spoke very complimentary to

me and our interest in the Jews. He spoke these words from the pulpit of the synagogue.

Through visitation and the newspaper we invited the Jewish people of Oklahoma City to our services. I tried to bring an appropriate message about the Jews and to the Jews on the Sunday set aside for this service. We had Jewish people in our service and others heard over the radio and responded. I have dealt with some of them since the service and although there were no public

professions, I believe that some of them have accepted Christ as their Saviour. One Jewish man, hearing the message offered to bear the expenses of having it printed and seeing that it got into the hands of every Jewish family of our city.

Rabbi Israel Chodos called me and said that many of his Jewish people had called him about the message and he asked for a copy of it. Brother E. B. Joseph, a Jewish Christian, spoke to our people on Wednesday night to stir our hearts with a greater passion for the salvation of Jewish people. Many of our people have become concerned and others more concerned about the salvation of this group of people since we observed the week and broadcasted the message. Responses from our radio audience by mail and by telephone concerning the burden of people in our church and other churches in our city for the salvation of Jews have been gratifying.

I believe that you are on the right trail in this program for Jewish evangelism. We must gain their friendship. I am thankful that I have always loved the Jewish people and in every pastorate I have visited in their homes, ministered to them in their time of sickness and sorrow, conducted funerals for them, and tried to be as helpful as possible. One Jewish family in Oklahoma City has requested that I officiate at the marriage of their children in our church when they marry.

a KOREAN is dying NOW

• It may be an old man... or a little child... or a young mother—but in Korea right now someone is giving up the long, bitter struggle against the cold, the hunger, and the aching despair in his heart—going out to a Christless eternity "without God and without hope." It's too late to help the Korean who just died. But it's not too late to help the millions who are still alive.

The Pocket Testament League is rushing the Gospel message to Korea. We urgently need the prayers and the financial support of American churches and Christians. Help us meet this crisis.

ALFRED A. KUNZ, Executive Director

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BULLETIN SERVICE PROMOTES HOME MISSIONS

The Baptist Bulletin Service has done a special service by using the pages of the weekly church bulletins for March to promote home missions.

The Pictorial, two-color bulletin, carries an illustration of Eskimo children. Below the picture is a brief paragraph concerning the work of the Southern Baptist Home Missions in Alaska. On page four Dr. J. E. Willard's message on "My Gift and Home Missions" is a clear definition of what we mean by home missions.

The Enameline, black-and-white bulletin for March 2, has an illustration of an Indian mother and child in foreground of Indian scene. A message, "Home Missions is a Bright Star," by J. C. Campbell, is inspiring as it tells briefly of the romance of home missions in the Southern Baptist Convention.

The bulletins are a good investment! We suggest they be used in a special way to help promote home missions in

church programs. Well designed in layout and attractive in printing, they catch the eye with apt illustrations. Two pages are blank for local activities, order of worship, week's calendar, and other announcements.

MISSIONS AND MARCH

Continued from page 3

United States shows 26,567,374 pupils enrolled, an increase of 800,000 over a year ago.

The fast-growing population in the United States is creating an educational problem for every one of our states. With the increase of children in the elementary schools, the present equipment and the present number of teachers are inadequate to keep pace with the enlarged and enlarging enrollment and every state must spend millions of dollars in buildings and in teachers' support.

In this connection it might be interesting to ask the question: "Are our pri-

mary schools receiving their proportionate support when compared with the support that is given to higher education?" Millions of dollars are spent for buildings, equipment, and teachers in universities where there is a small percentage of students as compared with the whole number of children in the primary and secondary schools. The secondary schools do not have an alumni association to lobby for them, and it may be that we are giving more than a just proportion of the educational funds to college education when as a matter of fact the elementary schools are just as important to the nation and its future as the colleges and universities.

Give a boy or girl adequate instruction through the high school and he will be well prepared for the ordinary affairs of life. If he wants and needs additional education for professional work, then he can go to the university. But by all means let us see to it that the secondary schools have adequate equipment and competent teachers.

THE HEADHUNTER'S BRIDE

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A copy of this vivid story should be in every church, missionary, and home library. Order first edition copies today from your favorite bookstore. PRICE \$2.75



COWMAN PUBLICATIONS, INC. • Los Angeles 27, California

The annual over-all Southwide planning committee on evangelism was held at Nashville, Tennessee, December 10-12. In such annual meetings every agency of the Southern Baptist Convention meets for two days in counsel and prayer for the purpose of making necessary revisions of the Southern Baptist program of evangelism. The following agencies and groups were represented at the December meeting: Foreign Mission Board, Home Mission Board, Woman's Missionary Union, Sunday School, Training Union, Radio Commission, Brotherhood, Baptist Student Union, state executive secretaries, state editors of Baptist papers, Southwide Promotion Committee, state secretaries

Statewide evangelistic conferences are conducted annually in every state in the Southern Baptist Convention territory. It is estimated that more than 20,000 preachers attend the conferences each

Much value has been found in the

Dr. W. A. Criswell

Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas, will be our preacher in Ridgecrest, Home Mission Board Week, August 14-19. Dr. Criswell is undoubtedly one of America's greatest preachers. He probably preaches to larger congregations from Sunday to Sunday than any other pastor among Baptists in the world. His emphasis on doctrines of the Bible, his evangelistic fervor, and his unique style are a combination difficult to find in one man. His pattern of gospel preaching is one that profits all who hear him, especially young preachers.

teen-minute radio evangelistic programs during simultaneous crusades.

J. B. Lawrence, executive secretary of the Home Mission Board, preacher of the "Good News Hour," for years one of our outstanding evangelists and one of the greatest radio preachers in our Convention, is making the records. There will be six records, twelve messages in each set. This will provide for a period of two weeks, not counting Sundays. The sets are available to any association. Associational chairmen who desire these records may apply to the Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia. There will be no rental expense. The association will pay the mailing expense. The records, of course, are to be returned to the Home Mission Board as soon as the crusade is over.

One of the highlights of the Southern Baptist program of evangelism is the fellowship meeting conducted for pastors, evangelists, and song leaders during the association-wide simultaneous

crusade. The simultaneous crusade is making tremendous progress now in enlistment and co-operation on the part of colored Baptists and other minority groups. The accompanying picture is a sample of such a fellowship meeting conducted in the Tulsa, Oklahoma, simultaneous crusade which included seventy-seven churches, colored and white. The effect of this crusade was far-reaching in many directions: first, in the promotion of good will between racial groups, but most of all in actual results—972 baptisms, with a total of 1,502 additions to the churches.

These fellowship meetings provide the best opportunity for a seminar on evangelism that we know anything about. Here practical things in methods and technique in the work of evangelism are discussed and put into effect in the churches that participate in the crusade. Preachers and laymen, on their knees, pray down power from heaven. This meeting helps to start the revival in the hearts of the leaders, something that

must take place as a rule before the revival breaks out in the church.

Gospel music is one of the great features in evangelism among Southern Baptists. Experience has proved that when a choir is filled with singers, there will be a congregation in the pews for the evangelist to preach to. In order to promote the right kind of gospel music in evangelism, mass rallies are held for the choirs in the association on the Sunday afternoon before the beginning of the revival. The accompanying picture is of a mass meeting of singers in an association. In this mass meeting the following things are emphasized: the right kind of music for the congrega-

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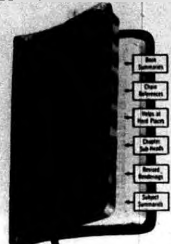
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tion, the right kind for the invitation, and loyalty on the part of the choir members.

During simultaneous crusades, many ministerial students in colleges, universities, and seminaries find opportunity to conduct revivals. Ministerial students from one Baptist school, William Jewell College in Missouri, for example, served in revivals during the crusade west of the Mississippi River. The results from their efforts were tremendously fruitful, in addition to the profit that was theirs through such an experience.

One of the methods for reaching lost

men for Christ during a revival is the special men's night preceded by a supper in the church. At the meeting pictured here there were 125 men present, more than 50 were lost men. Many of them were won to Christ during the revival and baptized into the church.

The simultaneous crusade effort has caught fire beyond the boundary lines of our states. The simultaneous crusade is held annually in all churches of Alaska. Two have been conducted in Recife, Brazil; and one in Old Mexico, Argentina, Paraguay, Uruguay, and Nigeria.



Above: Special men's night meeting.

Right: Ninety-two year old man is baptized by pastor Robert Scales of Seminole, Oklahoma, during simultaneous revival.



Going to Cuba?

The Home Mission Board is eager to accommodate Convention messengers who would desire a trip to Cuba and suggests the following pre-Convention trip at an estimated cost of \$80.00.

PRE-CONVENTION TRIP (MAY 8-11)

Leave Miami Thursday morning, May 8, by bus, Scenic Overseas Highway. Arrive Key West noon; see Baptist Mission and Summer White House.

Leave Key West 4:00 P.M. via air. Arrive Havana 4:45 P.M. Thursday night in Havana.

Friday trip to Cuban Ridgecrest; visit five Cuban Baptist churches en route.

Saturday see Morro Castle, other sights in Havana.

Sunday attend church and mission services.

Leave Havana Sunday, May 11, via Q Airways for Key West. Arrive Miami Sunday evening by bus in time for pre-Convention committee meetings, WMU meetings, and pastors' and laymen's conference.

POST-CONVENTION TRIP May 19-23

Leave Miami by bus Monday morning, May 19, Overseas Highway. Arrive Key West noon; visit Little White House and Baptist work.

Leave Key West by air, 4:00 P.M. Arrive Havana, Cuba, 4:45 P.M.

Tuesday, May 20, see Baptist Missions.

Wednesday, May 21, sight seeing in Havana.

Leave Havana Thursday morning via Q Airways for Key West. Arrive Miami Thursday evening. (Passports not necessary.)

For reservations and information, write B. M. Crain, Home Mission Board, 161 Spring St., N.W., Atlanta 3, Ga.

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THE QUESTION BOX ON ROMAN CATHOLICISM

By C. K. RAND

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

QUESTION: Why do Catholics burn incense in their churches?

ANSWER: It is symbolical of Christian's prayer, which ascends as high to the throne of God, and is pleasing in his sight.

QUESTION: Why do Catholics burn candles lighted on their altars in the daytime? And why do they burn them before shrines and about the bodies of the dead?

ANSWER: The Romanist believe that "the clean wax of the candle is symbolic of the pure flesh of Christ, and the flame a figure of the Divine Personality of the Word made flesh." (The Question Box, Conway, B. L., p. 346)

"The candles that burn around the dead symbolize the faith of the Catholic, manifested before men by his good works." (Ibid. p. 346). Catholics have to purchase these candles from the church, so in order to burn the "wax" of Christ (the wax), and the flesh (the wax), it costs money which the church is willing to take from the people.

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