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SOUTHERN BAPTIST HOME MISSIONS

By J. B. Lawrence

WE are not to think of home missions as set over in competition with foreign missions as if the two were on separate levels; but we are to think of home and foreign missions as complementary parts of the one mission program of Christ. Fundamentally, home missions is the expression in the homeland of the same divine urge that causes the disciples of Christ to join forces in sending missionaries to lands afar.

The Beginning

The missionary movement did not begin at Antioch, but at Bethlehem where Christ, who came to seek and save the lost, was born. It started in a home mission movement launched by Christ in the calling of the twelve and the sending out of the seventy, but it is not to stop until it has encompassed the whole world with the gospel. Someone has said, home and foreign missions are alternate beats of the same missionary heart.

This is illustrated in the beginning of mission work among American Baptists. When the Lord gave Adoniram Judson and Luther Rice to American Baptists he gave them both a foreign and a home mission movement. Judson remained in Burma as a challenge to American Baptists to do foreign mission work, and Rice came back to America to organize the Baptist forces so that they could do foreign mission work. He organized state conventions, founded schools, started papers, and went all over the land preaching missions. He literally mobilized American Baptists for foreign mission work.

Rice was a home missionary. He made foreign missions possible by his home mission work. He recognized, as we must recognize, that the evangelization of our homeland is necessary if we would evangelize the world. Only saved people dedicated to the saving of the world can be expected to give themselves to the task of saving the world. Foreign missions must forever be the overflow of the mission passion at home. But there must be an overflow to lands afar.

The Outreach

Christ never thought of his kingdom as being anything less than worldwide. He uses such terms as, "all the world," "every creature," "the whole creation." He looked upon men as man. He saw the world as a unit. In his thinking there were no national boundary lines and no distinctions of race, color, or condition among the sons of men. There were no home and foreign lands to him; but a world in need of salvation.

Into the hearts and souls of his followers Jesus planted this world conception. Nurtured by the Holy Spirit, missions have in all ages been the passion of the disciples of Christ. Men have given themselves unstintedly, undergoing every privation and even counting as naught their own lives that they might carry the gospel of Christ to races that have it not.

April 1952

It was just such a passion as this, a passion for a lost world, that sent our fathers into the wilderness of the West, burning evangel of the cross. This same passion animated Rice and Judson, Buckner and Graves, McCall and Lockett, and all the others who have given themselves to mission work at home and abroad. This same passion has animated the churches of Christ in all ages and has kept burning through all sorts of social and political conditions the missionary fires on the altars of our churches.

Cross-Centered

The passion of Christ for a world's salvation centers in the cross, and the cross is the dynamic of missions. Through all the years the cross has meant an eternally judging, suffering, and saving church. The recognition of this supreme sacrificial event is essential to the existence of a truly missionary church. As Christ's sacrificial offering of himself for man's redemption was the crowning act of his earthly ministry, so must the church by its sacrificial service for the world's evangelization justify its claim to be the true church of Christ. Let this central truth of the gospel get firm hold upon the men to whom God has given worldly treasure and, under the constraining love of Christ who died for them, millions will be forthcoming for all our missionary enterprises, and the church will attain to a position of moral dignity and power unparalleled in her history.

Love-Driven

A missionary was being praised for the sacrifices he was making—the hard fare, the lack of congenial friends, the loss of opportunity for personal advancement, and so on. He saw that his friends were missing the mark altogether and flaming up in righteous devotion he exclaimed, "Sacrifice, what man or woman could make a sacrifice in the face of Calvary! No. I make no sacrifice, I make a gift of myself to Christ." This is the spirit of missions both at home and abroad.

Through all the ages this has been the motive of missions. Since Christ died for us let us live for him. Since he gave himself for man's redemption, let us give ourselves for the world's evangelization. For Jesus' sake, has not only closed the prayers of Christians throughout the centuries, but it has also inspired their conduct.

This spirit of sacrifice which lies at the very heart of the missionary movement is the thing which has throughout all the centuries lifted the churches of Christ out of the apathy of inactivity and hurled them out to world conquest for Christ. It has motivated Christians in all ages and today it is this same spirit which inspires men and women to give themselves to the task of preaching the gospel to the lost at home and abroad.

Continued on next page

THAT THE WORLD MAY KNOW

Continued from page 3

All Races

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

Our mission program must be based on Christ's love and sacrifice for all men. There is a deficiency in our missionary interest if we must have an ocean between us and the lost before we care for them and provide for their salvation. The great missionary leaders have recognized this. Dr. Austin Phelps said, "If I were a missionary to China, my first and most fervent prayer would be for missions in America for the sake of China." Dr. John R. Mott, speaking of the impact of home missions upon foreign missions, said, "The ultimate tri-

umph of pure Christianity in non-Christian lands depends absolutely upon Christianizing this impact." That is to say, the Christianity which does not conquer in its homeland will not be able to conquer abroad.

Dr. Edward Judson, the son of Adoniram Judson, the apostle to Burma, in a missionary address in the interest of foreign missions, said with great earnestness, "We must be sure, however, that our foreign mission spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance lends enchantment to the view. We burn with enthusiasm over the miseries of people far away, but are limp and nerveless in regard to suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact that we send our best men as missionaries to them and pay their traveling expenses, but when the Lord puts it into the heart of these same foreigners to come to our own shores, paying their own traveling expenses, instead of rejoicing over their advent and trying to win them to Christ we are sometimes inclined to turn away from them and to look down upon them as intruders. They do not look so picturesque nearby. This is only the semblance of true missionary spirit — a counterfeit, not the real coin."

World-Wide

The work which we are called upon by Christ to do is the evangelization of the entire world. Not a corner of it is to be left unreclaimed. Over all of it Christ is to reign. To those who would go to foreign fields we would say, "Go; go as fast as airplanes can carry you, but do not go because American sin is not wicked enough to challenge you. Do not go because you think it is only by going to lands afar that you can work for the bringing in of the world-kingsdom of Christ. Go only because Christ has definitely called you to take your position at the post of duty across the seas. The army of King Immanuel is stretched across the face of the earth. The campaign of conquest is worldwide. Every point of contact with the forces of evil is the front line of battle, whether the lines be drawn in the homeland or in foreign lands." And to you who are commissioned to stay and fight in the ranks at home, get this word of encouragement, the battle cannot be waged successfully abroad unless the enemy is kept in check at home.

No work that we can do in America

today will mean so much to the rehabilitation of the world as the evangelization of America. Ultimately and fundamentally the world's peace, progress, and prosperity is based upon the character of the people who live in the world and character is rooted in morals, and morals is the outgrowth of religion. David Lloyd George, England's wartime premier, when grappling with the grave problems of reconstruction after the first World War, said, "Racial jealousy and hatred are scaring the souls of men. How shall we restore confidence and bring lasting peace to the nations? Diplomacy seems to have failed. Our last resort is the church. If that fails us, we are doomed. It is Christ or chaos."

A church denominationally conscious will see the mission work as a unit and seeing the kingdom of God as a whole, will thrust itself into all the activities of its denomination so that every interest making for kingdom progress may have adequate support. During World War I, General Pershing, under the shock of the German drive for victory, became allied-conscious and immediately offered himself and the United States' overseas forces for service anywhere along the whole front. That is what happens to a church when it becomes denominationally conscious. It accepts the whole program of Christ and offers itself for service anywhere along the whole battle-front of the kingdom at home and abroad.

Supreme Need

The things produced by Christianity are the things the world needs most right now, and if we can bring America to the place where America puts these things first—to the place where Christian ideals are dominant—we would render the greatest service within our power for the world. Let America become a leader in righteousness and she will do more toward the restoration of peace, happiness, and prosperity among the nations of the world than she can ever do in the economic and industrial fields—and surely more than she can ever do by force of arms. We do not need to prepare for war half so much as we need to give moral and spiritual tone to American life.

This is what the Home Mission Board of the Southern Baptist Convention is working to do. Within its field of service, in every department of its work, the keynote of its activities is the making and baptizing of disciples and the mobilization of the evangelized for world conquest for Christ.

SOUTHERN BAPTIST HOME MISSIONS

NEWS

Preaching Mission Among the Military

Secretary Alfred Carpenter, of the Chaplains Commission, reports wide interest in the preaching mission among the military. Ministers of all faiths are assisting the chaplains on military posts and on naval vessels in a special preaching mission with gratifying results.

New Churches in 1951

One of the major emphases of the Home Mission Board is that of establishing missions and churches. J. P. Edmunds, secretary of the Department of Statistics of the Sunday School Board, reports a total of 28,289 churches in the Southern Baptist Convention at the end of 1951, an increase of 501 churches during the year. Also there was a noticeable increase in full-time churches, now numbering 16,362. There were baptisms in all but 4,130 churches last year. California Baptists increased 22.2 per cent during the year.

Gray Is Baptist Hour Speaker

Dr. J. D. Gray will be the Baptist Hour speaker July, August, and September. His theme will be "Questions That Count."

New Pioneer Missionaries

Rev. E. H. Moore has been appointed superintendent of missions and stewardship in Illinois. Appointment has been made through the Kentucky state board for a pioneer missionary in Ohio and Indiana. He will serve through the Whitewater Association in Ohio. The missionary will be approved as soon as he is available. The Home Board has also recently appointed a number of missionary-pastors for new mission fields in the West and in Illinois.

An appropriation was made for a special missionary to serve in the northern part of Mississippi. He will serve in three associations through the Mississippi state board.

New Missionary for Los Angeles

Rev. C. A. Butler of Missouri has been appointed missionary for the Los

Angeles, California, area and will go to the field soon. He will be taking the position left vacant by the death of Rev. Milton Cunningham.

Opens Indian Shop

Dr. J. B. Rounds, retired missionary of the Home Mission Board, is continuing to serve both Anglos and Indians by operating the Indian Handicraft Shop, at 1307 Linwood Boulevard, Oklahoma City, Oklahoma. It is his purpose to provide Indian relics and handicraft at reasonable prices and with a guarantee that the products are genuine, produced by the Indians themselves.

Fifty-Fifty Churches

Two of the fifty-fifty churches in the Southern Baptist Convention are in Oklahoma. The First Baptist Church of Ada is operating on a budget which gives the Cooperative Program fifty per cent of its income. A rural church, Bethel, just out of Frederick, Oklahoma, has a budget which provides for half of its income to go to the Cooperative Program. There are few churches in the Convention which give the Cooperative Program fifty per cent of their income. Several give half of their income or more to "missions."

Student Pastors' Institute

"The recent Student Pastors' Institute held between semesters at William Jewell College, Liberty, Missouri, was indicative of the general trend on the part of colleges to attempt to direct student pastors into more effective leadership in their churches" says Dr. J. T. Gillespie of the Home Mission Board, one of the speakers.

The fact that between 200 and 300 students remained on the campus during a vacation period for the two-day conference was indicative of the interest on the part of the students.

Among the outstanding speakers present besides Dr. Gillespie were: Dr. Gaines S. Dobbins, Southern Baptist Seminary; Dr. Eugene Patterson, New Orleans Baptist Seminary; and Dr. W. L.

Howse, Southwestern Baptist Seminary. There were sixteen one-hour seminars and special clinics on visual aids, church music, church buildings and maintenance, and church recreation. Dr. Warren H. Clapp of Willow Springs, Missouri, brought a message on preaching.

New Missionary Appointments

Among the new missionary appointments are the following: Rev. and Mrs. Matias Rodriguez, Spanish, Menard and Mason, Texas; Rev. Robert B. Cooper, Spanish, Eldorado, Texas; Rev. and Mrs. Marvin Lytle, Anchorage, Alaska. The Rodriguezes and Mr. Cooper are student missionaries and Mr. and Mrs. Lytle are finishing their work at Golden Gate Baptist Theological Seminary and will go to their new work about the first of April.

Recent property appropriations included \$16,000.00 for a pastor's home in Anchorage, Alaska, and \$2,000.00 for a church site at Palmer, Alaska.

Mountain Mission Conferences

The annual Mountain Mission Conference will be held April 28-30 at Oneida Institute, Oneida, Kentucky. Another conference will be held at Magoffin Institute, Salyersville, Kentucky, May 1-2. All mountain missionaries and pastors from mountain areas in Kentucky, Virginia, West Virginia, North Carolina, and Tennessee are invited to attend.

This meeting will be under the direction of Rev. A. B. Cash, sponsored by the Co-operative Missions Department of the Home Mission Board.

Interest Great in Home Missions

Although complete figures are not yet available, every indication is that the Annie Armstrong Offering this year will be the greatest yet received. Baptist book stores and the Home Board offices have been flooded with requests this year for study books, visual aids, and for free literature on the work of the Home Mission Board. It is hoped the offering will reach the million dollar mark.



Mrs. Martha Wilson, bus hostess, helps children into bus which will take them from their homes in the Techwood Housing Project to Sunday school.

TELL THESE, TOO

By Mrs. JOHN CAYLOR

"I WANT to go, too," said Billy, as he saw the crowd moving toward the corner where the Sunday school bus was waiting. He lives in the Clark Howell-Techwood Federal Housing Project in Atlanta, Georgia, one of the largest in the United States.

Two buses and a dozen cars go each Sunday into the housing project to bring children to Sunday school.

The Bell Ringers

At 8:30 o'clock on Sunday morning workers from the Baptist Tabernacle ring doorbells in the housing project and help the parents prepare their children for Sunday school. The buses will be along at the proper time and the children will get on at specified stops. On one of the buses were a hundred children, only six of whom had ever been to Sunday school at the Tabernacle, the nearest

church, before. More than two hundred children and parents accept the free transportation and find their way to the Baptist Tabernacle for Bible study.

"We are Baptists," said one mother, who was waiting with her children at the corner. "May we go on the Baptist bus, too?" It was their first time to attend services at the Baptist Tabernacle.

Soul-Winning

When Dr. Paul S. James, pastor of the Tabernacle, gave the invitation one Sunday, Betty came down the aisle with her arms around two of her friends from the community. She had won them to Christ. While families are coming to church because "the people have been so good to our children," the ultimate aim in the endeavor is to win the unsaved to Christ.

In the accompanying pictures are seen

bell ringers and bus hostesses. There is a hostess on each bus to look after the passengers and make sure of proper conduct and safe passage. In addition to the Sunday activities of bell ringing and rounding up the prospects, visits are made in the homes to insure wider enlistment and helpful home contacts.

Much of the visitation in preparation for the Sunday ingathering and part of the Sunday morning enlistment is done by women. A number of men, including the Sunday school superintendent and teachers of adult classes, assist in getting the people out of their apartments and ready to board the buses for Sunday school.

In preparation for the simultaneous evangelistic crusade in the city of Atlanta, Georgia, the Baptist Tabernacle

asked for the Clark Howell and Techwood Housing Projects as its area for taking the census in preparation for the revival. As a result of the census there are the names of many prospects in the church files. They are not just names; they are individuals, a number of whom are lost.

Personal Ministry

The Woman's Missionary Society is organized in groups of two, each group taking only one name to pray for and minister to. The purpose is to meet both physical and spiritual needs. The women claim the promise of Matthew 18:19, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." As time goes on the names are exchanged. A few of the families need some material assistance. The clothes closet at the church supplies some of the clothing needed.

The Lord's Business

I asked one of the workers to tell me her experiences. She said, "When I started out to visit I realized that I did not know how to do it so I turned off my car motor and prayed, 'Now, Lord, you know I don't know how to do this work. You take over.' Of course, you know the answer. The Lord prepared the hearts of the people to be visited and gave me the right words. The whole family came to church."

A door bell was ringing in one of the apartments. The mother came to the door with her hands wet. She was scrubbing the children to get them ready for Sunday school. The bell ringer, with others, had come to tell them the bus



Bell ringers Mrs. Hettie Mae Land and Bobby Cahoon with four of the seven Hester children ready for Sunday school. Mrs. Hester stands in doorway.

was on its way. Mothers from other units opened their apartment doors and spoke out, almost in chorus, "I'm getting my children ready. May they go, too?"

The Christmas Spirit

Before Christmas a friend gave some money for toys for children in the project. One enthusiastic worker said, as she spread her arms, "We just had Christmas all over the place down there." Sunday school classes in the church made special provision for Christmas cheer in the community. The church appropriated \$1,000 for buses, Bibles, and necessities.

This is our Jerusalem. The Baptist Tabernacle is a lighthouse that shines in

Children come from every direction to catch church bus.



the heart of a great city. Its rays reach out to the four corners of the city. The members are giving their time as community fellowship chairmen to help meet physical and spiritual needs in their own communities. Christians minister to the needy, the wealthy, the indifferent, and the unsaved, telling these, too, about Christ.

"And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

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By CAL GUY
Professor, Southwestern Baptist Theological Seminary
Ft. Worth, Texas

THE problem of conflicting lines of emphasis between the ecumenical movement and a local church ecclesiology demands some attention from every thoughtful Christian. The answers should be given in terms of good reasons and Biblical teaching rather than sentiment or prejudice. Some direction for our thinking can be found in the contrast between the ideas involved in "my church" and "the church."

My Church

In the local church which these words fit, most of us heard God's Word and felt his Spirit lead into salvation. Life's joys have provided a closer contact with the church to which we belong and life's deepest sorrows have called for the spiritual ministry which comes from above and is strongly felt in the fellowship of the familiar church group.

The Church

When these words refer to the "big church of worldwide membership" they leave an impression distinctly different from the one felt when we discuss the local unit where our membership is placed. "The Church" sounds cold and distant and lacking in the warmth of fellowship which belongs in church life.

In spite of that, some people want to join a world church. I am not at all impressed with the idea. If numbers provide the primary goal, then Southern Baptists can count seven million and as a number this is somewhat impressive.

But I do not want to join "The Southern Baptist Church" as such. My preference is for membership in a local Baptist church and I am delighted that this church is a co-operating part of the program projected by Southern Baptists.

There is a great deal of difference in the feeling of fellowship provoked by thinking about seven million Southern Baptists and thinking about the people who attend the church that I know and serve on Sunday morning. Although we talk about seven million Southern Baptists, the number is very large and almost impersonal. No one of us runs excitedly to the telephone on Monday morning to call Nashville to ask if the Southern Baptist denomination had several thousand additions the day before. But most of us make some note of the number who attended our own Sunday services and that figure means more in personal concern than the larger numbers.

To put it bluntly, I do not want to join a world church or a Southwide organization. My primary task is connected with Southwestern Theological Seminary. To me it is one of the finest expressions of our denominational life. Within it there is a spirit of genuine devotion to the Bible as the Word of God and a constant search for true interpretation of that Word. We have services of helpful inspiration at the chapel hour. We have prayer in every class. But in spite of all of the spiritual

impulses which fill the school life this writer turns with something of eagerness to the services of a country Baptist church to find the most satisfying time of worship and spiritual fellowship based on a New Testament pattern. It will be a sad time for us when the ministry that the local church gives to the Christian is replaced by a vague connection with some large organization, however fine that organization may be.

New Testament expressions are usually clear cut and definite. Most of the references to the church are about the church at Corinth, or Ephesus, or some other local unit. It is true that Jesus said "I will build my church" and that term seems to be a universal one. It should be noteworthy that the men who knew him best and carried responsibilities in his kingdom immediately after his ascension began to work at the job of establishing local churches. Antioch is a good example of an independent, autonomous unit which considered the counsel of other churches but projected Christ's program according to his leadership in the lives of the local members.

His Leadership

This is an indication of the foundation of true church life. It is based on the belief that Jesus Christ is the Son of God. It is composed of men who belong to him, men who have united into the fellowship of a common faith. "The Lord added to the church daily such as should be saved." It was his church and his power counted for the additions.

The most important unit in the work of God's kingdom here on earth for every one of us is the local church. Every other combination grows out of it and is entirely out of place unless it ministers to it and frankly confesses its dependence upon it. The attempt to rear children as the property of the state and without family connections is almost as sensible as the attempt to build a Christian fellowship without the primary emphasis upon the work of the small group in an individual church.

Jesus declared that the gates of hell could never withstand the onslaught of his church as it moved out to the task in his name. If New Testament practice furnishes an interpretation of that promise we may predict the primary success in terms of the effective working of individual units as they carry on his business in their own locality and as they co-operate in reaching areas beyond their immediate vicinity.

There are several basic advantages which grow out of the personal touch made possible in "My Church." It is most effective to see my need of growth

The pastor, the Sunday school teacher, and other workers have definite responsibilities for definite persons. They can give guidance that is personal and suited to the individual in each stage of his Christian life. They can detect signs of disturbance. Many people have been brought to a reaffirmation of their promises to God because of the helpful counsel of friends who became disturbed by their neglect. Lack of interest is plain to those who share the regular responsibilities of the spiritual program. This lack of interest is largely due to the absence of the hunger and the thirst after righteousness described by Jesus. Personal attention can cultivate such hunger and such thirst.

A second advantage is in the fact that this personal relationship makes it possible for others to detect my discouragement. There are times in the life of every Christian when his faith needs to be strengthened and his outlook brightened. In fellowship with others who have endured and who have such a close relationship to the one in difficulty that they know and care about him as a person there can come genuine strength and new hope.

The local church is definitely equipped to guard my moral standards. It teaches the authority of a Book given by God. In its pages there are some pronouncements which differ markedly from those of modern psychology. "Thou shalt not" is used without hesitation in the Bible. If the Ten Commandments are taught with authority and believed with conviction, the atmosphere in the participating circle becomes different. Someone has recently said that in our country we have many people who do not know right from wrong but who are well aware of the difference between one dollar and ten. It is not likely that men can be faithful members of a local church, that they can pray, study, and worship and still be blind in matters of moral and ethical conduct.

Our responsibility as preachers is to work for the kingdom of God through local churches. We will not bring in his kingdom by trying to tear down churches of other denominations in order to build ours on the wreckage. Our efforts have been wisely guided away from this bitter competition. Most of us believe that a man genuinely saved will be a helpful member of any church he joins but that as a saved person, he needs to join some church.

The pastor of a large church has no right to build his own congregation at the expense of smaller churches. A sociologist recently suggested that the killing range of a large church is a great deal longer than its service range. It was one way of saying that a large church can draw the easy prospects from a distance, can remove the leadership from a small community, but cannot serve that community if it is very far away. Perhaps we need to share a larger vision of the importance of every

church because of the conviction that we have of the importance of our own church.

One luxury we cannot afford is that of neglecting and destroying by neglect the little churches which dot our landscape. Often we face the question of what we can do to build a better America and a better world. The answer can be put into a sentence which will give definite direction: Get to work now and stay at work throughout the years in a local New Testament church.

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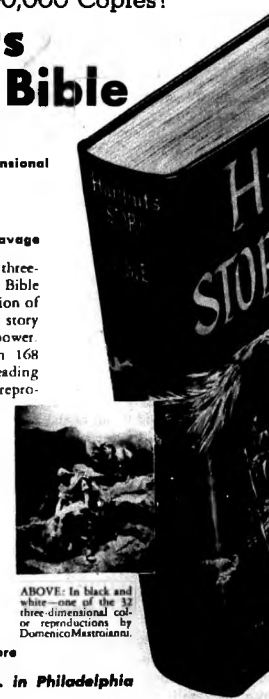
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From Mexican Official to Baptist Missionary

By LOYD CORDER
Secretary, Direct Missions

ON February 10, 1952, the Calvary Mexican Baptist Church of San Antonio, Texas, dedicated its new educational building. This is another milestone of accomplishment in the lives of the pastor, Matias C. Garcia and his wife Adelina. Brother Garcia is the only pastor this church has had since its organization approximately thirty-five years ago.

Practically everyone who has ever attended a Baptist denominational gathering in San Antonio, Texas, and vicinity has seen this elderly man of medium stature, bright, blue eyes, and cropped, white hair sitting with his wife Adelina who is his constant companion, secretary, interpreter, and chauffeur. He does not speak English though he reads it and understands it. Nevertheless, he is known and loved by all of the Baptist brethren of that area, for he has been a faithful fellow-worker with them for many long years. This is true not only of the English-speaking brethren but also of the Spanish-speaking.

The hospitality of the Garcia home is known throughout the United States and Old Mexico by Baptists who have traveled through San Antonio during the years. People coming from far and near stop at the Garcia home unannounced to remain a few minutes, a few hours, or several days as their particular case or need may indicate. They are taken into the family to participate in everything, including fine fellowship, good

food, and the memorable daily family altar services. Not only do people come to their home freely, but if anyone in San Antonio or vicinity needs a bit of information about the Spanish-speaking work anywhere, his first thought is to call the Garcia home for it. Among the treasures of memory that one always takes with him after visiting the Garcias will be one of several jolly stories that Brother Garcia tells of his mischievous escapades as a boy and young man.

In an album of missionaries of the Home Mission Board, I found this resume of the story of Brother Garcia's life:

"MATIAS C. GARCIA (Mah-tee'-ahs Say Gar-see'-ah) was born in Zacatecas, State of Zacatecas, Mexico, February 24, 1872, of an upper-class Mexican family. His father was a liberal, his mother a very devout Catholic. He was educated in the Catholic Seminary 'Conciliar de la Purisima,' the State Normal School for Teachers and the Science Institute, all of the City of Zacatecas.

"Under the influence of his father and atheistic teachers, he became a rationalist, a follower of the philosophical doctrines of the great rationalists of France and England. He entered teaching, and also was interested in politics. When the Revolution of 1910 broke, he became an active participant as the private secretary to Abraham Gonzales, a member of Madero's Cabinet, and Governor of the State of Chihuahua. He was Consul of the Republic of Mexico at El Paso

under President Carranza and in 1913 became General Director of Public Instruction for Chihuahua. When the split in the Revolutionary Party came in 1915, Garcia, along with many other leaders, fled to the United States and for two years he was a refugee in San Antonio, having lost everything, and was unable to secure employment. One Sunday morning in December, 1915, as he was passing First Mexican Baptist Church, he heard the scholarly, cultured, pastor, Dr. Felix Buldain, missionary of the Home Mission Board, preaching. He was won to Christ and a few months later, after studying the Bible under this great teacher and preacher, became a helper in the work in San Antonio, and pastor of the church at Kerrville at a salary of \$3.00 per month from the State Mission Board of Texas. He studied his new faith under Dr. Buldain and on July 24, 1918, was ordained by the First Mexican Baptist Church, San Antonio. He continued to work as a missionary of the State Mission Board until 1921 when the Mexican work in San Antonio was turned over to the Home Mission Board. Brother Garcia was appointed its missionary with the center of his work at Calvario, the second Mexican Baptist church organized in that city. He is especially effective as an evangelist and his influence among his people is strong. A daughter by his first marriage is Mrs. Emmet Rodriguez, missionary in Kerrville."

Brother and Mrs. Garcia have two



children besides his daughter mentioned above. Sammy is a ministerial student in Baylor University and is an accomplished musician. Ana Maria is still in high school. It is probable that during his ministry Brother Matias has baptized as many people as any pastor now living in Texas. And it is certain that he has baptized more Mexicans than anyone now living.

His experience as an educator has been very valuable to him in his preaching. He has an extensive library and in his messages he quotes a great deal from memory, not only from the Scriptures but from the vast scope of Spanish literature since the time of Cervantes. Many people remark on the fact that, in spite of his years, until very recently Brother Matias was able to read easily without the use of glasses.

The Calvary Mexican Baptist Church has been self-sustaining for several years. Brother Matias has often been heard to remark that years ago, before he began preaching on stewardship, the offerings of his congregation would run three and four dollars per Sunday. In those days his people gave alms to the Lord, but now they bring their tithes to the Lord's storehouse.

Second School Of Missions Held for Negroes

By LEWIS W. MARTIN
Secretary Schools of Missions

Rev. A. N. Murray, home missionary to colored people in Louisiana, directed in December, 1951, the second simultaneous program of Schools of Missions ever conducted in Negro churches. The first was held in Tensas and Concordia Parishes, December, 1950.

April, 1952

The recent schools were conducted in Tensas Parish only. Churches in Concordia Parish expressed their regret, however, that the missionaries were not speaking in their churches also. At the Friday rally in Tensas Parish, Brother Murray suggested that next year the program be conducted in Concordia Parish only, but Rev. T. H. Brown, the president of Tensas Association, insisted that the pastors and churches in his association desired to repeat the program in their association also in 1952.

In spite of some rainy weather, the attendance was very good. Freewill offerings took care of all travel and promotional expenses, and some was left after all expenses were paid.

Regular services were conducted in only six churches, but representatives from fifty of the fifty-four churches in the association attended.

Those who spoke on the programs were: Dr. H. Y. Bell, Winnfield, Louisi-

ana, Home Board teacher-missionary; Rev. Samuel Woods, New Orleans, seminary teacher; Rev. J. R. Robinson, missionary of Tensas Negro Baptist Association (all Negroes); Rev. Clay Gibson, Choctaw preacher from Mississippi; Rev. W. W. Simpson, missionary to Indians in Mississippi; and Dr. Lewis W. Martin, the only white speakers besides Mr. Murray.

In addition to Mrs. Murray, Pastors L. S. Gates, Waterproof; F. H. Morgan, Newellton; L. E. Drane, Newellton; A. D. Langston, Clayton; and their wives, and certain of their members assisted graciously with entertainment of the white and Indian speakers.

More than twenty subscribed to *Southern Baptist Home Missions*.

Many other Negro churches could and would conduct Schools of Missions or mission revivals if those directing programs in white churches would seek their co-operation.

2 in 1 HERE, in parallel columns, are The King James and Moffatt translations of The New Testament. Read the type sample below, and see how this wonderful volume demonstrates its own usefulness. Don't choose between The King James and The Moffatt—take both—and in one volume!

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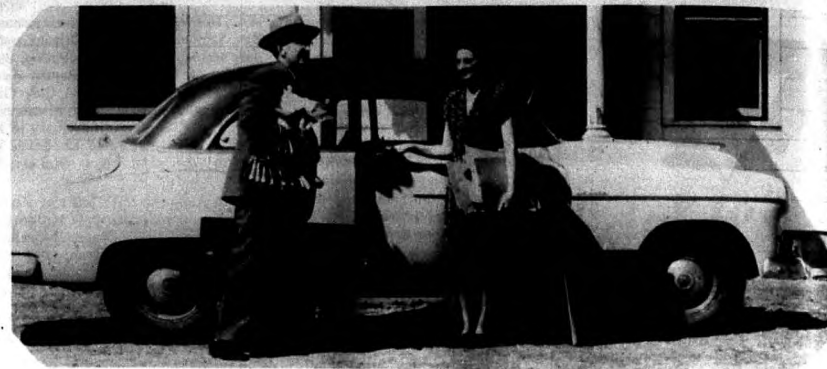
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Rev. and Mrs. Jay W. C. Moore arrive for Vacation Bible school.

The Moores of Muskogee

By S. U. BUTTS

Pastor. Koweta, Oklahoma

DURING the summer of 1951 Rev. and Mrs. Jay W. C. Moore passed the 100 mark in Vacation Bible schools which they have conducted. Mr. Moore also finished his twelfth year as missionary in Muskogee Baptist Association in Oklahoma.

The Moores have worked seventeen years in three Baptist associations. They have worked with more than 25,000 children and young people in Vacation

Bible schools, summer camps, study courses and revival meetings. Often they conduct a Vacation Bible school by day and a revival meeting by night.

When asked about Vacation Bible schools Mr. Moore responded, his piercing eyes looking me squarely in the face: "Vacation Bible schools? You may say for me that John Dillinger, Pretty Boy Floyd, and the earlier Jesse James never had an opportunity to attend a Vacation

Knowing the hearts of children, the Moores join a group of youngsters in a game in their backyard.



12

Editor's Note

For information about where to get moulds for plaster of Paris work described in this article, or other helps which Mr. and Mrs. Moore can give because of their vast experience in Vacation Bible school work, write them at P. O. Box 727, Muskogee, Oklahoma.

Bible school! Vacation Bible schools? We love them!"

And those missionary-minded Moores from Muskogee are not fooling one bit. They do love Vacation Bible schools. They love children and are doing something for them.

From the ranks of these children have come preacher boys and missionary volunteers. Their home is a mecca for scores of youngsters. When the famous fighting 45th Division of the Army sailed from New Orleans to Japan some time past, the Moores' hearts went along. Fifty of these boys were former pupils

SOUTHERN BAPTIST HOME MISSIONS



Group who was converted during a rural church VBS in the Cookson Hills of Oklahoma.

in VBS conducted by the Moores. Many had been won to Christ by them.

The handwork, as all VBS workers know, is fascinating to most youngsters. It is doubly true under the skilled direction of the Moores. They have, within the past three years, turned largely to plaster of Paris figures; plaques, mottoes, etc.

These projects become beautiful pieces of art under the Moore treatment. Using the appeal of action songs, flannel board, art, handwork, and real love for their pupils, these devoted missionaries have seen hundreds converted, baptized, and turned into lives of Christian usefulness. Whole families have been won through children saved in a Vacation Bible school. Out of fifty-five Juniors and Intermediates in a rural church, which the pastor had not been able to reach, forty-five were brought to Christ in a Moore Vacation Bible school. The Moore kitchen, breakfast room,

or other available space is often filled with moulds and drying plaster of Paris objects. During the 1951 VBS season the Moores used 800 pounds of this material. They know the way to the hearts of children; they know the power of love and tenderness. They believe VBS is one of the greatest potentials Southern Baptists sponsor.

Your reporter has followed the Moores through a busy day. He has seen them comforting the sorrowing, ministering to the unsaved, helping pastorless churches secure a preacher. He has seen them helping young ministers—and older ones as well—get in touch with pastorates. He has seen their house overrun with happy, laughing children. He has seen Mrs. Moore dishing out ice cream to children who were there in droves. If ever there was a couple who "lived in a house by the side of the road" it is those missionary-minded Moores of Muskogee.

Mr. Moore gives youngsters a hand with plaster of Paris work, their favorite handwork activity.



April, 1952

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13

Place to End MISSION

RIDGECREST

THE Home Mission Board Conference at Ridgecrest will start this year on Thursday evening, August 14, and continue through noon on Tuesday, August 19. Meeting at the same time will be the Brotherhood and Young Men's Mission Conference. Woman's Missionary Union Conference will just precede that of the Home Board.

The home mission week at Ridgecrest is always considered one of the highlights of the season, and this year's program plans indicate that the same high standard will be maintained.

The morning session will be opened by missionary testimonies which always prove to be highly inspirational and a very popular feature of the Home Board program. The Bible hour each day will be conducted this year by Dr. Walter Moore, pastor at Meridian, Mississippi.

Conferences on various departments of home mission work will be conducted each morning and a missionary message will just precede the lunch hour each day. Among those who will bring the missionary messages are: Dr. Monroe Swilley, pastor of the Second-Ponce de Leon Baptist Church, Atlanta, Georgia; Dr. C. C. Warren, pastor First Baptist Church, Charlotte, North Carolina; Dr. Robert Naylor, pastor First Baptist Church, Columbia, South Carolina.

Each evening at sunset at the lake there will be more missionary and evan-



Ridgecrest, nestled in the hills, a place of inspiration.

gelistic testimonies. The evening program in the auditorium will include a visual presentation of the work of the Home Board and a message by Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas, who has been the preacher for the Home Board conferences for several years.

Among special guests at the Ridgecrest conference this year during home mission week will be most of the missionaries to the Indians and a large number of Indians from the Cherokee, North Carolina, reservation. The Training Union on Sunday evening will be conducted by the Indians. The Chaplains Commission will also have charge of part of the Sunday evening service. Dr. J. B. Lawrence, executive secretary-treasurer of the Home Board, will be the preacher at the Sunday morning

Right: Meet your leaders at Ridgecrest—Dr. C. E. Matthews and Courts Redford.

Below: Resting on the front porch of Pritchett Hall.



service.

The semi-annual meeting of the Home Mission Board will be held at Ridgecrest some time during the week.

It is not too early to start your plans now to attend this conference which will be one of the spiritual highlights of your year. Write now for reservations to Willard Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.



We Need Your Prayers

By CHRISTINE GARNETT
Missionary, Cienfuegos, Cuba

SHE was such a slip of a girl that day when she entered timidly, for she had never been in an evangelical church before. But soon she was a vivacious, happy, consecrated Christian. Dances which had been her life were forgotten.

Gifted as are few people in the ordinary walks of life, she was of all the finest reader I have had. Poems on her lips moved an audience to tears or laughter. She could represent anything from an old man to a tiny tot. I think I have never seen a person with such nimble fingers for sewing, painting, drawing, and one with such ideas for posters. All such were as natural with her as breathing.

It is not surprising then that with my own money and love gifts from friends I saw that this girl should study. I still am proud of the work she does in her classroom. She is a normal school graduate with high grades.

Just as my girl was a mixture of Cuban, Chinese, and Negro, so was her life a variegated working of impulses, interior and exterior.

And one day in a strange way I discovered one of the varied ways of that life. It was Sunday afternoon. A group of young people had stayed to sit quietly in my home and hear me read that delightfully fascinating little book "The Heart of a Rose." Her face during the reading was a puzzle, and had me thinking.

All were saying "good-by," and "thank you," but this girl was not there. When all had gone and I was alone in the wondering silence, she came out from her hiding place, bathed in tears. And this is the tale that I heard.

When just eleven years old her mother

took her on an outing in the country. They arrived at a large, prosperous-looking house in the midst of a sugar plantation. The owner was a delightful host. As the sunset shadows began to fall, the little girl began wondering where her mother was, but the mother was nowhere to be found. It was not long before she knew that she had been brought to be the property of this great overseer.

Fright beyond words seized upon her, weeping and imploring followed, but there was no escape. She had fallen into the trap that her own mother had laid. Two weeks she stayed, until the man tired of her and sent her back to the mother.

Days of careful teaching and intense praying followed, until this girl knew that long ago she had repented and had been forgiven, that she was a child of the King, and peace and activity came again.

Later when in Havana in the normal school she had lived again with her mother, but the life her mother led held no attraction for her. Only pity and shame and a deep longing to rescue the mother prevailed. However, threats and schemes almost made my girl fall into another snare. Only God saved her by a miracle when one night she found herself alone in the room where her mother had hidden a great, surly man.

This was the time for a decision: she left the mother. Several years of usefulness in kingdom work followed as she sewed for a living and an education. Then she married.

Some three years later, when it was necessary to get a divorce, she had to confess that she had never loved the man, but she wanted a home and so had

risked it. This poor child, wanting to be a mother like she had never had, wanting to have a home like she had never had, made a fatal mistake.

Free again, she is teaching and trying to follow her Master.

Do you realize, friends, that your missionaries must be wise in such cases, wise with the wisdom that comes from above? We must have physical and spiritual strength to carry on under such conditions.

Do you know that if it were not for your prayers, we would faint full many a time by the way?



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AMONG the MISSIONARIES

Indian Family Finds Mission Offering in Overall Pockets

Shortly before the Lottie Moon Week of Prayer we visited two of our Choctaw Indian churches in the Kiamichi Mountains in Oklahoma and tried to prepare them for this event. We have been working among these Indians, who are very poor in this world's goods but rich in spiritual blessings, for several years. On our visit we reminded them of the importance of this program and urged them to pray much for its success. We emphasized that they search their hearts and then give worthily.

We returned to Green Hill the following Thursday for our all-day meeting. There were about fifteen women and four men present. We had a very inspiring service. God was there. Before lunch was served the collection plates were passed and the total given was \$23.00. This was an extremely good offering considering the financial condition of the Indians in that area. We rejoiced and thanked God for the gift.

Immediately following the closing prayer Velma Hampton, the pastor's wife, came to me with a heavenly expression on her face. Her eyes were glistening with unshed tears. She said, "Mrs. Hancock, you asked us to pray for this program and to pray as to what we would give. Ever since you impressed upon us the importance of this program, our family has been praying hard that God would help us to have a worthy gift (she emphasized "hard"). You know our family of five only receives \$15.00 a month from our little church. Our people are poor. Every day we have asked God to help us to give not less than a dollar for this cause.



Studying missions in the homeland was an exciting and happy event for this Sunbeam at the Unity Roselawn Baptist Church, East St. Louis, Illinois.

We wondered where it would come from. It was a week yet before the church would pay us. We kept praying more earnestly and HARDER.

"On Wednesday evening after prayer meeting we had our devotional at home as usual. My husband got up from his knees and walked over to Jude Perry's home, one-half mile away. He asked Jude if he might borrow a dollar. Jude told his pastor that he had not a penny to give for himself just then. He asked Emmett if he had actually been asking God for the money. When Emmett replied that he had, then Jude reminded him that he would have it somehow be-

fore morning, perhaps before the Hancock came."

"Emmett came home," Velma continued telling her experience. "As he and I sat by the fire discussing and recalling how God had answered prayers for his servants throughout the ages, Emmett thrust his hands inside his over-all pockets. He began to fumble with what seemed to be a wad of paper. Then deciding to see what it was, he carried it over to the coal oil lamp and began to unfold it. Before our startled eyes he unrolled not only the one dollar bill for which we had prayed, but also a genuine five dollar bill. We stared at each other, then dropping to our knees, we thanked God from who all blessings flow (Phil. 4:19). Then and there we

pledged to give it all for this Lottie Moon Offering."

The overalls Emmett Hampton was wearing were a gift along with other articles of clothing from East Texas. The box of clothing had been sent to Mr. Hancock and me to distribute among our Indians. We had given the box to the Hamptons some time ago. Mrs. Hampton had laundered the overalls several times, yet had not found the small wad of paper which was their \$6.00 gift for foreign missions.

This young Indian preacher was reared a Catholic, and was gloriously



Home Board missionaries to the Indians are pleased at the progress many are making in Christian growth. Isabel Archuleta (above) of Taos, New Mexico, and the five Choctaw Indian girls (right) from Oklahoma are ex-

amples. Isabel is a student in Wayland Baptist College, Plainview, Texas.



converted. The Catholics will not let him alone. They have visited him offering a nice salary if he would return to the Catholic church and help to convert the Indians in that locality to Catholicism. Pray that our people shall always be true to our heavenly Father's commands.

Mrs. Aaron Hancock
Missionary to Indians
McAlester, Oklahoma

Mission Lifts Entire Neighborhood
There are many people in America today who are unaware of the great

April, 1952

need of the gospel in their own country. As I came to this mission field, little did I realize that the need was as great as it is and even now I wonder if I have realized fully.

I have found some alarming things, along with a challenge to do something about it. In the work being done at the Chenier Mission (a mission of the First Baptist Church of Golden Meadow, Louisiana) in a community of fishermen, I find that only a few are able to read, most of these are children. In this community it is not uncommon for a

home to be established by a common law relationship. In these homes I find many who are seeking the truth of God and desire to have his salvation. I have led two families to Christ and marriage. Another man and woman are waiting to be married as soon as they can lawfully arrange to do so. They have asked to be baptized into the membership of the church as soon as they are married.

As these are taught the Word of God they begin to realize the need for their lives being brought into a right relationship and it also brings the standards of their homes up. The mission and the work being done there has lifted up the moral condition of the entire neighborhood.

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

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Korean orphan receives perhaps his first pair of shoes from Chaplain Estes L. Lewis, assisted by another orphan.



Chaplain Emmett M. Carpenter sends these pictures showing hosts of little ragged orphans receiving help from U. N. soldiers.



Chaplains and Servicemen HELP Korean Orphans

EVIDENTLY the heart of the average GI is easily touched by the plight of the Korean orphans. Southern Baptist chaplains and their men are constantly finding ways of helping these unfortunate bits of humanity.

Recently a check for \$10,859.39 was sent from Fort McPherson, Georgia, to Tokyo for the relief of Korean War orphans as a result of a suggestion by Southern Baptist Chaplain Silas E. Decker of the Third Army.

"Every American can be proud of the contribution of our forces in support of the United Nations, and all our churches should feel a deep satisfaction in the manner in which our soldiers of God are carrying the vital influence of religion into the Army—even under the most trying conditions in combat areas," said Chief of Army Chaplains (Maj. Gen.) Roy H. Parker following a recent visit to Korea.

"Everywhere we went we saw or heard of things which our troops had done or are doing for the orphans, the homeless, the hospitals, and the churches.

"Operation Mascot" in which many of the homeless Korean children were assembled and placed in orphanages is well known. Funds were contributed to these institutions to care for the children for six years. Everywhere our troops have gone, similar projects have been undertaken," he explained.

Chaplain Parker further reported that "the treatment which the POW's are receiving is something which cannot be overlooked or forgotten. All is making a profound impression on the prisoners."

Chaplain Estes L. Lewis reported: "Our offering for this month was \$1,054.00. We are arranging to hire school teachers for an orphan home where there are approximately eighty children of school age who are not in school."



Little Clause Diric of Schwabach, Germany, looks at tree which held nothing for him and others who failed to fall within a certain age group. Chaplain (Capt.) Joseph V. Waterson sponsored a special Christmas service at which funds were raised to provide Christmas for Clause and some other small, needy children who were not otherwise being remembered.

General Matthew B. Ridgway, Commander-in-Chief, Far East Command, endorses a check representing part of the more than \$10,000 contributed by personnel of the Third U. S. Army for the Korean orphan relief fund.

By EUGENE S. WOLFE
Missionary in Panama

DURING fiestas our towns in Panama are filled, afterwards our jails are filled. People come into the main towns for the fiestas and after they have had too much "fiesta" they are thrown into jail until they sober up. Rev. José Gomez Diaz noticed that the jail in Las Tablas often held between fifty and sixty prisoners and thought that it would be good extra curricular activity to begin preaching services there. His Saturday visits have brought amazing results.

Many have professed to accept the Lord as their Saviour. Scores have asked for and received gospel tracts and New Testaments. More than fifteen men in the past year have kept in contact with Mr. Gomez and shown definite signs of being regenerated men. Some have gone back to their homes and invited Mr. Gomez to preach in their villages.

The office of the governor of the province of Los Santos is near the jail in Las Tablas. The governor, Señor Luis Arosemena, is a brother of the

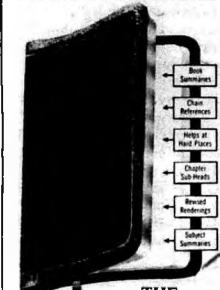
president of Panama. He observed Mr. Gomez going into the jail at various times and asked why he was visiting the jail. When he was informed, he asked that Mr. Gomez come to his offices. He congratulated him on his fine work and requested that he go to the town of Los Santos and preach also. The governor then explained about a current campaign to raise the morale of the people. He asked Mr. Gomez if he would be able to give one day a week to visiting schools and giving talks with an official government mission group.

Our missionary immediately decided that he could pack a lot of gospel in a talk on morals, so he quickly accepted. In addition to pastoring a growing church and working in the jails, Mr. Gomez is active in the parent-teacher association, and has served on a special committee of education. He preaches every night of the week and is typical of our Latin-American missionaries. His only difficulty—lack of time.

Rev. José Gomez Diaz and a jeep given him by First Baptist Church Balboa Heights.



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Ministerial students in seminar session conducted by Teacher-Missionary Daniel W. Wynn.

In 1845 the Home Mission Board of the Southern Baptist Convention began its work among Negroes. After the Civil War, the Negro people began to organize their own churches and later their denomination. This meant that the Negro would have to rely, more than ever before, upon his own group for leadership.

In a sense we might say there were no trained leaders among this group, yet there were millions of souls hungry for an understanding of the Holy Bible and leadership into the Christian way of life. The Home Mission Board of the Southern Baptist Convention, saw the need for trained leaders and set out to help. After some consideration, the Board de-

clared that the best thing it could do for the Negro people was to help train them in Christian leadership. Thus the training of Negro leaders became one of its major concerns.

Although the Negro has made great progress under the help of the Home Mission Board, there is still much to be done in terms of preparing Negro Christian leaders. This is still their greatest need today.

It was revealed through a recent survey that seventy-five per cent of the Negro preachers do not have more than a grammar school education. Negro Baptists have not reached the point where they are able to provide the necessary training for their leadership. Yet,

Value of Teacher-Missionaries For Negroes

By DANIEL W. WYNN
Teacher-Missionary
Bishop College, Marshall, Texas

if they are to grow in a knowledge of God and his will and the know-how for kingdom building, they must be given access to Christian training.

To meet this need the Southern Baptist Convention through its Home Mission Board has a program that not only makes Christian training available to them but one that carries such training to the Negro people. In each of some twenty-six Negro colleges the Home Mission Board pays the salary of what is called a teacher-missionary. The Woman's Missionary Union contributes to this work through the Annie Armstrong Offering. These missionary teachers are well-trained Negroes with college and seminary degrees. They give their full time to teaching Bible, preparation and delivery of sermons, and general religious education. Among these teachers are a few well-trained white people who feel called of God to do this work.

In most of the schools teacher-missionaries head the Theological or Bible Departments. In some schools they have several assistants. They are heads of all the religious activities of the schools. In most places they serve as pastor to the student body and faculty. They conduct regular chapel services for the institution where they work and sometimes during the year conduct institutes or short courses thus providing training to those who cannot go to school. At the same time they contact prospective students for the schools.

In some states the schools have extension classes. These extension classes

are conducted on the college level for those who are qualified to receive college credit and training for those who can never qualify for college credit. May it be emphasized that these courses, both in and out of college, are designed not only for ministers but for all persons interested in Christian work.

In addition to this, the Home Mission Board has set up training schools and centers in seventeen of the large cities. These, also, are under the supervision of the teacher-missionaries.

More than 12,000 Negro Baptist preachers have received training from the teacher-missionaries. Through them thousands of souls have been saved and blessed; hundreds of churches have been organized and built; large numbers of students have been inspired to dedicate their lives to Christian service and to study to become missionaries, Christian social workers, and ministers. Within the past twelve months, for example, the writer inspired two students to become missionaries, more than a half dozen to enter college to study religion, and four to enter the seminary. The same type of thing has happened ever since he started working as a teacher-missionary. Teacher-missionaries are doing the same thing all over the country. They contact more than 2,000 public school teachers each year through their classes in Bible which are required in the colleges where they work. They contact and inspire even more adults through the various churches and other groups where they preach and teach from time to time.

Without the twenty-six teacher-missionaries working in Negro Baptist colleges, the program of religious training and activities would be greatly impaired at these institutions because of the lack of available funds for such. Many communities and churches that are unable to afford any but the most backward Negro preacher now have access to trained leadership and assistance through



Missionary Wynn leads congregational singing at Bishop College chapel.



Student comes by for personal counseling on religious matters.

teacher-missionaries. The hundreds of Negro leaders that never had the good fortune of completing a grammar school education and who now enjoy the privilege of studying Bible, preaching, religious education, and the like in formal courses on and off the college campus, would lack this great privilege. Many young men and women who are qualified to study religion on the college level and can only do so through the scholarship money that the Southern Baptist Convention makes possible, would be left on the outside to waste their talents and lose their Christian initiative. The future of Negro Christian leadership of the eleven million Negroes that are in the bounds of the Southern Baptist Convention would be more than black. While under this program of training there is hope for continuous Christian progress.

Negro Baptists are appreciative of what the Home Mission Board of this great Convention is doing for them. They are also appreciative of what the Woman's Missionary Union is doing through its Annie Armstrong Offering. One has only to observe the denominational progress that they have made since 1845 to see how they have benefited by it. They are even more grateful for what these great organizations are

still doing and will do in the future. Certainly, the kingdom of God will be realized only to the degree in which all of God's children are saved. The vineyard of the needy must be worked; the Christian gospel must be carried to the length and breadth of the earth; we must continue to do good to the least of God's children for in so doing we are doing it unto him.

In the spirit of these great truths the Southern Baptist Convention is making its contribution toward the development of the kingdom of God on earth.

Give the Message of LIFE--
"to a nation of suffering,
bleeding and sorrow"



SYNGMAN
RHEE

Wandering over charred fields, stumbling along Korea's bomb-riddled roads, huddling in the ruins of Korean towns are 10 million heart-broken people. Their loved ones are dead, their homes in ruins; they face starvation and a future without hope.

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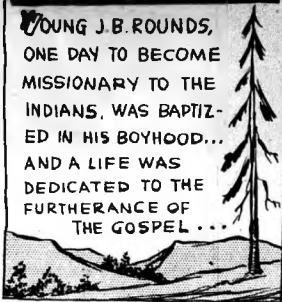
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IN DETROIT, WHERE THEY NOW LIVED, JAY MET A FRIENDLY FELLOW CHURCH-MEMBER, MISS LOUISE DAMM.



INTO HIS HEART CAME THE CONVICTION THAT HE WAS TO PREACH THE GOSPEL... SOMEHOW, HE WOULD BE SHOW'N THE WAY.



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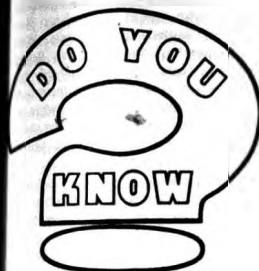
THEN, INTO HIS HANDS, CAME LITERATURE FROM SOUTHERN BAPTIST SEMINARY.



THIS MEANT JAY COULD ATTEND SEMINARY... HE PACKED HIS BAGS FOR HIS FIRST JOURNEY



SOUTHERN BAPTIST HOME MISSION BOARD



By COURTS REDFORD

sion Board completed building projects on its fields in the homeland costing more than \$342,000?

15. THAT other Home Mission building projects were begun in this territory in 1951 which will cost approximately \$235,000?

16. THAT the reports from the missionaries indicate that 1951 was the best year in the promotion of its work that the Home Mission Board has ever had?

MEET YOUR MISSIONARIES IN MIAMI

YOUR missionaries are to be a part of your Home Mission Board exhibit at the Southern Baptist Convention in Miami in May. Between sessions a different group of missionaries will be at the Home Mission Board booth so you may meet and know them as you see the display of your home mission work.

VISUAL AIDS

Home Mission Board films, filmstrips, and slides are now available from Baptist book stores in Atlanta, Birmingham, Dallas, Little Rock, Louisville, and Oklahoma City. Other book stores will be added later.

The following current productions may be secured from the above stores on a service charge of \$1.00 plus postage or purchased.

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ASSOCIATIONAL MISSIONS, 23 minutes, black and white 35 mm filmstrip with narration on disc at 33 1/3 rpm. Purchase price \$10.00.

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GOOD NEWS, 25 minutes, a black and white 35 mm filmstrip with narration on disc at 33 1/3 rpm. Purchase price \$10.00.

Delivery on purchased filmstrips will depend on length of time it takes laboratories to fill orders.

Movie
FINDING HIS OWN, 25 minutes, 16 mm sound, color film.

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THE DESERT BLOOMS

By VINCENT B. APPLETON
Chaplain, Ft. McArthur
San Pedro, California

WHEN Governor Earl Warren invited Southern Baptists to California by saying "Welcome, come along and grow up with our young state," he was putting it mildly. Did you know that there are more unsaved people in California than the total population of Texas?

When the California Southern Baptist State Evangelistic Conference met in Fresno recently I wondered why they were having such an important meeting in such a small place. I had remembered Fresno as a city of perhaps seventy thousand people. But on arrival and inquiry I found it was larger than Tulsa, had a wonderful municipal auditorium, and that our Baptist headquarters there are most appropriately located. Hotel facilities are excellent, and it is near the middle of the state from north to south—approximately 400 miles north to the

Oregon state line and 350 miles south to Mexico.

Only twenty-eight per cent of the people in California claim to be associated with any church, while the national average is over fifty-one per cent. It is estimated that fourteen per cent are Roman Catholic. When further allowance is made for many faiths who are just nominal believers, it may well be said that there are less than a million born-again believers in the entire state. What a field! What an opportunity! That's not all.

I remember pastoring in a more conservative state and mentioning California as a field of service to one of the most progressive pastors, one who, like myself, had not been there. His answer was "Man, you would have to knock on doors and pound the streets for ten years to build a congregation."

After the recent evangelistic confer-

ence I was sure I had a good answer for anyone who might be curious as to Southern Baptists in California. When one remembers that Southern Baptists have had work in California only thirteen years and very little of the work is as much as ten years old, and when one sees the picture today, he must realize how the desert has come to life for Southern Baptists.

As a native of Oklahoma I had heard about land that would produce two bales of cotton per acre. As we drove northward from Los Angeles to Fresno through the desert about Bakersfield and saw miles of cotton, I realized how California has come to be the second cotton producing state in the nation. Californians claim that with rich desert soil, hot sun, and sufficient water they can get between three and five bales per acre.

My reason for writing these lines is not to make any Chamber of Commerce talk, but to account for the tens of thousands who have come from every corner of our nation. Imagine the headache the Los Angeles mayor must have with people moving into town at the rate of a thousand a day.

There are places in the Los Angeles area where as many as 40,000 people live without a Baptist voice of any kind. It takes money, men, and spiritual leadership to build in these new areas. Great multitudes of Baptists have moved into completely new residential areas. Something must be done to establish the matchless Christ as our Baptists can so well do.

How would you like to make five per cent on your money instead of the customary three per cent as offered by the government?

One of the South's greatest pastors came to California recently. He saw the gargantuan task of attempting to get into new residential areas without adequate funds. He wired his wife to take out most of their life savings, amounting to ten thousand dollars, and to make a loan to a group of California Baptists. What this man of God saw made a convert of him to the possibilities unfolding on every hand. That same thing needs to be repeated in at least 500 cities and towns in this growing state.

There are about 300 churches in the state with some 40,000 members. At the evangelistic conference there were 2,000 present. How many other states can round up as much as five per cent of their entire body of believers for a state conference on evangelism?

These people aren't beggars and aren't asking for any handouts. They are willing to borrow from you and pay you

five per cent, according to the Broadway Plan, for your investment. Many people would be ahead to lend them the money with no expectation of any return. It is that worthwhile. They don't ask that. They do pray for help to build wisely and soundly these hundreds of new churches which must be started in the near future.

If anyone had told me that a college of 200 students could be operated without adequate funds and not a single professor besides the president making as much as ten per cent of his salary therefrom, I would have laughed. But come to Los Angeles and see these Baptists in action. The professors are seminary graduates from among the fifty-two pastors in that area. They are making the sacrifices of their lives in an effort to build a great spiritual state.

The executive secretary, Dr. S. G. Husey, takes the long look. His goal is one million Baptists in ten years. Remember, there are 40,000 now. But to do that there must come to this great mission field hundreds of workers who are skilled in musical, educational, and spiritual leadership. There must come hundreds of thousands of dollars. Here is an opportunity for you to make more money than you are offered in government bonds while helping some great and needy church. Bonds are issued by the churches according to the Broadway Plan and your interest is five per cent. If you are evangelistic, interested in the spread of the gospel, interested in seeing the growth of the largest undeveloped area for Southern Baptists, "go West young man" and see the desert bloom.

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BOOK REVIEWS

Evangelism, by Roland Q. Leavell. Broadman Press. \$3.00.

The author was secretary of evangelism of the Home Mission Board and is now professor of evangelism and president of New Orleans Baptist Theological Seminary. His offering is in the line of textbooks and manuals. He discusses evangelism under four general headings: need, historic illustrations, methods, and personal evangelism. Particularly helpful is part two, "Historic Illustrations of Evangelism."

Columbus Roberts, by Spright Dowell. Broadman Press. \$3.00.

The Author, Dr. Spright Dowell, president of Mercer University, has done an excellent job in preparing this volume for the press. He tells in an interesting way how a man with Christian principles and scrupulous convictions fought his way, despite obstacles and handicaps, to an outstanding success in business and to an exemplary life in Christian stewardship.

It is the story of a man's achieving a fortune and then distributing all of it to his children and to Christian institutions before his death. The book should be in every pastor's library and recommended to all his youth. Every young businessman would do well to read it over and over again.

Passport to the World, by W. A. Criswell and Duke McCall. Broadman Press. \$1.75.

Here, packed into 140 pages, are travel, people, missions, needs, opportunities, victories, revolution as seen and told by inimitable preachers of the Word.

Evangelistic Sermons in Outline, by Jerome O. Williams. Broadman Press. \$2.00.

The author is a ready sermonizer and has submitted an outline for a half-dozen each of sermons on the general topics: Christ, God's Goodness, Holy Spirit, Prayer, Salvation, The Scriptures, Service, Sinners, and Spiritual Attitudes. Many preachers will be able to clothe these skeletons with living sermons.

These Historic Scriptures, by J. W. Storer. Broadman Press. \$1.75.

"Unique" is the best description of the work of J. W. Storer in giving ten portraits of Presidents and Scripture passages used by them in their inauguration. Who but J. W. Storer would have thought of this type of discussion? He is as unique as his stories.

The Quest for Serenity, by G. H. Morling. Eerdmans Publishing Company. \$1.50.

The author is principal of Baptist Theological College, New South Wales. The quest for serenity is the author's search for peace in "sins forgiven," "faith," "burdens lifted," "leaving it to God," "living restfully with God," and "contentment in Christ." This is a book that will do the reader good.

Ten Slaves Who Became Famous and Ten Handicapped People Who Became Famous, by Basis Miller. Zondervan Press. \$1.00 ea.

These two new books in Zondervan's "Ten Famous" series are interesting and informative brief biographies worthy a place in home and church libraries. Among the handicapped, George Matheson and Christmas Evans stand with John Milton, William Wilberforce, and others; while among the slaves are Booker T. Washington and George Washington Carver.

Questions Children Ask, by Dena Korfker. Zondervan Press. \$1.95.

Such questions as What makes the sky blue? — What are the stars? — Where do all the people in the world come from? — Why do some people have different colored skin? — Who wrote the Bible? and Did Jesus have to eat and sleep? are answered simply, logically and interestingly.

Africa-Color Book, by Paul Huhart. Zondervan Press. 35c.

This is an instructive workbook with pictures to be colored by the children. Each picture is a brief missionary story.

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For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

—Matthew 5:18

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For I tell you, as long as heaven and earth endure, not one dotting of an i or crossing of a t will be dropped from the law until it is all observed.

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THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. RAND

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

QUESTION: Does the Roman Church claim absolute power over Christian marriage?

ANSWER: No person who has not been baptized is considered a Christian by the Roman Church. A Christian marriage is supposed to be a "sacrament," and therefore confers grace. The definition of a sacrament indicates that it must have three essentials: (1) an external sign; (2) instituted by Christ; (3) confer internal grace.

There is no mention in the Bible of Christ's ever instituting the marriage contract, and therefore giving it the power (so-called) of a sacrament. The doctrine, as the Council of Trent says, is *inferred* from the New Testament. All the doctrines of Rome have this type of argument. What is not taught by Christ is *inferred*, making it possible by this method to develop all the papal rites that encumber modern Romanism.

The contracting parties of a marriage and not the Roman priest are the ministers of the so-called sacrament. For once, the Roman laity have the power of administering a sacrament. So a priest is not the administrator of this sacrament, but the Roman couple.

Rome tries in vain to control all marriage laws for all people, Roman Catho-

lics and non-Romanists. Her influence is apparent when a Roman Catholic judge has the power to grant custody of children of a broken marriage.

"—for all baptized people are subject to ecclesiastical law, whether they acknowledge the authority of the Church or not, and the Church legislates for them" (Smith, G. D., D.D. *The Teachings of the Catholic Church*, MacMillan, Vol. II, 1950, P. 1076).

"Catholics who attempt marriage before a civil justice or non-Catholic minister live in a state of sin, because they are not truly married..." (Grace Richard, *A Manual of Christian Doctrine*, Rev. F. Wagner, Inc., 1936, P. 199).

"But in the later days, the Spirit distinctly declares, certain people will rebel against the faith; they will listen to spirits of error and to doctrines that demons teach through plausible sophists who are seared in conscience—men who prohibit marriage and insist on abstinence from foods which God created for believing men who understand the Truth to partake of with thanksgiving" (1 Tim. 4:1-3 Moffatt).

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—S. F. Dowis, *Secretary*
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Peruvian Basin Association			
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First, Odessa	Belmont, Odessa	1945	
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Clay County Association			
Henrietta Church, Henrietta	Stanfield	1944	
Wichita Archer Association			
Southside, Wichita Falls	Hillcrest	1946	
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First, Wichita Falls	Star Avenue	1950	
Ridgely-Forward Association			
First, Vernon	Second, Vernon	1948	
TEXAS, DISTRICT 12:			
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[illegible]

April, 1952

The logo is a circular emblem with a scalloped border. Inside the circle, the words "BROADWAY PLAN" are written in an arc at the top, and "CHURCH FINANCE" is written in an arc at the bottom. The center of the emblem features a stylized illustration of a church building with a steeple, flanked by two figures, possibly representing a family or a community.

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Preaches at Indian Powwow

"It was a glorious privilege to preach to the Seminole Indians at one of their tribal powwows," says Dr. H. P. Amos, pastor of the First Baptist Church of Kissimmee, Florida, who recently flew to Brighton, Florida, for that purpose. He went on the invitation of Billy Osceola, young preacher and leader of his people now studying in the Baptist Bible Institute at Lakeland. According to his statement, Osceola is the great-grandson of Chief Osceola who was taken prisoner under a flag of truce and who died in captivity in 1838.

There was an important meeting on tribal business scheduled for the day and Billy Osceola took that opportunity to invite the pastor of the Kissimmee church to preach to them. The tribal meeting began at 11:00 A. M. and lasted until 3:30 P. M. without a break.

When the meeting ended many of the people remained to hear the pastor preach in spite of the fact that they had had no lunch. The subject of the message, which had to be brief, was "What

God Said by His Son." Billy Osceola interpreted the message to the people in their own dialect since most of them do not understand English. At the conclusion of the service one of the young men made a speech which the interpreter said was an invitation to the preacher to come again.

One of the interested listeners present was Rev. Willie King, the first Baptist missionary to the Seminoles of Florida, having begun the work twenty-eight years ago, according to his statement. He is now retired but is used as an interpreter in many of their outside contacts. He has one thing more he would like to see accomplished during his lifetime, he says. He wants a mission established at Brighton like those at the other reservations.

With the aid of Frank A. Taylor, member of the Kissimmee church and trusted friend of the Indians, the trip to Brighton was made in his plane and the pastor was back in his own pulpit for the evening service.

Photo by George A. Smith



Rev. H. P. Amos and Frank Taylor in front of plane just before leaving for Indian reservation.

SOUTHERN BAPTIST HOME MISSIONS

Continued from page 30

Name of Sponsoring Church	Name of New Church	Year Organized	No. Members At Time Of Organization
TEXAS DISTRICT 17:			
First Baptist Church	Calvary	1945	
First Baptist Church	East Second	1950	
First Baptist Church	Calvary	1948	
First Baptist Church	Friendship, Abilene	1947	
First Baptist Church	Graham Street, Abilene	1946	
First Baptist Church	West Side, Sweetwater	1948	
TEXAS TARRANT COUNTY ASSOCIATION:			
Bedford	Bedford	1951	83
First Baptist Church	Sunrise Baptist	1951	172
NOT INCLUDED IN ORIGINAL LIST			
First Baptist Church, Tabor, N. C.	Trinity	1949	25
Second Ponce de Leon, Atlanta, Georgia	Ogithorpe Baptist Church, Chamblee, Georgia	1951	90
First Baptist Church, Waco, Texas	Northside	1948	67
First Baptist Church, Fredericktown, Mo.	Second, Fredericktown	1948	46
First Baptist Church, Washington, D. C.	Trinity, Lewesdale, Md.	1950	135
First Baptist Church, La.	Mildred Grove	1943	62
First Baptist Church, La.	Kelly Memorial	1948	45
First Baptist Church, La.	Allendale	1947	160
First Baptist Church, La.	Morningside	1948	186
First Baptist Church, La.	Temple	1950	171
First Baptist Church, La.	Dixie Gardens	1950	115
First Baptist Church, La.	Lakewood	1951	78
First Baptist Church, Greenville, S. C.	North Gate	1951	92
First Baptist Church, Greenville, S. C.	Augusta Heights	1950	60
First Baptist Church, Greenville, S. C.	Woodfield	1951	60
First Baptist Church, Oklahoma City, Okla.	Fortieth Street	1945	112
First Baptist Church, Oklahoma City	Northwest Baptist	1950	
First Baptist Church, Oklahoma City	Rancho Village	1951	
First Baptist Church, Oklahoma City	Reulah	1943	62

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Leave Key West 3:00 P. M. via Q Airways for Havana. (Evening of sightseeing in Havana according to your choosing.)
Friday, May 9, tour of mission fields and interior.
Saturday, May 10, sightseeing tour of Havana, afternoon of shopping and special religious services planned by Cubans at Baptist Temple in evening.
Sunday, May 11, Sunday services at Baptist Temple and return via Q Airways to Key West and by bus to Miami.

MAKE RESERVATIONS EARLY

For additional information write
B. M. Crain, Baptist Home Mission
Board, 161 Spring St., N. W., Atlanta,
Ga. April 20 is deadline for reservations.

POST-CONVENTION TOUR

Leave Miami, Monday, May 19, 7:00 A. M. by bus for tour of Key West.
Leave Key West, 3:00 P. M. via Q Airways. (Evening of sightseeing in Havana according to your own choosing.)
Tuesday, May 20, tour of mission fields and interior.
Wednesday, May 21, sightseeing tour of Havana, afternoon shopping and special services planned by Cubans at Baptist Temple in evening.
Leave Havana, Thursday, May 22, 9:00 A. M. via Q Airways for Key West and by bus to Miami.