

HOME

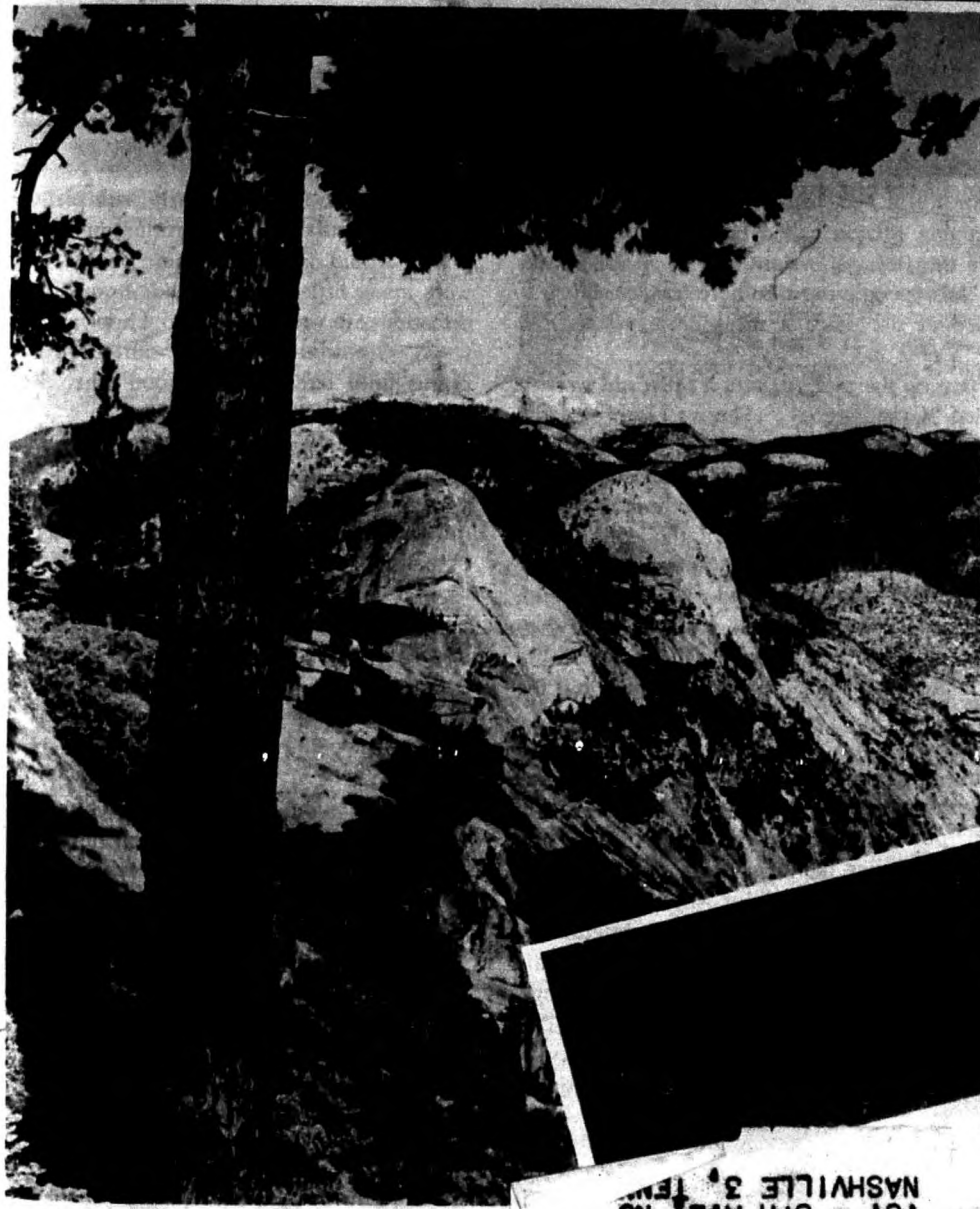
Southern Baptist

MISSIONS

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July
1952

★
XXIII No. 7



Home Board Photo

MRS. JAMES K. HOLMES
DARGAN MEMO. LIBRARY
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NASHVILLE 3, TENN.



By Marvin Sorrels
Missionary to Indians
Sells, Arizona

MORE THAN a year ago, while we were visiting one of our outlying villages called Hickiwan, we noticed a tepee. Since the Papago Indians live in adobe houses we knew that these people must be here temporarily.

As we called at the place a meek little voice from within called, "Come in."

Lifting the flap on the tent, we met a little, old woman whom we called "Grandmother." She was sitting on the ground close to a pan of coals that scarcely gave off any heat. The cold wind made us shiver. Particularly did we notice the children, eight in all, without sufficient clothing, their bare feet cracked from the cold. They were being cared for by Grandmother while the other folk had gone by wagon to town some fifty miles away.

After a brief service we asked the grandmother if they would remain there a few days and told her we would be back with some clothing. She said she would tell the men to wait for us.

On our return we found them all packed and waiting. We gave them a message from the Bible. Then we gave them some clothing and candy. Grandmother brought the least child, put its hand in Mrs. Sorrels' hand and then clasped both in her hand, as tears came into her eyes. She was saying "thank you" for what we had done.

When we asked if we might visit them sometime in their home village, White Clay (in English), she said they would be glad, but we could never find their village. The road was winding and rough and so far back that we could never get there. She pointed north to some distant mountains and said the village was close to the mountains.

As the people drove away in the wagon little did they realize that we would try to find them again. But they were constantly on our minds.

One day we left home early with plenty of sandwiches and water and with a determination and prayer to God that he would direct us to those people again. Since there were many little, narrow roads branching off in different directions, it was difficult to know at times which way to go. We wound our way out through the brush and cactus until late that afternoon when we finally saw a little village in the distance.

This was the place, and how glad the folk were to see us! That day was the first time the gospel was ever preached in their village.

We kept going there as regularly as we could after that. When Christmas came we remembered them.

Ten days after Christmas, when we went back, we found that four of the family had died of pneumonia and had been buried without a funeral service and without coffins. We tried the best we could to give comforting thoughts from the Word of God.

We kept going back although it is about eighty miles away.

Recently, while we were there, Grandmother was lying unconscious on her little bed on the dirt floor. How we did want to have another talk with her about Jesus, but the folk said that she had been sleeping for several days. We had services in the home and prayer for Grandmother.

In a few days we returned to find Grandmother able to talk to us. We gave her the story of Jesus again and then urged her to put her trust in him. This she was ready to do. She said, "Now I feel so happy inside. I never felt so good inside in all my life. I will be waiting for you to come back and tell me some more about Jesus."

We thank God for the victory, and we pray that this dear old grandmother will use her testimony and influence to lead her people to know the Jesus Way, too.

The Cross of Christ The Mission Imperative

By J. B. Lawrence

THE CROSS, not the manger nor the tomb, has always been the symbol of Christianity. It is so intimately associated with the great, critical, crucial events in the Saviour's work for the world's redemption that the gospel is called "Word of the Cross." The true instinct of Christianity voices the cry of Paul, "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world" (A.R.V.).

The cross stands central in the gospel. From the cross is sobbed out heaven's message of life and heaven's imperative to service.

The greatest need of the hour for Southern Baptists is a fresh and forcible expression of the sacrificial spirit of Christ in all their churches. Let this sacrificial spirit grip our churches, let it get a firm hold upon the men to whom God has given worldly treasure and millions of dollars will be forthcoming for all our missionary enterprises. The imperative, which is to hurl the forces of King Jesus across mountains and plains and stormy seas until "every creature" has been reached with the message of love, is centered in the cross of Christ.

Did you ever stand with Christ in your imagination on that mountaintop appointed in Galilee and listen to him as he delivered to his disciples the marching orders for his people for all the years?

Listen as he speaks: "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world" (A.R.V.).

Behind that triumphant and imperial command is Calvary. If there had been no cross of suffering for Christ there could have been no command of triumph. The "all authority" given to Christ is on the other side of the surrender made by Christ. Christ is the world's saviour because he became the world's sacrifice.

Southern Baptists must have that Calvary. A new crucifixion with Christ will bring a new glory in Christ. Nailed to the cross in a new experience of sacrifice for Christ they will be able to say with Paul: "I am dead, nevertheless I live, yet not I but Christ liveth in me."

This is what an experience of grace in Christ means. What does Jesus demand of his followers? The Christian religion takes higher ground in respect to human duty than any other religion from heaven ever dared to assume. It makes claims for holiness, for holiness and authority, stand entirely without compromise. The imperial demand is that all who come into the experience of the heavenly life shall give themselves to Christ in the work of establishing

the kingdom of God throughout all the world.

Christ calls every one of his followers into sacrificial service with himself for the world's redemption. He never thought of his kingdom as being anything less than universal and worldwide. His final command was "Go ye into all the world." His last word was "Ye shall be my witnesses both in Jerusalem, . . . and unto the uttermost parts of the earth." The ultimate end of the saving powers of the gospel is the "every creature" of the Great Commission. The final consummation of the redemptive forces in the kingdom of grace is the "all creation" in the command of the heavenly King.

Now what is it that makes all of this vital? What gives color and romance and glory and power to Christianity? It is the cross of Christ. What is there in a bloodless and cross-less religion to evoke in man that higher passion which alone reveals him to himself? Up in heaven there is a Lamb slain. Below, here on earth, divine energies pass him up and down. But down in the deepest heart of it all is the spirit of the Lamb as he has been slain, working to transform and conquer. This is the vision by the light of which we are rising out of the drab monotony of local church programs into the arena of that age-long struggle for world conquest.

This is the Christian's life romance. How can Southern Baptists come to believe it? How can they come to see it? How can they come to feel it? How can these kingdom forces that are throbbing in the world and working to the world's redemption come to throb in all of our churches? How can Southern Baptists come into a mission experience that will forever change the religious horizon for them that will make them over again? There is but one way. It is a vision of the cross and its meaning. Southern Baptists must recapture the cross of Christ. Then and not till then can they do as Jesus did; take the facts as they are, the actual facts of the world as it is today and bring God into them. They can then identify themselves, heart and soul, with the sorrows and labours of men, with the weeping of women, with the pain of little children. Inside all the famines and plagues, the wrongs and the curses of earth they can then creep, and, having come, can make them all our own.

This is the method of the cross. This is what Jesus did in coming to the cross. The bitterness of the world passed over him; its agony shook his soul. Therefore in him God's royal purpose was declared and revealed, and that bitterness and that agony are about us still. Look at the world today; look at its sufferings, its sorrows, its poverty, its nakedness, its pain. We must go closer down to it. We must fling into it our reason, our imagination, our conscience, so that we can actually see what the unhappy see, and feel what the wronged feel.

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The Cross of Christ

Continued from page 3

This can happen in our lives only when the cross is erected in our souls. We claim to be one with the Christ of God, but that Lamb only lives and reigns and opens the seals of the tomb of our souls because he is one with us and in us through the cross. He lives for the world because he died on the cross for the world. He lives in the world because he is one with the lives of those who have through the cross died to the world in him. This is the dynamic of missions.

Such a vision of the cross will give birth to a heart-wrenching passion for sinners. Southern Baptists must come to feel the immediate tug of sinning humanity's need. As they look upon the broken and ruined splendor of the soul; as they contemplate the wreck of human happiness and the perversion of human society all because of sin; as they contemplate all this they must put the question to themselves, Do I really care? They must come to feel the sense of brotherhood which sets them to bothering about their brother. The true Saviour-man cares; the man who has erected the cross in his life cares; not theoretically, not distantly, not professionally, but actually, vitally, through the immediate impact of need and with an immediate outburst of love.

This is the only basis for a program of world missions. A mission movement that is not inspired by love—love to Christ and one's fellows—will be ephemeral; it will come and go with the

changing times and tides of men, with the rise and fall of human values. But a mission interest built upon love will wane not, through bright and cloudy weather, through the stress and storm of financial flurry, through the shocks of the changing times and tides of men, it will still remain.

Love is eternal. It is optimistic. It is insistent. It does not have to resort to the multiplication table to calculate its responses. The man who cares and cares because he loves, is not careful to count the noses in estimating how much he cares. The heart of love does not have to be pried open with the leverage of multitudes. A soul-yearning is not fed on columns of figures. Christ did not stop to figure up the number of men in the world to be saved; he came to save men not because there were so many, but because they were so dear. And the only inspiration to love, the only dynamic that drives out our selfishness and causes us to hither about our brother is the cross of Christ.

One cannot begin to open up the fullness of this subject. The cross! What overwhelming truths flash out from it as from a blazing focal, radiating central point! What exhibition does it give of the value of a soul! What an admonition! Devouring flames, chains of darkness, howlings of despair—oh, how the cross, where Jesus bleeds, gives us a most terrific idea of hell! The cross! What an awful light does it pour upon the justice, the severity and the holiness of God! Above all, the love of God—how dazzling, with what surpassing brightness, does not that shine here—sending a heavenly effulgence over all this world of darkness even down to the gates of hell! Can this cross be viewed with indifference? Is it strange that the cross has power to rouse and stir the heart? Is not this the wonder, not that men are shaken, but that all are not melted and mastered by the very first proclamation of a crucified Redeemer; and that whenever and wherever that truth is proclaimed, the scenes of Pentecost are not renewed? When one looks at the cross, how is it possible not to love God? Not to call with the Psalmist upon heaven and earth, upon our souls and all within us, to love and praise the Lord? And with Andrew Fuller to find our hearts forever breaking out into unknown strains of love, and our lips—go where we will—still singing!

"Oh, for this love let rocks and hills, Their lasting silence break, And all harmonious human tongues The Saviour's praises speak." The cross stands as the symbol of sacrifice. On it Jesus gave himself for

the world, and his appeal to us for service comes from the mount of his own sacrifice. It can have no other meaning to us than that it had for him. Here is symbolized the supreme gift, which every Christian is called upon to make, the giving of himself for the coming of the kingdom of God in the world.

Let Southern Baptists be not guilty of inferring that because Christ has promised a specific reign of righteousness in all the ends of the earth, that he will certainly bring it to pass, and therefore they may repose in a state of entire inaction and unconcern. There is no piety in that confidence which neglects prayer, or which praying does not add to prayer the diligent effort to attain that for which it prays. God's kingdom is a kingdom of means. He never did, and probably never will, convey the light of the gospel to any people by direct miracle. "Faith cometh by hearing, and hearing by the word of God," says the apostle; and as if to stir his hearers with a holy zeal in the work of preaching the gospel, he continues, but "how shall they hear without a preacher. And how shall they preach except they be sent?" The worldwide work of kingdom building has been commissioned to men.

How shall our homeland, as well as the lands across the seas, be lifted up and redeemed? There is but one way, it is the cross of Christ. The cross of Christ is the only remedy for a lost world. We know that where Christ crucified is not preached, nothing is done for eternity. Much there may be of sublimity and beauty in the orations of the pulpit; but if Christ crucified be not there—while the imagination may be entertained—all will be to the soul only the beauty of frost, and the sublimity of the desert.

Do we Baptists want this earth to be born anew? Then we must bring it to the cross. Do we wish it to make Jesus King? Then we must erect the cross in the heart of its commercial, its civic, and its social life. Do we wish it to drop all its heart burdens of slavishness and come into the life wherein there is liberty? Then we must plant the cross in the midst of its sorrow and sin as the sacrificial obligation for all its wickedness.

The cross is the gateway of glory for all the race. It is more than deliverance from sin, it is entrance into the life of God. It is not disaster; it is design. All nations, kindreds, tribes, and tongues are included within the ample fold of its all-comprehending sufficiency. The ages to come and the ages past are to rejoice in the blessings which it confers.

SOUTHERN BAPTIST HOME MISSIONS

NEWS

Hundreds Respond To Evangelistic Campaign in Panama

Rev. Loyd Corder, secretary of the Direct Missions Department of the Home Mission Board, and Rev. Mike Mojica, pastor of the Good Will Mexican Baptist Church and student in the Southwestern Baptist Theological Seminary in Ft. Worth, Texas, along with Joe the Baptist, Mr. Corder's talking doll, recently returned from a highly successful evangelistic campaign in Panama.

Workers among the native Panamanians had requested that a Spanish-speaking preacher and song leader be sent there for this campaign. The evangelistic team spent from April 15 to 27 in Panama, four days at Las Tablas, where Rev. Jose Gomez Diaz is pastor, four days at Chorrera, where Rev. Eugene Wolfe is pastor, and four days at the mission in Panama City, where Rev. Jose Prado Cidre is pastor.

One hundred and four people accepted Christ as Saviour and approximately one hundred others manifested an interest in Christ and will be dealt with privately by the local workers.

In addition to the series of four-day meetings, the three appeared Sunday at the Cocle Baptist Church and the First Baptist Church of Balboa Heights. Sunday evening Mr. Corder spoke at Silver City and Mr. Mojica at Atlantic.

Mr. Corder reported, "We found the Panamanian people remarkably receptive to the gospel and feel that if we could send at least ten consecrated and trained workers to open new work there the little Republic of Panama would soon become a Baptist stronghold. The work we have established is progressing very satisfactorily."

While there they were able also to complete arrangements for acquiring property on which to build a church at Las Tablas. The need for church properties in Panama is great. Southern Baptists do not own a single adequate church building for the Panamanians.

New Spanish Church

Work has begun on the new \$40,000 church building for the First Spanish Baptist Church of Albuquerque, New Mexico.

July, 1952

New Home Board Missionaries

Among recent appointees of the Home Mission Board are: Miss Jewel Morrisette, Carver Center, New Orleans, Louisiana; Rev. and Mrs. Richard Uejo, student workers with Japanese, Richmond, California, to replace Rev. and Mrs. Kelson Bonham, who will be placed on a new Japanese field soon; Rev. and Mrs. Solomon R. Aragon, to new Spanish mission, Clayton, New Mexico.

Trailer Homes for Migrant Missionaries

Trailer homes to be used by Rev. and Mrs. Andrew H. Foster, missionaries to the migrants in the central section of the country, and Rev. and Mrs. James J. Horton, missionaries to the migrants in the West, have been purchased by the Home Mission Board.

Study Revitalization of Country Churches

The Rural Life Conference at Central Baptist Theological Seminary, Kansas City, Missouri, was held in April with a good attendance. Rev. John W. Wells, of the Co-operative Missions Department of the Home Mission Board, was one of the faculty members and conducted daily conferences on the eight-day revitalization program for the rural church. The chapel speaker for the conference was Rev. Cullen Crook, of South Carolina.

Good Attendance At Mountain Mission Conference

The Mountain Mission Conference at Oneida, Kentucky, April 28-30, had the largest attendance ever reported as far as representation is concerned. Nineteen associations and mountain areas of Kentucky were represented.

"The conference reached deeper and did more good and more men took an interest than perhaps at any other such conference," said Dr. S. F. Dowis, who taught the book of Ephesians and preached each evening. Rev. A. B. Cash, also of the Home Board staff, promoted the conference and presided. Among the other faculty members were

Rev. Eldred Taylor, superintendent of missions and evangelism for Kentucky, Dr. W. C. Boone, state executive secretary of Kentucky, and Rev. J. T. Gillespie, of the Home Mission Board, who conducted a conference on "Financing Our Churches."

Missionary Appointed for White Water Association

Rev. Ray Roberts, former pastor of the First Baptist Church, Danville, Kentucky, has been elected and has accepted the position of pioneer missionary for the White Water Association, which includes churches in Ohio and Indiana. In this association there are some twenty-five or thirty churches. In addition, there are several Baptist churches in the area not yet members of the association.

Mr. Roberts will begin his work June 1 under the direction of the Kentucky General Association, with which the White Water Association has fellowship.

A Program For Associational Missionaries

Rural Life Leadership Conferences were held in May at the Southwestern Baptist Theological Seminary in Ft. Worth, Texas, and at the Southern Baptist Theological Seminary in Louisville, Kentucky. Both conferences were well attended.

The conferences are promoted jointly by the Home Mission Board, the respective seminaries where they meet, and the state mission board in the area where the conferences are conducted.

The major emphasis was a suggested program for associational mission work. Much interest was taken in it and out of these conferences will, perhaps, come a workable program for the associational missionary, according to S. F. Dowis of the Home Board staff.

There's No Place Like Ridgecrest

Attend Home Mission Week at Ridgecrest for the TOP spiritual experience of your summer.

Most of the 100 Home Board missionaries to the Indians, as well as many Indians themselves, will be at Ridgecrest

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Southern Baptist HOME MISSIONS

JULY, 1952

VOL. XXIII

No. 7

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J. B. LAWRENCE JOHN CAYLOR
Editor Managing Editor

Mildred Oldham Dunn
Editorial Assistant

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By Eual Lawson, state secretary of evangelism, New Mexico.



Eual Lawson, state secretary of evangelism, New Mexico

THROUGH the efforts of Dr. C. E. Matthews I have received the list of churches in the entire Southern Baptist Convention reporting no baptisms in 1951. I immediately scanned the list and found that New Mexico reported twenty-seven churches without one single baptism. This is tragic. This is enough to break our hearts; this is enough to send us to our knees confessing our sins of indifference and unconcern. This should cause us to pray and cause us to work during this summer season to wipe out this awful blot on the record of New Mexico Baptists. I wonder if there are some in hell today as a result of our neglect.

As I face this revealing record, I am asking myself who might be to blame. First, every church member is guilty. We were saved to serve. We serve God best by winning souls to Christ. This is central in our work. No Christian should go one year without winning at least one soul to Christ. Christians of every age can win souls. I have seen

Primaries, Juniors, Intermediates, and people of all ages bring friends to Christ. Most of these churches, no doubt, were without a pastor at least part of the year, but even that does not excuse the church members.

Secondly, our pastors are to blame for this record. It is enough to send us to the dust, face downward, in tears, begging God to thaw out our cold hearts, when we face such a record. Oh, for Pentecostal fire to flame afresh in your heart and mine, dear pastor.

What if this record came from churches without a pastor. Could we not have assisted in a service or two? Could we not have proved ourselves neighborly and helped some lost soul to Christ? As Southern Baptists we believe the entire world to be our parish. Then what about my neighboring field?

Thirdly, does this not indict our associational missionaries? I have not had time to check the records to see just where all these churches are located, but you, brother missionary, know the facts about your field. God says, "Do the work of an evangelist." He did not say try to do it. He said do it. I do not lay all the blame away from my own hands. I am guilty along with all of you.

This brings me to another question. Why did twenty-seven churches report no baptisms? 1. Lack of consecrated leadership. One warm-hearted Sunday school teacher could have prevented this. One consecrated layman could have prevented this. 2. Lack of organization. A Church Council of Evangelism would have prevented this in these churches if the church had used it. There is no doubt in my mind about this. 3. Lack of concern. Do we care if souls die without Christ? Until we

are concerned, we will not go after souls.

How to Prevent This in 1952

Check the records. How many pastorless churches do you have in your association? Do they have Sunday schools? Do they have Training Unions? Do they have other organizations? If so, use these organizations.

Plan a revival during our statewide crusade, October 5-19, 1952. Let the organizer enlist each and every church in the campaign. Begin work on it now. The time is short. Get an evangelist if the church is pastorless.

Pray for results. Prayer enlists divine power and wisdom. Prayer changes things. May we join each other in prayer each and every day until this record is changed.

Your Heart Should Weep

Sample of Letter Sent to Each Chairman of Evangelism and Each Superintendent of Missions in Each Association in Oklahoma With Churches Reporting No Baptisms in 1951

Dear Friend:

If you took time to check the report of the churches given in the January 31 edition of the *Baptist Messenger*, you found information that would make your heart weep. A total of 100 churches in Oklahoma went through the entire year without a single baptism. I know that our Lord is grieved over these

Continued on next page

SOUTHERN BAPTIST HOME MISSIONS

Evangelism

The Solution to World Problems

By C. E. MATTHEWS
Secretary of Evangelism



Fellowship meeting during simultaneous revival services in Tulsa-Rogers Association, Oklahoma, where three races worked together in winning the lost.

fellowship as I have ever experienced. These were of the white, black, and red races. This is the second such crusade in Tulsa. It has not been so many years since the worst race riots in the history of the Southwest took place in Tulsa.

We dare say that such a thing could never happen again after these crusades. In fact, there is no problem known to man that men cannot solve on their knees together in prayer and then going afiel witnessing in his name.

Your Heart Should Weep

Continued from page 6

churches. Surely something can be done to change this situation.

In some instances these churches are pastorless and need help in planning a revival. Maybe a neighboring church or Brotherhood could assist them. A message on the responsibility of personal soul-winning might help the individual members to do something about it.



J. A. Pennington, secretary of evangelism, Oklahoma.

I know you are just as interested in this matter as I am. In order that such a thing may not occur again, why not check on the churches that have not won any thus far in this associational year and urge them to do something about it NOW. These suggestions are presented with a prayer that they might help change this situation in our state.

We are praying with you that every church in Oklahoma will be able to report baptisms for 1952.

Prayerfully yours,

J. A. PENNINGTON.

P.S. The churches in your association that did not report any baptisms in 1951 are

J. A. P.

There's No Place

Like

Ridgecrest

Attend
Home Mission Week
at Ridgecrest
for the
TOP
Spiritual
Experience
of your
Summer

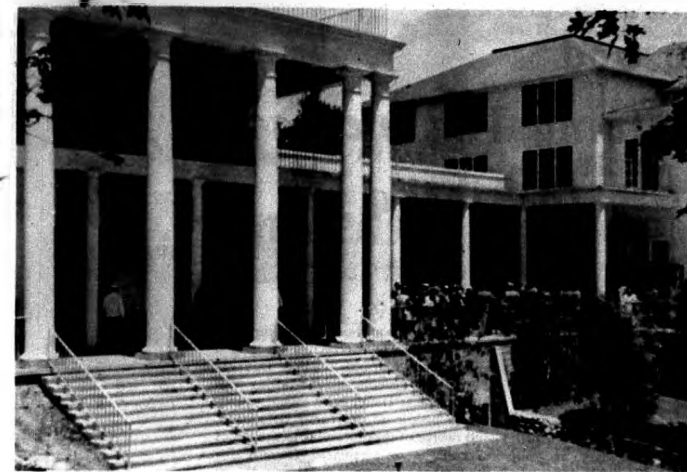


August, 14-19, 1952

Program Personnel

BAER, Harold E.—Missionary, Navajo Indians, Copper Mine, Arizona
BEALL, Mrs. Noble Y.—Good Will Center Field Worker, Home Mission Board, Atlanta, Georgia
BELEW, M. Wendell—Pastor, First Baptist Church, Mount Vernon, Kentucky
BUMPAS, Hugh R.—Pastor, Capitol Hill Baptist Church, Oklahoma City, Oklahoma
CALDWELL, C. W.—Superintendent, Department of Missions, Arkansas Baptist State Convention, Little Rock, Arkansas
CARPENTER, Alfred A.—Director, Chaplains Commission, Home Mission Board, Atlanta, Georgia
CAYLOR, John—Secretary, Department of Education, Home Mission Board, Atlanta, Georgia
CORDER, Loyd—Secretary, Department of Direct Missions, Home Mission Board, Atlanta, Georgia
CRAIN, B. M.—Business Manager, Home Mission Board, Atlanta, Georgia
CRISWELL, W. A.—Pastor, First Baptist Church, Dallas, Texas
DOWIS, S. F.—Secretary, Department of Co-operative Missions, Home Mission Board, Atlanta, Georgia
GALAN, Miss Jovita—Spanish Kindergarten Worker, Home Mission Board, San Antonio, Texas
GARTIN, Hon. Carroll—Lieutenant Governor, Mississippi, Jackson, Mississippi
GRIFFITH, L. O.—Director of Promotion, Home Mission Board, Atlanta, Georgia

GRAVES, Mrs. Minnell—Director, Baptist Good Will Center, Miami, Florida
LAWRENCE, J. B.—Executive Secretary-Treasurer, Home Mission Board, Atlanta, Georgia
LEE, E. POWELL—Staff Member, Evangelistic Department, Home Mission Board, Dallas, Texas
MATTHEWS, C. E.—Secretary, Evangelistic Department, Home Mission Board, Dallas, Texas
MOORE, Walter I.—Pastor, First Baptist Church, Meridian, Mississippi
McCAULLEY, Fred A.—General Field Worker, Home Mission Board, Berkeley, California
NAYLOR, Robert E.—Pastor, First Baptist Church, Columbia, South Carolina
PETTIGREW, W. R.—Pastor, Walnut Street Baptist Church, Louisville, Kentucky
SWILLEY, Monroe—Pastor, Second Ponce de Leon Baptist Church, Atlanta, Georgia
THIBODEAUX, Lawrence—General Missionary, French, Thibodaux, Louisiana
WARREN, C. C.—Pastor, First Baptist Church, Charlotte, North Carolina
YOUNG, R. K.—Chaplain, North Carolina Baptist Hospital, Winston-Salem, North Carolina
Additional workers of Home Mission Board will co-operate in conferences on various phases of home missions.



HOME MISSION PROGRAM

RIDGECREST, NORTH CAROLINA

August 14-19, 1952

Riches of His Grace

THURSDAY EVENING, AUGUST 14

7:00 P.M. Lakeside Service—W. R. Pettigrew
7:45 Missionary Pictures—L. O. Griffith
Song Service
Special Music
Sermon—W. A. Criswell

FRIDAY MORNING, AUGUST 15

8:15-9:00 A.M. Missionary Testimony—Lawrence Thibodeaux
9:00-9:45 Bible Hour—Study of Ephesians—Walter L. Moore

9:45-10:45 Conferences: Missionary Education—John Caylor; Good Will Center—Mrs. Noble Y. Beall; Chaplains—Alfred Carpenter
Recess
Song Service—E. Powell Lee, Leader
Displays and Demonstrations—Books and Literature

11:45-12:00 Announcements

12:00-12:45 P.M. Missionary Address—C. C. Warren

FRIDAY EVENING, AUGUST 15

7:00 P.M. Lakeside Service—W. Wendell Belew
7:45 Missionary Pictures—L. O. Griffith
Song Service
Special Music

SATURDAY MORNING, AUGUST 16

8:15-9:00 A.M. Missionary Testimony—Miss Jovita Galan
9:00-9:45 Bible Hour—Study of Ephesians—Walter L. Moore

9:45-10:45 Conferences: Co-operative Missions—S. F. Dowis; Good Will Center—Mrs. Noble Y. Beall; Chaplains—Alfred Carpenter
Recess
Song Service—E. Powell Lee, Leader
Displays and Demonstrations—Mission Projects

11:45-12:00 Announcements

12:00-12:45 P.M. Missionary Address—Monroe Swiley

SATURDAY EVENING, AUGUST 16

7:00 P.M. Lakeside Service—Baptist Brotherhood
7:45 Feature
Song Service
Address—Hon. Carroll Gartin

SUNDAY MORNING, AUGUST 17

9:30 A.M. Sunday School—Fred A. McCaulley, Supt.

11:00 Sermon—W. A. Criswell

SUNDAY EVENING, AUGUST 17

6:30 P.M. Training Union—B. M. Crain, Director
7:30 Ministry of Our Chaplains—Directed by Alfred A. Carpenter
Song Service—E. Powell Lee
Special Music
Sermon—J. B. Lawrence

MONDAY MORNING, AUGUST 18

8:15-9:00 A.M. Missionary Testimony—Mrs. Minnell Graves
9:00-9:45 Bible Hour—Study of Ephesians—Walter L. Moore

9:45-10:45 Conferences: Evangelism—C. E. Matthews; Good Will Center—Mrs. Noble Y. Beall; Chaplains—Alfred Carpenter
Recess

10:45-11:00 Song Service—E. Powell Lee, Director
11:00-11:15 Displays and Demonstrations—Evangelism

11:45-12:00 Announcements

12:00-12:45 P.M. Missionary Address—Robert Naylor

MONDAY EVENING, AUGUST 18

7:00 P.M. Lakeside Service—C. W. Caldwell
7:45 Missionary Pictures—L. O. Griffith
Song Service
Special Music
Sermon—W. A. Criswell

TUESDAY MORNING, AUGUST 19

8:15-9:00 Missionary Testimony—Harold Baer
9:00-9:45 Bible Hour—Study of Ephesians—Walter L. Moore

9:45-10:45 Conferences: Direct Missions—Loyd Corder; Good Will Center—Mrs. Noble Y. Beall; Chaplains—Alfred Carpenter
Recess

10:45-11:00 Song Service—E. Powell Lee, Leader
11:00-11:15 Displays and Demonstrations—Indian

11:45-12:00 Announcements
Special Music
12:00-12:45 P.M. Missionary Address—Hugh R. Bumpas

I Saw God Giving The Increase In Alaska

By H. DEWEY BARLOW
Pastor First Baptist Church
Weslaco, Texas

IT WAS a joy to be with the First Baptist Church of Fairbanks, Alaska, in a two weeks' "Christ for the Arctic" crusade, in which the Lord continued his blessings on the rapidly-growing work there.

The church was six years old in April. The pastor, Rev. Orland Cary, has seen it grow from eighteen members to 245. They began in a basement with \$13,000 in property, and now have a lovely three-story building. With the help of the Home Mission Board they have two missions and a location for the third. The total property is presently appraised for \$202,000. Also forty acres on a beautiful lake front have been secured for a camp site, and a number of building improvements have been planned.

The church has two buses and is discussing the purchase of a small plane for a new mission which is inaccessible by automobile.

During Mr. Cary's six years as pastor, there have been an average of 100 additions a year. Most of these are armed service personnel, and the average stay is two years since they are on rotation system. He was told he could not build a church with army personnel, but he has done so, and is ministering in a

wonderful way to the native Eskimos.

During the recent revival meeting a seventy-four-year-old Eskimo was ordained as a deacon, and is working with his people. There have been twenty young people to surrender to preach, and twelve of these are now in the States in colleges or seminaries training for religious work, some planning to go back to Alaska.

During the crusade there were twenty-five conversions and additions by statement and letter. The church has received eighty new members since the first of the year. Because of the shift in personnel, it takes lots of patience and perseverance in securing and keeping

workers, but Pastor Cary and his wife know how to do it. They have five lovely children, all born in Alaska. They love the country and the work there. As they place themselves at the disposal of God, he is "giving the increase."

(Right) First Baptist Church, Fairbanks, Alaska.

(Below, right) Native Eskimo Mission of First Baptist Church, Fairbanks, nearing completion.

(Below, left) Fourteen-Mile Chapel.



Pastor O. R. Cary in foreground at Fourteen-Mile Mission.



They Came to Cuba By the Hundreds

By CHRISTINE GARNETT
Missionary, Chapoyes, Cuba

May, 1952, was an exciting month for Baptists in Cuba. People came to us from the United States, hundreds of them.

B. M. Crain of the Home Mission Board brought two parties. Dr. H. C. Goerner, assisted by Primitivo Delgado, product of our own Cuban soil, came with another group. Dr. Walter Moore accompanied a smaller but no less select bunch and the Moyers Travel Bureau directed a large party. Independent groups and individuals came also.

I had the wonderful privilege of helping Mr. Crain with his parties. And so my first word is of him. How the love of Christ in one's heart gives a keen knowledge as to exactness of details, a joviality that is contagious, a patience that wins admiration and wonder, love that beams at every inch of one's being! This is Mr. Crain, the leader of the travelers, and business manager of the Home Mission Board.

It would be hard to decide which was the high spot of the trip for those who came and for us, your Cuban brethren and friends.

Was it the mad rush for food, when hordes of Americans came down upon Cuban restaurants, asking many times for foods which had never been seen on this side of the Gulf? Was it the invasion of stores by eager customers, all wanting alligator purses and shoes, beautifully embroidered linens, or attractive articles made from Cuban woods? Could it have been the Cuban hotels where mattresses sometimes are no more than thin comforts to your way of thinking, and sagging springs introduce you to a night of sleeplessness and wondering

about these people called Cubans?

Maybe it was the Cuban bus which just will break down from time to time, but whose inconveniences are eased by the sale of cold Coca-Cola at every junction along the road. And again it could have been "Independence Day," the fiftieth anniversary of the Cuban flag, when fireworks lighted the country, and the noise of explosions in honor of a "free Republic" waked tired sleepers at twelve and the earth trembled beneath late feet.

I would say that our wonderful seminary which stands guard on the "Hill of Light" was the winning attraction. Our task of teaching and preparing men and women to be "torchbearers" of Christ's gospel is a real one. Those "Annie Armstrong" halls, classrooms, recreational devices, and dining rooms are a challenge daily. And surely the seminary will do a greater work for our Lord from now on.

And yet, could I be wrong? Was that great mass meeting of some six hundred gathered from BTU groups all over our territory for an evangelistic, patriotic meeting on May twentieth in the Central Baptist Church of Havana the thing that will never be forgotten?

And even as I write all of this, I am sure that I am not touching the vital spot of the trip. It must have been Yumuri. Oh, that valley of Yumuri, Cuba's dream valley!

A Baptist church is down in the heart of Yumuri, carrying on six missions, each miles from the other, and eight Vacation Bible schools. Its beautiful valley girls, and good looking valley boys, are among our Cuban "flowers."

Marta Cabarrocas, heir to a large part

of the valley, gave some ninety acres to the Home Mission Board, and her home is always open to boys and girls of the valley whose whole being shows that she cared for and trained them; and those who have married under her leadership show in their newly-formed homes what Christ and Maria can do together.

Marta runs her rural seminary also, a sort of branch to the Havana Theological Seminary. Men and women are being taught and trained there, with the help of neighboring pastors, to be messengers of God to their people.

In Yumuri we have started our Baptist assembly grounds, our camp, our "Cuban Ridgecrest." The ones whom you sent to us will have to tell you of that dinner, beautifully and artistically prepared, placed on long tables in our dining hall and dormitories turned into one large place. The vases were bamboo joints, many of which, by the way, got at least as far as the customs offices on their way to the States.

A new building, the first of the "cabins" was there to welcome and challenge. A cleared place on the side of a hill, waiting for a dormitory, invited the love of the visitors, and that love was manifested in bountiful offerings.

Cubans and Americans . . . and by the way, we are all Americans, geographically . . . after lunch joining their voices and hearts in song. When prayer time came those who could not find space in the shade of the large, long porch, took the ground under a tropical sun, which was showing off for the newcomers, and tears and prayers mingled before the throne of God. How those heavenly bells must have rung!

Sun forgotten, race and color forgotten, two languages made one, people fell on their knees in humbleness before God. Oh, I tell you friends, Yumuri will never be the same!

My prayer is that God will continue to plant gardens in the homeland, and many more times send to us the loveliest of their flowers, that others, as these who have come and gone, shall be "like a tree planted by the rivers of water, bringing forth his fruit in his season." Surely the fruits have been abundant in this season of May, Cuba's month of flowers.

We give thanks for every one who put time, money and effort, all seasoned with love, into the trips. You will never know until eternity claims us, what you have meant to us. Clouds will give way to sunshine, wilted flowers will have caught your perfume, God will be exalted as never before, by your missionaries in the first place, and followed by the wonderful Cuban Baptist army 7,000 strong. I say "strong" because you have strengthened the weak places.



Dr. J. B. Lawrence broadcasting Good News Hour.

RADIO is being used in an effective way to extend and intensify the evangelistic work of the Southern Baptist Convention and Home Mission Board. Souls are being saved, lives are being changed, and the cause of Christ is being strengthened in many areas as a result of these broadcasts.

The Home Mission Board has its radio ministry, a weekly thirty-minute program called the Good News Hour, featuring Dr. J. B. Lawrence as speaker. This broadcast was begun in 1947, and is now being carried by some sixty stations each week. Most of the outlets are in the western states with six in Alaska.

The value and effectiveness of this work is attested by the mail response. For example, a seventy-year-old woman wrote several weeks ago from San Bernardino, California: "I listened to your radio sermon this afternoon, and I would like five copies. I think it is very necessary in these times of so much perplexity for a true gospel and you made it so plain. I cannot thank you enough for such a true gospel message."

A businessman writes from Phoenix, Arizona: "All of Dr. Lawrence's sermons are splendid, and do bring us a blessing each Sunday, but some of them tell us so plainly about things that we have wondered about for a long time that they are a very special blessing."

A regular listener writes from Jackson, Mississippi: "I listen to your broadcast each Sunday morning while I dress to go to Sunday school where I teach a

class. Your broadcasts mean more to me than I can hardly express in words. I am always inspired by the broadcast and often in class I quote the speaker and also urge all to tune in each Sunday morning."

Finally, this word of commendation comes from Los Angeles: "While sitting at the breakfast table, my wife and I



Frank Boggs, Baptist Hour soloist.

Radio Serves as

By DUPREE JORDAN
Associate Director, Southern Baptist
Radio Commission

listened to the latter part of your radio message today on 'The Road to Happiness.' It was so clear-cut in presentation, contrasting the narrow and broad roads, that everyone from childhood to aged could easily comprehend. That was a real missionary sermon, and we trust many found Christ through that blessed scriptural message. Although we are not Baptists in denominational affiliation, yet we love to hear men of that denomination who stand for the 'faith once for all delivered unto the saints.'"

Men of many denominations, of every class and kind, listen to and receive a blessing from these broadcasts.

The Good News Hour is produced, recorded, and distributed by the Southern Baptist Radio Commission. Not only this program, but all of those put out by the Commission are very definitely acting as missionary agencies for our denomination.

Cards and letters received every day at Baptist Radio Center in Atlanta demonstrate conclusively that radio is reaching men all over our Convention territory, and these gospel broadcasts are performing a great service. In addition to individual lives being changed and blessed, many homes have been transformed and many churches have been strengthened through these broadcasts. For example, a pastor in Missouri wrote some time ago to say that the activity of his church had increased to a remarkable extent during the past two years, and he felt that a great deal of the credit for that increased activity should be given to the Baptist Hour, as those broadcasts had brought many people into his church.

Home Mission Enterprise

The Baptist Hour is the largest of all broadcasts put out by the Radio Commission. It is now being carried each week by some three hundred stations, covering twenty-seven states in this country and four foreign territories. Charles Wellborn is the regular Baptist Hour speaker, and prepares his weekly messages for this program in addition to his many duties as pastor of the Seventh and James Baptist Church in Waco, Texas. Dr. J. D. Grey, president of the Southern Baptist Convention and pastor of the First Baptist Church in New Orleans, Louisiana, will be heard on the Baptist Hour during July, August, and September of this year. Mr. Wellborn will be on again the first Sunday of October.

The Radio Commission has a large

transcription library, with many different programs available to local pastors and local radio stations. These include fifteen-minute devotional programs, thirty-minute evangelistic messages, dramatic programs, musical programs, and others. All of these recordings are sent without cost, and are in constant use. One series that has been particularly popular is the "Chapel Upstairs." These are fifteen-minute devotional programs featuring outstanding speakers from all over the Southern Baptist Convention. These broadcasts have been used by some two hundred stations throughout the country, and by army chaplains and Veterans' Hospitals in many areas. Dr. Alfred Carpenter has promoted these broadcasts through the Chaplains Commission, and as a result of his efforts the programs have been heard by many thousands of men in the armed forces.

Those responsible for the leadership of our Radio Commission are now looking to television, making plans to utilize this great new medium for preaching the gospel of Christ and for pushing forward the missionary work of our denomination. Conferences have been held, and sample television formats have been prepared to guide local pastors in their use of this new medium. In addition, the Commission is making plans for the production of some local children's religious programs on television, and the possibility of filming some broadcasts is being studied. One fifteen-minute film was produced in Dallas, Texas, on April 19, featuring Howard Butt, Jr., as speaker, with Frank Boggs



Charles Wellborn, regular Baptist Hour speaker, who will be replaced during July, August, and September by Dr. J. D. Grey, president of the Southern Baptist Convention.

as soloist and Jack Hamm as cartoonist. This film will be available to local television stations, and it is hoped that others will be prepared in the near future.

All in all, the Radio Commission and the Home Mission Board are working hand in hand in preaching Christ without compromise, presenting the good news of the gospel to all men wherever they might be.



Baptist Hour Choir.



Henry Bowling, Radio Commission engineer.

July, 1952

(Radio Commission photos)

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Thibodeaux of Thibodaux

By LOYD CORDER
Secretary Direct Missions Department

ON JUNE 1, 1952, Rev. Lawrence Thibodeaux, who for sixteen years has been a missionary to the French-speaking people of Louisiana, began his work as general field worker for the Home Mission Board among the French-speaking people. This hard-working, genial Frenchman with an infectious grin and a hearty laugh, is himself a product of three generations of French mission work. In his new job he succeeds Rev. L. C. Smith, who is now retired.

The first man Mr. Smith baptized at the beginning of his pioneer French ministry was Lawrence Thibodeaux' grandfather. Lawrence's father was among the first French Baptists in Louisiana and is also one of the early pioneer preachers. He now serves at Prairie Rond, Louisiana, near Opelousas.

Lawrence was born on March 3, 1911, at Branch, Louisiana, near Eunice. When he was eleven years old he was converted under the ministry of Rev. C. B. Melancon, now missionary to the French at Stowell, Texas. He was baptized into the fellowship of the old French-speaking Evangeline Baptist Church near Church Point, Louisiana.

Lawrence did not speak English until he entered public school. His experience illustrates the difficulty foreign-speaking children have in learning the English language. In school the children sang "Three Cheers for the Red, White and Blue!" He had never heard the word "cheers" so he thought they were singing "three chairs." In the homes he knew chairs were not as plentiful as in most of ours. He knew that the "Red, White and Blue" stood for Uncle Sam. He thought Uncle Sam was rich enough to afford three chairs. So he went on

singing "Three Chairs for the Red, White and Blue" until in the third grade he learned the word "cheer."

Lawrence attended public school in Pineville, Louisiana, while his father studied in the academy of Louisiana Baptist College. Later his father went to Acadia Academy and Lawrence studied there also. He graduated from Eunice High School in 1928 and went to Louisiana State University at Baton Rouge, where he majored in Agricultural Science. He was two hours of credit and his thesis short of finishing his master's degree in 1933 when a student revival changed the course of his life.

For many years he had realized the need for trained French missionaries. During this revival he felt God calling him to the French-speaking ministry. He surrendered and went immediately to New Orleans Baptist Theological Seminary, then known as Baptist Bible Institute, where he studied until 1936.

During his seminary years he became



(Home Board photo)
Rev. Lawrence Thibodeaux and family.



pastor of the First Baptist Church of Maringouin, Louisiana. He led this church to be interested in mission stations. Out of this mission interest came the First Baptist Church of Grosse Tete in 1938, and the First Baptist Church of Thibodaux, Louisiana, in 1936.

Lawrence's first interest in Thibodaux grew out of the jest of an old friend with whom he had lived while in school at Baton Rouge. He had said, "You had better not preach the Baptist religion in Thibodaux. They will run you out of town."

In August, 1939, Mr. Thibodeaux and his family moved to Thibodaux to become resident missionary-pastor of that church. In 1947 the church bought a lovely property on Canal Street in the heart of the residential district for \$12,000. Since then it has made \$17,000 worth of improvements on the property. The church became fully self-supporting in 1950. It now has 212 members including those of the four missions. He has led his church in taking the gospel in French to the regions round about.

No doubt one of the secrets of Mr. Thibodeaux' success is his wife, the former Virginia Le Blanc of Baton Rouge. They were married January 1, 1934. At that time she had only finished high school. She attended the seminary in New Orleans with Brother Thibodeaux, and now that their sons, Lawrence Har-

old, 17, and David Eugene, 11, are in school, she has embarked again on her educational career. Just last year she graduated from the Nichols Junior College in Thibodaux and is looking forward to further study.

The members of the Thibodeaux family work hard with their hands, too. About 1940 they borrowed money for materials and built their own seven-room frame home at 734 Goode St. in Thibodaux. Mr. Thibodeaux' agricultural interests are everywhere apparent.



Lawrence Thibodeaux.

They raise chickens and have a garden. Also, on their lot are five different varieties of citrus fruit trees, besides several other kinds of fruit and nut trees. In his spare time Mr. Thibodeaux is always pruning, grafting, or otherwise tending and improving them.

Also, he enjoys reconditioning antique clocks. One day a friend, sitting in their living room, heard a loud ticking racket and began to glance about to find the source of it. Mrs. Thibodeaux laughed and said, "That isn't a time bomb, it's just that old antique clock that Lawrence is reconditioning. He hasn't yet found a pendulum for it and it runs away all the time, but he insists on winding it up to be sure that it will run." Several days later the same friend noticed that the clock had a pendulum and was sedately ticking along, but was about an hour slow. Mr. Thibodeaux said, "Yes, it's an eight-day clock and before I adjust it I wanted to see if it would run the full eight days without rewinding."

Another of his hobbies is cabinet making, for which he has accumulated several power tools.

Besides all this, they keep a pantry and storeroom full of home-canned foods and a deep-freeze full of meats, fish, and fruit for ready use. If you should go there, you would likely find Mrs. Thibodeaux and perhaps Brother

A Plea From Migrants

By MR. AND MRS. JOHN L. LITTLE
Trumann, Arkansas

WE HAVE followed the harvests for years and for the first time in all of our travels we heard and saw something that made us realize that Southern Baptists care for the migrant people.

While we were working in the strawberry fields of Arkansas, Rev. and Mrs. Sam T. Mayo drove into our camp. They got out the little folding organ and distributed song books among the people and the service began. Mr. Mayo preached and several people confessed Christ as a personal Saviour.

When the service was over they began to inquire of the physical needs of the people. Many of us were helped in a physical as well as spiritual way. We can say with all sincerity that Brother and Mrs. Mayo meant more to the people in that camp than anybody we have ever known.

We have asked Mr. and Mrs. Mayo



Mr. and Mrs. John L. Little, a migrant couple, with their dog Peggy.

many times how many couples are working with the migrants of the Southland and they have said, "Only two couples." (One other couple has been appointed within the last few weeks.) We do not have opportunity of going to church and Sunday school and appreciate Mr. and Mrs. Mayo bringing this part of our life to our doors.

We want to urge the Baptist people of the Southland to give the Mayos full support and put on other workers among the people who harvest the crops.

Lawrence, too, canning berries or something else they have grown or some friend has given them.

All this they do in spare bits of time that most people unconsciously lose.

When he was approached about becoming general field worker for the Home Mission Board, Mr. Thibodeaux said, "I would be interested in it if it would permit me the opportunity to preach in French and win French people. I am not interested in giving all my time to directing missionaries."

That, of course, is exactly the point of view the Home Mission Board wants on the part of all of its general workers. So Mr. Thibodeaux will be actually doing the work while leading others in it.

To the casual observer it may seem that the French work of Louisiana has dwindled because the Board has fewer workers employed now than in past years. But what has happened in Thibodaux has happened in Basile, Hayes, Jeanerette, and other places. The mis-

sions grew to be churches and reached self support, but the workers are still there doing the same work, even though no longer supported by the Home Board.

Of course there are many unreached fields to be entered. It is hoped that Mr. Thibodeaux will help us find God-called workers to open work in such places. But at best we cannot hope to employ enough people to do it all. However, there are churches all over Louisiana that have French-speaking members who can serve well in their communities as volunteer lay workers. It is Mr. Thibodeaux' desire that their own churches may enlist many of these lay workers to meet the needs of their own communities. Mr. Thibodeaux says, "Our greatest need is for the Christians who move into the French-speaking territory to live daily and testify to the power of Christ. We have enough Christians to win all the French people to Christ if they would just live for Christ and witness for him."

AMONG the MISSIONARIES

Moves To Indian Reservation

I recently finished moving out to Tinian Reservation. The Navajos have expressed to me how happy they are to have me nearby and often they are at my door as early as six o'clock in the morning. I am learning to be up and about my business before they come to greet me with happy "Yateh!"

I have distributed more than two tons of used clothing since the first of this year and some seventy-five gallons of food.

We served dinner after the Easter message and the menu included boiled eggs. Some of the children, as well as grownups, wanted to know what they were eating, and my interpreter and I had to show them how to take the shell off before they ate the eggs. I caught one boy about eight years of age eating his egg shell and all.

One of the converts, who was baptized recently, comes often and asks me if there is anything he can do for me. He says, "I have no money to give, but I want to do something for you." He always sees to it that I have plenty of wood cut for my heater, and that he does without charge.

"You are my friend for we are God's friend and his children," he declares.

—Melvina Roberts
Missionary to Indians
Farmington, New Mexico

We Met in the Kitchen

Approaching the venture with a question as to whether our Japanese boys would respond, we announced the beginning of an RA chapter; but we should have known, because they are just like all boys. Some were prepossessed and did not come. Two attended with bright faces and curiosity.

On Wednesday night, February 6, 1952, we met in the kitchen of our mis-

sion building, and after a brief introduction to the work, began to lay plans. We had no manuals at that time and it was beneficial, for it left the boys wondering, curious, and excited with expectancy for the next week.

The second meeting three boys attended; and it was our privilege to have Rev. Walter Bisby, California state director of RA, show us a color film he had taken of the activities of a chapter of orphan boys. This did it! Gas had been flung upon the flame and we had four new boys at our third meeting, one in the next, and two in the next, a total of ten. The boys were: Satoru Nehira, Ronald Shirmoto, Yasuhiko Hashimoto, Valiant Ogawa, Teruo Nakano, Arthur Matsushine, Harvey Nakaya, and Ronald Umemoto. Five of these have perfect attendance records and we have lost one boy.

In a period of exactly eight weeks, four boys have almost completed the first rank of Page, and five show signs of progress.

Friday and Saturday, April 11, 12, we took the boys to our associational "Sunshine" camp for a twenty-eight-hour period of fun and fellowship as a reward for faithful attendance and good work. A good spirit prevailed from our sunrise service through campfire; and three boys were given ribbon awards. First prize went to Ronald Shirmoto, second to Yasuhiko Hashimoto, and third to Valiant Ogawa. These awards were based on promptness, obedience, observation of rules, cleanliness, neatness, and attitude.

Our camp "casualty" was Satoru (Samon), who within the first thirty minutes raced through a barbed wire fence and ripped the whole back out of his RA shirt and cut his back. Later he went for a skid on the fine gravel in his bathing suit, just before our swim, and went to the pool wrapped and handaged

like a mummy and stiff as a surfboard. He took it in good spirit and had lots of fun watching.

We have seen a definite spiritual deepening in these boys as a result of the camp activities; and, of course, a much-increased enthusiasm for advance, especially toward the next camp.

Six of the boys have made a public profession of faith in Christ, and we urgently seek your support in prayer that they may go to the top in RA and in their Christian development.

—A. K. Bonham
Missionary to Japanese
Richmond, California



A Little Here and a Little There

This month we showed three films to the Indian people, "God of Creation," "Raising of Jairus' Daughter," and "Training Union is a Family Affair."

Attendance is increasing at the services at the village.

Mrs. Bowren taught a Training Union study course at the First Church last

week. Some of the Indian people in town attended and received seals for the course.

A great deal of used clothing has been dispersed through the mission this month. One family was burned out and we were able to clothe each member in the family by clothes sent us by Christian friends.

The Spanish mission has begun a kindergarten. Since it is not possible at this time to have a kindergarten for our Indian children, we are glad the Spanish department is willing for the Indians to attend their school.

—Russell Bowren
Missionary to Indians
Gallup, New Mexico

(Left) Mr. and Mrs. A. K. Bonham and Royal Ambassadors from the Japanese mission, Richmond, California.

(Below, left) Rev. Loyd Corder, secretary of the Direct Missions Department, Rev. Mike Mojica, student-pastor of Ft. Worth, Texas, and Joe the Baptist, Mr. Corder's talking doll, in recent evangelistic services in Panama.

(Below) Children of the Spanish Baptist kindergarten, Belen, New Mexico, who received valentines (hearts of love) from more than one hundred Sunbeam Bands in every state in the Southern Baptist Convention.



Woman Missionary

Conducts Funeral Service

The grandfather of some of the children at our mission died and the family went for a funeral. I helped in a material way all that I could and it was appreciated greatly, even though it was little.

I went prepared to have a service if they would permit. Some of the grandchildren practiced a couple of songs with me. At the designated hour I was on hand with my hymnals and Bible. When I began to read from the Bible, everyone got so quiet you could hear a pin drop. This is unusual, since on such occasions there are generally many irreligious persons present who make it difficult to be heard more than a few feet away.

The room, as well as the two adjoining rooms and the patio, was full of people—some seventy-five or a hundred in all. One man fixed his eyes on me and I thought perhaps he was being critical of what I was doing, but I prayed for strength to continue.

Later they asked me to have mass for his father. I explained that we don't have mass, but that I would get a preacher to preach a sermon in his honor and memory (the words I pronounce cannot be called a sermon).

I feel that we will soon have a number of baptisms and some of them will come from that family.

—Jewell Smith
Missionary to Cuba

Twenty-Five Professions of Faith

We here at Friendship House are rejoicing over the victories of this past month.

Invitations were mailed to 125 families in the community and I visited in almost half the homes. The important night came and the chapel was filled. When the invitation was given four adults and eight children came accepting Christ.

Also this month three of the children in religious education class and ten of the girls in Girls' Club accepted Christ, making a total of twenty-five. Twenty of these are from Catholic homes.

—Elizabeth Bryant
Baptist Friendship House
New Orleans, Louisiana

Missionaries Honored

It was five o'clock and the day was cool but many had already gathered at the Sandy Indian Baptist Church near Sulphur, Oklahoma, to pay tribute to a couple of pioneer workers among the Choctaw and Chickasaw Indians.

Many were sitting in cars, others were in the church when word went out that the birthday and anniversary supper was served. A large group of friends gathered around the table loaded with food to honor the eighty-fourth birthday of Mrs. J. J. Cobb and the fifty-third wedding anniversary of Rev. and Mrs. J. J. Cobb.

Mrs. Cobb became associational president of the Choctaw-Chickasaw WMU and served in that capacity for nearly thirty-five years. When Sandy Church was organized in 1908 both Mr. and Mrs. Cobb became charter members. Mr. Cobb was ordained a deacon and was ordained later to the gospel ministry. He served as missionary of the Chi-Ka-Sha Association for many years. He has been part-time missionary under the Home Mission Board for twenty years.

Rev. and Mrs. Wilson W. Boggan
Missionaries to Indians
Sulphur, Oklahoma

At the close of the service I asked him if he were related to the deceased. He was a son and informed me that he lives near my house. I invited him and his wife to the mission. They were both friendly.

The other day I called on the family and they received me most cordially.

Cluttered Streets and Chained Souls

By JOHN D. FREEMAN
Baptist Bible Institute
Lakeland, Florida

IMAGINE a city of more than 10,000 people with no public waterworks and no sewers!"

An American who went to Cuba more than thirty-five years ago, married a Cuban woman, and remained on the island, expressed in those words his continuing surprise at Cuba's backwardness. I had just gone to LaJas from Consolacion del Sur, a town of more than 10,000 people, hence could appreciate his concern. I had been aroused at five in the mornings by the big iron-tired wheels of water carts, rattling along the street outside my window. I had seen and been compelled to use some of the unsanitary toilet facilities. I had already learned how precious clean water is, any kind of water for that matter.

Sanitation

In spite of the lack of sewers and the

scarcity of water, one is pleased at the few offensive odors he finds.

"God took care of Cubans by the kind of weather he provided," was one man's explanation.

The clean, dry air and the bright, heaving sun provide pretty thorough sterilization for the waste dumps, for outside toilets, and for stagnant pools which often hinder one's way along the street. Although the outside of the homes may be unsightly, inside one finds cleanliness and usually some attractiveness.

Bathing in the average Cuban home is fun, at least for a few days. Two methods are used. One is to fill a bucket which is suspended from the ceiling over the bathtub or shower basin. A pipe fitted to the bottom of the pail allows the water to run down. Often it empties through a spray nozzle. One uses the

water sparingly while soaping the body, then rinses off quickly before the bucket runs empty. In the other case, the bath is taken from a small tub which sits inside a larger one. If warm water is desired, it is prepared over the fire on the cooking table or over an alcohol burner. Only those who have good incomes can afford gas heat and modern bath equipment.

Streets are narrow lanes, often gullied so badly that it is impossible to drive a car along them. Some are so badly eroded that even the water cart cannot pass. Politicians in Cuba are like too many of their kind in our land, more concerned about holding office than about rendering honest and efficient service. Then, too, the mass of Cubans are very poor, hence can pay no large sums of taxes. In the larger cities the muck and mire of the streets are being

covered with paving. But Cubans have a long way to go before all streets and highways will be suitably surfaced.

An Example and a Question

In Consolacion del Sur I saw a lovely new cottage between thatched cabins and asked the pastor how it happened to be there.

"That is the home of one of our deacons who operates a small box factory," he replied. He then went on to explain how becoming a Christian had changed the man's life and made possible the new home, largely out of funds that once were spent for liquors and in gambling. Needless to say, the example of that Christian turns many people to consider the faith which controls his life and makes for such improvement in his living.

We visited in a little cabin where a Baptist woman and her Christian family live. The dirt floor was dustless; simple furnishings were polished; linens and bedding were inviting; wooden shutters were open, and sunlight brightened the interior. But what was most pleasing about the home was the brightness of the woman's face. An artist could do well indeed to make a portrait of her, entitled "Peace and Joy." There was not one piece of modern equipment in that cottage, but the dainty, middle-aged Spanish woman had made it a lovely home because Baptists in the States had sent the gospel to set her free from superstitious fear of the priesthood that enslaves so many in her land. Her entire vision of life had been lifted.

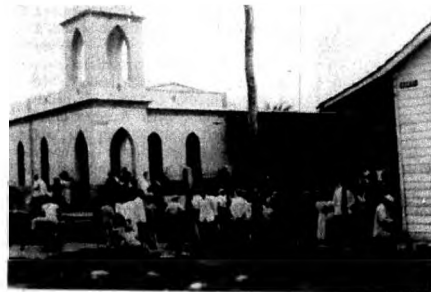
Soon after leaving her home, I saw once more the weed-cluttered, gullied streets; I watched again the water carts and caught an occasional whiff of offensive odors from refuse that should have been washed down sewer mains. And I seemed to hear the Master asking:

"Why have you not done more to bring the gospel to Cuba, to open doors whereby the knowledge which has brought light and liberty to the few might have been enjoyed by the many? Why do your people not realize their lack of wisdom when they leave the masses of the earth, like Cuba's peasants, to fall into the armies of those who are planning to destroy your land and annihilate all your church buildings?"

Christian missions will lift Cubans out of age-worn rutts and make them into a great asset for the Lord's kingdom. Will Southern Baptists awake to their responsibility for giving them the true Christian religion and thereby bring them to the level of culture and temporal well-being which they have never known?



Water cart in Consolacion del Sur, the means whereby most citizens secure sanitary drinking water.



Home Board property in LaJas where crowd starts gathering for services. Notice rough, stone-cluttered street.



A "housing project" in Cuba. Just across the rough, unpaved area is a Baptist mission. Note thatched cottages.

Schools of Missions Produce Understanding and Unity

By R. E. MILAM

Executive Secretary, Baptist General Convention, Oregon-Washington

DOUBT if any program among Southern Baptists is better designed to produce understanding and unity among Southern Baptists than the Schools of Missions program of the Home Mission Board, carried out in co-operation with the Foreign and state boards.

The company of mission speakers recruited from the front line trenches of all our various denominational fronts brings to the churches of a given area an honest report on national and world affairs through the eyes of consecrated and intelligent reporters who are in position to know the truth.

These mission workers come from all types of fields where Southern Baptists are struggling to plant New Testament churches and advance the Baptist cause in the face of terrific opposition on the part of false religions and sects. Many of them are themselves converts from interdenominationalism and false religions to what they believe is the scriptural position held by Baptists. They have lived sometimes under the pressure of contempt and even persecution for espousing the Baptist cause. Their convictions are strong and their message rings clear on many controversial questions concerning such things as doctrine, race relations, stewardship, and evangelism.

This emphasis is much needed in the older and stronger sections of the Southern Baptist Convention. For instance, it has been a long time since Baptists were a persecuted people in the South. For generations Baptists have been respected and strong. Their very strength has bred complacency and a spirit of compromise in some cases. Baptist popularity and strength gives a sense of security which makes it hard to understand the necessity for maintaining Baptist distinctives and sacrificial service.

The various missionaries bring a new perspective on questions which are so far removed as to be theoretical where

Baptists are strong. Ecumenicalism looks far different in the South where there is a "Day of Prayer" and fellowship on local levels than it does in California where comity arrangements have robbed hundreds of communities of Baptist churches, or in Portland, Oregon, where Unitarians are included in the union services.

The question of Southern Baptist expansion in the North seems quite different in the far-removed, deep South than on the border states where Southern Baptists are in sight of desperate need and where tens of thousands of migrating Southern Baptists could be enlisted to help fill that need. As one missionary once remarked, "Why should Southern Baptists cross oceans and refuse to cross rivers?"

Where Baptists are strong the question of receiving alien immersion seems far different than in the regions where they are weak and where long practice has so diluted the churches until the community Baptist church becomes the order of the day. Recently a missionary from Oregon, in making a report on a new community of 4,500 people, described the Community Baptist Church there as follows: "The pastor is a Christian minister from California. The membership is made up of Northern and Southern Baptists (he said, however, that Baptists are in the minority), Christians, Mormons, Methodists, Brethren, and members of the Church of Christ and the Church of God. They use Southern Baptist literature and the six-point record system." They are affiliated with the Oregon Baptist State Convention (American Baptist).

Schools of Missions can do much to help Southern Baptists recapture their sense of mission and destiny in the world and will tend to bring them unity and power. It was worth crossing the continent to have fellowship with Virginia Baptists.

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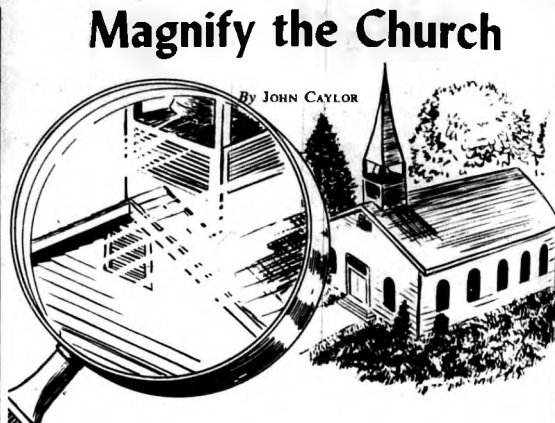
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Magnify the Church

By JOHN CAYLOR

THE Southern Baptist program in Miami emphasized the church. Perhaps the most significant action taken by the Convention was the passing of the resolution designating the Evangelistic Department of the Home Mission Board as sponsor of the "Transfer Church Membership Week" program adopted by the Convention. The purpose of the emphasis is to enlist unaffiliated church members. It is estimated that there are more than two million nonresident Southern Baptist church members. Special efforts are being made to enlist these church members in the churches where they now live.

The time for the emphasis will be September 14-21, 1952, with the hope of enlisting nonresident Baptists to join churches near them on Sunday, September 14, Wednesday, September 17, and Sunday, September 21.

All the agencies of the Southern Baptist Convention are co-operating with Dr. C. E. Matthews and his evangelistic staff in the promotion of this emphasis.

To implement this program let me suggest that every reader of the magazine write to a nonresident church member whom he knows and urge that person to join the church where he lives. Perhaps the member has moved from your neighborhood; write him. Maybe he has moved into your neighborhood from another city; contact the family. Help your church start this campaign now. Read the eleven points of the outline below as adopted by the Southern Baptist Convention in Miami:

(1) That we have a "Transfer Church Membership Week" for all nonresident members of our Southern Baptist churches, September 14-21, 1952.

(2) That this effort not be classed as a revival but a "Transfer Church Membership Week," members received Sunday, September 14; Wednesday, September 17; Sunday, September 21.

(3) That every agency in the states and in the Southern Baptist Convention join in this concerted effort to reach more than two million nonresident Southern Baptist church members.

(4) That the Home Mission Board, through its Department of Evangelism, lead in the promoting of this effort.

(5) That each pastor in the Convention be urged to make a study of his own church roll and write to all of his nonresident members urging them to unite with a Baptist church where they now live.

(6) That on Sunday, September 14, the churches of the Convention engage in a visitation search for unaffiliated and nonresident Baptists, using the information card to be supplied by the Sunday School Board through its Book Stores.

(7) That the information thus obtained be used by the pastors in writing to the church to which these unaffiliated members belonged, requesting that church and pastor communicate with these people urging them to unite with the Baptist church of their choice during "Transfer Church Membership Week."

(8) That the following calendar of activities be adopted and followed by each church in making this program effective:

a. A search to locate nonresident Baptists, Sunday, September 14.

b. Visitation—to begin Saturday, September 13, and to continue daily throughout the next week.

Continued on next page

An Indian's Plea

By ROBERT BUSHYHEAD

I am a fullblood Cherokee Indian, Cherokee, North Carolina. These mountains have always been my home. Some time ago I was ordained to the gospel ministry and am giving my full time to my own people. I feel as Paul, "Woe is me" if I do not help them.

As far back as our history reveals my people have suffered. Treaty after treaty has been made and broken with us. We have crawled along in progress, but never have been allowed really to walk. Each time we get to the walking stage the white man clips our strength. I do not say this in a spirit of hatred, for I realize the many helpful things that have been done for us by our white friends.

Today we are almost ready to walk again in a spiritual way. We are proud of our progress, and grateful to our

friends who have helped us, but we are also fearful of another downfall. The drama, "Unto These Hills," has attracted thousands of tourists. Our Sundays are no more to our visitors than any other day. Our spiritual life is breaking; our young people are being led astray; and we are on our way to forgetting God and the better things of life.

Resolutions from a number of large state groups have been sent to the president of the historical committee in our behalf. Our own Indian executive committee of our Cherokee Baptist Association and many smaller groups in neighboring states sent in requests to discontinue the Sunday showings of the drama. I spoke to the officials of the historical group in person on April 23, 1952, and made the same request.

Will it be the same old story as in the past? Are we to be pushed aside again? I am appealing to our Christian friends not to come to our reservation on Sunday to see a show. As a means to the high end of my people's being and doing their best I earnestly appeal to you to give us your co-operation.

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	A 25 Schulmerich "Carillon Bells"	B 25 Average Cast Bells	C 25 Small Cast Bells
WEIGHT	200 Pounds	73,000 Pounds	2,000 Pounds
SCALE	LOW BELL—G below Middle C HIGH BELL— G 2nd Octave above Middle C	LOW BELL—G below Middle C HIGH BELL—G 2nd Octave above Middle C	LOW BELL— F 2nd Octave above Middle C HIGH BELL— F 4th Octave above Middle C
RANGE	Adequate Acoustic Range	Adequate Acoustic Range	Inadequate Acoustic Range
INSTALLATION	Requires No Tower	Requires Massive Tower	Requires Tower
COST	Under \$2,000.	Approximately \$117,000.	Approximately \$5,000.

The comparison above shows carillons A and B offer 25 bells of comparable musical quality, above and below Middle C. Carillon B is priced many thousands of dollars above "Carillon Bells" because adequate cost bell carillons must include low-bells weighing thousands of pounds each.

Chart carillons of the C-type have 25 bells, but note that their musical scale is all above Middle C (high bells mean small bells). Prove this for yourself. Play the melody of a familiar hymn on your piano using the keyboard ranges shown on the chart above. You'll understand why it takes "Carillon Bells" or heavy cast bells to produce balanced bell music.

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Mission Work in Suburban Washington

By ARTHUR R. COLEMAN
Carmody Hills Baptist Chapel
Seat Pleasant, Maryland

CARMODY HILLS Baptist Chapel, a mission project sponsored by the Congress Heights Baptist Church, Washington, D. C., is snugly situated among the suburban hills of our nation's capital. In this area, surrounded by new brick homes, small cottages, and a huge apartment project recently completed, stands a small center of Baptist faith and effort.

Established in 1948, and since then supported by the tithes of its own congregation, the assistance of the sponsoring church, and the District of Columbia Baptist Convention missions department, the chapel has grown slowly but steadily through the last four years.

Spiritually and materially, its growth already reflects the determination of a Christian community to maintain the New Testament ideal and way of life.

The district in which the work is being carried on is one of great evangelistic opportunity. The people are of an everyday working class, laboring for God and their mission, seeking to establish a Christian testimony for our Lord in their community.



Game time at Vacation Bible school, Carmody Hills Baptist Chapel near Washington, D. C.

The chapel congregation is now being served by two deacons, recently ordained. A Vacation Bible school was conducted in 1951 with an enrollment of 134. Plans are being made to add extra rooms for an expanding Sunday school. A full-time pastor has been on the field for about eighteen months, and plans are being made for a baptistry and office space in the new plant now under consideration.

In estimating the needs of the future, as well as the immediate need for additional space in an expanding Sunday school, the chapel building committee has had plans drawn for a plant to accommodate about 300 people. This was an economical adjustment that provided a financial saving, and has allowed one set of plans for the over-all construction; the idea being to add to each section as future needs are indicated.

Love for souls, missionary activity for Christ, and an unalterable faith in a mighty God who gives mighty answers, is a program huge enough for any home mission worker. Following it to the last breath and adhering to the Christian principle of "love thy neighbor as thyself" is this writer's idea of mission work in suburban Washington.

Visitation, pen-and-ink evangelism,

and personal contact with converts, new members, and visitors, make the chapel's ministry effective. A tried-and-true friend is the postman with a letter, a birthday card, or a get-well card for the shut-in. Perhaps when his whistle blows he is bringing a greeting for the new baby. The man with a recently amputated limb sits in his lonely home. A Christian girl tells the pastor, and a soul lonely and neglected gets a visit and a message about God.

Mission work in any locality can be an interesting and absorbing task. The worker has one assuring fact to govern his efforts. Human nature never changes. Adjustment to a selflessness, a yielded and obedient attitude, and a sincere prayer life, will help any worker to face the most difficult problems.

After twenty-five years in the area of the nation's capital, this writer feels humbly able to make this observation about our people. THEY ARE HUNGRY FOR THE GOSPEL. Most of this time was spent in public work, but after some few years of missionary activity for Jesus Christ in this area, I have reached the conclusion that HOME MISSIONS IS IMPORTANT and should not be neglected, especially in these days. Suburban Washington is a vast opportunity for any missionary enterprise.

Love for souls, missionary activity for Christ, and an unalterable faith in a mighty God who gives mighty answers, is a program huge enough for any home mission worker. Following it to the last breath and adhering to the Christian principle of "love thy neighbor as thyself" is this writer's idea of mission work in suburban Washington.



Carmody Hills Baptist Chapel, established in 1948 under the direction of Congress Heights Baptist Church.



By FRANK HALBECK
Field Worker, Jewish Department

SINCE I started working among Jewish people I have talked to more than five hundred about our Saviour, Jesus Christ. These visits have been made with doctors, lawyers, and businessmen. All have proved to me that Jews are a kind and friendly people. They are as interested in the teachings of Jesus as any group.

Recently I made eight visits with preachers. Two Jewish men were visited in Columbus, Georgia, with Rev. Fred Persons. Two visits were made in Gainesville, Georgia, with Rev. Homer Morris. Brother Morris said, "I'm just a mountain associational missionary, but I love to talk to Jews. I just treat them like they are human beings."

One Jewish businessman was very friendly. During our conversation he said, "We have talked for one and a half hours. Usually preachers give me up after about ten minutes."

Four visits were also made in Oxford, North Carolina, during a School of Missions. Rev. M. L. Banister said that his Jewish friends whom we visited were some of the finest citizens of the town. We did not hesitate to tell them about the love of Jesus.

Baptists who believe that they have the New Testament message should carry on with the work which Jesus began, that is, the evangelizing of his own people.

Manuel Lowenstein is a member of the First Baptist Church of Nashville, Tennessee. He has been a Christian for about six years. He is not only a deacon in the church but an active worker in the Sunday school and Training Union. While I visited the church, his pastor, Dr. W. F. Powell, mentioned that he was one of the finest deacons in his church and that only the Wednesday night before Mr. Lowenstein had been asked to conduct prayer meeting.

Max Shayer is a member of the Lockwood Baptist Church in Nashville. He has been a Christian a little over three years. This year he is president of the Brotherhood.

Norman Cohen is an active Christian in Little Rock, Arkansas. During the past summer he told me that he wanted to be a lay preacher.

Julian Cohen is a member of the Spencer Memorial Baptist Church in Tampa, Florida. He is not only a radiant Christian, but also a deacon in his church.

Howard Smith is a ministerial student at Stetson University. He has been a Christian for only two years. He was won to Christ by Dr. Millard J. Berquist in Tampa, Florida. During the past summer I was able to talk to this young man as he was struggling with his call to service. Two months after our conversation I got word that he was studying for the ministry.

These are loyal and faithful Baptists, the kind we want for our churches. They need our friendship and encouragement. They are interested in the efforts of the Home Mission Board to win their people.

The future of Jewish evangelism is as bright as the light that shines in the hearts of such believers.

NEWS

Continued from page 5

this year during Home Mission Week.

At Ridgecrest learn about Southern Baptists' mission program to the Indians August 14-19.

Religious Sponsorship of Sports Broadcast

From Pastor George Ragland, of First Baptist Church of Lexington, Kentucky, comes the news that Elkhorn Association of Kentucky Baptists recently sponsored sports broadcasts over the radio. The Kentucky high school state basketball tournament was broadcast by Baptists as "the favorite sport in Kentucky." It was the purpose of the broadcast to "reach the largest potential audience of impressionable youngsters with a spiritual message" through the broadcast of the sports event. Out of the broadcast developed a slogan, "It is the church for you in '52."

Growth in Illinois

New Southern Baptist churches are being organized in Illinois almost every month. Two mission pastors began their work on new fields in Illinois on May 1; another began his work on April 1.

Baptist Hour Messages

July, August, September, 1952

Dr. J. D. Grey, Speaker

THEME: "Questions That Count."

- July 6 What Price Freedom?
- 13 Why Not Try God?
- 20 How's Your Heart?
- 27 Why Do Christians Suffer?
- Aug. 3 When Will Christ Return?
- 10 Does Your Faith Satisfy?
- 17 Whom Do You Choose?
- 24 What Do You Need Most?
- 31 Why Be Afraid?
- Sept. 7 Shall I Believe in Christ?
- 14 Can We Be Sure?
- 21 Is Your Life Worthwhile?
- 28 Is Your Religion Sufficient?

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Sunday after Sunday children of the United States trek off to Sunday school and dream of airplanes flying overhead, but seldom do they get the chance to hold their services inside one of the sky-giants as the Protestant Sunday school at Hunter Air Force Base, near Savannah, Georgia, did recently.

Normally the children hold their meetings in the base personnel affairs building next to the base chapel, but remodeling of the interior called for a shutdown. Chaplains scurried around seeking a new meeting place.

Members of the medical detachment at the base suggested they use one of the

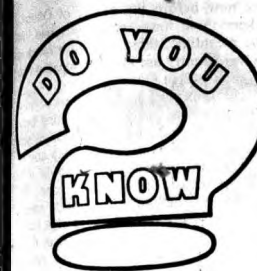
hospital wards presently closed, but there was still a problem. The ward could not be made ready in time for the meeting the next Sunday. Until the preparations could be made, another room had to be found.

Baptist Chaplain Raleigh A. King, director of religious education for the base, came up with the saving idea. Why not hold the services in one of the giant C-124 transports attached to the base?

Use of the plane was arranged, and when the children came to Sunday school, they were pleasantly surprised to find themselves seated in one of the spacious cargo bays of a giant ship stationed on the Hunter runway.

Attendance at the Sunday school jumped from a normal 110 to a high of 190 for the service on wings.

Coming from Sunday school held inside giant airplane.



By COURTS REDFORD

1. THAT there are now 300 Southern Baptist churches in the western and border states that have no church buildings in which to worship?
2. THAT each week two new churches that need church buildings are being added to the number?
3. THAT because the movement to constitute new churches throughout the Convention territory is effective, this success has greatly increased the need for church buildings?
4. THAT the rate of increase is being accelerated so that by 1954, unless help is forthcoming immediately, there will be at least 500 homeless churches in the territory served by Southern Baptists?
5. THAT most of the members of these new churches are willing to give and work sacrificially in order to have church buildings?
6. THAT the demand is primarily for inexpensive first units in which the new church may start its work?
7. THAT the growth and work of these new churches are being seriously limited and handicapped by their lack of building facilities?
8. THAT the Home Mission Board approved plans for 77 church buildings in eighteen states in 1951?
9. THAT the Home Mission Board is receiving an average of one request per day for help in constructing church buildings?
10. THAT all loan funds are now exhausted and that the Board is seriously

embarrassed by its inability to aid these needy and worthy churches?

11. THAT investment of money in church buildings will bear large spiritual and economic dividends through the accomplishments of the churches thus helped?

12. THAT the constitution of churches in new communities where property is relatively cheap in some measure relieves the demands for larger church buildings in downtown areas where property is extremely high?

13. THAT \$1,000,000 in denominational loan funds could be so augmented by local loans and by volunteer labor as to build \$3,000,000 worth of buildings?

14. THAT many of the most desirable sites for new churches will not be available to Baptists after another year or two?

15. THAT this is one of Baptists' greatest needs and opportunities and should have the immediate attention of our denomination?

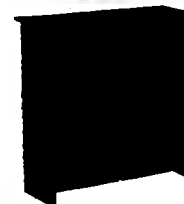
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It Happened To Our Neighbors

People who are indifferent as to what Romanism would do in this country, should it become dominant, need go no further than the city of Montreal, Canada, for a shocking demonstration. There merchants are being arrested by the hundreds for refusing to keep their stores closed on the holy days of the Roman Catholic Church. The specific charge is that they ignored the city's by-law which demanded that stores close on December 8, the day of the Feast of the Immaculate Conception.

It is reported that some merchants have pleaded guilty and paid their fines, but many are contesting the suits. While some of these are resisting as a matter of business, with others it is a question of principle. Why, they argue, should stores be forced to close on Roman holy

days and not on Jewish or other religious feast days? And why, they ask, should non-Romanists be required to subscribe to Roman observances?

According to the *Canadian Baptist*, the ostensible purpose of this law is to clear the morning hours of secular occupation and thereby increase the attendance at mass. The inconsistency is exposed by the manner in which Catholics desecrate the remainder of the day, when the period for church services is past. It is further demonstrated by the fact that Catholics refuse to observe the special seasons of other religious bodies. It is said that they purposely secularize the Protestant Sunday so as to interfere with the attendance and work of these groups.

The cases which have been appealed

are now before the courts of Quebec, where these laws are to be tested. In the meantime, those who love freedom in this country are in full sympathy with their friends in Quebec.

This is one phase of the sort of thing which we are facing and fighting here. The pity is that so many of our citizens are asleep. No one would deny any individual the right to be a Catholic if he conscientiously desires to be one. But everybody, including Catholics, should resist unto the death any foreign totalitarian power, such as the Roman Catholic Church, which seeks to control everything it touches. Wherever one looks, it is the same story—Romanism is tolerant only when it cannot dominate. When it is the major power it consistently persecutes minority groups.

—Word and Way.

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Book Reviews

The Weaver, by Harold E. Dye. Broadman Press. \$1.75.

Harold Dye's previous books by Broadman Press, *Robes of Splendor* and *Through God's Eyes*, required several printings to satisfy the demand. Two books published by the Home Mission Board, *Shining Like the Stars* and *The Prophet of Little Cane Creek*, ran beyond a hundred thousand volumes. *The Weaver* is the author's meditations upon a Navajo rug. Interesting incidents of travel and meditations on the meanings of the threads: red, blue, golden, violet, green, black, white, and woolen provide entertainment, instruction, and inspiration. It is a book well done.

The Apostle of the Amazon, by L. M. Bratcher. Broadman Press. \$1.75.

This is the life story of Erik Alfred Nelson who was born in Sweden, migrated to Kansas as a boy, and in Brazil was called to preach. The unwavering faith of E. A. Nelson and his wife helped them to overcome many difficulties in early days of missionary work in Brazil. He had a burning zeal to win the lost, faced the threat of malaria, and the anger of Catholic leaders. Like the Apostle Paul he was obedient and unafraid.

This Same Jesus, by J. Campbell Jeffries. Exposition Press. \$3.00.

This study of the New Testament teaching concerning the Holy Spirit stimulates vigorous thinking and should be read by all careful students of the Word.

Dr. Jeffries' insistence upon limiting the operations of the Holy Spirit to human contacts is, in my judgment, too nearly an effort to confine the Infinite within finite limitations. Also his concept of the church as "naturally, 'all believers in Jesus Christ as Personal Saviour'" would seem to me to come from the "natural" rather than from New Testament teachings. And yet there are no many sound conclusions in the book that I commend its reading to all discriminating interpreters of the New Testament.

—J. T. G.

A Sports Editor Finds Christ, by Morgan Blake. Hale Publishing Co., Hapeville, Ga. \$3.00.

Morgan Blake was sports editor and columnist for *The Atlanta Journal* for more than two decades. He taught the large Agoga Bible Class of the Baptist Tabernacle in Atlanta for many years. Now upon his retirement he gives the story of his conversion and recounts victories, problems, embarrassing moments, and spiritual achievements for the blessing of all who will read *A Sports Editor Finds Christ*.

The Very Thought of Thee, by Bernice Bangs Morgan. Zondervan Press. \$2.50.

Mrs. Morgan and her husband are ministers in Alaska. The subtitle of the book, "Adventures of an Arctic Missionary," is descriptive of the material in the book. The author gives a good insight into the physical, moral, and spiritual conditions in Alaska from 1940 to the present.

A Man and His God, by Russell J. Humbert. Abingdon-Cokesbury Press. \$1.50.

President Humbert, of DePauw University, has recorded for readers brief talks he delivered to the Tuesday Noon Club of Trinity Methodist Church in Youngstown, Ohio, during his nine-year pastorate there. The thought-provoking discussions are brief and cover such topics as "Dangerous Living," "Men Wanted," "Hands Without Handles," "Little People—Big Troubles," and "Faith on Fire."

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Four Churches In Four Weeks In Kansas

FOUR churches which were organized in Kansas, all within a four-week period, are progressing nicely, according to Baptist leaders in the state.

One of the churches, the First Baptist Church of Melrose, was organized with twenty-five charter members. The work was started as a mission less than a year ago by the Missionary Baptist Church of Treece, Kansas. Rev. Joe Smith has been called as pastor of the

new church.

The First Baptist Church of Prairie was organized with only ten charter members. Rev. Al Ilesco called as the first pastor. This work started as a mission by the First Southern Baptist Church of Hutchinson, Kansas.

The Mission Creek Baptist Church of Edwardsville, Kansas, was organized

Continued on page 29

Dwelling converted into church building for First Baptist Church, Pretty Prairie, Kansas.



Adults in picture are some of the charter members of the First Baptist Church of Pretty Prairie, Kansas.



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: Do Catholics think Protestants will go to hell?

ANSWER: The individual Catholic may not think so, but his church teaches the following:

"Extra ecclesiam nullus salus" or "Outside the Catholic Church there is no salvation."

Because of the financial help given Catholics in the building of their churches by Protestants, the Jesuit order has softened this dogma. They say that some Protestants may belong to the "soul of the church" even when their "invincible ignorance" excludes them from the "body of the church."

A Catholic must keep all the commandments of his church, die without a "mortal sin" on his soul, suffer an unknown time in purgatory for the temporal punishment they claim is "due to him," then go to heaven. What is fair about a Protestant being saved by faith in Christ and going directly to heaven? So they feel that at best Protestants will have to go to purgatory.

Pope Innocent III, at the Fourth Lateran Council (1215), decreed "Outside the (Catholic) Church no man whatsoever is saved."

Pope Pius IX in his *Syllabus of Errors* (1864) condemned anyone who would

say that "we may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true church of Christ."

QUESTION: Is the Catholic Church intolerant of Jews?

ANSWER: The so-called "Holy Inquisition," which was instigated by the pope and caused the death of thousands by torture, was started in Europe against the Jews.

"On November 1, 1478, Pope Sixtus IV empowered Ferdinand and Isabella to establish the Inquisition in Spain. In the beginning it was directed primarily against the many pseudo-Jewish converts." (Conway, B. Father, *Question Box*, Paulist Press, p. 197.)

"As Cain was a murderer and an outcast, not to be killed by anyone but marked with a sign of fear on his forehead, so the Jews . . . against whom the blood of Christ cries out . . . although they are not to be killed, must always be dispersed as wanderers upon the face of the earth" (Pope Innocent III, from *In Migne, Patrologia*, CCXV, p. 1,291).

Such is the "Christ-like spirit" of his "Vicar on Earth." In the Roman Catholic New Testament, Confraternity edition, page 701, we read in the footnotes, "The Jews of Smyrna are called the synagogue of Satan."

Four Churches

Continued from page 28

with eighty-seven charter members. It was started as a mission by the First Baptist Church of Bethel about sixteen months ago. Sixty-five have been converted through the services of the mission, ten have joined the church by letter, and eleven came into the church from the mother church. Rev. Wilbur Noble was called as pastor of the new church. The mission was started and carried on by the church under the leadership of Rev. W. A. Burkey, who is now secretary of the department of stewardship and missions of the Kansas Convention of Southern Baptists.

The last of the four churches, the First Baptist Church of Cherokee, Kansas, was organized with fifteen charter members and Rev. Keith Hamm as the pastor. This work was started by the Trinity Baptist Church of Pittsburg about eighteen months ago.

Help Make Contacts In The West

If you know of Southern Baptist people who are now living in the areas of Colorado, Wyoming, Montana, North Dakota, South Dakota, or Nebraska, please notify Rev. L. A. Watson, P. O. Box 3245, East Colfax Station, Denver 18, Colorado, the newly-appointed Southern Baptist missionary there. He will be happy to make contact with these people who can be helpful in the establishment of the work in those sections.

Rev. Ira A. Marks is also working under the direction of the state mission board of Arizona in the states of Utah, Nevada (the eastern side), and Idaho. In these three states there are now ten Southern Baptist churches and ten mission stations. If you know of prospective Baptists in those states contact Brother Marks at 723 Los Angeles Street, Salt Lake City, Utah.

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Finding the People

By MRS. R. L. MATHIS
President Woman's Missionary Union
of Texas

W.M.U. Circle
Theme Program

THERE is a large church in our Southern Baptist Convention that centers its ministry about people instead of services. Perhaps that is the ministry that Jesus was talking about when he said, "Thou shalt love thy neighbor as thyself." The challenge of community missions is not a new challenge, but it is a neglected challenge for us as Christian people to minister to our neighbors.

No one needs to be reminded that Jesus loved humble things and common-place people. Every reader of the Bible knows that it was from among the humble fisherfolk of Galilee that he called his first followers.

All about Christ were buildings of splendor, evidences of power and wealth. The age in which Jesus lived was rich in culture, art, and political history. The temple in Jerusalem was one of the finest of its age, yet he saw it only as a place of worship. Never once did Christ use the architecture of Rome or Greece as the subject for one of his lessons. Never did he touch on world politics, except to confound the Pharisees with his answer about rendering unto Caesar the things that are Caesar's and giving unto God those of spiritual nature.

Jesus in his miracles made use of the commonplace—when it was necessary to feed the multitude, he chose the simple lunch of a small boy; he used the familiar candle and the lamp; he talked of sheep and called himself the good shepherd; he used such topics as weeds, stones, birds, seedtime, and harvest.

He called the people to leave their work and follow him. He offered them living water and Bread of Life. The simple folk he dwelt among and loved.

The clearest pictures we have of him are those of a man of kindness and compassion knocking on a doorway, passing along a street filled with people, pausing to speak to a woman at a well, touching a blind man that he might see. He loved people and he showed us where to find them.

They are out there—in the streets, in the busy corners, in places of amusement, in despair, lost without God and without hope.

Real community missions means finding the people who need to be led to Christ and Christians to a more consecrated life. Does that give community missions a different light?

What would a real survey of your community reveal? Would you find people in physical need? Would you find Christian people who have wandered away from the church? Would you find sick people in your hospitals? Would you find a jail filled with lost



Mrs. R. L. Mathis

humanity? Would you find a neighbor who never goes to church? Would you find people of other races and colors? Would you?

If you would, then your church needs to make a survey of its community and go on its knees in prayer that your people

(Continued on page 31)

SOUTHERN BAPTIST HOME MISSIONS

Come Over . . . And Help Us

By PAULINE CAMMACK
Missionary to Indians
Santa Fe, New Mexico

"My people are just like sheep without a shepherd. . . . I wish we could have Baptist mission work at my home. . . . We have here at the Baptist Indian Center,"

"I am afraid of what will happen soon when each member of our tribe will get an allotment of \$300 from community funds. . . . They have struck oil on our reservation. . . . Only four miles away the Indians can get liquor. . . ."

Another Apache girl, whose parents are heavy drinkers, thus voiced her fears. "Almost all of our Apaches drink."

The girls agreed as they discussed with the missionary one recent Sunday afternoon the spiritual needs of their people, who number more than eight hundred.

Both of the students have come to Christ as Saviour through the mission work at the Indian Center here.

While neither is yet a Baptist, both are earnestly pleading for the gospel message, as Baptists give it, to be sent to their people. Other Apache students from that reservation who have become Christians and Baptists while at the center, are hoping to have their own Baptist

church some day there in their home community.

An Indian woman, who for twenty-five years was connected with the mission of a small denomination working on the Apache reservation during the last forty years, trusted the Saviour at Santa Clara mission one recent Sunday, according to the report of Mrs. Rose Naranjo. Although a Sunday school teacher, she had not before known the need of a personal trust in the Saviour.

Not many weeks before she had passed around the word that an Indian Baptist preacher was coming to preach on a certain Sunday morning. When Brother Michael Naranjo of Santa Clara preached, about three hundred Indians gathered to hear the gospel message. They urged him to stay and preach to them again, but he had to return to his own field.

One of the Apache students, who had discussed at length the needs of her people, came back still deeply burdened. "What can be done to help my people?" she begged.

I pass her question along to Southern Baptists.

Finding the People

Continued from page 30

people will begin to carry out the commission of our Lord right where they are.

Our lives should be given over to the purpose of serving the Lord through our fellowmen; this is his desire. It should be our full-time aim through these especially trying days upon the earth.

A young woman in a college town decided to try to carry on this work which we call community missions and so she set out to find the greatest need. A few blocks from the great university she found what she was looking for—a group of unpainted houses with yards filled with little Mexican children.

In time she made friends with the children and with their mothers. In a nearby mission she organized a Girls' Auxiliary. She studied as the girls studied and learned their work. It was a happy day for her when she watched and listened as they took part in a coro-

nation service for the GA's who had been working on the Forward Steps. Two of the girls had accepted Christ—others were learning.

Let us have eyes to see and ears to hear the cry of need everywhere. Let us have hearts that will not rest until we do our best to aid the hurt and bewildered ones about us. We recall that Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Where are the people? They are all about us. They are next door to us; they are down the street, and around the block. They are in the railroad station, they are in the jail. They are in the hospital, they are on the riverfront. They are in the school yard, they are in the poorer section of the town. They are in the big houses, they are in the little houses. Where are the people? They are out on the street, passing by your church, passing by my church, and the Master said for us to go out and "compel" them to come in.

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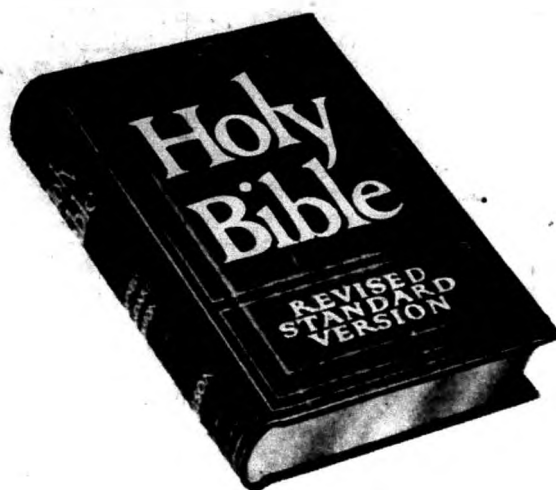
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