

HOME *Southern Baptist* MISSIONS



January
1953



Vol. XXIV No. 1

HISTORICAL COMMISSION
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The Annie Armstrong Offering

By J. B. Lawrence

MY HEART overflows with joy over the glorious results of the Lottie Moon Offering. It was a triumphant expression of the love of our women for our great foreign mission cause, and I simply cannot refrain from voicing my profound joy, together with my congratulations for this glorious offering.

The March Week of Prayer for home missions comes in March and with a note of victory thrilling the souls of our women I am sure they will come to the Annie Armstrong Offering for home missions inspired and encouraged to do more for home missions than they have ever done before. It will indeed be a great day when from the shores of the homeland out to the plains of the aftermost day of the earth revival fires shall glow as evan-gelists of the cross carry the torch of light and love to all the people in the world at home and abroad.

What strength, joy, and consolation come to our home mission force with a knowledge that the prayers of our good women are ascending as incense from off the altars of loving hearts to our heavenly Father for them and their work. We exhort you, my dear women, to pray earnestly for our homeland. Many forces are at work to paganize our people. Only Christ can save lost men at home or abroad. We must go out into the highways and byways and into all the remote places where men are found in the homeland and compel them by our love and prayers to come to Christ and be saved.

There are some services so rich, so essential, so important that words of appreciation seem inadequate. This is the sort of service rendered by Woman's Missionary Union in the Annie Armstrong Offering last March. The offering amounting to \$989,293.74 up to November 1st greatly helped the Home Mission Board in sending the gospel to the remote places of the homeland.

Words are empty things, poverty-stricken signs, that have little power to convey the meaning of such a service as this. When we think of the missionaries which the Annie Armstrong Offering supports and the work they are doing in preaching the gospel of redeeming grace to lost souls, our vocabulary becomes poverty-stricken in attempting to describe the value of their work. The work they are doing cannot be measured by the number of sermons preached, visits made and miles traveled. It must be measured in soul-values amassed through the lengthening years of eternity. The richness of the service of these missionaries, known alone to the heavenly Father, is the measure of the value of the Annie Armstrong Offering

of last March; and may this vision of the service rendered give the imagination of our women as they pray for home missions and give to home missions in the March Week of Prayer and Annie Armstrong Offering.

If we could only think with Christ about the need in the homeland, if we could only visualize the spiritual thirst of the millions out of Christ; if we could only, like Jesus, bid make the darkness and despair and suffering of the underprivileged all around us our own, what a difference it would make in our approach to the home mission task. Prayer will help us to do that.

There is a river the streams whereof make glad the dry of God. The river of love, devotion, prayer, service, and gifts will make glad the hearts of hungry souls as the missionaries supported by the Annie Armstrong Offering preach the gospel of redeeming grace to those who are lost. Our needs have never been greater, our opportunities never more abundant. Home mission fields are waiting with an over-ripe harvest. The whole land groans with its burdens of lost souls. Our missionaries are thronged by hungry-hearted men and women seeking the bread of life. They were never more successful than now in leading lost souls to Christ. We only need more adequate support to evangelize the homeland and lead its sin-sick souls to Christ, for Christ alone has the healing waters of salvation.

Baptists will take their rightful place in the world's evangelization when missions is pressed in upon the heart and life of the individual believer so that he is constrained to make the evangelization of the world a personal task.

Religion is a personal matter. Love for Christ is personal and individual. Prayer is personal. The local work of the church has a direct and specific appeal. So that our mission work becomes direct and specific to the individual. If we would cultivate benevolence, then our people must be led to feel that they are giving to something that has life and love threaded all through it. They must touch the heart-life of the missionaries, catch the spirit of their devotion, and feel the throb of new-born souls springing to life under the preaching of the gospel.

The March Week of Prayer and Annie Armstrong Offering is a personal matter in which the individual believer goes directly to God with his desire for the advancement of his cause upon earth and then responds directly with his gifts, that the prayers he offers may be answered in the salvation of souls.

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January, 1953



AND THE MARCH OF EVENTS

Religion Helps

At the annual convention of the South Piedmont District of the North Carolina Educational Association held recently, it was emphasized by one of the speakers that "the best insurance against delinquency and violations of the law is some form of active religious interest and affiliation."

This statement is projected in the right direction, but it does not go far enough. It is not simply "activity in some form of religious interest" that is needed; it is a definite faith in Christ who gives to the individual a new nature, in regeneration, that is needed. People must be made over in their inmost heart life for, as Paul says, "the carnal mind is enmity against God, is not subject to his law, neither in deed can be." That being the case, there must be a change in the carnal mind. That change can come only through Christ. He tells us that it will take place when we are born from above. We must not be satisfied in our teaching simply to direct young people in religious activity, we must bring them to faith in Christ.

The Importance of Churches

In the *Yearbook of American Churches* we are told that the average membership per local church of all religious bodies is 312. Southern Baptists do not quite reach this mark, for their average is 261 members per church. The result is that Southern Baptists have more churches per thousand members than any other denomination. The reason for this is that Southern Baptists believe that the local church is the unit in the organizational life of Christianity. They believe that Christ intended for the world to be evangelized by sowing it down in churches.

Every church in Baptist polity is an autonomous unit, no matter how small it is or how large it is. It has the right and the authority from Christ to exercise all the functions of a church. Dr. Gambrell used to say, "The local church is a unique package; it is wrapped up and the ends of the wrapper are tucked

under and folded down and tied in so that you cannot tie it onto anything or tie anything onto it."

As a unit force it has the gospel to preach; hence it becomes a center of influence for the propagation of the gospel of Christ. It is a mistake to think that we can have too many churches and I think it is a mistake to have any of our churches too big. When a church reaches the two-thousand mark it ought to begin swarming; for after that point it ceases to function in the development of the life of the individual members, and in the service it can render to the kingdom of Christ in proportion to the service it rendered per member up to two thousand. Let's have more churches and better churches.

By What Authority

At the meeting of the third World Conference on Faith and Order last August there were daily worship services and at one of these services it was reported, by *Missions*, that "the members of the Conference were invited to a communion service as guests by the Church of Sweden." This inter-communion service, says *Missions*, was "possibly the most ecumenical communion service in modern church history. The Church of Sweden invited all to come." And, the report continues, "members of the conference were deeply impressed at the sight of an Anglican bishop kneeling at a Lutheran altar beside the secretary of a Baptist Union."

We would like very much to know where in the Bible this conference of faith and order, composed of delegates from various church organizations, are authorized to set the Lord's table and hold a communion service. Here are delegates from churches which are not agreed in faith and order. They do not believe the same things. They do not practice the same things. They are so diverse in their beliefs and in their practices that they will not unite.

How then can they conscientiously come to the Lord's table when they are

not taking the bread and the wine in the same spirit and for the same purpose. Such a diversity of belief and such a diversity of practice divides them in fellowship. Not only so, but according to the New Testament the ordinance of the Lord's Supper is not a sacrament, as some of these churches which were represented in this conference hold; and furthermore, the Lord's Supper is a church ordinance and, therefore, only a local church has the right, according to the New Testament Scriptures, to set the table; and only those, who have been buried with Christ by baptism into death, have the New Testament right to come to the table. A study of the New Testament teaching on the ordinances might straighten us out on the administration of the Lord's Supper.

OUR COVER

In this issue the picture of Dr. J. B. Lawrence graces our front page. At the annual Board meeting Dr. Lawrence was elected for the twenty-fourth time as executive secretary-treasurer of the Board. He announced his intention to retire at the end of 1953 and the Board recommended that he be named secretary emeritus with responsibilities for radio and writing for the Home Mission Board.

Outstanding achievements marking Dr. Lawrence's administration include the paying of the Board's burdensome debt, the erection of a headquarters building, and the inauguration of a worthy program of missions.

In a later issue due recognition will be given Dr. Lawrence.



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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Echoes from Southern Arizona

T. M. Gillham, general missionary in Arizona, tells of outstanding progress made in southern Arizona in the Yuma County, Gila Valley, and Catalina Associations.

According to Mr. Gillham twelve months ago there were twenty-nine churches with a total membership of 5,239. Now there are thirty-three churches and a membership of approximately 6,200. During this period the churches have started five new missions, three of them soon to become self-supporting churches.

Six Hundred Additions to Kansas Churches

Rev. Jack Stanton, secretary of evangelism for Kansas, reports highly satisfactory results from the simultaneous evangelistic crusade held there September 28-October 12.

According to Mr. Stanton there were 708 professions and additions. The records show 309 for baptism with 102 saved but not presenting themselves for baptism. Later reports indicate many of these 102 are coming into the churches by baptism. Some of the Kansas churches require that after the person has been saved he must come at a later service and present himself for baptism. The report also shows 273 coming by letter and 24 by statement. This makes a total of 606 additions to Kansas Baptist churches during the crusade.

Mr. Stanton pointed out that this was a tremendous victory considering that the Kansas convention is only six years old and that the membership is only 11,000 and is scattered in small churches throughout the state. The crusade was conducted by C. Y. Dossey of the Evangelistic Department of the Home Mission Board. Outstanding ministers from ten different states served as evangelists.

Thirteen young people dedicated their lives for full-time service and thousands caught a new vision of the Christian responsibility," says Mr. Stanton.

January, 1953

New Home Board Appointees

Those receiving appointment by the Home Mission Board at the November meeting included: Rev. and Mrs. W. B. Minor, Spanish, Socorro, New Mexico; Mrs. Howard C. Brent, Spanish kindergarten, San Antonio, Texas; Rev. Luis P. Gloria, Jr., Spanish, student-missionary, Alamo, Texas; Miss Helen Lowe, Spanish kindergarten, Edinburg, Texas; Miss Alice Joyce Crawford, Spanish kindergarten, Mission, Texas; Rev. and Mrs. Eddie Savoie, French, Luther Rice Association, Louisiana; and Rev. and Mrs. Truman Granger, French, student-missionary, Washington, Louisiana. Lewis S. Steed was approved as general missionary for Oregon-Washington.

Missionaries Move

Among the Home Board missionaries who have recently been transferred are Rev. and Mrs. Marcus Duron who moved from Sebastian, Texas, to Carriazo, New Mexico.

The Home Mission Board is co-operating with the San Antonio Baptist Association in opening a Good Will Center there. The San Antonio Association will furnish quarters for the Center until such time as it is possible to relocate the First Mexican Baptist Church, after which time the Good Will Center will be operated in the present building of the First Mexican Baptist Church.

\$35,400.00 for Cuba

At a recent meeting of the Home Mission Board \$35,400.00 was allocated for the purchase of property and the construction of new buildings in Cuba. Among the appropriations were: \$15,000.00 for church building and pastor's home, Esperanza; \$5,000.00 for new property at Melena Del Sur; \$12,000.00 for new church building, Potrerillo; \$3,400.00 for church building, Canas.

Most of these sums will be supplemented by funds raised by the Cuban Baptists.

Transfer Property

The Home Mission Board recently transferred the Mexican Baptist Church property at Crystal City, Texas, to the First Baptist Church of that city. The

Anglo church is planning to build a new church and parsonage for the Spanish-speaking people.

Outstanding Gains By Bellevue Baptist Church

The Bellevue Baptist Church of Memphis, Tennessee, of which Dr. Robert G. Lee is pastor, reports that during the past associational church year the church received 1,035 members with 369 of these coming by baptism. This brings the present church membership to 8,461. Total offerings given through the church amounted to \$516,051.40 with \$131,254.77 of this amount going to missions.

Meetings for Spanish-Speaking Leaders

The eighth session of the School of the Prophets will be held in San Antonio, Texas, February 9-20 according to Dr. Loyd Corder, secretary of Direct Missions Department of the Home Mission Board. This school is for preachers and other leaders among the Spanish-speaking in California, Arizona, New Mexico, and Texas. Doctrines, methods, homiletics, and related subjects are studied at this school by the Spanish and Mexican church leaders.

Also an institute for Spanish workers in New Mexico will be held in Albuquerque, December 8-12.

Help Crippled Korean Children

Chaplain Alvie L. McKnight, Southern Baptist chaplain stationed in Korea, writes that his corps has raised \$75,000.00 to assist in the restoration of Korean children who have been crippled during the war. There are literally thousands of crippled and orphaned children there according to Chaplain McKnight. They are being fed fairly well but are sadly in need of clothes, he reports.

According to Chaplain McKnight anyone wishing to send clothing to these unfortunate people may send them to Dr. John Abernathy, c/o Baptist Missions, APO 59, c/o PM, San Francisco, a Southern Baptist missionary stationed in the Pusan area, or to Chaplain Alvie L. McKnight, Hqs. 1 Corps, Office of the Chaplain, APO 358, San Francisco.

KANSAS Southern Baptists MOVE FORWARD

By L. O. Griffith
Director of Promotion
Home Mission Board

THE STORY of opportunities, sacrificial efforts, and growth of Southern Baptists in Kansas is typical of Southern Baptist mission fields in the East and West. The Kansas State Convention was organized in 1946 with seven churches. Today there are eighty churches and a number of missions. Southern Baptist churches through the Home Mission Board have co-operated with state conventions in supporting pastors, general workers such as state superintendents of missions and secretaries of evangelism, and by lending money to churches.

(1) The First Baptist Church, Bethel, Kansas, a suburb of Kansas City, started a mission in Edwardsville and bought a lot. The Home Mission Board loaned \$5,000.00 for the building. Rev. George Duckworth, present pastor, enters the new first unit of the building followed by W. A. Burke, state superintendent for Kansas and N. J. Westmoreland, state secretary. The new unit, including the parsonage, is valued at \$20,000.00.

(2) A home was at first the only available meeting place for the mission at Edwardsville. One day, after the Sunday school attendance had reached 130, Mr. Camp, in whose home the mission was meeting, noticed the foundation of his house had been cracked by the heavy Sunday school.

(3) A dwelling is the first home of the First Southern Baptist Church, Pittsburg, Kansas. So is it true of many of our churches in the West. Note that this is a corner lot which is the building site for the new church home. Kansas Southern Baptists and others in the West are wise in securing good lots upon which to build.

(4) Keith Hamm, pastor (right), shows Woodrow Phelps, Evans Avenue Baptist Church, Fort Worth, Texas, the cornerstone of the Cherokee Baptist Church, Cherokee, Kansas. This church was organized in February, 1952, with fifteen charter members. It now has forty-five members. The Home Board supplements the pastor's salary.

(5) Someone failed to tell Keith Hamm, Home Board missionary, that it could not be done! Any mechanic would say this old Ford truck would not haul heavy material to build the Cherokee Church, BUT IT DID. Keith Hamm, while in college, has been led of the Lord to do in four places what everyone knew could not be done.

(6) Southern Baptists in Kansas, as in many of our states, have grown because the church-centered program of evangelism has been adapted. Jack Stanton, state secretary of evangelism (right), talks with J. A. Pennington, state secretary of evangelism of Oklahoma, during the recent simultaneous campaign in Kansas in which more than 600 were added to the churches.

(7) A number of pastors in Kansas do secular work until the congregation can support the work. Not one, but in a number of places the first parsonage is on wheels.

(8) Riverview is the youngest Southern Baptist church in Kansas (at least was a few days ago). The need was immediate and there was no one to take over. Loren Turnage, a summer student worker, felt he could not leave this young congregation without a leader. Did he quit school? No, he enrolled in a college in Wichita and is doing excellent work as student pastor.

(9) Women and men in our mission fields give many hours in volunteer work in order that they may have a place of worship.

(10) Immanuel Southern Baptist Church, Wichita, George McClelland, pastor, is now adding a large educational plant to its buildings and like most of the churches in our mission fields, it has a mission that is more active than some of our churches. This is a great evangelistic church that has had tremendous growth. Also the Emmanuel Baptist Church, Coffeyville, was organized in 1933 with eleven members. It now has a plant valued at \$100,000.00 and has sponsored three missions that are now self-supporting churches, and conducts a daily radio broadcast.

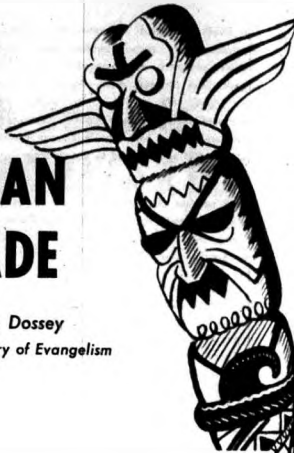
SOUTHERN BAPTIST HOME MISSIONS

January, 1953



THIRD ALASKAN CRUSADE

By C. Y. Dossey
Assistant Secretary of Evangelism



THE third Alaskan territory-wide simultaneous evangelistic crusade to be sponsored by the Department of Evangelism of the Home Mission Board was conducted October 19-November 2, 1952. I enlisted the evangelists and singers to go for this crusade and assigned them to their places of service. Their churches, boards, or friends paid their traveling expenses to and from Alaska and the churches in Alaska took care of their entertainment while they were there.

Thirteen churches and missions participated in the crusade. The following preachers took part: Douglas M. Branch, Kannapolis, North Carolina; J. Woodrow Fuller, Fort Worth, Texas; H. L. Courtney, Bogalusa, Louisiana; J. B. Leavell, San Angelo, Texas; Charles L. Bowles, Birmingham, Alabama; James P. Wesberry, Atlanta, Georgia; W. T. Bratton, Yakima, Washington; A. C. Donath, Conroe, Texas; J. D. Scott, Amite, Louisiana; Leroy Smith, Phoenix, Arizona; Eual Lawson, Albuquerque, New Mexico; and C. Y. Dossey, Home Mission Board, Department of Evangelism. Rev. James H. Rose had only recently gone to Valdez, Alaska, and he did his own preaching.

For the first time we took singers to help with the music in the crusade. The following singers participated: Coleman L. Young, Orange, Texas; Gale Dunn, Dallas, Texas; J. L. Tucker, Birmingham, Alabama; Glenn Farr, Longview, Texas; E. Powell Lee, Department of Evangelism of the Home Mission Board; Edgar Patterson, Albuquerque, New Mexico; Jack Jones, Atlanta, Georgia;

Pete Fast, San Benito, Texas; and Mrs. John D. Matthews, Beaumont, Texas.

Some of the churches, in addition to paying the round-trip fare of their ministers of music or pastors, gave them additional money to give to the churches where they worked in Alaska.

Rev. John N. DeFoore, pastor of the Calvary Baptist Church, Anchorage, Alaska, and Secretary of Evangelism for the Alaska Baptist Convention, worked out a step-by-step preparation for the crusade which called for a religious census, a study of the books, *Every Christian's Job* by Matthews and *The Place of the Sunday School in Evangelism* by Barnette, and a thorough program of advertising. On the Saturday before the

crusade and each Saturday during the crusade, full-page ads telling about the crusade were carried in the daily papers of Alaska. In addition to this, window cards, car bumper strips, and handbills were used. During the month before the campaign special rallies for the men, women, and young people were conducted. The week immediately preceding the crusade was observed as a week of prayer with cottage prayer meetings.

During the crusade fellowship meetings were conducted each morning in Anchorage and Fairbanks. The writer had charge of the meetings in Anchorage, and E. Powell Lee was in charge in Fairbanks.



There were 224 additions to the churches, with 132 of this number coming by baptism. In the crusade in 1950 there were 132 additions, with 70 for baptism. It has been said that one conversion in Alaska is equivalent to ten conversions in the States. In my opinion this is not far from true. By this standard we really had a great crusade. During the campaign there were 138 new pupils added to the Sunday schools and 147 new members added to the Training Unions. Sunday, October 26, was high attendance day in the Sunday schools. On this day we had 1,294 in all the Sunday schools. Sunday night, November 2, was high attendance day in the Training Unions. On this night there were 516 in attendance in all the Training Unions in the territory.

Rev. Felton H. Griffin has been pastor of the First Baptist Church in Anchorage since 1944. The church was organized in 1943. He gave us this testimony as to the value of these simultaneous crusades in Alaska:

"Baptists are eighty years behind in their work in the territory. Southern Baptists have been pioneers in evangelism. Until Southern Baptists came to this great north country, people here had never attempted to have a revival. The simultaneous evangelistic crusades have brought to Alaska the first real program of evangelism.

"What has this done for Alaska and our work? First, it has encouraged the local churches. One of the great trials of working in Alaska during the early years was the feeling of aloneness. We had no fellowship with our own people; we were orphans in the Baptist world. Now it helps us to realize that our friends in the States are behind us in prayer and with money. Churches have sent their pastors and singers to join with us in these crusades. It is good for our souls to have the assurance of great churches, that they are with us heart and hand in the cause of Christ in America.

"Second, it has assured outsiders in Alaska that we are here with a different program, a program that meets the need of the soul, a program that puts the emphasis on preaching the Word of Life. The people of Alaska are discovering that our churches are militant in their program of evangelism.

"Third, it strengthens our churches. We are led to win many new converts. Our Sunday school teachers and Training Union workers are challenged to take these new people and help them grow in grace.

"The greatest single contribution of

How BIG is Your Heart?



OFFICIALS of the Home Mission Board were thrilled last year when they received a letter from Jaya Lakshmi Yalla of Bimlipatam, Vizag. Dist., India, explaining that the enclosed \$10.00 was for the Annie Armstrong Offering and that it was to be sent to Cuba for mission work there.

The following are some paragraphs from her letter:

"Some days back we received the *World Comrades* of March 1952 issue. We read in it about Cuba. The people of Cuba are Indians, and the crops of the island almost resemble ours. The

these simultaneous crusades has been that of church-centered evangelism. We who are here are forever grateful for the Department of Evangelism of the Home Mission Board, the men who have come our way, and the churches who have sent their workers to us. These crusades have done more to advance our work in Alaska than any other one thing."

trees and fruit and their houses are almost our type.

"We prayed for your home mission and the Annie Armstrong Offering. 'Faith without works is dead' (James 2:17, 20).

"Our Sunday school girls unanimously passed to send \$10.00 for the Annie Armstrong Offering. We know it is a very small amount, but with a prayer that our dear Lord will bless our mite and use the money for his glorious work in Cuba."

The money was sent to Miss Margaret Bruce, Young People's secretary of Woman's Missionary Union, who in turn forwarded it to the Home Mission Board. The Board then sent the money to Cuba to be used in mission work there in compliance with the request of the girls.

This offering, no doubt, represented real sacrifice on the part of the girls of India. How much sacrifice will be in your gift to the Annie Armstrong Offering this year?



Belle of Belledeau

By Lawrence Thibodeaux
Missionary to French in Louisiana



Rev. and Mrs. Curran T. Gunn

NINA BELLE HOLLADAY GUNN is one of a number of women missionaries who have actually braved the wilds of spiritual jungles in doing mission work in the French sections of Louisiana. They have gone into areas where some of our Baptist leaders have felt it was too dangerous because of the obstacles, serious opposition, and severe persecution sometimes led against them by a certain organized religious group. But Nina Belle, as well as some of the others, has gone with faith that Christ would protect her, and depending on God to take care of her has gone through many valleys of trial and won many victories in so doing. Thus tradition, superstition, and dangers due to lack of moral convictions have been overcome.

Nina Belle is a Home Board missionary among the French-speaking people of Louisiana. She is working in the Belledeau Community near Hessmer, Louisiana, and does personal missionary visitation, enlistment, and organizational work in and through Belledeau Baptist Church. A native of Missouri, she feels God has prepared and led her to this work.

It took her seven years to complete requirements for her B.S. degree because she had to work her way through college by teaching school in the winter and attending school in the summer. She had already graduated from high school and the State Teachers College in her home town of Maryville, Missouri. She was nineteen years old when she first felt and answered the call to give her life in special service. Therefore, as soon as she finished college she entered the WMU Training School in Louisville, Kentucky. She received a WMU scholarship for the first year and a work scholarship until graduation in 1946.

In 1945 Nina Belle applied to the Home Mission Board for student mission work among the French. Impressions received from a movie of the French work shown at the Training School caused her to ask for work in that field. She was appointed and sent to Buras Triumph, a town on the west bank of the Mississippi River about fifty miles south of New Orleans. She enjoyed the work very much and the experiences led her to feel that God wanted her to work in French Louisiana.

W.M.U. Circle
Theme Program

SOUTHERN BAPTIST HOME MISSIONS



She returned to Louisiana with a full-time missionary appointment in June 1946. Her first assignment was at Bayou Barataria about twenty miles south of New Orleans. This is a church that was started years before by Home Board Missionary L. C. Smith. At the time she went there it was being pastored by Rev. Berkman DeVille under whose leadership she worked. She later was transferred to Benld, Illinois, to work with the Italians, but returned to work among the French people in Louisiana in 1950. This time she located at Belledeau Church in a town in the central part of the state where she has remained until now.

Like a number of other workers in South Louisiana, Nina Belle could not at first speak French. She had studied French in college and after living with the people is now able to hold limited conversations in Louisiana French. French is a help and asset to a worker, but not absolutely essential.

While working at Barataria Nina Belle secured a bicycle to use in her work. "The bicycle did not take gas, but took calories," she explained. Being tall and slender you might wonder where she found those extra calories to pedal along the Bayou roads.

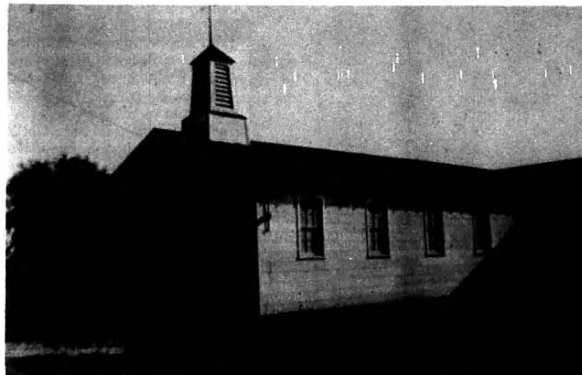
The bicycle, her beautiful curly hair, blue eyes, and radiant smile, plus Christ in her heart all no doubt contributed toward what she feels has been her greatest achievement — leading young people to accept Christ as Saviour and to dedicate their lives to Christian service. Among them is a fine young French preacher, Daniel Dufrene, now preparing himself at Louisiana Baptist College in Pineville, Louisiana.

Her most outstanding experience in soul-winning, she says, was when she led a fifty-year-old French mother, Mrs. Lucien Soulet, to Christ while on Bayou Barataria. She accepted Christ with some difficulty, but after her own decision led her husband and daughter to Christ some two weeks later.

Romance came into Nina's life and in May 1951 she became Mrs. Curran T. Gunn. Her husband was at that time a student in the New Orleans Baptist Theological Seminary, but since then he has completed his training there. He, too, had been a summer student missionary in the French section at Thibodaux, Louisiana. He is now pastor of the Belledeau Baptist Church and they are both working as full-time appointees of the Board in the area around Hessmer. They work especially in and through the church, seeking to win some of the thousands in that area who have never been reached with the gospel of Christ.

Nina Belle and her husband have the only Baptist church in that section, but recently they started a mission in a home in Norma Community. Several souls have confessed Christ and followed him in baptism there. They are

(Continued on Page 26)



Barataria Baptist Church

January, 1953

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11

So God Has Called You To **PREACH?**

By Chaplain Arthur J. Estes
Southern Baptist Chaplain in Korea

So God has called you to preach? You are sure of this. He is your Saviour and he is your Lord. Your life will be complete and full only while you are serving him. And his ordained field of service for you is preaching his Word. Now, one final question must be answered. Where? Where will you preach his Word?

To some the answer comes quickly—in a pastorate, on the mission field, as an evangelist. But to others the answer is long in coming. Where? Where? Where?

I believe sincerely that whenever possible God works through what appears to us to be natural means.

Sometimes a miracle is necessary but by far and large his will is accomplished through normal channels. So the question becomes first, "What has God prepared me for? What are my talents?" And secondly, "Where is there opportunity? Where is there a need for me?" First — ability. Oh yes — to preach, surely. But what else? An overwhelming passion for lost souls, boundless energy, the ability to make friends easily and just as easily break ties and move on. These must be some of the talents of the evangelist.

For the missionary I have always put first the need of humility and sacrifice. With it must go appreciation of the fact that all men are God's children and equal, completely equal, in his sight. The pastor, perhaps, must come closest to being the ten-talented servant. Preaching, visiting, praying, organizing, evangelizing, doing personal work, teaching — all these, with humble patience, must be the talents of the successful pastor. But there is another field that, although hardly considered a few years ago, is increasingly coming to the fore

in the thinking and praying of the ministerial student—the military chaplaincy.

I am writing this article because, although I knew at sixteen that God wanted me to preach and I have been preaching since I was seventeen, it was not until I was thirty years old that I finally found the center of God's will. The fault was that even after serving for three years as a chaplain during and after World War II, I still considered the chaplaincy as a temporary business. Baptist preachers were pastors or evangelists or missionaries and only chaplains briefly during a national emergency.



Pfc. Charles P. Maddocks of San Diego, California, is baptized by Chaplain (Capt.) Arthur J. Estes in the Namdae River, Korea.

I had heard it said, surreptitiously of course, that Baptist preachers became chaplains only because they have failed as pastors. Some men do fail as pastors just as men fail as evangelists and missionaries, because God is seeking to lead them to other fields. But our Chaplains Commission tries to make sure that only men who are worthy become military chaplains. Some evidently avoid the chaplaincy because the relatively good pay and other benefits, such as free hospitalization and retirement benefits, may cause others to think that they have chosen the field for its monetary benefits.

What is the truth about the military chaplaincy? What about preaching? Can you really preach as God leads or must you back pedal on evangelism? A friend of mine recently resigned his pastorate to return to the Army as a chaplain. One of the deacons said, "Pastor, how can you possibly go into the Army where they'll tell you what you can preach and what you can't?"

Not too patiently, I'm afraid, the pastor exclaimed, "Brother, I have much more freedom to preach the Word of God as I believe he wants it preached in the Army than I have right here in this church!"

In almost eight years as a chaplain, I have never had anyone try to tell me how or what to preach. The military commander expects the chaplain, as a member of his staff, to know his job and to do it. The commander who tried to interfere is much less frequently found than is the influential church member who has a favorite project. And the results on the preacher's program should, and can be, the same. He, the preacher, decides. Most of the time I find it convenient and fruitful to give an altar call at the close of the service. However, here in combat in North Korea where I've been for the past five months, most of the twenty men who have been baptized were won by personal work. For some reason there seems to be little response to a public invitation here and I have found this to be the experience of other evangelistic chaplains.

What about the ordinances? Again the chaplain decides. Dr. Alfred Carpenter, director of the Chaplains Commission of the Home Mission Board, ad-

vises that the chaplain follow the wishes of his own local church. I baptize on the authority of the Peninsula Baptist Church of Monterey, California. Some Baptist chaplains serve the Lord's Supper, some do not.

Then what about the need? Dr. Carpenter has announced, "Southern Baptists are requested to furnish 110 additional Southern Baptist chaplains for the first half of 1953. The need is immediate . . . the challenge imperative."

Recently, Chaplain (Maj. Gen.) Ivan L. Bennett, chief of chaplains for the Department of the Army (and himself a Southern Baptist preacher) told a group of chaplains in North Korea that during 1953 more than a million young men will enter the military and more than a million will leave it to return to their civilian communities. What an opportunity this is to preach to them, during their formative years, the Word of God! What a vision of an overwhelming harvest for the Lord!

I would not be honest with you if I did not mention that there are sacrifices in the chaplaincy—as in every field. The greatest is separation from loved ones and family. At the present time I have been away from my wife and three children for a year. That is difficult. But the men I serve are also away from family and home and the fact that I share their loneliness gives us a common bond.



Men of Headquarters Battalion, Seventh Infantry Artillery Division, attend Sunday services in a tent behind the front lines in Korea.

And is even such a sacrifice too great when one remembers that Jesus also was separated from home and loved ones during "his tour of duty" on earth?

Fortunately, Jeane, my wife, is an understanding mate. She has accepted the Army as her field of service, too. She is even now teaching a Sunday school class of Junior girls on a post in California and during the week leads the mothers in a Bible study. She knows that even though separation is difficult,

trying to live with me when I am in mental and spiritual turmoil because I am not doing the will of the Lord is worse.

There are other questions, I am sure, but it has been my purpose only that I bring to your attention that the military chaplaincy is a legitimate field of service for the Baptist preacher.

"So, God has called you to preach?" Are you still asking where? Ask him if it is the chaplaincy.

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I should like to invite you to proclaim the Word of God on a special preaching mission. You will not have to travel far and no passport will be needed. You are invited to have a special preaching mission in the pulpit of your own church.

In connection with Jewish Fellowship Week, April 20-26, 1953, we are suggesting that our Baptist people visit their Jewish friends and invite them to a preaching service in their own Baptist church on Sunday, April 26. At that time the pastor can preach a regular message. Since this is a special preaching mission you will want to preach your best.

If there are Jewish people present in the services of your church you will find unusual joy in preaching, especially if you defend the Messiahship or the Saviourhood of Christ. The response to your message might not be so apparent as if you were preaching in a land where the gospel is seldom heard; but your message will still be powerful, your heart will thrill with the passion of the interest of the people, and your preaching mission will be a spiritual romance.

Won't you respond, along with other Baptist pastors, to this evangelistic challenge at your doorstep?

Sincerely yours,

Frank Halbeck
Frank Halbeck

FH:ba

NAVAJO COUNCIL GRANTS BAPTISTS BUILDING SITE



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

MORE than a year ago workers of the San Juan Association and interested folks at Shiprock, New Mexico organized a Sunday school. The Tribal Council Chapter house was rented as a place of meeting, and meetings were held regularly, even when pastoral leadership could not be had. Two successful Vacation Bible schools were conducted by the group. All during this time the workers were hoping and praying for a mission site and for necessary financial aid.

Dr. Frank Belvin, secretary of Indian work for the Home Board, surveyed the situation and at once urged the development of the project. It is situated in the irrigated valley of the San Juan, site of the Navy's Navajo helium plant and prospective site for a proposed uranium mill. It is the hub of the educational administration for the northern Navajo district. It is in a developing oil field. Dr. Belvin felt that it could very easily become one of the largest and most important of all our Indian mission fields.

Work was begun on an application to the Navajo Tribal Council for a site. The application was refused. Missionary George Hook of Farmington was assigned by Dr. Belvin to undertake the task of securing a site for the Home Board. Work on the project was begun again. A site was carefully selected which was clear of all irrigation canals, gas lines, and proposed tribal developments. It lies across the highway east of the new two-million-dollar government high school which will be completed next year. The site provides a magnificent view of the great Shiprock to the southwest, and of Mesa Verde to the north. It is an ideal spot for us to work with the Navajo people of the Shiprock area.

On October 19 Dr. Belvin preached

to come forward. More than twenty responded. The group then went out to the proposed building site and held a prayer meeting.

Two days later, on October 21, Mr. Hook went to Window Rock, Arizona, where the Navajo advisory council was in session to present the application for the site. He did not get to appear before the council that day, so had to make the long journey again on the twenty-third. This time the application was heard and the building site was granted by unanimous vote. Surely God was in it, for the council had refused again and again to grant anyone a mission site at Shiprock. To him be all the glory!

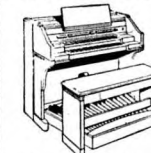
The mission's building committee is going ahead at once with plans for the new structure and seeking to raise money for the task. The Home Mission Board

(Continued on Page 18)

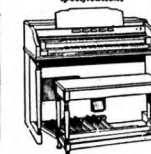
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AMONG the MISSIONARIES

To Syria with Christ

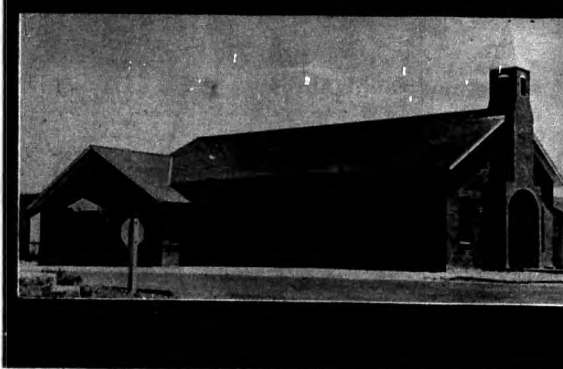
IN SEPTEMBER a young man came to our "Bon Voyage" fellowship meeting with Amir, one of our students from Syria. The farewell party was for summer school students who had completed their study here and also for delegates to an international agricultural conference which had just closed. Friends were here from Tripoli (Libya), Burma, Syria, Germany, Palestine, and Egypt. Amir has been attending our meetings for more than a year and feels at home here. Often he brings other friends to the Center, even though he himself has not yet accepted Christ. The new friend, Taysir, was also from Syria.

He was very reserved and quiet but seemed to enjoy the evening very much and listened as Joe Smith, Golden Gate Seminary student, led in the prayer of

thanks before refreshments were served. During a movie that followed the refreshments Taysir was busily engaged in conversation with Joe, asking questions about the prayer.

We invited Taysir to Sunday school and he came to all the Sunday services. For four weeks he came and talked with several seminary students about the Lord. He came to several dinners at the Center and said, "I have never seen any place like this. I feel completely at home. I did not know of anything like this in the University of Cairo or other American universities I have attended before coming here."

News came from his government that he was to return to work in irrigation engineering in Syria; and he was very sad to leave. We were sorry for him to go so soon after hearing about Christ.



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A farewell party was given him. Rev. Harold Dye of San Jose, California, was visiting here and had a conference with Taysir. He explained more about the plan of salvation. We knew that Taysir was very interested but might not have time to make his decision. We began giving him addresses of nearby missionaries and churches, knowing that some day he would find Christ.

We prayed much, realizing it was not necessary for him to find Christ years later back home in Syria; he could find him here in America, even while he was packing to return home. Our pastor, Rev. Paul Meigs, was happy to talk with him and he stayed with him until all questions were answered clearly. Then he asked the Lord to come into his heart.

We are happy that Christ can and does save a Mohammedan the moment he puts his trust in him! Taysir left in a few days with his new-found Friend.



the Friend that can be with him on his journey to a faraway country.

Pray that he will "grow in grace and in knowledge" and that his courage will be greatly rewarded. Also, pray that many students from overseas will find this Friend while in America and take him home with them to the corners of the earth.

—Darlene Hall
Missionary at International Center
Berkeley, California

It's Forward March

Much progress is being made in all our churches and missions in Chugach

SOUTHERN BAPTIST HOME MISSIONS

Association here in Alaska. God has richly blessed our own Faith Baptist Church in Spenard. Since our arrival on the new field in April of 1952 a cement floor has been poured, block partitions have gone up, windows have been put in, the church has purchased a parsonage; much painting, building, and redecorating has taken place on both the church and parsonage; and at present a furnace room for the new heating plant is being added to the church building. The church membership has more than doubled and the people are much in prayer and busy in the Lord's work. The WMS meets regularly and the Sunday school and Training Union have just been reorganized under the direction of the new educational and music director, John Ashley. Faith Church covets the prayers of God's people.

—Marvin Lytle
Missionary Pastor
Spenard, Alaska

to 12:15 A. M. the minister listened to this lonely man pour out what had been in his heart for the past five years and then led him to see that trials and difficulties can become opportunities for receiving new blessings and deliverances.

Had it not been for the fact that he found new joy and satisfaction in life through the blessed assurance of the forgiving love of Jesus Christ his Lord through the ministry of the Chinese Baptist Church here in San Antonio, Texas, he might have committed suicide.

The pastor and this man knelt down to ask for the faith and the strength of our Good Lord in this difficult situation. Tears came running down the cheeks of both as they prayed for God's mercies and asked to feel his hand in darkness.

—Matthew Wai
Missionary to Chinese
San Antonio, Texas



A Lonely Man Finds God

"My true companion in times of despair is my Bible."

This is the remark of a lonely Chinese Christian. He is a man in his fifties. At one time in his life he owned a grocery store, a cafe, and three cars. He made one big mistake. He gambled and lost all he had.

He was in jail for three months because of his debts. His family and three children left him. His relatives do not welcome him. His friends stay away from him.

It was in this condition that he came to see the minister. From 10:00 P. M.

Deaf Study and Grow

The Silent Class at the First Baptist Church in New Orleans, Louisiana, had its first prayer meeting on the first of October. Many of its members learned to pray for the first time from their own hearts after a lesson on prayer had been given. Since then we have our own prayer meetings every Wednesday night. Thirty minutes is devoted to prayer, and the other thirty minutes is devoted to indoctrination. Of course, the members are studying Baptist beliefs, and are using *The New Testament Doctrines of the Church* as their text.

This month was a great month for

us for five of our silent friends joined the church by letter.

—Carter Bearden
Missionary to Deaf
New Orleans, Louisiana

First Revival Meeting

The revival at Show Low, Arizona, was effective in that it was the first time a revival meeting had been held in this old Mormon town. The preaching and testimony of Ferris Winn, himself a convert from Mormonism, was a challenge to all who heard him. Several Mormon people ventured to attend the services near the close of the revival.

The only outward move during the meeting was the rededication of a young Baptist woman from an adjoining town. However, the revival opened the way for the church at Holbrook to begin mission work at Show Low with Sunday school and preaching each Sunday afternoon.

—Fred R. Barnes
Missionary to Ranchers
Western Section of United States

Chi-Ka-Sha Indian

Baptists Advance

Our hearts were greatly stirred over certain reports of advancement of 1951-'52 and greater plans for advancement in 1952-'53 by the Indians of the old Chickasaw Nation in Oklahoma.

The total membership reported from the eleven churches showed an increase from 249 to 366, a total increase of 117 members. One church that reported twenty-two members last year failed to report.

Gifts to all purposes showed a considerable increase. The associational missionary's salary — paid entirely by the association — was paid in full. This was three hundred dollars more than the previous year.

Plans for greater advancement are in the making. The association elected the following officers for the first time to take care of their respective fields within the association: a Training Union director; Brotherhood president; RA leader; GA leader, and Sunbeam Band leader.

God is blessing in a mighty way by opening doors for advancement in the fields named above.

—Wilson W. Boggan
Missionary to Indians
Oklahoma

January, 1953

17

A HALF-MILLION SOULS BY HOUSTON?

By Arthur R. Coleman
Pastor, Carmody Hills Baptist Chapel
Seal Pleasant, Maryland

PERSONAL evangelistic work among people in crowded suburban residential areas, especially in sections dominated by huge apartment projects, presents many problems.

In new situations the religious census does establish a soul-winning potential that is useful for a time. However, the worker soon becomes aware of having come abreast of the compiled list, and if diligent visitation continues much backtracking must be done. Therein the situation becomes involved, especially in apartment units where constant changes occur. Many people listed in the census have moved away and others are living in their place or the mission worker finds himself visiting others who for various reasons it seems needless to visit again.

This makes a problem that must be considered if constant contact with the unsaved is maintained, for it usually takes more than one visit to win a soul for Christ.

Therefore the mission pastor, who has seen his membership list grow over a period of months, suddenly senses a noticeable drop in attendance on the

part of familiar faces.

How to stabilize the situation and keep up with a growing group in Sunday school and worship services, provokes the most ingenious to serious thought. Often Junior boys, bursting with energy, together with an adequate supply of well-prepared and carefully-worded circulars, produce excellent results in personal work. They lay an invaluable foundation for future personal visitation and witness.

These boys can cover large areas in a short time; they make excellent personal witnesses as they deliver each circular to an apartment door. They not only give out the circular, but get a personal invitation across to the occupant to attend Sunday school and worship services on the Lord's day.

Responsible layworkers, or the mission pastor himself, may visit each unit with the boys.

A list compiled from the efforts of the canvass, together with a list of visitors to the Sunday school and worship services will maintain a soul-winning list for several workers.

Cards and additional written informa-

tion relative to the religious activities of the chapel or church deposited with the resident manager's office, to be given out to prospective and newly-added residents, always develops effective results. They like to know where the chapel or church is, and they appreciate any information concerning the matter. A check has revealed that many would not have known except through this extended courtesy.

A personal call or a visit from a worker will usually be kindly received, and the laborer is enabled personally to present Christ in the home. Results are certain in a lot of cases.

Today many workers are obliged to labor on the Lord's day. Thus attention to religious matters constitutes a problem for all members of the family. Therefore, the days of the week assigned to them as "time off" are devoted to material efforts, because no church has divine services on those days. A personal acquaintance and knowledge of these "days off" will give many opportunities for a personal witness to entire families. Baptisms, Sunday school attendance, and church worship services grow as a result. It works!

A half-million souls by Houston! Can it be done?

Any mission worker on the home front with a genuine love for souls, especially mission pastors and layworkers consecrated to the task, may develop an effective personal evangelism program in any local area.

Certainly there must be a genuine and thorough knowledge of local conditions and the problems that arise. Therein lies the challenge! Why don't all of us this year determine to adopt a GENUINE, AGGRESSIVE, AND PERSONALLY-PLANNED personal evangelistic program in the homeland!

A half-million souls by Houston! Yes! With God's help it can be done!

Navajo Council

(Continued from Page 15)

has allocated \$15,000.00 for the project, but twice that amount will be needed to meet the needs there.

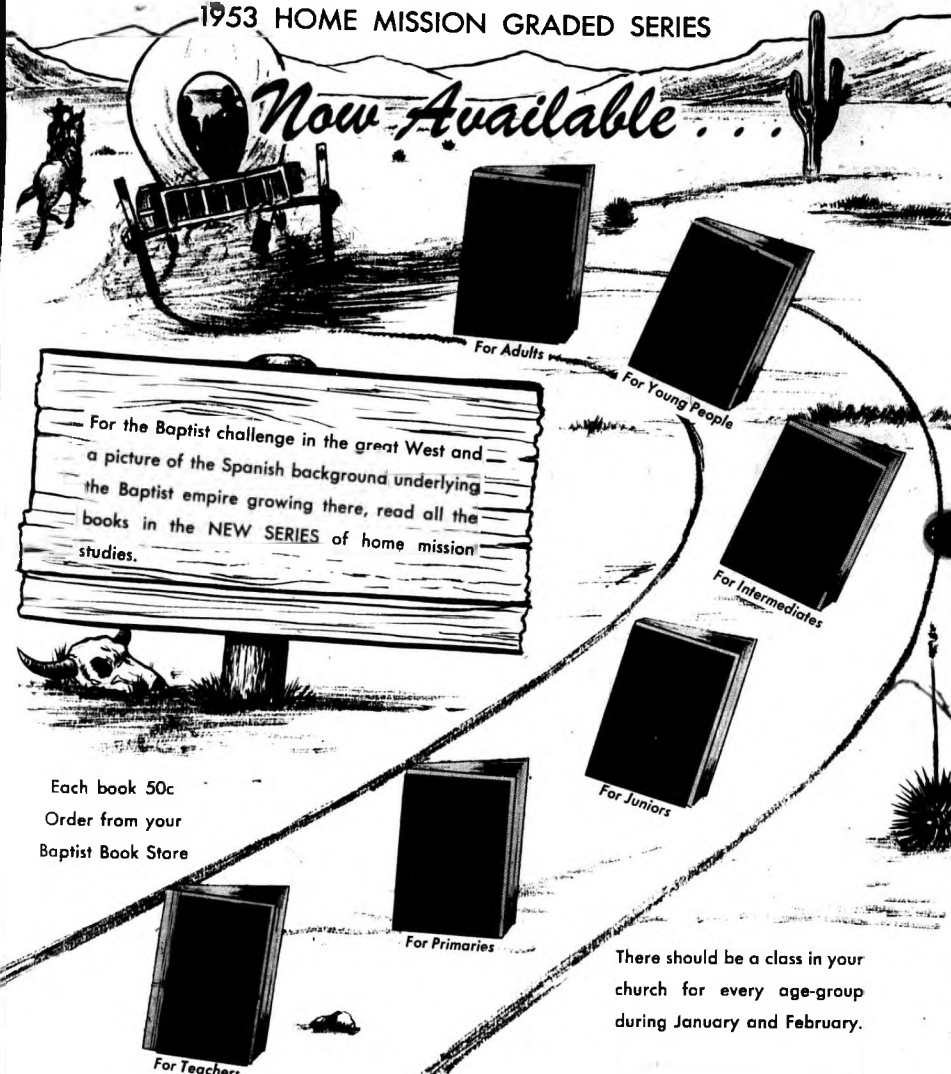
Please pray with us that the entire project will be completed in a manner that is worthy of the great cause we represent, and that such a ministry will be conducted that the leaders of the tribe will never need to regret their decision to let Southern Baptists use tribal lands for mission work.

SOUTHERN BAPTIST HOME MISSIONS

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Missionaries A. C. Queen and Christine Garnett (missionary in Cuba for thirty-four years) plan work.

And Some An Hundredfold

By A. C. Queen
Missionary, Havana, Cuba

MOST of the missionaries whom I know are good stewards. Not all of us possess the same wisdom and sense of values in administering the funds and materials entrusted to us, but I believe the missionaries are making their material resources stretch perhaps farther than is done on the home base in the churches.

We are grateful to God and to Southern Baptists for adequate salaries for our missionaries on most fields. I do not know of any missionaries who are getting rich or who are investing in farms and real estate. But most missionaries are relieved of tormenting financial stress, and they should be so relieved. As a matter of fact, there are sometimes a few pennies left after monthly bills are paid with which the missionary can

go on a "missionary's splurge." I should like to tell you about the outcome of such a "splurge" which one missionary experienced.

The mission board was able to raise the salary of this missionary to the point that he could not only pay his honest debts, fill the stomachs of his family, clothe them, and give his tithe without suffering greatly; but also, the day came when he could do some deeds which he had often longed to do for others.

There was that family that needed medicine and now he was able to help. He was able to invite some of the new Christians to join him in a project in assisting an aged crippled woman who needed some braces. He was able to help a student who needed bus fare to go to music classes. And when the

newly-organized church met to draw up the first budget, he was able to take the lead in setting aside a substantial amount for missions. The payoff for these and other similar deeds came some months later.

One night a woman, for whom the church had prayed for many months, came during the invitation and publicly accepted Christ. When she came others, over whom she had great influence, came also; and accepting the Saviour they became candidates for baptism and church membership. Later she told this story:

"I will tell you why I have surrendered to the Lord Jesus Christ. I know he is real because I found him in the life of the pastor. I never had been able to find him in the confessional or the mass or before the image of a saint. And I had an idea that all priests and preachers cared only for the little money I earned scrubbing floors. Then the pastor came to our poor home one day.

"He did not charge for the prayer he gave over my sick mother. He left a peso to buy her medicine that day and he gave us a Bible which he had marked for us to read. Later he brought medicine. Someone left boxes of food at our door. I began to wonder, 'What is his trick?'"

"Then I heard of Aunt Julia, that old crippled lady, getting those braces from the Baptist people, and about the comfort and joy that was coming to those who went to the Baptist mission. I noticed a change in my neighbor who usually had a vile temper, but now seemed tamed, a new person, and I

(Continued on Page 28)

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Mrs. Viola Ferguson, member of the Buena Vista church and her seventy-nine-year-old mother, for whom the church bought crutches after she had a leg amputated. She has now asked baptism.



Balty, janitor of the Buena Vista church, is proud of the new church home even though he is not yet a member.

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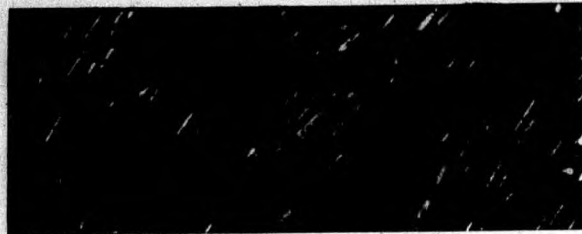
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J. A. Pennington
State Secretary of Evangelism

"EVANGELISM has no parallel." It is the central theme of the Word of God. It is the insistent command of our risen Saviour. It is the divine imperative for every New Testament church. It is the pre-eminent task of every saved individual.

Oklahoma Baptists believe this and are seeking to keep evangelism at the heart of all their work. In Oklahoma we follow our Southern Baptist Program of Evangelism. Since the inception of this program in 1947 we have tried to follow it wholeheartedly. The following figures will show that progress is being made in the number won to Christ and baptized in our churches in Oklahoma.

1947	16,785
1948	18,468
1949	17,460
1950	20,042
1951	19,266
1952	20,152

The largest association in our state is Oklahoma County Baptist Association. This association has conducted eight consecutive simultaneous evangelistic crusades. They have also set the dates for the next three years and have elected their director for the next two years.

Oklahoma County Association

Year	No. Churches Participating	Baptisms	Letter & Statement	Total Additions	Professions Not Joining	Total Decisions
1944	55	1,036	602	1,638	543	2,181
1945	70	1,175	748	1,923	274	2,197
1946	70	805	643	1,448	321	1,769
1947	57	776	564	1,340	219	1,559
1948	73	883	604	1,487	177	1,664
1949	74	1,202	779	1,981	273	2,254
1950	80	1,091	731	1,822	163	1,985
1951	85	1,297	756	2,053	158	2,211
1952	106	1,161	808	1,969	172	2,141
TOTALS		9,426	6,235	15,661	2,300	17,961

church. We are working toward that end. As of this date we have in our files the names of the members of these Evangelism Church Councils from 183 churches. This council should plan a perennial program which would include:

1. At least two revivals each year (one a simultaneous revival).
2. An annual religious census.
3. An up-to-date prospect file.
4. A weekly visitation.
5. The training of personal workers through soul-winning clinics.
6. Conserving the results of evangelism.
7. A constant effort to solve and prevent the non-resident church membership problem.

In the field of evangelism we are dealing in the realm of spiritual affairs. Programs and methods are not enough. There must be a burning passion like that of the Apostle Paul when he said, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

It must be a heart matter. We must have a people with a burning heart. We must realize our dependence upon the

Caddo Association

Date	No. Churches	No. Churches Participating	Baptisms	Total Additions	Total Baptisms For Year
1950	21	16	307	401	508
1951	23	16	97	123	338
1952	23	23	339	447	535

The simultaneous revival campaigns are just a part of our program of evangelism. If we are to accomplish what we should in evangelism, we must have a perennial program of evangelism. That is what we are seeking to develop in Oklahoma. This can best be done, we believe, by the establishment of an Evangelism Church Council in every

Holy Spirit. The Holy Spirit has given us the program that has been tested, tried, and proved. The Word of God has given us methods that will not fail when they are made effective by regenerated individuals, filled with the Holy Spirit, working through the churches and seeking to magnify the Lord Jesus Christ.

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Another Light Is Lit



By Lawrence Thibodeaux
Field Worker among French
Thibodaux, Louisiana

THE HOME BOARD mission at Cloutierville, Louisiana, became the Cloutierville Baptist Church on Sunday, September 28, with twenty-six charter members. The organization service was attended by more than 150 people, including a number of pastors and leaders in that section of Louisiana. This was the greatest triumph Baptists have ever had in this town. Cecil R. Webb, Home Board missionary, was called as pastor. Some of the charter members came as candidates for baptism so the following Sunday the first baptism for white Baptists in the history of Cloutierville was conducted. Over 300 attended and they were impressed by witnessing a true Bible baptism.

Cloutierville is a small town in northern Louisiana between Alexandria and Natchitoches. Natchitoches is the oldest city in the Louisiana Purchase, and we are told that Cloutierville is about the same age. It is located on Cane River and was named for the Cloutier family who were among the early French settlers in that area. The name means "nail maker" in French.

Most of the people have a French background but the French language is seldom used except by a few of the older people. The place has been a Roman Catholic stronghold.

L. C. Smith, general missionary of

the Home Mission Board for many years, first saw the spiritual needs in this community. Seeing that there was no Baptist church there or for many miles around, and coming in contact with some of the people and seeing their spiritual needs, he felt led to do something. He began visiting and passing out Bibles about seven or eight years ago. A Baptist church in Washington, D. C., gave him the money to buy a lot. He purchased a beautiful well-located lot on the paved highway in Cloutierville. Later two and one-half lots were bought, making a plot of ground with a 300-foot frontage and a depth of 215 feet.

On May 26, 1951, Missionary Webb moved on the field as full-time missionary under the Home Mission Board. His work was and still is jointly sponsored by the Home Board and the Natchitoches Baptist Association. At first he lived in a Catholic home where one daughter is a nun. Mission services were first conducted in an old building formerly used as a saloon. Mr. Webb has won the love and admiration of most of the people in the town.

In the meantime Missionary Smith encouraged the Board to appropriate \$10,000.00 for a mission building including a chapel and apartment for the

(Continued on Page 24)



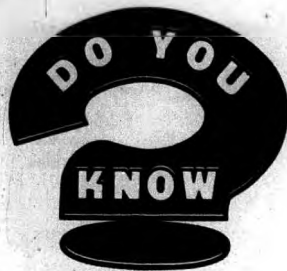
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By COURTS REDFORD

THAT 11,000 new individuals are being added to the population of the United States each day?

THAT the rate of increase in population is far greater in the South and West than in the other sections of the country?

THAT this ever-increasing population is a challenge to Southern Baptists to emphasize their program of evangelism?

THAT the number of children per family among the farm families of the South exceed by forty per cent the number of children in the urban families?

THAT the Home Mission Board through its Rural Church Program is helping to minister to the farm people in this territory?

THAT there are 30,000,000 people who moved their residences in 1951?

THAT this means that about one of every five of our population moves his residence each year?

THAT these tremendous changes in population present a great mission challenge to Southern Baptists?

THAT the transient peoples on the move require migrant missionaries who will help meet their spiritual needs?

THAT the Home Mission Board through its migrant missionaries is helping to provide such a ministry?

THAT the moving multitudes are settling in large numbers in the suburban areas around our cities?

THAT this fringe area between the city and country has increased in population forty-one per cent in the last ten years and that many new churches are needed for these areas?

THAT the Home Mission Board through its City Mission Program and through its church building loan funds is helping to meet this need?

THAT ten of the thirteen states that reported a population gain of more than twenty per cent during the past decade are in the Southern Baptist Convention territory?

THAT the other three, Utah, Michigan, and Nevada, now have Southern Baptist churches and are being served by Home Mission Board workers?

THAT these new and expanding areas constitute a special challenge to our Baptist constituency to provide new churches and mission stations for the unreached multitudes?

THAT several of the largest government projects, such as the Savannah River area in South Carolina, the Paducah, Kentucky, project, and the Wichita, Kansas, project are in our Southern Baptist Convention territory?

THAT we need a specialized ministry among these people in addition to the service being rendered by the City Mission Program and local forces?

THAT these moving millions add to the necessity for a greater emphasis on the transfer your church membership program of Southern Baptists?

THAT an effective evangelistic and mission program for these moving millions at this time will pay large dividends in souls won, in lives consecrated, and in resources dedicated to Christian service in the years ahead?

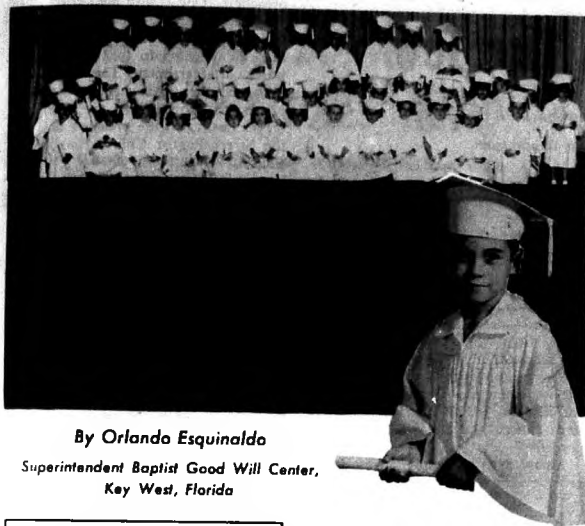
Another Light

(Continued from Page 23)

missionary. He also directed the construction of the beautiful, comfortable, and useful mission house. The work was completed in December, 1951.

Mr. Webb states that there are more than 5,000 people in Cloutierville and surrounding areas. Some of the people who were baptized recently are very anxious to win their friends and relatives to Christ. The services are well attended, and a group of the people are missionary minded. The future looks bright for a great harvest in this section. Brother Smith started a wonderful work there. Brother Webb is continuing and by God's help increasing this good work.

There are many other towns and villages the size of Cloutierville and larger that are still unreached in the French section of Louisiana. I have enough faith to predict that within a very few years, Baptist chapels will be in many of them, the saving testimony of Christ will be heard, and many souls will be redeemed, just because Baptists cared.



By Orlando Esquinaldo

Superintendent Baptist Good Will Center,
Key West, Florida

Lanny Bennett Esquinaldo is the son of the Sunday school superintendent and the WMU president of the Baptist Good Will Center, Key West, Florida, where Rev. and Mrs. Ismael Negrin are missionaries. Lanny has attended the kindergarten there for three years, coming nearly every day during that time, loving his work and play. This year he graduated along with forty-seven other little ones.

TAKE A PAIR of big, black, round eyes, carelessly toss a crop of black hair over it and delineate the oval face with clean cut lips and you'll have a sketch of Lanny Bennett. Of course, to this description you'll have to add the general "all-boy" characteristics of every five-year-old of skinned knees, dirty hands, sawed-off table legs, etc.

Lanny was by far more excited than we over a planned trip to Miami, and we had a terrible time trying to explain to him why he should stay behind with his grandfather. Lanny had more reasons as to why he should go and besides he talked faster than all of us put together, so he decided to go and take us along.

Half-way to Miami the radiator to the car clogged and it was necessary to have a reverse flushing job on it, which delayed us for several hours. The strength and stamina of the car began

to be a question then, but since we had no other choice we continued to Miami and fortunately we arrived safely and in good spirits.

After spending beyond our income and then some more, we decided to return to Key West. The car was awaiting us in the parking lot, like a poor dog that had just run its last mile and my thoughts went quickly back over the road home. As usual, we paused for a brief prayer in which I asked the good Lord to protect us from all harm and to please take care of the car.

We hadn't gone very far from Miami when we heard a loud knocking in the engine. I became worried and commented about it to my wife. "I'd better stop and investigate it before we get too far from civilization," I said to her.

I slowed down and edged toward the side of the road, when Lanny commented, "What's the matter, Daddy? What are you stopping for?"

"Something is wrong with the car. I'll have to check it so it won't fall apart before we get to Key West."

"What's the matter, Daddy?" he said. "Don't you remember we asked Jesus to take care of the car? There's nothing wrong with it while he's taking care of it!"

(Continued on Page 29)

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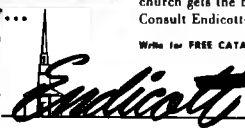
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THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. RAND

QUESTION: What is the Roman Catholic Church's attitude on salvation by faith alone?

ANSWER: "Wildcat operators."

In writing about Protestant radio preachers, Father Richard Ginder of the Catholic Information Society, New York, says: "The fact is that these people are strictly wildcat operators, without authority, equipped only with a glib tongue, a sharp wit, and a certain amount of charm."

He attacks the simple gospel of salvation by faith. "Salvation through a mere belief in the Lord Jesus is so simple that it makes us suspicious from the start. It's a little like the ads that invite us to learn the piano in four easy lessons. It's too simple to be true."

This is the accepted view of the gospel of grace by Roman priests. They refuse to admit that salvation is simple, full, and free. To do so would destroy their powers of priestcraft. They tell Catholic people that we believe that as long as we have faith we can sin as much as we want to and will not be lost. This lie keeps our Catholic neighbors in ignorance about what we believe and therefore suspicious about our faith. We, of course, believe a person is saved by believing in Christ and that belief generates a new nature that changes the personality and gives us the desire to perform good works because of our love for God and humanity.

The Roman position places all the work of God on man's level where man

works for God in the faint hope he might merit purgatory. This reasoning places men (popes, bishops, priests) in the place of God and they attempt to do for man what God alone can do.

The law of the Old Testament and the works of the Roman Church are alike in that they bind a man to a servitude of "doing." Both are worthless.

"For if uprightness could be secured through law, then Christ died for nothing" (Gal. 2:21 Goodspeed).

"For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

An Hundredfold

(Continued from Page 20)

said, 'Something has really happened to her. I need what she has found.'

"I began to come to the Baptist mission, and found relief in my soul through hearing God's Word. But I still said, 'There is a trick somewhere.'

"Then I learned that the pastor was not taking things from the people. He was giving, setting an example in good works. And I found out every member of the mission was treated as an equal. For the first time in their lives, I found my people were no longer counted slaves of the church, held in the bondage of fear. The pastor actually told them they were saints as surely as they were born of God, and I found them trying to live like saints. Even old Charlie had quit liquor and was working for the first time in years supporting his family.

"I found the money people were giving was not being sent off to a bishop somewhere but was being used to maintain the mission, help the needy, and to buy a property for the new church. And one day in the worship service, I found I was no longer simply interested in what this mission could do for me. I suddenly had a feeling of being in the very presence of God, and Christ was speaking inside me. And that old, selfish feeling went out of me, I wanted to live and do good and be clean like my 'new' neighbors around me. That's why I surrendered to the Lord."

This woman still scrubs floors and comes home at night weary in body. But she usually is singing some song she has learned in the mission and she looks years younger. That old bitterness toward everyone and life in general has vanished. Some seed had fallen "in good ground and brought forth fruit—a hundredfold."

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I do not believe it is wrong to say that the good missionary on an inadequate salary can bring forth "some thirty-fold"; on a subsistence salary, "some sixtyfold"; and on a salary that takes care of more than bare necessities, "some an hundredfold." The most pro-

ductive money invested in missions, as I have observed it on the field, is the marginal fund placed in the hands of the missionary over and above his actual needs.

Simple Faith of Child

(Continued from Page 25)

At such simple faith I could not help but think that I had possibly uttered a faithless prayer, so I renewed my faith and continued without another thought about the car until we arrived in Key West.

The knock in the car disappeared without a trace and I have not yet had cause to have the car checked. I often think of the good mechanical parts that make a car, but now I know that I have a motor beyond compare, because it's in good hands. The simple faith of a child showed me that material things like the human body thrive on faith.

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BOOK REVIEWS

Fence Corners, by Marel Brown. Broadman Press. \$1.50.

Mrs. Brown is the author of two books of poetry and two home mission books. The two home mission books were *Lily May and Dan* on the race question and *The Greshams of Greenway*, a book on rural life. *Fence Corners* is another picture of rural life with its lessons as the author in comely fashion and beautiful style depicts the commonplace in life. With both poetry and prose she discusses flowers, weeds, crops, animals, birds—but mostly everyday human experiences elevated to the sublime.

Traveling Toward Sunrise, by Mrs. Charles E. Cowman. Cowman Publications, Los Angeles. \$2.50.

Mrs. Cowman offers *Traveling Toward Sunrise* as a book of daily meditations. She makes full use of quotations, poems, Scripture passages, and illustrations. It is a very useful book.

Broadman Comments, by R. Paul Caudill. Broadman Press. \$2.25.

Rich in scholarship, warmhearted in approach, and helpful with illustrations, Dr. Caudill presents another volume of lesson treatments under the four captions in which he usually divides his discussions: notes on the lesson passage, lesson outline, lesson interpretation, and the lesson in life. This volume seems to be even an improvement on previous releases.

Points For Emphasis, by Clifton J. Allen. Broadman Press. 75c.

Under new format and with another author, *Points For Emphasis* makes its debut. Using the size of *On the Wing With the Word* and Dr. Allen's own special style, this full year's treatment of the Sunday school lessons for Adults and Young People comes with scholarly, conservative, illustrative, and practical application.

The Treasure of the Gospel, by F. Townley Lord. Broadman Press. \$1.50. Under two categories, "The Heritage"

and "The Foundation in Christ." Dr. Lord submits ten sermons calling attention to "The Baptist Heritage," the Bible, the church, the debt to Protestantism and evangelism, and the debt to Baptist pioneers. Under "Foundations" he preaches about Jesus the speaker, the interpreter, the healer, the realist, and the Saviour. It is a refreshing book of sermons.

As Love Knows How, by David and Alice Cheavens. Broadman Press. \$2.25.

The authors have drawn the picture of a northeastern Texas town with its Mexican high school football star, its "atheistic" editor, its Puritanical, gossip teacher, and a young lady teacher from Baylor University with ideals for a practical Christian program eliminating racial and social prejudices. A typical eastern Texas tornado matches the fury of local prejudices and reveals revolutionary changes in local attitudes. Miguel Ochoa is finally "accepted" and the editor is converted. *As Love Knows How* would be interesting reading in connection with the home mission series of books on Spanish-speaking Americans.

Bible and Christianity, by the editors of YEAR. \$7.95.

This is an annual pictorial history. It makes use of prints from the great masters and gives the history of Christianity in delightful pictures and interesting discussions. No denomination will agree on all the points of discussion about it; but there are many salient facts of history beautifully illustrated and the various religions of the world are presented in brief historical discussions. It is as satisfactory as such a compilation could be. It would be a valuable asset in the library.

Strength of the Hills, by Brenda Cannon. Moody Press. \$2.25.

This is an interesting historical novel of the Mark Murray family of North Carolina. It presents the force of Christian citizenship in building a community.

New Mexican Baptist Church Constituted

By C. G. Carter, President
Mexican Baptist Bible Institute
San Antonio, Texas

On Wednesday evening, November 12, 1952, at the South San Antonio Baptist Church, San Antonio, Texas, a fitting climax to a successful missionary venture by the church was celebrated in the official constitution of South San Antonio Mexican Baptist Church.

This missionary endeavor began several years ago when Dr. John Daniel Brown, pastor of the South San Antonio Baptist Church, discovered a vast Mexican population nearby where no work was being done among the people.

It was a very small and inauspicious beginning, with the first meetings in private homes, under trees, under a tent, or anywhere a meeting place could be secured. Such faithful Mexican pastors as Matias C. Garcia and Mike Mojica gave valuable assistance during those early days.

Later the church succeeded in renting a small building where regular services could be conducted and Rev. E. L. Garza, pastor of Jerusalem Mexican Baptist Church of San Antonio, together with members of his church, conducted services for more than a year. But progress was slow as Brother Garza could not take too much time from his own rapidly growing church.

During the summer of 1950 the church secured the services of Rev. Santiago Garcia, Jr., a student in the Mexican Baptist Bible Institute, as regular pastor of the mission. He began his work the first Sunday in August of that year. At his first service there were twelve people present, including members of his own family. But the young pastor led his people in an intensive visitation program, and the congregation grew. Baptisms at the mother church became a regular part of the mission program. As rapidly as possible every department of a fully-organized church was added until the mission was carrying on a full church program. Training in church membership has kept pace with evangelism.

Early in 1952 the members of the mission began talking of an independent church; but were advised that a good mission, under the sponsorship of a benevolent church, is better than a poor, struggling church; and that if it must remain a mission in fact, it would be better to remain a mission in name.

The mission accepted the challenge and a committee was named to set up a church budget which was later adopted. The budget included salary and home for a full-time pastor, a substantial monthly offering to the Co-operative Program, a building fund, and various other items. For the past four months the mission has more than met its budget. There was no doubt in the mind of anyone connected with the work that it was ready for separate existence.

Members of the constituting council were: C. G. Carter, moderator; E. L. Gaze, clerk; and C. L. Neal, Pascual Hurtiz, E. J. Gregory, Santiago Garcia, Jr., and John Daniel Brown, pastor of the sponsoring church, who also preached the sermon for the occasion. In his sermon Dr. Brown recounted the past experiences of the mission and the aspirations of the mother church for her young daughter. Rev. Santiago Garcia, Jr., who has led the mission so successfully, was unanimously chosen as pastor of the new church. The original roll shows seventy-five charter members, but the church voted to include as charter members all who should come in during the month of November.

Several months ago the sponsoring church, with the help of the state mission board and of the city missions committee of San Antonio, bought a valuable piece of property for the mission. This will be deeded to the new church. For some time the members of the mission have been laying aside money for a building, and now have approximately one thousand dollars in this fund. The new church begins with bright prospects for the future.

January, 1953

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