

HOME

Southern Baptist

MISSIONS



March
1953

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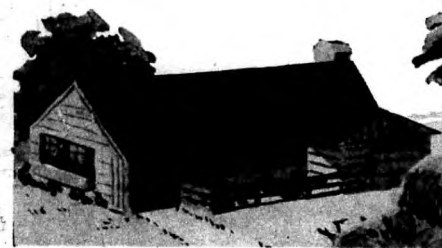
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An Inherent Right

It stands to reason that if Baptists carry on for Christ in kingdom affairs they must work together. This is fundamental and imperative. Co-operation is a kingdom necessity. In co-operation there are at least three things involved: (1) a common task, (2) a common program, and (3) a common agency. In our denominational life the task and the program are outlined for us and for the churches by the Southern Baptist Convention, which is the agency for "eliciting, combining, and directing the energies of the denomination for the propagation of the gospel."

The Co-operative Program of the Convention includes not only the budgets fixed for the various agencies, but it also includes the special days and the special offerings, such as the Lottie Moon and Annie Armstrong Offerings by the WMU for foreign and home missions. In this Co-operative Program, the three elements involved in co-

A principle involved on the negative side of the question should possibly be stated here: When any church or individual Baptist rejects any one of the three essential elements in co-operation, if it or he becomes an independent worker and his action, if carried to its logical and legitimate conclusion, would result in the rejection of all three of these principles involved and he would become wholly independent in his work. Not only so, but if the action of the church or of the individual, in rejecting these essentials of co-operation, were followed by every church and individual Baptist—which surely would be the right of all if it is the right of one—then the result would be to wreck the Co-operative Program of the denomination. This is evident.

Principle and Practice

The question arises, should any individual Baptist insist upon a course of conduct in our co-operative kingdom work, which could not become the practice of every Baptist without injury to the work as a whole? Suppose, for instance, that one of the members of one of our churches were deeply impressed with the importance of the work our hospitals are doing and should decide to designate all his gifts to the hospitals. Now, if it is right for him to insist upon doing this, then it is right for every member of the church to insist upon doing it, for no course of conduct is absolutely right for any Baptist which cannot be practiced by all Baptists without injuring the work of the denomination as a whole. Following this out, suppose every member of the church should do the same thing; and if it is right for one church to do it, it is right for every church to do it. Therefore, suppose that every church in the denomination should do the same thing. We would, as a result, have millions of dollars for hospital work and nothing for any other kingdom enterprise. The ultimate outcome would be the destruction of all our work outside of hospitals.

Co-operation Is Right

Let us ask another question: Should any Baptist in a co-operative undertaking on which the denomination has agreed and for which a definite program has been made out, insist upon his right to designate when his designation disregards the program of co-operation and tends to reconstruct the action of the Convention; in other words, does one's right to designate supersede the duty to co-operate in a great kingdom task?

Suppose, for instance, the pulpit committee of a church should recommend that the church call a pastor on a stipulated salary and this recommendation should be voted by the church. It then becomes the definitely fixed program of the church. But suppose there should be a group of members in the church who decide to designate all the money they give to pastor's salary and should insist that their gifts should be over and above what the church has promised to pay. Should these individuals be allowed to upset and thus annul the vote of the whole church as a body?

This is exactly what takes place when the Southern Baptist Convention makes out a program for our mission work and individual Baptists, members of the Southern Baptist churches, insist upon designating their gifts and demanding that the gifts they make go to a certain individual missionary or a certain object over and above that which had been fixed for that individual or the object by the Convention, or one of its agencies. Such insistence on the part of any individual Baptists would tend to disrupt co-operation in denominational work.

Just because one has the power to do a thing does not mean that he has the right to do it. Rights are common and universal; powers are personal and individual. Rights have moral and ethical limitations; powers have physical limitations; rights are marked out and defined by relationships; powers are marked out and defined by physical bar-

riers. Fundamentally, every Christian has the same rights, but there is something higher than the right of the individual Christian; it is the common good—the ongoing of the kingdom of God. The interests of the kingdom of God are superior to the rights of individuals. Paul emphasizes this in his teaching about eating meat. There are many things the individual believer has the right to do which he should not do because of the interests of the kingdom as a whole.

Moral and Ethical Limitations of Rights

Let us go a little further in this observation. Rights have ethical and moral limitations. They are bound by oughtness towards God and man. No one has the right to do anything that disturbs his relation to God or his fellows. He has no right to violate moral law; he has no right to invade the territory of another's rights or to do anything to his neighbor which is unethical or morally wrong. Rights are fenced in on every hand and prohibited on every side by ethical and moral standards. Rights are also defined by relationships. In addition to moral and ethical limitations, individual rights are limited by personal relationships. Some things are right within themselves, but because of the persons and agencies involved cannot be exercised without wrongdoing.

Ethical and moral standards are of two sorts: (1) those that inhere in the moral constitution of the universe and are therefore absolute, and (2) those that grow out of our relation to our fellows and are therefore relative. The first applied to the exercise of individual rights would preclude all actions that are not right within themselves; the second would further limit the exercise of individual rights to those things which would not injure or in any way infringe upon the rights of others. We must be free from the blood of all men.

The rights of the individual Christian are further limited by the law of the kingdom of God, which law binds every believer to give himself to the doing of those things which make positively for the coming of the kingdom among men. This includes attitude, relationships, character, conduct, and influence. The whole personality is involved. All of life's relationships are involved. The attitude one takes toward life and its activities, the kingdom of God and its enterprises—the whole question of co-operation with one's fellows in kingdom work—is involved.

A Higher Law

When tested by Christ's injunction to "Seek first the kingdom of God and his righteousness" such limitations are thrown around the exercise of personal rights as would bind everyone to the doing of those things only which were of the highest value to the kingdom of God. Here is where the higher law comes in.

We are wondering if co-operation among Baptists in a well planned kingdom program is not just now a supreme necessity. We are wondering if this co-operation—all of us working together on one program through the boards and agencies and institutions established by the Southern Baptist Convention for the evangelization of the world at home and abroad—is not under present conditions superior to and should take precedence over the personal right to determine one's gifts?

Will not co-operation in such a program do more for the progress of the kingdom of God among men than can be done if we split our program up by the exercise of the right to designate our gifts?

Right here we believe is a chance for our Baptist people to show their Christian spirit as well as their spirit of co-operation by surrendering the personal right to designate for the common good. Let all of us, every church and every individual Baptist, put all he has into the Cooperative Program. The Gospel Mission Method is that of designation, the New Testament method is that of a common treasury with adequate administration.

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Welcome Income from Advance Program

The Home Mission Board received \$346,000.00 from the advance program at the close of 1952 as its twenty-five per cent of the over-and-above Cooperative Program receipts. Anticipating the income the Board added some new work and enlarged some of its objectives. However, the receipt of so large an amount was not expected but it was a welcome surprise. Co-operative missions, Negro work, promotion, Schools of Missions, chaplains, evangelism, Jewish work, direct missions, and the work in Cuba received an extra boost because of the advance program.

Church Building Loan Fund Increased

From the advance program \$175,000.00 was allocated to the corpus of the Church Building Loan Funds. This is a small amount compared with the \$7,000,000.00 needed to raise the total of the Church Building Loan Funds to \$10,000,000.00, but it is a step toward that goal. The Board is starting 1953 with a grand total of \$2,545,000.00 in its building loan funds, all but \$200,000.00 of which is already in loans to churches.

Jewish Fellowship Week April 20-26

Again this year time has been set for Jewish Fellowship Week. Secretary Frank Halbeck of the Department of Jewish Evangelism is expecting many churches to observe the week of visitation and special emphases in the services looking toward interesting Jewish friends in hearing the gospel. The date should be reserved now. The Jewish Fellowship Week for 1954 is to be placed in the calendar of denominational activities. The number observing the week is increasing each year.

Chaplains in Mission Work

Southern Baptist chaplains in Korea are leading their men to support mission

projects. Practically every major military unit supports an orphanage. The First Corps in Korea contributed \$42,000.00 to a home for amputees. (Korean children caught in clutches of war). The 25th Division supports an orphanage in Japan although the personnel of this Division has completely changed since founding of the orphanage.

Church Members in Service

There are approximately 385,000 Southern Baptist church members in the services of our country. Recent surveys reveal that only one in twelve church members in the services receives any correspondence or has contact with the home church. These men now in the services will soon comprise the major leadership of our churches. Constant contact is imperative. Approximately one million military men return to civilian life each year. They can be a powerful spiritual stream flowing into our homes, churches, communities, and national life.

In order to try and bring about improved contact between the local church and its members in service the Home Mission Board has recently appointed Chaplain E. L. Ackiss of the U. S. Navy (Ret.) to inaugurate and promote a program that will help do this very thing.

New Indian Mission

First services were recently held at the Miami Seminole Mission in the Coppinger's Tropical Indian Village in Miami. The mission is for all the Seminoles in the Miami area and according to Missionary Genus Crenshaw is an answer to much prayer and work.

Mr. Crenshaw says the work was started at the invitation of Jack Coppinger who assisted in every way, providing a beautiful spot in his Tropical Village for the mission.

The work was started as a mission of the First Seminole Indian Baptist Church of Dania, Florida, but is also sponsored by Miami Baptist Association. Rev. Harry Cypress, Seminole

preacher who has studied at Baptist Bible Institute, is doing the preaching.

Around the World at Home

Rev. Fred A. McCaulley, Home Board missionary, says he recently had one of the most interesting experiences of his life. He attended Sunday morning worship at Glendale First Southern Baptist Church, helped organize the Bethel Mexican Baptist Church of East Los Angeles in the afternoon, preached the dedicatory sermon for the new Slavic Baptist Church of Hollywood later in the afternoon, and attended the evening service of the Japanese Baptist mission in Sawtelle. He closed the international day by going after services to a Chinese restaurant for the evening meal. The next day he spoke to the Los Angeles Association pastors' conference, spent three hours with four Russian preachers looking forward to expanding the Home Mission Board's Russian program in the West, and that night spoke at a banquet honoring Rev. and Mrs. R. G. Brister. Mr. Brister has served the Long Beach First Southern Baptist Church for ten years—the second longest Southern Baptist pastorate in the state.

New Head Social Service Commission

Dr. A. C. Miller, Dallas, Texas, head of the Christian Life Commission for Texas Baptists, has been elected to succeed Dr. Hugh A. Brimm as executive secretary of the Social Service Commission. Dr. Brimm resigned to become professor of human relations in the Woman's Missionary Union Training School.

A native of Texas, Dr. Miller has served as chaplain in World War I, pastor of churches in Indiana, Oklahoma, and Texas, supervisor of the ministry to servicemen, secretary of the department of ministry with minorities and since 1950 has been with the Christian Life Commission in Texas.

Dr. and Mrs. Miller will make their home in Nashville, the new location of the Social Service Commission.

If The People Knew

"We have an average of 275 patients in the TB sanatorium, many of them Baptists. Our federal hospital for Indians has 160 patients. Many of these are Baptists. We need 100 copies of *Southern Baptist Home Missions* to distribute among these patients every month."

—An Associational Missionary
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Name

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America the Beautiful

By Miss Alma Hunt
Executive Secretary, Woman's Missionary Union



"O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!"



America! America!
May God thy gold refine."



AS we sing these glowing words, we thank God for his lavish hand in the creation of our homeland. We thank him for our heroes of days gone by, for the dreams of our patriots, for the vision of our founding fathers in projecting the freedom we enjoy today.

As we think on the theme for the 1953 WMU Week of Prayer for home missions—"America the Beautiful"—let us ask God to give us clear vision to see America as it is today.

Under its "spacious skies" are crowded millions of lost people. Amid "amber waves of grain" and "purple mountain majesties" of the West and Northwest I have seen lost people. Baptist churches are few with long miles between them. California alone has 1,500 towns and communities not served by a Baptist church. I have seen lost people among the Indians and Spanish-speaking people of Arizona and New Mexico. These are lands of enchantment with gorgeous sunsets and scenic panorama. Yet many of the people who live there do not know the God of the sunset, the Creator of their picturesque scenes. In these states there are Indian reservations where the freedom of religion guaranteed to all American citizens is not known. Where our missionaries are not permitted to preach on the reservations, home mission centers have been located near by. I have seen lost people in the fascinating French parts of Louisiana and in the crowded slums of New Orleans. And I have seen them on the "fruited plains" and in the mountains and valleys of our southeastern states.

Wherever we look with compassion we see the lost multitudes who must be won to a saving knowledge of Jesus Christ. They are the 40,000,000 people in our Convention territory for whom the women and young people of Woman's Missionary Union are gathering to pray during the first week of March. These lost people are the concern of Southern Baptists. They constitute our home mission task. Through the channel of our Home Mission Board we strive to reach them. Week by week in our churches we support home mission causes by giving our tithes and offerings through the Cooperative Program. Once a year Woman's Missionary Union gathers the Annie Armstrong Offering, all of which goes to home missions. Last year the offering amounted to \$991,329.40. This year Woman's

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SOUTHERN BAPTIST HOME MISSIONS

If I Had Known

By Porter Routh
Executive Secretary of the Executive Committee
of Southern Baptist Convention

THE ANNIE ARMSTRONG Offering is not a plan sponsored by the Woman's Missionary Union to collect money from the churches for the Home Mission Board. It is a channel through which Baptists are given an opportunity to express their love for God and to respond to the commission given to them in an over-and-above offering.

The Cooperative Program is the opportunity Southern Baptists have through their churches to share week by week in the preaching, teaching, and healing ministry in their states, in the Southland, and around the world. Southern Baptists do not give through the Cooperative Program, or through the Annie Armstrong Offering to support an agency. They give because God has given them a job to do, and they have found that they can do this job more effectively working together.

It will be encouraging to missionaries who work with migrants, minority groups, in the open country, and the busy city, to hear the news that Baptist women have made a million dollars or more available for the expansion of their work. This will be encouraging news, but the spiritual dynamic is not found alone in the work which these people do. The spiritual dynamic is found in the Week of Prayer for home missions as the hundreds of thousands of women pray earnestly, and study diligently. It is impossible to measure statistically the power released by the Holy

Spirit through the prayers of consecrated, informed women.

This knowledge and this power is a vital force in the promotion of the Cooperative Program as well as the growth of the Annie Armstrong Offering.

Recently, on a hard train trip, I was trying to get some sleep when I was disturbed in my Pullman by a young man who was intoxicated. He was supposed to have the space above mine and argued with the porter for a long time about additional space, but none was to be found.

Finally, he tried to get in the berth with me, but I was tired and sleepy and did not want him and his bottle. It was almost impossible to get any sleep until early the next morning when the young man was helped off the train to make another connection.

When I got up, I asked the Pullman porter what was the matter with the young fellow.

"I do not know, Sir," he replied, "except his wife was in the baggage car ahead, and he must have been trying to drown his sorrow."

As I made my way back to my seat, I could not help but pray a prayer of confession. "Oh, God, if I had known, I would have cared."

During the March Week of Prayer we have an opportunity to know, and to pray that God will give us the compassion to care.

March, 1953

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THE STREET was almost deserted, for it was in the very early hours of morning in Los Angeles on April 26, 1952. A young woman had been to an all-night picture show and because she was nervous, discouraged, and had a heavy burden on her heart, she was walking up and down the streets in the cool quietness of the morning.

She came to a small building on the front of which was the word MISSION. Curiosity drew her inside, but God had provided a kindly-faced woman to tell the story of Jesus' love. That morning Jerry Barron became a child of God and for the first time she had peace in her heart.

Two days later Jerry was on her way to—she knew not where. But she knew that she must get away from her old friends and associates if she ever found real happiness in her new faith. Later she said, "Ketchikan, Alaska, is where the Spirit led me." She arrived there on May 9, 1952.

Her testimony has been a blessing to many people in Ketchikan and it has been used by the Lord to bring conviction to many who had long ago closed their ears to the gospel story. In her own words, she said:

"I am the girl who once said, 'There is no God! When you are dead you are dead and you go to the dirt and that is the end of it. Whoever could actually believe that there is a superhuman being somewhere up above?'"

No one could have changed her mind either. Church was dull and drab compared with all the thrilling shows,

dances, and parties that she had been used to attending. At that time she could never hear to be home a minute! She was always on the go, looking for pleasure, fun, and excitement. She would say, "Those hypocrites going to church are to be pitied—poor, foolish, misguided people."

When asked about the Bible, she replied, "Well, I could sure pick it to pieces fast. I had never read it, but I had heard other agnostics 'prove' that it was just a beautiful myth. My agnostic friends had said, 'It might have done some good in its day, but all we need today is a good, sound education and maybe a million or two and we can really be happy. But if happiness doesn't come then, we can always get fixed up by going to a good psychoanalyst.'"

"When I had this opinion I was considered a good, normal, average person. I got along fine with people and had boy friends. I never even considered going to church except on very rare occasions, such as Easter, to show off my pretty new dress. If I didn't have a complete new outfit, I wouldn't go."

"I had rarely seen a Bible and had never opened one. I remember there used to be Gideon Bibles in hotel rooms and how boring they looked. Other people must have thought so, too, because they were always new and untouched-looking. This was in the days when I thought a religious fanatic was anyone who went to church every Sunday morning."

"Lo! and behold! Now I am an outcast of society. I know what many are

saying about me. 'And she could be such a nice girl, too! It's such a pity, isn't it?' I wonder what this world is coming to? I can certainly understand their viewpoint since just a short time back I was one of the 'good average' human beings of this world."

"RELIGIOUS FANATIC! This is my terrible fate and the world has passed its sentence. But my Bible says, 'If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'"

Jerry Barron is a radiant testimony to the power of God in the human life which is dedicated to him. She was baptized into the First Baptist Church of Ketchikan May 26, 1952. She attended all of the activities of the church regularly. She worked nights at a cab stand where she witnessed to the people who came to wait for a taxi. She attended the evening Vacation Bible school class for Intermediates. She read and studied her Bible many hours each day, meditating on its wonderful messages to her heart. She brought many to church with her, five of whom gave their hearts to the Lord, three uniting with the church by baptism.

For some time Jerry had felt the leadership of God drawing her to surrender for full-time Christian service. On Thursday night, July 31, 1952, during the Alaska Baptist Convention in Ketchikan, she made public her decision to commit her life to God's service.

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SOUTHERN BAPTIST HOME MISSIONS

Religious Freedom to Share

By John Caylor



Minnie Berry, mountain missionary

Miss Minnie Berry, of Scottsboro, Alabama, who retired January 1 from service as a home missionary in the Alabama mountain country, spent her life in sharing what was dear to her family.

"My great-grandfather was a Baptist minister who emigrated to America from England in order to find religious freedom," says Miss Berry in recounting her past.

Born in Adairville, Kentucky, sixty-five years ago, Miss Minnie Berry was reared in a Christian home. Many Baptist friends visited in her home and left their influence upon her young life. It is difficult to estimate the value of Christian fellowship in hospitable homes.

"My parents led me to Christ," says Miss Berry, "when I was eleven years old. Very early in life I knew God wanted me to be in his service. The influence of my parents who were active in all phases of our rural church life and that

of missionary-minded pastors, leaders, and missionaries all contributed to my surrender to missionary service."

From her childhood Miss Berry wanted to be a missionary. Since most of the missionaries who visited in her childhood home were from China and most of the conversation about missionaries centered around that country, she seemed definite in her conviction that the Lord was calling her to be a missionary to China.

As she grew older Miss Berry came to the definite conviction that her call was to work in our own land. She made a full surrender to this call one evening as she listened to the talk of two visiting missionaries from China in her own home. Her education was secured in public schools, Franklin Female College, and Woman's Missionary Union Training School.

After graduating from the Training School, Miss Berry taught in Campbells-ville College in her Kentucky mountains, and for several years worked in

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her own home county as a volunteer missionary while caring for her aged parents.

"Truly God teaches unforgettable lessons through illness and bereavement," declares Miss Berry. "I was prepared in a definite way for mountain missions while I was the companion to my little mother during her years of semi-invalidism. At that time I was also serving in the mission of my home church."

Miss Berry had experience also as educational director of the First Baptist Church of Jackson, Tennessee. Where-

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March, 1953

Pastoral Aid in Pioneer Areas Produces Results

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

IN 1951 the Home Mission Board began giving mission pastoral aid to pastors who would go into sections where Baptists are doing pioneer work and staff new churches. The aid was given through the five western state conventions of Arizona, California, Kansas, New Mexico, Oregon-Washington, and also Illinois and Maryland. This has proved to be an effective and fruitful method of mission work in pioneer fields. That first year the Home Mission Board gave aid to about 100 mission pastors and in 1952 nearly 200 were aided.

The policy of the Home Board in this work is to allocate from \$50.00 to \$100.00 per month for a period of six months through the state board offices to a man who will make a survey, begin work at a new point, and develop a church. The average time required to establish a new church is six months. Sometimes it can be done within three

months and others require nine. The Board grants aid for the period required to establish a church as long as it does not exceed twelve months.

Men who enter this type of mission work usually must do secular work or have some other source of support during the preparatory period. Many fine young men are glad to do such pioneer work. Such young men and their wives are an inspiration, truly demonstrating the missionary spirit.

For example, one young man and his wife, graduates of Southern Seminary, went to Utah. They received mission pastoral aid of \$100.00 per month. He got a job as clerk in a steel plant, bought a small home in which to live and started the work in their living room. She visited in the daytime while he worked and he visited at night. The work was sponsored by another church thirty miles away. At the first Sunday morning service conducted in their

home sixteen people attended and six of them joined the church. The work at Tooele, Utah, has thus prospered greatly because of the missionary spirit of this fine young couple, the sponsorship of the mother church, and the aid of the Home Mission Board.

Two definite requirements must be met in order to secure mission pastoral aid.

Each man who applies must fill out an information sheet of two pages, giving a story of his experience, preparation, denominational co-operation, moral and doctrinal soundness. He must give five good references and satisfactory letters from these must be in the files before the men are approved. Only those who meet the essential qualifications are given aid.

Certainly any man may go to the pioneer fields of his own accord, and any church or group may ask any man to come, but only those who have been

Pastors in Washington-Oregon, many of whom are partially supported by the mission pastoral aid of the Home Mission Board.



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SOUTHERN BAPTIST HOME MISSIONS

found qualified and recommended will be eligible for Home Board pastoral aid. It is therefore wise for all who desire to go to these fields to contact either the state mission board or Home Mission Board before going.

The second requirement is that a survey of the field or community where the proposed new work is to be done must be made and tabulated on the survey sheet provided for that purpose. One copy should be sent to the state office and one to the Home Board office. It is the policy of the boards to start new churches in communities where there is no Baptist work. Since there are more than 4,500 such communities in western states alone, it is certainly wise and ethical to work in these fields first.

The accompanying table of reports on mission pastors aided in 1952 will indicate some of the fruits of this program.

Results of Pastoral Aid

ITEMS	Arizona	California	Kansas	New Mexico	Oregon-Washington	Maryland	TOTALS
Number of Mission Pastors	43	66	23	34	17	8	191
Number without Buildings	18	38	5	11	10	1	83
Monthly average in Sunday School	805	1,327	246	672	306	253	3,609
Average church Attendance	507	816	180	322	168	113	2,106
Average monthly Receipts	\$3,245	\$4,906	\$1,158	\$1,659	\$1,716	\$760	\$13,444
Monthly average Number Tithers	125	205	67	103	63	15	578
Number Baptisms	143	275	69	115	27	48	677

Religious Freedom

Continued from Page 9

ever she worked she was active in Sunday school, Training Union, Woman's Missionary Union, and mission work. Always she was working in some mission.

From 1936 until her retirement at the beginning of 1953, Miss Berry served as a mountain missionary with the Home Mission Board, first in Hazard County, Kentucky, and for the past ten years in the area around Scottsboro, Alabama.

"Oh Miss Berry, I can't tell you why I don't accept Christ," said a girl who had come down the mountain for a service Miss Berry prayed. The girl continued, "It's my mother. She says I can't come to church any more if I accept Jesus."

"If I could only live with you and go to church," said the girl, "I would be happy."

Indeed she would! Miss Berry spent her life of service for the Home Mission Board trying to give religious freedom to those who did not know Christ and to Christians bound by prejudice.

Miss Berry has retired to her home in Franklin, Kentucky.

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March, 1953

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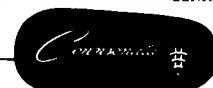
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11

My Greatest Experience in REVIVALS

By C. E. Autrey
Associate Secretary of Evangelism



IN NOVEMBER Dr. C. E. Matthews asked me to go to Havana, Cuba, and direct the simultaneous crusade in the Havana Province and preach in the Baptist Temple in Havana at the invitation of the Calvary Baptist Church. C. V. Dossey preached in Santa Clara and conducted the Las Villas campaign. Powell Lee had gone ahead of us and organized for the meetings. He and Herbert Caudill and A. Lopez secretary of evangelism in Cuba, had done a thorough job of preparation. When Mr. Dossey and I arrived November 15 in Havana, the fires were burning and the spirit was high.

It was necessary for us to preach every sermon through an interpreter. I was uneasy about preaching fifteen days through an interpreter, as I had never done this. On Saturday night Mr. Dossey preached at the Baptist Temple in Havana to a full house of eager listeners. He really preached. It inspired me to do my best. I learned that only the sim-

ple gospel could be preached effectively through an interpreter. I had to cut out much in most of my sermons. The plain gospel could be preached with effect and understood.

The next day Mr. Dossey and Dr. Caudill went to Santa Clara, and Irving Lee Bush and I remained in Havana. Brother Bush, a layman from Waco, Texas, preached for Brother Garcia at the seminary church.

Great crowds packed the Baptist Temple in Havana every night. The balconies were full, even on Saturday nights. God gave us 402 conversions in the Baptist Temple in two weeks. Of these, ninety-eight were received for baptism and the remaining 304 people were placed in classes to be taught the meaning of baptism and church membership. In the Havana Province God gave us 1,170 conversions, with twenty-three churches participating.

I never felt more abundantly the presence of the power of God. As many as

sixty-five people were converted in a single service in the Temple. We averaged twenty-six conversions per service for the two weeks. When one considers that the preaching was done through an interpreter, it reiterates that the gospel, not the delivery, not the vocabulary or the personality of man, but the gospel is the power of God unto salvation.

Dr. A. Travieso, the capable and beloved pastor of the Calvary Baptist Church, and every pastor of every church in both provinces did an excellent job of preparation. Rev. Donald Levy was my interpreter. He was most excellent. Dr. Caudill interpreted for Mr. Dossey in Santa Clara. Many conferences for the pastors in both provinces were held to teach the Cuban pastors more about the Southern Baptist Program of Evangelism. They received it gladly.

Mr. Dossey led the Las Villas Province. They reported 937 conversions, with fourteen churches co-operating. Great crowds came to hear Mr. Dossey. God gave the Santa Clara Church 224 conversions and fifty-seven were received for baptism. Also, thirty-seven were baptized during the meeting.

The Cubans are ready for a great spiritual awakening. The late Dr. N. M. McCall and his noble successor, Dr. Caudill, with the assistance of the worthy host of helpers God gave them, have prepared the way. I never before saw anything like the mighty work God is now doing in Cuba. Ten new churches could be organized now in Havana alone if they had the buildings and preachers. Every preacher in Cuba is holding three or more places. Dr. Lopez, for example, is pastor of a church, principal of the grammar school in the Temple, and secretary of evangelism. The seminary is doing an excellent piece of work. It is



Pastors and other leaders who helped in recent simultaneous revivals in Cuba.

vital in the growth of the work in Cuba. Dr. Caudill is training in the seminary the young men and women who must do the work in Cuba.

They need more money for buildings in Cuba. The people crowd their small buildings and large ones. Most of the buildings are dilapidated. The growth there is waiting on money to build. For example, if Brother Enrique Pina, who is the mission pastor in the Cerro area of Havana, had a relatively small amount of money, he could purchase a place of worship in an excellent location where hundreds of people are ready to form a new church. While he awaits the necessary money, thousands go on without God and the opportunity disintegrates. Let us pray for and give to the work in Cuba. This is Baptists' finest hour there. Will we see it and do more about it?

In a Hurry to be CONVERTED

By Donald L. Levy, Pastor
Baptist Church, Aguacate,
Havana, Cuba

Cuban pastor writes about
evangelistic crusade from Cuban viewpoint.

NOTHING could explain more clearly the spiritual hunger and thirst of our people, so anxious to receive the gospel of Jesus Christ, than the words of a young girl who said, "I am in a hurry to be converted." She told me this at the end of one of our services in the Calvary Baptist Church of Havana during our recent evangelistic campaign in November.

During this campaign thousands of people came every night to hear the clear, simple but impressive words of Evangelist C. E. Autrey as he preached, inspired by the Holy Spirit of God, bringing conviction of sin to those who heard, and making the number of converts in this campaign rise to the impressive number of 402.

Our people have been for more than 400 years subject to the spiritual slavery of a religion which has had nothing to

offer but the cold formalistic rites of an empty faith and which has charged so dearly for its services. This religion has given useless merchandise which could never satisfy the spiritual hunger of our people who are anxious to know the true doctrines of the gospel and discover for themselves the truths revealed in the sacred book of God, the Bible.

Forty-five churches in the Havana and Santa Clara areas went forward on the powerful push which ended in 2,000 people accepting Christ, 400 asking for baptism, and more than 100 actually be-

HOW MUCH
WILL YOU GIVE
TO
ANNIE ARMSTRONG
OFFERING?

America The Beautiful

Continued from page 6

Missionary Union and the Home Mission Board are hoping for a full million dollars with which to meet the tremendous needs.

Our valiant missionaries are laboring in difficult places often handicapped by lack of adequate buildings and equipment. Many of their needs can be met with a million dollar offering. For example, if the goal is reached, \$40,000.00 will be set aside for the building fund of the Woman's Emergency Home which is in desperately crowded quarters in New Orleans. Our prayers and gifts can speed the day of possibility for new buildings such as this.

We look with gratitude at accomplishments of the Annie Armstrong Offering in years gone by. We know God can use the 1953 offering for his glory also. It is an opportunity for us to answer the question: What can I do to help make America beautiful? The money we give will become missionaries, buildings, churches, and equipment with which to tell the good news of salvation.

The call to pray and to give is echoed in the words of the theme-hymn. Let us so pray and so give that we may have the satisfaction of knowing we have done what we could to help make America beautiful in his sight.

ing baptized during the campaign; proving clearly that the field is ready for harvesting and that our prayers for an awakening in Cuba are being answered in this hour in which the world is at the gates of what may be the final catastrophe before the second coming of our Lord and Saviour Jesus Christ.

Cuban Baptists will never forget this great crusade and we hope that it may be the starting point of greater things, and the flame once started shall never, never be smothered until Cuba be gained for Christ.

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The Great Western Challenge

By Dupree Jordan
Associate Director, Radio Commission

HAVING just completed a 9,000-mile speaking tour of eighteen states, I am left with a great many impressions and mixed feelings. I was amazed anew at the infinite variety and productiveness of this great land of ours. But more than anything else, I was impressed and thrilled by the growth of our Southern Baptist work in the West.

I saw something of our work in Arizona, Colorado, California, Utah, Idaho, New Mexico, Oregon, and Washington,

and I heard glowing reports of the activity that has been carried on in Nevada, Wyoming, and Montana. New missions are being organized, churches are being formed, and buildings are being erected on every hand.

At the Oregon-Washington state convention in Portland, I heard about the work being carried on in those two states, saw the splendid job being done by R. E. Milam and his associates, and met many of the pastors working in

those areas. Following the convention, I traveled through a great part of that territory with S. F. Dowis and Fred McCaulley of the Home Mission Board, and what we did not see of the work through firsthand experiences, they explained to me during our travels.

More than a week later, at the Arizona state convention in Glendale, I heard more about our work in these other states and saw Willis Ray present many of the pastors and missionaries working on those various fields. The accounts they give of their experiences in this new work would warm the heart of any Baptist believer. I was especially

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California is a story in itself. Our Baptist friends in Texas had better watch their step, or Texas will be the number two state in the Southern Baptist Convention ten or fifteen years hence.

Under the inspired leadership of men like S. G. Posey, executive secretary of the state board in Fresno, and Harold Graves, new president of the Golden Gate Baptist Theological Seminary in Berkeley, the work in the Golden State is moving forward at a remarkable pace. You can throw a stone in almost any direction, and the chances are you will strike the site of a future Southern Baptist church. Elaborate building programs, such as those of Harold Dye in San Jose, Charles McLain in Long Beach, and Floyd Pittmann in San Diego, seem to be the order of the day.

Really, it is difficult to conceive of just what is being done in the West; certainly it is impossible to understand it at a distance of two or three thousand miles. You must be in the midst of the situation, and talk with the personalities involved, before you can comprehend the vastness and magnitude of the challenge we have in the West. You cannot know, from a great distance, either the problems they face or the progress they are making. But when you see it, and feel it, and know it, you are certainly thrilled by it.

SOUTHERN BAPTIST HOME MISSIONS

A Tale of Two Churches

By George C. Irvin, Pastor
First Southern Baptist Church
Seattle, Washington

I ASSUME that not many pastors voluntarily lead their churches to divide. It makes me a little weak in the knees when I realize that that is what I have done. It was not on the basis of human reason that we made this decision. The fact that some people felt we would lose everything made us wonder ourselves if we were being very foolish.

The occasion for division came when opportunity presented itself for the First Southern Baptist Church of Seattle, Washington, to buy a church building three miles from its location. The church then had a small lot and a small church building which were inadequate. To move so far created the problem of leaving many of the finest members far from the new location.

It was agreed, however, to buy the new property and move First Church there and maintain a mission at the old location. The membership, for the most part, went to the location that was the closest. Until a Southern Baptist naval chaplain, Seth E. Anderson, was secured to conduct the Sunday services, I preached at both locations.

Never before have I witnessed such a funeral-like atmosphere as that which pervaded both groups on the first Sunday of the separation (September 21, 1952). I preached first at the mission (old location) and then at the new. My sermon topic for both of them was the same, "Let us run with patience the race that is set before us." The absence of members at each place produced a cloud of gloom that almost pushed us into despondency. I think I understood better than ever before how Moses may have felt when he led the Children of Israel out on his "crazy expedition" of faith.

Comparison of figures for August, 1952 (last full month before we divided) with that of December 1952 (last

full month before the mission organized into a church) will reveal something of the results of our venture of faith.

S. S. Ave. Att.:	
Aug. '52	Dec. '52
First So. 51	First So. 48
	Mission 45
Total 93	
Offerings	
Aug. '52	Dec. '52
First So. \$550.00	First So. \$622.39
Mission (records incomplete)	

At the "mother church" we have gained at every point with the exception of Sunday school attendance. That is to be expected in a totally new community. Our church attendance is higher now than it was before the division and Training Union attendance is about the same. Our finances are more than before we divided.

Besides these material and numerical gains we have gained in many other ways. Spiritually we are much stronger and much more mature; our zeal is quickened, our individual responsibility is heightened; and in all general respects things look good. We now have two churches each with approximately the strength the one had a few months ago and we will have two full-time preaching ministries and church programs as soon as the new minister arrives. Rev. Heyward Adams, a returned missionary from Nigeria, has been secured as pastor for the mission which was organized into the Northgate Southern Baptist Church January 18.

I cannot finish my tale of two churches without mention of a genuine miracle. When we divided we multiplied our expenses of operation to a great extent. So we faced a problem.

Continued on page 20

March, 1953

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AMONG the MISSIONARIES

Indian Women Study Methods

Our Seminole women are ever eager to learn how better to carry on the work of the missionary society. At the beginning of the new year the eighteen members of the First Seminole WMS of Dania pledged themselves to do a better work and to work toward the standard which they have never reached. Upon their request Miss Josephine Jones, state WMU executive secretary, came and taught the manual, their first study course of the year. Nine of the eighteen members received credit on the course.

While Miss Jones was teaching the women Miss Elizabeth Provence, state young people's secretary, was leading the eight GA's in a study of their manual. A Royal Ambassador chapter was re-organized for the boys.

From Dania Miss Jones went with us to the new Big Cypress First Baptist Church. There nineteen of the twenty-two members received credit for three hours study of the manual. All her teaching was done through an interpreter, Mrs. Juanita Billie, president of the Dania WMS.

While at Big Cypress we organized the GA, RA, and Sunbeam Band. This makes all the auxiliaries except the YWA in both of the Seminole churches.

A study of methods is a bore to many, but the young Seminole Christians want to be taught.

"Never have I taught a group who listened with such interest and who seemed more anxious to learn," said Miss Jones.

—Genus E. Crenshaw
Missionary to Indians
Ft. Lauderdale, Florida

God and the Twins

"I think it is just horrible to be a twin and I do not see why I had to be

born part Indian," complained Lou Smith one day at Vacation Bible school in Sandy Hill Baptist Church, Stratford, Oklahoma.

Lou and Sue Smith are twins whose father is a fullblood Choctaw and mother is white. Sue is about the size of an average nine-year-old while Lou is large for her age. In response to her sister's remark Sue replied "I am glad I am part Indian and I like being a twin."

The father of the twins drinks. The mother wanted her children to be in church but made no effort to get them there.

During Bible school and revival meeting Sue came forward one night but Lou stood firmly by her seat and shook her head. The missionaries prayed for her; the church prayed for her; and God was working with her; but still Lou would not give up. One of the missionaries talked to her on the last night of the revival and Bible school. Lou said she did not want to become a Christian because she was afraid of her father and did not see why God let her be a twin and half Indian. She thought God was mean to do that.

One of the missionaries talked to Lou about the great love of the Lord and how he could use her. She shook her head and said "No." Then the missionary asked her if she would think and pray about it and come forward the first Sunday in August, the next preaching service. She said she would.

Lou forgot this promise. When the first Sunday came she still held on to the seat and shook her head. Many of the children who had already accepted Christ spoke to her but she held to the seat and shook her head and said "No." The missionaries and Christians could do nothing but pray.

When the first Sunday of September came, the missionaries went back to Sandy Hill. Lou and Sue were there.

After a message by one of the missionaries an invitation was given.

Lou stood there. No one went to her to ask her to give her heart to Christ. Finally, after the singing of several stanzas the missionary said "This is the last stanza."

The other missionary could not stand to see another month go by without Lou's responding. Lou had been very restless and sarcastic during the morning. The missionary went to her and asked if she were ready to accept Christ as her Saviour. She started crying and the missionary said, "Lou, this is your

churches! Yes, what a wonderful joy to have other churches which believe as you do; others who preach the same gospel; others who are not afraid of the foe but clinch their fists and "fight the good fight of faith."

What loneliness, what an emptiness, what a feeling of utter helplessness must have been the portion of our good Brother Felton Griffin seven years ago. For seven years ago his little group was the only Southern Baptist church in Alaska. Thank God we now have five white churches, two colored churches, and two missions in our Chugach Bap-

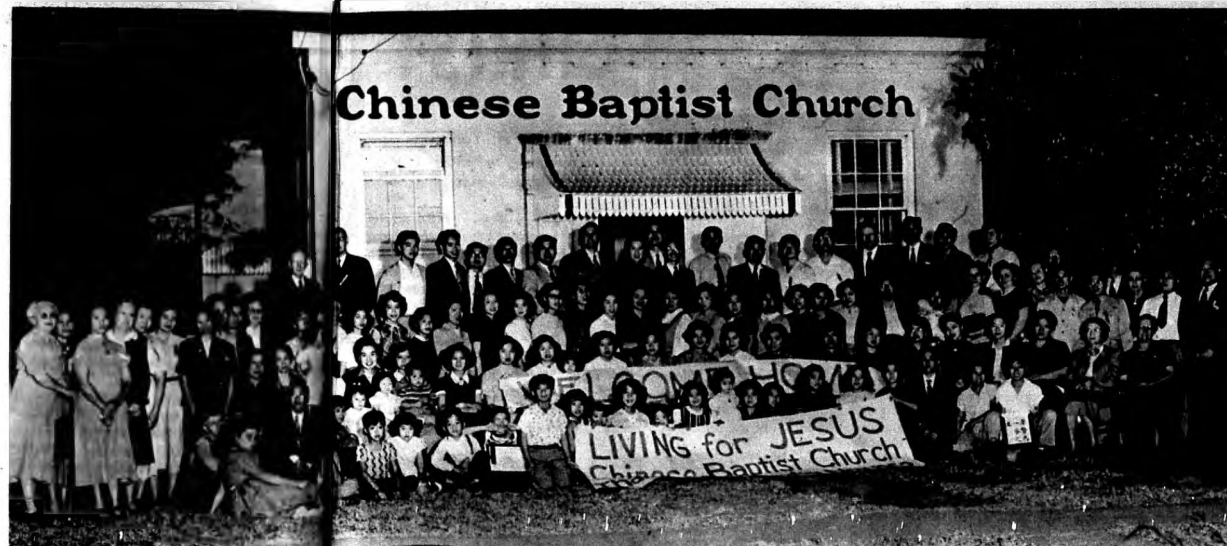
Attention men! Shall we blow a retreat? No! We can also depend on our good laymen to respond to the Master's call: "Give me thy best." Our men spend many hours per week making a living and then spend hours on the church buildings, hours in visitation, and other hours in prayer for guidance and victory.

We have two men in our church, babes in Christ, who will be spiritual giants some day. They have been Christians now for six weeks, and what

They Give When They Understand

Recently en route from Springdale, Arkansas, to Kennett, Missouri, we were privileged to stop and speak at the Silmore Church in Ozark, Missouri. It happened to be the business meeting night and the church was to vote on the budget. I spoke first on the work that is being done among the migrants and then came the business meeting.

When it was time to consider how much was to be given through the Cooperative Program a member of the



last chance for today, why don't you accept Christ?"

"I am going," she said, and went forward.

There is a great change in Lou. She says that she is anxious to win souls and now declares she is glad to be a twin and part Indian.

"And he said unto me, My grace is sufficient for thee" (2 Cor. 12:9a).

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

Christian Fellowship in Alaska

Sister churches, great comfort! Sister churches, blessed fellowship! Sister

tist Association. This does not include the churches in the other towns north and south of the Anchorage area. By the grace of God we shall establish two or three times as many in the next seven years.

The women in our churches are as busy as beavers. We do not know how we would get along in our churches and our associations without their splendid achievements. A few evenings ago we had the pastors and their families of our association together for an evening meal and an associational planning meeting. I suggested to the women that we needed an associational organization of the WMS. Tonight they are meeting to form this organization.

a joy to their pastor's heart! They have worked on the church three or four nights a week, asked for Scripture passages to deal with individuals; take part in every service; and pray like veterans. One of the wives said her husband must be called to special work for he has been so diligent about his Bible study he doesn't want to take time to eat.

Who can keep us from building churches, who can keep us from enlisting Christians, who can keep us from winning the multitudes, when we have men like these in our churches?

—Marvin Lytle
Spenard, Alaska

church rose up and asked if that was how the missionaries were paid. The pastor said "Yes." Then the man said, "Well, I make a motion that we double our gifts to the Cooperative Program." And they did.

This church was giving \$4.00 per month and now will give \$8.00 because the people see something of the good their money is doing.

—Andrew H. Foster
Missionary to Migrants
Eastern part of United States



Mr. and Mrs. Lanciotti and son Freddy, who was at the time this picture was made a victim of polio.

CHRISTIAN HOMES are among the greatest assets of the church on the mission field as well as elsewhere.

Mr. and Mrs. Freddy Lanciotti, Jr., have one of the attractive Christian homes on our Italian field in Tampa, Florida. In this home the Bible is an open book. It is not kept in a trunk or on a shelf, but on the table. The Bible is the most important book in the home and is read daily. The Lanciotti's are Bereans in that they do not blindly accept what is said about the Bible, but read it and study it to see if what has been said is true.

Their home was not entirely Christian for several years after they were married. Mrs. Lanciotti was the only one interested in God's work. She was faced with the same problem of many other wives today. Her husband drank and gambled.

We met this couple while visiting in the home of Mr. Lanciotti's parents who are members of our church. Of course we invited them to attend our services. They came, and after a few Sundays Mrs. Lanciotti united with our church by letter from Manila, Arkansas. Mr. Lanciotti finally surrendered his heart to Christ.

From that day onward they have been good Bible students, asking many questions and changing their views on doctrinal questions when they are sure of the Bible teaching on the matter. They do not believe that one jot or tittle of the

Word of God is to be changed, or that any man has the God-given right to alter even one word to change its meaning or teaching.

Mr. Lanciotti's first public prayer in our church revealed the power of God in his heart and life. This much of his prayer I remember and it was repeated a number of times afterwards: "Dear Lord, I thank you for taking that old drinking and gambling out of my life."

He seemed to marvel at the goodness

of God in this great blessing that came through a surrendered will. It has been interesting to watch him "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

He has been very active in the construction of our new Sunday school building. Just recently he fabricated the steel steps leading up to the second story. He was instrumental in saving the church money by securing angle iron

Continued on Page 23



Freddy Lanciotti at steps of new Sunday school building which he helped to build

The Lanciotties and CHRIST

By T. H. Yark
Missionary to Italians
Tampa, Florida

THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. Rand

QUESTION: Please explain the "miracles" at Lourdes, in France.

ANSWER: There is no doubt in view of some scientifically tested cases that a few people have been cured of organic diseases at Lourdes. Yet the question arises as to whether these people would not have been cured at home by faith as easily as they have been cured at Lourdes.

For a firsthand account of the so-called "miracles" at Lourdes, we refer to Rev. Leslie D. Weatherhead's book, *Psychology, Religion and Healing* (Abingdon-Cokesbury Press, 1951). Dr. Weatherhead went to Lourdes with his son who is a practicing physician, and here in part is what he states about conditions there.

"Though there were ten thousand pilgrims in Lourdes while I was there, no one ever claimed to have been cured. It is said that six hundred thousand pilgrims go to Lourdes every year. In 1948 more than two million pilgrims visited the shrine. Fifteen thousand were patients, but only one is expected to be an official 'cure,' although eighty-three dossiers were retained for further examination" (p. 148).

"Bernadotte who claimed to have seen the Virgin Mary and talked with her, was herself a lifelong asthma patient and the disease was the cause of her death" (p. 151). "The percentage of cures at Lourdes is very low. At least ninety-eight out of every hundred sick persons who visit Lourdes come back

uncured" (p. 152). "As a healing agency its proportion of failures makes it negligible" (p. 153).

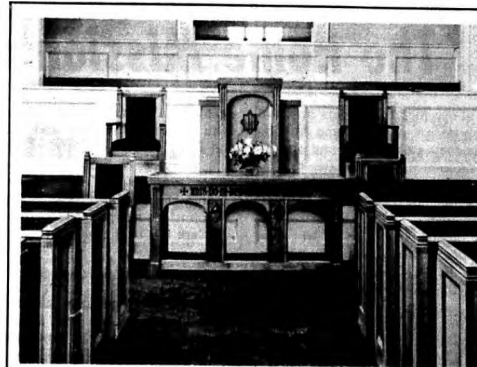
Rev. Father Vernon Johnson, in an effort to explain the failures at Lourdes, wrote a book entitled *Suffering and Lourdes* (Catholic Truth Society).

He states his position (and the official position of the Roman Church) as follows: "Most of you will return home without being cured just because it is your business to be ill. It is a most precious business which has come to you straight from heaven. . . . It is the most beautiful thing in the world—ordained for you from all eternity. . . . There is no other way to heaven except suffering" (pp. 9-10).

"Our Lord Jesus wants our suffering for the completion of His work for souls" (p. 54).

It is difficult to see how a cancer can be beautiful.

The New Testament record disproves the above statements. Jesus healed the sick; the apostles healed the sick; the plan of redemption does not need cancers and tuberculosis to assist Christ in his redemptive mission. God can and does heal sick bodies. However, no church should exploit the power of God and when the power does not perform the required miracle, claim that God "wants our suffering for the completion of his work for souls."



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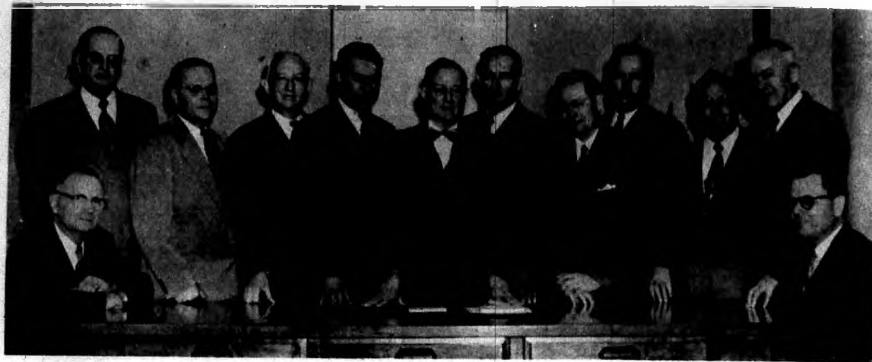
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The Home Mission Board Staff

THE above picture presents heads of departments of the Home Mission Board as they gathered around the director's table in the chapel after the annual Board meeting in December. It is not often that all members of the staff can be together.

In the picture, left to right, are: Guy Bellamy, Negro work; Alfred Carpenter, chaplains; B. M. Crain, business manager; C. E. Matthews, evangelism; Courts Redford, assistant executive secretary; J. B. Lawrence, executive secretary-treasurer; S. F. Dowis, co-operative missions; Lewis W. Martin, Schools of Missions; Loyd Corder, direct missions;

Frank Halbeck, Jewish evangelism; John Caylor, education and publicity; and Herbert Caudill, Cuba. L. O. Griffith, director of promotion, took the picture. J. W. Wing, secretary of Church Building Loan Funds, and Curtis Johnston, newly elected office secretary, are not in the picture.

Staff Conferences

Monthly staff conferences are held in Dr. Lawrence's office and all members of the staff who can be present meet in the monthly sessions to clear activities of the Board. Dr. Lawrence delights in

saying, "Every head of a department is hand picked. We have the choicest men in the Southern Baptist Convention to serve on our staff." There could be an element of prejudice in his statement.

The Secretary's Challenge

Dr. Lawrence, who announced his retirement at the end of 1953, challenged the staff gathered around him in the annual meeting to make this the best year in the history of the Home Mission Board. It is his desire that all secretaries of departments set goals and seek to reach worthy objectives during the year. It should be a year of worthy achievements.

Tale of Two Churches

Continued from page 15
But God provided us with \$700.00 through several separate gifts which came unexpectedly and almost simultaneously ABOVE our regular offerings and gifts. Not a single dime of it was pledged to us, nor was it in any way expected, but at the proper moment God provided and all our needs were met as Philipians 4:19 assures us they will be. To me that was a miracle equivalent to seeing the waters of the Red Sea roll back.

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WHICH OF THESE NEEDS THE GOSPEL MOST?

▶ **THE DESPERATE SOLDIER** in a Korean hospital who wanders how a man with no legs can support a family . . .

▶ **THE GRIEF-STRIKEN KOREAN** mother who has just heard of her soldier-husband's death . . .

▶ **THE OLD KOREAN WOMAN** who sits in the bombed ruins of her home and stares at the shattered image of her family god . . .

We cannot say which one needs the Gospel most. We only know that in Korea there are thousands of others like these three — thousands who must hear of a Saviour who loved them and died for them — of a Heavenly Father who cares for them.

WRITE DEPT.

THE POCKET TESTAMENT LEAGUE, Inc.
ALFRED A. KUNT, Executive Director

BOOK REVIEWS

Learn From Me, by J. E. Lambdin. Broadman Press. \$1.75.

Dr. J. E. Lambdin has arranged for a series of sermons by leading Baptist pastors on the theme of the Training Union programs for 1952. The title of the book is the theme and the twelve sermons are on the monthly topics. The preachers are Gaines S. Dobbins, Fred T. Moffatt, Claude B. Bowen, James F. Heaton, J. W. Storer, John E. Huss, Nathan C. Brooks, E. Herman Westmoreland, K. O. White, Walter L. Moore, Harold E. Dye, and C. Roy Angell. "Names make news," and the above names make sermons.

God's Good Gifts, by Ruth S. Gray. Broadman Press. 65c.

In children's poetry beautifully illustrated are presented such gifts as winter, autumn, summer, spring, night, day, the world, the church, the Bible, and the gift of Jesus. This is a delightful addition to children's books.

My Bible A B C Book, by Bena Korfer. Zondervan Press. \$1.95.

The author's two previous books, *Questions Children Ask* and *Can You Tell Me?*, have had splendid reception and have challenged the author and publisher to submit this book which is described by its title. It is a splendid book for beginner readers.

Stories to Tell Boys and Girls, by Al Bryant. Zondervan Press. \$1.95.

These are not just stories for the sake of themselves. Every story has a good punch of Christian application. Boys and girls will like to read it for themselves. Leaders will find in this volume many tellable stories.

Sermons and Outlines on the Seven Words (A compilation). Baker Book House, Grand Rapids, Michigan. \$1.75.

The seven words on the cross, are presented in sermons, outlines, illustrations, and poems by F. W. Robertson, James Stalker, Charles Simeon, C. H. Spurgeon, W. L. Spielman, and David James Burrell. These classic sermons and illustrations will be helpful to those who use them.

One Thousand One Sermon Illustrations and Quotations. Baker Book House. In this volume are suggested texts, quotations and sayings, quotable poetry, proverbs and adages, and conventional illustrations. Such a book is helpful in the preparation of messages for inspiration.

They Saw Jesus, by Robbie Trent. Broadman Press. 65c.

This is a most attractive volume for beginner readers. Bible stories are attractively told and illustrated in a beautiful book.

Indians Want to Contribute

By Michael and Rose Naranjo
Missionaries to Indians
Española, New Mexico

AS AN Indian couple from our mission field in Pojoaque read the latest issue of the *All-Indian Baptist* that listed contributions from the various mission points for the medical center in Parkview, the Christian woman in whose home we hold regular services remarked, "What are we, don't we belong to the Baptist Convention or what, because you never told us anything about giving to the medical center? We would like to see the contribution from our mission listed with the other mission contributions."

The missionaries had thought this mission was too young to know about giving to such causes.

So the family gave what they had been saving for quite a long time, which was a purseful of pennies. But as the Lord said, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all she had, even all her living."

We thank God for such Christian families who are willing to give their savings for the Lord's work.

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How I Found the MESSIAH

By **Max H. Kurtz**
Jewish Student, Southwestern Baptist Theological Seminary
Ft. Worth, Texas

IT WAS during my study at a Hebrew seminary that I came to know the prophet Isaiah better. In his writings and his prophecies, as I came to the fifty-third chapter, it seemed that the inevitable question came before me: "Who is this one who was bruised by our iniquities and the chastisement of our peace was upon him? Who was this one who came and as a sheep was led to the slaughter and opened not his mouth?"

Those questions bore into my heart so deeply that I could not get away from them and when I asked the professor the answer I was told in no uncertain terms that it is not for me to ask, but for me to accept according to the way I was taught. So far as the Messiah was concerned, he had not yet come, but was coming, the professor insisted.

Many Jews are longing in their hearts to know and acknowledge the Christ as their personal Saviour and Messiah.

Is your church planning to observe **JEWISH FELLOWSHIP WEEK, APRIL 20-26, 1953?** It is not too late, plan now to try to win the Jewish people in your community to Christ.

I felt as though my heart was wrung out of my body. There was such an emptiness left in me that I could not describe in words. And as I came home, a beaten boy, one who was down in spirit, and with hope completely taken away from me, I explained my situation to my daddy who was considerate and patient in listening to me. He also had had an experience in his own life as far as the prophet Isaiah was concerned; he also confessed to me that it was something strange and something he could not understand.

In 1940, as my daddy was in the hospital on his death bed after an operation, he called for me. As I saw Dad for the last time, under an oxygen canopy, he called me and held on to my hand so hard and so strong for the last moments of his life and insisted on telling me in Jewish, *Seek the Messiah. Seek the Messiah.*

That is what I did until the time I came to Trinity Baptist Church, Fort Worth, Texas. In this church I was able to find the reality in Christ, and to accept him as my personal Saviour.

After talking to Rev. Floyd LeFevers, pastor, in regard to the question of salvation, I realized that I had found what I had been seeking all these years. I was thus led to the place and people where I have found the Lord waiting for me with outstretched hands, when I surrendered all to his keeping.

Since then the Lord has called me to preach the gospel of salvation to all. I am thankful for it and am always looking for the opportunity to preach for him, witness for him, and testify for him. Since I have made this step, and turned it all over to him, my life has been blessed in many ways.

I am enrolled in Southwestern Baptist Theological Seminary. I am confident that the professors will give me the necessary help which will enable me to do a better work for the Lord.

My people have disowned and disinherited me because of the step I have taken. I was buried in a material burial, in a coffin that did not contain a body. As far as my people are concerned, I am dead to them. But I want to say that instead, I am dead to an old faith and an old belief. And by the grace of God and by his help and guidance I AM ALIVE IN JESUS CHRIST. And that is the most important thing to me, now and ever will be.



Rev. Floyd LeFevers, pastor who helped win Max H. Kurtz, Jewish boy, to Christ.

The Lanciottis

Continued from Page 18

and other material from the firm where he is employed as a welder.

The leadership of the Holy Spirit was manifest in his life by his daily witnessing to the saving grace of our Lord and Saviour Jesus Christ and his testimony of what God had done for him. Because of these facts our church has set him aside to be ordained a deacon. There has been a period of waiting in accordance with God's instructions to us that we "lay hands suddenly on no man." However, the church is now ready to proceed with his ordination.

The son in the home, Freddy III, surrendered his heart to Christ last year and this completed the family circle in the kingdom of God.

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God has blessed the Lanciottis. They are buying the home where they now live. That home is a shining light to their neighbors. One of them, a bachelor who is all alone, had to undergo a very serious operation recently. Knowing the seriousness of the operation and not being sure he would recover, he entrusted his home and legal matters to the Lanciottis. Thank God for a family that fulfills its trust whether to God or man.

They also realize the value of church attendance, taking an active part in the church services, Sunday school, Training Union, prayer service, and WMU. In this way they strengthen the work of our church. Also they are faithful witnesses, talking to the lost where they find them at home, at work, or while visiting. Their interest in the lost knows no height or depth, or color line. They bring their friends and neighbors to church and feel that winning the lost to Christ, visiting the sick and afflicted, and serving others in every way possible is not only a duty but a privilege.

No Longer Average

Continued from Page 8

On September 9, Jerry left Ketchikan to attend Oklahoma Baptist University in Shawnee, Oklahoma, to begin preparation to serve the Lord more efficiently.

Over and over Jerry has said, "When people know about Christ, why don't they tell others about him? I wish I had been taught about him when I was a child, and I would have become a Christian much earlier in life. I cannot remember an adult ever inviting me to go to church until I came to Ketchikan."

The question echoes back: "When people KNOW why don't they TELL?"

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New Workers for Home Board

AT A RECENT meeting of the Home Mission Board Capt. Ernest L. Ackiss, chaplain U. S. Navy (Ret.) was elected field secretary in the Department of Co-operative Missions to design and promote a program for Southern Baptists which will lead them to more effectively minister to members of their churches serving in the armed forces.

Because of the large number of young people now serving in the various branches of the armed forces and because of the host who will go into service within the next few years, this program is expected to be of vital importance in the life of our denomination.

Chaplain Ackiss will be coming to Atlanta from Washington where he has



Chaplain Ernest L. Ackiss

been serving with distinction. From his heart and through his hands have gone the present training program for Navy chaplains. He also wrote the chaplains' manual now in use. This year he was called back from retirement to assist in preparing the training program should the U. M. T. be passed by Congress.

A native of Oceana, Virginia, Chaplain Ackiss was ordained by the Second Baptist Church, Richmond. He received his A. B. degree from Richmond College, a Th.M. from Southern Baptist Theological Seminary in Louisville, Kentucky, and completed work for his Ph.D. degree at the Chicago University. He has a D.D. degree from Richmond University.

During his student days he was pastor in Virginia and Kentucky. From 1913-1916 he was pastor at Yorkville, Illinois, and from that position entered the chaplaincy.

As Navy chaplain he carried heavy responsibility in the field of training, education, and promotion. During the past war he was the District Chaplain on the West Coast. Following the war he served as Deputy Chief of Navy Chaplains in the Washington office until retirement.

Chaplain Ackiss is expected to assume his new duties with the Home Mission Board April 1, 1953.



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Growing Responsibility for Southern Baptist Churches

By John R. Sampey, Jr.
Professor of Science, Furman University

THE INDUSTRIAL revolution in the New South is posing many pressing problems. The migration of industries to this section since World War II has brought an army of foreign-born laborers into our midst.

The challenge of this situation to Southern Baptists cannot be ignored. As the largest and strongest religious body in the South, we must bear the heaviest responsibility in caring for these churchless people of other races now residing in our Southland.

During my student days in the North and East I observed how the Baptist churches in which I had the privilege of serving, the Woodlawn Baptist Church of Chicago and the Eutaw Place Baptist Church in Baltimore, had active Chinese Sunday schools. The children and young people who attended were taught to read English, with the Bible as the textbook. Many became Christians and were baptized into the membership. One of the most meaningful experiences of those days was this Christian fellowship with peoples of another race.

Two decades later, when I was overseas for many months, there came repeatedly to mind a prayer we sang at every session of the Eutaw Place Chinese Sunday school:

Our Father in Heaven, we hallow Thy name.

May Thy Kingdom holy on earth be the same.

Oh, give to us daily our portion of bread.

And Thine be the glory forever, amen.

Can our Southern Baptist churches afford to miss the blessing of ministering spiritually to the members of other races who are coming in such large numbers within our gates?

The Home Mission Board is doing a great work in this field, but more local churches should offer their facilities and their fellowship to these needy peoples.

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phrases suggesting various degrees of conviction. The answers by denominations showed that Baptists stand at the head of the list in affirming that they believe in God. Ninety-three per cent of Baptists are absolutely certain that they believe in God.

But a belief in God is not sufficient. Devils believe and tremble. The present tendency seems to be to get away from Christ, the Son of God, who is the only approach to God; for Christ says, "No man cometh to the Father but by me."

In present-day books, magazines, and so on, we find the general statement, "Belief in God," and it seems that in the thinking of our people the idea of God is taking place of the New Testament teaching about Christ. We are told in the New Testament that there is no other name known or given among men whereby we must be saved, except the name of Jesus. When we get away from Christ we get away from the gospel. We get away from salvation and, surely, we get away from God. It is not enough to believe in God, for a man can believe in God with all his soul and be lost if he leaves Christ out, for outside of Christ there is no salvation from sin. We must accept Christ's atonement to get rid of our sins.

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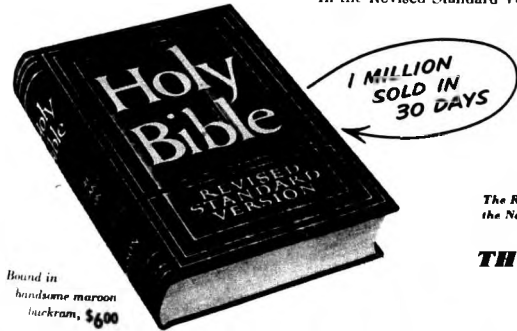
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