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MISSIONS



April
1953



Vol. XXIV No. 4

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The People Called Baptists

By J. B. Lawrence

ON THE sixth of May there will assemble in Houston, Texas, one of the greatest religious bodies in the world. Something like ten thousand Baptists will be gathered in that city to think together concerning the progress of the kingdom of heaven.

These messengers, coming from every section of the territory of the Southern Baptist Convention, represent one of the greatest religious groups in the world. Southern Baptists have more than twenty-eight thousand churches and number more than seven and a half million members. They are a God-loving, God-serving, militant group of Christians whose supreme purpose is to preach the gospel of God's redeeming grace to a lost world.

It might be well for us to think just a bit about what this great group of Christians stand for. In the first place, let me say that there is no such thing as the Baptist church considered as an ecclesiastical organization including all the local congregations. There are Baptist churches, but each one is autonomous and independent of any denominational or ecclesiastical control. In fact, a Baptist church is a peculiar institution. As Dr. J. B. Gambrell said, "It is a complete ecclesiastical unit, finished off at both ends, and the ends tucked under so that you cannot tie anything onto it or tie it onto anything."

We do not contend for the name "Baptists." This name is accidental. On this point Joseph Belcher remarks, "The name Baptist originated not with the party so called, but with their opponents. At one time they were called Anabaptists, or Rebaptizers, which they rejected as involving what they deemed a misrepresentation; because, in their view, no one is baptized who does not fulfill the scriptural law relating to the subjects of baptism, and who does not receive the only prescribed mode. So it is not the name for which Baptists contend. They contend for principles."

Baptists, of all people, have placed the least stress upon historical succession. They have contended all along that to rest one's claims upon historical perpetuity is to depart from the only real ground for the contention that they are the churches of Jesus Christ. They have held through all the ages, and so hold today, that the argument which alone can establish the claim of any Christian organization to the title of "New Testament church," is in no way historical, but scriptural. It is not a question of whether present-day religious institutions can trace an unbroken line of organizations back to New Testament times, but the question of all questions is: Are these institutions, claiming to be churches, the type of organization given in the New Testament? Baptists hold that if they do not conform to the New Testament type all the historians in the world can't save them; if they do conform to that type all the historians in the world can't damn them.

As to our positive contention on this point, let me say that Baptists believe in the historical perpetuity of the principles which they hold. They believe that the

perpetuity of principles is more important than the perpetuity of ecclesiastical organizations. The present possession of truth is of more value than the articular method of its transmission. There have been men all through the ages who have defended the principle of conformity to the teaching and practice of the New Testament. The particular name they bore adds nothing to their glory.

Perhaps no people have been more misunderstood than the Baptists. By those who are not acquainted with our history we are looked upon as people made what we are by our baptism. Let me disabuse your mind of this idea. We have not separated from our brethren into churches, called into existence the costly and expensive machinery of denominational life, because of our view on one single ordinance. The position of many of us would be self-contradictory and absurd if such were the case. We esteem no rite above righteousness, no ceremony above conduct. To do God's will, and no other than that, to get God's will done in the broad fields of world life as it is done in heaven, this is the purpose for which we live. No one ordinance is a sufficient foundation upon which to build a denomination. Baptists take their stand on broader affirmations, on those life-giving affirmations which are recognized the wide world round as the noblest characteristics of the world's civilization. Hence, instead of saying that "a Baptist is one who baptizes by immersion," you should say, if you would define a true Baptist properly, "A Baptist is the man who seizes swiftly and holds tenaciously the essential truths taught in the New Testament. He is the man who is true to the principles of human liberty." This being true, the history of Baptist churches is not simply the record of protest, it is the story of affirmation. Through all the centuries Baptists have stood for liberty of conscience.

One of the fundamentals for which Baptists have contended through all the centuries is the freedom of the individual soul under God in all matters religious. This principle excludes all human authority as binding upon the conscience. It dispenses with all ecclesiastical functions and functionaries. It affirms that religion is, and must be, a matter entirely personal between the individual and God. In the performance of religious duties they hold that there can be no sponsor or proxy. Spiritual responsibilities cannot be met by the power of attorney. God deals with each human being as if he were alone in the universe. Repentance, faith, and obedience must be individual and voluntary. The soul is competent under God to act and no church or government should come between that soul and its God.

It follows of necessity that if the individual is free, then to be a Christian he must be personally related to Christ. This relation must not be disturbed by interposing mediaries. Baptists have contended through all the ages for the soul's right of direct approach to Christ as being essential to freedom under God in matters religious. This

excludes all ordinances, functionaries and functions ecclesiastic as means essential to salvation and throws one back upon his faith in Christ as the only way of life.

It also follows that private judgment is not only a right, but a duty and cannot be transferred to another without sinning against one's self. Liberty of choice is essential to a free soul, it is essential to personal responsibility. Character can be developed only by the exercise of the free soul in its judgments and choices. Deprive it of its right to determine and choose and you have taken away its freedom. Take away its freedom and you have destroyed its responsibility. Take away its responsibility and you have broken down the main-spring of character.

Baptists believe that the Bible is a revelation from God, authoritative, final, and complete. We state our theory of inspiration in the following terms: "The Bible is the Word of God, so that in every part of Scripture there is both infallible truth and divine authority." In this book God speaks to the race, to each member of the race, just as though that individual were the only person in the world. This revelation is put forth by infinite wisdom and the truth contained therein is made as plain as language can make it. Hence the condition necessary to understand it is a mind divested of all preconceived opinions, perfectly honest before God, with the one desire to know the truth for the truth's sake, and surrendered to the Holy Spirit.

This being the Baptist position with reference to the Bible it follows as an inevitable conclusion that Baptists stand for the system of doctrine as set forth in this divine book. Since the Bible is the Word of God it is therefore the only rule of faith and practice for the Christian. Hence man-made creeds and confessions, though convenient as general statements of things believed, are not binding upon the free Christian conscience. We are bound only by the Word of God.

I would not attempt to write a confession of faith for Southern Baptists, but I do not hesitate to write one for myself.

I believe in and stand with all my soul for the Bible as the inspired Word of God, authoritative, final, and complete; in the Holy Trinity — God the Father, God the Son, God the Holy Spirit — one in essence, distinct in persons; in the Genesis story of creation, which I believe teaches that man was created by God immediately and not by

HOME MISSION WEEK

at GLORIETA

June 22-28, 1953



a process of evolution; in the fall of man by which he lost his original purity and became a sinful creature with no hope of salvation apart from God's provision in Christ; in the essential, true, and absolute deity of Christ; in the vicarious atonement; in salvation by grace through faith in a crucified Saviour; in the bodily resurrection of Christ and in the final and eternal separation of believers from unbelievers, the one to spend an eternity of felicity in heaven, the other to spend an eternity of punishment in hell; in the personal return of Christ to the earth; in the autonomy of the local church; in the complete separation of church and state; in the competency of the individual soul under God; in the binding nature of the missionary command; in the worldwide mission of the churches of Christ under the imperial orders of their Lord; in the underpinning of all things with the unchangeable and eternal purpose of a holy God; and in a final consummation of all things in Christ Jesus consistent with infinite Love.

Southern Baptists have stood through all the years for the gospel verities, and

standing for them, have grown in one generation to a mighty host. Shall we not renew again our vows on the altars of our faith and, marshalling our forces, go forth with a conviction as deep as our souls that all men are lost without Christ, to preach him as the only Saviour from sin to the whole world?

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Ranchers Camp Meeting

During the recent Evangelistic Conference in Phoenix, Arizona, plans were made for an All-Western Ranchers Camp Meeting in 1954. It is hoped the meeting can be held at Glorieta, New Mexico, the last week in August 1954. Leroy Smith and Eual Lawson, secretaries of evangelism in Arizona and New Mexico respectively, have agreed to serve as preachers for the camp. Mr. and Mrs. Brown Hudson of Colorado Springs, Colorado, will lead the music.

"It is expected that this will give great impetus to the work of ranch evangelism," says Fred R. Barnes, Home Board missionary to ranchers.

Remember the Jews

During the recent Evangelistic Conference at Nashville, Tennessee, Dr. C. E. Matthews said that the Department of Evangelism has always been interested in having a program to win Jews to Jesus Christ. Dr. Matthews therefore suggested that on the first Thursdays of revivals and simultaneous campaigns pastors, evangelists, and Baptist people visit Jews and invite them especially to the services in Baptist churches.

Dr. Matthews insisted that unless we are specific about this work it will not be done.

Enlarged Field of Work For Milton S. Leach

Dr. Milton S. Leach, who has been serving as co-ordinator of Spanish missions work in New Mexico, has been selected to serve as co-ordinator of that work in New Mexico and Arizona.

Dr. Leach will superintend the Spanish-speaking work of the Home Board in the two states; attempt to lead the Spanish congregations of both states into full participation in the denominational program of each state; and encourage and help the Anglo churches to sponsor mission work among the Spanish-speaking peoples of their own communities.

In this enlarged work, Dr. Leach will be jointly supported by the Home Board and state mission boards of New Mexico and Arizona.

Plan Important Conferences

Money was appropriated at the last meeting of the Home Mission Board for several important conferences to be held

in the near future. Among them are the following: Conference for Arab students in Texas, to be conducted by W. F. Howard, student secretary in Texas; school of instruction for Spanish WMU in New Mexico, to be conducted by Dr. Milton S. Leach; Spanish leadership institutes, one in Los Angeles area and one in the San Francisco Bay area. Mrs. J. L. Moye, Rev. Isaac Perez, and Mrs. Rebecca Aguirre, all of Texas, will lead these institutes.

New Property

The Home Mission Board is constantly trying to meet the need for adequate buildings. The Board recently authorized the purchase of a six-room stucco house as parsonage for the First Spanish Church, Albuquerque, New Mexico. The Board at the same meeting appropriated \$25,000.00 for the purchase of the Trinity Baptist Church of Albuquerque for the Fruit Avenue Spanish Mission. Of this amount \$16,000.00 will be used to purchase the present property and \$9,000.00 will be used, together with \$20,000.00 provided by the Fruit Avenue Baptist Church (Anglo) for the completion of an educational building.

An appropriation of \$15,000.00 was also made for the erection of a new auditorium and classrooms for the new Spanish church at Deming, New Mexico.

To Work in H-Bomb Area

Rev. C. R. Murphy, who has been serving as district missionary in the greater Shreveport area in Louisiana, has been appointed by the Home Mission Board to serve as missionary in the H-Bomb area in the Savannah River Basin near Aiken, South Carolina, and Augusta, Georgia.

Mr. Murphy has served as city missions superintendent in Shreveport, superintendent of missions in the Tampa, Florida, bay area, and prior to that pastor at the Southside Baptist Church, St. Petersburg, Florida.

In his new positions he will be serving principally with the people living in the nine trailer camps near the H-Bomb plant.

Changes in Missionary Personnel

New Missionaries

Dawson, Irvin and Mrs. (Spanish-speaking), Sacramento, Calif.
Giannetta, Amelio and Mrs. (Italian), San Francisco, Calif.
Maristany, Ondina (Cuba), Calle L. No. 412, Vedado, Havana.
Villareal, Benito and Mrs. (Spanish-speaking), 6903 Ave. North, Houston, Texas.

Transfers

Grinstead, S. E. (Negro Mission Center Worker to Negro BSU Secretary), 2108 Meharry Blvd., Nashville, Tenn.
Murphy, C. R. (City Missionary, Shreveport, La. to H-Bomb Plant Area), Aiken, S. C.
Waters, Leland (Supt. of City Missions, Richmond, Va. to Field Secretary, Juvenile Delinquency and Broken Homes), 161 Spring St., N. W., Atlanta, Ga.

Changes of Address

Barnes, Fred R. (Pioneer Ranch Ministry), Box 590, Phoenix, Ariz.
Becerra, Merced and Mrs. (Spanish-speaking), 1712 15th St., Hondo, Tex.
Dickerson, John T. and Mrs. (Alaska), 1465 Lucy St., Fairbanks.
Duron, Marcos and Mrs. (Spanish-speaking), Box 384, Carrizo Springs, Tex.
Leach, Milton S., Jr. and Mrs. (Spanish-speaking), 2909 Balboa, Ft. Worth, Tex.
Linares, Silverio and Mrs. (Spanish-speaking), 202 N. 2nd Ave., Crystal City, Tex.
Morris, Sam and Mrs. (Indian), Box 546, Univ. Sta., Shawnee, Okla.
Rodriguez, Gilbert C. (Spanish-speaking), 202 N. 2nd Ave., Crystal City, Tex.
San Miguel, Mary (Spanish-speaking), 7403 W. Houston, San Antonio, Tex.
Sigle, Leonard B. (Western Mission Program), Gen. Delivery, Alturas, Calif.

Resignations

Bryant, Elizabeth (Good Will Center), 813 Elysian Fields Ave., New Orleans, La.
Combs, James A. (Western Mission Program), 337 N. Egleberry St., Gilroy, Calif.

April, 1953

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WHAT ABOUT *Your* NON-RESIDENT MEMBERS?

By C. E. Matthews
Secretary of Evangelism

NEARLY one half million non-resident church members of Southern Baptist churches moved their church membership last year. How many of these were affected or influenced in this matter by Transfer Church Membership Week we do not know. Because of such tremendous results, undoubtedly many were affected by the movement.

Transfer Church Membership Week, September 13-20, 1953

Because there are still 1,500,000 non-resident members yet to be reached, a still greater effort to locate them and to reach them for Christ and the churches will be made this year. Transfer Church Membership Week is recommended by the Southern Baptist Convention and the date set for September 13-20, 1953.

Some Things Learned from Experiences in 1952

Transfer Church Membership Week in 1952 was the first special effort at reaching non-resident church members ever attempted by Southern Baptists as a whole. We are giving briefly some of the knowledge gained through the experiences of this first attempt that should be of profit to us this year.

1. The chief weakness in the movement in 1952 was the failure on the part of most of our churches to locate the prospects during "search week." Special cards to be used in making this search (census) were provided for all churches by our Baptist Book Stores. Only a small per cent of our pastors asked for these cards which would indicate that the general search was not made. These search cards may be obtained this year from any of our Baptist Book Stores. We urge all pastors to

plan for locating non-resident members. Get your search cards now.

2. The brochure outlining the program in 1952 was mailed to all churches and pastors throughout the Convention. This was of great value to the movement in co-ordinating the effort. This will be repeated in 1953.

3. The state Baptist papers co-operated with the movement in a wonderful way in 1952. We anticipate this same co-operation again. Our pastors should call attention to this information. It will inform and inspire the people to action; it will create sentiment and deepen conviction as to the responsibilities of church membership.

4. Many of our pastors and churches co-operated in a splendid way in writing churches concerning their non-resident members. This was very helpful and resulted in thousands of additions to churches by letter or promise of letter. This was done even in states outside Southern Baptist states. Following is an excerpt from the *Ohio Baptist Messenger*, a Southern Baptist associational paper:

"Transfer Church Membership Week not only was a great blessing to the churches which participated but opened the eyes of several pastors to the Ohio situation. One Virginia pastor sent the names of fourteen of his church members to a Dayton pastor stating that they had all moved to the city of Dayton. One small rural church out from Frankfort, Kentucky, sent the names of fourteen members who had moved to Ohio. Sixteen names came from the First Baptist Church of Winchester, Kentucky."

This testimony could be repeated hundreds of times from all over our

Convention. Only God knows what it would mean to his cause and to the happiness of non-resident members if all pastors and churches would take such an interest in them.

5. In 1952 Search Day was made on September 7, only one week before the opening Sunday of Transfer Church Membership Week. This did not provide sufficient time for follow-up. This year, 1953, Search Day will be conducted July 26 giving ample time for following up the prospects before opening day on September 13.

Suggested Duties for Pastors and Churches

1. That the month of June be designated for all churches throughout the Convention to make a study of church rolls. (This study can be made by the calling of the church roll in the public service or by publishing all names to locate the non-resident members.) Each pastor is urged to write the non-resident members urging them to unite with a Southern Baptist church where they now live.

2. That on Sunday, July 26, all the churches of the Convention engage in a visitation search for unaffiliated and non-resident Baptists, using the information card to be supplied by the state executive secretaries.

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

Church members are urged to write to relatives and friends who have moved away from their home churches, and encourage them to join Baptist churches where they now live.

4. That the following calendar of activities be adopted and followed by each church in making this program effective:

- (1) Clean the church roll in June.
- (2) Search to locate non-resident Baptists, Sunday, July 26.
- (3) Visitation to begin Saturday, September 12, and to continue daily throughout the next week, with roundup visitation day, Saturday, September 19.
- (4) Invitations for membership
 - 1) Sunday, September 13
 - 2) Special prayer and invitation Wednesday, September 16
 - 3) Climax Sunday, September 20

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SOUTHERN BAPTIST HOME MISSIONS

Baptists and RELIGIOUS FREEDOM

By Henlee Barnett

Professor of Ethics
Southern Baptist Theological Seminary

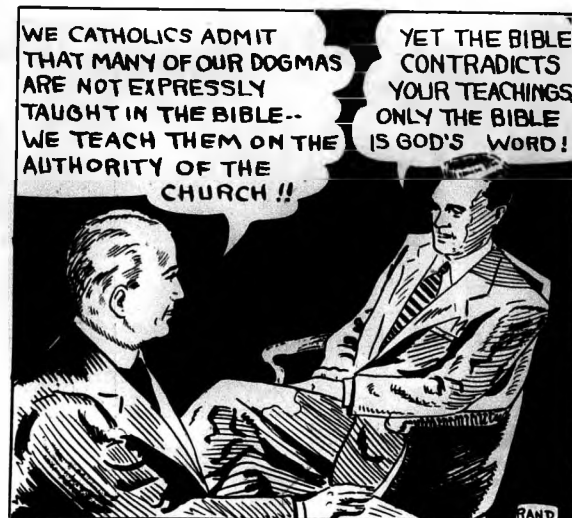
BAPTISTS have always been champions of religious liberty. In the early history of our nation, Baptists were pioneers in the struggle for separation of church and state. Before the Revolutionary War members of this religious group were alone in agitating for the right to worship God according to the dictates of one's conscience. Roger Williams, John Clarke, Obadiah Holmes (who was whipped in the streets of Boston for preaching the gospel), Isaac Backus, and President Manning of Rhode Island College, spearheaded the movement in New England.

In Virginia the battle was most bitter. For a while Baptists of that state fought alone in the struggle for religious freedom. Later they were joined by the Presbyterians and Methodists. Fortunately such noble statesmen as Thomas Jefferson, James Madison, and Patrick Henry participated in the movement. Jefferson wrote his famous "Bill for Establishing Religious Freedom" which finally became law, January 19, 1785. It provides: "That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise, on account of his religious opinions or beliefs; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

Jefferson so prided himself upon the authorship of this statute that he requested that it be engraved upon his gravestone: "Here was buried Thomas Jefferson, author of the Declaration of Independence, the statute of Virginia

for religious freedom, and father of the University of Virginia." He thus helped to achieve not only religious freedom, but also political and intellectual freedom.

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for religious freedom, and father of the University of Virginia." He thus helped to achieve not only religious freedom, but also political and intellectual freedom.

However, the people called Baptists made the most significant contribution in the struggle for religious freedom in America. Dr. W. W. Sweet, one of our ablest American church historians, has conceded that "justice compels the admission that Jefferson's part in this accomplishment was not so great as was that of James Madison, nor were the

W.M.U. Circle
Theme Program

contributions of either or both as important as was that of the humble people called Baptists." (W. W. Sweet, *The Story of Religion in America*, New York: Harper and Brothers, 1939, p. 279).

Today our noble heritage of religious freedom, which most of us have taken for granted, is endangered. Two great forces, two forms of totalitarianism, Communism and the Roman Catholic hierarchy, would deny us not only religious freedom, but also civil liberty as well. At present liberty-loving Americans should be just as concerned with the vicious and deceptive maneuvering

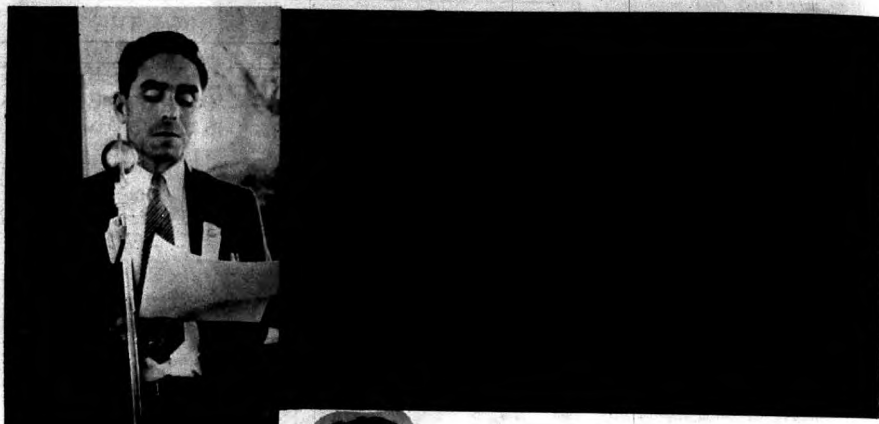
of the Catholic hierarchy as those of the men in the Kremlin. It is no secret that the design of the former is to "Make America Catholic" which means ultimately the denial of religious freedom to all other religious groups.

A glance at the growth and power of Catholicism in America is enough to cause concern on the part of all who believe in the basic freedoms which we hold dear. Two hundred years ago Catholics composed the smallest religious group in America; today they are larger in number than the largest Protestant body, the Methodists, by three times, claiming twenty-six millions of members. American Catholics send more money to Rome than all other Catholics in the world combined!

Beliefs and dogmas of the Catholic hierarchy are definitely anti-democratic and unchristian. For example, look at the following attitudes gleaned from Catholic works:

1. Attitude toward Christians of other faiths. Non-Catholics who deliberately reject Catholicism are headed for hell (Monsignor Canon John Vaughn, *Is There Salvation Outside the Church?*, International Catholic Truth Society, Brooklyn, p. 14). Non-Catholic marriages are invalid and consequently all those who are not married by a Catholic priest are living in adultery (*Catholic*

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Pedro Hernandez
Speaking at convention



Mrs. Pedro Hernandez



Pedro and the faithful car Hamlet

By Loyd Corder
Secretary Direct Missions

back at school in Brownwood, Texas, the next day. For the first time I met Rev. Pedro Araiza Hernandez, a former student of the Mexican Baptist Institute of Bastrop, Texas, who had just entered Howard Payne College. I knew that he was the new pastor of the First Mexican Baptist Church of Brownwood, but I was surprised to learn that on Sunday afternoons he also was serving a Mexican mission of the First Baptist Church of Coleman, Texas. They had had a large attendance the day before, because the residents of Coleman had taken it for granted that our invitation to the street services was an invitation to his regular services. Pedro insisted that there was more work than all of us could do, and therefore I should take the responsibility of the Coleman mission.

It was thus from my impetuosity and Pete's generosity that I came to be pastor of my first Spanish-speaking congregation. I hitchhiked back and forth to Coleman each week end to preach until toward the end of the first semester of that school year. Then, not finding any other means of supporting myself in school, I was about to drop out and seek employment, hoping to return later to continue my studies.

"If you must leave school," Pedro

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SOUTHERN BAPTIST HOME MISSIONS

A MILLION MORE IN FIFTY-FOUR

Southern Baptist Home Missions is one of the means of publicity and promotion for the Sunday school enlargement program of 1954. All Southern Baptist agencies are working together in the effort to increase the number of Sunday school pupils in order that God's Word may have its effect upon the winning of people to Christ and upon the deepening of Christian convictions.

Get a Good Ready

For any great venture a necessary part of the preparation is to "get a good ready." Christian workers usually do not exceed their goals and plans. If Southern Baptists are to enlist an extra million people in Bible study in 1954, there must be considerable preparation in 1953. What can be done?

The people must be found. This is important and will require many types of census surveys. These should not be delayed until late in 1953 but plans for such surveys should be made in the summer. New missions must be established. New classrooms must be provided. Teachers and officers need to be trained. These matters should not be put off. Now is the time to make preparation.

Make a Good Start

After preparation is made there should be a day set for breaking all records, starting new classes, opening new centers, and attaining a worthy goal. The date for this should be early in Oc-

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tober. As soon as plans can be laid the time should be set for consummation of a great advance movement in October of 1953 in order that a good start may be had for the 1954 enlistment. The Sunday school year begins October 1, 1953.

What Home Missionaries Can Do

The work of home missions depends upon Bible study. The enlistment of new pupils and the training of workers in Bible teaching are important. Home missionaries will use Vacation Bible schools during the summer to discover and train workers. They will open new missions. Not only will churches sponsor missions but missions will sponsor mission Sunday schools. Home missions will be busy discovering new fields in which to open work and in discovering new workers to teach God's Word.

A worthy goal for every home missionary would be to establish one new class for every five already in existence; to enlist one new Sunday school pupil for every five already in Sunday school; and to train a new worker for every five already enlisted.

Together Southern Baptists can enlist a million more in '54 in Bible study.

A Statement Concerning Jacob Gartenhaus

"In December, 1948, a charge was made against Dr. Jacob Gartenhaus by a fellow worker, which led to his retirement from the Home Mission Board's Department of Jewish Evangelism.

"The President of the Board has recently received a letter from the former employee who made the charge against Dr. Gartenhaus (signed in the presence of a Notary), in which the charge made is retracted and forgiveness is asked for having wronged an innocent man.

"The Executive Committee of the Home Mission Board feels that in fairness to Dr. Gartenhaus and the public, this statement should be made."

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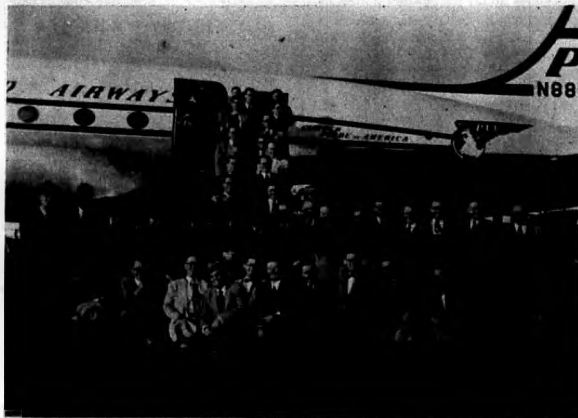
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By Guy Bellamy
Secretary Negro Work

ALMOST 3,000 people accepted Christ in the tropical land of Jamaica when seventy-two preachers and two laymen from twelve different states of the Southern Baptist Convention held a simultaneous revival there recently. The revival was directed by Dr. John N. Thomas, missionary in South America under the Foreign Mission Board. Dr. Guy Bellamy, secretary of Negro Work for the Home Mission Board, was to serve as associate director but was prevented by an attack of the flu. Grady Cothen, pastor of the Olivet Baptist Church in Oklahoma City and a member of the Foreign Mission Board, served in his place. He was assisted by Dr. Harold Sanders, pastor of the First Baptist Church, Tallahassee, Florida, and Dr. John Barnes, pastor of the Main Street Baptist Church, Hattiesburg, Mississippi. The revival was planned at the request of Dr. M. T. Rankin, secretary of the Foreign Mission Board, and Dr. Everett Gill, secretary of Baptist work in Latin America.

The people thronged to hear the Southern Baptist preachers. Hugh Bumpass of Oklahoma told how he and some others preached briefly in the streets of Kingston and were followed to the church by crowds which overflowed the building.

Telling of his experiences he continued: "In some places where the service

was set for 6:30 or 7:00 in the evening, crowds would fill and overflow the church by 5:30 or 6:00. It was reported that brush arbors were built out in country places in a few hours for the people to stand and sit under to hear the gospel, some for the first time."

Mr. Cothen writes: "The churches are united into circuits with a pastor having three to eight churches. Rev. R. A. Ellis, pastor of the First Baptist Church of Salisbury, North Carolina, helped in one of these mountain circuits. He preached six to eight times daily. Once, far back in the mountains, he had trouble getting into the brush arbor because of the press of the crowds. He was stopped four times that day on the way back to the main road by small groups of people who desired him to preach to them. Mr. Ellis saw in his eight days in the mountains 262 professions of faith in Christ."

"Rev. D. B. Hoskins and Rev. L. M. Huff, resting a while before an evening service, were summoned an hour before service time to the church by the pastor who said the building was full and since no one else could get in they might as well begin the service. These two men also held some marathon services. They began with a morning service and at the request of the people both men preached. As the preachers ate the people sang and prayed. An afternoon service was held with both men preach-

ing. As they rested a bit before the evening service, the people sang and prayed. Again at night both preached and the house was still crowded. Some of these people had walked ten to twelve miles over the mountains to be in these services."

Mr. Cothen reported that Jamaica is a land of lush tropical vegetation, fruits and flowers. The life of this beautiful land revolves around her principal products: coconuts, sugar cane, pineapples, bananas, coffee, and rum. The very mountainous little land is heavily populated with throngs of people. Life for the majority is hard with inflation threatening the barest of existence. Poverty is the constant companion of the masses of the million-and-a-quarter inhabitants. Rum flows freely and takes its yearly toll of life and mind. Legalized prostitution seems to flourish and illegitimacy (by the American standards) is a part of the accepted standard of living.

"The people are about ninety per cent black," he said. "There is a sprinkling of white people with some English, Canadians, French, Americans, and various South Americans."

"Religiously, Anglicans lead the list with other 'non-conformists' headed by Baptists, Methodists, Presbyterians, Catholics, Jehovah Witnesses, and others. Roman Catholics are not strong

relatively. Actually there is no established church although the Anglican faith has predominated.

"Baptist life in the island contains many customs and practices strange to Southern Baptists. Clerical collars on the preachers, with robe and hood for the Sunday services, are rather common. The services were by our standards very formal and almost liturgical. There is a serious lack of leadership among the churches. There are 220 churches and about fifty pastors. Many of the pastors live under very trying circumstances financially and continue their work at great sacrifice to themselves and their families."

"The people seem to be generally sound in their theology and exceptionally responsive and warm-hearted. The heart-hunger for a positive presentation of the New Testament message is touching. The folk were eager to co-operate and every pastor anxious to secure the help of an American evangelist."



By Alfred Carpenter

Director, Chaplains Commission

THE CHAPLAINS Association will hold its annual meeting during the Southern Baptist Convention in Houston, Texas, at a breakfast Friday morning, May 8, 7:30 to 9:00 A. M. at the L & C Cafeteria.

President William H. Andrews, pastor of the First Baptist Church, Bryan, Texas, has arranged an excellent program with former Chief of Navy Chaplain S. W. Salisbury as speaker. All chaplains and former chaplains are expected to attend together with their wives, visitors, and prospective chaplains.

The Chaplains Commission makes its report to the Convention Friday night at 7:25 with Chief of Army Chaplain Ivan L. Bennett as speaker.



Hon. Hugh Foote, governor of Jamaica and Christian layman, entertained visiting preachers and native pastors during recent preaching mission.

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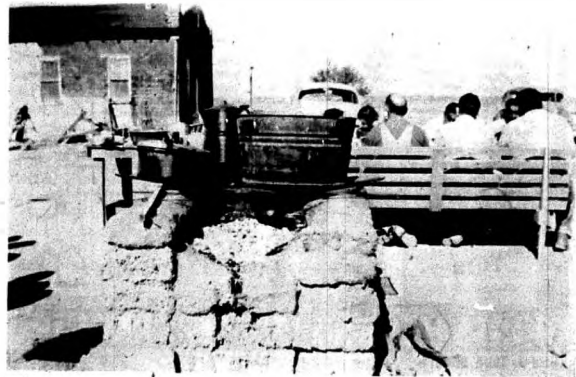
Indians Build CHURCH from MUD and STRAW

By Rev. and Mrs. L. W. Crews
Missionaries to Indians
Chandler, Arizona



Missionaries Luke Johnson, L. E. Johns and C. F. Frazier with some Indian men made adobe bricks out of straw and mud some two years ago when the church building was begun. Mud, straw, and water were mixed together alternately and vigorously stirred. Then they were poured into molds and left under the intense Arizona sun to bake and dry.

The church gets a coat of plaster to prevent washing and cracking. Two men spread the mud and then commercial plaster is applied while two more mix the cement.



The best part of the day is when the Pima Indian women prepare a delicious meal of beans and large tortillas made of flour, salt, and water and baked on the adobe mud fireplace over a barrel top.

SOUTHERN BAPTIST HOME MISSIONS



After the outdoor dinner the women meet for a program from Royal Service and the monthly business meeting of the Woman's Missionary Society. Although it is winter they meet outside in the warm Arizona sun.

The missionary's wife learns to bake tortillas so that they are edible but not as good as Grandmother Cawker's.

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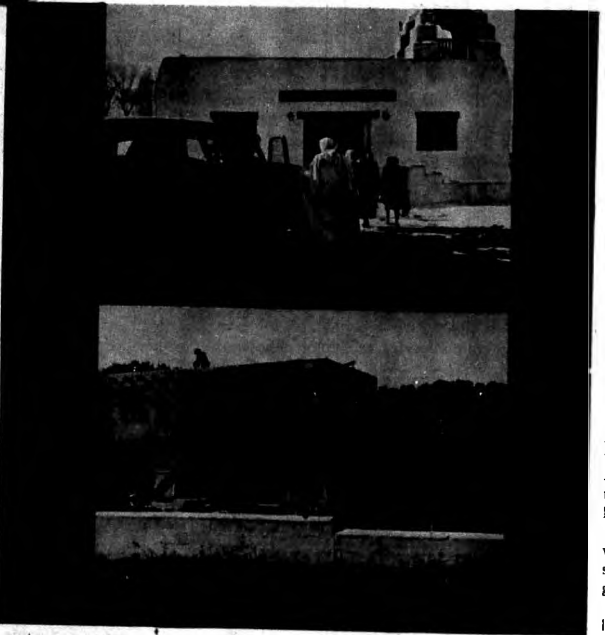
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Rev. M. V. Gonnissen, pastor of the Baptist Indian Mission, Taos, New Mexico, accepts a 1949 Carry-All recently given to the church by the Duvall Brothers Motor Company of that city. (L. to R.) David Wright, mission choir director; Mace McHorse, Rev. Gonnissen, John Duvall, Jr., and John Duvall, Sr.



"GOD DID IT- It Was Not a COINCIDENCE"

By Magnus V. Gonnissen
Missionary to Indians
Taos, New Mexico

SOON after Mr. and Mrs. Virgil C. Jewell started attending the Baptist Indian Mission at Taos, New Mexico, Mr. Jewell began helping transport our people from the pueblo to the mission. He was an engineer working for the State of New Mexico and had a one-ton GMC truck.

The missionary's car was making four trips for each service; taking one hour and forty-five minutes before and after each service, or a total of seven hours a Sunday, for transportation. Mr. Jewell's big truck was a life saver.

Then came word from Santa Fe that he was being transferred from Taos. How were we going to solve our transportation problem? Were we to go back to the seven hour schedule? Our Indians began to pray.

At each service during our prayer period they asked that God would work out this situation in his own way.

Some time before Mr. Jewell's transfer order came, the missionary was introduced by a Mr. Mace McHorse to Jeff Duvall, a Christian layman from Olney, Texas, who was buying out Bu-kove Motor Company. Mr. McHorse, whose wife is a member of our mission, mentioned to Mr. Duvall that the missionary was hunting for some kind of a truck or station wagon to transport the folk from the pueblo to the mission. Jeff turned to McHorse and said, "Find the vehicle he wants, fix it up to suit him, and give it to the mission as a gift."

The missionary just stood there. He was so stunned he did not know what to say. Jeff and McHorse went on into the garage.

The Jewells had transported their last load to the mission. They were leaving

some time during the next week. We had no adequate means of transportation. Mr. Duvall had made the promise, but no station wagon was yet in sight. Our Indians were praying.

Then the telephone rang. John Duvall, Jr., nephew of Jeff Duvall, was speaking at the other end. He said his uncle had found a 1949 Chevrolet Carry-All. It was in the Chevrolet garage in Olney, Texas. Could I go and get it?

The next Sunday after the Jewells left we had the Chevrolet Carry-All to bring the people to our services.

No, this was not just coincidence. It did not "just happen."

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face . . . then will I hear from heaven."

Heard in the KINDERGARTEN

By Mildred B. Stein
Baptist Friendship House
New Orleans, Louisiana

"Teacher, you know somethin'?" asked Marcia, her face glowing.

Being assured Teacher was completely innocent of knowing anything, Marcia continued, "Teacher, my brother Joseph took me to church yesterday. He let me light a candle."

"Did he?"
Marcia waited a full minute before adding, "Teacher, you know somethin'? I told my brother Joseph I would rather talk to God than light a candle."

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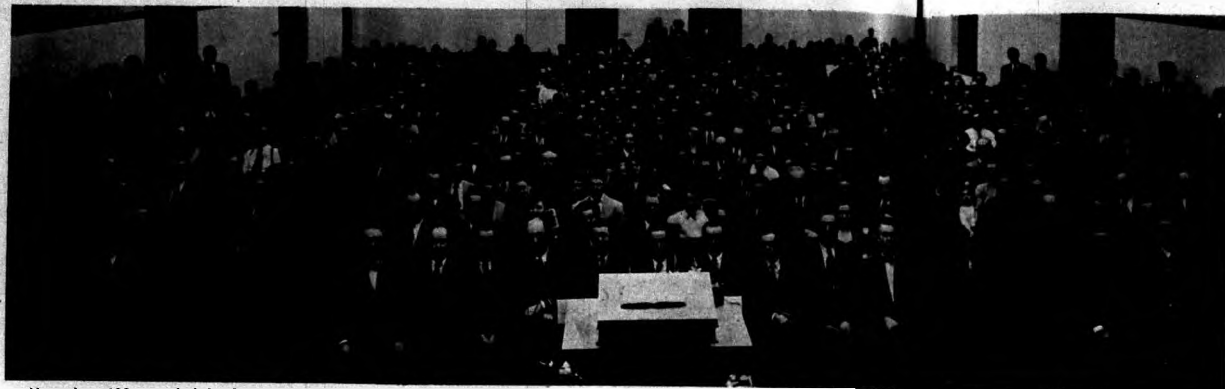
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More than 600 attended the first Southern Baptist Evangelistic Conference ever held in the state of Ohio. Every person in this picture is a member of a Southern Baptist church.

OHIO—Land of Opportunity for Southern Baptists

By Ray E. Roberts
Pioneer Missionary in Ohio

IT IS MY deep conviction that the ripest field for Southern Baptist work in the USA lies within the boundaries of the State of Ohio. This conviction has not been formed by hearsay, but as I have come face to face with undeniable facts.

Population—Migration From the South

In a recent survey conducted by the National Industrial Board, 138 important industrial firms which have expanded since World War II, selected Ohio as the site of 9.5 per cent of the expansions and it was second only to California which had 9.8 per cent. California has an area of 156,803 with a population of 7,877,000 plus and Ohio an area of 41,122 with a population of 6,900,000 plus. The National Production Authority says that Ohio leads the nation in number of permits issued for defense construction. Taking into consideration the fact that Ohio was already among the leading industrial states, even before this expansion, and that hundreds of thousands of southern people had pre-

viously moved here for employment, it is easy to understand why there are now millions of southern people living and working within the state.

Naturally a great majority of them come from Kentucky and Tennessee, but people from every other southern state are easily found. People who work in the large factories in Ohio know whereof they speak when they say, "If the briars (Kentuckians) were to go home every factory in Ohio would have to close down." Entire residential communities all over the state are almost unanimously inhabited by Kentuckians and Tennesseans. This migration has taken place over a period of thirty years but has been greatly intensified since the close of World War II.

"Transfer Church Membership Week" not only was a great blessing to the churches which participated but opened the eyes of several pastors to the Ohio situation. One Virginia pastor sent the names of fourteen of his church

members to a Dayton pastor stating that they had all moved to the city of Dayton. One small rural church out from Frankfort, Kentucky, sent the names of fourteen members who have moved to Ohio. Sixteen names came from the First Baptist Church of Winchester, Kentucky. The great tragedy is that many of these have moved into sections where there is no Southern Baptist work at all.

An atomic energy plant is under construction just north of Portsmouth, Ohio, which will employ 25,000 people. It is estimated that at least 15,000 of these will come from eastern Kentucky. It is reasonable to assume that at least one-third of all southern people who move to Ohio have Southern Baptist background.

What Has and Is Happening to Them

Maybe we can settle one question in the reader's mind by telling what is NOT happening to them. They are not joining American (Northern) Baptist

on ex-Southern Baptists who move to Ohio. Not having any other place to go where they could hear the gospel preached with fervor and enthusiasm and where evangelistic effort is being made, they attach themselves to the next best thing.

Some have joined churches of other denominations commonly classified as the evangelistic sects. There are many strong Nazarene churches in Ohio that have been built largely by ex-Southern Baptists. I recently talked to the pastor of a Nazarene church that has experienced a phenomenal growth and has built a large, beautiful building in one of the large cities of Ohio. In answer to my inquiry he agreed that over one-half of his members had been Southern Baptists before moving to Ohio.

Another group, and I am afraid that they are in the great majority, have got involved in the mad rush for gain and pleasure and have so completely occupied themselves with worldly things that they go to no church.

Some of these can still be reached and enlisted with a vigorous evangelistic program throughout the state, but for thousands, it is too late. Maybe for the first few weeks after they moved to Ohio they made a visit to some of the churches in the community, and upon finding nothing that paralleled the church that they left back home, they gradually drifted away into a state of spiritual lethargy and indifference. Consequently children who ordinarily would have been reared attending Southern

Baptist churches and Sunday schools and no doubt won to Christ before they reached maturity, have grown up as pagans in a pagan land.

Already, while Southern Baptists have been sleeping on the job, we have lost a generation of young people who have grown up in the great industrial areas of this state.

I recently talked to a man from Knoxville, Tennessee, who moved to Ohio thirty-three years ago. Since a Southern Baptist mission was started in his city within the past year, he has rededicated his life and become one of the most active members. He told me, however, that "Thirty-three years of my life have been wasted as far as the Lord is concerned and my children have been reared without Christ."

There is one group who is so thoroughly Southern Baptist that it would not be satisfied with anything less. These people, on their own initiative, got together in small groups and organized their own churches. This group has now grown until there is a district association (The White Water, affiliated with Kentucky Baptists) containing twenty-five churches and eight missions with a membership of over 5,000.

One of the most amazing things about these churches is that some of the leading members are northern people who have come into the church because they have the desire to be in a church that is carrying on our kind of program. This bears out our theory that God has given to our denomination a message and a program for the people of our

Continued on Page 28



Pastors of Southern Baptist churches in Ohio. Almost every one is a college and seminary graduate. All pastors and churches will be engaged in the simultaneous crusade in Ohio during April.

Every one of the thirty-seven Southern Baptist churches and missions in Ohio participated in the first evangelistic conference directed by C. E. Matthews, secretary of the Department of Evangelism of the Home Mission Board. It was held in the Westside Baptist Church, Hamilton, of which Rev. E. A. Petroff is pastor.

Dr. Matthews expressed himself as being deeply impressed with the opportunities for Southern Baptist work in Ohio.

BAPTISTS and RELIGIOUS FREEDOM

Continued from page 7

Almanac, 1948, p. 577). And the preaching of non-Catholic ministers is compared to the filth purveyed by low magazines (Msgr. John A. Ryan and Francis J. Boland, *Catholic Principles of Politics*, New York: The Macmillan Company, 1947, p. 318. Note this book has the imprimatur of Cardinal Francis J. Spellman of New York and is absolutely in line with Catholic teaching).

2. The state must support the "true church" and help her to prevail over all other churches (*Catholic Principles of Politics*, pp. 313-321).

3. Take the matter of tolerance. Should America become predominately Catholic would Baptists, Protestants, and Jews be allowed to hold worship services? Here is the answer: "If these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the State." (*Catholic Principles of Politics*, p. 317). They "may" be allowed to have services in their home!

Likewise our public school system would be destroyed. Catholics oppose public schools as an evil to be destroyed (Paul L. Blakely, S. J., *May an American Oppose the Public School?*; imprimatur Cardinal Hayes, American Press, p. 5). They condemn separation of church and state and advocate support of Catholic schools by public taxation (Monsignor George B. O'Toole, Professor of Philosophy, Catholic University of America, in *The Liberal Illusion* by Louis Veuillot, National Catholic Welfare Conference).

How does all this work out in a concrete social situation? Striking examples may be had in predominantly Catholic countries. Take Spain where the Spanish Constitution of June 17, 1945, Section 6, reads: "The profession and practice of the Catholic religion, which is the religion of the Spanish State will enjoy official protection . . . No public ceremonies or manifestations will be permitted in any religion other than the Catholic religion."

How do Baptists and Protestants fare in Catholic Spain? They are second-class citizens; all non-Catholic schools have been closed and children are

forced into parochial schools. Preachers are not allowed publicly to bury their dead with the rites of their churches. Moreover, non-Catholics are not allowed to print hymnbooks or Bibles. They cannot reply in the public press to any attacks made upon them. They have actually been jailed and fined for holding meetings of Bible study and prayer in their homes.

But someone will say, "It can't happen here. The Constitution of the United States guarantees us religious freedom."

According to the Catholic hierarchy, constitutions can be changed. "Constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient." What protection would they then have against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation." (John A. Ryan and Moorhouse F. S. Millar, *The State and the Church*, pp. 38-39).

What progress are Catholics making in America toward the support of their schools by public tax funds? In February 1947, by a five-to-four decision of the Supreme Court, it was decided that Catholic school children can be carried to parochial schools by buses paid for out of our taxes. The ecclesiastical camel has his nose in the tent of our public treasury and he will not be satisfied until he gets all the way in.

Already through the techniques of censorship and boycott the Catholic hierarchy has been able to wring public apologies from editors of papers, radio performers, movie producers, and others by threatening to boycott their papers and performances when they make the slightest unfavorable reference to the Catholic religion. Consequently, most newspaper editors and writers dare not criticize any of the activities of the Catholics. Thank God for the religious press, especially our Baptist papers, which courageously and uncompromisingly

stand for freedom of religion, freedom of speech, freedom from fear, and freedom of assembly!

What can freedom-loving Americans do to preserve religious and political liberty?

1. Keep informed on the subject. Every American, Catholic and non-Catholic, should read the following books:

Paul Blanshard, *American Freedom and Catholic Power*. Boston: The Beacon Press, 1949.

J. M. Dawson, *Separate Church and State Now*. New York: Richard P. Smith, 1949.

2. Support all organizations fighting to preserve religious freedom such as P. O. A. U. (Protestants and Other Americans United for Separation of Church and State, headquarters in Washington, D. C.)

3. Write your congressmen and urge them to keep church and state separate.

4. Love everyone regardless of race or creed. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Love Catholic people even though their priests and bishops persist in making unchristian and uncomplimentary remarks about non-Catholics. Don't retaliate for in so doing you stoop to their level of morality. Perhaps twentieth-century American Catholics will yet throw off the yoke of an alien system which seeks to control them with medieval policies and programs.

5. Be loyal to Christ and to the church of which you are a member.

6. Hold high the torch of truth which sets people free from bigotry, hatred, intolerance, ignorance, and immorality. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

Baptists pioneered in the achievement of religious freedom in America, and they must now fight to preserve this precious heritage.

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SOUTHERN BAPTIST HOME MISSIONS

OVER and ABOVE GIFTS Strengthen Home Mission Work

By Mildred Dunn

THE Home Mission Board's part of the "over and above" 1952 Cooperative Program receipts amounted to \$146,011.94. This was in accordance with the agreement that the Home Board receive twenty-five per cent and the Foreign Mission Board seventy-five per cent of all Cooperative Program receipts above seven million and the Convention operating budget. The extra revenue thus received by the Home Board will slightly enlarge and greatly strengthen work in the homeland.

Allocations recently made of these funds by the Home Mission Board distributed the money to the various departments of the Board as follows:

Promotion	\$ 3,360.00
March Week of Prayer	
(State Expense)	6,000.00
Schools of Missions	3,300.00
Chaplain's Commission	1,500.00
Co-operative Missions	26,340.00
Jewish Work	6,000.00
Direct Missions	48,500.00
Cuba	5,000.00
Margaret Fund	3,000.00
Total	\$125,000.00

The remainder of the money was distributed as follows: \$175,000.00 to the church extension loan fund and \$46,011.94 to the contingent fund.

Much of the money allocated to the Co-operative Mission Department will be used for mission work in the pioneer and western states. This will also make it possible for the Home Board to assign a missionary couple to the Paducah, Kentucky, H-Bomb area.

The allocation to the Direct Missions Department will make it possible to appoint approximately fifteen additional couples to fill vacancies and open new work among the language groups in the homeland.

Some of the churches struggling with the problem of inadequate buildings will be able to secure aid from the allocation

made to the church extension loan fund.

Although this extra revenue does not in any way reach all the crying needs for mission work in the homeland, it does help the Board to take care of some of the most pressing calls which otherwise would have had to be turned down.

It is hoped that Southern Baptist gifts to the Cooperative Program during 1953 will be greatly increased in order that both mission boards may extensively expand their mission programs.

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Send today, without obligation, for new, free booklet, "An Easy And Pleasant Way To Raise Money For Your Church, Club, Lodge, Through The Stanley Club Party Plan". This booklet gives complete and explicit details about how to arrange for one or more of these easy-to-hold Parties. It tells of the gifts all guests get, of the fun they have while shopping, of the money these parties can raise for you. It cites groups that have raised from fifty up into the hundreds of dollars by means of STANLEY CLUB PARTIES. It points out how easy it is for you to do this, too.

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CHAPLAINS in Korea are doing their best to give effective and widespread spiritual leadership to the men in the military.

In addition, most Southern Baptist chaplains take advantage of opportunities to witness to and serve in various ways Chinese prisoners of war and Korean civilians.

Something of the variety of activities which occupy the time and attention of the chaplain is illustrated by the accompanying pictures sent by Chaplain (Capt.) Lester E. Burnette, Southern Baptist chaplain, native of Mississippi, now serving with the 4th Signal Bn., Corps.

1 Dr. Ryu Yang Hai with Korean nurse Han Yang Suk in the surgical tent of the present X Corps Civilian Hospital prepare to operate on a patient. Chaplain Burnette has been charged with the responsibility of securing funds to build part of a new hospital which would include a modern operating room.

2 Smiles on the face of one and seriousness on the face of the other reflect the response to the distribution of clothing by Chaplain Burnette to the patients of the X Corps Civilian Hospital.

3 Chaplains often hold seven or eight services a day in widely scattered areas. Here Chaplain Burnette uses a helicopter for transportation.

4 Chaplain Burnette obviously enjoys sharing clothing with Korean children. He is assisted by Don Williams of St. Petersburg, Florida, and Korean Nurse Um Jae Suk.

5 Joy shows in face of Korean woman as she reaches for woolen sweater being distributed somewhere in Korea. The clothing had been sent from friends of the 4th Signal Bn. in the States.

6 Chaplain L. E. Burnette greets Evangelist Billy Graham during his tour of Korea last December. At his last service, an estimated 10,000 people either sat on straw mats or stood outside in the cold to hear Billy tell the old, old story of the cross. More than 2,000 signed cards signifying their acceptance of Christ, among them many of our own American lads.

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April, 1953

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AMONG the MISSIONARIES

RECENTLY the last unsaved grandchild of Ora and Newonkas Hampton came forward accepting Christ. Newonkas, seated in a wheel chair, extended her trembling hand to give her grandson the right hand of church fellowship. As she did so she said, "The Baptists and the Lord have been good to my people. Three generations have been won in thirteen years. Although my people, like some white people, do not always live as they should, still we are so thankful for this Jesus, and the gospel that saves and keeps us. We are so thankful for the gospel which saves all of us—white or Indian or whatever color. Maybe I won't live much longer, but my family—all who have heard the gospel—will be united forever because of Jesus, the Baptists, and that gospel that saves!"

Newonkas is an old Indian woman who does not know her age but estimates that she is between sixty-eight and seventy-eight years old. When she finished her statement there was scarcely a dry eye in the audience.

In 1939 Dr. T. W. Medearis and the First Baptist Church began a mission work among the Quapaw Indians near Miami, Oklahoma. In 1948 the Home Mission Board took charge of the mission.

Odestine McWatters, an Indian girl, attended a Baptist college and was won to the Lord and helped start the work among her people. The services were first held in the barn of an Indian named Ora Hampton and his wife Newonkas. Later the little stone church building was erected on land donated by Ora and Newonkas.

The couple was converted and joined the mission church. Ora died two years ago. Sunday, September 14, a group from the mission and several white visitors met for an all-day service at the

Little Spring River Indian mission. In the afternoon a baptismal service was held at Spring River. Among those baptized was an eight-year-old Indian boy by the name of Ranny McWatters, grandson of Newonkas and Ora.

—F. C. Rowland
Missionary to Indians,
Quapaw, Oklahoma

Don't Let Down In Your Prayers for Us

Another year of grace has gone. It is with grateful hearts that we survey the past and say "Ebenezer—hitherto hath the Lord helped us."

Yes, we are praising God for so many things. It was in the year of 1952 that the Slavic Baptist Church of Hollywood was organized and joined the Los Angeles Baptist Association and the worldwide Baptist co-operative program. Also the first baptismal service was held, the church building purchased, the first series of Russian tracts were published,



Slavic Baptist Church, Hollywood, California

several Bibles, New Testaments and other Scripture portions distributed, many precious souls have been awakened and some of them have been born again.

The greatest encouragement of the past was to see the joy of those who came to the Saviour. However, we are burdened with several special cases which we submit to your prayer remembrance.

The Russian contractor, a Greek Orthodox believer, who painted the interior of our church died unexpectedly. Although death came to him not on our premises, but three days later after he had finished his job and was at his own home, the unpleasant rumors were circulated among superstitious and prejudiced folk saying that this sudden death is nothing else but the punishment of God upon one who dared to become a helping hand for secretarian Baptists.

We know the intention of such a rumor, but God may use even this happening for his glory. I went to the man's funeral, met his sorrowing wife and his many friends, and did express my sincere regrets. Now I am trying to be of some help to the widow. She is in a pitiful state of mind but receptive to the Word of God. Soon she will be moving to another apartment and then she will come to our meetings, she said. Only in the cleansing blood of Christ and the comfort of the Holy Spirit may this woman find lasting peace and joy and happiness. We know this and therefore we pray and we need your prayers more than ever.

Another person standing in the need of your prayers is an old man, father of a lady who is a member of our church.



Mexican children of Calvaria kindergarten, San Antonio, Texas, enjoy Halloween party.

This man, a former professor in a Russian university, was interested in spiritualism, hypnotism, etc. He even wrote books on those subjects. But now he has a tumor on his brain. The old man is still perfectly normal and knows of the inevitable fate he faces. I have visited him and after a good talk did pray with him. His daughter said she does not recognize him since his illness. Before he was an open enemy of Christianity, but now he is willing to listen and even to pray on his behalf.

The third soul which needs your prayers is a man whom I found in General Hospital. He was operated on and lost his eye. The doctors feared that he would lose his second eye also, but God spared him one eye, as there was so much prayer on his behalf. He left the hospital, but could not work because he was not yet physically fit for any job. The church helped him by weekly amounts of money to keep his body and soul together.

Now he is well. He has a good job and good lodging. While in trouble he visited our meetings regularly and even made a confession of faith. Now he becomes too tired to come to our weekly meetings. The only time we see him is on Sundays. We pray that the Spirit of God continues his work in this poor man's heart that he may have perfect spiritual sight. We are afraid that he may be satisfied to have only one spiritual eye as he is now satisfied with one physical eye. His name is Peter. Pray for Peter.

Through your prayers and your support you are actually winning souls with us. Don't let your prayer co-operation down.

—Paul Rogosin
Missionary to Russians
West Coast

In Our Congregation

Interesting people often attend our church here in Alaska. During our re-

cent revival a man eighty-three years old came to the services. It was the first time for him to be in a church service in fifty years. The man was visited two times before the revival and once during the revival. He has not trusted the Lord yet but we believe he will soon.

Another interesting group to visit our church is a family that does not have a house in which to live but lives aboard its little fishing boat. Mr. and Mrs. John Huff and their two sons, John Jr. and Gerald, have been visited by Mrs. Tyson and me. The father joined a Baptist church in Oklahoma when he was a young man. Mrs. Huff and the boys were baptized by a community church pastor in Washington. They want to become members of our church and will soon, we think.

—Dan P. Tyson
Missionary at Ketchikan,
Alaska

Through the Little Child

It was with combined hopes and some misgivings that we faced the first day of the new kindergarten for Mexican children in Edinburg, Texas. Although in visiting the homes prior to the opening of school twenty-one had registered, we were quite used to the excuses which we feared might prevent their coming.

On that first day, however, three young faces greeted me as I opened the door thirty minutes before time for school to begin. I pulled out the toys and waited hopefully as the three played. Gradually others drifted in, until eighteen were present by the time to begin.

How precious they are! Each one is so interesting! There is the "little boy with long hair," which is usually done up in pigtails and ribbons or left hanging in ringlets. Perhaps this is a case in which the parents have vowed to a saint not to cut the child's hair; a custom which seems to be rather common.

Then there is another darling little boy four years old who comes barefoot in all weather. "Where are your shoes?" I asked one cold morning. "Yo no tengo," he replied.

Of all the twenty-five children now enrolled, all except two, as far as I know, are from non-Christian homes. What a challenge and responsibility there is in bringing Jesus into their lives and homes! How important those first impressions of Jesus!

We began by teaching them that beloved old children's hymn, "Jesus Loves Me." And they love to sing it! They have learned to recognize the Bible and know that it tells stories of Jesus. We pray that the impression of God's love that they receive in the kindergarten will provide for them the security so badly needed and so lacking in their lives.

—Alice Joyce Crawford
Missionary to Spanish-speaking
Edinburg, Texas

Anchorage, Alaska, Church Burns

A midnight fire recently destroyed the First Baptist Church in Anchorage, Alaska. With a membership of about six hundred, this is Southern Baptists' largest church in that country.

According to Rev. Marvin Lytle, missionary-pastor at Spenard, Alaska, the building is gone. "It looks like an eerie ghost wrapped in a blanket of white. But the church is still there. The zeal and determination of God's people is not so easily destroyed."

Pastor Felton Griffin and his people hope soon to rebuild. This church has carried the financial burden of the Turnagin Children's Home, operated the Baptist Book Store in Alaska, and has given unselfishly of its members and money to establish missions.

In spite of sub-zero temperature and a raging flu epidemic the church had 197 in Sunday school the Sunday following the fire. There were 127 in Training Union. The services were held in Carpenters' Hall and another nearby building.

Negro Student Secretary

S. E. Grinstead, who has been serving as BSU secretary in Nashville, Tennessee, Negro schools, has been named as Southside student secretary for Negro institutions of higher learning.

Why I Left The Catholic Faith

By Mrs. Neila Hudson

WHEN I was born my mother had me christened a Catholic. When I was thirteen years old she had a nervous breakdown and I was sent to an orphan's home. From then on I was reared by the Sisters of Charity. I learned to love them very much.

When I left the orphanage I was eighteen years old. Later that same year I was married. My husband was not a Catholic. In fact, he belonged to no church. One night he reasoned with me about the statue of Mary and the crucifix, showing me in the Bible where God said, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." I told my husband he was not reading from a Catholic Bible. I got my Catholic Bible out to compare and was very surprised. My Bible said the same thing.

Later that same month my husband saw me saying my prayers. After I had finished he said that the Bible says

"There is one God, and one mediator between God and men, and that man Christ Jesus."

"If you pray to Mary," he said, "she is either a god or goddess."

"No," I insisted, "Mary is the mother of God. She is the closest one to God. We pray to Mary and she goes to God with our prayers."

"Don't you see you are putting Mary above God?" he said. "She is only the mother of Jesus as a man, but not as God. God made Mary, Mary did not make God. Why can't you go to God with your prayers? He is your creator. Why bow down to statues and kiss them? If I were dead and you had a picture of me I surely wouldn't want you to bow and kiss the picture."

I was all confused.

As the week passed I did a lot of thinking. My husband asked me to go to a Baptist church and I said, "No, because it would be a sin. The Catholic Church doesn't want us to go to any other church."

He insisted there are two sides to

every story and said, "Why not seek and find?"

So I went. I made up my mind that I wasn't going to listen to the preacher, but I couldn't help it. Something kept telling me to listen. So I did. There was a desire to be like those people. I liked their singing very much. The preacher gave an invitation asking why not accept Jesus as your personal Saviour. I didn't quite understand. I left there feeling a little afraid. Yes, I was afraid of dying. If I were to die where would my soul go?

I soon forgot all about the preacher and what he had said. A few days later, three women from the church came to see me. They were carrying something; yes, each had a Bible. I hated them for some reason and I wanted to tell them to go away and leave me alone. My mother-in-law was there with me and I could tell she liked them. I thought to myself, "Stand up for your faith, Neila." But I stayed and listened to them talk. What struck me was that one certain lady asked me a lot of questions like my husband had asked. She said, "Neila, the pope wears a crown of jewels, but Jesus wore a crown of thorns. The pope is carried on the back of four men, but Jesus carried his own cross."

I asked her how she knew so much about the Catholic Church. She answered, "Because I was once a Catholic myself."

Before they left we had prayer together. She asked me if I would come to a revival which was in progress at the church. So I went.

The preacher's name was Grady Wilson. He preached about the coming of Christ and he asked "Are you ready to die? Where would you go? Friends, Jesus loves you," he said. "Won't you accept him now before it is too late? All you have to do is accept him, trust him now. You can't work your way into heaven, such as by sacrifices and penance. If you did then you wouldn't have to have Jesus at all. You would be earning your way. Salvation is free." Oh, dear friends, I realized it then. I realized I couldn't help myself. I prayed, "Oh, dear Jesus, if it were not for you, I should surely go to hell."

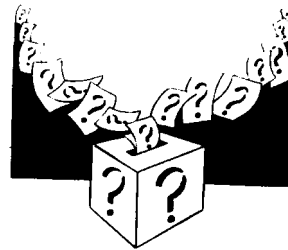
Then a wonderful thing happened. My husband left and started down the aisle and accepted Jesus as the only hope of his soul and I followed.

In the Bible Jesus says, "Whosoever therefore shall confess me before men, him will I confess also before my Father."

I walked down the aisle and confessed him before man. A greater thing happened. My mother-in-law and father-in-law went forward also.

When I left the church that night I was the happiest person alive. I had Jesus. I was saved. Since that night I've had the joy of seeing my brother and sister accept Christ as their own personal Saviour.

THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. Rand

QUESTION: Why don't Roman Catholic priests marry and rear families?

ANSWER: Roman Catholic priests do marry and rear families. This statement may startle you as you are no doubt familiar only with the Latin rite of the Roman branch of the church. The rule of celibacy applies only in the West.

Why is it that the Church insists on this rigorous and difficult rule? Rigorous and difficult it undoubtedly is, for it requires the constant repression of natural instincts and affections," says the Msgr. Rt. Rev. Jon. F. Sullivan on page 48 in his book *The Externals of the Catholic Church*, published by P. J. Kennedy & Sons, New York.

In the same book we read, "They are expected to practice chastity because the state of virginity is holier than that of marriage. . . . Council after council has exalted the holy state of celibacy, and the Council of Trent affirmed as a matter of faith that it is holier than marriage" (p. 84).

On page 86 of Mr. Sullivan's book

we find this question and answer: "Are there any married priests in the Catholic Church? Yes, several thousands. They are really married, and they are not living in opposition to God's or the Church's law. These are the clergy of several Eastern churches which are united to ours in faith and government, though differing from it in ritual and laws."

Why does the Roman Church insist upon the celibacy of her priests in the Western countries and allow those of the Eastern branch to marry? If celibacy is a holier state as mentioned by the Council of Trent, why a lesser standard for some priests? Is not celibacy difficult to be observed as it opposes the primary function of man's nature? Such questions arise in the minds of thoughtful observers. Here is Rome's answer to such questions as given by Mr. Sullivan.

To observe the law of priestly celibacy requires a strong will, a divine vocation, a spirit of self-sacrifice, great watchfulness, frequent and fervent prayer, and God's grace. We do not attempt to deny that abuses and scandals have arisen—that in some lands and in some epochs there have been many lapses from virtue on the part of priests."

The only reason that is logical for the Roman Church to admit to fellowship married Eastern Roman Catholic priests could be that of expediency. There is here a compromise with the declaration of the Council of Trent. The insistence of a celibate priesthood in the West arises from the desire of blind obedience in the priesthood as they serve the Bishops of the Church. A man would not be in a mental state of blind obedience if he had a wife and children whose welfare he would naturally consider along with the wishes of the Church.

"In the first days of the Church there was no law restricting the marriage of the clergy except that a bishop was required to be 'a man of one wife'; that is, to have been married only once. It is quite likely that several of the apostles were married" (Sullivan, *The Externals of The Catholic Church*, p. 85).

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THROUGH RACIAL BARRIERS

Continued from page 8

said, "why don't you go up to Coleman and give all your time to the mission there?"

But I argued that my reason for dropping out of school was to earn money, and he well knew that no salary was paid for the work at Coleman. Already I had approached the Home Mission Board's superintendent of Mexican mission work about helping me there, or giving me another field, but to no avail.

"How do you expect anybody to hire you for mission work," replied Pete, "when you haven't yet proved that you can do it successfully? Let's pray about it, and if the Lord leads you to do the work at Coleman, then you go up there and do it. The Lord will take care of the rest."

And he did. That was in January. The next September when I came back to school, Pedro and I roomed together.

In the meantime, by the grace of God and the financial assistance of my father, I had acquired a Ford car called "Hamlet"—"To go or not to go, that was the question."

Pete saw to it that I attended many of the Spanish-speaking denominational gatherings. He had no car, so he usually had a little money. He would pay for the gas and oil and I furnished the car. On one occasion he even bought a set of tires.

Thus it was that I first attended the Mexican Baptist Convention of Texas in 1938, and thus, almost against my will, Pete persuaded me to attend the meeting called for the organization of the West Texas Mexican Baptist Association at Big Spring, Texas. On our way there Hamlet ruined two tires and I hitchhiked thirty miles to Big Spring to try to borrow some money or a tire from some of the brethren at the meeting. I found a friend who had a tire before I found one that had some money. So I borrowed the tire and hitched a ride back to get Hamlet with Pete and the other two men who were with us. When we got to the meeting, tired and dirty, the first session was well under way, but Pete announced that we were accredited messengers, and we got to vote on the constitution and the election of officers. Thus by Pete's persistence was launched my career of participation in Baptist denominational activities.

Pete even had something to do with launching me on the sea of matrimony. By that time he had moved from Brownwood to Abilene, Texas, where he was pastor of the First Mexican Baptist Church and studying at Hardin Simmons University. There he met Miss Esther Flores, the daughter of the Mexican Methodist minister, whom he proselyted, courted, and married.

Shortly thereafter Miss Gertrude Hiner, who is now my wife, came to a meeting of the West Texas Mexican Baptist Association at Big Spring where I was then pastor of the First Mexican Baptist Church. Pete and Esther were there, and with them for chaperons we greatly enjoyed the association together.

In many ways things have improved since the good old days when Pete and I roamed the hills of western Texas. Discrimination was then rife. The Mexican people were not permitted to use public parks or to enter many places of business. We tried to choose places where we thought we would not be embarrassed, but sometimes in a restaurant Pete would be refused service. Of course, I always walked out with him, not so much because I was loyal to him as because I was plain angry at such stupidity. Thank God, in most places that has changed.

Sometimes the pastors of English-speaking churches refused to permit us to baptize our Mexican candidates in their baptistries. Thank the Lord most of those churches have either changed or else changed pastors, for they are now actively engaged in mission work with the Mexican people.

The associations of English-speaking churches helped to support our work with the Mexicans, and we as workers were often invited to speak in their meetings on behalf of the work, but our Mexican churches were not invited to affiliate with the associations. As missionary pastors we were not given any office or responsibility in the organized activity of the associations. In other words, all the church and denominational life of Mexican Baptists was entirely separate from that of the English-speaking brethren. But now many Mexican Baptist churches in Texas have been invited to affiliate and are accepted as regularly co-operating churches in the English-speaking associations.

The last time I saw Pete was in California a few months ago. He came to Richmond to take me in his car to visit the mission fields in San Jose and Salinas. We met at the Japanese mission in Richmond and had lunch with Rev. and Mrs. Richard Uejo and Miss Helen Ige, missionaries to the Japanese there. When we started to leave, Pete told me to wait on the walk with my bags while he went around the corner to bring his car. As I waited, I thought of the old Chevrolet Pete had bought from me when he finished the Seminary at Fort Worth, Texas, and came to be pastor of the Central Mexican Baptist Church of Houston, Texas. He drove it until the fenders finished falling off. Then he bought a Ford that ran sideways as a dog trots. So strong was my presumption that he would be driving such a jalopy that I did not even notice that it was he driving the new 1952 Power Glide Chevrolet that stopped across the street. I was still waiting for him to arrive when he finally blew the horn to bring me up to date. As we drove away, I asked him if he had bought it or borrowed it. He said very matter-of-factly, "It belongs to me—and the finance company."

Before long I noted that there was more changed about Pete than just his automobile. He took me to a community near San Jose and pointed out that most of the people there were Japanese. He said that the local English-speaking Baptist association with which his church affiliates was very much interested in doing something for these people; and that the associational missionary had asked him to appeal to the Home Mission Board through me for some help for that work. Then he went about it just as he used to go about getting me to go to associational meetings back in Texas.

I learned that he had been chosen in that association to lead the campaign to raise funds for the Baptist Children's Home in California. Also he had had a part in setting up the first associational budget for that association. For the simultaneous revivals last year he was chosen as prayer organizer in the association, and for the current year he is associational organizer of evangelism.

Not long ago I had a letter from Pete in which he said: "Last annual meeting of the association they had me preach as a substitute for someone who did not come. Then in the session they elected me to bring the annual sermon for next year. The man who nominated me has died, and it is said that heretofore everyone they have called on to bring the

Continued on Page 28

SOUTHERN BAPTIST HOME MISSIONS

BOOK REVIEWS

God's Hour, by Charles Wellborn. Broadman Press. \$1.75.

The Baptist Hour preacher has assembled for the press a dozen of his dynamic and concise radio sermons heard by millions. These messages have lost none of their power in being reduced to the printed page. This is one of the finest collections of sermons.

Homes That Last, by A. D. Rutledge. Broadman. Paper, 50c; Cloth, 75c.

The Training Union Department offers a study course book which should be helpful to adults and young people. Credit is given in either Sunday school or Training Union for the study of the book. It is good reading.

Flame for the Altar, by William Ward Ayer. Zondervan Press. \$2.50.

Dr. Ayer gives a series of discussions on evangelism under the captions: the needed revival, the national situation, and a method to be pursued. Under method there is a discussion of local church evangelism, the evangelistic sermon, and the tragedy of crowds without stars.

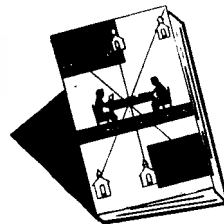
How to Win Souls, by Eugene Myers Harrison. Van Kampen Press. \$2.00.

A former missionary, now pastor of Woodlawn Baptist Church in Chicago, and associate professor of missions and evangelism at Wheaton College, Dr. Harrison makes an exhaustive study of personal soul-winning dealing with the soul-winner's qualifications, message, beginning, and how to deal with different types of unsaved and how to answer Roman Catholics and different cults.

A Program for a Baptist Association, by S. F. Dowis. Home Mission Board. \$1.00.

This book has been needed for years. An associational manual or two and a few other books on the association have been prepared. This volume answers questions concerning the organization, promotion, and operation of associational activities. Suggestions for ordination of deacons and ministers, the constitution of churches, the church cov-

enant, bylaws, and an over-all program including Sunday school, Training Union, Brotherhood, and general church functions are all discussed by a man who has spent his life in organizational activities. This book and all others reviewed in this magazine are available in Baptist Book Stores.



The Book of Life, Published by John Rudin and Company, Chicago 5, Illinois. Fabrikoid, \$52.75.

The 1953 revised *Book of Life* is an eight-book set of Bible studies. The first volume, *Bible Treasures*, is a picture storybook for beginners to be read to pre-school children and to be read by beginner readers. It contains character-forming stories, always with the Bible as the center. *Bible Heroes* is a volume for growing children, presenting the stories of heroes and pioneers using the King James Version of the Bible as the material. Likewise *Bible Kings and Captains* and *Bible Prophets and Statesmen* are volumes with biographical studies.

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Leland Waters to Post With Home Mission Board

REV. LELAND H. WATERS, who has been serving as executive secretary of the Richmond Baptist Association, Richmond, Virginia, was recently elected field secretary in the Department of Co-operative Missions of the Home Mission Board. In his new position he will promote the Home Board's new program designed to attack the problems of juvenile delinquents and broken homes.



Leland Waters

While serving as executive secretary in Richmond, Baptists of that association started ten new churches, eight chapels, a Good Will Center, and a boarding home for working girls. Work was also started among the Chinese people of Richmond and an institutional program of visitation and personal ministry was developed. In addition to his denominational duties, Mr. Waters served as one of the volunteer preachers at the state penitentiary.

Mr. Waters went to his position at Richmond from the pastorate and prior to that had operated a touring business covering the United States and Canada.

Mr. Waters will assume his new duties with the Home Mission Board April 15.

meeting the challenge, they are not strong enough to scratch the surface. Most of our work is centered around three major cities, Dayton, Cincinnati, and Hamilton. We are thoroughly convinced that there are just as many prospects in all the other major cities of Ohio who are waiting for an opportunity to be in a Southern Baptist church. It is my earnest conviction that Southern Baptists would be making a wise investment to put \$1,000,000.00 of mission money for the expansion of the work in Ohio. This would not only mean rich dividends in winning lost souls to Christ, but would enlist our own people as the Southern Baptist witness went into these areas where millions of lost people are concentrated. It would also mean rich dividends in mission gifts from these churches of the future.

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Ohio Land

Continued from Page 17

day. These people have received encouragement in recent months due to the co-operation of Kentucky Baptists and the Home Mission Board. I am now working with these churches as pioneer missionary, looking forward to the day when we can have a statewide mission program in this ripe field of opportunity.

Some of our churches are growing in number and strength to the point they are undertaking building programs and to a limited degree are sponsoring missions in needy areas. But as far as

Through Racial Barriers

Continued from Page 26

annual sermon has moved away before the next meeting time. I shall wait and see what happens."

I dare not predict what may happen so far as Pete and his sermon are concerned, but things are already happening and will continue to happen to the honor and glory of the Lord because Southern Baptists are surmounting the barriers of prejudice that have kept millions of people from hearing the gospel, and prevented many Christians of foreign extraction from rendering a service commensurate with their talents, training and consecration.

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HAVE YOU HEARD A Missionary SPEAK?

By C. R. Murphy
District Missionary, Shreveport, Louisiana

"Have you ever heard the personal testimony of a missionary?"

To this question no one responded in the affirmative. The inquiry was made by a Baptist pastor in the Sunday morning service one week before our recent Schools of Missions program held in the Bossier-Caddo Associations in Louisiana. Fortunately this condition was corrected when 13,000 persons of the thirty-seven co-operating churches heard missionary addresses by thirty-seven home and foreign missionaries during the Schools of Missions, November 22-29, 1952.

"World Vision Week" was launched with a Men and Missions Banquet on Saturday evening thus corralling the



Rev. W. D. Stogner (left), moderator of the Bossier Association, and Rev. C. R. Murphy, district missionary, with a portion of the 2,000 pounds of clothing for Korea contributed by the churches of the Bossier-Caddo Associations during World Vision Week.

male leadership of the churches. It was a challenging fellowship dinner featuring an address by Dr. Baker James Cauthen, secretary of the Orient for the Foreign Mission Board.

The ambassadors of the cross destined to thrill our hearts during the ensuing days were presented at a great missionary rally on Sunday afternoon. Missionary addresses, Monday through Friday evenings in the co-operating churches, were prefaced by a study of books included in the 1952 Foreign Mission Series. Luncheons on Monday, Wednesday, and Friday enabled our people to enjoy fellowship with world citizens. These eventful days were brought to a climatic close with a youth rally on Saturday evening featuring Dr. Samuel Maddox as the inspirational speaker.

An auxiliary feature of the missionary educational program was the promotion of a "Clothes for Korea" appeal. Into barrels located in the church vestibules were placed more than 2,000 pounds of warm clothing for our Christian friends in Korea.

This week of mission emphasis made a tremendous impact on the New Testament Christians in the greater Shreveport area. The following week the Lottie Moon Foreign Missions Offering broke all previous records. Marked interest in local missions has been noted. The quest for missionary knowledge will be continued through *The Commission, Southern Baptist Home Missions, and The Baptist Message*.

The ministry of those who dedicated their lives to full-time Christian service will bear witness to the effectiveness of the Caddo-Bossier World Vision Week. We are confident that in villages and towns throughout the world additional hearts will be stirred and lives changed as souls are saved through an enlarged ministry as a result of this vision of the spiritual needs of a lost world.

The total value of the Schools of Missions ministry can be fully recognized only when one multiplies the effectiveness of our local endeavor by the number of similar programs promoted throughout our Convention territory by the Schools of Missions Department of the Home Mission Board in co-operation with the Foreign Mission Board. Dr. Lewis W. Martin is successfully directing a promotional program propagating missionary information and inspiration which is truly leading Southern Baptists to greater participation in the great world mission program.

Non-Resident Members

Continued from page 6

Suggested Preventatives

The old saying "an ounce of prevention is worth a pound of cure" contains words of wisdom. The great tragedy and the most glaring weakness in all of our Southern Baptist church life is our failure to enlist and indoctrinate our new church members. Thank God we have a unified program for this important task now as follows:

1. Present each one with a copy of the church covenant.
2. Pledge him to attend the "Pastor's Union" sponsored by the Training Union in which the booklet *Your Life and Your Church* will be taught in five lessons.
3. At the conclusion of the teaching of this booklet enroll the new member in the various church agencies to which he is eligible.
4. The teaching of the above booklet will, if properly taught, so indoctrinate the individual and so instill in him the spirit of loyalty to his church that he will not likely become a non-resident church member in case he should move to another place.

*Footnote

Because of a limited number of Southern Baptist churches in the following states it is requested that names and addresses of unattached Baptists now living in these states and sections be mailed to the state executive secretaries as follows:

Arizona—Colorado, Utah, Wyoming, Idaho—Dr. Willis J. Ray, Box 590, Phoenix, Arizona.

California—Dr. S. G. Posey, 1405 Broadway, Fresno, California.

Kansas—Dr. N. J. Westmoreland, Box 729, Wichita, Kansas.

Washington and Oregon—Dr. R. E. Milam, Box 451, Portland, Oregon.

District of Columbia—Dr. M. C. Smith, 1628 Sixteenth St., N. W., Washington, D. C.

Maryland—Dr. C. C. Thomas, Baptist Building, 100 E. 23rd St., Baltimore 18, Maryland.

Illinois—Dr. Noel M. Taylor, 218 West Main St., Carbondale, Illinois.

Ohio—Ray Roberts, 123 Oxford Avenue, Dayton 7, Ohio.

Michigan—Rev. Fred Hubbs, 15100 Kentfield, Detroit, Michigan.

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