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The Word and Words of God

By J. B. Lawrence

THE ROOT of all the evils which abound today lies in the fact that the Word and the words of God are not fed upon, digested, and assimilated. If we ask the question, "Why is this the case?" the answer is: The Bible is not read because it is not enjoyed, and it is not enjoyed because it is not understood, and it is not understood because men do not have the key that unlocks its sacred pages. They do not know what the Bible is.

And sometimes we are unwilling to open the Book and let the Bible speak for itself. We want to interpret it. But we should, like Ezra of old, open the Book and let it speak for itself with the full conviction that if this is done the Bible will speak more loudly and more effectively for itself than anyone can speak for it.

We should also know what the Book is about, who wrote it, why it was written, and the message it contains. These questions are answered by the Book itself. "For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21). This is the claim of the Bible. It does not attempt to establish this claim or seek to prove it; it merely assumes it and asserts it. It is for us to believe or leave. The Bible says that it is the Word of God.

Let us also understand that a message in writing must necessarily be given in words, and the separate words in which it is given must have the same importance and authority that the message as a whole has. Therefore, if we accept the Bible as an inspired revelation from God to man, we must accept the inspiration in all or admit that the Bible contains the Word of God, but is not the Word of God, which position is both illogical and impossible. If we accept the Bible as the inspired Word of God, then it becomes an authoritative message from God to man revealing God's purpose and plan to save the world. It is God's message to man about his only begotten Son, written to man in order that he might come to know God's Son as Saviour and be saved. It is authoritative, final, and complete.

Christ is the subject of the Bible; the promised seed of Mother Eve (Gen. 3:15). This verse marks the depth of ruin to which man came by the fall; and it is the seed-bed for the rest of the Scriptures. All hope of restoration for man and for creation is centered in Christ, the living Word, who in due time should be born into the world; should suffer and die; in resurrection should become the Lord of a new creation; and should finally crush the head of the serpent who caused man's ruin. Christ is therefore the king, and he, together with the kingdom which he is to set up, is the subject which occupies the whole of the Word of God.

Hence, the key to the divine revelation in the written Word is Christ and his kingdom; and apart from him and

his kingdom the Bible cannot be understood. The contents of the Bible must therefore be studied and interpreted with reference to Christ, the living Word, and the kingdom which he is to establish.

1. In the Old Testament we have the kingdom and the king in promise and prophecy, illustration and type.

2. In the four Gospels we have the king and the kingdom presented and proclaimed by John the Baptist, and by Christ himself; and we see the kingdom rejected and the king crucified.

3. In the Acts of the Apostles we have the transition, in emphasis, from the kingdom to the church.

4. In the Epistles we have the king exalted and made head over all things to the church.

5. In Revelation we have the revelation of the king in judgment; and we see the kingdom set up, the king enthroned in power and glory, the promises fulfilled, and the prophecy ended.

The one great design of all the books of the Bible is to tell of the coming one. All else is subordinated to this. This is why we see ordinary events in the Scriptures combining with the grandest visions of the prophets to testify of him who fills all Scripture. It may be written of the Word as it is of the New Jerusalem, "The Lamb is the light thereof."

The first great and essential principle which must be ever-present when we study the Word of God, as a whole, is to treat it as the revelation which God has given to interpret himself and his will to man. This interpretation is made through Christ, the living Word, who is the theme of the written Word. "No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The word "declared" means to make known. This is why Christ is called the Word of God. He makes known, reveals and explains the Father. This is why the Scriptures are called the Word of God. They make known the Father and the Son by the Holy Spirit, the author of the written Word.

We have, therefore, the Word in three manifestations: (1) The incarnate Word; (2) the written Word; and (3) the preached Word. There is no other. Christ reveals the Father. The Scriptures reveal Christ. The Holy Spirit reveals both the Father and the Son in the written Word. And the preached Word is a proclamation of the written Word in which both the Father and the Son are to be revealed. Our mission is to preach the Word. This has always been and always will be the mission of God's people. The living Word and the written Word cannot be separated. To try to preach the written Word without preaching Christ, the living Word, is no preaching at all; nor will the Holy Spirit give power to such preaching.

One of the requirements in interpreting the Word is to

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). We get the truth of the Word only in proportion to the measure in which we divide the Word rightly. There are three principles clearly marked out for our studies in rightly dividing the Word: (1) As to its literary form; (2) as to its subject matter; and (3) as to the times when it was written.

We pass over the question of literary form. We would, however, call the attention of the reader to the fact that the Bible is a library of sixty-six books: thirty-nine in the Old Testament and twenty-seven in the New. These books are written by about forty authors through a period of about sixteen hundred years, and they contain history, law, poetry, biography, drama, letters, prayers, speeches, prophecies, science, philosophy; a universe of literature, an inspired book shelf. But even though written by so many authors through so many years the Bible has a beautiful unity. The scarlet thread of redemption with the blood of Christ is interwoven into the whole fabric of the Book so that if you cut the Scriptures anywhere they bleed.

When it comes to the subject matter, however, we would call attention to the necessity of rightly dividing the Word. While the Word of God is written for all persons at all times, yet not every part of it is addressed to all persons about all things in all times. Every word is written for our instruction and edification and contains what all, in every age of the world, ought to know; but its subject matter is written concerning one or the other of three distinct classes of persons separately or combined: (1) The Jews; (2) the Gentiles; and (3) the believers in Christ.

Every Scripture passage is written concerning one or the other of these three classes and is especially addressed to and intended for the class to whom it is written. The class to whom any particular passage is written has, therefore, the prior claim upon that part of the Scriptures. The interpretation of it belongs to that class. The other two classes may apply it to themselves and may be instructed by it, but inasmuch as it is only an application and not the true interpretation, such application of the Scriptures must be made only so far as it agrees with those passages which are especially addressed and related to the classes in question. Otherwise, we shall find ourselves using one truth to upset another truth. We shall be setting what is true of one class in opposition to

what is true of another class.

We must not, therefore, take that which is written to the Jews and interpret it as of the Gentiles. We must not take that which is written to the believers in Christ and interpret it as if it were written to the world. We must not take that which is written to the Gentiles and interpret it as if it were written to the church, or to the Jews. If we fail rightly to divide the Word as to the various groups to whom it is written we will get darkness, sometimes, instead of light; confusion instead of instruction; and error instead of truth.

If we would understand what God has said in the Word we must distinguish not only the various people to whom he has spoken, but also the times at which he has spoken. The time God spoke to the fathers is manifestly said in contrast with the time in which he has spoken to us. The time in which he spoke by the prophets stands in contrast with the time in which he spoke by his Son, and the time past is obviously distinguished from these present days (Heb. 1:1-2). Therefore, times and seasons are inseparable from the divine Word, not only in the time when the Word was spoken but the times of which the Word was spoken, and the people to whom they were spoken. If we take what God said and did in one administration and carry forward to another, or read it backward into an earlier time, we shall find ourselves taking what is quite true of one time and using it to contradict what is also true of another time. We must, therefore, rightly divide the Word of Truth, both as to the people to whom God is speaking and as to the time in which he is speaking.

The Bible is like an arch; each separate book fills its own place and is indispensable to the permanency and symmetry of the Scriptures. This is true of the two Testaments. We need them both and we need to study them together, for we cannot understand the Bible without a comprehensive knowledge of both Testaments and the relation existing between them.

The New Testament is not a separate book in the revelation of God's purpose and plan to redeem and save the world; it is a section of the one Book. Hence, when we pass from the Old to the New Testament we simply turn over a page of the same book. The Old Testament is the first part and the New Testament is the second and last part of the revelation of God's plan to redeem and save the world. In the Old Testament there is expectation and longing; in the New Testament there is realization and fulfillment.

The purpose of God is not changed; it is consummated. The age-long plan to redeem and save the world comes in the New Testament to realization in Christ. Therefore, the two Testaments are two parts of the same Book; each would be incomplete without the other; each is essential to the right understanding of the other; and both are necessary to complete the Scriptures. The same crimson thread runs through both Testaments and each is animated by the same inbreathing of the Holy Spirit. Through both Testaments one increasing purpose runs.

The Old Testament prepares for and brings us up to the New; the New Testament completes and fulfills the Old. This is the divine order. The New Testament gathers up all the types and prophecies of the Old Testament and declares that they are fulfilled in Christ—calls him, for example, the Lamb of God which taketh away the sins of the world; the chief cornerstone elect, precious, which God laid in Zion; identifies him as the one of whom it is declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

It has been said that two words sum up the whole subject matter of the two Testaments, namely, *revelation* and *realization*. It can easily be seen how these two words characterize the contents of the Old and the New Testaments. In the Old Testament is the revelation of God to his people in symbol and type. All

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Alaska Baptists to Hold Convention

September 22-24, 1953, has been selected as the dates for the Alaska Baptist Convention.

L. O. Griffith of the Home Mission Board, Rev. Harold Dye, pastor of the Temple Baptist Church, San Jose, California, and John DeFoore, general missionary to Alaska, will be touring Alaska before and after the convention getting pictures and information to be used in publicizing the work there.

Committee to Meet in Houston

A committee to study the matter of a long-range rural life program for Southern Baptists will meet during the Southern Baptist Convention in Houston, Texas. The committee will study the ten preliminary surveys which have been made to determine the type of long-range program Southern Baptists should promote. The group will meet in the Rice Hotel.

Special Conference in Glorieta

A special conference for state superintendents and general missionaries in the western area will be conducted by S. F. Dowis of the Home Mission Board during the Home Board Week at Glorieta June 13-19. During the conference the group will outline a program of work and policies for mission work.

Conference for Deaf

Home Board missionaries to the deaf and all other workers with the deaf are invited to attend a Southwide conference to be held in Oklahoma City, Oklahoma, June 5-7. Many Southern Baptist churches now have special services for the deaf in their communities and someone who interprets the worship services to the deaf.

To Celebration in Mexico City

Rev. L. D. Wood, co-ordinator of Mexican work in Texas, represented the Home Mission Board and the executive board of the General Baptist Convention of Texas at the celebration of the golden anniversary of the organization of the National Baptist Convention of Mexico. The celebration was in Mexico City, Mexico, on April 19-26.

May, 1953

At Inlow Youth Camp

Dr. Milton S. Leach, co-ordinator of Spanish work in New Mexico, will be the leader for the Spanish camp at Inlow, New Mexico, scheduled for June 8-13. All workers among the Spanish-speaking people and members of Spanish churches in New Mexico are invited to attend. Last year there were 265 at this camp.

The Inlow Youth Camp for Indians will be held at the same assembly grounds June 15-20.

To Serve in Alaska

Rev. Dick Miller, who until recently was missionary at the Native Mission in Fairbanks, has been assigned to serve the Baptist missions in the Fairbanks area. At present there are two missions, Fourteen Mile Mission in North Pole, a community of approximately 800 people, and Big Delta Mission in a small community about seventy miles from Fairbanks.

Advisory Committees

For New Work

Advisory committees with representatives from the Sunday School Board, Brotherhood, and Woman's Missionary Union, will be named to co-operate with the Home Mission Board in two of its newest programs.

The first is a program to promote more interest on the part of the local church in its members serving in the military. This will be under the direction of Chaplain E. L. Ackiss. The second committee will co-operate with the Board and Rev. Leland Waters in an effort to solve the problem of broken homes and juvenile delinquents.

Conferences at Ridgecrest

The state superintendents of missions in the fourteen states east of New Mexico will hold their annual conference at Ridgecrest, North Carolina, during Home Mission Week, August 13-19. Plans and programs for the year 1954 will be adopted.

The semi-annual meeting of the Home Mission Board will also be held there at two o'clock, Friday, August 14, to be continued if necessary Friday evening and Saturday.

Some Important Dates

Falls Creek Indian Assembly for the Indians in Oklahoma will be held this year June 6-13, with Rev. Sam Morris of Shawnee serving as director.

The Mexican Baptist Convention of Texas will meet in El Paso, Texas, June 16-21.

City Missionaries to Meet

The annual City Missions Conference will be held on the campus of Belmont College, Nashville, Tennessee, February 23-25, 1954, according to announcement of S. F. Dowis of the Co-operative Missions Department of the Home Board. Special emphasis will be given to the church-sponsored mission work.

Will Buy Property

The Home Mission Board has appropriated funds for the purchase of property at Seward, Alaska, where Rev. B. I. Carpenter, formerly missionary-pastor at Ketchikan, has recently opened mission work. Services are already being held and attendance is growing.

Through the Radio

Rev. Jose Gomez Diaz, missionary at Las Tablas, Republic of Panama, broadcasts a religious service every Tuesday from the radio station in Chitre. In a nearby rural section a large group gathers each week before the only radio within a several mile radius to listen to the broadcast.

As a result of this radio ministry requests to establish mission work in several nearby communities have come to Mr. Gomez. Work has already been established at La Arena and mission work will soon be opened at Aguadulce. Woman's Missionary Union of Mississippi is designating funds with which to erect a building for the work at Aguadulce.

Sam Mayo Improving

Rev. Sam Mayo, missionary who pioneered in the field of migrant missions, is making satisfactory recovery from the illness which has kept him from his work for several months. It is hoped that he will be back in active service within a few weeks.

Continued on page 25

Pearls for the Kingdom

By Louise Whitmire
Missionary Good Will Center
East St. Louis, Illinois

During the first twenty-one months of the Good Will Center in East St. Louis, Illinois, a total of fifty-four people accepted Christ as Saviour. Thirty-two of these made professions during last year.

The two workers at the center, Miss Louise Whitmire and Miss Joan Carter, share here with you some of God's many blessings upon the work there.

SOME CONVERSION EXPERIENCES

The Ozment Family



Soon after the mission was opened the Ozment family—mother, father, and daughter—accepted Christ and were baptized at the same time. A gradual change came over the whole family. Their home became Christian. Their outlook on life took on new aspects. Within them came a desire to make life count for something worthwhile. A few months after their conversion they ventured out on faith and bought a lovely home in one of the more desirable residential sections of the city. Although they had to go in debt for the house, they began tithing and trusting in the Lord to work things out for them. The Lord really became their partner.

Their testimony is that they are the happiest they have ever been since they have found in stewardship a new fellowship with God. Mrs. Ozment is the clerk of the new Summit Avenue Baptist Church in the same block with the Good Will Center, and is program chairman of the WMU. Mr. Ozment is a trustee and very active and faithful in

the services of the church also. This family is truly growing in the grace of our Lord and Saviour, Jesus Christ.

Grandmother Newton



One of the happiest experiences of this past year was when this dear grandmother, Mrs. Walter Newton, sixty-eight years old, accepted Christ one afternoon in her home. So genuine and real was her experience, as she cried out "Oh, Lord, forgive me a sinner and save my soul." So perfect was her peace of mind and heart when, having repented and trusted in him, she tasted the joy of his salvation, and continues to rejoice in him each day of her life as she declares "Every day with Jesus is sweeter than the day before." Mrs. Newton followed Christ in baptism and is effectively witnessing for him.

A Juvenile Delinquent



John, age thirteen, had one of the worst delinquency records in East St. Louis. He was always in trouble; nobody liked him. He would never come inside the Good Will Center, but often-times stood outside the windows cursing, using vile, filthy language. One day last summer, during Vacation Bible school, John did come inside to entice some of the boys at Bible school to go off with him. While he was there, however, he heard something that seemed to grip his heart and he stayed. He came back to Vacation Bible school day after day and then, on the last day, when an invitation to accept Christ was given, John was one of the first to walk down the aisle and take Christ as his Saviour. Tears of repentance filled his eyes and heart that morning.

John had a truly wonderful conversion experience. He is indeed a new creature in Christ. People cannot believe he is the same boy they used to know. Now he comes to the Good Will Center often—as a friendly helper and aid and inspiration to us.

A Roman Catholic Mother



There was in our community a young Catholic mother whom we first came to know through a sewing class at the Good Will Center. Shortly we detected that her life was miserably unhappy. This young mother had cancer, for which she had already undergone two major operations. She lived in dread and fear of dying. Her husband drank continually. There were two children—a boy six and a little girl four. For several weeks we dealt with this mother personally, trying to convince her that her greatest need was to know Jesus Christ as her Saviour.

One night last July she came to prayer meeting and sat on the back row weeping as if her heart would break. When the invitation was given, she determined in her mind and heart to settle this thing once and for all and walked down the aisle, surrendering to Christ. She had a glorious experience of grace.

Soon after this mother was saved she underwent another operation. Her previous records in the hospital office showed her to be Catholic so the Catholic priest came to visit her. When he arrived at her room she quickly told him she did not need his services because she had accepted Christ and could do her own praying now.

Too Great a Sinner



For about a year a certain man had been coming to prayer meeting at the Good Will Center. Seldom did he miss a service. This man has a very interesting yet sad history. His seventy-two years of life have been lived for the devil. Shamefully he admitted he had broken every law and commandment.

For many months we had seen deep conviction in this man's heart. He had rejected Christ so long and so hardened his heart, however, he felt he had sinned away his day of grace and was beyond being saved. When hearing a gospel message we have seen this man stand during the invitation and weep and tremble, but never would let go and let God have his way in his heart. At times when he has felt the burden of sin so heavily upon him and felt so strongly the pleadings of the Holy Spirit, we have seen him get up and deliberately walk out of prayer meeting.

We prayed for him daily, pleaded with him, pointed out that no matter how great his sin God would save his soul if he would only trust in Jesus. We waited and prayed—and finally it happened.

One night in November he came to the Good Will Center to talk to us privately. He asked if a person could be forgiven no matter how great a sinner he had been. Once more we assured him that the blood of Jesus would cleanse from ALL sin, not just a

few. After awhile, being convinced that he had not sinned beyond salvation, he quietly and calmly surrendered his heart and life to the Lord Jesus Christ experiencing the unspeakable joy of having his soul saved and his sins washed away. A few of us had knelt for prayer in the office where this man accepted Christ. When the season of thanksgiving prayer was closing he lifted his broken voice to his new heavenly Father and said: "Thank you, Lord, for saving my sinful soul, and help me now to live for you."

As he arose from his knees the joy, peace, and radiance of heaven beamed from his face and it has continued to do so. His prayer that he might live for the Lord is being fulfilled. He is bearing a glorious testimony for Christ. He joined the church, became a member of the Training Union where he said he wanted to get some experience in working for the Lord, reads and studies his Bible daily and gets books from the library, all of which is helping him to grow in the Christian life. Last week he went to the men and women he used to drink and gamble with and urged them to get right with God, too. He is deeply concerned for the lost about him and weeps for joy when he sees a person accept Christ. Recently at prayer meeting he requested us to sing "Work, for the Night Is Coming," and that is what he is doing for his Saviour.

Summit Avenue Baptist Church



For some time we had a problem because there was no church in this community with which we could work and where new Christians could find a church home. God solved this problem, however, for on July 27, 1952, we had a new Southern Baptist church, the Summit Avenue Baptist Church, organized in the same block with the Good Will Center. The church is growing rapidly, now having about 100 members. The people in this community are enthusiastic about all the organizations of the church and many of the people who have accepted Christ at the Good

Will Center have joined Summit Avenue.

Our Kindergarten



We have had many rich experiences through our kindergarten this past year. It has been the means of reaching many homes and parents, as well as meeting a definite need in the lives of the children. We have fifty children enrolled. Most of these are from broken homes and already their little lives are showing the marks of their unhappy environment. These children are hungry for love and attention, neither of which they receive at home. We are thankful for the privilege of helping supply this great need in their young lives through the kindergarten and we are thankful for the effect these children oftentimes have on their homes.

Close by the Good Will Center there lived a mother whom we visited many times but she was always distant and hard to reach. She did have a little girl in our kindergarten, however. Joanie learned to pray at kindergarten and when she went home she would pray—at mealtime, at bedtime, and when small emergencies arose in her little life (for instance when her kindergarten sweetheart became sick and was taken to the hospital). Somehow, God used the prayers of this child to soften the heart of this mother. One day, at home alone, this mother sought and found the Lord as her Saviour. She has been baptized, joined the church, and is a worker in the Primary Department as well as being a worker in our kindergarten.

Another kindergarten pupil is little Junior, one of twelve children. His parents, along with his eleven brothers and sisters, live in three filthy, dirty rooms in an old apartment house two blocks below the Good Will Center. This is one of the poorest families in the community, but no matter how much we tried to help them they were still poor because the mother and father don't try to help themselves and really just don't care. The children suffer the consequences and are ragged, dirty, undernourished, sickly, and roam the streets uncared for.

Continued on page 27



YUMURI OUR CUBAN RIDGECREST

On the road to Yumuri Assembly

By Mrs. Herbert Caudill
Missionary in Cuba

"**H**OW MUCH yucca should we buy for the week if we expect thirty GA's?" I asked Emilio as we stopped in San José on our way to camp.

"Let's get fifteen pounds each of the *viandas* (starchy root vegetables) for they will keep, and then if we have any left over we can use them for the following week."

The Ford was already well loaded—a 100-pound sack of rice, thirty-five pounds of meat, dozens of cans of tomato sauce and preserves, twenty-five pound sacks of red beans, black beans, white beans, and *garbanzos*—not to mention the cook and myself, three GA's, and a little six-year-old Sunbeam boy who had to go along because Mamma was chauffeur, camp dietitian, and song leader. But every available space that remained was filled with yucca, sweet potatoes, *malanga*, green *plantains*, ripe *plantains*, fresh pineapples, and a few non-starchy vegetables for soups and salads.

The first few hours at Yumuri Camp are always exciting. They are especially exciting for the administrator, who wonders whether there will be a large enough attendance to make ends meet or whether more will come than we have room for! Our campers somehow

never seem to know until the last minute whether or not they are going to be able to go. Twenty-five may make reservations and forty appear or vice versa!

By four o'clock that first afternoon of GA Week we had forty campers and thirty-two beds. Fortunately the camp pastor that week was a member of the encampment committee, and with his sanction we decided to buy ten new beds and crowd them into our two large bedrooms the best we could. While Miss Mildred Matthews and Miss Ernestine Mesa, our national GA counselor, tried to reassure the girls who were without beds, others of us drove into Mantanzas to buy more beds and more food.

The vesper service out on the lawn is to me the sweetest period of the day. The royal palms silhouetted against the evening sky make us feel the presence of the Creator as we sing "Day Is Dying in the West."

Before the week was over every girl who was not already a Christian made a profession of faith during those evening devotional services and many others consecrated their lives to fuller service.

The day's schedule includes a mission

study, a period for studying the manual, and another for studying the Forward Steps, besides periods for crafts, softball, hiking, and table games. At night the program is varied, including the singing of rounds and fun and folk songs, stunts and skits, showing of slides of the work in different fields, and the last evening the recognition service. The past two years we have had a queen crowned each time, last year we had our first queen with scepter, and the number who have advanced in the other steps has grown steadily.

The few stray tears of homesickness that are sometimes shed the first day are nothing compared to the weeping that goes on when the hour of departure arrives. Nobody has any voice to sing the rounds.

"We want to stay another week," they wail, and "We wish this were the first day instead of the last."

That is why the number who attend our camp is increasing each year and why we plan to have two weeks for GA's this year, one for Juniors and one for Intermediates.

Week ends between camps are full. We gather up loose ends and get ready

for the next group. A few extra ounces of pep would be welcome for the Saturday afternoon Sunbeam Band and the Saturday night choir rehearsal, and of course Sunday activities go on as usual.

W.M.U. Circle
Theme Program

RA Week is refreshing. The boys are so uninhibited and frank! As I sat in my improvised "office" on the porch of the cabin to register them as they arrived, my heart was warmed when a not-quite-changed voice shouted, "*Que hay, Meezy Caudy!*" (The way it sounds when they try to say "Mrs. Caudill.") I looked out and saw a beaming RA trudging up the hill with a heavy suitcase. It was Eliezer, one of my former Sunbeams from Regla! He proudly introduced me to two friends who had come with him. Then there were those two fine brothers from Artemisa, a couple of pastors' sons, the two Intermediates from Trinidad who feel called to the ministry—and on they came. A noisy, enthusiastic, lovable bunch.

"Will you be the camp *Mama* this week?" asked Luciano, the national RA counselor and director of RA Week. And of course I said there was nothing I would like better.

We picked out a few of the best voices and organized a camp choir, quite amateur, to be sure, but they found it a lot of fun and learned some new missionary hymns to teach their chapters when they got back home.

The same type of schedule as we have for GA's fills five happy, hilarious days. Souls are brought into the kingdom and lives are consecrated to Christian service. Cuban pastors gladly give their time to form part of the faculty and lead the devotional periods.

Other weeks are equally stimulating: YWA Week is a big success; WMS Week has a smaller attendance but the fellowship is sweet and the results are more efficient societies back home. Sometimes I teach a class, sometimes just "hold the money bags" and plan the

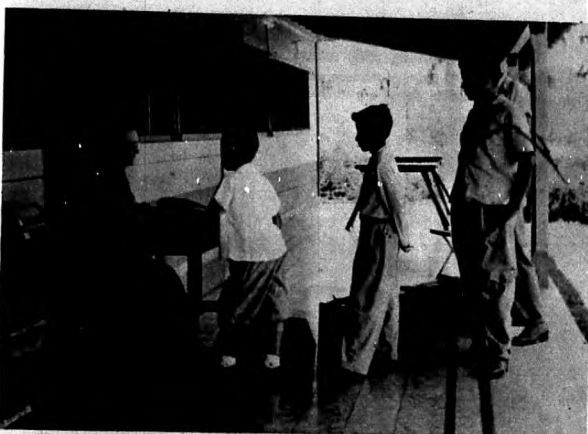
meals, usually helping with the singapiration, and always drinking in the inspiration. Mrs. Sanchez relieves me as administrator during Sunday school and BTU Weeks. The attendance in 1952 at these two assemblies was so great that we had to buy a tent and set it up on the grounds to accommodate the crowds.

We dream of an encampment with buildings and equipment for at least a hundred at a time, and we believe that the average attendance will soon reach this figure. Meanwhile, we are enjoying Yumuri Camp as it is, and rejoicing over the fruits it is bearing in our churches and in the lives of our people.

Home Board Photos



RA's arriving for their week of camp at Yumuri.



Mrs. Herbert Caudill registering RA's for their camp at Yumuri assembly.

May, 1953

SOUTHERN BAPTIST HOME MISSIONS



TENNESSEE BAPTISTS TACKLE JUVENILE DELINQUENCY PROBLEM

By Lawrence Trivette
Superintendent of Missions
Knox County Association of Baptists

THOSE in charge of the Juvenile Probation Program at Knoxville, Tennessee, are planning for another Brotherhood boys' camp this year. Last year fifty-five boys, all on probation from the courts, were entertained for one week at such a camp. This year plans are being made for at least one hundred boys.

This program is part of the city mission program and is sponsored by the associational Brotherhood. A similar program is being sponsored for girls by the WMU.

There are now eighteen churches with

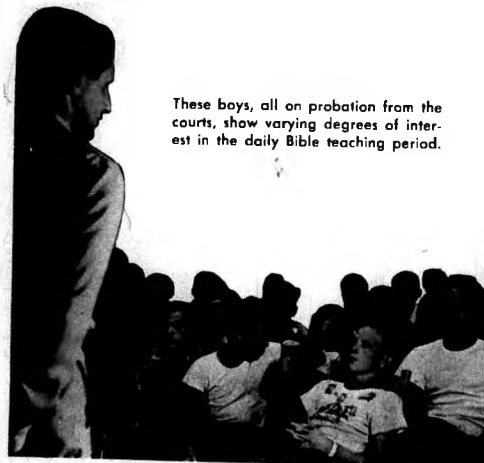
at least one man serving as probation advisor. These groups meet at least once each quarter and sometimes on special call. Pastors recommend men in their congregations to serve as probation advisors and the chairman of the Man and Boy Committee in the local Brotherhood is urged to direct the program.

In addition to the camp held during the summer, the YMCA has provided free membership for all the boys on probation and the counselors meet the boys each Friday afternoon for three hours of club meetings, play, and swimming.

Also the Brotherhood of the churches serve a supper to the boys each month. Each man is encouraged to adopt a boy for the night, eating and fellowshiping with him. More than fifty boys have attended and there is an average of thirty each month.

The key to this program is the probation advisor. The plan is to follow the leadership of the court. The boys must report to the probation advisor each week, attend school every day, and if possible be enrolled in the "Y" BBC and in Sunday school. The probation advisor also has the responsibility of fixing any other condition he may deem wise. Generally he tries to visit the home and determine the condition and try to enlist the entire family in some church. The court will determine the length of time the boy is to be on probation. The court

These boys, all on probation from the courts, show varying degrees of interest in the daily Bible teaching period.



Mealtime is always a popular feature of any program for boys.



SOUTHERN BAPTIST HOME MISSIONS

The Home Mission Board has recently appointed Rev. Leland Waters to lead in developing a program for Southern Baptists which will help solve the juvenile delinquency and broken homes problems. Tennessee Baptists have pioneered in this program for juvenile delinquents.

requires a report on these boys from the probation advisors.

Not all boys reached through this program have been saved from delinquency, but only a few have returned to court. Several families have been enrolled in Sunday school and several have been saved and joined the churches. Many parents have taken a new interest in helping the boys.

The court says there are fewer cases coming to them since the Baptists have started this program. Also there is an awareness of the problem of delinquency on the part of the churches because of the program. The men and women who contribute to the program are receiving blessings, also.

With the right type of organization, the enlistment of the churches in ministering to these children, and the wise and enduring probation program, it is believed that many hundreds of such unfortunate children can be saved.

A survey is being made to determine the areas of the city where delinquency is greatest. Then a program will be launched to establish Good Will Centers and mission stations, and churches are urged to attempt to reach these areas.

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In the woods, while they sat on stumps, trees, or fences, they listened to the challenge of a better life as given in Mr. Danforth's book *I Dare You*.



Boxing, group games, and relays were featured each evening. These were followed by a program of moving pictures chosen with the needs of the boys in mind.



These boys listen during an evangelistic service. When the camp closed, thirty-two boys had made professions of faith and eighteen had come forward for rededication. This was a total of fifty decisions out of the fifty-five boys present.

May, 1953

11

BAPTISTS PLAN FOR GREATER CO-OPERATION

By Mildred Dunn

SOME of the major trends and programs in present-day Baptist life were discussed at a significant meeting of representatives from agencies and boards of the Southern Baptist Convention at a recent meeting in the chapel of the Home Mission Board.

The purpose of the meeting was to make plans whereby the different boards and agencies could work together for better co-ordination and helpfulness.

First on the agenda was a consideration of the Sunday School Board's program "A Million More in '54," a plan designed to increase Sunday school enrollment by at least one million by 1954. It was suggested that not only could all agencies and groups aid in accomplishing this goal, but all would benefit by its success.

Dr. J. N. Barnette of the Sunday School Board pointed out the necessity of pastors and superintendents making proper and early preparation in selecting and training workers, getting more space and better buildings, and getting the idea of a bigger pattern in their minds. Home Board missionaries, associational missionaries, and others are expected to help meet this goal. A committee consisting of Dr. Barnette, Dr. Porter Routh, and Dr. S. F. Dowis, was appointed to work together in setting specific and individual goals for the program and also to agree upon the terminology to be used in promoting the program.

The Training Union's program of conservation for new church members was discussed and Dr. Courts Redford

observed that it was producing good results. According to this plan members who join a Baptist church are immediately enlisted in a class which meets during the Training Union hour and in which Baptist doctrines are taught.

The Co-operative Missions Department of the Home Board, through the state superintendents and associational missionaries, hope to further promote this phase of work. All agencies and boards were urged to help promote the establishing of more Training Unions. All were urged to work toward the goal of having every church in the Southern Baptist Convention equipped with at least the four organizations: Sunday school, Training Union, WMU, and Brotherhood. A slogan such as "Our Church is a Four-Star Church" was suggested as a means of promoting this idea.

The problem of non-resident members was discussed and the program being promoted by the Home Mission Board's Evangelistic Department was commended and every agency urged to support and promote this effort.

The group approved the plans presented by Dr. Dowis for a Southwide Rural Life Conference and the date of June 17-23, 1954, was selected for the conference and Ridgecrest, North Carolina, was selected as the meeting place. All agencies will co-operate in promoting this conference.

Continued on page 15

Baptist leaders plan for greater co-operation among agencies.



Home Board Photo

SOUTHERN BAPTIST HOME MISSIONS

From Saint Francis to the Jesus Way

By Marvin Sorrels

Missionary to Indians
Sells, Arizona



surrender her heart and life.

We prayed earnestly for Carmen, and explained to her that the only way for her to have peace and happiness would be to give up all her idols and go all the way with Jesus.

That time came not long ago one Sunday morning when again she walked

FOR NEARLY three years Carmen Serapo came irregularly to our little Indian church at Sells, Arizona. She was kept away part of the time by illness. But there was another reason. Carmen had been a Catholic all of her life. When the priest found out that she was attending our services his visits to her stopped her from coming for some time.

"I like to come to your church," she said to me one day. "When I come here I feel good inside. I don't feel that way when I go to my church."

I told her that we not only teach and preach about Jesus but that he is here with us.

"I know it," she said. "I believe that what you tell me from God's Book is true. I never heard it like you folks tell it. Every time I come and hear the message I feel ashamed of those little idols I have in my house. The priest tells me to quit coming to your church or the evil spirits will get after me. He says they may cause me to be sick or afflicted some way."

She began to weep.

Carmen had a battle to fight, but I assured her that as we continued to pray for her, God would help her to win that battle. After that she came more regularly to our church services.

One Sunday morning when I gave the invitation she came forward weeping. I thought, "Surely, Carmen is coming to accept Christ."

Between her sobs she said to me as she took my hand, "I want you to pray. I feel so bad. I want to get well."

Yes, I knew that it was more than illness that was troubling her heart. It was fear that the evil spirits were punishing her. The Holy Spirit was pulling her to

the aisle of our little adobe church, this time to trust her all to Christ. I explained to her how Christ was baptized and how he wanted her to follow him in the same manner. She hesitated and said, "I am going to wait a little while."

On Monday morning a few days before we were to leave for a School of Missions, Carmen came asking if she would have to wait until Sunday to be baptized. I told her that if she was ready I would call the church together for the service any day she desired.

"I want to be baptized on Wednesday night when we have prayer meeting," she said.

It was a time of rejoicing when I led Carmen into the baptismal waters on that Wednesday evening.

"I'm so happy," she said, and her face beamed her joy. "I don't know why I waited so long to surrender to Jesus. I am not afraid any longer. Now I won't have to kiss the toes of Saint Francis again. Jesus makes me know better."



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May, 1953

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CHANGING MAP OF HOME MISSIONS

By Marel Brown
Atlanta, Georgia

WHEN we think of the growth of Southern Baptist home missions, since its beginning in 1845 with a field of only thirteen states, and then see it spread today on the map, from Cuba to Alaska, we are reminded of John Holmes' long poem, "Map of My Country." He said, in these excerpts:

"A map of my native country is all edges.
The shore touching sea, the easy impartial rivers
Splitting the local boundary lines . . .
Cloud shadows were not shown, nor where winter whitens,
Nor the wide road the day's wind takes.
None of the tall letters told my grandfather's name . . .
I have come a long way using other men's maps for the turnings . . .
It is time I drew the map again,
Spread with the broad colors of life, and words of my own . . .
On my own map of my own country I shall show where there were never wars,
And plot the changed way I hear men speak in the West,
Words in the South slower, and food different,
Not the courthouses seen floodlighted at night from trains,
But the local stone built into house walls,
And harns telling the traveler where he is
By the slant of the roof, the color of the paint . . .
Here, and here, in gold, I shall mark two towns
Famous for nothing, except that I have been happy in them."
The physical map of Southern Bap-

spiritual development of "the wide road the day's wind takes."

The real map of home missions must include all the careful surveys made in each added territory to discover needs of that particular people. It must note the continually growing educational program to equip dedicated workers for their evangelistic tasks. It must record endeavors to enlighten lay-Baptists through home mission study books, tracts and pamphlets of information and inspiration, summer camps and conferences, the monthly magazine *Southern Baptist Home Missions*, and a steadily growing library of visual aids.

The topography of this home mission map must reveal the unswerving climb of all its work for the kingdom, in the broad region of Southern Baptist heart-interest. It must indicate such peaks of ministry as city missions, begun in 1941 to add new churches, new missions, home counseling, and juvenile delinquent rehabilitation where such areas benefit from Baptist preaching, teaching, and Christian fellowship. It must point out the rich plains of a rural church program that serves the sixty-nine per cent of its churches in rural areas, where its four-fold emphasis on spiritual, physical, educational, and social growth is maintained through development of local leadership.

The map cannot overlook the sixteen Good Will Centers operated by Home Mission Board workers; the Men's Res-

tist home missions has increased in number of states to thirty-six, including the District of Columbia; with Cuba added in 1886, Panama in 1905, and Alaska in 1949. Altogether the map covers more than three and a quarter million square miles of territory, with a population above 109 million people.

Yet, for home missions, as for John Holmes, "Geography told only capitals and state lines"; whereas the mission map for Southern Baptists tells the heart-yearnings of a consecrated people to carry out the commission of Christ, "beginning in Jerusalem." It shows the

Home Board Photo



Helping to bring about some of the changes in the Home Board map are Home Board missionaries. Here Mike Naranjo, Indian preacher, and Wiley Henton, building supervisor, look over plans for new church.

SOUTHERN BAPTIST HOME MISSIONS

cue Home in New Orleans, now beginning its second quarter-century of reclamation service; the Woman's Emergency Home for prodigal girls and its associated Baptist Baby Home to provide foster homes for "the least of these little ones."

Explanatory words on this map of Southern Baptist home missions must be written in many languages to speak to approximately eight and a half million people within the confines of its "edges" who come from forty nationalities, some of them speaking only their native tongue, though most of them speak some English. And the map must be colored with the blended tones of ministry to ten million Negroes, 263,000 Indians, and 400,000 Orientals.

For 750,000 migrant workers Southern Baptists have added three mobile units and six missionaries to the detail of this map. Other fine lines lead to a new ministry for ranchers, to scholarships for minority-group students, the Margaret Fund scholarships for children of missionaries, special service to the deaf, field workers who spend their time teaching, developing, and strengthening local workers in remote areas or needy spots in the big cities, Southern Baptist chaplains who pastor the armed forces, and the moral and financial encouragement of the Church Building Loan Department that made seventy-seven loans in 1951.

A special star on the map must indicate the Southern Baptist Home Mission Board office, located in Atlanta since 1882, and since June of 1946 housed in the magnificent, eight-story, remodeled building at 161 Spring Street, North West. The forty-five people in its office personnel, headed by Dr. J. B. Lawrence, who retires at the end of 1953 after nearly twenty-five years of far-visioned leadership as executive secretary, give impact and impetus to the combined mission effort of Southern Baptists in their home field. Leaders in its ten departments give direction to the constantly shifting and enlarging lines of the home mission map.

Of course, there have been a few valleys of depression and debt on the map, but time is erasing the scars of healing. And the increasing number of souls saved through evangelistic efforts, the local churches strengthened, missionaries and workers added yearly—all made possible through increased gifts of concerned Baptists—are rapidly filling the map with red roads of progress. New ventures of faith, such as the challenging promise of recently opened mis-

sion fields in the West, make necessary a constant revision of boundary lines on the map.

And casting its beneficent shadow across the whole mission scene is the Annie Armstrong Offering in the churches each March. The towering strength of this annual fund, which reveals a depth of Baptist commitment to the commission of Christ, helps determine the growth of kingdom work. Results of this high peak of prayer and consecrated efforts in 1953 should cause Southern Baptists to say once more: "It is time I drew the map again."

Baptist Plan

Continued from page 12

Chaplain Ernest L. Ackiss, newly-appointed Home Board worker, was introduced and presented his plans for designing and promoting a program for Southern Baptists which will lead local churches to minister more effectively to members serving in the armed forces. His proposed program met enthusiastic approval of the group and each agreed to appoint a member to serve on an advisory committee for Chaplain Ackiss.

Dr. Alfred Carpenter, chairman of the Chaplains Commission, pointed out to the group that this program is under close observance from the officials in Washington, D. C., since Southern Baptists are the first denomination to attempt such a program from the local church level and not from the denominational level.

Another new employee of the Home Board, Rev. Leland Waters, was also introduced and plans for the Home Board's new program tackling the problems of juvenile delinquency and broken homes was presented. Mr. Waters' plan to try out test programs in strategic centers before presenting a Southwide plan was approved. An advisory committee from the various agencies to work with Mr. Waters was also approved.

At the luncheon held at the Henry Grady Hotel, Dr. Routh spoke briefly on stewardship and its importance to all phases of the work.

Attending the conference were: Dr. J. B. Lawrence, Dr. E. L. Ackiss, Rev. Leland Waters, Rev. J. T. Gillespie, Rev. L. O. Griffith, Dr. Courts Redford, Dr. Alfred Carpenter, Dr. S. F. Dowis, and Mrs. Mildred Dunn, Home Mission Board; Dr. T. L. Holcomb, Dr. J. O. Williams, and Dr. J. M. Barnette of the Sunday School Board; Dr. Porter Routh of the Executive Committee; James Sapp of the Baptist Brotherhood; and

Miss Edith Stokely of Woman's Missionary Union.

The Word

Continued from page 4

the books of the Old Testament in one way or another help to unfold this revelation: (1) in outward expression, the historical books; (2) in inward experience, the poetical books; and (3) in outward and forward look, the prophetic books.

Corresponding to this and fulfilling all that is herein revealed the New Testament gives us the realization of God in the person of Christ Jesus, the Lord, who is one with and in the midst of his people. The entire New Testament is given to the unfolding of the life and work of Christ: (1) the outward expression, the Gospels and Acts; (2) in inward experience, the Epistles; and (3) in onward and forward look, the book of Revelation.

The relationship existing between the two Testaments has been set forth in the following manner: The New is in the Old concealed; the Old is in the New revealed. The New is in the Old contained; the Old is in the New explained. The New is in the Old enfolded; the Old is in the New unfolded.

The Bible has, when rightly divided, only one message to man, namely, the purpose and plan of God to redeem and save the race; that is, the Bible is throughout a missionary book.

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May, 1953

15

AMONG the MISSIONARIES

Keeps His Promise To God

CLINTON RIVERS, a Pima Indian, is one person who has kept his promise made to God while on the battlefield. While there he promised God he would work for him if he would spare him on the battlefield.

For a time after returning home he worked too far from home to attend the Sacaton Indian Baptist Church, but he is now back and is faithful to the church. He sings tenor in the male quartet, is assistant treasurer, and teaches a Young People's Sunday school class as well as serving as Junior RA counselor. He often gets off from his job to attend general denominational meetings in order to learn how to do the Lord's work acceptably.

It was at the First Pima Baptist Church, Sacaton, Arizona, on April 11, 1943, that this Indian man trusted Christ. He was singing in the choir and was met at the altar by his Hualpai wife who was in the audience.

Both he and his wife take active part in the church and are consistent tithers. He is employed by the Government.

While serving with the Marines during World War II as a telephone operator he was wounded soon after landing on Iwo Jima and was carried to a hospital ship. From there he saw his buddies raise Old Glory on Mount Surabachi. He did not know at that time that one of his buddies, also a Pima Indian (Ira Haze), helped raise the flag.

C. F. Frazier
Missionary to Indians
Coolidge, Arizona

Mission Work Can Be Frustrating

Sixty-four Apaches including twelve adults attended the mission service on a recent Sunday. Should not we have been rejoicing? Of course we were happy because of the interest shown, but we were sad at the close of that day. Sad because sixty-four people had come and we had been unable to feed

their souls as they needed to be fed.

First, because of the below-zero weather, the old bus was difficult to start and the missionary was delayed in leaving for White River, thirty-five miles away. Then because of the additional load and its decrepitude, the bus was in low gear almost all the twelve miles back up the mountain. We had promised two families in McNary that the bus would come by for them—an additional six miles.

When the bus arrived at the mission it was past twelve o'clock. Because small children were hungry we decided it best to serve a hurried lunch and have both services after lunch. Because of the bitter cold all sixty-four people needed to be inside either the little twelve-by-thirty-foot mission building or our trailer home. Because of crowded conditions, lunch took longer than usual.

After things were cleaned up and the building put back in order we had a good worship hour of song service and



Mr. and Mrs. Clinton Rivers and Loraine Miles on day they were baptized at Sacaton, Arizona.



Part of group attending revival for deaf held in Baptist Temple, Houston, Texas. The services were conducted by Missionary Leslie H. Gunn, Home Board missionary. Pastor of the church is Dr. Stanley E. Wilkes. More than 100 attended final services of the revival.

sermon; but now it was after three o'clock and it seemed advisable to leave off Sunday school to return the people to the reservation before night. The children, who have their Sunday school class, were disappointed. We lost the opportunity of additional Bible teaching to twelve adults whose hearts were hungering. Hurry and bustle and neglect! Yes, we were sad at the close of that day.

Do you know why it is necessary to spend seven hours en route and one and one-half hours lunchtime in order to have a two-hour service?

The tribal council has been influenced against granting Southern Baptists a site on the reservation to build a mission. This influencing has been done by the missionary of another denomination who also writes letters to those who attend our services threatening them with being denied a Christian burial and telling them that Baptists teach man-made doctrines that will lead them to hell. He reminds them that he has given them the sacrament for the forgiveness of their sins.

As a congregation we pray for him and all other opposition on the reservation.

Please pray for those who have trusted Christ and those who are interested and pray that a mission site will be granted.

Mrs. Eugene Branch
Missionary to Indians
Lakeside, Arizona

Crossing Racial and Language Barriers

Carrie Miller, a colored woman, is a member of the First Baptist Church in

Fort David, Texas. For twenty-four years she has lived there and most of that time has been a faithful witness for Christ among the Latin Americans of that place. Her pastor is Rev. R. G. Hopson.

Recently at a workers' conference in Alpine, Texas, where Negroes, Latin Americans, and Anglo Americans attended and took part, Mrs. Miller told how she started her work among Spanish-speaking people. At first she could speak no Spanish, but upon seeing the great need of those people for Christ she took a Spanish Bible to a Mexican neighbor and asked the woman to read it to her. Mrs. Miller went home and prayed that God would help her to learn Spanish in order that she might witness and win the Mexican people to Christ.

Today she is a faithful witness for Christ and a shining example of overcoming racial and language barriers. Many people, both men and women, have been won to Christ through the faithful testimony of this woman who had every reason not to work with people of another race and tongue.

L. D. Wood
Co-ordinator Mexican
Missions in Texas

Reaching Across the Border

Some time ago it was my privilege to go, accompanied by one of my Spanish brethren who acted as an interpreter, into a camp where some thirty Spanish Nationals were preparing their evening meal. Each year about eight thousand of these men come into our valley to work in the cotton fields. They come from across the Mexican border where very little is known about Christianity



Carrie Miller, Negro woman who has been faithful witness to Spanish-speaking friends.

and while they are here we have tried to preach the gospel to them, giving them Gospels and gospel tracts in their own language. These men are not gospel-hardened, because most of them have never heard the story of a risen Saviour.

On this occasion we preached and they listened attentively and at the close of the service several came forward confessing Christ. We gave them Gospels and tracts and they asked to buy all the Bibles we had with us.

As they held their Bibles in their hands they said, "This is what we have been needing, this is the thing that will make us free."

Continued on page 27



Ground-breaking ceremonies for new Mexican church in Falfurrias, Texas. The building, which is being constructed by the First Baptist Church for the Latin Americans of that section, will be constructed of Elgin Butler tile. It will have four classrooms, a baptistry, two rest rooms, and an auditorium to seat about 125 people. Pastor of the First Church is Rev. Jack Moore and of the Mexican mission, Rev. J. B. R. Contreras.

South Carolina Baptists Believe in Church-Centered Evangelism

By James A. Howard
Secretary of Evangelism, South Carolina

SOUTH CAROLINA Baptists believe in evangelism, the type that is church-centered and that is motivated by the love of God rather than ambition for publicity, popularity, and commercial gain; the type of evangelism that has for its aim the salvation of the lost, the training in stewardship of life, and church loyalty. Our people believe in a church-centered program of evangelism because of its nature, the promotional procedure, and the results that have been accomplished.

I. The Nature

South Carolina Baptists believe in a church-centered program of evangelism because:

1. It is the program of Christ. This is revealed by his teachings, including the Great Commission and his messages to the churches as recorded by the writers of the New Testament.
2. It magnifies the local church, its ordinances, its mission in the world, and its place and relationship to the kingdom of God.
3. It magnifies the place of prayer, the Word of God, the preaching of the gospel, teaching, personal witnessing as to the saving grace of Christ, and the work and power of the Holy Spirit to convict of sin.

II. Promotional Procedure

In promoting evangelism, whether on a church, association-wide, or statewide level, the program is always designed to quicken and strengthen the local church in making more effective a church-centered program of evangelism. Following are some promotional procedures that are observed in making the program of evangelism church-centered:

1. A month-by-month calendar of activities in evangelism adopted by the South Carolina Baptist Convention is recommended to the churches.

2. Mid-winter conferences on evangelism and stewardship are conducted in each association during January and the first half of February. The conferences last about two hours, with half of the time devoted to evangelism. The pastors, associational committee on evangelism, and the church and associational leaders are invited. In these meetings the results of evangelism by associations and churches for the previous associational year are studied, with a discussion on the program of evangelism and future plans projected. The conferences on evangelism are led by the superintendent of evangelism.
3. The spring inspirational meetings of the associations are conducted during the months of March and April. In these meetings one feature of the program is an inspirational message on some phase of evangelism.
4. During the annual meeting of the association, provision is made for a report on evangelism with recommendations, an inspirational address on evangelism, and the election of a chairman and an organizer to be charged with the promotion of evangelism in the association during the following year.
5. An inspirational message on evangelism is provided for during the annual meeting of the Carolina Convention.
6. Each church is encouraged to create an evangelism church council for

the purpose of planning and promoting a perennial program of evangelism.

A church-centered program of evangelism magnifies the worth of a soul, Christ as the only hope of salvation, the responsibility of the Christian toward the unsaved; assures constant growth in church membership; and guarantees kingdom advance in every mission, educational, and benevolent endeavor. Anything other than a church-centered program of evangelism will ultimately spell defeat.

Ten Years of Church-Centered Evangelism

Year	No. Churches	Church Membership	No. Baptisms	Churches Without Baptisms	Percentage Churches Without Baptisms	No. Church Members for Each Baptism
1941	1202	295,205	9,359	247	21	30 to 1
1946	1242	331,593	12,786	192	15	26 to 1
1951	1319	398,724	21,739	130	9	18 to 1

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the purpose of planning and promoting a perennial program of evangelism.

III. The Results

1. One result of a church-centered program of evangelism in South Carolina is revealed by the fact that on an average there are about fifty missions being sponsored each year by the churches with an average of twenty-five churches constituted annually.

2. Other results are shown by the following figures:

1942	8,899 baptisms
1943	10,419 baptisms
1944	10,861 baptisms
1945	12,846 baptisms
1946	12,786 baptisms
1947	13,707 baptisms
1948	15,892 baptisms
1949	17,357 baptisms
1950	19,912 baptisms
1951	21,739 baptisms

3. Some comparisons are shown in the chart below.

A church-centered program of evangelism magnifies the worth of a soul, Christ as the only hope of salvation, the responsibility of the Christian toward the unsaved; assures constant growth in church membership; and guarantees kingdom advance in every mission, educational, and benevolent endeavor. Anything other than a church-centered program of evangelism will ultimately spell defeat.

HOME MISSIONS in 1952

By John Caylor

IN 1952 the Home Mission Board had 1,274 missionaries, 362 of whom were employed for ten weeks only as student summer workers. This represented a gain in personnel of 104.

Soul-winning is the chief aim of home missions. The achievement in this field is encouraging. The reports show 30,565 conversions in the ministry of home missionaries. In addition to conversions reported by missionaries there were 11,284 professions of faith under the leadership of 425 chaplains in the armed forces. Also there were 6,626 conversions reported in crusades led by the personnel of the Home Mission Board's evangelistic staff. An inestimable number of conversions resulted from the mission radio programs.

The Department of Evangelism was asked to assume responsibility for Transfer Church Membership Week in September. There were 481,879 who joined Southern Baptist churches during 1952. The special week's emphasis was successful and played its part in the over-all program of enlistment. All agencies of the Convention co-operated in the movement and the Evangelism Department has been asked to repeat the emphasis this year.

Royal Ambassadors in co-operation with the Home Mission Board started a tract distribution preparing tract racks and supplying them with home mission literature and other available materials.

With full co-operation on the part of other Convention agencies the Home Mission Board enlarged its BSU work among Negroes to serve all Negro colleges and seminaries through the serv-

ices of Dr. S. E. Grinstead as South-wide BSU secretary.

The Church Building Loan Fund of the Home Mission Board needs enlargement. The Convention's approval was given in 1952 to a plan to borrow a half million dollars from banks at a rate of interest which would justify the Board in lending the increased funds to churches which needed the money for building. The Board presented its needs to the Executive Committee and was given encouragement in its program to increase the loan fund in order to help more churches. The major portion of money received in the Advance Program was transferred to the Church Building Loan Fund. Annuities are being written and other available money from time to time is being placed in the loan fund in the hope that the amount can be raised to ten million dollars within the next five years.

Definite plans were adopted by the Board during 1952 for the enlargement of Negro work in the selection of an evangelist to serve on the staff of the Department of Evangelism; the employment of a worker in the field of home counseling and juvenile delinquency; a church ministry to members of the armed forces; and the employment of missionaries to the Russians in California and in the H-Bomb center in South Carolina.

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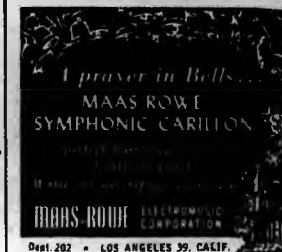
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Tula Robinson explains a Scripture passage to two boys.

Did you ever wonder if the women missionaries who work in Good Will Centers were not unhappily groping for an escape from the frustration that perils the lives of so many single women? I had wondered about that. But since I spent a week, not long ago, preaching in revival services in the Baptist Good Will Center in Miami, Florida, all my misgivings about it have vanished. I found the three Home Board missionaries there, Minnell Graves, Rosa Lee Franks, and Tula Robinson, living a full, hearty, happy, and rewarding life.

What do they do? Well, they are actually "all things to all people that by all means they might save some."

No doubt the week I was there was a little different from other weeks, for they carried on most of the regular activities of their center and also the revival services at night. These regular activities include: kindergarten, Girls' Club, Negro Bible classes,



Teen-agers Clubs, Boys' Club, Mothers' Club, Men's Club, visitation in hospitals, and Sunday school for all ages. In addition to all this they spend hours and hours visiting in the homes of the community. Also considerable time is spent each week in presenting the work of the center to the Woman's Missionary organizations of that section and to others who help in their center program.

I found that these workers knew personally most of the people in the fifteen or twenty city block area they serve. As

Continued on page 26

Living Life To It's Full

By Loyd Corder
Secretary of Direct Missions



Missionaries Minnell Graves and Rosa Lee Franks in front of Good Will Center.



Kindergarten worship service at Miami Good Will Center.

THE GOOD WILL CENTER and My Life

A testimony by Jane Cox about the Baptist Good Will Center in Miami, Florida.

ABOUT one and one-half years ago I moved into a new neighborhood in Miami. The first few months I didn't know anyone there and I was very shy.

One day my brother told me he had enrolled me in a Vacation Bible school at the Good Will Center. I asked him why, and he said that a lot of other young people were enrolling, so he just enrolled me. So the next week I went.

I didn't know a soul, but before the day was over I knew everybody in my class. That was the first time I met the three most wonderful people in the world. They are Miss Tula Robinson, Miss Rosa Lee Franks, and Mrs. Minnell Graves. They are the Good Will Center workers.

After going there about a week, Joe, one of the boys, asked me to join the Teen-agers Club, which meets every Tuesday night. I didn't want to go at first, but he told me everybody had lots of fun there so I joined. Now I wouldn't miss it for anything except going to church. At the club we sing songs from the hymnal and either Miss Tula or

Miss Rosa Lee brings us a message about God. One day they asked me if I would like to bring the message, so of course I said "yes." I was glad they asked me because I would like to become a missionary.

Until November 24, 1952, I was a Catholic. On that day I accepted Christ as my Saviour. About a week later I was baptized at Stanton Memorial Baptist Church. I started going to Sunday school and Training Union regularly. Now I am secretary of my Sunday school class and group captain of my Training Union.

In the month of January we had a wonderful revival and many people gave their hearts to Jesus, some rededicated their lives. I dedicated my life to the service of the Lord. As soon as I finish school I would like to go to college to study to become a missionary worker, either like the Good Will Center workers or a foreign missionary. I know that if you want to do something bad enough for the Lord, he will help you if you do your part.



Jane Cox, the timid little girl who was won to Christ through the Good Will Center and now wants to be a missionary.

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Faithful Witnesses

By R. G. Van Rayen

Recently returned from special assignment in Panama

MANY years ago, in Clarkston, Jamaica, F. H. Linton put his trust in the Lord Jesus as his Saviour and became a child of God. Little did he realize at that time the use the Lord would make of his life.

In 1909, at the age of twenty-four, he moved to Panama to work on the Panama Canal. His membership was moved to the Matachin Baptist Church. As work on the canal progressed the church had to be moved to Culebra Cut. Later, when the canal was put into operation and both former locations were under water, the church was moved to Panama City.

During this time Mr. Linton was interested in taking the gospel to his people. He served as a lay preacher from 1910 until 1942 at which time he was ordained.

While the canal was under construction it was not easy to get to preaching places; especially during the rainy season. Many times it was necessary for Mrs. Linton and him to wear old clothes and go barefoot through mud and rain to the preaching place and then change to their Sunday best which they had carried with them. Although there were difficulties, the services were well attended and many were saved and bap-

tized into the fellowship of the church by Rev. Moss Loveridge, the pastor.

In 1942 Mr. Linton was ordained to the full gospel ministry and became pastor of Gatun and Red Tank churches. After 1945 all of his time was given to the Red Tank church. Because there were no living quarters for the Red Tank church they lived in Panama City and would travel to Pedro Miguel by train and walk one mile to Red Tank. Several times they were caught in the rain between Pedro Miguel and the church and arrived for services in wet clothing. This, however, did not hinder their service, because they taught Sunday school and he preached regardless of wet clothing.

December 31, 1952, after a long and fruitful ministry, they were retired by the Home Mission Board. Because of illness he is confined to his home now, but his heart is still in the work of his Lord.

Mrs. Linton, who has stood by his



Rev. and Mrs. F. H. Linton, faithful missionaries in Panama, who are now retired.

side and served with him through the years, has proved herself a true help-mate to her husband and handmaiden of the Lord. With the responsibilities of a home and sick husband she still finds time to travel fifteen miles by bus to most of the services of her church. The Lintons live in Panama City but have a mailing address at Box 3172, Ancon, Canal Zone.

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Dr. Loyd Corder of the Home Mission Board, talks to some of the missionaries in the Tampa area while attending dedication services of Armenia Avenue Church.

Armenia Avenue Church Gets New Building

By T. H. YORK

Missionary-Pastor, Tampa, Fla.

THE ARMENIA Avenue Baptist Church on the Italian field in Tampa, Florida, recently completed and dedicated a Sunday school building. Dr. Loyd Corder, secretary of Direct Missions Department, was the speaker at the dedication services attended by approximately 150 members and friends of the church. The master of ceremonies was Rev. T. H. York, pastor and missionary.

Twenty-two hundred dollars was furnished by the Board for the erection of the building and the Armenia Avenue Church furnished the additional money. The labor was donated by members of the church and their friends. There are now four classrooms and an assembly room on the second floor and a recreation room, two rest rooms, and a garage on the ground floor. Additional classroom space is still needed.

Members and friends of Armenia Avenue Baptist Church, Tampa, Florida, eat dinner at the dedication of new educational building.

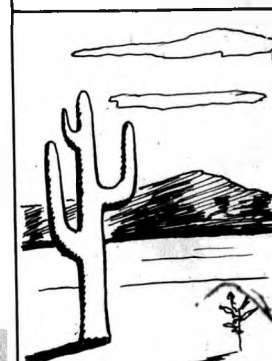


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Sydney L. Stealey, President
Southeastern Baptist Theological Seminary
 It would be difficult to imagine a more inclusive experience than that of S. L. Stealey as preparation for the presidency of a theological seminary. For kinds of experience, he is the son of a minister; a book store employee when that meant colportage work; denominational college student and teacher; seminary student, graduate fellow, and professor; and, for a number of years, a pastor. For space he added college athletics, a commission in the U. S. Field Artillery in France during World War I, and a guest professorship in a seminary on the foreign mission field. He has done all this without a self-seeking spirit or the appearance of being in a hurry.—*Stewart A. Newman*



Harold K. Graves, President
Golden Gate Baptist Theological Seminary
 At the first chapel service at which he presided many students, faculty, and friends came with the question, "Is this the president Golden Gate needs?" He began to speak calmly but with confidence and authority. There was humility and reverence in his attitude and words. Here was a man who had really committed himself to the purposes of God. Here was the man God had sent to be the blessing they needed so that they in turn could be the blessing they longed to be to others. Here was a man with a gentle hand and a large heart, a gracious spirit, and with all that it takes to build an influence which will grow in width and depth as the years pass.—*Jack W. Manning*



Duke K. McCall, President
Southern Baptist Theological Seminary
 His rich denominational experience has given him a definite conception of the role of Southern Seminary in denominational life. He sees the seminary as a responsible member in the family of Baptist agencies whose business is to supply the churches, schools, and service institutions with effective spiritual and intellectual leadership. He shows awareness of the ferment and confusion in the religious thought of our time, and of the seminary's responsibility as interpreter of truth and as a channel for communicating the best in Baptist thought to the world. He sees the seminary as evangelist, prophet, and teacher in the broad horizon of the world.—*J. B. Weatherpoon*



E. D. Mead, President
Southeastern Baptist Theological Seminary
 "Steady as an oak in a thunderstorm!" A layman was speaking of a man who was his pastor in other days. "Dedicated scholarship" is the opinion of teachers and students alike. "A man with a pastor's heart" came from a colleague in seminary life. "A preacher of power" was the testimony of a missionary who heard him preach in lands afar. "A Christian gentleman" expressed the feeling of a close associate. "A jovial conversationalist" is the observation of all who have enjoyed his fellowship. "That I may know Him" is the living sermon in a man who walks about among a great seminary family. A world citizen, he emphasizes missions.—*Franklin M. Segler*



Roland Q. Leavell, President
New Orleans Baptist Theological Seminary
 "I am crazy about my job." These words came from the lips of our president, Dr. Roland Q. Leavell. I am reminded of it by every contact I have with him. No man has ever more completely dedicated himself to a task than he has to our seminary. It is a refreshing experience to talk to him about anything connected with his job. Some men become slaves to their work, but our president is engaged in a wonderful adventure for Christ and he loves every minute of it. His love for his work is catching because along with him we hear many of the faculty express this same feeling. "I, too, am crazy about my job."—*E. N. Patterson*



Ralph Riley, President
American Baptist Theological Seminary
 The patience, humility and tact which equip Dr. Riley to be at home with other races, alleviate tensions and administer the affairs of a theological seminary did not develop overnight. His accessibility and counsel are open to student, matron, engineer and faculty on the same friendly, democratic terms. He is described by his gracious wife as a husband whose strongest point is patience and as a Christian whose weakest point is charity. Dr. Riley is a symbol of the type of Christian leadership that will bring Southern and National Baptists together in a united Baptist front to present Christ to the southern region and the world.—*Editor Glass*

SOUTHERN BAPTIST HOME MISSIONS

He Lived So That He Was Ready to Die

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

ON JANUARY 1, 1953, God in his infinite wisdom called our beloved senior deacon, Rosario Russo, to his home in heaven. The homegoing of Brother Russo was a distinct loss to the Armenia Avenue Baptist Church.

Born in Catania, Italy, September 28, 1874, Rosario Russo grew to young manhood and served in the Italian army. Soon after leaving the army he emigrated to the United States. He traveled over our country helping build railroads and public works projects. Then he settled in New Orleans, Louisiana, where he met and married Miss Domenica Capitano. Several years later he secured work helping build the Bayshore Drive seawall in Tampa and moved here. In 1930 he secured a position with the Hav-a-Tampa Cigar Company, where he was employed for twenty-two years, retiring in 1952.

Mr. and Mrs. Russo surrendered their hearts to Christ under the ministry of Dr. J. F. Plainfield. Their steadfastness of faith was manifest in their daily life and witnessing for our Lord Jesus Christ.

Mr. Russo was ordained a deacon of the Armenia Avenue Baptist Church on October 22, 1944. We needed deacons and his fearless witnessing in the face of opposition, his rock-like faith, and faithful attendance at all the services of the church were evidences enough of the leadership of the Holy Spirit in his life.

Brother Russo, we feel, was prepared in heart, mind, soul, and life to meet his God and Heavenly Father. As he lay dying on December 31, 1 read to him John 14:1-27. He looked at me through the oxygen tent and pointed to heaven. He knew he was going home. He had told me so a month prior to that hour. He had also spoken to Mrs. Russo about his departure.

On January 1, I arrived at the hospital just as the family was leaving; Brother Russo had just passed on to his eternal reward. I went to his room and looked into the face of one whose love and service for our Lord had been an inspiration to all who knew him.

May, 1953



Rosario Russo, faithful Italian deacon.

Surely he has heard the words of our Master, "Well done, thou good and faithful servant."

News

Continued from page 5

New Churches in Panama

Desirable locations have been secured for new buildings for the Calvary Baptist Church (West Indian congregation) of Panama City and the Redemcion Baptist Church (Spanish-speaking Panamanian congregation) of Panama City. Plans for the buildings are being drawn and construction will be started in the near future.

Plan Work with Indians

Drs. Courts Redford, Loyd Corder, and Frank Belvin enjoyed an informal fellowship meeting with a number of Indian missionaries at the Indian Center in Oklahoma City on March 17. Plans for the promotion of Christian Stewardship Week in October and the campaign for "A Million More in '54" were discussed. The meeting was characterized by a spirit of co-operation and optimism.

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Living Life

Continued from page 20

the week went on, at odd times during meals at the center or as they took me back and forth in their car to the downtown hotel where I stayed, the stories of the lives and problems of their people came out.

It was usually more or less like this: "Let's pray for so and so, she was so disturbed in the service, tonight. She was converted last year but the influence of her ungodly parents is such that she has a terrible time trying to live for Christ."

Or it was: "We sure want you to go see Mr. so and so. His wife is one of the most faithful women we have in the center, but he just will not go to church here of anywhere. She prays for him all the time, and we have been praying with her for a long time."

Yet again it was: "We must take time to go see the Blank family. The children come here to the center but the father and mother have never made a profession of faith. We understand that the father is especially under conviction since they have all been sick."

We went to the apartment of that family. They were destitute. Arrangements were made for food and medical attention for them and the man was led to the Lord on his sick bed with his sick family lying all about him.

We found another family. The mother was sick in bed. The invalid son was very much in need of care and the father was almost totally blind. Our workers are always ready to help such people get to and from the hospital and to serve them in any other way they can.

Many of the people of this area have such economic, health, and moral problems, but not all of them.

We met some who were well trained, talented, and capable. Many do not yet know the Lord, but the prayer of the workers is that they may be won and enlisted in some of the nearby Baptist churches. They certainly could make a great contribution to the work of any church.

One such woman, of Cuban extraction, has had wide recognition in the City of Miami and Dade County as a musician.

The Good Will Center, of course, exists for the purpose of winning such people as those whom the churches have been unable to reach and then helping to enlist them in the churches near by.

This is an especially needed service in such areas where many different nationalities live and where so many people have unusually serious personal problems of all kinds.

Minnell Graves is the leader of our team of missionaries. She is a hearty, volubly expressive person of not quite middle age. She was born in Burlington, North Carolina, but went to live with adoptive parents in Jackson, Tennessee, at the age of two and one-half, when her mother died. Her training was in Jackson High School, Union University, and New Orleans Baptist Theological Seminary. She has been busy in various kinds of Christian service since her conversion at the age of nine. For five years she taught in public schools, then she was a volunteer field worker for Sunday school and Training Union work. She worked for seven years in the Rachel Sims Mission on the River Front in New Orleans, Louisiana.

My personal impression was that if ever there was a person whose main life purpose was soul-winning, Minnell Graves is such a person. She is energetic and happy, but in dead earnest about the main thing in life. She believes in prayer, and she is not at all afraid that the Lord might be bothered by the multitude of specific little details she discusses with him all the time. She expresses herself unreservedly; and generalizations just don't seem to fit into her scheme of things. That is true of her relationship with the Lord as well as with her fellow workers and the people they serve.

In length of service the next member of the missionary team is Rosa Lee Franks, a product of home missions with Italians in the City of Birmingham, Alabama. During several years of business experience she took extension courses from Howard College in Birmingham. Rosa Lee too is a graduate of New Orleans Seminary. While she was there she did volunteer mission work in the French Quarters of the city, and particularly in the Friendship House under the leadership of the Home Board's missionary, Mrs. H. D. Stein.

During two summers she served in the Home Board's Summer Student Mission Program. She was appointed to assist in the Miami Good Will Center upon her graduation from the seminary in 1949.

She is the musician, the chauffeur, and the interpreter for the mission team. Her native Italian language together with some courses in Spanish help her a great deal in overcoming the language

barrier that separates some of the people of this field from the knowledge of the gospel.

In spite of a naturally gay and apparently carefree disposition, Rosa Lee takes very seriously the problems of the people on the field. I vividly remember her standing a long time in front of the missionary residence one night after the preaching service with her arms around a young girl trying to help her struggle through the maze of confusion growing out of her most unhappy home situation complicated by her having fallen in love with a divorced man of about twice her age. The beams of the distant street lamp across the leaves of a palm tree covered them in a mingled quivering design of light and shadows that portrayed better than any words could the mixed emotions that both of them must have felt as with bowed heads they sought the light of the Lord's will for that bewildered life.

The third member of this missionary team is Tula Robinson, a country girl from Albertville, Alabama. She was converted in junior high school where she immediately began to witness to her classmates. When she began to think of what she would do upon graduation from high school, she was impressed that the Lord would have her enter full-time Christian service. She resisted the call for a year and a half after graduation, but then surrendered and went to Judson College at Marion, Alabama, to prepare herself.

Having worked her way through college, she went as a summer student worker with the Home Mission Board to West Frankfort, Illinois. She stayed there as a regular worker with Miss Mary Headen for what she remembers as "two of the most satisfying years of my life." Then she went to the Woman's Missionary Training School in Louisville, Kentucky, for her seminary training.

At the end of the first year there she was appointed as a summer student worker at the Good Will Center in Miami. She fell in love with the field and the people there loved her. The next summer, after graduation, she went back again as a summer student worker. At the end of that summer she was appointed to continue on the field.

In my conversations with the three workers, as we discussed the field with its needs and possibilities, it seemed that Tula tried, but was a bit pressed to bring forth her proportionate share of talk. Perhaps that illustrates as well as any-

Continued on page 27

SOUTHERN BAPTIST HOME MISSIONS

Pearls

Continued from page 7

There are three children in this family old enough to come to kindergarten but only one has the desire, ambition, and determination to come. His mother told him if he wanted to come he could, but that he would have to get up each morning, wash himself, try to find some clothes to wear, and get off to kindergarten of his own accord.

Junior was willing to try it and started last September 22 when kindergarten opened. This child has not missed a day. He comes through all kinds of weather and under all kinds of conditions. Sometimes we are amazed to see the things he finds to wear. One time he lost one of his little worn-out shoes and for weeks came wearing a shoe on one foot and a galosh (without a shoe) on the other foot.

We thrill as we see the progress the child has made and the change that is evident in his little life. He now stands out among the other children of his family. We pray that somehow a spark may be kindled in his young, tender life that will cause him to seek the Lord and live for him, that will give him a vision of a more abundant life than his family has known or sought, and will inspire him to rise above the sad and unfortunate environment in which he now exists.

Other means of reaching the people of this community for Christ include our Vacation Bible school. Our school last summer had far-reaching effects upon the lives of the boys and girls who came and upon their homes. We have youth fellowship meetings each Saturday night with about thirty or thirty-five attending. Many come in off the streets, out of the taverns, pool halls and beer joints. Five young people have stepped out accepting Christ. One of them is now teaching a Sunday school class.

In August of last year we were able to make arrangements for the Public Health Department to hold a clinic at the Good Will Center. It is proving a blessing. The clinic is held twice a month at which time two nurses and a doctor come to treat the children and give counsel and advice to mothers. We are hoping to have classes in nutrition and child care for the mothers who so badly need this instruction and information.

The new memorial library, in honor of Mrs. Lillie G. Biggs, is making a defi-

May, 1953

nite contribution to the work here. We have approximately 450 new books, carefully selected for their suitability and appeal to the people in this community. When one visits in the homes of underprivileged people and sees the cheap literature they read, there comes a yearning to give them something that is wholesome and uplifting. Many Catholics will come and check out books who will not attend the services.

We were able to help nine precious children find homes this year when their drunken, wicked mother lost her mind and had to be sent to a mental institution. The children were thus left orphaned since the father had died about a year before. Six of the children were placed in the Children's Home at Carmi, Illinois, and three others in private homes. All are now receiving Christian training.

Among the Missionaries

Continued from page 17

Soon they went back across the border and we were reminded of the Scripture passage: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Standing on this blessed promise we know we cannot fail when we place God's Word in the hands of those who are lost.

Florian A. Green
Western Mission Program
Las Cruces, New Mexico

Our Work Is A Challenge

Working with the Japanese in Sacramento is a challenge! We spend much

time visiting in the homes and trading in their shops so that the people may get acquainted with us.

Many of the young adults tell us they have never been inside any church but the Buddhist. They are curious about Christianity. Because they are shy we know many visits must be made before they will accept us or our invitations to church.

Nine-year-old Howard was recovering from a tonsillectomy and we stopped by to see him. His mother told us that after the operation he greeted her with "You see, mother, I told you it wouldn't hurt very much, because all my Christian friends told me they would be praying for me." He had been attending Sunday school only four months.

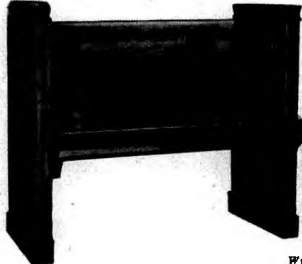
Mrs. A. K. Bonham
Missionary to Japanese
Sacramento, California

Living Life

Continued from page 26

thing how well she fits into the team. For it is just perfectly rounded out by having someone on it to do the listening.

All three of these missionaries are adept at dealing with people and their problems. They know how to wield the Word of God. They also know how to wield a broom, mop, hoe, or paint brush. One reason for my visit was to participate in the dedication of the \$50,000.00 property that the Home Mission Board had bought for the center. I was delighted to see that the missionaries, with the help of some of the people of the community, had the whole property all spic and span.



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FREE CATALOG

THE QUESTION BOX ON ROMAN CATHOLICISM

By C. K. Rand

QUESTION: What is holy water?

ANSWER: There are four kinds of holy water used in the Roman Church. 1. The first is *baptismal water*. This water has holy oils mingled with it.

2. The second type is *water of consecration*. It is used to consecrate altars. Wine, ashes, and salt are mingled in this water.

3. The third type is called *Easter water*, and is distributed to the laity on Holy Saturday.

4. The fourth is the common type of holy water, and is used by the priest to sprinkle the people at Mass, and is also used to bless people and objects.

The use of holy water gives the Catholics an indulgence of three hundred days. In order to gain an indulgence the Catholic must have contrition for his sins and make the sign of the cross. The use of holy water is a direct contribution from paganism. This is frankly admitted by Magr. John F. Sullivan in his book *The External of the Catholic Church* (P. J. Kennedy & Sons, N. Y., 1951). "It is interesting to note how often our church has availed herself of practices which were in common use among pagans. . . . Thus it is true, in a certain sense, that some Catholic rites and ceremonies are a reproduction of those of pagan creeds" (p. 226).

BOOK REVIEWS

With Christ After the Lost, by L. R. Scarborough. Broadman Press. \$3.00.

Dr. E. D. Head, who succeeded Dr. Scarborough as professor of evangelism in Southwestern Baptist Theological Seminary, has revised the original study and has added departments.

This much-enlarged, revised, and improved edition is a classic in the field of evangelism. Prepared for classroom study it answers the need for a textbook and it is readable. It should be in every soul-winner's library.

The Bright Side of Death, by Austin Crouch. Broadman Press. 35c.

Dr. Crouch has presented his discussion under the four captions: The Continuity of Existence, The Hope of Reunion, The Assurance of the Permanent Home, and Lessons for the Living. Before her death Mrs. Crouch asked her husband to write on his observations. The little book is a gem.

Heard In the Kindergarten

By Helen Lowe

Missionary to Spanish-speaking Mission, Texas

The other day I heard one of the little boys in our kindergarten singing as loudly as he could "Yes, Jesus loves me, yes, Jesus loves me, Yes, Jesus loves me, Miss Lowe tells me so."

I stopped and explained that the correct words of the song were "The Bible tells me so."

He looked up at me with those big brown eyes and grinned with his broadest grin and agreed to sing it that way.

In a few minutes he began to sing again, "Yes, Jesus loves me, yes, Jesus loves me, Yes, Jesus loves me, Miss Lowe tells me so."

I said no more.

SOUTHERN BAPTIST HOME MISSIONS

Changes In Missionary Personnel

New Missionaries

Finrock, Cecil, (Western Mission Program), Box 729, Wichita, Kans.

Law, Tom, Jr. and Mrs., (Cuba), Templo Bautista, Zulueta 502, Havana.

Lozano, Alcides and Mrs., (Panama), c/o Jose Gomez Diaz, Box 64, Las Tablas.

Newman, Lincoln D., (Rural Church Program), P. O. Box 530, Jackson, Miss.

Patterson, R. B., (Rural Church Program), P. O. Box 530, Jackson, Miss.

Wiley, Wesley, (Negro Mission Center), 1412 Garfield St., Winston-Salem, N. C.

Transfers

Malone, Mabel, (Indian work, Calvert, Ala.) to Indian WMU work in Oklahoma.

New Addresses

Aragon, Solomon R. and Mrs., (Spanish-speaking), Box 384, Clayton, N. M.

Archbold, Bert W. and Mrs., (Canal Zone), Box 992, Cristobal.

Dawson, Irvin and Mrs., (Spanish-speaking), 1129 D St., Sacramento, Calif.

Delgado, Elias and Mrs., (Spanish-speaking), Box 776, La Feria, Tex.

Garcia, Carlos and Mrs., (Spanish-speaking), 310 N. 1st, Gallup, N. M.

Lowe, Thomas and Mrs., (Chinese), 605 W. Jefferson Blvd., Los Angeles, Calif.

Parker, J. B. and Mrs., (Retired), Marfa, Tex.

Resignations

Evans, Leslie O., (Rural Church Program), 610 24th St., Alexandria, La.

Leachman, T. W., (Rural Church Program), Dayline, La.

Scott, I. D., (Rural Church Program), Box 524, Amite, La.

Valadez, G. C. and Mrs., (Spanish-speaking), Box 204, Cuero, Tex.

Ward, Chas. W., (Negro Mission Center), 818 N. Woodland Ave., Winston-Salem, N. C.

Correction of Addresses

Duron, Marcos and Mrs., (Spanish-speaking), Box 384, Carrizozo, N. M.

Rodriguez, Gilbert C. and Mrs., (Spanish-speaking), Box 662, Carrizo Springs, Tex.

May, 1953

IT WAS A Thrill

By S. T. SMITH

Missionary to French, Golden Meadow, La.

As Christmas passed and the activities of the holidays were coming to an end and preparations were being made for those home from school to return, many things were in the making. Three of our number at the mission were going back to the academy at Eunice. The last day had come for them to worship with us before taking their leave. All were expecting a special service for this occasion. After praying about it and looking for the kind of service that would not only inspire those going but also all who would remain at the mission, I was led to plan a service that was a surprise to all.

From the beginning I was sure we were going to have a very good service. I had asked one of those going off to school to bring the message at the morning service. The one asked was a man over twenty-five years of age who had only been in school for one year.

As the message began there was a deep thrill expressed in almost every face present. They were seeing and hearing a man read the Scriptures who a year ago did not know one letter from another. The reading was not all that caused so much joy in the hearts of all, but the manner in which it was read. With every word uttered there came a deep spiritual glow of the radiance of God himself. The Scripture passages were read in English and translated as it was read into French.

With awe and joy the entire congregation saw and heard coming from the heart and lips of a man who less than two years ago was a drunkard and a gambler, the message of God in the native tongue of that man.

As the message was being delivered and the hearts of all were being filled, I was deeply humbled afresh before God. Not only was I humbled, but more than paid, if you will permit me to use that term, for all the effort I had put forth. Here I was hearing from the lips of one who had been in deep sin and one who seemed to have no care for the things of God, the gospel in its fullness and power in FRENCH.

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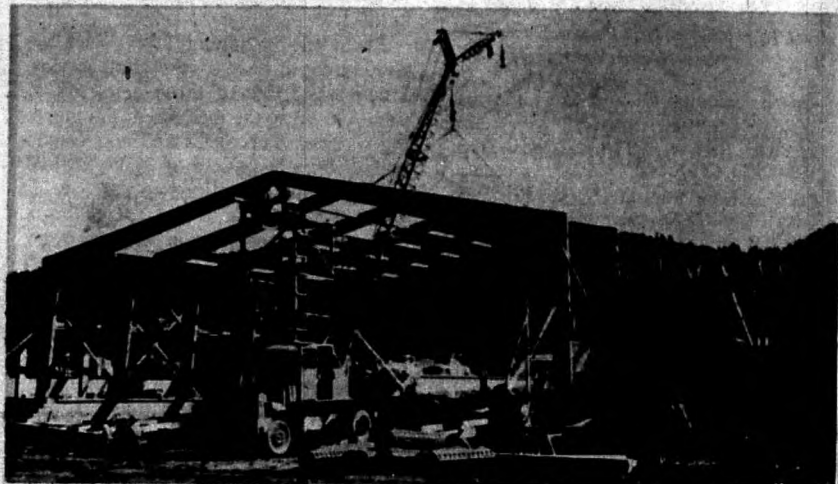
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