

# HOME

*Southern Baptist*

# MISSIONS



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**By J. B. Lawrence**

**A**LL HUMAN LIFE is a sacred stewardship. In every position in which Providence has placed us our integrity is being put to the test. Our loyalty to God and to conscience, to the eternal principles of truth and righteousness, to the sovereign authority of Christ—these are forever on trial. Nor can we get away from the sacred category, for however unwilling we may be to admit it, still it is a fact that all we are and all we have stem from God and should be used for his glory.

This has always been true. The first task assigned to man by his Maker was to subdue the earth and have dominion over it. This task imposed a sacred trust. Man was to work under God. His efforts were to be projected in two directions: on one hand, he was to work for a completely developed earth; on the other hand, he was to strive for a completely developed human race. God's purpose would be reached only when a fully developed race occupied a fully developed earth. The kingdom of God on the earth through the work of man was what God wanted man ultimately to accomplish. Man, an intelligent, self-determining creature, was to establish in the earth the kingdom of God.

It was at this point that Satan attacked the divine program for the newborn creation. His purpose was to overthrow and thwart the plan of God for the establishment of a kingdom of righteousness in the earth by turning our first parents away from the work of construction and order and setting them to the work of destruction and disorder. Here is the point around which the spiritual conflict through the ages has raged.

Man accepted his commission from God so far as the conquest of the earth is concerned. There is no room for doubt here. Man moved in and took possession. He claimed the earth as his very own. He has subdued it on every level. He has visited every pole, scaled every mountain, traversed every sea, and explored every continent. He has developed the vast resources of the earth and harnessed its wonderful powers. But this conquest of the earth has not meant the coming of the kingdom of God, for man has developed the vast resources of the earth and harnessed its prodigious powers for his own selfish use and not for the use and glory of God. He claims ownership in a world in which God appointed him only a steward.

Man has worked in the conquest of the earth assidu-

ously and he should have worked, for God intended him to work. The commerce of the world should go on, cities should be built, governments established, the resources of the earth developed. All of these things—all the earth is and all that it has, all its whirl and distemperance, all its strife and conflict—is a part of man's life and should be conquered, but not for what man thinks or ambitions. This world is God's world and should be brought under the control of the Divine will.

Our stewardship is twofold. We are stewards of the things on the inside of us—the things which God has endowed us with; and second, the things outside of us, the material resources which God has packed into the world. The personal endowment—our whole personality, physical, mental and spiritual—is from God. He made us. What a wonderful mechanism we are. Go with the physiologist as he explores the body. Look as he points out the splendid architecture of bones, cartilage, muscles, nerves, and arteries as they are formed and as they function in the structure of the body. Go with the psychologist as he looks in upon the mind and watch as he notes the functions of the brain and the laws by which thought operates. Go with the ethologist as he studies the spiritual nature of man and look with him at the human soul in prayer. Do this and you will be convinced that only an infinite God could have packed such powers into man's being.

These powers are all yours. They are your personal possession. They make us valuable. They establish us as a vital force in the world. Through the intellectual powers—perception, reflection, imagination, and memory—we come into contact with the outside world of thought and life. Through the moral powers—veneration, benevolence, faith, hope, ideality, and conscience—we come in touch with the spiritual and are brought into communion with God. Through the physical powers, the bones, muscles, nerves, and senses, we come in contact with the physical world and are enabled to live a world-life. These are endowments from God. We are the stewards of these powers.

The second thing you want to remember is the Word of God as recorded in the eighth chapter of Deuteronomy. "Remember the Lord thy God: for it is he that giveth thee power to get wealth." This means that God has endowed us with the mental, moral, and physical

ability to get wealth. Our wealth-getting power is an endowment from God. This is what the parable of the talents teaches.

We are also stewards of the things in the world outside of us together with all the products of human enterprise and human genius. This includes the earth on which we live, with its elements of every kind and powers of every sort. Its wealth of soil, rock, sand, coal, iron, oil, gas, silver, gold, precious stones, water, and electricity—all the material elements which God has packed into this old earth on which we live—they are all God's gifts.

Out of these and with these man is creating wealth. Using the powers God has given him and the material God has provided for him in the earth, he lays out great plantations, builds teeming cities, turns natural resources into usable material, and creates by his energy and enterprise great wealth. What should he do with this wealth? According to the law of stewardship a certain proportion of it should go to God who furnishes the capacity and the material resources and elements with which man works. Man is doubly a steward and should be faithful in his stewardship on both levels.

There is another factor also to be reckoned with by each generation, and that is the products of human enterprise and human genius. These products become an asset and since God in his grace has brought us into the heritage of these great things we are responsible to him for the use we make, the stored up treasures of knowledge, wealth, and mechanical devices produced by human genius and human achievement through a thousand generations. These are all ours, but they are ours as a sacred trust.

And so, in summing it all up, we are stewards of what we are and what we have. Our ability, the achievements of the generations of the past, and the material elements which God has packed into the earth, are all from God and should be used for his glory.

This means our religion is to be carried into the field of our predominate interest. If a man's religion is vital it will show itself in the field where he lives his life. The rich young ruler is an illustration. He evidently was faithful in the performance of his religious duties as these duties pertained to the law. Yet he was not satisfied. There was something he lacked. He wanted the consciousness of eternal life. Jesus let him know that the cause of his dissatisfaction was that in the area

of his life covered by his property interests he had not admitted God—he was self-centered.

Now, assume a case. Here is a man, a church member. He is a regular attendant on the church services, and is prosperous in business, but the more he makes the further he seems to get away from vital, spiritual religion. What is the matter with this man? The Lord's diagnosis of this man's case is that his religion does not have full expression in the field of his predominant interest. This man does not live in the church, he lives in the store, in the factory, in the bank, in the marketplace. He has the talent which the Lord gave him, but he has it wrapped up and placed in a drawer. He is keeping it, but he is not trading with it in the interest of his Master.

We must understand that our religion and our money cannot be divorced without peril to our Christian life. Do you ask the question, How can I mix my money and my religion? The answer is simple: Bring the making and the spending of money under the control of the religious motive.

If a man who farms for himself and sings for Christ on Sunday thinks he is fulfilling his duty as a steward; he is profoundly mistaken. Christianity requires the organization and control of the total life of the individual in the service of Christ. The central thing in stewardship is man's relation to God. Faith in Christ includes surrender to Christ. No one can give his soul to Christ without giving also his body, and he cannot give his body without giving everything controlled by his body. Right here is the heart of stewardship. The gist of it is that stewardship acknowledges God as the sovereign owner of ourselves and what we possess, and affirms that possession under God demands faithful administration.

The disciples who first followed Jesus gave both self and substance. With them conversion meant consecration. It was the dynamic within, the Christ-life shining through, that impelled them to say that not aught of what they possessed was their own. Here is the highest freedom. A redeemed spirit acting out its own nature under the impulse of the Christ within. To such a spirit tithing is but an incident of stewardship. To such a spirit all property is held in trust for God and money receives its spiritual calling.

When Christ actually becomes real to us, more real than houses and barns, than stocks and bonds, than merchan-

dise and money; when he lives in and through us, then will our lives be transformed and we will become actual stewards. May that day soon come to Southern Baptists.

#### MRS. PAUL S. ETHERIDGE DIES

Mrs. Paul S. Etheridge, for eight years a member of the Home Mission Board and for a number of years president of the Georgia Baptist WMU, died at her home in Atlanta, Georgia, Saturday, April 18, following an illness of about three months. Mrs. Etheridge had been active in all phases of Baptist life and an active friend to the cause of missions.

Just prior to her last illness she had returned from a trip to El Paso, Texas, where she visited her daughter Mary Etheridge, Home Board missionary to the Chinese, and other mission points throughout the West including an extensive tour of California.

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SOUTHERN BAPTIST HOME MISSIONS

## NEWS

#### Missionary Killed in Explosion

Mrs. Jose Saenz, wife of the pastor of the Mexican Baptist Church at Uvalde, Texas, was injured in an explosion and fire at the church which occurred at 8:00 P.M. Friday, April 17. She died that same night at 11:30 P.M. Mrs. Saenz was serving as kindergarten teacher. She was the mother of several small children.

#### New Building for Toledano Mission

Toledano Mission, one of the missions operated by the Home Mission Board in the River Front section of New Orleans under the direction of Miss Gladys Keith, moved to more adequate quarters recently. Dedication of the new quarters was held Easter Sunday afternoon at 3:00 P.M. G. Frank Garrison, president of the Home Mission Board, represented the Board at the services. The new location is four blocks from the old one and is very much more adequate for the work. The new building provides living quarters for the two missionaries, Miss Mildred Womack and Miss Bernice Tipton. Both of these women have been in charge of the work at Toledano Mission for several years and will continue in the new location.

#### Lightning Injures Mrs. McCall

Mrs. M. N. McCall, widow of Dr. McCall who served for many years as superintendent of the Home Mission Board's work in Cuba, was injured recently when lightning struck in the room where she was sitting, according to reports reaching the office in Atlanta. Reports indicated that Mrs. McCall suffered total deafness as a result of the lightning. She now makes her home in Orlando, Florida.

#### Indian Missionary Dies

According to word received at the Home Mission Board Rev. John Smith, Indian missionary at Wetumka, Oklahoma, died at his home the early part of April. Mr. Smith, once a wealthy oil man who had contributed largely to Baptist causes, had been part-time missionary of the Board since February, 1934. He is survived by his wife.

#### Enlarge Work Among Deaf

With the appointment of Rev. and Mrs. Charles R. Overholser of Phoenix, Arizona, as missionaries to the deaf, the Home Board moved forward in its over-all plan to enlarge its work among the deaf.

Mr. and Mrs. Overholser are students in Grand Canyon College and will serve in the North Phoenix Baptist Church of that city but will also be on call by all of the churches in the states of New Mexico, Arizona, and California. It is hoped that more and more churches will provide opportunities for the deaf to participate in the worship services and have Sunday school classes and other activities in the church life.

Churches in these western states may have the help of Mr. and Mrs. Overholser in establishing this work by paying their traveling expenses to and from their church. The Home Board hopes to have eventually someone in each section of the country to serve in a similar capacity.

Mr. Overholser is the son of deaf parents and uses fluently both the spoken and sign languages.

#### Enlarge Work

At the last meeting of the Home Mission Board appropriations were made for the construction of buildings and purchase of property to be used in enlarging and improving the mission work.

Among the appropriations was \$10,000.00 for the construction of the First Mexican Baptist Church at Edinburg, Texas. This appropriation was made provided the First Mexican Church of Edinburg would provide an additional \$10,000.00 for the construction of the building and provided plans for the building were approved by the Board.

Other appropriations included: \$6,000.00 for the construction of a pastor's home at Carrizozo, New Mexico (to be used in the beginning for Spanish services also); \$1,250.00 for a site for Spanish mission at Socorro, New Mexico; \$8,000.00 for site for Japanese mission, Richmond, California; and \$10,000.00 for pastor's home for Mexican work, San Pablo, California. This congregation plans to repay the Home

Board \$5,000.00 of this money without interest at the rate of \$50.00 per month.

#### First Church Falturrias To Build Spanish Church

The congregation of the First Baptist Church of Falturrias, Texas, plans to build a \$12,000.00 building for the Mexican Baptist church of that city. The Home Mission Board has therefore deeded its property to the First Baptist Church and taken a gift lien in order to co-operate with the plans.

#### Mission At Key West To Have New Building

The Cuban mission at Key West, Florida, will soon move into its new quarters on White Street about four blocks from the old location. It has occupied the old quarters for about ten years and has been constantly outgrowing the buildings which have been added to from time to time.

The new building is in the center of the island of Key West near the principal schools and residential section. It will include a large auditorium and educational space as well as residence for the missionaries, Rev. and Mrs. Ismael Negrin.

It is hoped that the move into the quarters will be made by July 1.

#### Van Royens to Panama And Canal Zone

At the last meeting of the Home Mission Board Rev. R. G. Van Royen was elected superintendent of the Baptist work in Panama and the Canal Zone.

Mr. and Mrs. Van Royen have spent the past several months in that territory on temporary appointment. They expect to take up their duties there in their new capacity soon after the meeting of the Southern Baptist Convention.

Mr. Van Royen served the Home Mission Board as directory of visual education prior to his temporary appointment to Panama and Canal Zone last year. Before coming to the Home Mission Board in 1944, he was city superintendent of missions at Corpus Christi, Texas.

# Southern Baptists Plan Nation-Wide Simultaneous Crusade in 1955

By C. E. Matthews  
Secretary of Evangelism

Evangelistic crusade to follow in the wake of  
A MILLION MORE IN '54  
Every church invited to participate  
Christ is the Answer . . . Christ-centered Evangelism

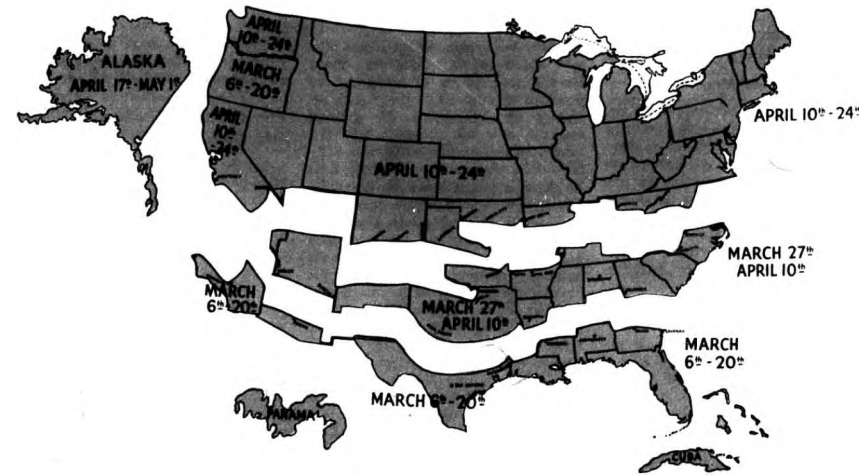
In 1950, 8,000 Southern Baptist churches west of the Mississippi River engaged in a simultaneous evangelistic crusade. In 1951 some 12,000 Southern Baptist churches followed suit by engaging in a simultaneous revival east of the Mississippi River. As far as we know, the above two crusades were the largest ever attempted by a Christian denomination, certainly by Baptists.

**The Results**  
The visible results of these crusades will never be known this side of heaven, for the simple reason that no method of statistical communication has yet been devised by Baptists

sufficient to gather reports from such a movement. Next in importance and value to the tens of thousands who were saved in the crusades was the experience gained from the undertaking, as follows:

*First*, confidence in evangelism was gained through efforts of such magnitude. We as Baptists learned that churches without limit as to number can successfully engage in a revival at the same time.

*Second*, we learned that the chief problem in staging such an effort is that of securing evangelistic help. In many instances, the securing of evangelists by churches was impos-



sible, largely because of the fact that many churches waited too long in trying to contact their help. This turned out to the glory of God in that hundreds of pastors, for the first time in their ministry, did the preaching in the churches where they served. This is a healthy habit for both church and pastor. Most of the pastors of great churches do the preaching in revivals in their own churches.

*Third*, these great movements gave tremendous stimulus to evangelism throughout the Christian world. The stimulus was not limited to Southern Baptists. American Baptists, Methodists, Disciples, and other groups have followed suit. The movement even inspired Baptists of other nations to the extent that such crusades have been carried on in Brazil, Argentina, Nigeria, Paraguay, Uruguay, Mexico, and beyond.

## Southern Baptist Convention Votes to Recommend Nation-wide Crusade in 1955

Like the dew rising in the morning, there has arisen an urge from every state in our Convention to have a nation-wide simultaneous crusade in 1955. The reason for "nation-wide" instead of "Convention-wide" is that there are now Southern Baptist churches in every state in the Union, including Alaska. Many of these churches outside the regular Convention states are associated with state conventions nearby and many of them are not.

We believe that the 1955 Crusade is timed of God. Why? Because it follows in the wake of the "Million More in '54" movement by the Sunday schools of Southern Baptist churches. The latter movement will place on the Sunday school rolls of our churches hundreds of thousands of unsaved and unchurched persons who will be taught the Bible and, therefore, will be ready to be evangelized. What a glorious opportunity! What a tremendous responsibility! What a God-given obligation rests on the shoulders of our churches to thrust in the sickle and reap this golden harvest of souls for our God!

Our Southern Baptist Convention in session in Houston, Texas, voted unanimously and enthusiastically to recommend to all Southern Baptist churches and mission stations to engage in this momentous effort at winning multitudes of souls to Christ.

**Cuba and Panama Will Participate**  
The Baptist churches of Cuba and Panama are invited and will participate in the 1955 Crusade.

Based on knowledge gained from previous experience in other crusades, the dates and divisions of the territories will be as follows:

1. Churches in the tropical division of territory, including Cuba and Panama, comprising some 3,600 churches, will conduct their revivals March 6-20.
2. The churches in the middle division—east to west (as shown on map)—comprising some 12,000 churches, will engage in their crusade March 27 to April 10 (Easter Sunday).
3. The churches in the northern division (as shown on map) will have their crusade April 10-24.
4. Alaska will conduct its crusade April 17 - May 1.

The reason for such divisions is threefold. *First*, divisions are made to fit climatic conditions. Failure to do this in the past greatly handicapped the 1950 and 1951 crusades.

*Second*, divisions are made in the best way possible to help solve the problem of securing evangelistic help on the part of the churches. Especially is this true in regard to distance the evangelistic help will travel. Churches, if they so choose, can go north and south for help under the 1955 arrangement instead of coast to coast or east and west as in the 1950 and 1951 crusades, adding expense for travel.

*Third*, there will not be such a large number of churches in a crusade with three divisions in territory as there was in two divisions in 1950 and 1951.

Our first appeal to all pastors and all churches is that they familiarize themselves immediately with the particulars of the crusade and begin now in preparation for the mightiest revival that this world, with the help of God, has ever experienced.

Our last appeal is that we altogether with one accord work and pray for victory in the "Million More in '54" movement.

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*Our Spanish Speaking Friends*  
*Quenching the Thirst*—Baptist work in West

*Your Beautiful America*—Gives over-all picture of home missions

## Missionaries

### Visit

## Mrs. Eisenhower

"We want to lead  
nation in a  
Christian way."

Rev. and Mrs. Ewell Payne, missionaries to the Cherokee Indians of Cherokee, North Carolina, were recent guests of the Covenant Baptist Church of Washington, D. C.

During their visit to Washington they had the privilege of presenting Mrs. Mamie Eisenhower with a necklace, bracelet, and earrings made on the Cherokee Indian Reservation. They left for President Eisenhower a New Testament printed in the Cherokee language.

The missionaries were received by Mrs. Eisenhower in the Red Room of the White House and were much impressed by the Christian manner of the First Lady. She expressed her delight and appreciation for the gifts, told them some of the duties of a president's wife, and asked a number of questions concerning the field of the missionaries.

As Mr. and Mrs. Payne left, Mrs. Eisenhower asked them to continue to pray for them and said, "I want to assure you that Ike is a real Christian and we want to lead our nation in a Christian way."

A few days later Mr. and Mrs. Payne received the following letter:

Dear Reverend and Mrs. Payne:  
It was very nice to meet you today—I would have enjoyed so much talking to you further and hearing more about the wonderful work you have been doing, but the time seems to fly. It was lovely to receive the beautiful gifts of Indian jewelry and I am writing a note to both Mrs. Screamer and Mrs. Owle to tell them how very much I did appreciate their thoughtfulness.

With best wishes,  
Mamie D. Eisenhower  
(In her handwriting)  
The President has your Bible on his bedside table.



## The Vineyards of the DiMaggios

By Loyd Corder  
Secretary of Direct Missions

Frank DiMaggio preaching in Italian.

AT THE first of this century on the historic island of Sicily many vineyards began to die. Their owners found themselves in desperate circumstances. From one such home trying to solve this problem a seventeen-year-old boy left off his studying for the priesthood and came to America. Thus it was that in 1905 Frank DiMaggio arrived in St. Louis, Missouri.

That same year, at the age of nine, Gennie Provinzano arrived from Italy with her brothers and sisters and her mother. Her father had been here three years already.

Frank was twenty-two and Gennie fifteen when they were married. Both of them had been reared in good Catholic homes, but as a boy alone in a strange land, he had wandered away from his early teaching. He drank and gambled and stayed away from home. She says that his language was not so bad, but to her it was embarrassing.

Then one day in St. Louis he went to an Italian church. There he heard the gospel, and for the first time in his life he held in his hands a Bible.

Later, in 1916, they were invited to attend the First Baptist Church of Du Quoin, Illinois. She could not go because they were expecting at any time the arrival of their baby daughter, but she promised that as soon as she could, she would go. He went and was converted.

Three weeks later, fulfilling her promise, she went to the service. In sincere, but not too tactful, concern for her soul, the pastor's wife whispered to him a hint that Gennie was there. She went back a few times and had the same disagreeable experience of being whispered about. She wanted to

Mr. and Mrs. DiMaggio with grandchildren they kept when their daughter-in-law (the children's mother) was stricken with polio.



Mr. DiMaggio confers with Sam Franks, chairman of building committee, about plans for \$12,000 Sunday school annex to be built soon by Home Mission Board.



know the gospel, but her over-anxious friends pressed her to make a decision before she was ready. The results were that she refused to go any more, and told Frank that she wanted never to hear about religion again.

Nothing more was said, but Frank was a faithful Christian. Even when company came, he would leave them with her and go to church. He quit drinking. He brought home his pay checks. He stayed at home, and she became as she put it, "The queen of the house like I ought to be."

After awhile she began to wonder what had brought about such a change

in him. On the sly she began reading his Bible. She did not understand much of the Old Testament, but one day, reading the New Testament she came to John 14:6; "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

"I began to cry," she says, "I never had been on my knees before, but I found myself on my knees. I don't know how long I was there, but when I got up I was kind of light, and I was singing and happy."

For three months she did not mention this experience to her husband. Then one payday he came home early so she could go buy her a new suit. They were about to enter the store when the church bell began to ring. In the two years since his conversion, she had not known what went on at the church. "What is happening at the church?" she asked.

"Revival services," he told her.

To her the bell's "ding ding dong" was saying, "Go to church! Go to church! Go to church!" There was an

awkward pause.

"Well, Gennie," he said, "Are you going in to buy your suit?"

"No," she said, "We are going to church."

When the evangelist gave the invitation, she went forward and things began to happen. People praised the Lord and shouted "Hallelujah!" for this was the answer to all their prayers.

After her conversion, Brother Frank began to preach in an Italian mission which they opened on the west side of DuQuoin. Among those who accepted the Lord were Gennie's mother and father, her brothers and sisters, and Frank's brother and sister.

For a long time Brother Frank's family back in Sicily would have nothing to do with him, but finally through correspondence one of his sisters accepted the Lord, and now a nephew of his is entering the ministry over there. A brother of Gennie's is also pastor of an Italian church in Brooklyn, New York.

As Brother Frank saw these people being saved, he thought of the thousands that were lost. His pastor, Rev. C. W. Culp, wrote to the Baptist Bible Institute, now New Orleans Baptist Theological Seminary, saying that Frank was ready to give up everything to preach the gospel. Being accepted by the school in 1920, with his wife and two children he went to New Orleans. In 1923 he graduated with the Christian Training degree.

While in the seminary he served as pastor of the Calvary Baptist Church, which was then an Italian church that met in the buildings now occupied by the Baptist Rescue Mission. In fact, some functions of the Rescue Mission

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▲ Mr. DiMaggio talks with Elizabeth Newman (left) and Mary Page (center), Good Will Center workers.



Rev. and Mrs. DiMaggio leave to do some visiting on their field.



## The Sick and the Hurt Among the Migrants

By Mrs. Sam T. Mayo  
Missionary to Migrants

▲ Distended stomachs of these migrant children give evidence of malnutrition which is prevalent among them.

W.M.U. Circle  
Theme Program

THE work of the missionary is to win people to Christ. That is his chief desire and supreme aim. The example of Jesus teaches us that we are to win people by the threefold method of preaching, teaching, and healing. We find among the migrants the same needs found among all mankind: mental, physical, and spiritual. All that we can do to meet the first two increases our opportunity to meet the spiritual need.

From the very beginning of the work we have felt the desirability of having a trained nurse to help minister to the physical needs of the people.

Visit with me a colony of Spanish-Americans living in cardboard houses, twenty-three people in one twelve-by-fourteen room — no light, no sanitation, nothing but poverty and dirt. Four sick children with high fever lie on filthy pallets on the dirt floor. The missionary is not a doctor. She has nothing with which to offer assistance, not even a thermometer. A nurse could probably

alleviate the suffering, win the hearts of the parents, and eventually lead them to Christ.

One day in a migrant camp, which housed twelve hundred families, an epidemic of dysentery broke out among the children. There was no doctor near; not even to advise. Precious lives were at stake and the missionary must do something even though it might not help. She must try.

I remembered in my childhood hearing my grandmother say, "There is nothing better to stop dysentery than plain blackberry juice." We had plenty of that! The good women of the association where the camp was located had sent us a generous supply of canned blackberries along with other canned things to help us provide meals for the Nursery children.

By way of the grapevine we circulated the news throughout the camp and soon the women were coming from every direction with containers to receive blackberry juice and directions about dosage. In a few days the epidemic was over. The blackberry juice may have helped very little, but the prayers of the missionary availed much.

The average migrant family is eight, other American families average four. A family of fifteen or seventeen is not uncommon. Most of these children are

(Continued on Page 12)

Part of Spanish-American family of twenty-three living in a cardboard shack (one room 12 x 14 feet) where missionary found four sick children lying on filthy pallets on dirt floor.

▲ Some of the children of three Negro families housed in this one-room shack. These have just been clothed by the missionaries but poverty and disease are in the walls of this home.

## She Held My Hand

By Mrs. Allegra LaPrairie  
Superintendent, Woman's Emergency  
Home, New Orleans, Louisiana



ing her future and the future of her unborn child; a nurse who considered her an important person worth saving from eternal anxiety and pain.

The well-trained nurse had felt God's call to minister to the spiritually sick as well as to the physically sick. Where else could she find greater opportunity than a ministry in the Woman's Emergency Home where girls of all ages and from all walks of life come to live through a most trying period of their lives? Where else could her life have meaning to so many people who were so ready to use her life as a guide for their new lives? Where else could her loving, strong hand be placed in so many hands to give added strength through their travail?

The nurse chose well because she had the qualifications of a missionary-nurse — faith, knowledge, love, and understanding. She was gentle yet firm, always placing the lives of others first, remembering always that Jesus died to save sinners; that he would forgive, if one repented and sought forgiveness; that through him new life could be found, new strength that would help the weak to resist temptations that caused pain and heartaches.

The missionary-nurse not only witnessed with her life to the unwed mothers, but she witnessed to the staff of nurses whom she supervised in the Baby Home; the nursery where wee ones needed tender care given by Christian people able to give themselves day by day. Her life brought nurses in to the fold of our Lord Jesus Christ.

Not by words alone did she live but by living as a true Christian and causing others to want to follow.

A child of fifteen, having a baby, needed much moral support. Too frightened to confide in her parents that she was to have a child out of wedlock, she waited until quite late, then in desperation tried to end her life by taking poison. Her parents, shocked, turned to their pastor who guided them to the Woman's Emergency Home. A Christian nurse was always there when the girl needed her. She could comfort her when she was despondent. She taught her that God loved her and that God could help her if she would trust him. Secure in her relationship with the nurse she was not afraid when she went to the hospital. When she awoke she looked up at her friend and said, "Thank you," and then went peacefully back to sleep. Friendly and professional visits in the hospital helped keep up the girl's morale and fill that gap of loneliness that comes from being separated from one's family.

A nurse plays a strategic part in the rehabilitation of lives of the girls who are in the Woman's Emergency Home. Her road is not an easy one. She is on call twenty-four hours a day. She may be in attendance with a girl in the hospital three hours or three days. She has many sleepless nights, and only the Christian nurse who is always ready to give a helping hand can be so sacrificial.

"I couldn't sleep," said one of the girls. "I was lonely, nervous and afraid. I knocked on the nurse's door at 2:00 A.M. She awoke and answered cheerfully, 'Come in.' She listened patiently as I talked for an hour. She consoled with me. She was not angry. She was kind and sympathetic. She was an angel."

Yes, a Christian nurse was there when the need arose, a need which could not have been met the next day.

Day after day without any glamorous praise, with only a few knowing the sacrifices she makes, the nurse serves faithfully but her reward comes when she sees the joy in the eyes of those to whom she ministers, the relief from anxiety, and the step forward to better living as the girls leave the Woman's Emergency Home and the success they make of their lives after they return to their own homes. The appreciation for her Christian service cannot be expressed in words, but she goes about doing good; and all who know her feel closer to God.



Dr. John Daniel Brown, pastor South San Antonio Baptist Church, baptizes a serviceman.

## Winning The Military is a Home Mission CHALLENGE

By John Daniel Brown, Pastor  
South San Antonio Baptist Church  
San Antonio, Texas

WHAT would you do if 40,000 or more new church prospects moved into your church community every nine weeks? The South San Antonio Baptist Church, San Antonio, Texas, has that problem to grapple with. Kelly Field is within a half block of the church and Lackland Air Force Base is nearby.

About forty per cent of all these seventeen- to twenty-two-year-old boys who come to Lackland are unsaved. It is not a question of being prodigals as described in the fifteenth chapter of Luke, but rather like the lost coin which slipped through the woman's fingers, rolled away, and was lost. Parents, Sunday school teachers, and church workers have let them slip through their fingers back in the days when they were Juniors and Intermediates. Now they are young men preparing for war—unsaved! Many hundreds of parents realize this after their sons are gone and great numbers write us to do what we can to win them.

Many of these young men are away from home for the first time here at Lackland. The first few weeks they are homesick and lonely and long for someone to talk to about their spiritual welfare. Those in "boot training" are not permitted to leave the base except when they attend church. It is a most opportune time to win them to the Lord. Many of them seek out chaplains for spiritual counsel. Lackland has ten chapels and when the staff is normal there are about thirty-five chaplains on the base. From six to eight of these are Baptists. Some of our best Southern Baptist chaplains are stationed here. Chaplain Henry A. Foss, Lackland,

(Continued on Page 27)

## The Sick and Hurt

(Continued from Page 10)

born without any medical attention. Prenatal and postnatal care is unknown to the mothers. Often in the middle of the night the missionary is summoned to the bedside of an expectant mother. There is, perhaps, no doctor near. If there is he usually will not come unless we can guarantee a certain amount of money. In one such case we succeeded in getting the young mother into a hospital, but too late to save the baby. All the missionary could do was to help bury the infant in a pauper's grave and try to console the young parents. A good nurse could have saved the life of the child, and the lives of the parents for eternity.

In an old homemade trailer, which was the only home they had ever

known, we found a family of nine. Five of the children had measles. There was no medicine and no food. What could we do to help? We appealed to the local County Welfare office for help through the country nurse. The story was the same we had found in every county. The welfare is for the local people. There are no funds for transients, not even at the risk of the epidemic's spreading, not only throughout the migrant camp but also throughout the local community.

The missionary sought the advice of a physician and paid for the medicine and groceries and the children got well, but the disease spread throughout the camp, bringing suffering to many. How different the picture would be in all our migrant camps if a missionary-nurse could teach the mothers about sanitation and cleanliness, child care and

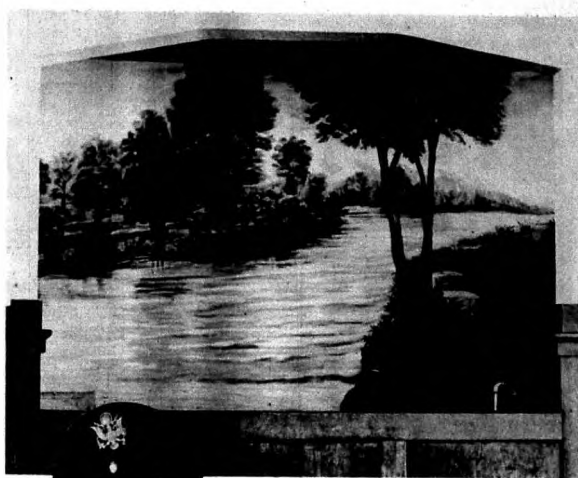
(Continued on Page 27)

works with us. We are co-laborers in this great task. He is peculiarly suited to this type of work. Being sturdy, spiritual-minded, and a good preacher, he has great passion for the lost. He spends many, many hours off duty instructing the boys whom he has won in the chapel services in "What Baptists Believe." As I have worked with Chaplain Foss and others I am convinced that these brethren have the biggest job in America today. They appreciate the co-operation of our church in this home mission work.

We have many nationalities in our church, such as Indians, Mexicans, Orientals, and Negroes. A man with a uniform on, be he a Negro, Italian, Mexican, or Indian, is as precious in the sight of God as is an Anglo. We have fully seventy-five Negroes who are members of our church. Someone will no doubt say: "That is wrong." The members of the South San Antonio Baptist Church do not think so. Jesus did not think so on the cross. Our church is in the mission business, operating from four to eight mission stations. One is for Negroes, several for Latin-Americans, and a number for Anglos.

Our baptistry is used on the average (Continued on Page 31)

Chaplain Henry A. Foss of Lackland Air Force Base, a co-worker with Dr. Brown. Chaplain Foss works during his off-duty time teaching classes in "What Baptists Believe."



▲ Said to be "most frequently used baptistry in the world" in South San Antonio Baptist Church. Expect to baptize 1,000 or more in this baptistry this year.

Dr. John Daniel Brown and Chaplain Henry A. Foss stand in front of group of Air Force men baptized March 8. During the same service eight civilians were also baptized.



June, 1953

13

## A SHRINE COMPLETED



MASONIC WASHINGTON MEMORIAL

**A**CROSS the Potomac River from Washington, D.C. stands a magnificent temple, erected by the Masons of the United States as a memorial to George Washington.

In the near future a great pipe organ—a Möller—will become a part of this eternal shrine. Its beautiful voice will speak daily to hundreds of visitors. M. P. Möller, Inc. is proud that a Möller organ has been selected to complete this tribute to the father of our country.

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## Brother Charlie

By Jessie Parmelee, Director  
Good Will Center  
Knoxville, Tennessee



**D**R. J. D. GREY was broadcasting early one Sunday morning. A Sunday school teacher, Charlie Williams living at Happy Jack, about fifty miles south of New Orleans, was listening. He had made up his mind that he would not go to Sunday school that morning. The lesson was against the use of alcohol and he realized there would be opposition to his teaching from some of his audience in the mission Sunday school. He was giving himself the pleasure of listening to Dr. Grey.

"I am speaking directly to some Sunday school teacher. Is your heart in your work?" Dr. Grey said.

"That is for me," thought Charlie. He got out his truck, drove across the river to Davant and to Sunday school. On the way he passed Uncle Ponpon Pellagalle. He stopped and invited Uncle Ponpon to go with him.

"I can't go," said Uncle Ponpon. "I am not dressed for Sunday school." He had on his high boots from trapping.

"You are all right," said Brother Charlie. "Come on, just as you are."

Uncle Ponpon got in the truck. He was greatly touched by the lesson and the services that followed.

Soon thereafter he told Brother Charlie that he had not been living right and was led to give his heart to Jesus and be baptized. Then he said: "I have not long to live, and I want to do something for Jesus before I die."

He owned some property and decided to give land for the permanent location of a newly-built Baptist mission and day school at Davant. In this section the Catholics dominate and it is very difficult to secure land for Baptist work.

A small thing? Just a chance remark in Dr. Grey's message; but God used it to bring about great results for which many were praying—a home for the mission and mission worker. Rev. Robert Daughtry, student at the New Orleans Baptist Seminary, is the present pastor at Davant and Miss Marguerite Shoemaker is missionary and teacher.

SOUTHERN BAPTIST HOME MISSIONS

## Modern-Day Samaritan

By David Cuevas  
Missionary to Spanish-speaking  
Salinas, California

**M**ARIA ACOSTA is comparable to the Samaritan woman whose story is told in John 4:18. "Thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

With what great stupidity are lived the lives of those who do not have Christ in their hearts! Mrs. Acosta lived in sin and without Christ for many years. In presenting her testimony she does not wish to propagate the sin and vice of this infamous world, but she desires that all listen to her testimony attentively and see how the power of God transformed her life.

She was born in Hermosillo Sonora, Mexico. When her parents came to the United States they took up residence in California. They lived several years in Gonzales, California. It was there, at the age of fourteen years, that this young lady began her depraved life. For lack of good, sane counsel on the part of her parents she worked in saloons and taverns. In the poolrooms and clubs where sin reigned uppermost she was certain to be found. She supported her parents by living in adultery. Liquor was indispensable to her. At the age of fifteen she began living with the first of her husbands. Not finding happiness with her first husband she went with another, for she lived without fear of God. Thus she passed her life with five different men, none of whom was able to make her happy or to take her out of the saloons and the vices of her life.

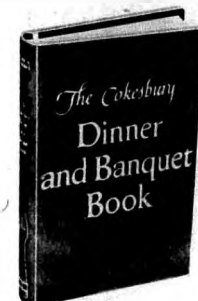
Because she had lost all shame and self control, it was necessary that the government take away from her one of her children. The whole world hated her for her bad conduct and vile vocabulary. In one occasion, being completely desperate, she wanted to end her own life. She took sixteen sleeping tablets. She was three days and three nights unconscious. Upon regaining consciousness she determined to continue following in iniquity and without

self-respect. Her life in Gonzalez was so black and scandalous that it was better for her to leave there. She went to Salinas, California. There she continued the same or worse. The last nine years of her life before her conversion were passed in the cruel vice of morphine. She received three shots of it a day. It cost her \$5.00 a shot. She took the help that the government gave for her children to buy the drug.

On a certain occasion, as she was

going to the Roman Catholic Church, she met Irene Hernandez, a member of our Baptist church. Mrs. Hernandez, as was her custom, spoke to her and extended to her an invitation to the Baptist church. But Mrs. Acosta did not wish to accept the invitation and, as she now found herself in front of her own church, and desiring to continue the conversation with Mrs. Hernandez, she asked her to wait outside while she

(Continued on Page 18)



## The Cokesbury Dinner and Banquet Book

23 Tested Plans for Food, Fun, and Fellowship  
CLYDE MERRILL MAGUIRE

A brand-new book of tested plans for happy "eating-meetings"—plans that show in specific details just what to do and how to do it—yet are flexible enough to adapt to any age, group, or occasion. Clever line drawings indicate a variety of ways to make invitations, menus, decorations, program covers, favors, etc. Entertainment features include suggestions for stunts, skits, readings, and contests that fit each banquet or dinner theme.

Some of the banquets and dinners feature special days and seasons. Others are suitable for any time of year.

Mrs. Maguire is known to thousands throughout the South for her skill in planning dinners and banquets, and is a frequent speaker at youth retreats and student conventions. She is the wife of Dr. John Maguire, Executive Secretary of the Florida Baptist Convention.

PUBLISHED JUNE 8

\$1.95

## The Mature Heart

HELEN B. EMMONS

Here are 150 inspiring meditations for everyone who believes "the best is yet to be"—who seeks increasing spiritual strength to enrich the mature years.

Writing out of a firmly based Christian faith and a sensitivity to the values of human personality, Mrs. Emmons points to ways of living worthily and serving God and mankind every day. Each meditation is made up of meaningful Scripture, simple and vigorous comment, and a stimulating prayer suggestion. All are vividly illustrated by quotation and incident from the Bible, history, literature, and contemporary life.

Printed in large, clear type for easy and enjoyable reading, THE MATURE HEART is a constant source of encouragement—a faithful companion and counselor along the way to Christian maturity.

Mrs. Emmons is the widow of Dr. Grover Carlton Emmons, founder and first editor of *The Upper Room*, widely used daily devotional guide.

PUBLISHED JUNE 8

\$3.50

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# AMONG the MISSIONARIES

## Seed Corn and Chicken Pens Help in Mission Work

Our people are very poor. They raise only rice and a low grade of corn. Yet the land is rich in possibilities. We are trying to get them to experiment. We spent a lot of time running around, telephoning, and searching for some seed corn which has been developed by the Point Four Program for this area. We have distributed more than fifty pounds of this in the hope that our people may reap a better corn crop.

We have also helped some of them build chicken pens (a new idea!) and import baby chicks from the States. Friends in the Canal Zone, Marian's brother and others, have helped in this effort to relieve the extreme poverty.

Please remember in prayer the following items: two men who accepted the Lord in Rio Congo, a nearby preaching point; a certain church site we are trying to get; young people who need training for the Lord's work; a Bible school in Panama; and our Sunday school (attendance last Sunday was fifty-one).

We are all recovered from an attack of malaria and looking forward to our furlough in September. We praise the Lord for his goodness to us during the past three years.

—Rev. and Mrs. Eugene Wolfe  
Missionaries Chorrera  
Republic of Panama  
Santa Clara, New Mexico

## Alaskan Missionary Helps In Canadian Church

My trip to Prince Rupert, B. C. Canada, was quite an experience. For the second time in the history of the church (42 years) an invitation was given by the preacher. It was all new to them. The meeting closed too soon. It

was an eight-day meeting.

The attendance was extra good and continued to increase to the last service. The meeting closed with many men and women under deep conviction. I am sure some will accept Christ later.

The First Baptist Church of Prince Rupert is affiliated with the Canadian Baptist Convention, but the members like our program and want to co-operate with us in our simultaneous evangelistic crusade this fall. I think such plans can be worked out.

—B. I. Carpenter  
Missionary  
Seward, Alaska

## The Result of a Visit

We visited in a home near Las Cruces, New Mexico, for several times. It seemed we were not having any results.

One day, while visiting in this home, we learned about a widow who had lost her husband and eight-year-old son in a car accident in California. At that time the family we were visiting was taking care of the widow and her seven children. Mrs. Nevares, the widow, was out in the yard on her crutches. We invited her in to hear the gospel.

She was in a very bad condition. She told us the following story.

All the children were in the hospital with her following the accident. After they recovered they were brought to Las Cruces and she was left. She was in the hospital at the time they had the earthquake and all the patients were carried out, escaping just before the building fell. She was so ill she thought she would die.

Mrs. Nevares was a Catholic. Some Baptist people talked to her about Jesus while she was in the hospital. When we talked to her about Christ there in the home she was ready to accept him as her Saviour.

I baptized her and she is now a faithful member of our mission. She is secretary of the Sunday school, she tithes, and is a very happy Christian woman.

—D. Calzoncit  
Missionary to Spanish-speaking  
Las Cruces, New Mexico

## Eyes for the Dark

Upon coming to Baton Rouge, June 1, 1951, I met Felix Williams, a Negro student in Rev. Victor Washington's classes. After several weeks I informed



Rev. Michael Naranjo carries crippled Indian to church. She was disowned by her family who accepted Christ and was baptized.

the students of plans to organize a seminary extension at Billoups Center.

In response Felix, speaking for the group, assured me it would be impossible for them to continue since they could not pay seminary fees or provide themselves with transportation.

One month after classes were discontinued and a week after the seminary extension had opened, Felix Williams came. Still knowing he could not attend, he came to visit and to express desire for opportunity to attend.

That night I encouraged him to trust God for it. "Register now, tonight," I said, "and if God does not meet this need you will not owe the school anything by our closing day in May."

SOUTHERN BAPTIST HOME MISSIONS

He has been attending ever since. He pays all seminary fees and God has given him a nice car. Whenever he chances to speak to the group in vesters or devotion, he always says "Man's opportunities are conditioned by his ability to trust God."

He adds this terse and weighty close, "With the coming of this seminary to Baton Rouge, I found eyes for the dark."

—Edward W. Brown  
Director Negro Missions  
Baton Rouge, Louisiana

in baptism.

When she followed her Lord in baptism her brothers, sisters, and even her own immediate family disowned her. The situation would not seem so terrible if this woman had the use of her arms and legs, but she is a cripple.

The missionaries go after her every Sunday morning and Wednesday evening for prayer meetings. When she is asked to pray, her main thought is to ask the Lord to help her brothers, sisters, and other members of her family to come to know Christ like she knows him.

—Rev. and Mrs. Michael Naranjo  
Missionaries to Indians  
Santa Clara, New Mexico

## The Navajos Keep Us Busy

The second two weeks of this month I was in Schools of Missions in Oklahoma. It was wonderful to share with the different churches some of the joys, opportunities, and heartaches we have here at Tinian.

From the "mountaintop" experiences I came back into the valley of service.



Game time at Vacation Bible school, Calvary Baptist Church in Panama City. One hundred and sixty were enrolled in the school held March 16-28. Members of the Balboa Heights WMS helped with the school.

## Indian Finds Christ Sufficient

"And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace (Luke 8:48).

The above quotation well fits the description of one of our faithful Indian Christian women. She, too, like the woman whom Jesus healed and comforted, found spiritual guidance in Christ when she dared to take Jesus as her personal Saviour and followed him

In less than an hour after I arrived home, my interpreter's husband came and asked me if I would drive him to his mother-in-law's. She was very ill with pneumonia. She had hoped to be hospitalized but the same old story, she was told there was no bed available. She came back to her cold hogan to die.

When we arrived at the door my interpreter told me she had spent sleepless nights and she knew that the Great Physician was going to restore her mother back to her health. God had

given her assurance that he was going to raise her up once more.

The next morning one of our faithful Christian women came to my home to relate to me some very sad news. Crying, she began, "You know my nephew Frances Joe. He was frozen to death a week ago yesterday. He left my place with two other boys—all drinking liquor."

This is the second death caused by drink in the last four months and within the shadow of our mission.

We were reminded that we live in a lawless area without law protection and where liquor flows freely here among our Navajo friends. Just two days before I left for Oklahoma the trader sent for me to serve as peace officer when two drunken Indians were in the store trying to throw him out along with the merchandise. Christ demonstrated his power as the boys left the store after the missionary began to talk with them.

The Navajos have been sadly neglected by the government, state and by Christians. Baptists have no greater responsibility than that which they owe to these neglected Indians.

—Melvina Roberts  
Missionary to Indians  
Tinian, New Mexico



Baldomero Hernandez, victim of a broken home, was taken into the home of Missionary and Mrs. David M. Cuevas and while there was converted. He is the only Christian in his family and was persecuted by his Catholic family and friends but has stood faithful to Christ and his church. He is now a member of the First Mexican Southern Baptist Church of Salinas, California, and serving in the armed forces.

## Indian Center Starts With VBS



Children at Indian Center, Ponca City, Oklahoma.

By D. E. Strahan  
Superintendent of Missions  
Kay Baptist Association in Oklahoma

"IF WE HAVE a Vacation Bible school for Indian boys and girls will you send your children?" an Indian mother was asked last September. The answer was "Yes."

Thus begins the story of the Indian Center located in Ponca City, Oklahoma. The superintendent of missions for Kay Baptist Association, D. E. Strahan, conducted the VBS. Later the same woman who agreed to send her children also opened her home for an Indian mission. The First Baptist Church of Ponca City, Dr. W. A. Carleton, pastor, sponsored the work. The attendance grew from fourteen to fifty-four the Sunday before Christmas. Charles Le-

Clair, Indian student at Oklahoma Baptist University, Shawnee, Oklahoma, was called as pastor.

The need for larger quarters in which to meet prompted the Kay Baptist Association to vote to open an Indian center. With financial help from the WMU of Oklahoma, Miss Margaret Hutchinson, executive secretary, the center was opened on January 1, 1953. The mission meets for Sunday services as well as midweek meetings. There have been seven professions of faith and seven additions by letter. The highest attendance has been sixty-one.

Woodruff Summers, an Indian mission volunteer is helping in the center.

**What about your church having a mission VBS this summer?**

## Modern-Day

(Continued from Page 15)

went inside to light some candles to the Virgin of Guadalupe with the object that this miraculous virgin, as is said, should liberate her from her sinful life and change her sin. But the candles burned up and her life was bound deeper in the pit of sin and condemnation.

She cried over her disgrace and persistently talked to the virgin, but she did not receive an answer. The police records have a complete and concrete information of this degenerate life.

It was very late one night while under the influence of morphine that a great desperation came upon her and taking a white sheet from the bed she went out of her cabin. As she stood in the middle of the street with her arms extended, a man coming from work saw her and throwing down all the things he had in his hands, ran to notify the police that he had seen a ghost. The police came and found her semi-nude. She remained several weeks in jail.

Mrs. Hernandez persisted in inviting this woman to the church and spoke to her of the power of God and of the sublime pardon as it is to be found at the feet of Christ. She interested her and finally she agreed to go one Thursday to the prayer service of the Mexican Baptist Church. When she heard the Word of God proclaimed by the pastor, David M. Cuevas, and felt in her heart something she could not explain, she said to herself: "But there is no remedy for my fearful life. I believe that there can be no pardon for me."

Before she left the church that night she took in her heart the fear of God and since then her life has changed from bad to good. She was raised up from the dead by the power of God and went immediately to be legally married, after which she asked to be baptized in our Baptist church.

Maria Acosta has determined to urge all those who are found captives in the same cords of Satan in which she was, to address themselves to Christ, the power of God unto salvation for all those creatures who are lost in sin.

## It's RIDGECREST Time Again!

Home Mission Week  
August 13-19, 1953

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## Cuban Revival Limited By Lack of Space

By Clarence L. Henshaw, Pastor  
First Baptist Church  
Belvedere, South Carolina

ON MARCH 9 a revival was begun in Cerro, a community of 75,000 people, a suburb of Havana, Cuba. To the knowledge of Rev. Enrique Pina, it was the first revival meeting in a Baptist church in that section.

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Sunday school is conducted in all the rooms of the home and on the patio and porch and still there is not room for crowds.

It was my privilege to preach night after night in the crowded front room of the house that was the meeting place of the Cerro Baptist Church. The people came and filled the room, not only with bodies, but with hungry souls and faces that looked up to me as I spoke, and then to Mr. Pina as he translated.

Many of them came hungry but went away filled, for thirty or more accepted Christ during the seven days of revival meeting. Sunday, March 15, was the day of mountaintop experience. The little house was strained to the bursting point when 120 boys and girls, men and women came to Sunday school. There were classes on the patio, in the dining room, in the bedroom, on the front porch, and three in the front room which is the size of an average parlor. Sixty were present in a mission nearby and both had record attendance that day. Sunday night, after the preaching service, several accepted Christ.

One dear lady brought to me a picture of Christ and said, "I don't need this image any more, Christ is in my heart."

The church was only about two months old and had twenty-three members, a mission, and a program that was outgrowing the building. Pastor Pina and his people need a building that they have their eyes on which could be bought for \$20,000.00, but the money is not available. We are praying that God will meet this need through some prosperous Christian that God has

blessed. Yes, there is a revival in Cerro, but unless our people respond with gifts to our mission work, this revival and others like it will suffer because the missionary's opportunity to serve must grow along with his opportunity to win.

## Ohio Baptists Have New Headquarters

SOUTHERN BAPTISTS in Ohio have secured a headquarters building at 214 Ludlow Building, 136 S. Ludlow Street, Dayton, Ohio, and have moved in. This shows something of the rapid progress being made in that state by Southern Baptists.

Plans have already been made for the opening of a Baptist Book Store which will be housed in the new headquarters building.

Mrs. Evelyn McTaggart, who has been serving as part-time secretary for Ohio Baptists and part time as an employee of the Westwood Baptist Church, will now give her full time as office secretary for Ohio Baptists.

Missionary Ray E. Roberts says: "God is working miracles in Ohio. I am sure that the devil is not happy with Southern Baptists in Ohio and would do anything he could to hinder our progress. Let us be diligent in our prayers concerning the work and make sure that we keep evangelism at the heart and center of our program."

## V B S Helps Open Mission

By D. E. Strahan  
Superintendent of Missions  
Kay Baptist Association in Oklahoma

TWENTY-EIGHT Vacation Bible schools in an association with only seventeen churches is the record of Kay Baptist Association in Oklahoma for 1952. In 1950 there were fifteen schools and twenty-five in 1951.

The promotion of VBS is begun at the annual meeting of the association by reporting the number of missions resulting from VBS. There is also a display of pictures and a goal is adopted for the new year, always expecting each church to have a school.

After the first schools are over the associational superintendent of VBS continues to inform the people about the progress of Kay association in VBS work. He gives information at workers' conferences, Sunday school rallies, in the associational paper, and through the local newspaper.

VBS clinics have been conducted in the association during the past three years. Everything pertaining to VBS is discussed in these clinics—the worship program is demonstrated, testimonies of successful schools given, department conferences held, etc. It is usually easy to get a large percentage of the churches to have schools but there are some which lag, so it is necessary to break down all excuses.

Perhaps the most common is "We don't have the workers." One answer to this is to use a group of young people from the various churches. These young people have lived in the parsonage or in the educational building of churches and conducted Bible schools. In one particular church where one lady insisted "I am afraid it won't work," there was a school with nine professions of faith.

Working with this group we have conducted as many as three schools in one day, morning, afternoon, and night. We secured from some of the larger churches used materials which they prepared as they made ready for their own

schools. As far as I know we set a record last year by having a woman commute by train in order to help in two schools. The schedule of the railroad was just right for her to go down in the morning and back in the afternoon. Her husband was an employee of the road.

Lack of building is no problem, as all know. VBS can be conducted under trees as well as in buildings.

By helping the small churches with workers they develop their own and each year fewer outside workers are needed. Several of the churches we helped last year will not need help this year. In the fourteen schools conducted or arranged by the superintendent of missions, there were 461 enrolled, with average attendance of 396. Sixteen professions of faith were recorded. Missionary offerings of \$80.17 were given.

There have been five missions established and one church constituted as a result of Vacation Bible schools either directly or indirectly in the past two years.

## Heard in Korea

By Chaplain James O. Mattox  
With forces in Korea

It is encouraging to see that the seeds of Christianity are being sown. Our train stopped for a few minutes the other day at a station, and as usual the Korean children with their wares for sale came near the windows. One little ragged, but smiling boy, when seeing the cross on my cap and fatigue shirt said, "Christo?"

Amazed, I said, "Yes!"

Then beaming with delight he added, as he placed his hands to indicate prayer, "Me Christol!"

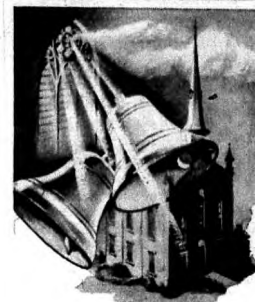
Perhaps herein lies the secret for a lasting peace, Christ who loves all children.

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Students hurry to Curtis Hall for "chow". Seven hundred students eat here in one hour. Curtis Hall also houses the Curtis Hall Chapel where the Baptist group holds its services.

SINCE coming to work here at Haskell Institute when school opened last September, there have been eleven professions of faith in Christ, twenty-six rededications, and six surrenders for special service by the students. During the first semester all but one of the decisions were made by girls. From the first of the year through the second Sunday in March eleven boys and eighteen girls have made decisions.

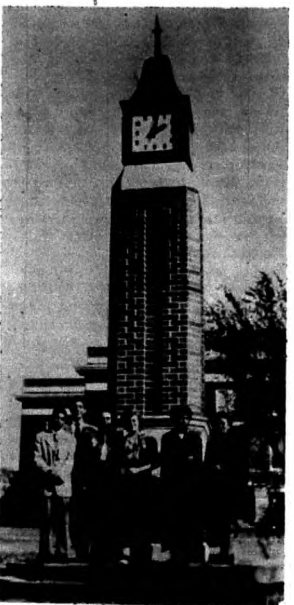
Our Baptist group meets in Curtis Hall Chapel. At the beginning of the school we had 250 students to work with and now we have about 200. Many have dropped out of school and several have been placed on jobs. Attendance is voluntary on the part of students but during the first six months we averaged 150.

To help with our work we have two school staff members. We work in cooperation with Russell Carter, director of religious activities on the campus. He is placed here by the National Council of Churches and is the official director recognized by the school. He has been very fine to work with and helpful in the work.

Besides our Sunday evening Baptist group meetings we have started a number of other activities. The Sunday evening meeting consists of: a fifteen-minute singspiration, something of a Training Union program with student-elected officers and student programs, and the preaching and worship period. The invitation is given and decisions are made.

Other activities which we sponsor include a Bible study class, a Baptist

youth choir, a church library, prayer groups, conferences, and socials. Missionary Kaneubbe also has been helping with some athletic groups on the side. Bible study classes are held each Sunday following campus church. The students selected their own topics for study including such as prayer, sin, baptism, and the Ten Commandments. I have also led them in studying *Studies In Philipians* and *Your Life and Your Church*.



While we were having Bible study class one day a Sioux Indian girl forgot we were there and came bursting into the chapel. Before she could get out she overheard part of our discussion and was interested. It made her think and wanted to attend the class. That was in December. In January she joined the Bible study class. In February, after studying the Ten Commandments, she came forward during a hymn of decision saying she wanted to get closer to the Lord, that she had not been a Christian long and was saved since starting to the Bible class. We set a conference time. After explaining to her the difference between "believing about" and "believing in" Christ she admitted she had been believing the facts about Jesus but had never trusted in him. But she wanted to. After the plan of salvation was explained she did accept Christ while she and I prayed.

This girl does not have a Baptist

Numbers of the students at Haskell Institute plan to continue their education in some college or university. This group visited Oklahoma Baptist University, Shawnee, Oklahoma, during Homecoming activities last fall.

SOUTHERN BAPTIST HOME MISSIONS

## The Indians Are Coming . . . To The Fore

By Rev. and Mrs. Victor M. Kaneubbe

Missionaries to Indians  
Haskell Institute  
Lawrence, Kansas



Missionary Kaneubbe (center) conducts many personal conferences with students. Here he discusses a problem with two of the boys in their room. Students come to him with problems which include: what is right and wrong, smoking, movies, dancing, drinking, parent relations, marriage, life's work, doctrine, church affiliation, courses in school, and others. Christian students face many temptations and need encouragement.

Young Indian students eagerly attend Bible study classes where they are allowed to select their own topics of study.



Baptist youth choir, thirty now enrolled, sing for Baptist group meetings and on occasions at the Calvary Baptist Church in Lawrence and over radio station KLWN, Lawrence.

June, 1953

church in her community back home, so this summer she plans to go home and start a Sunday school. We are to plan this work with her between now and the time school closes.

We started the library through the Bible class and used articles from the Sunday school and Training Union magazines, *Home Life*, and mission magazines. Articles were grouped according to topics including: prayer, Bible study, call of God, Christian growth, smoking, drinking, missionary lives, and others.

In December I placed about twenty-three of my personal books in the library. (Continued on Page 24)

### COME BEFORE WINTER

by Carroll Voss

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### THE SAGE AND THE OLIVE

by Florence Whitfield Barton

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### THE IRANIAN

by Elisabeth Patton Moss

"An absorbing picture of the life of Iran's mountain tribesmen."—*N.Y. Herald Tribune*. \$3.00

### TEN THOUSAND

TOM-TOMS by Jens Larsen

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Franklin Yarbrough, Creek-Seminole senior art student, prepared these posters for mission offerings.

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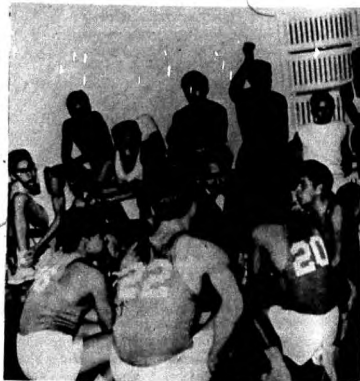
(Continued from Page 23)  
brary. In January the Adult Department of the Tabernacle Baptist Church in Kansas City gave us some books, magazines, and money to buy nine other books. With the free book offer from the Sunday School Board our library increased to fifty-nine books. A Junior union and a Girl's Sunday school class near Kansas City sent us \$6.00 and in February we purchased four more books.

In December twelve books were checked out and read, in January seventeen, and in February forty-nine.

We are starting next Sunday a Life Service Band which is for the purpose of helping the students understand the decisions they have made when they surrender their lives to Christ to do his work. We try to help them select the field of service, the college for preparation, and plan for summer work and to be an influence on the campus while at school here.



Missionary Kaneubbe helps coach basketball team which came out fourth in a tournament of eight teams and tied for second in a league of seven games. The team won six games and lost four. Eight players on the high school A-team attend the Baptist group meetings. Mr. and Mrs. Kaneubbe follow the school teams in all sports activities and help take pep squads on trips when the teams play away from home.



Students enjoy various social activities sponsored by the Baptist group. Here they have Valentine party.



## Growing A Church In Panama

By R. G. Van Royen  
Superintendent work Panama and Canal Zone

WHEN I arrived at the building it was time for Sunday school and there was a class meeting in the doorway, almost on the sidewalk. Just back of that was another and another. This condition was necessary because the Redemption Baptist Church of Panama City has to meet in a rented building which is much too small for its needs.

Rev. Jose Prado, the missionary-pastor, was nine years in Cuba as pastor and three years in Costa Rica as professor in the Latin-American Seminary. He went to Panama City as missionary in 1943.

The first five years he shared the building of Calvary West Indian Church. It was a difficult time getting started in Panama City. During those five years there were eight converts.

In 1949 the mission was moved to the present location. There have been 118 converts during the last four years. The church now has sixty-eight members and ninety enrolled in Sunday school. Many times, however, they have



Rev. and Mrs. Jose Prado, missionaries, Panama City, Panama.

more than 100 at Sunday school.

The Home Mission Board has bought a splendid location and will erect a building for this church this year. The Prados merit an interest in your prayers.



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## DiMaggio

(Continued from Page 9)

and what has now become the Woman's Emergency Home and Baptist Baby Home were begun there during his ministry.

His experience with Mr. Carlo Bozzi illustrates the nature of some of his ministry in New Orleans. This man was in jail. He could speak no English. Brother DiMaggio went to see him. Bozzi said the priest had been there and was coming back to confess him.

"You don't believe in all that, do you?" asked Brother Frank.

"No," said Bozzi, "but what can I do?"

Giving him a New Testament Brother Frank said, "Read this. If it tells you to confess to the priest, then do it, but if it doesn't tell you to confess to him, then don't do it."

On his next visit Bozzi thanked Frank profusely for the Testament, explaining that when the priest returned, he had already read enough of the Scriptures to give his heart to Christ. Bozzi is now a faithful Baptist.

In those days Vacation Bible Schools were not common, but somehow the DiMaggios learned of them and began with good success to have them for the Italian children.

"Missionaries nowadays have it easy," says Mrs. DiMaggio. "When we worked back then we even had to make all the tables and the benches that we used in the work."

During the depression they were serving under the state board of Louisiana as missionaries to the Italians in the strawberry district around Independence. There came the time when the board could no longer pay their salary. Brother Frank took a position teaching Italian two hours a day in the public school for \$55.00 a month.

They kept on with the mission work and the Lord opened up to them extraordinary opportunities for service. Brother Frank became chairman of the local Red Cross. The food and clothing to be given out was kept in the church house. Every morning people gathered outside waiting for the church to open. "I know you are hungry and cold," he would tell them, "but you need Jesus in your hearts too."

"Yes," they said, "we want to have a service." So first their spirit was warmed and fed, and then came material clothing and physical nourishment.

One day they found a mother sick, cold, and destitute. Back home they went for clothing and bedding. Then in Sunday school there appeared two strange Junior boys.

"You know us," they said. "You came to our house to help our mother." After the service Brother and Mrs. DiMaggio took them home. In the car on the way one of the boys accepted the Lord.

A few days later that little fellow stepped off a truck into the path of a passing automobile. There was no coffin for the broken little corpse. They had not the necessary \$25.00. Mrs. DiMaggio went to the businessmen down one side of the street and back on the other side—then she counted her money—twenty-six dollars. But what of the burial plot? The governing committee of the Catholic cemetery said, "No fee—no plot." "It is not the religion in the ground that counts," said Gennie, "but the religion in the heart." And arrangements were made for a grave in the city cemetery.

Most of the family, still Catholics, wanted the priest to officiate at the funeral. He, too, said, "No fee—no funeral." Then Gennie took over. "I'll bring the priest," she said. Everyone laughed, but away she went. "Those are your flock," she said in Italian. "They want you."

"I can't go," he said. "If you were a Christian, you would go," she said, "but you are not a Christian because you have no heart."

He left orders for the church to be ready and for the death toll to be rung. He rode in the missionary's car to the home, back to the church, then to the cemetery, and back to his home.

While working in Louisiana, Brother DiMaggio and two of their four children attended Southeastern Louisiana College at Hammond. He lacked only a few hours of graduating when he received the invitation to return to DuQuoin to work under the Illinois State Board as general missionary to the Italians there.

Many times the English-speaking churches invited him to come on their fields during revival services and visit with them all the Italian people of their communities. This helped the churches to become interested in these people, and it also helped to give intelligent and effective expression of their interest. Many Italian people were won to the Lord and baptized into the English-speaking churches.

A typical example is a young Italian woman whose husband was in the armed services over seas. At first she was indifferent to the gospel, but before the Italian conversation was over she accepted the Lord right there in her parlor.

"Brother DiMaggio," she said, "I am so glad that when my husband comes back he is going to find a Christian wife."

In 1945 the Home Mission Board took over the support of the work that they were doing there in Illinois. In 1949 the DiMaggios were transferred to the Immanuel Baptist Church (Italian) of Ensley, Alabama, a suburb of Birmingham. Also he ministers to the Italian communities in Edgewater and Wylam.

Every Sunday morning during the regular Sunday school hour he preaches in Italian. Then in the regular preaching services many of the hymns are sung in Italian, and frequently the Scripture passages are read in that language. In his visitation a great deal of the conversation, especially with the older people, is in Italian.

When Brother DiMaggio goes on Schools of Missions, he always tries to visit all of the Italian families in the communities where he speaks. He has contacted many displaced persons, and some of them have been won to the Lord.

But time and tide wait for no men. Brother DiMaggio is now 65 years old and Mrs. DiMaggio is now 58. They are resigning their work in Birmingham and will give the remainder of this year to Schools of Missions and other such field work. At the end of the year they will be eligible for retirement.

But, of course, they do not expect to stop working. Brother DiMaggio says, "I feel better now than I did 25 years ago, and my wife is still young enough to work a long time more."

It is his desire to help our English-speaking churches win and enlist the Italian people of their communities. He has already translated a small book and a number of tracts into Italian. He would like to do more of that. He says, "It takes a long long time to prepare a person for this kind of work. The Lord has prepared me and I want to keep on working just as long as he will let me."

No doubt the Lord will put it in the hearts of many churches to call on him for this most important service.

## SICK AND HURT

(Continued from Page 12)

and welfare, and give immunization shots for children's diseases, tetanus, typhoid, and other things.

One afternoon I walked from one shack to another contacting the children who were absent from Vacation Bible school that morning. I found that one of the little girls had been absent because she had toothache. She was crying with great pain. I asked the mother to have her and get her ready to see a dentist. I called three dentists in the community, asking if they could see my patient. Each one refused. As I broke into tears, I said to a friend in the office, from which I was calling, "It is all because I have told them my patient is a migrant child. There is one dentist left. I will call him and not mention the fact that the child is a migrant."

That dentist gave me an appointment. He found that the child's teeth had been so neglected there was little that he could do. Although the aching tooth was a permanent one he had to pull it because it was beyond repair. I paid the \$5.00 fee as though she were my own little girl.

Southern Baptists know what medical missions mean to our foreign mission work. It could mean just as much to those in our homeland who are poor, diseased, and helpless whose greatest malady is sin, whose greatest need is the Great Physician. We will have a trained nurse with our migrant unit when Southern Baptists see the need, when they realize that "migrants, too, are men who feel and not just cogs within a harvest wheel." Pray that it may be soon.

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"The chief favors we obtain from sacramentals are: actual grace, protection from evil spirits, aid to devotion, forgiveness of venial sins, the remission of temporal punishment due to sin, and certain temporal blessings, such as health of body." (*The External of the Catholic Church*, John F. Sullivan, Msgr., P. J. Kennedy & Sons, N. Y., 1951, p. 217).

Grace does not come from acts of holy significance, but freely from God. Forgiveness of sins comes from God, and cannot be attained by good works. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9).

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T. M. Gillham (right), field worker in the Tucson area, gives Dr. Willis J. Ray (left), executive secretary of Arizona Baptists, a check for \$2,000.00 from the First Baptist Church of Petersburg, Texas, for a portable building to be used in starting mission churches. Rev. N. T. James (standing) is pastor of the Columbia St. Baptist Church of Tucson which is sponsoring the mission to use the building first.

## Little Brown Church In The West

RECENTLY the First Baptist Church of Petersburg, Texas, of which Rev. H. G. Verner is pastor, sent a check for \$2,000.00 to the Southern Baptist Convention of Arizona to be used for a portable church building. Several of these portable churches are being used in various parts of the West. They are located in some section in need of a Baptist church and after the mission becomes established enough to build its own building the portable "Little Brown Church of the West" is moved to another location.

This particular gift was made by the Texas Baptists to open new work in a fast-growing section of Tucson. Later it will be used elsewhere. The Columbia St. Baptist Church of which N. T. James is pastor, is buying lots in this

rapidly-growing section and will sponsor the new mission.

Rev. T. M. Gillham, field worker for the state mission board and the Home Mission Board, tells how the gift came to be made. He said that early in December the pastor of the Texas church came to Tucson and was being shown mission opportunities. Missionary Gillham remarked that he hoped in some way to secure a portable building to use in establishing a mission in several needy sections of the city. Pastor Verner said "Perhaps my church will provide that building for you."

A few weeks later Missionary Gillham received a letter which said: "As soon as I sell two bales of cotton that have been given I will be ready to write that \$2,000.00 check."

SOUTHERN BAPTIST HOME MISSIONS

## In Navajo Land

By Rev. and Mrs. Lee Aull  
Missionaries to the Indians  
Magdalena, New Mexico

Navajo Indians gather at mission church at Alamo for opening of boxes of clothing sent to the missionaries by WMU's Brotherhoods, and Sunday school classes from various states. The man on the horse is the medicine man watching proceedings. The church building in this picture was recently erected by the Home Mission Board. Twenty-eight have already been baptized in its baptistry.

Missionary Aull says clothing is greatly appreciated by the Indians but suggests that high heeled shoes not be



sent—the Indian women don't seem to be able to use them. Socks are always in demand and boots make everybody happy he continues. Soap—they beg for it! Note that many still wear traditional blanket.

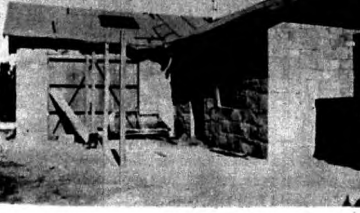
Since Missionary and Mrs. Aull live



These rocks have been pushed up by bulldozer to make way for an airplane run. The work is being done by the Government to make it possible for a doctor or nurse to visit small government school nearby. Many of the rocks in picture weigh a ton or more. They are only a few hundred yards from the missionary's home.



Mail is received twice weekly whenever the roads are passable. The woman at the rear of the jeep was carrying the mail while her husband was ill. The man by the cab was her helper.



Missionary's home at Alamo after a hard wind and dust storm tore porch away, damaged roof, smashed vent to water heater, and tore vent to sewer line loose. Picture was taken after roof had been patched and vents straightened.

June, 1953

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## Changes in Missionary Personnel

### New Missionaries

Crow, Max (Indian, Temporary), Box 481, Flagstaff, Ariz.  
McCandless, John W. (Deaf, Temporary), Columbia, S. C.  
Morris, Allen and Mrs. (Indian), 516 S. Constant, Ada, Okla.  
Overholser, Charles R. and Mrs. (Deaf), 3222 W. Camelback Rd., Phoenix, Ariz.

### New Addresses

Archbold, Bert and Mrs. (Panama), Gen. Delivery, Colon  
Carpenter, B. I. and Mrs. (Alaska), Box 64, Seward  
Chen, Peter (Chinese), 1255 Hyde, San Francisco, Calif.  
Crawford, Alice Joyce (Spanish-speaking), 508 E. McIntyre St., Edinburg, Tex.  
Fox, Alderee (Canal Zone), Gen. Delivery, Cristobal  
Giannetta, Amelio and Mrs. (Italian), 131 Pomona Ave., El Cerrito, Calif.  
Linton, F. H. and Mrs. (Retired), Box 3172, Ancon, Canal Zone  
Malone, Mabel (Indian), Gen. Delivery, McAlester, Okla.  
Marks, Ira and Mrs. (Western Mission Program), 2119 S. 17th St., E., Salt Lake City, Utah  
Minor, William B. and Mrs. (Spanish-speaking), 582 Reservoir St., Socorro, N. M.  
Reyna, Julian and Mrs. (Spanish-speaking), 111 N. College, Tucumcari, N. M.  
Tipton, Bernice (Good Will Center), 833 Louisiana Ave., New Orleans, La.  
Womack, Mildred (Good Will Center), 833 Louisiana Ave., New Orleans, La.

**Resignations**  
Baer, Harold and Mrs. (Indian), P. O. Box 481, Flagstaff, Ariz.  
San Miguel, Mary (Spanish-speaking), 2403 W. Houston St., San Antonio, Tex.

**Deceased**  
Saenz, Mrs. Jose (Spanish-speaking), 2403 W. Main St., Uvalde, Tex.  
Smith, John (Indian), Wetumpka, Okla.

## BOOK REVIEWS

*Evangelistic Sermons*, by Ellis A. Fuller, Broadman Press, \$1.75.

At the request of Broadman Press Mrs. Fuller assembled material for this book. The sermons were preached by the dynamic president-evangelist and were taken from recordings made of messages delivered in a revival at the First Baptist Church of Abilene, Texas. I have heard some of these messages. Ellis Fuller was one of our great preachers. These sermons are among his best.

*The Preacher*, by J. W. Storer, Broadman Press, \$1.50.

His penchant for pungent phrases is given full liberty as J. W. Storer talks to preachers in this book. "We stand there to speak the mind and heart of God to the minds and hearts of men . . . if we preachers on the other hand bob around on the inshore surface, life will seem to the congregation as careless as we." Every preacher should read the book for his improvement and every lay person should read it to appreciate his preacher more.

*Successful Living*, by Fred Pierce Corson, Winston, \$2.50.

Bishop Corson discusses with dynamic treatment and few words packed with meaning such themes as "Life's Definition," "Life's Destinations," "Life's Compulsions, Highways, Decisions, Crises, Fears, Master Plan, Success, etc." It is good reading and good preaching.

*The Biblical Illustrator*, by Joseph S. Exell, (Phil.-Col.), Baker Book House, \$4.95.

This is one of a set of fifty-seven volumes (\$4.50 per volume by the set) of sermons, outlines, expository notes, practical lessons, illustrations, and historical and geographic information—in other words it is commentary, dictionary, and homiletics all in one. Material is gleaned from the writings of the world's best known Bible students.

*Commentaries*, by F. B. Meyer, Zondervan Press.

F. B. Meyer's works are being revised and reprinted by Zondervan Press. Those familiar with these classics will be glad of the announcement.

Philippians, \$2.50; Zechariah, \$2.50; Exodus (2 volumes), \$4.95.



## Winning The Military

(Continued from Page 13)

of three times each week, and during revival meetings every night. More than 600 men, women, and children have presented themselves for baptism in the last six months—since October 1. In all probability we'll bury more than one thousand in beautiful baptism before October. But for so many all about us that is far too few. Someone had dubbed our baptistry as being: "The most frequently used baptistry in the world."

We have many problems and heartaches. Lack of space is a great problem. How we do need more room! Although an average of twenty-five or more walk the aisles each Sunday, many, many go away unsaved. That is tragic! Another heart-breaking problem is that we do not get to indoctrinate the men. They are here but a brief period of time. We win them, baptize them, and then they are gone. Far more than a hundred teachers and officers are required to operate our Sunday school and almost every Lord's Day some of that number tell us good-bye. They have been ordered overseas or to some other base of operation. That nearly breaks our hearts! Some of the best talent in America moves through our church.

But with all the problems and heartaches, we feel that we are doing mission work in helping to win and baptize young men from all over the United States of America. We want mothers and fathers everywhere to know that we are doing our best for their sons. Pray for us in this great home mission task!

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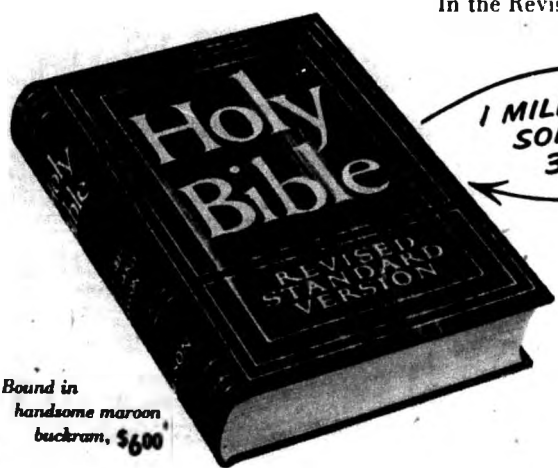
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