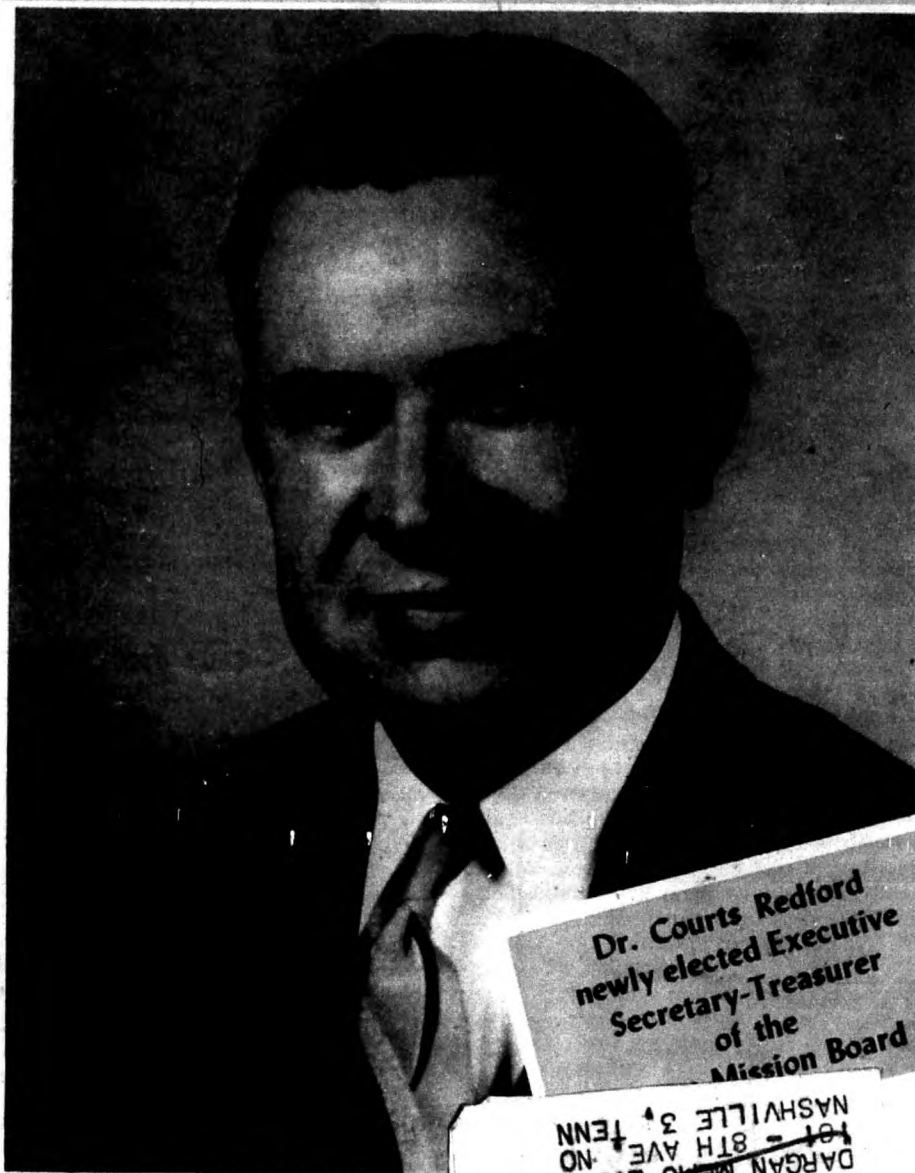


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By J. B. Lawrence

I SHALL NOT at this time discuss specifically Christian education. I have, as I think, a more fundamental subject, namely educational Christianity. Before we can have Christian education as we should have it, our people must write education in their creed and make it a matter of faith. Then and not until then will we have the proper atmosphere and the proper soil in which to grow the kind of institutions that can give a Christian education. This is true because men do not support movements in which they do not believe. Let me explain what I mean by an educational Christianity. Education is the process by which we instruct and train the rising generation. It has been defined as a deliberate attempt on the part of the adult members of a human society to shape and mold the development of the rising generation in accordance with their ideals of life. This being its nature, education may be good or bad, the goodness or badness being determined by the wisdom, virtue and intelligence of the educator. The Christian group should be and is one group of citizens in the state with a very high type of thought, virtue and wisdom. My thesis is that this group should come, in an organic way, into the educational field and elevate and sanctify the purposes and processes of education. By this method the ideals for education could be set and the forces which make for culture brought under the control of the forces which make for character; that is, Christian ideals could be made dominant in the field of intelligence.

It is evident that if Christianity is to enter the educational field and affect the educational standards it must enter through the Christian groups and function through institutions which these groups own and control. Hence an educational Christianity must express itself through the denominational college. This means that Baptists must establish educational institutions, equip them, endow them and run them. Should Baptists maintain and run their own schools for the distinct purpose of giving a Christian education of the character and kind that they want their boys and girls to have? I maintain that they should and I present the following reasons to support my contention:

1. Christianity should become and remain educational because the nature of education is such that its highest purpose cannot be realized without the Christian impulse.

Let me give you what I conceive to be the true purpose of education: *Education is the purposeful instruction, training and direction of the individual so as to develop in body and mind and soul all the beauty and perfection and power of which the individual is capable and to direct this developed individual in the field of noble service.*

But what is beauty? What is perfection? What is power? These are soul qualities. They belong to the great Christian postulates. No soul is beautiful without faith, hope and love. No soul approaches perfection without the spirit of Christ. No soul is powerful without a grip upon God — without courage, manliness, honesty and integrity. These are all spiritual qualities and are only secured by spiritual development. If one would grow them and develop them in personal character then the life must come under the influence of Christianity. A school cannot produce these elements without the Christian motive in its teaching.

We must keep in mind the fact that a college gives not only a degree, but it also builds character and if one wants his boy or girl to have the right kind of character, the right outlook upon life, the right attitude toward the great things in life, as well as the right kind of degree, then he must select a college that will furnish these things. Are we after scholarship simply? Of course, we want scholarship, but are we not interested in character as well? Is a man not better and bigger for being a Christian? Shall we not turn out trained men with characters underpinned with principles of morality and virtue and faith; men whose lives are shot through and through with the spirit and life of Jesus Christ? Or shall we turn out men whose thinking is shot through and through with unbelief and atheism? In order to guarantee the proper kind of education Christianity must enter the field and create the right kind of atmosphere and set up the right kind of ideals for education.

II. Christianity should become and remain educational because the nature of its processes are such that these processes will not produce the desired result without the Christian motive.

The real forces in education are not material but personal and spiritual, and the significant difference between colleges lies in the region of personality. Thus the difference.

(Continued on Page 4)

(Continued from Page 3)

ence between two professors in science is not so much what they know, for one will know about as much as the other and they will both know the same things, but the difference is in their attitude and outlook. One man's thought base-lines may be square; the other man's thought base-lines may be on the bias. One man's idea of the universe may be atheistic; the other man's shot through and through with reverence for God and faith in him. One of these men may think of his students as so many units of possible social efficiency; the other may think of them as immortal spirits set in the world to do a task in the kingdom of God. It is impossible to appraise the difference between two such men, but it is not difficult to see that young men passing from the influence of the two—although they have learned the same facts of nature by the same methods of study—will deeply differ in their attitude towards the world and life, as in their temper, purpose and spirit.

We must not overlook the fact that professors in their teaching of textbooks not only carry their students through the courses necessary to secure a degree, but these same professors put their lives, their attitude, spirit, beliefs, personality into their teaching and by their interpretation of the facts of nature and life carry their students through the processes by which character is formed. In fact, the two processes—the teaching of the text and the interpretation of life—go together. Hence a college not only gives a degree, but it may give a good degree and a bad character at the same time. If Christianity comes in to temper and purify education, then our colleges will give a good degree and a good

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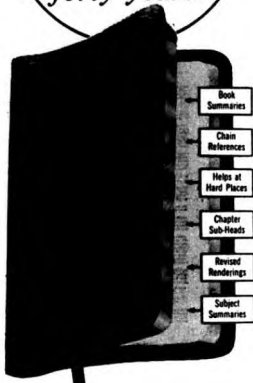
character both at the same time. Are we after degrees simply? Or do we want our boys and girls to have both good degrees and good characters? Then we must make our colleges Christian so that they can give both. No college can give both which does not have both the right idea as to the purpose of education and the proper processes by which to produce that education. In order to be thus equipped Christianity must dominate in classroom and on campus. And for this reason I am arguing for an educational Christianity.

About a century ago two boys grew up in the city of Cleveland, Ohio. They attended the same primary schools and graduated together at the same high school. But here their ways parted. One went to Oberlin College; the other went to an unchristian college. The one who went to Oberlin College fell under the influence of Christian teachers, surrendered to preach and became a minister of the gospel. The one who went to an unchristian college, fell into a different atmosphere, he came in contact with unbelief, joined an atheistic society and became ultimately a red socialist. On September 5, 1901, at the Pan-American Exposition, President McKinley delivered an address. The next day he was given a reception and as the crowd passed by to shake hands with him a man came with his hand wrapped up in a handkerchief and when opposite the President a shot rang out and President McKinley collapsed. The man who fired that shot was none other than the playmate and boy chum of the preacher. It was Leon Czolgosz, the red radicalist, the product of one kind of education.

But these are extremes, you say. Yes, they are extremes and I have selected this illustration because of the extremes, for between these two extremes, the preacher on one hand and the red radicalist on the other, lie all the products of our educational system. The great divide in our educational product is at the point of faith in Christ. Just in the proportion that education is underpinned with the Christian postulates and shot through and through with the life of Christ will it turn out men and women fitted to do the work of construction and order in our advancing civilization. On the other hand, just as education departs from Christian ideals the stronger will be the influence for the production of characters which make for destruction and disorder. This is the reason why Christianity should become and remain educational. This is the reason why we should support Christian education.

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NEWS

One of Best

Almost 1,000 registered for the Home Mission Week and Brotherhood Conferences at Ridgecrest August 13-18, one of the largest crowds ever to attend these conferences.

Reports of the conference indicated it to be one of the best ever held. All departments of work of the Home Mission Board were presented including conferences for the chaplains and Good Will Center workers. Forty-one chaplains, twenty-six wives, and nineteen children were present including seven of the sixty-five chaplains who have been appointed this year. They and their families were presented to the group.

Highlighting the conference as usual was the preaching of Dr. W. A. Criswell, and outstanding also was the teaching of T. Rupert Coleman who conducted the Bible study period each day.

Indians Attend Institute

Approximately three hundred Indians attended the mid-summer Arizona Indian Institute held at Sells, Arizona. According to Dr. Courts Redford, assistant executive secretary of the Home Mission Board and one of the speakers, approximately 150 stayed on the grounds throughout the conference. Some slept in buses, some in the garage, some in the church and just wherever they could.

They do have an adequate dining room there at the church and were able to furnish meals for the Indians.

There were nineteen conversions, four surrendered for special service, and thirty came rededicating themselves to the Lord.

One of the unusual features of the institute was the attendance of a number of Apache Indians brought by Missionary and Mrs. E. C. Branch. This was the first time the Apaches had attended. There were ten conversions among the Apaches.

Plan Long-range Program

State secretaries and state superintendents of missions met at Ridgecrest prior to the Home Mission Week and after discussion recommended to the Home Mission Board that it begin a

twenty-five year long-range rural church program beginning January 1, 1955.

It was suggested that the program be broken into ten five-year periods. At the semi-annual board meeting also held at Ridgecrest, the Board approved the action and authorized the program. The Board also requested all agencies and commissions of the Southern Baptist Convention to join in this program.

Each agency will name one representative on a committee and others will be requested to serve. The program will be promoted through this committee of twenty.

The year 1954 was designated as preparation period for the launching of the program by January 1, 1955.

The same group of state secretaries and superintendents of missions recommended that the Home Mission Board plan a rural church conference to be held in Atlanta in the spring of 1954. It is hoped there will be 3,000 pastors and missionaries attending this conference. All agencies will be asked to participate.

Mrs. S. F. Dowis Dies

Mrs. S. F. Dowis, wife of the superintendent of the Co-operative Missions Department of the Home Mission Board, died August 6 at Georgia Baptist Hospital after a brief illness. She was the former Frances Mae Freeman of Dacula, Georgia.

Funeral services were held at Spring Hill Chapel with Dr. Louie D. Newton of Atlanta in charge, assisted by Dr. Dick Hall, Jr., of Decatur, Georgia. Interment was in West View Cemetery in Atlanta.

Besides her husband Mrs. Dowis is survived by four children, Mrs. W. W. Thames, Mrs. Charles R. Clifton, Solomon F. Dowis, Jr., and William C. Dowis, all of Atlanta, also six grandchildren, one sister, and four brothers.

Mrs. Dowis was an active member of Druid Hills Baptist Church in Atlanta

where she was a member of the WMU and a teacher in the Sunday school. She was also teacher in the Atlanta public school system. She was a graduate of Georgia State College for Women and before marriage was domestic science teacher in Georgia schools.

New Good Will Center

Rev. Leland H. Waters, who preached the dedication sermon, and Mrs. Noble Y. Beall were representatives of the Home Mission Board recently attending the dedication services of the Western Heights Good Will Center in Knox County, Knoxville, Tennessee.

Lord's Work Comes First

Rev. S. T. Smith, missionary to French at Golden Meadow, Louisiana, tells how four of the men in his church left their own work to help construct mission building at Cheniere.

The little mission of about thirty members was greatly in need of the building. They were anxious to move in for a revival in September. Work had lagged so the men left their work and within three weeks time more than half the walls and the ceiling of a two-story building were completed. Although this made the men late entering the fishing season, they felt the Lord's work must come first.

Women members helped in the construction by furnishing hot coffee and food.

Royal Ambassadors Visit Home Board

The Home Mission Board was delighted to have many of the approximately 3,600 Royal Ambassadors and their counselors visit the offices of the Board during their stay in Atlanta. This was the first nation-wide Royal Ambassador Congress. Boys were present from all over the Convention territory and some foreign nations as well.

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Dr. Redford To Head Home Mission Board

By John Caylor

AT THE August meeting of the Home Mission Board in Ridgecrest (during Home Mission Week) Dr. Samuel Courts Redford was unanimously elected as secretary-treasurer of the Board to assume full responsibility for leadership in home mission activities January 1, 1954.

At the December meeting of the Board in 1952, Dr. J. B. Lawrence accepted re-election for 1953 and announced his retirement at the end of the fiscal year. A nominating committee with Dr. D. H. Hall, Jr., pastor of the First Baptist Church, Decatur, Georgia, as chairman, was named by the Board and was authorized to make its report at the August meeting in order that the newly-elected secretary might be prepared to assume his duties at the beginning of the new year, 1954.

Courts Redford was born in Calhoun, Missouri, on September 4, 1898. His family moved to Oklahoma soon after the Indian Territory and Oklahoma Territory had merged as a state. They settled on a farm near Lone Wolf where he graduated from grade school and high school.

Converted at the age of twelve, Courts early felt a call to the ministry. Earning most of his expenses, he graduated from Oklahoma Baptist University in 1920. He was a prodigious student and a dependable worker on the campus. His religious activities made him a leader in soul-winning and in organization. He was known as a Christian and respected as an idealist.

Dr. Redford graduated from the University of Missouri with a master's degree in sociology. He was a close student of tests and measurements.

Associate to Dr. Lawrence

Upon his return to Shawnee, Oklahoma, from the University of Missouri, Courts became educational director of the First Baptist Church with Dr. J. B. Lawrence as pastor. From 1922 to 1925

Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, smiles his pleasure as Dr. Dick Hall, Jr. (right) congratulates Dr. Courts Redford upon his election to succeed Dr. Lawrence upon his retirement the end of the year.



Home Board Photo

he served as professor of Bible and religious education at his alma mater, Oklahoma Baptist University.

Securing a leave of absence from OBU, he attended Southwestern Baptist Theological Seminary and completed his master of religious education degree and the residence work toward a doctorate. Instead of going back to Oklahoma Baptist University as professor of Bible and religious education, he accepted the invitation of Missouri Baptists to join Dr. Lawrence again. He became superintendent of stewardship and layman's work for the Missouri Baptist General Association of which Dr. Lawrence was executive secretary-treasurer at the time.

As College President

For thirteen years Dr. Redford served as president of Southwest Baptist College, Bolivar, Missouri, accepting the position in 1930 and devoting his ability and energy to the building of the college. It grew in financial strength and in student body until it became an outstanding institution.

With Dr. Lawrence Again

The Home Mission Board called on Dr. Lawrence to become its executive secretary in 1928. It was fifteen years before Dr. Lawrence called on his former associate for additional help. Dr. Redford was ready and equipped for the position of assistant executive secretary upon the invitation of Dr. Lawrence

and the Home Mission Board in 1943. For ten years he has served in that capacity.

In 1943 the Home Mission Board reached one of the objectives of Dr. Lawrence and finished paying off its burdensome debt. The time had come for the expansion of home mission work and Dr. Lawrence called on his young friend, Courts Redford, to come to his assistance in mapping out a worthy program for the Board in the hope that sufficient money would be available for a much enlarged program of activities.

A Rural Church Program

Courts Redford was reared in the country, converted in a rural church, was called to the ministry out of a rural community, and preached to rural churches. He has an abiding interest in the rural church and a knowledge born of experience and expert study of the rural community. Upon coming to the Home Mission Board he devoted his first efforts to the development of a Rural Church Program. Many other new phases of home mission work were started because he was able to help Dr. Lawrence in promoting the work. The City Mission Program, a new emphasis on mountain missions, the Student Summer Mission Program, migrant missions, the work in the West, and many other new features began to appear in the home mission reports.

Dr. Redford and His Staff

Most of the staff members and missionaries of the Home Mission Board have been selected by Dr. Redford and Dr. Lawrence after consultation, prayer, and counsel with the executive committee of the Board. Dr. Redford is held in high esteem by the members of the home mission staff and will not find it necessary to gain their support in the promotion of the work which he leads.

In accepting the position Dr. Redford said, "I rejoice in the home mission family with whom I am to serve. I love the missionaries. I never go on the mission field that I do not marvel at the faith and the faithfulness of these workers. I love the workers in our office. They are more than secretaries, they are missionaries."

Dr. Redford's appreciation for denominational workers was expressed as he made his speech of acceptance. Among other things he said, "It is a privilege to work with other denominational leaders. We have learned to walk together." Dr. Redford has been chair-

man of the Inter-Agency Committee which serves all the Boards in correlating general denominational activities.

In humility Secretary Redford gives due credit to Home Board secretaries who have preceded him. "We have had some great men connected with this Board and certainly none greater than Dr. Lawrence, my predecessor," he said as he accepted the position. He expressed gratitude for the members of the Board with whom it has been his privilege to work during their membership with the Board and for all members who have served during the past ten years.

Concluding his remarks before the Board, Dr. Redford said, "Today we need to promote the greatest program of home missions that we have ever had. . . . I am not worthy and I am not adequate in my own power but I have a Lord who is worthy and who in his mighty power is adequate."

Dr. Redford's wife, the former Ruth Ford, who was a fellow student in Oklahoma Baptist University, and their nine children, religious workers, teachers, athletes, all rejoice with Dr. Redford in the honor bestowed upon him and will support him with all Southern Baptists in the responsibility which he assumes.

Changes in Missionary Personnel

NEW MISSIONARIES

Ramirez, Epigmenio (Spanish-speaking), Cheapside Rte., Box 76, Cuero, Tex.

Rose, James H. and Mrs. (Alaska), Box 372, Valdez.

CHANGES OF ADDRESS

Malone, Mabel (Indian), Box 437, McAlester, Okla.

RESIGNATIONS

Ortiz, Mary (Spanish-speaking), 807 N. Hackberry St., San Antonio, Tex.

Rivera, Salvador and Mrs. (Spanish-speaking), Box 642, Pearsall, Tex.

Thompson, T. W. (Negro Missions), Butler College, Tyler, Tex.

Walker, Velton and Mrs. (Alaska), 1315 E. 10th Ave., Anchorage.

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Lessie Mae Rivers

W.M.U. Circle
Theme Program

IN THE far southwestern part of Alabama, near Citronelle, lives a group of 8,000 people who are designated as Indians, but are actually a mixture of seven or eight nationalities. They have lost their identity with any tribe and therefore have never shared in the benefits the Government has provided for Indians. They were not provided with land, money, hospitals or schools.

To add to their dilemma they are often discriminated against and through the years have found it hard to get for themselves financial security or social acceptance. Until recently they had no

schools and all of the older ones have been woefully lacking in education, but since the state has provided them with schools their lot in life is becoming somewhat improved.

Their chances of hearing the gospel have been greatly multiplied in recent years. The people of the South, and especially those of Alabama, have had opportunity to learn that such people exist and to learn of the conditions under which they have lived. Consequently they have assumed a sympathetic attitude toward them.

Many hundreds of volunteer preach-

ers, teachers and other Christian workers have visited the mission field and have given marvelous service. Many of the natives have turned to the Lord and are finding the good way of life in Christian service. Their financial conditions are also improving. Their social standing has been greatly advanced by their contact with white people who have taught in their schools and the Christian workers who have labored among them. Several of the young people have left their homes and found other institutions of learning which adds greatly to their social prestige.

This is strictly a Baptist responsibility. Baptists are carrying the greater part of the work in the matter of bringing help to these people, and they are doing a magnificent job in meeting this opportunity. These people sense the benefits of their white friends and are grateful. Among those who are outstanding in this development is Lessie Mae Rivers, first president of the WMU.

To some visitors she once said, "We are getting ready to elect officers for our WMU and I know how important it is that every person selected be just the one God would have. I am praying to him about each one."

The WMS was organized the latter part of 1951 in Reeds Chapel, the largest of the eight Baptist churches scattered among these people. Lessie Mae herself tells about it:

"With the help of Mrs. John Isaacs we organized our Woman's Missionary Society on October 9, 1951, with fifteen enrolled. They elected me as the president. I was not much interested but I accepted and prayed about it and by the second meeting I was sure that God was calling me to the work and I went to (Continued on Page 23)

Some of the members of the first WMU for Indians of Alabama.



These mothers brought their babies to WMU with them.



SOUTHERN BAPTIST HOME MISSIONS

Why A Ministry To Roman Catholics?

By C. K. Rand
Field Worker, Home Mission Board

SOME Baptists may wonder why the Home Mission Board has been conducting a ministry among our Roman Catholic friends. This work has been in progress for four years. The Home Board has printed and distributed more than a million tracts which explain Roman Catholic dogmas.

In the past few years well over 10,000 former Roman Catholics have joined our Baptist churches. The ministry to Roman Catholics has borne fruit.

Why does the Home Mission Board have this work in its program?

The Roman Catholic Church teaches that Christ's work on Calvary leaves man not saved but merely fit to be saved. Thus it follows that Rome conducts masses by priests to prepare the people for a partial type of salvation (?), a salvation that does not save here and now, a salvation that requires the "fires of purgatory" before the sinner can hope to enter heaven.

Bishop Fulton J. Sheen in his book, *Preface to Religion*, makes it plain that his church does not offer salvation without the "fires of purgatory."

"Who would dare assert themselves pure and spotless enough to stand before the Immaculate Lamb of God?" (p. 138).

The New Testament, God's Word, tells us with "boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:19).

By denying full salvation Rome creates the need for daily sacrifices (masses) which cannot take away sin (Heb. 10:11).

As Rome offers partial salvation, the work of Roman priests makes the sinner not good enough to gain heaven, and some not bad enough for hell. Therefore purgatory was invented and accepted by the Roman Church as a dogma in 1439 at the Council of Florence. So sin with its effects is continued after death and the powers of the priesthood are also extended beyond the grave according to their teachings.

Either Christ saves or he doesn't save. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

The Apostle Paul taught that Christ saves completely "to the uttermost." There is no half measure of salvation, no nuances of God's power to save. A Saviour is one who saves, not makes fit for purgatory. A Saviour does not need the help of priests but saves by his matchless grace.

Rome teaches that Christ's sacrifice was not complete as the merits of the atonement are distributed to mankind through the intercessory power of Mary. She is called "Co-redemptrix" and "Mediatrice" of the merits of the atonement.

Thus the focus is shifted from a personal relationship to God through Jesus Christ the Saviour, to praying to Mary who alone can intercede to God for sinners. "So does she, in correspondence with his will, stand before the throne of God in supplication for those same graces. . . . So great is the power of our Lady's intercession that theologians do not hesitate to ascribe to her a certain omnipotence" (Raham, D. Allred, *The Christ of Catholicism*, Longman's Green, N. Y., 1947, p. 290).

Nevertheless, the Bible says, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

Our Roman Catholic friends never are taught that they can be saved here and now. They are blocked off from the personality of Jesus by the priesthood with its blessings and alleged powers. When striving for salvation they are never directed to Christ but to Mary. Hence it follows that they do not feel saved; are in terror of hell and purgatory; and need Christ as their personal Saviour. Your Home Mission Board is bringing the gospel to these good people. Also we are trying so to instruct our Baptist people that they will never be ensnared by a religion that denies Christ's complete work on Calvary.

October, 1953

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Baptizing at Rock Creek by Rev. Elum Wolfe, native Indian preacher.

It was an *Interesting* SUMMER

By Mrs. Aaron Hancock
Missionary to the Indians
McAlester, Oklahoma

JUST as we returned home from a School of Missions engagement we were met at the depot by a smiling, charming lady, Miss Mabel Malone, who gripped our hands and said, "I have come to work with you and your people."

I could hardly keep back the tears because I knew she was an answer to our prayers. We came directly to our home, and there we sat talking about the work; telling her our plans for the summer. We immediately knew she was ready to be "adopted" into our Choctaw tribe. While we were preparing our evening meal we were both talking and planning for this work she was to share with us. Then as she prayed and thanked God for the food, she thanked God for sending her here in our midst, and she prayed that our people would soon learn to love her as she already loved us.

We had worked in Schools of Missions with Miss Malone and had admired her these years, but really you do not know people until you have the pleasure and privilege of praying together, planning programs, even perhaps camping together. If you are missionaries to the Indians your camp site may be under trees, in tents, in a camp house, or if a church has Sunday school rooms you may feel more secure in the church house.

We had our strangest experience in a camp house which was being remodeled. There were large holes between the wall boards. I mentioned to Mr. Hancock that the holes were large enough for a large cat or a small pup to come in, and he promised us that he would fix it be-

fore nightfall, but the Bible school got into full swing and there was not a quitting time. The very first night I heard a thumping noise under my bed. I jumped up quickly and called Mr. Hancock who was sleeping just outside. But he had been awakened by the sound already (and so had Mabel). After we got the flash lights on we discovered two large cats devouring our food which we were to have had for breakfast next morning.

Little Dorothy Coley had a great experience with the Lord. We always manage somehow to give Bibles to our new Christians, but we ran out before we got to her. She was so disappointed—her little face was sad and gloomy.

Then our lovely new missionary, Mabel, mentioned that she had a white leather-bound Bible that had been used in different programs on previous mission fields. When she gave it to Dorothy her face lighted up with happiness and she was able to join the others in Bible study and the Sword Drill. She carried that Bible to every service and imagine our surprise when she won several honors in the Sword Drill. She had never had a Bible to call her own before.

One morning as we were about to call the roll we looked out and saw two boys coming on a bike. We waited until they arrived as we wanted them to be in on the first lesson. We learned they were Joe Williams, a consecrated deacon's son, and John Baker, a preacher's son. John had also surrendered to preach the gospel. They had ridden eleven miles over the mountains on a bicycle to attend the Bible school. Such thrills as

these keep us keeping on preaching, singing, and praying with our people.

Our McAlester Indian Baptist Church asked us to help them in a Bible school. It was their very first school. Sixty-two were enrolled.

During World War II, our Indian cousins, uncles, and aunts moved into cities in large numbers. They came from everywhere to enter defense work in the large ammunition plants. The



Joe and John, who rode eleven miles over mountains on a bicycle to attend Vacation Bible school.

SOUTHERN BAPTIST HOME MISSIONS



Leo and Leon, two white boys who were saved at Indian church.

nearest Indian church was several miles away. We entered into a series of prayer meetings in the homes. One day a fine consecrated deacon made mention of the fact that he would convert a chicken house into a house of worship if the Indian people would help buy the needed material.

The little house was remodeled, in fact it has had to be enlarged twice. Although its seating capacity is now about sixty-five, many times people have stood on the outside to hear messages. At this time a new building is under construction. The Home Mission Board

Continued on Page 31

Miss Mabel Malone and class at McAlester Indian Baptist Church.



October, 1953



▲ Happy group attending first Vacation Bible school at Rock Creek. Missionary and Mrs. Aaron Hancock at right.

▼ Jimmie Sam, Choctaw lad who was converted while attending Falls Creek Assembly.



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By Virginia C. Ford
Wife of Pastor, Main Street Baptist Church
Wadsworth, Ohio

THEY had just been in the parsonage two weeks when six of us moved in—bags, Bibles, toothbrushes, and census cards.

That is how Rev. Ray Roberts, pioneer missionary of Southern Baptists in Ohio, tells about the visit he and a group of young mission volunteers made to our house. The student missionaries were helping him promote the work of Southern Baptists in Ohio by holding tent meetings, Bible schools, taking censuses, establishing mission points, and strengthening the work of churches already established.

Even though my husband, our two sons, and I had been in Ohio only a short while, we didn't mind having someone in every bedroom in the parsonage, laundry hanging from unusual places, and a family of ten around the breakfast table. It became a standing joke among the group that they were at "Ford's Boarding House." Our church people helped out too, and we all had a wonderful time. We were greatly impressed by the earnestness and zeal of these fine Christians and considered it a rare privilege to have them in our home. We hope that this lovely old "gracious" parsonage, as one of the girls described it, here at Main Street Baptist Church in Wadsworth (the northernmost Southern Baptist Church in Ohio), will be the mission home of many others who may come our way.

As I look out the window above the sink in our kitchen, a lovely scene of

beautiful skies, orchards, rolling hills, and woodland stretches out before me. Although our church is located in a thickly populated residential area, behind it lies a large tract of land which the church has purchased and which contains several uninhabited acres. The impression one gathers from this lovely view is that of vastness and bigness. There seems to be so much unoccupied space.

Since coming to Ohio that same impression concerning our Southern Baptist work and the challenge here has been made on our hearts. There is a vast, big task here with much space unoccupied by Southern Baptists. There are hundreds of towns and cities, expansive stretches of rural sections, lost people everywhere, unaffiliated Southern Baptists by the scores—and only forty-five Southern Baptist churches and missions in the entire state to reach out to them with our Baptist message. Most of these forty-five churches and missions are in the southern section of the state and are doing splendid work. Here in northern Ohio there are only two churches, the Main Street Baptist Church in Wadsworth, where my husband has recently come to be the pastor, and the Mansfield Baptist Church, Mansfield, recently organized.

The situation is changing, however. From observing our pioneer missionary and his enthusiastic consecration to his task, and knowing the desire of my husband that our church be the "mother"

church for others in this section, I am convinced the work will soon be much stronger here in the north.

As I look from another window of our parsonage I can see across the driveway the first unit of a lovely house of worship. The Main Street Baptist Church was first begun by a group of about thirty Southern Baptists who had belonged to an Independent Baptist church since coming to Ohio to work. They decided to organize a church of their own faith. The Lord-blessed their efforts in a great way and after meeting for a while in homes, they were able to call a pastor, buy a six-acre tract of land with a lovely home for the parsonage, and begin construction of a \$350,000.00 brick church and educational building. The first unit of this building has been completed. This has all been done in a three-year period.

There are now 110 members in this church with nearly 100 per cent tithers. Their plans are to complete the auditorium and educational building and construct a recreation center and parking area on the large tract of land in the rear.

These things are fine, but the really wonderful spirit of these people is shown by the fact that they are taking on the responsibility of sponsoring a mission chapel in the neighboring town of Barberton. Not many churches would undertake a mission like this while they were still worshipping in the basement themselves! Our work here cannot help but grow with such a spirit of vision on the part of the people.

The brief story of the mission at Barberton is almost like a miracle. It began as a result of a tent meeting and Bible school held by Missionary Roberts and his workers in co-operation with Rev. Gerald K. Ford and the Main Street Church.

Somehow the impression had been given us before we came that the people here who were not Southern Baptists would receive us coldly and perhaps antagonistically. In some cases that, of course, is true, but certainly not in all, as demonstrated by the wonderful way in which the Lord worked in the hearts of people in Barberton. The doctor who owned the lot where the tent was pitched did not charge any rent; neighbors furnished electricity; friends (not then members) of the Main Street Church gave a piano and tables and benches to be kept for permanent use; the newspaper and radio people co-operated in every way possible; the man who owns the grocery store building where the mission is now located donated a

month's rent and paint for benches; and others helped in many ways.

Under the fine leadership of Rev. and Mrs. Willard Jarvis, summer workers, the attendance has grown at the East Side Baptist Chapel, as it was named, from nothing to forty-one in three weeks! There is every indication that a strong church will eventually be established there.

News comes from other sections as the mission team continues in its work. A wonderful opportunity has opened in Columbus, capital city of Ohio. A strong group of Southern Baptists has been discovered there through a census, tent revival, and Bible school. Soon a Southern Baptist church will be established in the very heart of this great state!

Distances here mean little, and pastors and workers drive hundreds of miles for meetings of various types. It was my privilege to accompany my husband and others to an executive board meeting last month at Athens, Ohio. The round trip was over three hundred miles. Others come great distances, too, every month for this important time of plan-

ning and inspiration. The church at Athens, also young, is meeting at the present in the center of town in an old theatre building whose interior has been made into a lovely room of worship.

As the meeting progressed my heart was thrilled with the courage of these fine men of God. Some of them have been in the work here several years; others have just come; all are enthusiastic. As they discussed plans for a state convention to be formed in the very near future, it was easy to see with them the challenge of the task ahead. It is almost overwhelming, but with the Lord's help it will be done. There are more churches to be organized, associations to be districted, departments of evangelism, Sunday school, Training Union, Woman's Missionary Union, and Brotherhood to be established. Many, many other details and decisions are to be worked out. Each of these pastors is looking forward, under the leadership of Missionary Roberts and Rev. George Fletcher, who has just come to head the Sunday school and Training Union Departments, to seeing that Southern Baptist work is carried on in every section of the state.

Continued on Page 25

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Southern Baptists in the Country

By Henlee Barnette
Associate Professor of Ethics and Sociology
Southern Baptist Seminary
Louisville, Ky.

A Long-Range Rural Life Program For Southern Baptists

SEVERAL years ago Professor Galpin, noted sociologist, described the country as "a pail of water" and the city as "a boiling pot." This is no longer an accurate analogy. Today the country is coming to a slow boil due to the fact that the heat of dynamics of urbanism has penetrated into rural life.

Rural life is in process. It is dynamic and changing. Any long-range program for rural life projected by Southern Baptists must take cognizance of current trends in country life. By the very nature of rural life, it is impossible to draw up a detailed blueprint of denominational strategy. Moreover, extremely long-range planning is well-nigh impossible in American culture. It is too dynamic and changing for this sort of planning.

It is possible, however, to act effectively in accordance with short term advances in the direction of general long-term goals.

Picture of Changing Countryside

An analysis of rural trends is essential to a planned rural program. For example, we must be aware of the fact that rural society is rapidly changing in nature and structure. For an excellent interpretation of these rural changes read Arthur F. Raper, *Rural Trends*, 1952.

The rural farm population picture is changing. From 1910 to 1940 the rural farm element decreased twenty-five per cent while the non-farm population

doubled, so that now there is a preponderance of non-farm population.

The homogeneous rural population is becoming more heterogeneous, while the ethnic, linguistic, and kinship ties are gradually disappearing.

The percentage of population in the open country is decreasing.

Children are still relatively more prevalent in farm families. This is especially true in the South where the fertility rate is higher than that of any other region in the United States. People of the South are doing more to replace themselves in the next generation than any of the nation's inhabitants. Thus the South is rightly called the "seedbed of the nation."

The economic picture is also changing. There is an increasing number of farm people engaged in urban business and industry. The number of farms is decreasing. Farms are becoming larger in size. Full-owner farms are much smaller than part-owners or managers and slightly smaller than tenants.

Farm tenancy has sharply declined since 1940. It is now twenty-seven per cent or nearly as low as it was in 1880. Farm production is increasing, and input of human labor is decreasing and the number of persons doing farm work is in decline.

There has been a phenomenal increase in mechanized farming. There is a greater use of commercial fertilizers and of approved farm practices, all of which have resulted in the rise of per-acre crop

use. The growth of farmers' co-operatives is noticeable in our rural areas.

All of these economic factors have brought about a rise in the levels of farm-family living.

Cultural depletion is in process in rural areas. Strong religious factors and such virtues as frugality, hard work, individual dignity, and neighborliness are disappearing. Generally speaking the rural church is declining in strength, and secularism is spreading among the people at an alarming pace. Community life is declining and the same impersonal forces operative in the urban situation are emerging in the rural areas.

All of these facts and factors give evidence that a new day is dawning in rural America. It is imperative that we understand these trends and that we plan our denominational strategy accordingly.

Current Denominational Strategies

Protestants, Jews, and Roman Catholics all have definite goals for rural life, and they are implementing specific programs to achieve these goals.

Protestants with aggressive rural programs include the Episcopal Church; the Presbyterian Church, USA; the Presbyterian Church, US; the American Baptist Convention; and the National Lutheran Council. Their aims are clearly stated and all are directed toward developing a Christian rural civilization. They do research, survey, produce literature, provide standards or goals for local rural churches, promote the larger parish plan, emphasize special days as "Rural Life Sunday" and "The Harvest Festival," have workshops, institutes, library services, and conferences.

For information about the Jewish Rural Program see the annual report of the manager of "The Jewish Agricultural Society, Inc.," 1951.

One can hardly visualize a Jew on a farm. But the Jewish farm population of the United States is on the increase. Many Jewish DP's who have recently come to the United States have moved on farms. The Jewish Agricultural Society, founded to encourage and advance farming by Jews in the United States, through its Department of Farm Settlement, has established 3,150 families and close to 15,000 individuals on farms in eighteen states since its inception in 1919.

Through the society's Farm Loan Department, it has approved loans amounting to \$11,500,000.00 in forty-one states. In 1951, 285 farm loans were granted amounting to \$568,000.00.

Sixty per cent of this amount went to DP's. Finally, the society's Department of Agricultural Education and Extension and its Farm Employment Department, have made significant contributions to farm-mingled Jewish persons.

Through the National Catholic Rural Life Conference, the Roman Catholic Church has been engaged in a crusade to make rural America Catholic. "The aim of the Catholic rural life movement in the United States is, first, to direct attention to the country parishes and the sources of population; second, to outline the means of building up ten thousand country parishes; and third, to engage the missionary effort and apostolic zeal to translate this program into action."

Monsignor L. G. Ligutti, the agrarian leader of the Roman Catholic Church, briefly outlines the Roman Catholics' rural strategy in the four working aims of the National Catholic Rural Life Conference as follows: first, to care for the underprivileged Catholics living on the land; second, to keep on the land Catholics who are now on the land; third, to settle more Catholics on the land; fourth, to convert non-Catholics on the land.

Roman Catholic sociologists know that there is little future for any religious group in our modern cities. The modern city is the cemetery, a sterilizer of human beings. No city in the United States produces enough people to maintain even a stationary population. Hence, the city's lifeline is in the rural community.

With these facts in mind the Roman Catholic Church has launched a "plan for two hundred years" to convert rural America to Roman Catholicism. (See Monsignor Ligutti, *A Survey of Catholic Weakness*, Des Moines, Iowa: The National Catholic Rural Life Conference, 1948, p. 13).

According to Ligutti this plan is not anti-Protestant, but a challenge to American Protestants. But in the very next paragraph, Ligutti makes the following ominous statement, "It is not an ignoble and impossible plan to push other people off the land to purchase it for Catholics."

Ligutti then proceeds to present a general outline of his two-hundred-year plan. The first step is to strengthen rural parishes by slowing down the cityward exodus through better care of Catholics in rural districts, and by creating a Catholic sense of values in farm people, leaders, and schools. The rural parish, with the resident pastor, should be

Continued on Page 18

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AMONG the MISSIONARIES

They Found a Way

DURING our recent campaign in Big Cypress First Baptist Church in Florida, for the All-Indian offering, I met ninety-three-year-old Charlie Cypress, Mrs. Cypress, and their two married daughters on the way to church one night.

"We do not have any money to put into the offering, but we were wondering if you could take these things we have made, sell them, and put what they bring into the offering for us," they said. "Certainly," I replied, "I shall be happy to."

They handed me a small dugout canoe, a doll, and two beautiful Seminole skirts. Needless to say my heart was touched for I could see they were giving cheerfully and out of hearts of love.

I drove up the road only a short distance and met a man who admired the two skirts very much and bought them for \$12.00 each. I sold the doll and canoe for a dollar each. This made \$26.00 for the four and their income is rather limited. But they believe God's promise that if we will try him and prove him he will pour us out a blessing, even more than we can contain.

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

And Then Came the Fruit

"Sembrare, la simiente preciosa, del glorioso evangelio de amor.

Sembrare, sembrare, mientras viva, dejare el resultado al Señor."

These words translated mean: "I will sow the precious seed of the good news of love; I will sow, I will sow, while I live, leaving the results with the Lord."

These words are the theme song of every true missionary. Just as the farmer sows and leaves the rest up to the Lord.

we can't force religion upon anybody, and we wouldn't if we could, but we can go into the byways and hedges and bring them in as Mr. Herbert Caudill brought Gisela Ponce. At that time Gisela was only a Sunbeam, now she is sixteen. It was ten years ago while the Caudills were still missionaries in Regla that Mrs. Caudill climbed a hill, which was as straight up as a wall, in order to visit the Ponce family. The steps were so narrow that she had to place her foot sideways to keep from falling backward. In spite



Fifty of Gisela Ponce's friends walked in procession to Regla, Cuba, to see her baptized.

of panting for breath and wiping perspiration, she never failed to visit this home in which the children (six girls) liked to come to church. The mother was a Christian but the father strongly opposed his wife's going to church.

After the Caudills left Regla the family moved to a new part of town and were seemingly lost to the church.

I came to this part of town to start a mission. In order to get into the homes to win the love and respect of the parents I decided to have a kindergarten.

Fortunately there was a seminary student in Regla who wanted to accompany me on visits. He remembered that the

Ponce family had moved into this section and the third home which we visited happened to be theirs. How happy they were to see the student and how happy that their two youngest children could go to a good kindergarten.

Gisela attended the mission faithfully for over a year and voluntarily asked to be baptized in the church of Regla.

The members of our mission walked with Gisela to witness the first baptism from our group. We went, fifty strong, through the streets singing the songs of the church. This made quite an impression and some of the people asked where the procession was going.

—Jewell Smith
Missionary to Cubans
Havana Nueva, Guanabacoa, Cuba

Indians Learn at Camp

In June our people went to All-Indian Camp. The missionary made two trips taking the folk. Both days the sand blew so hard we couldn't see 300 yards away. But it didn't seem to dull their spirits as they entered into the station wagon.

Although some went with Navajo chants on their lips, they came back singing Christian songs and many with Christ in their hearts. Several who had previously accepted the Lord rededicated their lives. Others accepted Christ for the first time. It is a real thrill to hear many give a testimony for the first time.

The Indians are back in homes of heathen influence and much sin. Will you be faithful in upholding them before our Lord in prayer? When another camp time rolls around we want to hear more testimonies as to the Lord's power to keep and nourish. You can have a part if you pray.

—Mrs. Melvina Roberts
Tinian Baptist Mission
Farmington, New Mexico

WMS for Deaf Women

We have recently observed the fifth anniversary of the organization of a WMS for deaf here in Oklahoma City.

Our average attendance is sixteen. When we organized we had six. At a recent meeting when our *Royal Service* program was about Mexico we dressed as the people of Mexico do. We met in the home of one of our members and her home was decorated with all kinds of pictures, pottery, etc., typical of Mexico. The program was very impressive.

These deaf women are very interested in missions and I am so proud of their progress. They had not been taught

SOUTHERN BAPTIST HOME MISSIONS

about missions before and it is hard even yet for some of them to believe that the need throughout the world is so great. However, they have begun to give of their money to spread the gospel. Gifts have increased more than seventy-five per cent. Through the past year the women gave \$32.25 for the Lottie Moman Christmas Offering, \$14.35 for the Annie Armstrong Offering and \$4.30 to buy medicine for a needy woman. We also served the Southern Baptist Deaf Workers Conference.

Our plans for this year include a season of prayer for state missions and we also plan to minister to some women in a rest home and to two deaf people in the mental hospital in Norman.

—Mrs. Leslie H. Gunn
Missionary to Deaf
Oklahoma City, Oklahoma

Only by Grace

Recently our church received Epimenio Horta by baptism. His wife has also made her decision for Christ. They have six children.

Their home was on the point of breaking because the husband drank and used up his time in the pool halls and bars. He gave no attention to his family and they suffered because of his lack of care.

One day about a year ago I talked to him about the love of God for sinners. He answered that he was such a great sinner that God could never forgive a man like him.

Now that Christ is real to them all things are



HOME BOARD PHOTO

Dr. Courts Redford, at recent RA Congress, with Derwyn Blair, first place, and Charles Ezell, second place winners in a recent tract rack contest sponsored by the Home Mission Board and Southwide Royal Ambassadors.

October, 1953



WMS for deaf women in Oklahoma City, Oklahoma. The group observed its fifth anniversary recently.

new and joy and happiness have come to their home.

Both the mother and father are faithful to the church and their six children are enrolled in Sunday school.

—David M. Cuevas
Missionary to Spanish
Salinas, California

Busy Summer on River Front

The ten weeks this summer have been very full, wonderful, and satisfying. We sent sixteen girls to Girl's Auxiliary Camp at Dry Creek, Louisiana, and twelve of them were honor campers. Seven boys went to the Royal Ambassador Camp in Alabama. Two of them were honor campers. This week two of our girls from Carver Center are at a Girl's Auxiliary Camp in Alabama. Five of our girls spent a week in a camp in northern Louisiana.

At the three mission centers on the River Front we had Vacation Bible schools for eight weeks. We called them Day Time Camps. The three were run at the same time. We conducted five Vacation Bible schools in five Negro churches. We held one school on the Batture for the children who live on the levee of the Mississippi River. The total number of people enrolled in the Bible schools was 1,171. There were seventy-six professions of faith and thirty-four dedications. In addition to this, we had our regular church duties and responsibilities.

In the very near future we hope to reopen the new mission for the St. Thomas Housing Project. It was closed when the Government took over the property to extend the housing project. It will be named for Dr. J. B. Lawrence, executive secretary of the Home Mission Board.

—Miss Gladys Keith, Director
River Front Missions
New Orleans, Louisiana

17

Baptists in the Country

Continued from Page 15

strengthened so as to be able to support a school. Every mission without a priest should be strengthened so as to maintain a resident pastor. This process would take not less than fifty years, but where Catholic rural farm population doubled over the years, the Church would be satisfied.

Most of us have not thought of Roman Catholics as being evangelistically-minded, but motorcade evangelism is becoming popular. To "convert America" Motor Missions have been organized in several sections of our country "equipped with cars which have public address systems." These missions often stay in a town a week holding meetings every night. Handbills and posters announce the meeting in advance. A question box is available and discussion of questions by missionary-priests is an important part of the program. They also use music and prayers and distribute pamphlet-literature. Inquiries are followed up by mail, the part of the later service being taken up by the promotion of discourse and instruction on how to become a Catholic.

By the use of trailers and loudspeakers, railroad car chapels, itinerant preaching missions, radio, and mail, in the predominantly Protestant districts of the rural South, the Appalachian Mountains, and the great central plain the Roman Catholic Church is evangelizing the rural people of our nation.

The Roman Church is serious about its rural life program. Over one million dollars annually is appropriated to support this program to make American rural life Catholic.

Strategy for Southern Baptists

Southern Baptists can learn much from other denominations. However, they must build their own distinct program for Christianizing rural society. Already, under the leadership of Dr. S. F. Dowis of the Home Mission Board, and his colleagues, Southern Baptists have developed a realistic rural church program for the South.

It is a co-operative rural church program with emphasis upon rural life through the local church, schools, colleges, associations, and other agencies of the Southern Baptist Convention. The Eight-Day Rural Church Survey Program, demonstration projects, rural life conferences, institutes, publication of literature, and suggested goals for rural

churches serve to revitalize our rural churches. When we critically compare our Southern Baptist rural life program with that of other denominations, we can be proud. Our rural life leaders have given us more than mere rural techniques and methods. They have developed a workable program undergirded with faith in God and a passion for souls. Ultimately, this is the only type of approach to rural life that will succeed.

Any long-range rural life plan for Southern Baptists will preserve and further develop the program we already have. It is elastic enough to respond to current rural changes and trends. The plan is adaptable, in other words, to the diversity of rural situations in the South.

There are at least six rural life objectives which Southern Baptists must keep before them constantly:

1. To bring the transforming power of the gospel of Christ to bear upon every individual in rural life.
2. To improve the quality of life in the country home.
3. To strengthen the rural church and to plant new ones where needed.
4. To interpret the care of the soil as a stewardship to God.
5. To nurture the growth of intelligent and courageous rural life leaders.
6. To develop Christian communities whose members are rightly related to God and to one another.

Right now we should launch a twenty-five-year crusade to achieve these goals. This will involve certain practical steps.

1. We must preserve and extend the tested principles and methods which have made Southern Baptists successful in rural work. These are: the local independence of the churches, their programs for all ages, their enthusiastic congregational singing, their aggressive laymen, their growing social consciousness, their emphasis upon the Bible and experimental faith, and their emphasis upon evangelism and co-operation.
2. Develop a Christian philosophy of farming, showing that it is a way of life as well as a way of making a living.
3. Encourage the establishment of farmers' co-operatives which give greater stability and better security to farmers.
4. Establish rural church departments in all our seminaries and provide training in rural life work in our colleges. Each of our seminaries could do regional studies and our colleges sub-regional research in the area of rural life

and make all findings available to Southern Baptists.

5. Establish lectureships on rural issues in our colleges and seminaries.
6. Establish a rural theological seminary designed to train and equip ministers who feel called to serve in rural communities.
7. Grant scholarships to students who wish to do research in the field of the rural church and rural community.
8. Provide a state superintendent of missions for each state in our Convention territory.
9. Place an associational missionary in every association.
10. During the next five years Baptists should develop all quarter-time churches into half-time churches and all half-time churches into full-time churches by the promotion of stewardship and an adequate financial program.
11. Let the Home Mission Board set up a rural research division made up of competent individuals to work in co-operation with the Board through its Rural Church Department.
12. Provide for a Southwide rural life conference to meet at Ridgecrest and Glorieta, as well as regional, state, and associational conferences for information and inspiration on rural life.
13. In our rural life programs, let there be an emphasis on voluntary co-operation with soil conservation district programs to conserve the holy earth, God's gift for the physical basis of our lives.
14. Let the local rural pastors, churches, and associations co-operate with the rural health programs for the improvement of the health of rural people.
15. Let the churches discover and develop Christian rural leaders by training in and for leadership in conferences, schools, study courses, and leadership training centers.
16. Organize a Baptist Rural Youth program to be co-ordinated and integrated into our Southwide youth organizations. This organization could utilize all the resources of existing rural youth organizations.
17. Let more of our denominational literature be beamed in the direction of rural life and its needs.
18. Rural churches must build their programs around the family to meet its peculiar needs and to strengthen its spiritual foundations.
19. Improve the status of our rural pastors by giving them more recognition, more adequate salaries, better living quarters, more working equipment, a

Continued on Page 21

SOUTHERN BAPTIST HOME MISSIONS

THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. Rand

QUESTION: What must a Baptist do if he wishes to join the Roman Catholic Church?

ANSWER: A Baptist who joins the Roman Church must study the Roman catechism under the guidance of a Roman priest. He also must take the following oath before he is baptized into the Roman Church.

"With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy and sect, opposed to the said Holy, Catholic and Apostolic Roman Church . . ." (Conway, B. L., *Question Box*, p. 87).

A Lutheran asks Fr. Conway if he can in good conscience break the oath he took to remain in the Lutheran church. The Roman answer is as follows:

"An oath to do wrong is sinful and of no effect . . ." (ibid, p. 87.)

So to the Roman priest it is "wrong" to be a Lutheran. It is equally "wrong" to be a Baptist. In effect, a Baptist who joins the Roman Church not only must "detest and abjure" the faith of his father and mother, but what is more must deny his faith in Jesus Christ as a personal Saviour. In Romanism there is no personal salvation offered to the faithful people.



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I Felt The Holy Spirit at Ridgecrest

By Howard Smith
Newly-elected Missionary to Jews
New Orleans, Louisiana

I ARRIVED at Ridgecrest the afternoon of August 12 and immediately embarked upon a program of activity. That first afternoon I attended a meeting of the Survey Committee of the Home Mission Board and listened as these men discussed the entire scope of home mission activities. The scope of the program of our Home Mission Board astonished me. I had never had any idea that the Board was so complex an organization as it is. I found that many of the phases of work I had thought to be independent activities or the function of other boards were actually within the scope of the Home Mission Board.

With almost every breath I met men who previously had never been more to me than a name at the head of an article or on the title page of a book—such men as Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board and Dr. Courts Redford, executive secretary-treasurer elect. I was privileged to attend that historic meeting at which Dr. Redford was elected to succeed the retiring Dr. Lawrence. I met men like Dr. C. E. Matthews, head of the Department of Evangelism of the Home Mission Board, Charles Wellborn of the Baptist Hour and many others too numerous to mention.

I received a spiritual revival never before experienced from the Bible teaching of Dr. T. Rupert Coleman who taught us the book of Acts during the

morning Bible Hour. Under his exposition this portion of the Word of God truly became a living, breathing message.

The sermons of Dr. W. A. Criswell were an eagerly anticipated high spot that closed each day's program. Upon leaving the auditorium after hearing Dr. Criswell's messages each evening I found it difficult to sleep until after I had meditated and looked into my own relationship with God.

Each morning, after a short song service, we were privileged to hear a short testimony from some of the missionaries who are working in various

fields in our great United States. We heard inspiring messages from Good Will Center workers, and missionaries to the Indians, French, Negroes and Jews. We learned from each of these something of the problems they are facing and also something of the tremendous obstacles they had overcome in establishing themselves in their fields.

I was privileged to give my own testimony for Christ at a lakeside service one evening. As I stood in front of the microphone and looked out over the waters of the lake at that great congregation I could feel the prayers of many who seemed to be imploring the Holy Spirit to help me, and my talk that evening flowed from my lips with less difficulty and more fluency than any I had ever given before. At all the services one could feel the presence of the Holy Spirit leading.

In such a setting it doesn't seem possible that there could be a high spot but the services on Sunday achieved a peak. In the morning Dr. Lawrence spoke to us of the Holy Spirit. As he spoke one felt as if he could reach out anywhere in that vast auditorium and touch the Spirit. Never before has the Holy Spirit been so real in a sermon.

At the evening hour of worship all of the chaplains of the armed forces who were present introduced themselves and their families and we heard something of the many faceted job of the chaplain and of the great work our Southern Baptist chaplains are doing.

Then followed what will probably be remembered by many for years to come

Home Board Photo



Members of Home Mission Board attending semi-annual meeting at Ridgecrest.

SOUTHERN BAPTIST HOME MISSIONS

as one of the greatest sermons ever preached on the subject "Preaching the Gospel."

As Dr. Criswell let the Spirit lead him, he preached to us with every last vestige of his being and that large congregation responded spontaneously in a resolve to rededicate themselves with a greater fervency to their Christian endeavors. One layman answered God's call and surrendered himself to preach and several young men and women dedicated their lives to full-time Christian work.

I watched each passing hour with regret knowing that it was bringing me closer to the time when I should have to leave and return to my studies at the seminary in New Orleans.

As we left, my last impression of Ridgecrest was the same as my first. As I shook hands with the friends I'd made, I was impressed by the sincere Christian fellowship. I left Ridgecrest with regret but with a sure knowledge that my own endeavors in the Lord's work will be enhanced by my having spent this week at Ridgecrest during Home Mission Week.

Baptists in the Country

Continued from Page 18

greater voice in denominational affairs. A study of the *Southern Baptist Convention Annual, 1952*, reveals that only six out of 710 representatives on boards, commissions, and committees of the Convention are rural pastors. This condition obtains in spite of the fact that 12,712 of our pastors are rural and only 4,822 are urban. That is to say that about two-thirds of our pastors are in rural communities. Percentage-wise this means that about 99.3 per cent of our boards, commissions, and committees are made up of urban people, while less than one per cent are rural. Moreover, only 16.7 per cent of our churches are urban while 83.3 per cent are rural. And, finally, about fifty per cent of our Baptist population is still in rural areas.

20. Develop literature designed to make the denomination as a whole see the significance of the rural church and the rural community.

21. Some preachers and candidates

October, 1953

for the ministry must change their conception of the rural church as a stepping-stone to a city church, or for a comfortable place to spend one's last few years in the ministry after a successful career in the urban community.

These are a few practical ways in which we can reach rural people for Christ and build a rural Christian civilization. But it will take more than rural programs to bring rural America to Christ. All of our efforts must be undegirded with the power of the Holy

Spirit and a passion for the souls of people.

Never in the history of Southern Baptists has there been so extensive and so propitious an opportunity for growth and service. May God give us the vision to see the rural fields that are white unto harvest, the wisdom to know what to do, the skill to do it well, the courage to meet and overcome difficulties, and a devotion to the task that knows no bounds, all for the glory of God and the redemption of humanity.

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By Wilma Gunn May
Langley, Kentucky

MORE than six years ago Rev. J. E. Felty, Jr., then pastor of the Allen Baptist Church, recommended that members attending his church from Martin organize a separate church. The church was organized shortly and its growth has been spectacular. Its charter members numbered less than a dozen and it now has 107 enrolled.

The village of Martin is in the heart of the mining section of the mountains of eastern Kentucky. It is strategically placed. The small railroad center is headquarters in this part of the state for both Mormonism and Catholicism. The population of 1,100 boasts eleven small churches in or near the city limits. A consolidated school has more than seven hundred pupils.

Services were first conducted in a school building, using the Allen pastors as preachers. Soon the congregation moved to an abandoned community church in a suburb. Three years later the handful of members purchased a good site opposite the school and converted an old residence into temporary quarters.

Many improvements have been made from time to time. Sunday school rooms were built and partitions removed to en-

large the auditorium in order to accommodate the increased crowds after the first full-time pastor, Rev. Merl Wadley, came on the job in June, 1951. Progress in every phase has been rapid since the Wadleys arrived from Oklahoma.

Having paid off the original note, the church recently voted to build an adequate new edifice, starting in September.

This small church, from humble beginnings, remained independent until last May when the Baptist State Board of Kentucky offered to assist with the pastor's salary. The board and the Kentucky WMU had made gifts to the church for its indebtedness and several sister churches also contributed towards their needs. Today they are building on faith and nothing else, for funds were exhausted in paying the final note.

There is not a wealthy member in the church, but it does have some titheers. A deacon, Mason Moore, recently announced that his service station will be closed on Sundays so that he may devote more time to the kingdom. This means a personal sacrifice, but God will balance his sheet no doubt.

In the beginning the members from Martin were hauled by bus to the suburb in a bus furnished by the Allen

Church. Soon Clarence King, one of the Martin charter members, bought a station wagon which he christened the "Baptist Buggy," because he used it to bring people to services. Later an old bus was bought, renovated, and placed on a regular route. The church now owns two very good buses, fully paid for.

Since the Wadleys came the following organizations have been perfected: BTU for all age levels, WMU with the exception of YWA, and a Livewire Brotherhood. Church suppers featuring good speakers are regular events despite the pint-sized kitchenette. Daily Vacation Bible schools are held at the church and in other points. The Wadleys chaperone youngsters to camp each summer. Last April the Martin Church was hostess to the quarterly meeting of the Enterprise Association for the first time.

Pride and joy of the church and its consecrated pastor and wife is the Hunter Mission, opened several miles away last spring. Three services are now held there weekly, with an all-time high of seventy-one present. Christian literature is carried or sent to many homes. New families are being enlisted to form a nucleus for additional Baptist churches some day.

Members of the Martin Church are deeply grateful to the Wadleys for their untiring efforts. At the close of their first year, the church presented them with personal gifts, a three weeks' vacation, and a hundred-dollar love offering. A surprise pounding was arranged in honor of their second anniversary. A giant two-tiered cake in Training Union colors was topped with two white candles beside a tiny silver cross, surrounded by roses. On the bottom layer green lettering depicted the work of the Wadleys during their first twelve months. The top layer listed their accomplishments during the second year.

The Martin congregation earnestly begs for the prayers of fellow Christians. There has been a terrific mine slump the past two years. This is a one-industry county. Thousands of families have moved away in search of work. Relief rolls are the heaviest in history. This small band will have a gigantic job building any church at all, but if God is for us, who can be against us?

A new day is dawning in the beautiful mountains so dear to the hearts of all

who come to know their majesty and beauty, their peace and calm. A stalwart people, for centuries accustomed to geographical isolation and little concern from the outside world, securing small recognition and no appreciation for decades, acting as a law unto themselves, waging their own battles, conquering endless obstacles without assistance—these people are now on the threshold of progress. Further spread of the gospel is largely responsible for the change.

WMU Organized

Continued from Page 8

work to try to enlist all of the women I could.

"At present, in addition to the WMS, we have all our young people's organizations except the RA's and we are much in prayer for a counselor for them.

"The Home Mission Board has had work here for about thirty years, but this WMU is the first work done especially among the women. And I can speak for the women and say we have received many blessings from it and we hope to do better next year.

"We get so much joy from our mission programs. We enjoy giving our money even though it often means sacrificial giving for us. We don't have much to give, but we often do without some of the things we need in order to give.

"We enjoy praying with so many women all around the world.

"Pray for the Indians that more will find the Jesus Way and believe that 'God so loved the world that he gave his only . . . son'."

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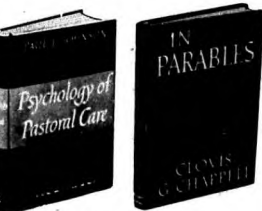
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Dan Thomas, who believes the Baptist Sunday school has the key to winning the Jew to Christ.

Can The Jew Be Reached For Christ?

By Dan Thomas
Associate Secretary
Kentucky Baptist Sunday School
Department

IT IS MY firm conviction that there is a great void in the lives of many Jews today. They no longer hold to Judaism but have found nothing else to take its place.

Two experiences contributed to my conclusion. The first occurred during seminary days when I visited the largest Orthodox Synagogue in Louisville. I found myself waiting for an hour because there were not enough people present (the minimum was nine) to begin the service.

The other experience was during my participation in the taking of a census by the Calvary Baptist Church, Miami, Florida. This church is in a section that has a heavy Jewish population. The census revealed that many of these Jews no longer held to their traditional religion and were not attending any church.

Perhaps one who is not familiar with the Jewish tradition would surmise: "If they no longer are active in Judaism, why can we not approach them as we would others and win them to Christ?"

The answer is "tradition." There is a vast difference between indifference toward Judaism and embracing Christianity. To embrace Christianity would arouse the resentment and persecution of friends and relatives.

How then can we reach the Jew? I believe that a Baptist Sunday school holds a good approach. The Cradle Roll, for babies from birth through three years, is rapidly becoming one of our best entrances into indifferent or prejudiced homes. Many Jewish mothers will permit their babies to be enrolled in our Cradle Roll departments. Through this means we can get *Home Life* magazine

into their homes. The Cradle Roll visitor is privileged to talk with the mother each month and could gradually win an entrance into her heart.

The Extension Department of the Sunday school is likewise an entrance into the Jewish home. This department ministers to the shut-ins and shutouts. Jews, who would not enter a Baptist church, would allow themselves to be enrolled in the Extension Department. A visit each month from the Extension Department worker would be welcomed and would eventually open their hearts to Christ.

These are some means whereby the Jew could open his heart gradually and privately and not have to overcome all of his prejudices in one hurdle.

How do I know they will become enrolled? I have asked them.

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For information about budget subscription rates write: John Caylor, Home Mission Board, 161 Spring St., N. W., Atlanta, Ga.

Prepare Home Board Movies



The Sunday School Board is producing two motion pictures for the Home Mission Board this year. In the above picture members of the Audio-Visual Aids Department of the Sunday School Board confer with Loyd Corder of the Home Mission Board concerning a production.

Shown in the picture are Miss Mary Kittrell, production assistant, Corder, Earl Waldrup, producer, and Ralph Rogers, cameraman.

Through Parsonage Window

Continued from Page 13

tists of Ohio become another great state convention. As this impression made itself felt in my heart, I rejoiced that my husband was among these missionary-hearted pastors and that my sons, too, would in later years have opportunity to take part in this great movement for the Lord.

On another day we traveled to the North Dayton Baptist Church, one of our fine older churches, where I stood before a large group of earnest-hearted Christian women and young people and talked with them of the work dear to my heart—the task of Woman's Missionary Union. As I looked into their faces that day, the impression again came to me of the bigness of the task, but not the impossibility of it.

This afternoon I stood once more at the kitchen window and looked at the lovely landscape. My thoughts turned to the fast-moving events that had taken place in the two brief months since it

was my privilege to stand there for the first time, and from God's Word there flashed across my mind the familiar phrase, "Lift up your eyes, and look on the fields; for they are white already to harvest."

And part of another verse fitted in so well—"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Someone has been praying and the laborers are going out. More will be going as the Lord lays the work here on their hearts. Soon there will be much space occupied by Southern Baptist churches.

The sun began to set, filling the whole scene through my kitchen window with glorious light. Even so the impression which fills my heart and seems to sum up all the Lord's work of Southern Baptists here in Ohio is described by another familiar and thrilling phrase—"God is moving. Who can hinder?"

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History of Baptist Work in Kansas

By William G. O'Dell, Pastor
Maple Street Baptist Church
Wichita, Kansas

KANSAS is the thirteenth state in size in the Union with an area of 82,276 square miles. In 1950 it had a population of 1,905,299, which was an increase of 5.6 per cent over 1940. The probable cause of the increase was largely due to the industrialization of the state, especially around the three principal cities, Wichita, Kansas City, and Topeka. According to figures released by the National Council of Churches in the summer of 1952, sixty-four per cent of the state is unchurched; 1,219,392 people in the state belong to no church at all.

That such a condition should exist in the very heart of America is beyond the comprehension of the average American Christian. About twenty miles from Abilene, on the Fort Riley Military Reservation, is a stake which marks the geodetic center of the United States. Someone has defined religion as man seeking after God. Christianity is God seeking after man. There is an abundance of religion in Kansas. Christianity, however, is ignored in most places.

Baptist work is not new in Kansas. The first Baptist church in Kansas, First Baptist Church of Lawrence, was organized in 1855. In 1856 the First Baptist Church of Lansing was organized. In 1857 churches were organized in Burlingame (a Federated church since 1949); in Auburn (co-operating with Southern Baptist Convention since 1947); and Topeka. In 1858 the first rural church was organized in the state, Hebron Baptist Church. Since 1950 it has been co-operating with the Southern Baptist Convention. That same year saw churches organized at Manhattan, Atchison, and Wathena.

As early as 1858, the Board of Domestic Missions, now the Home Mission

Board of the Southern Baptist Convention, had a missionary in Kansas. Before 1858 Mr. and Mrs. John Simmerwell worked among the Osage and Pottawatomie Indians in the Atchison-Leavenworth area. Mr. Simmerwell was a layman and asked permission to resign that a preacher might be sent to the Indians. After he resigned, he homesteaded on some land and led in the organization of Auburn Baptist Church.

With the advent of the holocaust of 1861-65, anyone connected with the South was *persona non grata* in Kansas. Baptist work was left in the hands of other Baptist bodies.

In 1910, along with the many other Baptist churches listed by U. S. census, were six churches that co-operated with the Southern Baptist Convention. Where those churches were no one knows, but they passed out of existence. We have reason to believe that had they launched an aggressive missionary program they could have multiplied their number many times as Oklahoma, New Mexico, Illinois, and Arizona Baptists did.

The minutes of the Kansas Baptist Convention reveal that sixty-six churches were organized in Kansas from 1900 to 1947. Thirteen additional Baptist churches were in existence by 1947 and they co-operated with the Southern Baptist Convention. There were a few other so-called "Independent" Baptist churches, but there is no accurate way of determining their number.

The Baptists of Kansas entered into the most unholy alliance imaginable in the early part of the second decade of the Twentieth Century. At that time, along with Baptists of the northern part of the United States, they entered into the comity agreement of the Federal

Continued on Page 30

BOOK REVIEWS

New Testament Commentary, by William Hendriksen. Baker Book House. \$4.50.

Baker Book House releases the first volume of a set of commentaries prepared by a conservative scholar who seems not to skip difficult passages. Each book is introduced by the author. Then he gives his translation of each passage, preserving the Greek idioms as far as possible; then verse by verse comments on the meaning; then summarizes. It bids fair to be a real contribution in the field of conservative criticism.

The Sage and the Olive, by Florence Whitfield Barton. Muhlenberg Press. \$3.75.

Here is the story of Robert Estienne, printer to the king (Francis I of France), heretic because he reads the works of Luther and sets about printing Bibles, and leader of the reformed in France. He wrestles with his enemies, the faculty of Sorbonne, courts the favor of the king, usually wins; but ultimately is branded as a heretic and escapes to Switzerland where he becomes the outstanding printer of Calvinists and helps promote the Reformation movement by his scholarly writing and excellent printing.

The book is written in novel style and is interesting to the last detail.

More Than Conquerors (Intermediates) and *Much To Dare* (Juniors). Broadman Press. 20c each.

In co-operation with the Foreign Mission Board Broadman Press has released biographical sketches of individual missionaries by various authors for Intermediates and Juniors. These attractively designed and prepared sketches are brief but complete and for the Intermediates give the life stories of Charles Kelsey Dozier, Everett Gill, Sr., Agnes Graham, and George Green. For Juniors the missionaries are Alonzo B. Christie, James Edgar Davis, Emma Williams Gill, and Willie Hayes Kelly.

Let's Go Exploring, by Marilyn Simpson Wagnon. Broadman Press. 25c.

RA and GA members are taken on a

survey of their local communities to find avenues of service in community missions. It is an interesting and helpful experiment with a missionary objective.

Sacrifice and Song, by Mrs. Foy J. Farmer. Broadman Press. 50c.

Mrs. Farmer who has led in stewardship and missions has prepared a helpful stewardship study for Woman's Missionary Union. This book is worthy in every way.

Let Me Illustrate, by Jerome O. Williams. Broadman Press. \$1.75.

In this little volume are nearly a hundred stories of spiritual experiences in the life of a veteran preacher who always punctuates his messages with telling illustrations. The volume would be helpful to any preacher because the experiences are common to all and can be told in the third person without losing effectiveness.

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Why I Accepted

By Leonard Sanderson

Secretary of Evangelism
Tennessee

C. E. Matthews Says

Dr. Leonard Sanderson, who has just taken over the work of full-time Secretary of Evangelism in Tennessee, is a graduate of Union University, Jackson, Tennessee, and of Southern Seminary in Louisville, Kentucky. While in college, Mr. Sanderson served as associational missionary in Madison Association, Jackson, Tennessee, and was pastor of the Westover Church there. He was pastor of the First Baptist Church in Huntington, Tennessee, for five and a half years; of the First Baptist Church, Lewisburg, Tennessee, for four years; and of the First Baptist Church, Maryville, Tennessee, for one year. All through these pastorates he averaged better than a hundred baptisms a year. The last pastorate was a church of 2,250 members. They will probably reach a hundred and fifty baptisms this year. Dr. Chas. W. Pope, executive secretary for Tennessee, and Dr. Ramsey Pollard, pastor of the Broadway Baptist Church, Knoxville, Tennessee, believe that Dr. Sanderson is one of the most effective pastors and evangelists in the state.

SAID A FRIEND in a recent letter, "I don't know why you would leave your good pastorate to accept a denominational position." Perhaps that would have been the reaction of many of my friends, had they expressed their opinions.

"When you feel an impelling urge to do a thing that is good and can't think of one selfish reason for that urge, it is pretty positive evidence it is of God," I answered my friend.

I was pastor of the First Baptist Church of Maryville, Tennessee, with a membership of 2,250. We had baptized 100 people during the last six months. Every phase of the church was growing.

I don't think a single member desired that I leave. However, I had the same kind of urge to enter this work that I experienced when I entered the ministry several years ago.

The Urgency of the Need

Following every visit in a home that resulted in the salvation of a soul, I went away feeling—"There is the most urgent business of the Christian, winning others to Christ. More of this kind of thing must be done."

Everywhere souls are lost by the hundreds and thousands. Millions are already in hell. I have known some of them. Others I know are on their way.

SOUTHERN BAPTIST HOME MISSIONS

New Home Board Films



Home Board Photo

A dream that came true! This is the basis of a new color filmstrip, "Houses for God," produced by the Office of Promotion of the Home Mission Board. The dream of Dr. Dick Hall, Jr., pastor of First Baptist Church, Decatur, in building a house for God, the response of his noble people, and the results of this fulfilled dream in kingdom work around the world is the first of this production. The need for new Baptist churches and buildings is given in the remainder of the picture. The laboratory has promised us this production so we can have it in the book stores by October 15. It will sell for \$5.00 with two manuals.

"Baptists in New Orleans," another new color filmstrip gives the miraculous and dramatic story of what took place when Baptist churches worked together in New Orleans. It shows the church-centered City Mission Program of the Home Mission Board. Cities are our center of influence. We have been promised this production by October 15. It sells for \$5.00 with two manuals.

Why is it that every pastor, every church, and every individual is not spending more time in this work? They love lost souls. They want to see them saved.

The conclusion I reached was always that they lacked a plan—a program of work—in soul winning.

An inventory of my experiences revealed that I seldom worked at the task except when I definitely and purposely planned to do it. The fact that I ever systematically planned to work at soul winning could be largely attributed to my good fortune. I knew and worked with some men who were experienced evangelists who placed great emphasis on personal work as well as powerful preaching.

It will be the aim and purpose of our department to make available to the last

church in Tennessee the very best in soul winning methods—methods God has blessed through the years.

We Have the Answer

Southern Baptists have the answer to the world's needs. The answer is Christ. His is the program as revealed in the New Testament. Southern Baptists thus have in their possession a program that, if properly presented, will enlist hundreds of thousands of our members in a positive program of personal testimony that will be used of the Holy Spirit in leading millions to the new life in Christ Jesus. I am grateful to God and Tennessee Baptists for giving me the joy of participating in such a program.

I accepted the position of Secretary of Evangelism because deep down in my heart, under God, I wanted to do it.

October, 1953

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Kansas History

Continued from Page 26

Council of Churches. That this alliance with Satanic forces spells doom to New Testament churches is vividly demonstrated in the fact that in the thirty-year period following 1913, 5,825 churches disappeared from the rolls of the American (Northern) Baptist Convention. In Kansas alone a loss of 180 churches was suffered in the thirty-year period ending in 1949. The Southern Baptist Convention refused such a policy, and by 1938 numbered 28,844 churches. These cooperating churches had a composite membership of 4,595,602. In 1951 these had grown to 7,373,489 members in 28,289 churches. In 1938 the American Baptist Convention had 7,063 churches which reported a total membership of 1,468,043. In 1951 it reported approximately the same number of churches and same membership, 6,768 churches with 1,561,073 members.

According to the 1951 minutes of the Kansas Baptist Convention, American Baptists have 293 co-operating churches. Three of those were Federated churches, united with another denominational body—usually Disciples of Christ; eight are defunct; and three have affiliated with the Southern Baptist Convention. Their total membership is 70,422 members. There are eighty-two churches co-operating with the Kansas Convention of Southern Baptists. Since these statistics were compiled, four others have petitioned to be accepted as co-operating churches. Those eighty-two churches report a membership of 10,502. At least seventy-five of these churches have been constituted during the past ten years.

The weakness of the Baptist missionary program in Kansas is manifest in viewing Kansas City, Topeka, and Wichita. No new churches were organized in Kansas City from 1931 to 1950. A Mexican Baptist church was the only new church constituted in Topeka from 1881 to 1946 when the First Southern Baptist Church was constituted; the first one in sixty-eight years. There were no new churches constituted in Wichita from 1931 until 1945 when the Airline (now First Southern) Baptist Church was constituted. The population of each of these three cities had at least doubled during the time in which the missionary program was dormant.

At the close of the 1952 convention year there were eighty-one full-time churches co-operating to form the Kansas Convention of Southern Baptists.

There are no part-time churches in Kansas though many do not pay full-time salaries. There were twenty-four churches with one-room buildings while fifty-seven had classrooms; twenty-one departmental buildings; sixty-seven pastors living on the field; and thirty-three of the churches owned their own parsonages; fifty-three of the pastors gave full time to the field on which they served. During the year eleven new buildings were built; twelve new parsonages were purchased, and seven new church properties were bought. There are now ten missions in operation and ten new mission points have been selected where new missions will soon be established. Last year in the eighty-one churches, 1,013 additions by baptism were reported.

God has marvelously blessed the efforts put forth by his laborers in the state. There are a thousand communities in Kansas which have no Baptist church of any kind. About seventy-three towns of 500 to 1,000 have no Baptist church; thirty-seven towns of 1,000 to 4,000 have no Baptist church; 200 post office villages of less than 100 people and 500 towns of 100 to 500 people have no Baptist church.

The calls for help come in from all directions. The people are hungry for the gospel. A preacher from one of the denominations which preaches the plan of salvation but perverts some other Biblical teachings, told the writer that the thing which seemed to put the brakes on their work in a town was the coming of Southern Baptists.

Each victory in Kansas has been possible only by the power of God. The state convention was in the baby stage—yet heroic men and women accepted the opportunities which were presented. Their service has in most instances been sacrificial. At least one young man served so sacrificially that some have attributed the cause of his death to his living on near-starvation level in order to pastor a church which otherwise might have been pastorless and died. The convention is now beginning to crawl.

A headquarters building is owned in downtown Wichita. A building to house the Chair of Bible is owned at Pittsburg. The state staff is composed of an executive secretary-treasurer, an editor of the state paper, a secretary of the department of religious education, a secretary of evangelism, an executive secretary-

treasurer of WMU, a secretary of missions with two missionaries and two more to come soon, two office secretaries, and a professor of Bible.

The convention adopted in 1950 a second five-year plan to take effect in March of 1951. This called for the organization of 200 new churches and a total membership of 25,000. It also called for a building loan fund of \$50,000.00. Under the plan a chair of Bible was to be established at Pittsburg and permanent headquarters property was to be secured. These latter two have been achieved, but a children's home is yet to be established.

Baptists in every church co-operating with the convention have had a part in this work and these victories have been achieved because the Home Mission Board has sent funds here to aid in the work. Although the Sunday School Board receives no funds from the Co-operative Program, that agency has had a part in the victories here by giving money for specific purposes and by establishing the Baptist Book Store in Wichita and lending the state convention the money for the down payment on the Baptist Building in Wichita. We look to the years ahead when we shall achieve more victories in the effort to win Kansas for Christ.

INTERESTING SUMMER

(Continued from Page 11)

has given us \$250.00 and the Indians have given about \$1,200.00 and have done most of the work in putting up the walls. The Board is giving us another \$1,000.00, for which we are very grateful. We hope to be in the new building this winter. Brother Davis is our pastor and is doing great things to help our people.

Cedar Indian Church allowed us our third Bible school. The enrollment was forty-two. We were there during the hottest part of the month of July. We camped in the two Sunday school rooms. Mabel and I kidded each other about our very comfortable bedrooms. It really was the coolest part of the little church house.

We were having a good school, great interest, and a fine spirit, but were not reaching the lost. One Sunday morning during the Sunday school hour I was out under the shed teaching the Intermediates when just before the closing bell I looked across the grounds and saw two very nice looking white boys coming. I realized that neither had been attending our Bible school. In fact, I had never seen them before.

Somehow, as they drew nearer, the Lord seemed to say to me, "There is your opportunity."

I welcomed the boys into the class and soon discovered they had been living on a farm that joins Brother Baker's place. I somehow felt compelled to review the part of the lesson which told of Paul's conversion.

Soon the bell rang for the beginning of the church services.

During the invitation hymn I noticed the sixteen-year-old boy was in tears. Although I was leading the song service I went to him. A word of encouragement was all he needed. He came trusting Jesus as his Saviour. Then I hurried over to the fourteen-year-old brother who was weeping too and disturbed by the Holy Spirit.

There was great rejoicing not only in heaven but in the little Indian church.

When Brother Baker questioned the two boys about their church membership he told us the boys had been coming into his home for cottage prayer meetings or family altar ever since they had moved into the community and both had been under conviction for some time. Isn't it great that the Lord saves a white boy in an Indian church just as I, an Indian woman, was saved in a white church?

Later Mrs. Baker told us that the boys were not attending services because they did not have clothes. She thought perhaps we might have some clothes which had been sent for the Indians. But we did not have any at that time.

I quoted Philippians 4:19 and when we returned home the next day there were three large boxes of clothes on our front porch from Virginia.

We returned in a few days and issued the boys some clothes. The pastor tells us the boys are attending all the services now. Their mother and father are not Christians. Will you pray with us that they, too, may hear the gospel and accept Christ as their Saviour?

Eleven-year-old Jimmie Sam went to Falls Creek with us. He was the only one in our cabin who didn't know Jesus. On the third day he was gloriously saved, then he joined with us in our cottage prayer meetings each night, praying for his father who is not saved. On the fourth day his mother and father drove 100 miles to take him home, thinking that he was lonely as this was his first trip away from home without father and mother.

His reply to them was "I found Jesus as my Saviour yesterday and I am not lonely. I want to stay until Mr. and Mrs. Hancock take me home."

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