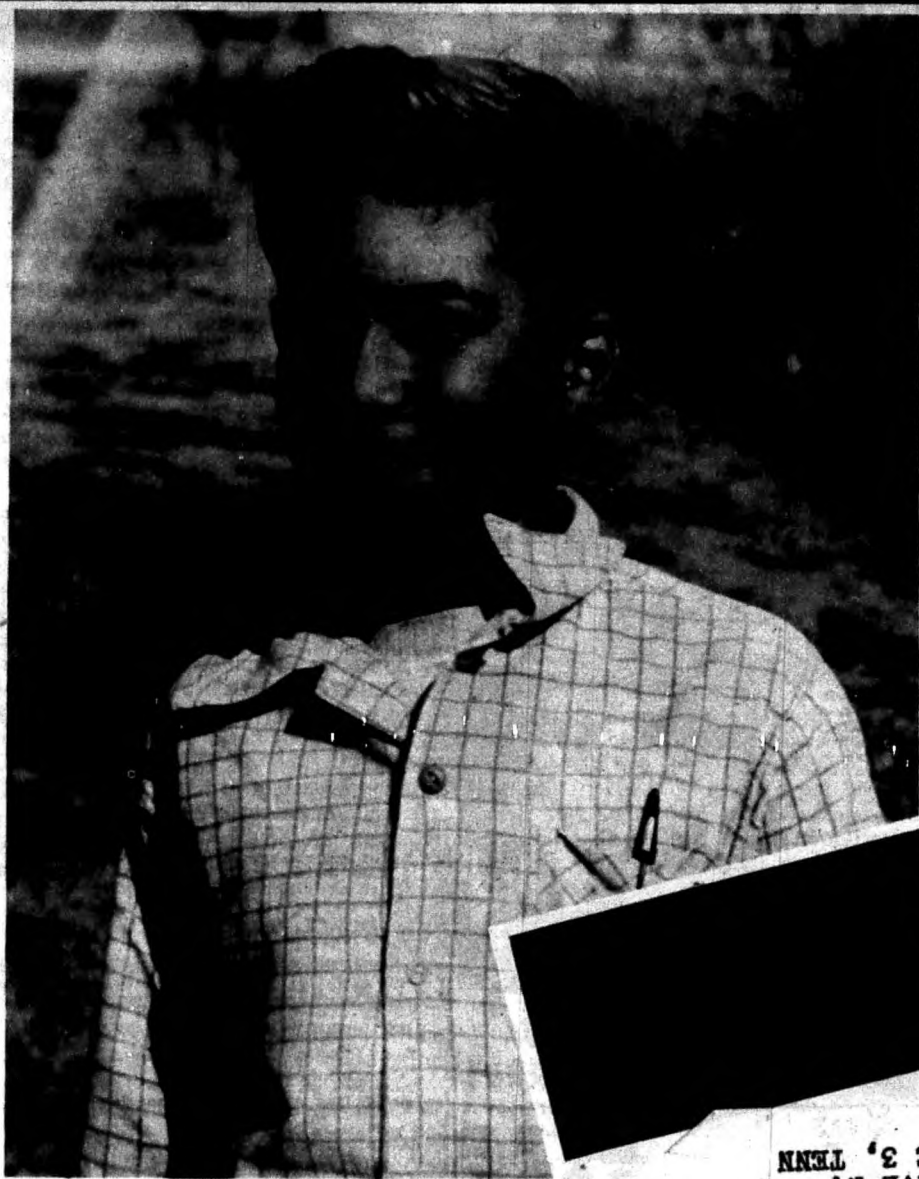


HOME *Southern Baptist* MISSIONS



NOVEMBER
1953



Vol. XXIV No. 11

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The LOTTIE MOON Offering

MY HEART overflows with joy when I think of the glorious results of the Lottie Moon Offering last year. It was a triumphant expression of the love of our women for our great foreign mission cause, and I simply cannot refrain from voicing my profound joy, together with my congratulations, for this glorious offering.

What strength, joy, and consolation come to our Home Mission Board forces with the knowledge that the prayers of our good women are ascending as incense from off the altar of loving hearts to our Heavenly Father for our foreign mission work and workers. Many forces are at work at home and abroad to paganize the people of the world. Only Christ can save lost men at home or abroad. We must go out into the highways and byways and into all the remote places where men are found, in lands at home and in lands afar, to compel them by our love and prayers to come to Christ and be saved.

There are some services so rich, so essential, so important that all words of appreciation seem inadequate. This is the sort of service rendered by Woman's Missionary Union in the Lottie Moon and the Annie Armstrong Offerings for missions. Words are empty things, poverty-stricken signs that have little power to convey the meanings of such a service. When we think of the missionaries in home and foreign fields supported by these offerings and the work they are doing in preaching the gospel of redeeming grace to lost souls, our vocabulary becomes poverty-stricken in attempting to describe the value of their work. What they are doing cannot be measured by the number of sermons preached, visits made, and miles traveled. It must be measured in soul-values amassed through the lengthening years of eternity. The richness of the service of these missionaries, known only to the Heavenly Father, is the measure of the value of the Lottie Moon and Annie Armstrong Offerings. And may this service grip the imagination of our women as they pray for foreign missions.

If ever our Baptist people were challenged to fulfill, in the broadest sense, the commission of our Lord—which is the only reason for the existence of our churches—that time is now. The hungry hearts of men are famishing for the bread of life. The solution of all national and international problems awaits the fellowship terms of the Man of Galilee. The most thoughtful minds of the world are looking to Christianity as the only hope in the midst of a rocking, reeling civilization.

If we could only think with Christ about the needs of men throughout the world; if we could only visualize the spiritual thirst of the millions out of Christ; if we could

only, as Jesus did, make the darkness and despair and suffering of the underprivileged in all lands our own; what a difference it would make in our approach to our foreign mission task. Prayer—the earnest prayers of millions of consecrated women—will help us to do that.

"There is a river the streams whereof
Make glad the City of God."

The river of love, devotion, prayer, service, and gifts will make glad the hearts of hungry souls as the missionaries supported by the Lottie Moon Offering preach the gospel of redeeming grace to those who are lost. The need has never been greater, the opportunity never more imperative. Mission fields worldwide are wasting with an overripe harvest. The whole world groans with its burden of lost souls. Christ alone has the healing waters for civilization.

In a moral world of great problems and great issues such as ours, no servant of Christ can afford to live a small life, or dedicate his powers to little tasks. Littleness in character and purpose is one of life's chief sins. There are great things enough to be done to engage the whole of one's life; but let us remember that the greatness of an act is determined by the relation it bears to the totality of things in the moral universe of God. Anything is great and important which bears a necessary relation to the kingdom of God. Whatever is thus related is a part of God's purpose in the world and partakes of the dignity and glory of that purpose.

It is from this consideration that the service of Woman's Missionary Union in the Lottie Moon Offering gets its real significance. The salvation of the world is the great enterprise, but those who toil at home perform an essential part of the work necessary in fields afar. Christian history is full of evidences and illustrations of this. Pastors, state and home missionaries, and other workers at home have sown the seed for world-planting and world-harvest. They have strengthened the stakes and held ropes for others whose duty lay a little farther out in the circle of Christian service. They have lived to as large a purpose as those who have gone across the seas and deserve equal honor. There could have been no foreign missions or foreign missionaries had there first not been churches at home and consecrated Christian people who, out of their deep love for the world's salvation, have given of their means. On the other hand, the chief inspiration to missions at home will be lost if we cease to think of foreign missions.

World evangelization has always been the incentive for the home mission worker and for the Home Mission

THESE THINGS REMAIN

By
Carlyle Marney

Pastor, First Baptist Church,
Austin, Texas

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(Continued from Page 3)

Board. Our purpose has been to make and baptize disciples and to mobilize the evangelized for world conquest for Christ. While in this work we win our own people to Christ and make our own beloved land a base for the international propagation of the gospel, we are at the same time rendering a fundamental service for the kingdom of God in all lands.

Religion is a personal matter. Love for Christ is personal and individual. Prayer is personal. The local work of the church has a direct and specific appeal. Our mission appeal must always be direct and specific. This is the genius of the Lottie Moon Offering. It cultivates benevolence by making the givers feel that they are giving to something that has life and love threaded all through it. They touch the heart-life of the missionaries, catch the spirit of their devotion, and feel the throb of newborn souls springing to life under the preaching of the gospel. This is the inspiration of the Lottie Moon Offering.

Baptist will take their rightful place in the world's evangelization when missions is pressed in upon the heart and

life of the individual believer so that he is constrained to make the evangelization of the world a personal task. The Lottie Moon Offering is a personal matter. The individual believer goes directly to God with her desire for the advancement of the kingdom of God on earth, and then responds with her gift that the prayer she has offered may be answered in the salvation of souls.

Southern Baptist HOME MISSIONS

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Sabbatical Year Studying

Dr. Clyde T. Francisco, professor of Old Testament Interpretation at Southern Baptist Theological Seminary, is spending his sabbatical year in Berkeley, California, studying at the University of California and serving as visiting lecturer at Golden Gate Seminary.

Which Is Most?

Dr. Daniel A. Poling, editor of *The Christian Herald*, is conducting a survey to determine how many Catholics have become members of Protestant and Baptist churches. This is in response to Catholic claims that more than a million converts from Protestantism have been received into the Roman Catholic Church during the past ten years. Dr. Poling thinks the survey will reveal that conversion is a two-way street and that the predominance is on the side of Catholics converted to Protestantism.

Chart Course of Military Personnel Service Work

The combined Co-operative Missions Committee and the Advisory Committee of the Military Personnel Service, Home Mission Board, met at the Board building in Atlanta recently to study the proposed program and materials prepared for use of local Southern Baptist churches in preparing their young people, who are facing military service, for their experience of military discipline and military life.

The materials for the projected booklet were carefully discussed. It was agreed to revise and rewrite certain sections in the light of present discussion and conclusions, to re-assemble, unify, and edit the revised materials, and after final review by the combined committees to publish and place the materials in the hands of local Baptist pastors throughout the Southern Baptist Convention.

There was agreement as to the vital importance of the project to the spiritual life and growth of Southern Baptist young people who face service in the armed forces, and the various Conven-

tion agencies were enthusiastic in their approval and support of the plan.

Attending the meeting were: Dr. Courts Redford, Dr. S. F. Dowis and Dr. E. L. Ackiss of the Home Board; Dr. E. B. Shivers, Mrs. Carlton Binns, Rev. Bertram King, and Rev. Alvin Brackett, board members of the Home Board; Dr. A. V. Washburn and Dr. R. A. Rigdon of the Sunday School Board; Mrs. David F. Boyd, Atlanta, Woman's Missionary Union; and Rev. Bernard King, Georgia State Brotherhood Secretary representing George W. Schroeder, executive secretary of Baptist Brotherhood of the South.

On Preaching Mission

Rev. Luther Holcomb, pastor of the Lakewood Baptist Church, Dallas, Texas, is on a special preaching mission to the United States Air Force bases in Korea and Japan.

Mr. Holcomb was chosen by the Air Force to conduct this special 21,000-mile, eighty-one-day mission which began August 31.

Shortly before his departure he was designated a special representative of the Home Mission Board with instructions to take greetings to the service personnel and other Baptist groups he will contact during his tour.

"This Is the Life" Observes Anniversary

The Lutheran Church-Missouri Synod's "This Is the Life" series of dramatic TV programs recently observed its first anniversary.

The series, built around a typical Christian family in Midwest America, has met with amazing success. In one short year it has grown to be what is said to be the most televised program in the world.

Loan Department Busy

Mr. J. W. Wing of the Loan Department of the Home Mission Board, announced the middle of September that since the beginning of 1953 the Home Mission Board had granted \$1,291,-

400.00 in loans. This was well above any previous year. Of this amount \$701,-400.00 was granted through the Church Extension Department and \$590,000.00 through the Church Building Loan Department.

These loans have made it possible for many churches scattered throughout our Convention territory to have new or improved church buildings to meet the urgent needs of growing congregations.

Although the Board does not have sufficient funds to approve every worthy loan requested, it is being enabled to greatly improve its services to the churches in this field.

Spanish Workers Institute

Dr. Milton Leach, co-ordinator, Spanish missions in New Mexico and Arizona, announces that the Spanish Workers Institute will be held this year December 7-11, at the First Spanish Baptist Church in Albuquerque, New Mexico. Rev. C. M. Villarreal is pastor of the church which will be host to this group. All workers among Spanish-speaking people in New Mexico and Arizona are invited to attend. Some of the outstanding speakers will include Dr. B. O. Her-ring, president of Grand Canyon College, Phoenix, Arizona; Rev. Hoyt Eudaly and Rev. James W. McGavock, both of the Baptist Publishing House in El Paso, Texas.

Conference Changed

The meeting of the Southwide Rural Life Church Conference which was originally scheduled to meet at Ridgcrest, North Carolina, June 17-21, 1954, has been changed to the First Baptist Church, Decatur, Atlanta, Georgia, May 11-13, 1954, according to Dr. S. F. Dowis of the Home Mission Board.

All agencies of the Southern Baptist Convention will be asked to participate in this conference. It will be exclusively for rural pastors and missionaries. This includes pastors in the open country, villages and towns up to 2,500 populations. Program plans will be announced later.

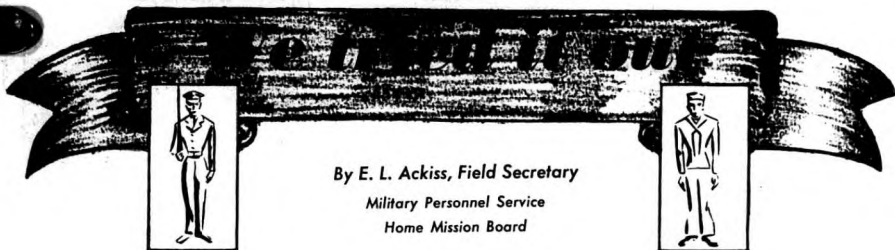
November, 1953

5



Refreshment time at pre-induction discussion course was popular period.

Home Board Photos



By E. L. Ackiss, Field Secretary
Military Personnel Service
Home Mission Board

THE FIRST pre-induction discussion course for young people facing up to military service was conducted August 30-September 4 at the First Baptist Church of Decatur, Georgia, of which church Dr. Dick H. Hall, Jr. is the pastor. This course marked the first step in the new undertaking of the Department of Co-operative Missions of the Home Mission Board in working out a program for the moral and spiritual preparation (armament) of Southern Baptist youth for their service in the armed forces.

The purpose of this discussion course is to so prepare, strengthen, and inspire young people facing military service (in the area of morals and religion) that they will make their service period one of the most constructive and worthwhile experiences of their lives. The end-product of such an experience should be increased moral perception, spiritual

growth, and mature self-discipline.

Seven young men enrolled for the discussion study group at the First Church.

The course began with the Sunday evening service, at the conclusion of which was shown a sound motion picture "Clergymen in Uniform," depicting the nature and scope of the work of chaplains. The group met for two discussion periods on Monday, Tuesday, Thursday, and Friday, 7:00 to 7:50 and 8:10 to 9:00 P. M., with a recreational break between discussion periods. This was used for getting better acquainted, and for a short sound motion picture relevant to the particular discussion. The regular prayer meeting of the church on Wednesday evening was followed by a sound motion picture entitled "Religion in the Navy."

One of the features of the course was

the repeated reference to the Bible as the final authority in the field of morals and religion. Each student in turn was asked to read to the group the particular passage in the Bible relevant to the immediate discussion, and to give to the group its meaning in terms of everyday life.

The members of the discussion group stated they found the discussions interesting, profitable, much worthwhile. Dr. Ackiss indicated that he was greatly pleased at the splendid co-operation of the First Church, Dr. Hall, and his staff, and at the keen interest evinced by the young men taking part in the course.

Another such discussion course was held early in October in Covington, Kentucky, where two Baptist associations shared in the course for their young people who face military service in the near future. The course was given

SOUTHERN BAPTIST HOME MISSIONS



E. L. Ackiss, Home Mission Board (center), with Bill Simpson, educational director and Dick Hall, Jr., pastor, First Baptist Church, Decatur, Georgia, lead test course conference for pre-inductees.

at a "retreat" beginning on a Friday evening and closing on Sunday at noon. These testing steps look toward the finalization of the material for printing and release to Southern Baptist church-

es to assist the local pastor and church to meet this exceedingly important need of young people. The material should be ready for use within the next few months.

Dr. Ackiss pointed out that the director of the U. S. Selective Service has said that the Korean armistice has not changed the full operation of the Selective Service, and that eligible young people may expect and plan on spending two years in the armed forces. "I would tell these young people," General Hershey is quoted as saying, "that Congress has placed a two-year obligation on them, and they are going to live up to it."

Dr. Ackiss added that the Korean truce has greatly intensified the need of such pre-induction moral and religious preparation of our young people. Now they do not feel the urgency that was present when fighting was going on, and instead have more free time on their hands. They have to face the boredom of service life, serve in far-off places long distance from friends and home; face loneliness, frustration, and discouragement; and, at the same time, they are confronted with evil in varying forms, degrees, and power. The local church, in the opinion of Dr. Ackiss, must keep the moral and spiritual lifelines to its youths in the armed forces clear and strong.

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Now They Want to Give

By Mrs. Esther B. Moye
Worker with Mexican WMU of Texas

Mexican women of Texas like to give to the weeks of prayer offerings. In the last fifteen years their gifts to these special offerings have increased from \$400.00 to \$10,000.00. The Lottie Moon Christmas offering is their favorite.

W.M.U. Circle
Theme Program

PERHAPS there might be some people who would wonder if our mission churches here at home are interested in foreign missions. If so, they must have forgotten the first impulse of a newborn soul, the desire to tell someone else the glorious news of salvation. It has been my experience that it is easier to teach the new convert to become a faithful steward and to take literally the Great Commission than to change one who has been a Christian for a long time without giving much thought to his stewardship and the commandment to carry the gospel into all the world.

The Mexican Baptist women of Texas did not observe the Weeks of Prayer until about twenty years ago. At first they were dependent upon some local women to translate into Spanish the programs which had been prepared for the Anglo churches. Finally they secured some programs from Cuba. But as a whole they did not have access to these programs in Spanish.

Fifteen years ago the Lottie Moon Offering was the smallest offering given by our people. Home missions and state

missions they understood, the gospel had come to them through these sources; but foreign missions was so far away and vague they had little interest in that.

In 1939, through financial help from Texas WMU and later Southwide WMU, all Weeks of Prayer programs began to be published in Spanish and all our missionary societies received these programs. Perhaps because the groups were small, perhaps because nearly all Mexican missionary societies meet at night (and the men often came with their wives) these men discovered that the programs were really interesting. We do not know just how or why, but today almost as many men as women take part in the Weeks of Prayer and they have become church Weeks of Prayer rather than WMU Weeks of Prayer. Our WMU is responsible for the preparation of the programs and the men and young people take part in the presentation. The results are seen in greater gifts and especially in more missionary-minded congregations.

Today, through no conscious effort

but because the people have seen the world need, the Lottie Moon Offering is our largest offering. The 1952 offering increased thirty-three and one third per cent over the previous year.

Buena Voluntad Church in Fort Worth decided to substitute a Christmas tree for foreign missions instead of the usual Christmas tree with its handout of fruits, candy, and toys. Early in December individuals and families began hanging their offering envelopes and boxes on the tree. When the last Sunday before Christmas arrived they not only had the biggest offering they had ever given, but also the finest Christmas spirit they had ever had.

Tiny Calvary Mexican Baptist Mission near the Southwestern Baptist Theological Seminary in Fort Worth, brought missionaries and nationals from other countries to present the needs of the world and amazed everybody by giving an offering of \$175.00.

Antioch Mexican Baptist Church regularly gives out saving banks to its members who are encouraged to put a coin in every day, sometimes one for every meal. This not only produces good offerings but keeps missions daily in the hearts of the people.

Calvary Mexican Baptist Church, San Antonio, with less than 200 members, many of whom are children from the Mexican Baptist Orphans Home, last December gave an offering of \$225.00. These children have very little money but they and their house mothers asked that the offering be delayed until they could get their Christmas money. (Every Christmas the civic clubs in San Antonio take each child shopping and see that each one has some money.) They had decided to tithes this money for the Lottie Moon Offering. Each child was given \$5.00 and of course this swelled the offering considerably.

Senora Manuela Mireles is a sweet old lady who loves the Lord dearly and takes great joy in the different Weeks of Prayer. She makes her living housecleaning for other people, but her offerings show the riches of her heart. One December she brought an offering of \$20.00 which she had saved from her meager earnings.

The greatest miracles which God performs are not often brought about in a spectacular way, but come from the quiet working of the Holy Spirit in our hearts. Mexican Baptists are learning of the world's needs and are giving to meet that need. Today, Mexican women love the Weeks of Prayer more than any other phase of WMU work.

SOUTHERN BAPTIST HOME MISSIONS

The SIMULTANEOUS EVANGELISTIC Crusade

By Aubrey Short

Secretary of Evangelism
Louisiana

IF ANYTHING is false, the more light we turn on it and the more we test it, the more apparent the fallacy is. If it is genuine the light and the testing will reveal its worth. The one who does not believe in the worth of the simultaneous evangelistic crusade has neither tried it nor examined its record.

Examination of the records of associations that have had them almost invariably shows a remarkable increase in baptisms over the years when no such crusades were engaged in. The associations that have had several in succession find that the efficiency of the organization and the effectiveness of the campaign increase with each effort.

A group of people were going through a famous art gallery in Europe. Many had traveled hundreds of miles to let their souls feast upon the beautiful paintings. One man rushed by with hardly a glance as he said, "I see nothing here to be excited about." The attendant said, "Sir, the paintings are not on trial; spectators are."

The Simultaneous Crusade Is a Method

There are those who believe that if we are working on a right principle, methods are of minor importance. As a matter of fact, methods are highly important. The difference between a Georgia stock and a four-row tractor is a difference in method. The difference between a row boat and an ocean steamer is a difference in method. The difference between a rubboard and a steam laundry is a difference in method. The difference between a garden spade and a steam shovel is a difference in method.

day I heard a preacher say, "When better sermons are printed, I'll preach them." When a better method to reach people in mass evangelism than the simultaneous crusade is discovered, the Department of Evangelism will not wait long to adopt it.

We are not forgetting the fellow who objects to the simultaneous revival on the ground that it interferes with the free working of the Holy Spirit. I once knew a preacher who thought study and sermon preparation interfered with the free working of the Spirit. Those of us who heard him felt that a little more effort in preparation and a little less free wheeling would have added greatly to the effectiveness of his preaching.

I heard of a preacher in west Texas who said in a sermon at a Workers' Conference, "If a man is going to be a doctor, he will have to go to medical school and study medicine; if he is going to be a lawyer, he will have to go to law school and study law; if he is going to be an engineer, he will have to go to an engineering school and study engineering; but, thank God, a man don't have to know nothin' to preach." We are all aware of the fact that we cannot put God in a straight jacket or get a patent on the Holy Spirit. God is not limited to any particular type of revival. If a man were to lay down a set of rules for a revival, somebody would ignore every one of them and have a great meeting.

One of the best revivals I was ever in was in a community where a sermon had not been preached in twenty years. The only advertising was a brush arbor on the side of the road. No prayer meetings were held before the revival started. We had no Juniper choirs. The equipment was five kerosene lanterns, six dog-eared songbooks, and an old worn-out organ. At the close of the meeting, I baptized sixty-seven, four of whom had been bootleggers. The only necessity for a revival is GOD.

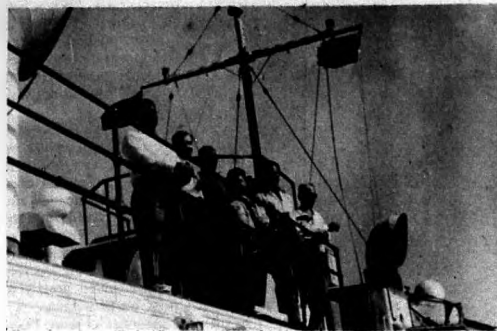
I have a friend who raises strawberries in a barrel. He fills the barrel with dirt, bores holes all over it, and sets the plants with the roots in the dirt and the tops sticking through the holes. It works; he raises some good strawberries. I grew up on a farm in Arkansas where strawberries are the principal money crop. While it is possible to grow them in a barrel, I know that is not the best way to grow them.

Occasionally a fellow who never attended the seminary will become an outstanding preacher. Drs. Truett, M. E. Buick says, "When better automobiles are built, we will build them." The other

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November, 1953

9



Missionaries R. B. Armstrong and Mario Rodriguez with part of the crew of a banana boat from Honduras. Two of these men made professions of faith after being visited by these missionaries.

MARIO RODRIGUEZ and I were passing by the docks one Sunday afternoon where banana boats were anchored when our attention was called to the Spanish crew members who regularly come into our city and the opportunity of witnessing to them. They in turn might take the gospel back to their people in Latin America, we reasoned. Since then Mr. Rodriguez, who is also a worker among the Spanish of this section, and I have visited many times with men from Cuba, Honduras, Nicaragua, Costa Rica, Colombia, Ecuador, Venezuela, Spain, Peru, Haiti, and Dominican Republic.

Most of these men do not have the opportunity of getting Bibles and religious literature and ask hungrily for them. The men are both colored and white and speak both Spanish and English. They have much time on their hands and read much and thus are anxious for reading material. We try to have with us each Sunday afternoon Bibles, tracts, and issues of our Baptist periodicals. The *Home Life* magazine is very popular and we try to give each man on a particular boat a different back issue. We then encourage them to pass the magazines around and so the men will in this manner have access to directed personal devotions for several months. The men are so anxious for reading material they gladly receive back issues of Sunday school and Training Union quarterlies. One local church has almost completely kept us in literature for this ministry from their leftovers. We were surprised when one mate asked for a Bible for his native

pastor in Honduras because he did not have a whole Bible.

One sailor from Ecuador asked us when we were going back with them for a preaching tour in his country. He told us of the Baptist missionary there whom he knew personally and how eager the people of his country were for the gospel.

Some of the men seek personal guidance and counsel for their spiritual lives. They have doctrinal questions. Many ask our prayers that they may be victorious over temptations. Recently we had the opportunity of witnessing to and hearing the testimony of men on a boat who had been mistakenly shot at in Latin America. As one man showed us the bullet holes at the head and foot of his bunk, he remarked how grateful he



Mrs. Mario Rodriguez and two Anglo women visiting Mexican migrants outside Plant City, Florida. The gospel is preached to these people in Spanish.

Bananas for Bibles



By R. B. Armstrong
Missionary to Spanish
Tampa, Florida

was not to have been in the bunk at the time of the shooting.

We were cordially invited to eat with a crew one day and after visiting with them found that each man on that particular boat was a Christian. The captain told us his brother was a Baptist preacher in Latin America.

The greatest joy of all comes when we have personal conferences with the men who are seeking Christ and who find him as their Saviour. Not all of the men receive gladly the story of Christ. Some are cynical and unfriendly. But as many as receive him to them gives he power to become sons of God. These newborn Christians go back to their home countries to witness for Christ and tell others of him.

We feel that the Sunday afternoons spent in this ministry are very rewarding and that perhaps a link is being forged between the work of the Home Mission Board and the Foreign Mission Board. The Lord tells us in his word to "Cast thy bread upon the waters: for thou shalt find it after many days" (Ecc. 11:1).

SOUTHERN BAPTIST HOME MISSIONS



Frank Halbeck, field worker in Department of Jewish Evangelism (second from right), with three new workers in the department, Jack Altman, Jr., Howard Smith, and John Weiss.

PLAN ENLARGED WORK AMONG JEWS

By Frank Halbeck

Field Worker, Department of Jewish Evangelism

ON SEPTEMBER 2 the first conference with the recently appointed Jewish workers of the Home Mission Board was held in the beautiful Bellevue Baptist Church of Memphis, Tennessee, where Dr. R. G. Lee is the pastor. After a season of prayer a program for Jewish missionaries on the field was discussed. Special attention was placed on the need for Southern Baptists to minister to Jewish people through the visitation and preaching ministry of local Baptist churches.

Shelby County Baptists in Tennessee under the leadership of Dr. Ralph R. Moore, have long had a strong City

Mission Program. Many of these Baptists have been interested in reaching their Jewish neighbors for Jesus Christ.

The Woman's Missionary Union of the association, sparked by Mrs. H. O. Toler, has also been interested in Jewish work. We, therefore, thought that the most logical place for a conference with the three new part-time workers in the department of Jewish evangelism would be in Memphis.

During the conference there was a noonday inspirational period to which Mrs. Toler invited the members of the Shelby County WMU. Seventeen

Continued on Page 29



Group attending first conference with new Jewish workers held recently in Memphis.

November, 1953

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Meets *Mission Challenge* in French Country

By Lawrence Thibodeaux
Field Worker among French
Thibodeaux, Louisiana

THE OPELOUSAS First Baptist Church, Opelousas, Louisiana, under the leadership of its pastor Rev. George A. Nichols, has set a wonderful example in meeting the mission challenge at its doors. It has demonstrated that the work can be done and that the local church should be at the center of the mission program.

This church is located deep in the heart of southwestern Louisiana in the French-speaking section of the state. It was organized in 1880 and has had twenty-one pastors during its seventy-three years of existence. Recently it completed a beautiful \$92,000.00 edifice which stands as a monument to the faith and efforts of Baptists there.

The city of Opelousas is the third oldest settlement in Louisiana. History tells us that the site of this little city was inhabited by the Attakapas Indians, a vicious man-eating tribe. Later the Opelousas tribe occupied the same site and the city bears its name today. The Indian population gradually disappeared and the Spanish, French, and English people came in to find homes and fortunes in the rich fertile lands of that area.

The French-Acadians arrived in this section in 1763 and with the influence of French settlers from France, that culture and language became the dominant one and remained so almost until the present. People converse in French on the streets and much of the business is still transacted through the medium of that language.

It is significant that Adolph Staggs, the first Baptist preacher known to have preached the Baptist message in French to his own people in southern Louisiana, according to Mrs. M. L. Jenkins in her book, *Around the World in Louisiana*, also had a part in beginning Baptist

work in Opelousas. Also significant is the fact that Rev. S. O. Olivier, a French professor, held the longest pastorate in the history of the church. This church has seen the need of winning French people around it, and so through the pastor's leadership has a definite interest and plan for reaching these folk.

Rev. George A. Nichols became pastor of the Opelousas church on July 1, 1948. This was his first Louisiana pastorate, going there from Mississippi. He was a native of Macon, Georgia. Mrs. Nichols is the former Almeta Reeves of Summit, Mississippi, and at one time was Educational Director of St. Johns



Part of members of the French Mission of First Church, Opelousas. Rev. Maurice Thibodeaux is pastor.

Baptist Church of Charlotte, North Carolina.

Soon after their coming to Opelousas, she became Sunday school Cradle Roll superintendent and while visiting met some French people who were already Baptists and had no local church home. Some of them could not understand English, but told her that if Bible classes or services would be conducted in French they would come. She tried to arrange a Sunday school class, but that never materialized. However, later, when she was associate Training Union director, a union was organized for them. There was a French family in the church already that was on fire for the Lord, and they went out and invited French families to come to the union where programs were given in French.

Extra Bible devotions were given by other French-speaking members of that church. They found a number of families who had been listening to the Baptist French Radio Program and other gospel broadcasts, and a number were converted.

Pastor Nichols baptized the first of these converts on July 10, 1949. This mission grew rapidly as a Training Union and became so large that the need of a French preacher became evident at least for part time. Rev. A. Janes helped for a while with services in homes. Later a French Sunday school class and later a preaching service was

begun on Sunday morning at the same time as the English service. The church has employed Rev. Maurice Thibodeaux as mission-pastor and at present these services are held in the auditorium of the old church house.

The church sponsored the first French revival in 1950 and nine conversions resulted. Brother Nichols reports that forty-five converts have been baptized into the church through this special mission effort. These, he says, were led to Christ by the help of the French radio programs, French revivals, and mission leadership through the church there.

Through the years the Opelousas church has had a very active part in the beginning of new work in other communities of that area. It helped the Port Barre Church, the Sunset Church, the Courtableau Baptist Mission, and more recently the Washington Mission.

Washington is also one of Louisiana's old towns located just six miles from Opelousas. At different times interest was shown by Baptists and the possibilities of opening a mission were considered. Rev. L. C. Smith, for many years Home Board general missionary among the French, went to Washington and purchased a lot in view of beginning work there. He later let the Opelousas Church have the lot to build a mission.

In 1952 the First Baptist Church of Opelousas, led by its missionary-minded pastor and the vision and help of a layman, Brother Charlie Carson, established a full-time mission program in Washington. A worker was placed on

Continued on Page 29



Rev. and Mrs. Truman L. Granger and daughter, Geraldine, Home Board missionaries to French at Washington, La.



Rev. and Mrs. George A. Nichols, who have led the people of First Church, Opelousas, into meeting mission opportunities in their own community.

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The Office of Promotion of the Home Mission Board announces the release of six color filmstrips that can be used in connection with teaching the books in the 1954 Home Mission Series and for the program for the March Week of Prayer.

Later they can be used in the Training Union, Sunday school, the Brotherhood, and general church services.

A missionary society could make a good investment for missions by purchasing these productions and placing them in the church library.

They can be bought from Baptist Book Stores at \$5.00 each with two manuals. They are approximately twenty minutes in length.

The laboratory has promised that these will be ready for release by January 1, 1954. We urge you to place your order early.



FAITH OF FRENCH AMERICANS—Presents our work with the French in Louisiana and Texas.



EAST MEETS THE WEST—Presents our opportunities with the Chinese and Japanese in America.



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Missions came to our door . . .

By Dorothy Bicknell Lipford
Brinkley, Arkansas

IN 1936 we were living in Hughes, Arkansas, where my husband was pastor of the Baptist church. He learned that several Mexican families were living on a plantation nearby. He visited them and the following Sunday morning a family came, joining the church. Later another family joined.

There were many families living there who would not come to town to church, so my husband organized a mission on the plantation. He went twice a month for a year to preach to them, having an interpreter who was a Catholic, a young married man. His wife was a Christian. Later he was converted and my husband baptized him. Many others were also converted and baptized. Twice, Mr. Lipford invited Dr. O. G. Chastain, a retired missionary from Mexico, to hold a revival and many Mexicans were converted. Paul Bell also came for one meeting.

After about a year a Mexican Baptist preacher, Brother Gonzalez, came to work on this plantation. He was a graduate of the Mexican Baptist Institute at Bastrop, Texas, and Mr. Lipford turned the preaching over to him. The mission was an arm of the Hughes Church until a few years later when a church was organized for the Mexicans. Mr. Lipford led in the ordination of Brother Gonzalez and the deacons. The church is still functioning today.

The Mexicans gave to missions through the Cooperative Program through the Hughes Church.

At first they were just a group of

tenants on a plantation where the owner was not a Christian and his wife was a Catholic. However, later he built a school for the Mexicans and gave them permission to use it as a meeting place for the church. He said that they became ideal tenants, well behaved and quiet.

The Mexican work has always held a big place in my heart as my aunt, Sarah Alice Hale, was a missionary to Mexico for many, many years. She had hoped that we would be called to Mexico as missionaries, but since the Lord did not call us, we could not go, but he sent them to our community where we could minister to them.

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Rev. and Mrs. Lawrence Thibodeaux. Mr. Thibodeaux is field worker among the French for the Home Mission Board.

VIEWS of your French Mission FIELDS

Home Board Photos



Many of the French make their living on shrimp boats such as these.



Transportation on the bayous is often in small boats such as this, called a pirogue.



Sharon Saunders and Sherry Men put in their Sunbeam offering while Curtis Saunders, Home Board missionary, smiles approval.



Veteran Missionary L. C. Smith and his dog Cheewee, who seems to understand French but not English.

Save these pictures to use with 1954 mission study series, which will be off the press Dec. 15, 1953.



Mrs. Dannie Jeansonne and little Dora Lee listen to Baptist French radio program.



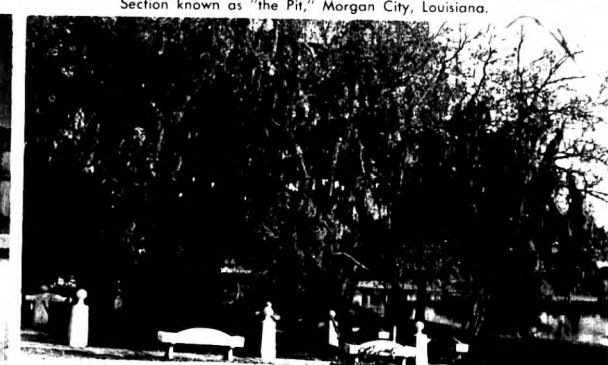
Section known as "the Pit," Morgan City, Louisiana.



Second meeting of mission held in home of plantation worker near Montegut, Louisiana.



Home Board missionaries who are bringing the message of Christ to the French in Louisiana. This picture was made of the group attending home mission work at Ridgcrest last summer.



Famous Evangeline Oak near St. Martinsville, Louisiana.

What Happens When Baptists Pray For Their Missionaries?

By Mrs. R. B. Armstrong

Missionary to Spanish
Tampa, Florida

FOR THE PAST several years our family has used the suggested devotions in our literature and prayed daily for the different missionaries on their birthdays. I had often wondered about the results of this plan when many thousands prayed for one certain person on a given day.

As the years rolled by I joined the ranks of your home missionaries.

I had been asked by our Home Mission Board to be the missionary-speaker for Junior and Intermediate Girls' Auxiliaries Camp at Bates Creek Baptist Camp, Potosi, Missouri.

Our first week was fine with more than 300 Junior girls attending. The program was planned by Mrs. Beulah Hughes, associational Young People's leader. We were all thrilled when more than fifty girls came to the altar during the week professing Christ as Saviour and dedicating their lives to the service of our Lord.

As the last week of camp came, 160 Intermediate girls enrolled. Those of us who served on the faculty agreed we had the "cream of the crop."

As Thursday came, I expectantly waited for this was my day—the day thousands of Southern Baptists would be praying for me and my personal needs. This was to be the last night of our camp, and the camp pastor Rev. A. Hamrick was most concerned for only two of the girls who had marked "unsaved" on their enrollment cards had made professions of faith.

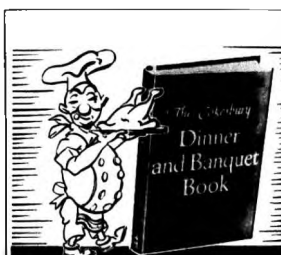
As I spoke that morning, one fine-looking girl came forward saying she

had felt the call to missionary commitment.

As darkness fell we were led in an inspiring service of songs by Mrs. Ernest Towler, followed by the message by our camp pastor. Mr. Hamrick told us later he felt the Holy Spirit guiding him in an unusual way and as we sang, thirty-seven young women came forward, some weeping as they came, some to profess Christ, others for life commitment and others for rededication. I shall not soon forget the blessing I received when raising my bowed head from praying I saw three girls sobbing as they went forward from different directions in the crowd.

I do not know what you prayed as you remembered your missionaries that day, but you must have asked the Holy Spirit to reveal himself to us because we all felt an unusual visitation of the Spirit in our midst. As these young women left for their homes they came by the dozens telling me how much this camp had meant to them and their spiritual lives. I am persuaded they will not soon forget this experience.

Perhaps you have wondered how your prayers are answered and I have written this that you might be more faithful in praying for your missionaries. We who serve Christ for you on these various fields know that the harvest cannot be reaped without your prayers. Let us remember his promise to us: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).



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SOUTHERN BAPTIST HOME MISSIONS

Indian Girl working for TOP PLACE

By Mildred Dunn

NONA JEAN DRAGAS, fourteen-year-old Indian girl who won first place in her age group in the Oklahoma state Sword Drill contest this year, is already looking forward to being South-wide champion next year.

Nona Jean practices on the Bible drill every day and can say the books of the Bible thirty-four different ways including forward, backward, inside out, alphabetically, etc. She is being coached by Mrs. Lina Beck Hoppell, who is church missionary and Young People's leader for the Kentucky Avenue Baptist Church in Oklahoma City where Nona Jean is a member. Mrs. Hoppell has



Oklahoma Indian girl who is practicing hard and wants to be next year's South-wide winner in the Sword Drill contest.



Sandra Dacon, who started training for Sword Drill before she could read, and Johnnie Mae Miller, who is also making rapid progress in Bible drills.

November, 1953

started training for Bible drills before she could read. She could find the books of the Bible before she could read. She can say the twenty-third Psalm in the sign language and has memorized the location of eighty-four passages of Scripture. She is a Creek Indian.

Johnnie Mae, also a Creek Indian, has made very rapid progress in her Bible drills. She, too, is active in all phases of church work and hopes to be a state winner and go on to the national meets as soon as she is old enough.



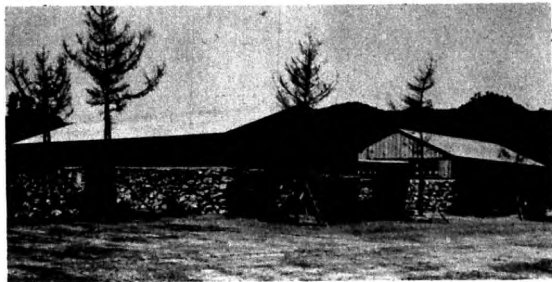
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Two of the three buildings of the X Corps Civilian Hospital built by GI and Korean labor.

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Chaplain Lester E. Burnette sends this picture story of the X Corps Civilian Hospital which was built under his direction and for which GI's in his companies gave both labor and money.



Laying first foundations of X Corps Civilian Hospital



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▲ Chaplain Lester E. Burnette supervises final painting job on hospital for Koreans.

One of two wards in X Corps Civilian Hospital being inspected by Korean Minister of State and Gen. White and Gen. Gender.



November, 1953

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That I May Better Serve

By L. H. Moore

Secretary of Evangelism
Illinois

IT GOES without saying that apart from the assurance of the Lord's leadership, I could never have left the pastorate where I had been happy for many years to become Secretary of Evangelism for Illinois Baptists.

I was at home among my people. I had been asked in other years to consider a denominational ministry, but the pastorate was my first and, I thought, my only love. But in response to a call as convincing and satisfying to my heart as the Macedonian call must have been to Paul, I resigned my pastorate to become Secretary of Evangelism for Southern Baptists in Illinois. My last Sunday in the pastorate was one of the greatest in all my ministry. As I rejoiced with those who were saved that day,

I rejoiced in the knowledge that I was in the will of the Lord.

And what is this challenge in evangelism that spoke so insistently to my heart, and just as insistently to the hearts of others? During those days when I was undecided about this call, I went to Dallas to spend a few hours with Dr. C. E. Matthews. I listened as he and Dr. C. E. Autrey talked of the challenge in evangelism and the program of Southern Baptists in evangelism. I returned home to turn over in my heart this challenge. I thought of that simple statement Jesus made of his mission: "I am come to seek and to save that which was lost." I read many times the chapter of things lost in Luke's Gospel—the lost sheep, the lost coin,

C. E. Matthews says:

Dr. L. H. Moore was one of the most popular pastors that ever served in a Baptist church in Illinois. He is a graduate of Union University, Jackson, Tennessee. He pastored the following churches: First Baptist Church, Selmer, Tennessee; First Baptist Church, Carrier Mills, Illinois; First Baptist Church, Johnston City, Illinois; and First Baptist Church, Anna, Illinois. During his pastorate he baptized more than 1,000 into these churches. He conducted more than sixty revival meetings outside of his own church. One of the highlights of his ministry was the last day at Anna before going into the field of evangelism. Dr. Moore last year was President of the Baptist Convention of Illinois. He is an outstanding leader in his state and in his denomination.

the lost son.

I thought of the multitudes of lost people in my state. There are more lost people in Illinois than the combined populations of Tennessee, Mississippi, and Alabama. If the church fails in reaching these lost hosts, there is no other plan. The New Testament knows nothing of an evangelism that is not church-centered. Yet in spite of the fact that more people were baptized into our churches last year, twenty per cent of our churches won no one. Roughly, that same picture is true of all our states. Eight million Baptists ought to win more than a third of a million people to the Lord. We not only ought, we must, if we are to stem the tides of evil that are rolling across our land. We must if we are not to fail our Lord.

I became Secretary of Evangelism to do what I could to inspire our churches to a concerted effort to do the thing nearest the heart of Christ, namely to win the lost.

My heart breaks at the thought of these lost multitudes living in the loss that sin brings, knowing not the enrichment that Christ brings to life, and going out into eternity lost. Nothing rejoices my heart more than to see lost people saved. I thought of the multiplied opportunities this ministry of evangelism would bring to enlarge my ministry

in calling the lost to repentance. In more than two months I have received more calls than I can answer in several years. I look forward humbly and prayerfully to the opportunities that I shall have in leading our churches and working with our pastors in presenting Christ to the multitudes.

Yet another call constrains me. It is the call of the local church. I am eternally indebted to the church. The only way I know to grow a church is for that church to lift up her eyes on fields that are white unto harvest, to pray for that "holy boldness" that marked the church in the book of Acts, and with compassion go out after people. I have seen cold, dying churches remade as they followed the New Testament program of evangelism.

Southern Baptists have that program for evangelizing the world—a program church-centered and Christ-honoring. In this day of multiplied crises and perils, it is imperative that we place upon this matter of winning the lost primary emphasis. If in these days I can help to inspire our churches and to arouse our people to the urgency of winning the lost, I shall be grateful. It is my prayer that I shall have some humble part in helping our churches to realize the fullness of Christ's plan to win the lost, and to utilize the power of the Holy Spirit in witnessing to all the world.

Changes in Missionary Personnel

New Missionaries

Barnett, Mrs. Alma J. (Good Will Center), 729 Second St., New Orleans, La.
Brown, Callie (Good Will Center), 813 Elysian Fields Ave., New Orleans, La.
Dalby, Donald A. and Mrs. (Indian), Copper Mine Baptist Mission, General Delivery, Cameron, Ariz.
Denton, John C. and Mrs. (Alaska), c/o Eastchester Baptist Church, Anchorage
Jackson, Lelia (Spanish-speaking kindergarten), Box 305, Uvalde, Tex.
Mendez, Frank and Mrs. (Spanish-speaking), 3222 West Camelback Rd., Phoenix, Ariz.
Spegal, Benetta (French), Rte. 1, Box 126, Montegut, La.
Talley, Bob B. and Mrs. (Spanish-speaking), 1339 1/2 Mojave St., Phoenix, Ariz.
Young, Ada (Good Will Center), 813 Elysian Fields Ave., New Orleans, La.

Transfers

Cunningham, Troy (French to Good Will Center), 540 N. Sixth St., E. St. Louis, Ill.
Arambula, Juan and Mrs. (Spanish-speaking, Texas to California), 1102 Kirkham Ct., Oakland, Calif.
Sanchez, Mrs. Estefana Trejo (Spanish-speaking), general worker to teacher, 411 Hays St., San Antonio, Tex.

Changes of Address

Aguilera, Christine (Spanish-speaking), 376 Doherty St., San Benito, Tex.
Bearden, Carter and Mrs. (Deaf), 1922-B Wilton Dr., New Orleans, La.
Edwards, Mrs. Irene A. (Spanish-speaking), 814 N. Pine St., San Antonio, Tex.
Finck, Cecil (Western Mission Program), 2409 Delavan, Kansas City 4, Kans.
Gunn, Curran T. and Mrs. (French), Rte. 2, Marksville, La.

Hooter, H. C. (City Missions), 3719 Yale, Lake Charles, La.

Rios, C. Hernandez and Mrs. (Spanish-speaking), 2806 Buena Vista, San Antonio, Tex.

Ussery, Dean and Mrs. (French), 3729 N. Dorgenois St., New Orleans, La.

Resignations

Carter, Joan (Good Will Center), 540 N. 6th St., E. St. Louis, Ill.
Corley, Donald (Chaplain Woman's Emergency Home), 4065 Dement St., New Orleans, La.
Lytle, Marvin and Mrs. (Alaska), Box 1854, Palmer
Martinez, Delfino and Mrs. (Spanish-speaking), 1129 D St., Sacramento, Calif.
Rico, Camilo and Mrs. (Spanish-speaking), Box 888, Alice, Tex.
Sanders, Curtis and Mrs. (French), 217 Leona St., Morgan City, La.

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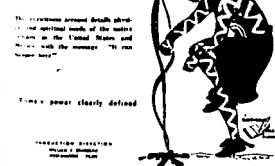
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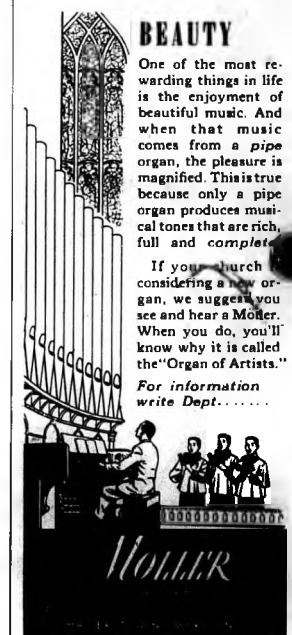
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AMONG the MISSIONARIES

God Gave My Message

As the midweek service drew near and I had been unable to know the kind of message I would bring, I could feel the leadership of the Spirit in nothing. I was still praying and searching for a message that I was sure the Lord wanted me to have. Still when the time came to go to the mission I did not have the leadership of the Lord on a sermon. While going I prayed for a message and after I got there I still was praying for something to say to the people.

The time for the service was only minutes away and still no message. My heart was heavy, was I going to have to tell the people that I had no sermon for them? I did not know that I was to share with a man and his wife, as well as the

mission, a great joy that night.

The last few minutes before the service was to begin a man came to me and told me this story. "Preacher, a few days ago the Lord laid upon me the burden of going to the home of the woman we brought to services tonight. This woman has never been in a service here before. When my wife went into her home she found her in a state of confusion and anxiety about her soul. After talking to her the best she knew how the woman asked her to pray for her. Then and there my wife prayed with her and she asked my wife to come back again."

"After I got home my wife and I went to that home and read the Bible to her since she could not read. The best

we could we explained to her the way of salvation. We have been praying for her and want you to join us in praying for her salvation. We also want you to talk to her, maybe you can lead her to Christ. We want to see her saved and give herself to Christ. She is seventy years old and does not have many years left on this earth, even maybe not one more."

What he did not know was that I had no message for the evening and as he told me these things he also opened the way for the sermon. God had given me a message as this man told me of this woman. Now I knew what the message was to be—a message to be followed with an appeal from the tenth chapter of Romans, the ninth and tenth verses. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

All through the service this woman listened very earnestly and as I finished the appeal, even before I could give an invitation, she spoke out in a clear anxious voice, "Preacher, I do believe and want to take Christ as my Saviour and give him all my life and all I got. I want to do it now."

For the rest of the service we all were on holy ground. What boundless and unspeakable joy filled the hearts of this man and wife as they realized that God had answered their prayers!

Yes, I shared with them in that time of rejoicing and yet my joy went beyond theirs. In that moment I had seen them grow from nominal Christians to soul-winners. I had watched them grow from just church goers to church workers, from church workers to soul-winners. What joy! They had always argued that they could not win the lost to Christ, yet they found that in telling the lost about Christ they had helped win this woman.

—S. T. Smith
Missionary to French
Golden Meadow, Louisiana

Help Stranded War Bride

Knocking at the door of apartment 1-D was a new experience for me. For the door opened hesitantly and Fumiko-san, a war bride from Japan, responded suspiciously and bashfully. After introducing myself and conversing the best I could with my broken Japanese, she invited me in.

SOUTHERN BAPTIST HOME MISSIONS



Orphans of the Pohang Orphanage in Korea get candy from Sergeant O. W. Nelson. Orphanage largely supported by 1st Marine Aircraft Wing with gifts of money, food, and clothing.

I found out that she had recently come from Japan with her four-year-old daughter Linda, with the intention of joining her soldier-husband, Earl. But when she came to the shores of America, Earl was sent by the army to Europe. So she was lonely and despondent.

Realizing that she was displaced in her living conditions, I made arrangements, with the help of the Red Cross, to move them to an area where the Japanese people live. Then my wife and Miss Helen Ige were "Good Samaritans" in getting them settled down. Linda now comes to the Sunday school every Lord's Day and Fumiko-san attends the Japanese-speaking Bible classes.

Without much difficulty they are adapting themselves to western civilization and Christianity. Little Linda has learned to pray and gives thanks to God for her daily meals. Whenever her mother forgets to say grace before meals, she says, "Mama, mata wasureta, no!" (Mother, you forgot again!)

A Japanese spiritist cult meets above

their apartment and are constantly inviting her to their weird practices. A Japanese Catholic lady has extended invitations to Mrs. Gearlds. But she is so interested in the truths of God's Word, along with Christian fellowship which she finds at the mission, that she has turned deaf ears to their devilish importunity.

Yes, Mrs. Fumiko Gearlds and Linda are grateful to the Japanese Mission, for here they have found a real home with real friends, and a new beginning in life.

—Richard S. Uejo
Missionary to Japanese
Richmond, California

God and the Garage

It was a burning hot day and as we sat in the garage great gusts of wind swept the dust into our faces and covered our feet. As I stood surrounded by the children who were singing and listening to the Bible story brought by one of the teachers, I thought, "Can God speak to us here in such surroundings?"

(Continued on Page 26)



Southern Baptist Tentmakers who stopped over for BSU Week at Glorieta, New Mexico.



Student Summer Missionaries attending BSU Week at Glorieta.

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"Would God expect us to continue under such trying conditions?" Then these words flashed into my mind, "Be thou faithful unto death." Well, this wasn't so terribly bad after all.

For five days we met with the children in our Vacation Bible school. On the last day, we felt led to give an invitation to those who were willing to accept the Saviour we had been telling them about all week. Several children accepted him as their personal Saviour. One of these was a thirteen-year-old boy who was visiting in the community. The next day he left for his home in the Rio Grande Valley. I am praying for him that he will be a witness there. Another was a young girl who lives next door. When we started a weekly Bible class last spring she would slip behind the garage and listen. One day we discovered her there and invited her to come and join our class. Although she was older than most of the children she came week by week to our class. How happy I am to know that God is no respecter of persons or of places and that his power transcends all difficulties.

—Aileen Williams
Missionary to Spanish-speaking Alice, Tex.

Advance in Understanding

Summer camps and assemblies give opportunity for advance in understanding and co-operation between both white and Negro Baptist home and foreign mission groups.

It was my privilege as a home missionary to attend and speak at a Missouri WMU Interracial Leadership Conference at Hollister Hill during the past summer. Another speaker was Miss Gladys East, missionary to Liberia, West Africa, serving under the National Baptist Convention, Incorporated.

She, a daughter of American Negro Baptist missionaries to South Africa, and born in that country, told of how when she was brought to the United States at an early age, she began to realize keenly the many blessings of Christian life enjoyed in this country which Africans so much needed. Encouraged by her parents, she sought the best preparation possible, and had graduated from Pennsylvania University and taken nurses' training before asking for appointment to Africa.

So interesting was her message of the nine years she has served in Liberia in schools and hospitals, and so marked



"It was hot and the wind blew dust in our faces as we tried to have VBS in the old garage," says Missionary Aileen Williams.



U. S. Army Photo—Private Thomas L. Glassman
Pfc. Eugene W. Reid, captured by the Communists and repatriated at operation "Big Switch," is visited by Chaplain Lawson H. Pritchett in Tokyo hospital.

by sincerity and quiet earnestness, that I urged her to come to Mobile, Alabama, to be in our summer camps for Negro young people.

It meant much to all of us to know this young woman of refinement and culture, and to know of the needs, the problems, and the progress of the missionary work being supported, at least in part, by our Negro Baptist neighbors.

She was well received, and as she left for other speaking engagements and to prepare for a late September sailing back to Africa, she expressed appreciation for the strength given her for the tasks ahead by contacts which revealed advancing co-operation and understanding among all Christians, regardless of color or situation, even in the deep South.

—Mrs. L. F. Maynard
Missionary to Negroes
Mobile, Alabama

Deaf Make Progress

Every first Sunday of each month the deaf in the vicinity of Ruston, Louisiana, meet at the First Baptist Church

for their regular Sunday school and worship services. They have their own interpreter, Miss Liner, who is a very young daughter of a deaf father.

I was there recently and preached a sermon to them that morning. That afternoon they asked some questions on doctrine and theology and we had some discussions on these topics. Between the services a picnic was held in the basement of the church.

After the afternoon service some of us went to Shreveport, and that night I preached another sermon to the silent class of that town.

The silent class of New Orleans studied the lessons on tithing over a period of several weeks. Two Sunday nights ago they saw a movie, "We, Too, Receive," and took a collection for foreign missions. They gave \$11.25.

In the near future we will show a movie about home missions in action and a collection for home missions will be taken.

—Carter Bearden
Missionary to Deaf
New Orleans, Louisiana

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Simultaneous Revivals

Continued from Page 9

Dodd, and R. G. Lee are examples. That does not mean that the seminary training is not the most effective means we know to train preachers. While God is not limited to the simultaneous crusade, it is the very best method of mass evangelism we know.

We do know that God uses men in his program of redemption. The cry of Gideon was, "The Sword of the Lord and of Gideon." "We are laborers together with God." God uses the initiative, the ingenuity, and the talents of men in just about all he does. Anesthetic and antitoxin have always been possible, but men suffered for the need of them before man discovered them. God's oil waits for man's drill. God's rich soil waits for man's plow. God's crude stone waits for man's chisel. God's diamonds wait for man's refinery. The atom was in the world when Adam was in the Garden of Eden, but its matchless power waited for the ingenuity of man to discover a way to use it.

Two Negroes were talking. One said, "Me and de Lawd sho has a good corn patch this yeh." The other said, "You mean de Lawd has a good cornpatch; it is de Lawd's lan, de Lawd's sunshin, de Lawd's rain, de Lawd's seed, de Lawd's air. What has you got to do wid it?" The first Negro said, "De Lawd had it by hisself last yeh and he didn't have nothin' but a patch o' weeds."

The Simultaneous Crusade Must Be Kept Before the People

It will be almost fatal to the program of evangelism to assume that the people know the program. We must realize that it takes time and constant repetition to get any program into the thinking of the public. However effective the simultaneous crusade may be, if our people do not know the program and see its value, it cannot be a blessing to them. We must continually keep the value of it before the people until it crystallizes in their thinking.

Much of the effectiveness of our Sunday school work is due to this constant teaching of the program. I have been attending Sunday school conventions and clinics for twenty years. The program has changed very little. I believe I did not get a new idea per year. I got to the place that when the conference leader would tell how to secure a prospect list and invariably say, "Check the

church roll and take a census," my mind would go into reverse and if I did not say it I felt it, "Why can't we get something new? I have heard that stuff until I am sick of it." But they kept talking it. They are still doing it, and an ever-increasing number of churches are beginning to follow the program that has put Baptists into first place in building Sunday schools.

Not long ago a pastor came to me and told me he wanted me to lead his association in a simultaneous revival. I said, "That is exactly what I want to do." He said, "We have twenty-one churches in our association; our church is located near the center. We will get them to co-operate with us, get a big tent, and have a simultaneous revival." This was not an ignorant backwoods preacher; he is pastor of the best church in the association and is moderator of the association. He has a college and a seminary degree. This intelligent pastor had been attending evangelistic conferences for ten or twelve years and did not know what a simultaneous revival is. We know we have the program. We must not be discouraged in our effort to get the people to use it.

A cello player in an orchestra kept sawing across his instrument in the same place making the same monotonous sound. A man sitting near said, "Why do you not change the tone? A good cello player moves his fingers up and down among the strings." The man said, "They are looking for the place. I have found it."

The Simultaneous Revival Makes an Impression on a City or Community That Is Impossible with the Single Church Revival

Fifty or a hundred churches can pool their advertising money and buy time on the radio and television and space in the newspapers, rent billboards, and do other things that will attract the attention of the public. The smallest church will have the advantage of a type of advertising that it otherwise could never have. Any type of advertising that does not command attention is not sufficient.

A goose will lay an egg as large as a baseball, cover half of it, hiss, and walk away. It can be found, but only by those who are looking for goose eggs. A little hantam hen will lay an egg no

larger than a marble, leave it out in plain view, and cackle so much and so loudly that no one can miss it.

Since the lost are not looking for a revival, we must have the little hen type of advertising.

The Simultaneous Revival Is Church-Centered

Jesus said, "I will build my church and the gates of hell shall not prevail against it." A newborn babe needs nurture and care if it is to grow. Someone said, "The work of evangelism is not complete until the evangelized becomes an evangelist." It is a tragedy when those who are saved are left in the world without being tied on to the church where they can grow and receive instruction and encouragement. A little boy kept falling off his bed at night. His mother asked him the reason and he said that it was because he went to sleep too close to where he got on. The Christian who is not enlisted and developed becomes a liability and is a hindrance to the cause of Christ.

The Simultaneous Revival Magnifies the Local Church Program and the Local Preacher

Often the pastor does his own preaching in a simultaneous revival. If not, he has another warm-hearted pastor to preach for him. Usually the organizations of the church are used. A honeymoon is a wonderful thing, but one cannot make life a long honeymoon. There is a time to settle down to the daily duties of life. Dr. Jeff Ray used to tell his homiletics class that a book ought to be written on "The Romance of Drudgery."

The local church, the ordinary preacher, and the ordinary church program are the things we must magnify, for there are so many of them and they are instruments God uses in building his kingdom. The simultaneous revival magnifies all of them.

Plan Enlarged Work

Continued from Page 11

churches were represented. During this period the three new workers told of their call to work among Jewish people.

Howard Smith, who will work with Dr. I. C. Wells in the City Mission Program in New Orleans while he attends New Orleans Baptist Theological Seminary, said, "I have a two-fold reason for wanting to work among the Jewish people. First, as a Christian, I feel morally

Meets Mission Challenge

Continued from Page 13

the field through a co-operative plan with the Home Mission Board, each paying a portion of the salary.

Rev. Truman Granger was appointed missionary. He is a convert from the Hayes Church where the Home Mission Board helped establish the work. He and Mrs. Granger are serving this mission while he is completing his work in Louisiana College. He has been there less than a year, but has already had increased attendance and several conversions. He loves the lost people and is using both English and French to win souls to Christ.

We are thankful to God for Mr. and Mrs. Nichols and other mission workers for meeting the mission challenge as they found it in and around Opelousas. We are also thankful for the First Baptist Church, which was born under mission leadership and has come forward in God's great kingdom program of our day.

We thank God for other churches, pastors, and laymen, who have launched out to help win our French-speaking friends in Louisiana. May God give us more like these, that every French person may come to know the true way of salvation, and that all our lost friends may come to know Christ personally.

obligated to bring the gospel of Christ to my Jewish brethren. Secondly, I desire to work with Jewish people because I was called of God to do that work."

John Meiss, who will work with Charles McLaughlin in the City Mission Program in Fort Worth, Texas, and attend Southwestern Seminary said, "God has called me to work with Jewish people and I want to accept this challenge by being fully dedicated to this work." Mr. Meiss is supported jointly by the Home Mission Board and the state board of Texas.

Jack Altman, Jr., will work with Rev. Ben F. Mitchell in the City Mission Program in Louisville, Kentucky, while attending Southern Seminary. He testified, "My call is, by the grace of God, to exalt Jesus Christ as the Messiah to the Jews."

This was our first conference with our Jewish missionaries. We are all looking forward to a future that shines with optimism because we have a wonderful message to present to an interesting people.

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BOOK REVIEWS

Foreign Mission Graded Series

Let's Listen, by H. C. Goerner. Broadman Press. 60¢.

Dr. Goerner presents the world picture of missions from the standpoint of "nationals." He speaks of a new day with missions turning the corner. One of his appeals is for a new language. We need to learn the meaning of "national" and "indigenous." We need to avoid such terms as "heathen," "native," and other disparaging terms in favor of words with definite meanings.

His appeal for more missionaries presents the picture from the standpoint of nationals and the younger churches instead of from the American viewpoint. Quoting nationals who are in places of leadership, he gives us a picture of ourselves and our missionary work calling for "two-way traffic" and "one Baptist world." This book will cause the reader to think.

Sixteen to One, by W. Boyd Hunt. Broadman Press. 60¢.

In the Young People's book Dr. Hunt draws the contrast between the number of Christians here in the homeland and the relative number in foreign countries. He challenges young people to do something about it, giving the statistics that will help in making decisions. A strong appeal is made for immediate action. He says, "The world situation of every generation is critical for that generation."

As Others See Us, by Johnni Johnson. Broadman Press. 35¢.

The author's dynamic presentation of contrasts "here and there," gives intermediates a picture of the call of the outside world for the best young America can give in missionary endeavor. She stresses world fellowship in Christian service and emphasizes the importance of local churches everywhere. She concludes, "Christian love links the hands of all the young Baptists of the world in Christian service."

My Two Countries, by Sue Terry Woodson. Broadman Press. 35¢.

Through the eyes of the author who was born in Brazil in the home of Baptist missionaries from the United States, Juniors are given a picture of both Bra-

zil and the United States. She takes the Juniors on a trip to Brazil to America, over America, and to a thoughtful conclusion, "that all people—whether they are black, or white, or red, or brown—want to be understood and loved."

Sunbeam Sandals, by Vivian A. Bruner. Broadman Press. 35¢.

The Primary picture storybook takes Sunbeams on a trip to Japan, Israel, Africa, and Brazil. Sunbeam sandals are the means of entrance into all these countries through the gifts and interests of the Sunbeams.

Nuggets from Golden Texts, by Hight C. Moore. Broadman Press. \$1.50.

In this volume 156 nuggets from 42 books of the Bible are presented by Dr. Moore who is best known for *Points For Emphasis* during the many years he wrote the materials for the Sunday school lessons. These expanded golden texts are the heart of his theological, philosophical, practical, and experiential observation. This is a fine collection of excellent texts and comments.

Life's Everyday Questions, by G. Avery Lee. Broadman Press. \$1.75.

Avery Lee is pastor of the First Baptist Church of Ruston, Louisiana. He has spent his ministry among students, as a student in Hardin-Simmons University and Yale University, and as student secretary in Baton Rouge, and as pastor in Champagne, Illinois, and Ruston, Louisiana. He speaks the language of students in a theologically sound fashion. He avoids trite expressions but loses none of the sound principles necessary to the answer of life's questions such as Who Are You? How Do You Like It Here? To What Do You Belong? What's the Difference? What Time Is It? Are You a Christian? It is a timely and helpful discussion.

Higley's Sunday School Lesson Commentary. The Higley Press. \$2.00.

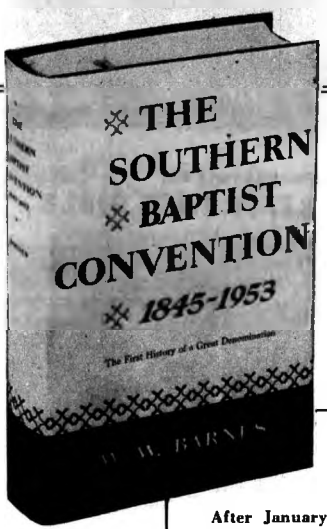
The 1954 commentary on the Sunday school lessons by Robert D. Higley is now available through Baptist Book Stores. It is up to its twenty-year history of good service. The format is excellent and the type of discussions the usual Higley form. It is a worthy commentary.

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—Gleason S. Dobbins, author and head of Department of Church Administration, Southern Baptist Theological Seminary

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—O. W. Taylor, Tennessee Baptist Historian and former editor of *The Baptist and Reflector*

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—J. D. Gray, pastor, First Baptist Church, New Orleans, Louisiana

"Dr. Barnes, the one best qualified among us, has gone into original sources and has given a very fine history of Southern Baptists."

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"This book meets wonderfully well a need I have clearly seen from the time I began teaching Baptist history in Southern Seminary eleven years ago. It will give the strength and guidance of historical knowledge to ministerial students, to pastors and to laymen. Warm thanks to Professor Barnes and to the Historical Commission."

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