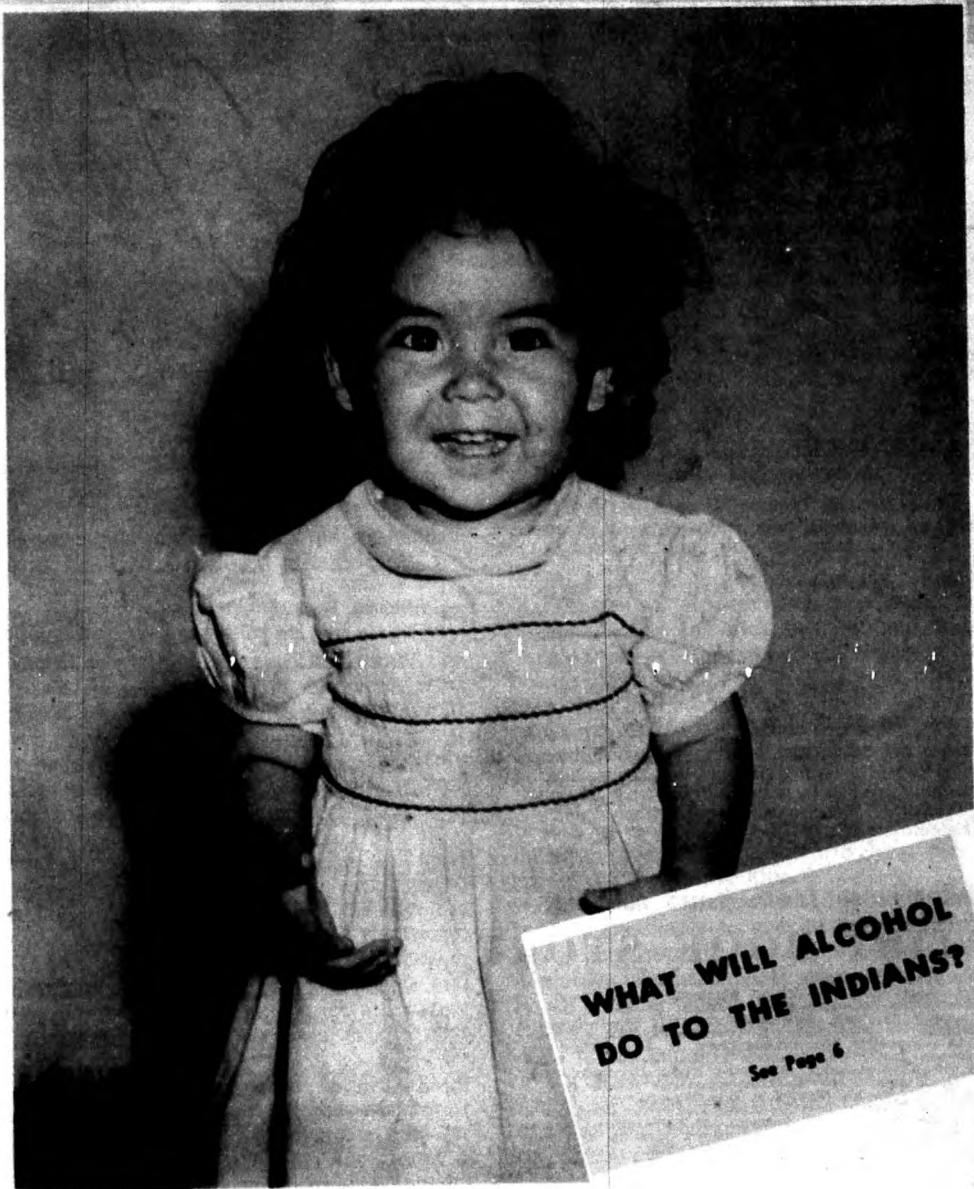


HOME *Southern Baptist* MISSIONS

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HOME BOARD PHOTO

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We Need \$3,000,000.00

By Courts Redford

CHRIST was born in a manger because there was no room for him in the inn. There is still no room for him in many communities.

Christ comes to multitudes today through the ministry of new churches, and he comes in barns, chicken houses, tents, old saloon buildings, lodge halls, discarded basements, on vacant lots, in old school buses, and in other such places where the new churches meet because they have no buildings.

It is even more tragic that he cannot come at all to other multitudes because there is no mission and no church to serve them. "How can they believe in him of whom they have not heard?"

There is a great need for additional church buildings. More than 1,650 Southern Baptist churches have no buildings. On an average, about two new churches a day are being constituted. There will be a demand for at least 5,000 new church buildings within the next four years.

The Home Mission Board has been charged by the Southern Baptist Convention with the responsibility of providing loan funds to help these churches to construct their houses of worship. We shall do our best to fulfill this stewardship obligation.

At present the Home Mission Board does not have the funds necessary to meet these needs. It has lent all of the available funds and has approved more than \$1,500,000.00 in loans to be closed when funds are available.

The Home Mission Board has two church loan funds. The Church Building Loan Fund with a corpus of \$2,000,000.00 is available to all churches. The Church Extension Loan Fund is available on more favorable terms to new churches. The corpus of this fund is about \$1,100,000.00.

It appears that \$4,000,000.00 will be needed by July 1, 1956 to take care of accumulated needs and the new applications that will be received for Church Extension loans by that date.

New churches will continue to be constituted and must receive help. The Home Mission Board proposes to borrow \$3,000,000.00 to be administered through the Church Extension Loan Fund to help meet this need.

This \$3,000,000.00, plus the money that will be secured from repayment of present church loans, and from other available sources, will go far toward caring for the applications that will be received in the next two years.

The Home Mission Board can borrow \$3,000,000.00 on reasonable terms and at a favorable rate of interest to be reinvested in church loans. This is not a debt for operation, but is a productive investment. The money is not to be consumed in the course of the service it renders

but will be reinvested and will be secured by moral and material values.

The church loans in which this money is to be invested are protected and secured in four ways:

1. The church making request for the loan is carefully surveyed to be assured that the location is desirable, that the building is suitable, and the congregation is able financially to carry the desired loan, and that the church is properly related to other Baptist churches and to our denomination and its program. It must be a good risk before a loan is approved.

2. The church votes to repay the loan in monthly installments, including interest. The integrity of the congregation is security for the loan.

3. The loan is secured by personal limited endorsements for an amount equal to 50% of the total approved. This assures all concerned that the members of the church are personally supporting the building program.

4. The loan is secured by first mortgage on the property and no more than 75% of the value of the completed property will be approved.

The money which the Home Mission Board proposes to borrow will be secured: first, by church loans such as described above; second, by the corpus of \$1,100,000.00 now in the Church Extension Loan Fund; third, by the interest on Church Extension Loan Funds, which interest will amount to approximately \$100,000.00 annually when the money now in the fund, plus the \$3,000,000.00 we propose to borrow, is all invested. This interest income provides an additional margin of safety.

Inasmuch as the borrowed money is not actually spent but is invested in church buildings which house congregations that are growing daily in number and strength, and since the Home Mission Board has funds and resources which further guarantee payment, there seems to be no doubt whatever concerning the safety of this money.

It is safe—it can be arranged—it will go far toward meeting present needs—it will help every board and agency of the Convention.

These new churches housed in desirable buildings will begin immediately to give to the Cooperative Program. They help win the lost. They have Sunday schools, Training Unions, WMU organizations, and Brotherhoods. Every board and agency, including all state causes, will receive benefits from this program just as does the Home Mission Board.

The Executive Committee, meeting in Nashville on June 23, gave sympathetic consideration to the request of the Home Mission Board that it be allowed to borrow \$3,000,000.00 to service additional loans

Continued on Page 21

NEWS

Visits Chaplains in Europe

Dr. O. M. Seigler, chairman of the Chaplains Commission of the Southern Baptist Convention, has recently returned from a trip to Europe where he visited military installations contacting fifty-one of the seventy-eight Southern Baptist chaplains stationed there.

He not only visited numerous military units in that area, but conducted conferences for the chaplains there. He was the principal speaker at a conference for Baptist chaplains at the Baptist Seminary in Ruschlikon, Zurich, Switzerland.

Dr. Seigler, pastor of the Cascade Baptist Church in Atlanta, Georgia, said after returning from the trip: "Chaplains are taking the leadership in building good will among foreign people. I am convinced the chaplains are giving a threefold ministry, first to the military, second to the families, and third to the building of good will." Dr. Seigler seemed especially impressed with the need for a religious awakening in France.

March Week of Prayer Offering Largest Ever

The Home Mission Board is happy to announce that the Annie W. Armstrong Offering as of June 15 was \$1,032,548.45. This is an increase of \$54,329.82 over the same time last year.

The total amount received in this offering last year was \$1,119,864.60. This would indicate that this year's total offering will be considerably more than last year's.

This indication of rising interest in home missions is greatly appreciated and brings encouragement to the leaders and missionaries of the Board.

To Buy New Home For Pastor At Fairbanks, Alaska

At a recent meeting of the Home Mission Board an appropriation of \$15,000.00 was made for the purchase of a home for the pastor of the Native Baptist Church, Fairbanks, Alaska. Rev. and Mrs. John T. Dickerson are serving that church at present.

New Mexican Church

Plans are going forward for the erection of a new First Mexican Baptist Church at Edinburg, Texas. The plan was that the Home Mission Board would furnish \$10,000.00 and the First Mexican Church would furnish an equal amount.

Change Plans For Student Center in Cuba

Plans for the new Baptist Student Center to be located near the University of Havana in Havana, Cuba, have been changed following further study of the needs of the students and of the problems of administration. The original plans called for not only a student center but dormitory space. The Home Mission Board has authorized, however, that new plans be drawn which will not at the present include the dormitory space but will be so that two floors of dormitory space may be added in the future if it is desired.

New Baby Home in New Orleans

The Woman's Missionary Union has designated \$75,000.00 for the construction of a new Baptist Baby Home in New Orleans. At a recent meeting of the Home Mission Board this money was appropriated and proper officials designated to bring plans for the construction at a later date. According to present plans the new Baby Home will be built in connection with the present Woman's Emergency Home. Later that building will be replaced by a new building.

New Work Among Indians in Utah

During 1953 Dr. B. Frank Belvin, then superintendent of Indian mission work, led the Indian Baptists to give to a fund to start mission work among some group of Indians where Baptists had never done mission work. The goal was \$2,000.00, but they gave \$2,279.55. With that money as a start, the Home Mission Board opened work among the Indians at White Rocks, Utah.

Rev. and Mrs. Lee Roebuck, who had been serving the Indians at Bernalillo, New Mexico, were transferred to this new field and at a recent meeting of the Board an appropriation of \$6,500.00 was made to construct a missionary home and meeting place for the new mission.

The Roebucks, who are living in rented quarters at present, report: "We have made some very encouraging contacts in homes, and hearts are responding to the gospel messages. Hearts are hungry, but the opposition is strong and binding—not from Catholicism, but Mormonism. Last week we caught some boys throwing rocks at our mission building. We visited with a Ute family who lives in a trailer house a few miles from White Rocks. They

listened eagerly to the gospel as we explained the Jesus Way with emphasis on John 14:6.

"Another home we visited was the 'Longhair' home. Mr. Longhair bore the gospel at a funeral service which conducted for his neighbor. It was evident that the Word was already at work in his heart. Pray with us that he and others will have the courage to make a public decision for Christ."

Men's Rescue Mission To Be Repaired

Plans are being made for the repairing of the Men's Rescue Mission at 74 Esplanade, New Orleans, La. The Home Mission Board has authorized the drawing of plans for enclosing the present patio to provide dining and lounging room and also for the construction of adequate bathroom facilities.

Miss Mallory Dies

Miss Kathleen Mallory who for many years served as executive secretary of the Woman's Missionary Union and led Southern Baptists to greater and greater interest in missions, died Thursday, June 18, and was buried on the following Friday at Selma, Ala.

Miss Mallory retired as executive secretary of Woman's Missionary Union in 1948 at which time Miss Alma Hunt came to that position.

The Home Mission Board was represented at the funeral by Rev. Fred E. Pearson, board member from Alabama, and Rev. Blount Davidson, city missionary of Montgomery, Ala.

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Associate Editor

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SOUTHERN BAPTIST HOME MISSIONS

From the Pen of

John Caylor



The Convention THEN and NOW

I have seen the Southern Baptist Convention grow up. The first meeting I attended was in Hot Springs, Arkansas, in 1900. That meeting was a small affair when compared with the 1954 meeting.

In Hot Springs there were 631 messengers; in St. Louis, there were 10,952. At Hot Springs there was only one pre-convention meeting—the BYPU Convention; at St. Louis there were a number—the WMU Convention numbering thousands and the Pastors' Conference packing the great auditorium of the Third Baptist Church.

At Hot Springs there were no committee meetings in advance of the Convention; at St. Louis a great part of the work of the Convention was done in advance by special committees. There was no committee on committees at Hot Springs. The president appointed all committees.

At Hot Springs there were only four agencies reporting—the Foreign Mission Board, the Home Mission Board, the Sunday School Board, and the Southern Baptist Theological Seminary. At St. Louis there were boards, institutions, agencies, commissions, and special committees galore, reporting.

At Hot Springs the report showed that there were 1,657,996 members, and 19,558 churches. There were reported 80,465 baptisms and \$881,219.00 given to missions. At St. Louis the report showed \$45,822,830.00 given to missions, 361,835 baptisms, and 29,496 churches with a membership of 7,886,016.

But do not think that the meeting in Hot Springs was little in every respect. It was great in many ways. There were giants in those days, and when they spoke the hills trembled.

As a young preacher I listened to B. D. Gray, R. J. Willingham, O. L. Haley, E. E. Bomar, H. L. Morehouse, J. R. Sampey, E. E. Chivers, George W. Truett, and W. J. Northen.

These men were on the program of the BYPU Convention held the day before the meeting of the Southern Baptist Convention.

The whole day Sunday was given to a special program—a Century of Baptist History—entitled "The Century Movement."

The editor presents Home Board emeritus secretary Dr. J. B. Lawrence, who compares the 1900 and 1954 Southern Baptist Conventions. Conventions then and now are different in size but alike in principle.—Ed.

On this program I heard some of the world's great men among Baptists: B. H. Carroll, W. E. Hatcher, Henry McDonald, J. B. Gambrell, W. H. Felix, J. W. Millard, E. Y. Mullins, J. B. Hawthorn, and Lansing Burrows.

These were all men of power and great influence. They steered the denominational ship with its cargo of precious principles, doctrines, and methods clear of all the modernistic tendencies and interdenominational breakers, reefs, and shoals.

At Hot Springs the program of the Convention was very different from that at St. Louis. The president did not make a speech. The Convention had not grown up to the place where the president was, in a way, to speak for Southern Baptists. He was then just a presiding officer without further official obligations.

When the Home and Foreign Mission Boards made their reports to the Convention the president appointed committees for each section of each report. These committees studied the sections assigned to them and made their reports to the Convention with their recommendations. When these committees reported the speeches were made on missions by the chairmen and others.

The Convention in Hot Springs was indeed a deliberative body.

We had a great Convention at St. Louis. It was great in the personnel on the program. I have heard many speeches and sermons from the platform of the Convention during the past fifty-four years. Those delivered at St. Louis were on a high level. They were all good. We have as fine a group of consecrated Christians in places of leadership as Baptists have ever had.

As the Convention has grown older it has grown stronger. Education and training have reached out to the circumference of denominational life. Consecration and devotion have rooted deep in the heart-life of our people.

Southern Baptists are a militant force and offer to God the greatest potential leverage he has ever had since New Testament times for the preaching of the Christ of the New Testament to the whole world.

There are eternal reasons why Baptists should exist

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August, 1954

5



Many Christian Indians, such as this fine Navajo couple, Mr. and Mrs. Billy Yazzie, avoid the pitfalls of drink which is ruining hundreds of lives.

The INDIANS' Tragedy

By Mrs. Russell Bowen

Baptist Indian Center
Gallup, New Mexico

W.M.U. Circle
Theme Program

In August of 1953 a bill was passed in the United States Congress ending Federal prohibition on liquor sales to Indians and made them subject only to tribal regulations and local option laws.

Missionary and Mrs. Russell Bowen, Southern Baptist missionaries to the Indians at Gallup, New Mexico, who admit things were bad before the repeal when bootleggers sold their wares, send this story to show the situation one year after the repeal.

Indian leaders opposed the repeal from the beginning and still do. In the August 17, 1953 issue of the New York Times appeared the following: "The bill ending Federal prohibition on liquor sales to Indians has received generally favorable comment, but Indian spokesmen oppose the sale of intoxicants on reservations."

I WATCHED THEM as they rolled over and over on the sidewalk in front of my home, two Navajo women—both drunk—fighting, pulling hair, cursing, and making mockery of the beauty God had created in womanhood. Probably in more sober times they were the best of friends, perhaps even sisters. Although their hair was now disarrayed, their elaborate velvet blouses and skirts muddy and torn, their faces bruised and bloody, I could see that they were beautiful young women of good Navajo culture. Probably neither had come of age. One was undoubtedly pregnant.

The crowd gathered, as it always does to view an ugly, repulsive scene. Yet no one made a move to put an end to the brawl. It seems as though the blood-thirstiness of humanity causes people to enjoy such a spectacle!

Two Mexican men stood by a tree just a few yards away, waiting for the wine that caused this degradation to take its full effect, bringing unconsciousness to its victims. They could then be easily robbed and abused.

"Send the wagon, please. Two women are fighting on the sidewalk," I requested.

"All right, they'll be right over." We had called for police assistance so often that nowadays the dispatcher did not even ask the address!

"Here comes the 'paddy,'" shouted five-year-old Joy, conscious only of the excitement of the moment, oblivious to the tragedy. Would it have been better not to interfere? I wondered. Soon unconsciousness would surely come to either one of

them caused by injury or the effects of intoxication. Then the crowd would descend to rob and abuse. Eventually some friend or relative would carry them away. Could that be worse than the fate of robbery and mistreatment which was reputed to befall such unfortunates who awoke in the city jail? I prayed that I had made the wisest choice.

A rough policeman, fired of continuous drunken brawling, impatiently pulled the women apart, throwing one several feet down the sidewalk.

"Hey!" I found myself angrily exclaiming. "Was that necessary?" I boiled inwardly.

"Oh, she's just another Indian, too drunk to get hurt!" the officer callously excused his behavior.

"But she's not too drunk to get her bones broken!" I retorted in righteous indignation.

"Mommy," queried three-year-old Linda, "why were they fighting? Were they mad at each other?" The incomprehension of her youthful innocence set questions ringing in my own mind. Why? Why? Why do these things have to happen? What's the matter with our town?

"Come into the house now, children. We'll talk about it after awhile." Subconsciously my hand hooked the screen door after they were safely inside. I remembered the Sunday morning I had hurriedly gone out to the church leaving the screen unhooked, only to return finding an intoxicated woman sitting in my living room! Then there were the many times police had to be called to prevent drunken men from breaking down the door in an effort to enter. I remembered—and shuddered!

"Now, girls, go upstairs and play until dinner time. I'll call you when Daddy comes!"

The heaviness in my heart only increased as I pondered the problem. During the first four and a half years of our mission experience the dread malady of drunkenness was only a minor problem created when an occasional bootlegger wandered far from town to our isolated, reservation post. Reservation police and tribal councils always dealt fairly and honestly with intoxication, but severely. They fully realized the depths of despair alcohol could bring to their beloved tribe.

In 1951, when we accepted transfer from our beloved reservation home to the Baptist Indian Center of Gallup, New Mexico, we were only vaguely aware of the depths of depravity to which unregenerate white men had sunk in their greed for wealth, power, and prestige—the greed that allows

them callously to destroy a magnificent Indian tribe as well as the town and community of which we were now a part.

Many of the town's "leading citizens" are said to have begun their ascent to social and civic prestige by bootlegging and other activities of disrepute. Gallup's north side of town has flourished with the illegal sale of alcoholic beverages to Indians. Law enforcement has been almost non-existent. Officials are reputed to have made "collections" for protection to these places of business. Political chicanery, bribes, and other malpractices have all but stifled a potentially prosperous community. For more than thirty-five years a store across the street from the mission has been considered as a front for illegal liquor sales.



"The whole town knows Mr. P... is a bootlegger. One of the city policemen lives in the apartment at the back of the store," a neighbor told me, "but officers won't bother him. He pays regularly!"

The first year for a new resident of Gallup's north side is a difficult one. Seeing drunken people lying in the gutters, across the sidewalks and streets, hanging over fences, is shocking to the innate sense of decency most of us possess. But as time goes on, one becomes callous to such vulgarities! Seemingly, like the priest and Levite who passed the Samaritan traveler, people walk blithely by, not noticing—or caring! When the darkness of night closes around us, there is never a sense of safety from drunken debauchery. And though we who are so inwardly repulsed by the depravity which surrounds us have been grieved, the anguish of the Navajo tribe

far surpasses any personal distress we have known. Families lack food and clothing because the desire for alcohol demands all the earnings. A small boy wandered weeping through the streets and dives searching for his parents, lost from him as wine more and more overcame their senses. A baby lay crying on the sidewalk as its mother sprawled unconscious in the gutter! Such woeful degradation must surely come to an end!

Political leaders urged that the abomination be ended by the repeal of Indian prohibition laws. With cunning, deceitful wisdom, their propaganda agencies proclaimed that the Indian who was good enough to fight in Korea with our white boys was good enough to be allowed to drink openly and freely in the bars! It

followed, then, that they would buy a better quality of liquor at a more reasonable price, they claimed. If these First Americans did not feel that they must drink the entire bottle in guilty furtiveness before it was seized from them, they would be more moderate in their drinking. Of course, these white "benefactors" to the red man reluctantly admitted, drunkenness may be worse for about six months, but then surely it would taper off!

Thus citizens were deceived. The polls were conspicuously empty on election day. Of the few Christian people who did vote, too many of them were ensnared by the propaganda of the liquor traffic. But the majority of Christian people were not concerned enough to take time to vote! Thus, prohibition was abolished and the degradation that had always existed on the

Continued on Page 31

He Didn't Want to Wait



Little migrant boy, who has worn same clothes every day in school, receives gift of clothes from another boy who wanted to share.

By Mrs. Andrew H. Foster
Missionary to Migrants
Central United States

WE WERE IN Schools of Missions in Memphis, Tennessee, last March when seventy-four churches participated. What a great time we did have and many of the experiences will live in our hearts always.

At the close of the service one evening many people were gathered around me talking when a little eight-year-old boy shoved his way through to where I was standing and reached up and caught hold of my hand. He held on until I looked down at him. When I looked into that boy's face I saw all the emotions it takes to spell out NOW. He stood there looking at me through two eyes that were filled with tears and said, "I have two pairs of shoes and I want to give one pair to some little boy who does not have any. Will you take them now and give them to him when you get back on your field?"

I had a decision to make. I had one more school to attend in Henderson, Kentucky, and I was traveling by train. A person cannot get along very easily with a lot of luggage when traveling that way. That was the first thing that ran through my mind. But as I stood there and looked into the eyes of that boy and saw the very compassion of his SOUL I saw something of what Jesus knew was in the heart of a child. I just could not say "No" to that boy, so I told him I would take the

shoes to a little boy for him. He turned and left me without saying any more and I began talking again to those who were waiting.

In a few minutes here came the little boy, running down the aisle of the church with the shoes in his arms. In those few minutes he had gone home and grabbed up the shoes and brought them back, knowing that I would soon be leaving the church. To him this was his last chance to act now. With the shoes in his hands and a look of joy on his face he rushed up to give them to me.

Just then his mother came up and found out what was happening. She tried to talk him into letting her send the shoes later in a package with some more clothes that we could use in our work among the migrants. Also she tried to help him see how much trouble it would be for me to carry the shoes with me. The little fellow was finally out-talked by his mother—but only for the present.

For the next morning when we went to the church for a luncheon meeting with the other missionaries, we were soon approached by the little boy's mother carrying a bundle containing the shoes plus . . . She explained that when they went home the night before the little boy cried and cried until late in the night she agreed to let him send the shoes by me. As soon as

she agreed he got from bed and started polishing the shoes. Then he pulled out one of his "T" shirts and a pair of his pants and even divided his toys.

My husband made room in his luggage for the little boy's package and we brought it along with us.

I got to thinking how nice it would be for me to take the little boy's address and send him a picture of the boy who received the package. So we did.

When we returned to the Rio Grande Valley in Texas, where we work among the migrants, we asked a schoolteacher to help us place the clothes where they were most needed. The teacher was very helpful and the next morning brought a little boy wearing an old colored flannel shirt and a pair of blue jeans—no shoes at all. The teacher said this little lad had worn the same clothes each day during the school year because he had no others. He comes from a very large family and his dad does not make enough money to feed and properly clothe the family. The mother had to wash the children's clothes at night and get them ready for the next day at school.

We gave the clothes and shoes, made the picture, and sent it to the little boy who had been so eager to help someone less fortunate than himself.

Gives DIAMOND RING for Mission Work

Dear Missionary Friend:

My husband and I were at church last Wednesday night and were deeply touched by your telling of the great needs of your mission field.

We have always tithed, but because of a tight budget we have never been able to give many love gifts.

I wish you knew how richly God has blessed us—a home here in America with Christian parents, a wonderful love which we feel for each other, a child when we feared there might be no children, health—and I could go on and on.

As I said before, we were deeply touched by your appeal for us to feel our responsibility toward our mission work. But we have no extra money.

It is for this reason that I enclose this ring. We realize that it will not nearly pay for your young mission volunteer's transportation, but it will help. In the event that someone has already provided money for her ticket, then please use the money you get from the sale or pawning of the ring in some way in your mission work.

Perhaps I should have sold the ring myself and sent the money to you, but I was uncertain about the time you were planning to leave.

Please do not try to find out who is sending this or think of returning it. The joy we have in sending it is not yours to take away.

We pray that this small love gift we are making will be a means of winning some soul to Christ.

We promise to pray faithfully for you in your mission work and ask that you pray for us that we will always be true to the Lord who has so richly blessed us.

Yours in Christ

Following his address in one of our Southern Baptist churches a Home Board missionary received the accompanying letter and a ring containing seven small diamonds.

The ring was sent to the office of the Home Mission Board by the missionary who asked the Board to dispose of the ring in whatever way seemed best.

On the morning the ring was received, office personnel of the Board joined with Dr. Courts Redford, executive secretary-treasurer, in praying humbly that the Lord would lead in using the ring in a way that would be worthy of the spirit of the givers.

The group also thanked God for Southern Baptists like this couple who have the cause of missions on their heart.

New Southern Baptist Leaders



At the recent meeting of the Southern Baptist Convention new leaders were presented for three major boards of the Convention. They are shown above (l to r) Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board; Dr. Courts Redford, executive secretary-treasurer, Home Mission Board; and Dr. James L. Sullivan, executive secretary of the Sunday School Board.

First Baptist Church Established in Capital City

By Larry Fisher, Pastor
First Baptist Church
Carson City, Nevada



Rev. and Mrs. Larry Fisher and daughter. Mr. Fisher is pastor of the first church established by Baptists in Nevada's capital city.

OUR STORY BEGINS several years ago in Carson City, capital of Nevada, where two families were united in prayer with their friends from other cities that the Lord would lead in the establishment of a Baptist church there. In the history of the city, no Baptist work of any kind had ever been attempted.

About this time, in August 1950, in Dallas, Texas, Larry Fisher, a young businessman and member of Ross Avenue Baptist Church, yielded to the call of God for missionary work in the Northwest.

This meant preparation. Working at Temco Aircraft Corporation on a graveyard shift, Mr. Fisher attended Southwestern Baptist Theological Seminary in Ft. Worth, Texas.

The people in Carson City continued to pray for God to send them a missionary.

Upon the completion of his seminary work in May 1953, Mr. Fisher said to his pastor, "I'm ready to go to the West for God's work."

Behind the scenes was Mrs. Fisher praying for God to lead, and willing to go where the Lord would have them go. Ross Avenue Baptist Church of Dallas, Texas, in answer to the young man, said, "You go and we will give you an income while you find God's place of service."

The pastor at Ross Avenue is Rev. Homes B. Reynolds, a native of Little Rock, Arkansas, who has pastored several churches in Arkansas and Texas as well as serving as chaplain in the Army Air Force during World War II. His church was sponsoring two missionaries in South America and a mission in Dallas before the Carson City mission was established.

Meanwhile Rev. Leonard B. Sigle, area missionary for the Southern Baptist General Convention of California, had said to the group of believers in Carson City, "We will join you in prayer for God's man to come here."

When Larry Fisher arrived at Glorieta Baptist Assembly for several days' stay, he met Brother Sigle and was invited to look at the Carson City field. From that moment the hearts of Mr. and Mrs. Fisher were moved by the Lord for this work. To be sure of their convictions, however, they made a trip to the Pacific Northwest but Carson City continually called for their lives. So to Carson City they returned.

Again, although it sounds like fiction, God moved in the hearts of the trustees of the First Christian Church of Carson. Continued on Page 18



First Baptist Church, Carson City, Nevada.



Part of the congregation of the First Baptist Church, Carson City, Nevada.

SOUTHERN BAPTIST HOME MISSION

Salvation in CHRIST, Not in Mary

BAPTISTS BELIEVE that Christ and only Christ has the power to forgive sins. When they pray they pray directly to God through Christ.

In the Roman Catholic Church prayers are addressed to Mary and she is honored with hyperdulia. This is a word coined by the Roman Catholic Church to indicate the highest kind of worship which may be given to a created being. A careful review of the official books of Rome affords the fullest proof that among Roman Catholics Mary divides the honors of divine worship and even divinity with the Supreme Being.

Hyperdulia is said to be a kind of worship inferior to that rendered to God, however it is practically undistinguishable from it. During the last fifty years the worship of Mary has so advanced that the Church of Rome now ascribes to her names, offices, attributes, and miraculous powers, which exalt her to a level with Christ.

The following are a few of the names given by the church of Rome to Mary: Mother of Divine Grace, Mother of our Creator, Holy Mother of God, Ark of the Covenant, Gate of Heaven, Morning Star, Refuge of Sinners, Comforter of the Afflicted, Help of Christians, Mother of Mercies, Advocate of Sinners, Way of Salvation, Queen of Heaven.

Is Mary Divine?

Divine attributes are ascribed to her. She is said to be omnipotent in power and infinite in mercy. In one of Rome's authorized devotional books we find: "Jesus has rendered Mary omnipotent, and obliged himself to grant all the desires and requests of his blessed mother," also, "She is as rich in mercy as in power."

Some Roman Catholic authorities teach that salvation comes through the merits of Mary rather than through the merits of Christ. The *Glories of Mary*, a Roman Catholic devotional book, contains the following question and answer: "How does it happen that the same God, who in the old law was so prompt in punishing crimes, now deals so mildly with the greatest enemies? It is through love for the blessed Virgin, and in consideration of her merits."

Is Mary Superior to Jesus?

In the following language the distinction between worship rendered to God and Mary is completely lost. "All the earth doth worship thee, the spouse of the

Eternal Father. All the angels and arch-angels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud with a never-ceasing voice. 'Holy, holy, holy, Mary, Mother of God. Thou sittest with the Son on the right hand of the Father. . . . In the sweet Mary is our hope; defend us forever more. Praise becometh thee, empire becometh thee, virtue and glory be unto thee for ever and ever' " (Te Deum, Bonaventura).

An incidental fact in the teaching of Rome furnishes a striking confirmation of the charge that the Catholic Church exalts Mary above Christ. It is a fact that the Roman Catholic people are directed in their manuals of devotion to fix their attention almost exclusively on Jesus in his infant state, and accordingly they think of him as a child subject to Mary and governed by her maternal authority. In

absolutely necessary to the salvation of the sinner. Her words are, "Because men fear Jesus Christ, that divine Person who is destined one day to judge them, it has been necessary to give them a mediator with the Mediator, and none was so fit for this office as Mary his mother." Accordingly the Church teaches that "No grace, no pardon, emanates from the throne of the King of kings, without passing through the hands of Mary . . . no one enters heaven without passing through her."

Can Salvation Come Through Mary?

In a booklet entitled *Novena in Honor of the Immaculate Heart of Our Lady of Fatima*, published in April of 1946, there appears on page twenty-eight the following: "Thou art the gate of heaven, O mother beloved, and no one shall enter save through thee."

Rome states that "Mary has been elected from all eternity as Mother of God that she may save by her mercy those to whom her Son in justice cannot grant pardon;" and that "a sinner can be saved only by having recourse to the blessed Virgin, whose infinite mercy obtains salvation for those who would be condemned by infinite justice."

The logical inference from all this is that it is useless to pray to Christ, and that the invitation of the Saviour, "Come unto me," is only a mockery. This inference is unavoidable if Mary is able to save, and she alone is willing.

All this is a plain denial of the great truth that Jesus in his love gave himself to be a ransom for sinners, and that in his compassion he is a great high priest who can be "touched with the feeling of our infirmities" (Heb. 4:15). It is a direct falsifying of Christ's own words, "I am the way, the truth, and the life, no man cometh unto the Father, but by me" (John 14:6).

JESUS IS THE DOOR. "I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

There is only one mediator between God and men. The word of God declares there is only one mediator and advocate, the Lord Jesus Christ. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). He is the mediator of the New Covenant (Heb. 9:15, 8:6).

By William E. Burke

Field Worker, Home Mission Board

statues and pictures of Mary, even when she is represented as enthroned above the clouds, she appears as young and fair, with Jesus as an infant in her arms. The conception is incongruous and absurd, but it serves the purpose of exalting Mary in dignity and authority above Christ.

The line of argument by which Rome professes to prove that Mary's authority over Christ is such that he cannot disobey her is expressed thus: "The blessed Virgin, having lodged the Son of God in her womb, requires from him, as the price of her hospitality, peace for the earth, salvation for the lost, and life for the dead."

In keeping with this is the prayer, "O Empress, and most benignant lady, by the right hand of a mother command thy most beloved Son, our Lord Jesus Christ, that he vouchsafe to raise our minds from the love of earthly things to heavenly desires, who liveth and reigneth." Rome actually declares that "All is subject to Mary's empire, even God himself," and that "GOD HEARS HER PRAYERS AS IF THEY WERE COMMANDS" (*Glories of Mary*, Liguori).

The Church of Rome declares Mary's supposed intercession with Jesus to be

Southern Baptists Thrive in Ohio

By John I. Sneed, Pastor
First Baptist Church
Athens, Ohio



Old theater building serving as present meeting place of First Baptist Church, Athens, Ohio.

I WAS BORN in Athens County, Ohio. My parents are Methodist, and I knew no other religious faith until I left home in 1941 to seek employment in Columbus, Ohio, where my wife and I became interested in and eventually joined the Memorial Baptist Church. Since that time I have become a Baptist not only in name, but by deep conviction.

The Lord called me to preach the gospel and in 1945 I left my job and went South to school. I joined a Southern Baptist church near Greenville, South Carolina. It was there I was called to a small country church in the North Greenville Association and ordained.

My wife and I, since learning Baptist ways and doctrines, have been deeply burdened for our home area in southeastern

Ohio. There are very few Baptist churches of any kind there. Our home town, Athens, with 12,000 people, had no Baptist church and there was no Baptist witness in the whole area. It was a deep conviction for us that God wanted us back home to work for him. Thus when two small (Independent) Baptist churches wanted us to come to serve them in Athens County, we accepted the call in order to get back into the area. We were unable to establish them on Southern Baptist principles and in the Southern Baptist program, but in the three years that we served them we were able to obtain a daily fifteen-minute radio program which has given us a great deal of much-needed publicity as well as enabled us to get the true gospel out to the people.

In the fall of 1952 we felt that it was

time for us to make the move into Athens. We sought for and obtained permission to use an abandoned theatre on Sunday nights. Services were begun in September of 1952. On November 1 we were able to obtain a full-time contract for the building at \$100.00 per month and we organized services full time. Meantime, I resigned the two Independent Baptist churches and devoted my entire time to the new work.

God sent us a number of people who were interested in starting a Baptist church and on December 31, 1952, we organized ourselves into the First Baptist Church of Athens, Ohio, with twenty-one charter members. I did not know of any Southern Baptist work in Ohio until late in January when an evangelist friend informed me that there was a missionary in Dayton. I lost no time getting in contact with him.

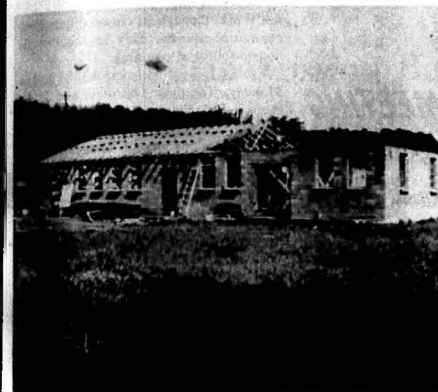


One of many trailer courts which house families of workers in the atomic area in southeastern Ohio.

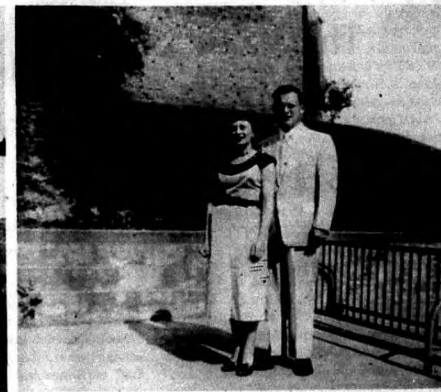


Congregation of Portsmouth Baptist Chapel, a mission sponsored by the First Baptist Church of Athens.

SOUTHERN BAPTIST HOME MISSIONS



First unit of the new building for the First Baptist Church, Athens. The congregation hopes to move in some time during the summer.



Rev. John I. Sneed, pastor of the First Baptist Church, Athens, and Mrs. Sneed.



This prefabricated auditorium, first unit of the First Baptist Church, Waverly, Ohio, was put up by sixty men in one day. The second unit is now under construction.



Mr. and Mrs. David James who were helpful in the beginning of the mission in Portsmouth.

and he came over to meet with our people. The result was that in February, 1953, we voted unanimously to affiliate with the Whitewater Association of Southern Baptists in Ohio, which was in turn affiliated with the General Association of Baptists in Kentucky. Later, Rev. Ray Roberts, pioneer missionary in this state, asked me to assist him in mission work in this area. He sought for and obtained a mission pastor's supplement for me, and the new church voted unanimously for me to pursue this work along with the local work.

In July we assisted Mr. Roberts in setting up meetings in a tent in East Columbus, and out of that meeting two full-time Baptist churches have already been organized in our capital city. In August I went to Waverly to survey the possibilities of starting a work in the new atomic area in Pike County. The pastor of the Presbyterian church in Waverly said we could use a back room of his church for week-night and Sunday afternoon meetings, which offer we accepted at \$5.00 per meeting.

We contacted several people and announced our first service. A few came, and out of that few we organized our first mission. This work grew until they were forced to seek other quarters, and in February, 1954, a chapel building, financed by the newly-organized state convention of Baptists in Ohio, was erected by volunteer labor from all over the state. On Easter Sunday the mission was attended by 235 people and the offering was \$738.00. On April 26, 1954, the First Baptist Church of Waverly, Ohio, was organized.

Still mission-minded, and especially conscious of the desperate need for Baptist churches in this area, the First Baptist Church of Athens voted unanimously to adopt a group of people meeting in Portsmouth, Ohio, as a mission. This work promises to be even greater than the Waverly work. In January, 1954, we were able to direct the activities of some students from Southern Baptist Theological Seminary in Louisville, Kentucky, arranging for a meeting place and room and board for the students in Circleville, Ohio. There a mission has been established and adopted by one of the new churches in Columbus.

Meantime the Athens church began to see the great need for a

Continued on Page 21

August 1954

The Value of a COTTAGE PRAYER MEETING



By Edith Stokely
Community Missions Director
Woman's Missionary Union

A CHRISTIAN WOMAN blinked the tears from her eyes as she watched the pastor baptize a young couple and a teenage girl who had been won to Christ during the recent revival. It had not been many days since these three young people were in her home. She had been the hostess for a cottage prayer meeting and had invited everyone in the neighborhood. The young couple and the teen-age sister were among those who had come. Though they were not Christians, she had asked them to read from the Bible to give them a part in the prayer meeting. In the days that followed, they had come to the revival services, and now they, too, knew the living Lord.

Such an experience can come to any woman who takes prayer seriously, for God performs miracles in our own lives and the lives of those around us when his people stop to pray. Members of Woman's Missionary Union face a mighty challenge in the days ahead. Together with the Brotherhood, we will seek to hold half a million cottage prayer meetings preceding the Convention-wide Evangelistic Crusade in 1955. In churches where there is a Brotherhood, the men will take the responsibility of planning for the prayer meetings, and the women will join the other church members in carrying out the plans. Where there is no Brotherhood,

the WMU through its community missions committee stands ready to shoulder the responsibility of planning.

Cottage prayer meetings will be held on Monday, Tuesday, Thursday, and Friday evenings of the week set aside by the church. The prayer meetings will be in various sections of the community each night. The larger the church the more prayer meetings will be held, planning one for each fifteen in the church membership. An earnest effort will be made to include all members of the church in the various prayer meetings. Invitations will also be extended to the unchurched families and individuals. The time will be spent in seeking guidance from God's Word and in heartfelt prayer.

Half a million of these cottage prayer meetings! Who can measure their value? Who can measure the value of even one cottage prayer meeting? An evening spent in prayer with fellow Christians can plant in the heart of a man or woman or boy or girl a burning desire to tell lost people of the Saviour. It can send him away with a resolve to witness that leads to action in the days that follow. It can melt the heart of the lukewarm Christian and so revitalize his Christian life that those around him can see the difference. It can call the lost to repentance. It can prepare the way for a genuine revival in any church. Prayer does not go unanswered!

They Found "The Book"

PAT, AGE FIVE, went home from kindergarten one day quoting to his unsaved parents the Scripture passages he had learned. Never before had they heard any words from the Bible, and asked the child the name of the book from which these "poems" came.

Later that day, the mother remarked to her husband, "We have simply got to get a copy of 'that book.'" The following morning she came to kindergarten with Pat and inquired of us the name of the book from which the child had learned the verses. Eagerly we explained to her that the verses came from God's Word—the Bible.

"Well, could you tell me where I can get a copy of it?" she asked. We gladly presented her with a Bible. She went away filled with gratitude, clutching tightly in her hand a copy of "that Book."

On the following Tuesday night this mother attended our Adult Bible Class. She displayed a deep interest in knowing and understanding God's Word. A week later she came again to the Bible study and, in the middle of the class, began asking questions such as "What does it mean to be 'saved'?" How does a person receive salvation?"

We explained the need and meaning of salvation as revealed in God's Word, and asked if right then she would like for all of us to kneel and pray with her that she might accept Christ as her own personal Saviour. She expressed a desire that we do so. Thus this mother repented of her sins, yielded her heart to the Lord Jesus, and experienced the unspeakable joy of receiving and knowing for herself the meaning of his glorious salvation.

By Louise Whitmire and
Troy Cunningham
Baptist Good Will Center
East St. Louis, Illinois



Group of Intermediate boys at Boys' Club, Good Will Center, East St. Louis, Illinois.

New Indian Mission Building in Shawnee, Oklahoma

By Phil Card
Educational Director
First Baptist Church
Shawnee, Oklahoma

THE INDIAN BAPTIST MISSION at Shawnee, Oklahoma, recently broke ground for its new building to be located on the corner of Darrow and Minnesota Streets. Rev. Sam Morris, pastor of the mission, dug the first shovelful of dirt on the site where the new \$10,000.00 structure will stand.

Participating in the program besides the mission pastor were: Maurice Clopton, minister of music for the First Baptist Church; James McCosar, president of the Indian Mission Brotherhood; Dial Currin, chairman of the First Baptist Church missions committee; Forbes Yarborough,

chairman of the deacons; O. W. Rice, chairman of the missions building committee; Phil Card, educational director; and Mrs. Leroy Taylor, president of the Woman's Missionary Union, all of the First Baptist Church; and Rev. Horace L. James, assistant executive secretary of the Baptist Foundation of Oklahoma. Several leaders in the Indian Mission also spoke briefly.

This new building is made possible through the efforts of the First Baptist Church and the Home Mission Board.

Work among the Indians in this locality was begun in 1931 when Mr. and Mrs.

George K. Hunter, members of First Baptist, started teaching Sunday evening Sunday school classes at the Indian Sanitorium.

In 1946, during the pastorate of Dr. R. Lofton Hudson, the First Baptist Church of Shawnee organized an Indian mission with the help of the Home Mission Board. Rev. Victor Kaneubbe was the first mission pastor, serving from the beginning until June of 1950. The mission first met in the dining hall of the First Baptist Church. The second place of meeting was the house and lot just behind the church on Philadelphia Street.

Rev. Gabe Paxton was the second pastor, serving from July of 1950 to December of 1952. Dr. Harold Lindsey became pastor of the First Baptist Church, and construction of a new educational building made it necessary for the Indian mission to move to a business building on Main Street. From there the Indians moved, in the latter part of 1951, to their present location, 418 W. Eleventh.

The present Indian mission pastor, Rev. Sam Morris, began his ministry here in February of 1953. Since that time there have been thirty-five professions of faith and thirty-one additions by letter as well as six decisions for special full-time Christian service.



Ground-breaking services for new Indian Mission building, Shawnee, Oklahoma. Pastor Sam Morris turns the first spade of dirt.

August, 1954

AMONG the MISSIONARIES

Interesting Incidents At Our Good Will Center

When eleven-year-old Jimmy came home from school with the stomach-ache, his mother did not believe at first that he was really sick. When his complaints finally convinced her, she gave him a big dose of soda and epsom salts together! About an hour or so later she got a doctor. The child was rushed to the Baptist Hospital and after the appendectomy the mother proudly told us how she had saved her son's life. Neither the mother nor the son is a Christian, but they are attending our clubs. They are two of many prospects.

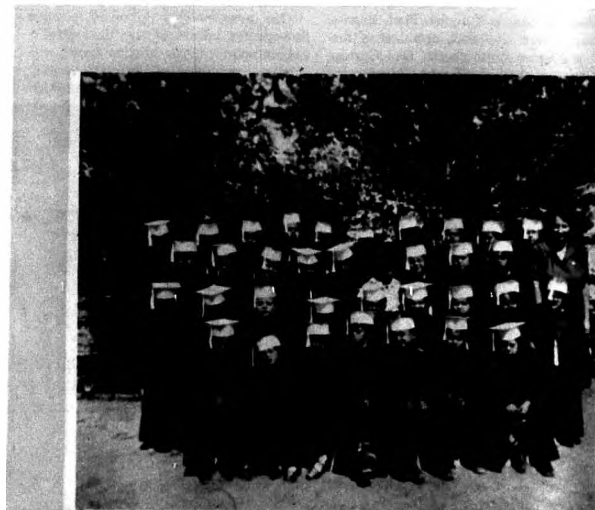
Seven-year-old Gene did not come into the house for club Wednesday afternoon. He wasn't sure that he wanted to hear a Bible story or sing those songs. But he loved to show off his vocabulary of rough, vulgar words that he had heard. Especially was he showing off to us after the other children had gone home. In talking about beautiful springtime wonders which God has made for us, the children had admired some roses which one of the women had brought. Gene was an entirely different little boy after we gave him some of the roses to take home!

We are still living in a temporary bedroom on the other side of the city from our Good Will Center. We expect to move into the new building some time soon. But it will still be several weeks before the building can be used for all Good Will Center activities. In the meantime, we continue to use the rented small two-room house. We have already visited in most of the homes in the community, and pray that we may have many opportunities of personal witnessing.

Polly Dismuke and Mary Lucy Parsons
Baptist Good Will Center
Columbia, South Carolina

Revival Among Cherokee Indians

I was privileged to visit with Rev. and Mrs. Ewell Payne, our general missionaries to the Cherokee Indians in North Carolina, during the recent simultaneous revival. Revivals were conducted in twelve churches with pastors from five states doing the



Graduates of the Mexican Baptist kindergarten of Artesia, New Mexico, where Rev. and Mrs. M. E. O'Neill are missionaries.

preaching. It was wonderful to see those pastors from large churches preaching, winning, and baptizing in the small Indian churches.

I saw an old man baptized. He had only one limb and was the first person Brother

Payne talked to about his soul when he went on that field over six years ago. His blind son was also baptized at the same time. I saw a tall, handsome young man, engaged to a lovely young girl who wouldn't marry him until he became a Christian, baptized. How he prayed before he went down into the water! The next night I heard his testimony.

In one of the churches which is only three years old, every resident member is a tither. The day before I was there they met and planted their tithing potatoes in God's acre.

As you know, Cherokee is a tourist village and Sunday I saw a lovely gift shop closed. When I asked about it I was told that the owners were active members of our church there.

Every night during the revival different churches would feed the ministers and missionaries. Thursday night each church

brought a craft shower for the preachers and I have never seen so many beautiful baskets, beaded belts, bow and arrows, car bobs, and necklaces. Two of the preachers got small puppies in dog baskets.

I was happy to see our new missionaries,

TRANSFERRED

Rev. and Mrs. Lee Aurilio who have been transferred from Alamo, New Mexico, to Farmington, New Mexico, wish to thank everyone who had a part in the work at Alamo. Mission-aided friends sent clothing, Christmas supplies, funds for Christmas treats, medical supplies, etc. They tried to acknowledge each package and letter, but in some instances the name and address could not be determined; thus the acknowledgements were returned.

Their present mailing address is Baptist Indian Center, 501 West Broadway, Farmington, New Mexico. They will be glad to hear from their many friends.

Rev. and Mrs. Charles Ginn, getting started in a fine way on that field.

The results of the revival were thirty-seven professions of faith, seventeen by letter, and 169 rededications.

—Bertha Wallace
Field Worker, Home Mission Board

Progress At Indian Center Gallup, New Mexico

Last night there were twenty or more girls in the Girls' Auxiliary meeting in our home. That is quite an increase from the two girls that we started with last October. How proud we were of them when they passed their Forward Steps last Friday night at the City-wide Recognition Service. One of the Indian girls attained the position of Queen, the first in our city to reach this accomplishment. We rejoiced as the Auxiliary initiated twelve new members two weeks ago. For this event we rented the junior high school gymnasium, decorated it in the green, white, and gold GA colors and emblems, and presented a beautiful initiation service. About sixty-five young people attended.

In the beginning, the organization of a GA basketball team brought the attendance from two to more than a dozen. No girl was allowed to play ball unless she attended the regular GA meetings and worked on the Forward Steps. Thus, even though she was a Catholic, she learned the plan of salvation. Then, thirty-four girls

attended the Progressive Dinner about the first of April. (We expected twenty!)

For many, many months in the Indian mission there had not been any conversions. Needless to say, the missionary could hardly help but feel discouragement. Much hard work, prayer, and visitation had seemingly failed to produce decisions for the Lord. Then during the revival in the Anglo church, of which the Indian Center is an arm, we encouraged our Indian people to attend. Sixteen of them made decisions for Christ. Four have been baptized already. None were sudden decisions. Most were those with whom all of us had labored. Many of the decisions made by young people were the direct results of GA and RA workers. As we looked forward to the Vacation Bible schools of the summer, the All-Indian Camp, and our revival meeting, we realized that there were still many more Indian people who needed to accept our Saviour.

—Rev. and Mrs. Russell Bowren
Missionary to Indians
Gallup, New Mexico

Wins \$1,000.00 Achievement Award

Joe E. Barry, son of Mrs. Emilia Barry, Home Board missionary to the Spanish-speaking in Los Angeles, California, was recently awarded a \$1,000.00 achievement award. It was a Bank of America Achieve-

ment Award and was presented by A. J. Gock, chairman of the bank's board of directors. The awards, in varying amounts from \$1,000.00 to \$100.00 went to twenty-four students of the Los Angeles high school. The winners survived competition from the 374 achievement certificate winners in the thirty-four high schools of the city school system.



Joe Barry, son of Home Board missionary, who recently won a \$1,000.00 scholarship award.



Opening of Molino Acres Baptist Chapel near Corpus Christi, Texas. Offered to us "Little Old Mexico." Residents are of mixed Negro and Mexican blood and estimated at 10,000. The mission is under the direction of the Second Baptist Church, Dr. Warren Walker, pastor.

I've Been Happy AS A Tentmaker

By Charlotte Arpaio
West Point, California

"I WOULDN'T LIVE in this town for any amount of money!" Vivian and I exclaimed for the umpteenth time that first night in West Point. Vivian Bynum, another summer student missionary, and I had come to the mountains with Rev. George King, associational missionary of the Central Valley Association, to help in a revival and to take a religious survey.

This was my sixth summer to work for the Home Mission Board, but I had never experienced anything like this before. Vivian and I were to sleep in a small house trailer which was parked in front of the lodge hall where we were conducting services. This was on Main Street just across from a bar. By morning both Vivian and I were convinced that Bret Harte, who once lived in West Point, had written his stories about this town.

The next day both of us changed our minds, for we found some of the friendliest people we had ever met. A Baptist family, the Ilus Balls, invited Vivian and me to stay in a very lovely little house next door to them. I didn't know at the time that they were to be my second family. I live with them now.

Although we had a wonderful week together, I had many personal problems to solve. My decision to come to California was not my own. For a long time I had had an aversion to California. All that I had heard was about its wickedness. But that was before I knew about Southern Baptists and their work here.

In the spring of 1952 I received appointment to work in this state. As I worked in the Sacramento-Sierra Association that summer, I realized more and more the great need for Christian workers.

When I returned to Southwestern Seminary to complete my work, my prayer

mate and I began to pray definitely that the Lord would lead us to a place of service here in the States until we received foreign mission appointment. When Rev. Fred McCaulley came to our campus we made application for regular Tentmakers' positions. Gradually I came to know that God's will for my life at the moment was in the West.

During the summer I did not doubt that the Lord would open a place for me to serve. I had many offers for teaching positions, but the last week of our summer work in West Point found me still not knowing where I was to be in the fall.

I wasn't overly enthusiastic about applying for the position of seventh grade teacher in West Point. West Point is a very small lumber mill town and I have always preferred the city. Another point against it was that there was no bus service at all. The closest town of any size is Stockton, sixty-five miles away. I actually thought that if I stayed in West Point I wouldn't get out of town until June!

Vivian and I prayed far into the night one night and I felt that if I were asked to take the position it would be the Lord's will. The fact that a Southern Baptist mission was to be organized helped me to know, for I had asked the Lord to use me where I was most needed.

I was attending the state Baptist camp in Beulah Park when I received a call telling me that I could have the position as teacher in West Point. I knew without a doubt that it was God's place for me.

Being in West Point has not always been easy. The mission progressed very slowly at first. However, since February we have had a pastor, Rev. James Benham. Our Sunday school enrollment has increased

to fifty-nine, and we are planning to organize into a church this summer.

I have learned to love the people here. The men and women who disgusted me the first night with their drunkenness have come to be individuals with souls to be won to the Lord. For here, as in most lumber towns, drunken or broken homes predominate.

I have learned, too, that it isn't always what we choose for ourselves that God wants for us. He can make us happy in a place that is the opposite from what we ordinarily like if we are serving where he wants us.



Charlotte Arpaio of Krebs, Oklahoma, who is serving in the Home Board's Tentmakers program in West Point, California.

First Baptist Church Established Continued from Page 10

City and they offered their building for the opening of Baptist work in this capital of the great West.

"This property was purchased for a church building, and that is what we want it used for," said the trustees of the Christian church, "you may use it."

And so began the mission of the Ross Avenue Baptist Church of Dallas, Texas, in Carson City, Nevada.

Prayerfully Mr. Fisher, his wife, Mr. and Mrs. Jack Lindsey, and Mrs. Gertrude Burnet, with the help of Brother Sigle, started the mission. From that day until the night of March 26, 1954, it was the prayer of their hearts for the organization of a Baptist church.

On the night of March 26, 1954, eight months to the day from the opening of the mission, the First Baptist Church of Carson City, Nevada, was organized. Nearly 100 people were present for the organizational meeting.

SOUTHERN BAPTIST HOME MISSIONS

MUSIC In Rural Churches Is Improving

By C. A. Holcomb
Associate Secretary, Division of Church Music
Baptist Sunday School Board

IT'S STRANGE the ideas we human beings sometimes get into our minds? One of my friends seemed surprised when I told him what a wonderful time I had at the Southern Baptist Rural Church Conference last May.

"Listen boy," he said, "I thought you were a musician who liked anthems, standard hymns, and classical music. Country churches and their leaders don't go for that sort of thing, but for fast, syncopated, jingly music. I don't see how you had a good time in that atmosphere."

I couldn't help but "boil over." Several reasons. First, what he said about rural people isn't and has never been entirely true. Second, this man showed his ignorance of progress. Third, he seemed to have forgotten that he came from a country church and owed that church an immense debt for the foundation he received for a life of Christian service. Fourth, he indicated that just because I liked certain music that I could not see value in other types. Yes, sir, I boiled over.

Possibly another reason why I was upset by my friend's remark was because I knew he expressed the feelings of many others. I was reared on the outskirts of a large southern city and have been a city dweller all my life. However, through various contacts and much work in rural and village churches, I have learned much about rural people.

Good Music in Rural Churches

A majority of the fine hymns used today were born in the small churches, written by their leaders, mostly ministers. Always there have been many people in rural churches who loved good music. Lack of funds large enough to sing certain types of music such as anthems, has

limited them. Consequently the rank and file of the church-goers have not had opportunity to know and appreciate them. Just the same, there have been many people in rural churches who through the decades have loved good music.

Progress in Rural Churches

With the coming of the rural community of "the outside world" there has also come an increased interest in better music, better religious education, and better preaching. No longer are most of the people content with the old ways and inferior training. They demand better music, better teaching, and better preaching. Their school teachers are usually college graduates, many holding master's degrees. Their pastors are college and seminary-trained men. They emphasize teacher and leader training in their church organizations and will no longer, in most cases, be content with inferior music leadership. Progress has been made.

Rural Churches Grow Denominational Leaders

United States census reports show that, biologically, city dwellers do not reproduce fast enough to maintain, much less increase, the city population. This means that the population growth for both the rural and city areas comes from the rural sections. Many fine young people leave the farm for the city, never to return. This is often true in the case of ministers. The foundation for Christian service was laid in the rural church.

Various Types of Music Can Be Valuable

Just because I personally prefer one type of music, such as a standard hymn, it does not mean that I cannot receive value from other types such as anthems, gospel songs, or even choruses. And as a

music leader, I have no right to force my particular choice of music upon others to the exclusion of their desires. I am to lead and guide them into better music—not drive them.

What is good music for one church is not necessarily good music for another. If the music used is scripturally true, doctrinally sound, musically in character, in good literary form, and appropriate to the occasion, it has met its severest tests. Whether it be in anthem, hymn, or gospel song form is secondary.

Church-goers in rural sections are coming to realize more the importance of God-honoring, church-centered, and soul-lifting music. They are not all advocates of syncopated, jingly tunes.

Some Practical Suggestions

Quite often denominational music leaders are asked to make some suggestions. I offer the following:

Train music leadership. Include Southern Baptists' Music Education Program in church plans. Use good hymnals and song books. Maintain sufficient well-kept pianos and provide good choir space and equipment. Secure good music literature.

He Changed His Attitude

My unthinking friend changed his attitude toward the rural church after we had a lengthy, friendly visit. He was like so many others. He just didn't know about rural Baptists.

Although he is pastor of a large city church, he says he expects to attend the Southern Baptist Rural Church Conference in 1955. He says he plans also to accept the next invitation to preach in a revival in a rural church, not so much for what he can do for the people, but for what they can do for him.

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Things Are Booming At Good Will Center In Macon, Georgia

The Good Will Center in Macon has fifty two enrolled in kindergarten and twenty two were graduated at the last graduation exercise.

Life is never dull around a Good Will Center and Missionaries Elizabeth Smalley and Lanell Guyton at Macon, Georgia, have planned an especially busy summer.

In addition to two weeks of Bible school, one revival, and two camps they plan to open five Negro missions.

with street services. They say, "We are looking forward to our best summer."



Junior Boys' football team Miss Lanell Guyton, back row left, and Rev David Fite, back row right



Teen-age basketball team Captain is Billy Wood, center front row. The suits are blue jerseys with gold letters and gold trunks with gold knee guards.



There are lots of birthday parties at the Good Will Center in Macon. Here Paul Rountree (behind cake) is shown with his special friends whom he was allowed to invite. Back row (left to right) Missionary Lanell Guyton, Paul's mother, his aunt, and Missionary Elizabeth Smalley.

Southern Baptists Thrive

Continued from Page 13

church home for itself and applied to the Home Mission Board for a church loan which was granted early in 1954. We are asking for \$10,000 to the opening service in a new church building. It is located on beautiful land in the best residential section of the city. In addition to the above our church is also voted at its annual meeting last September to support a budget of \$10,000. It is giving regularly \$7500 per month to the Cooperative Program besides other mission activities. It pays the salary of \$7500.00 per month. The Lord has blessed it. All its missions have been engaged to give ten per cent at least to the Cooperative Program.

The opportunities in Ohio for the spread of the gospel and the establishment of New Testament churches is unsurpassed. There are three million people within forty-five miles of Athens, living in size from 6,000 to 40,000. None of them has a Baptist church. Truly the fields are white.

We Need \$3,000,000.00

Continued from Page 3

The Home Mission Board has authorized the appointment of a special committee to the Home Mission Board representing the following the mid-year meeting of the Home Mission Board in July, 1956.

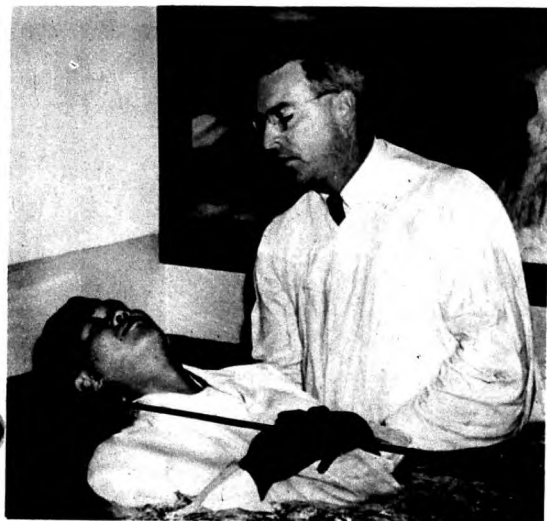
It is provided that a special meeting of the Executive Committee of the Home Mission Board may be called, for further consideration of the matter.



The vacant lot next door to the Good Will Center was an eyesore and the Junior boys' football team start cleaning it up.



Vacant lot after almost everybody in the neighborhood helped beautify it. Now there are four nice basketball backstops, two for Junior size and two for teen-age size, on the lot.



Dr. Loyed R. Simmons, pastor of the First Southern Baptist Church of Tucson, baptizes Jerry Lee, Chinese social and business leader of the city.

Tucson Is Strategic Center For Baptist Advance

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



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MANY of our great churches are located in strategic centers, but none in a more important place than the First Southern Baptist Church in Tucson, Arizona. It is a great soul-saving station, a lighthouse for that great area. It is an inspiration to see how God is working through it.

Tucson is not only a military center where thousands of young men come and go, but it is a favorite winter resort where many thousands of people spend their winter months. Also it's a health resort. Many with asthma, arthritis, and other diseases come there for cure.

Dr. Loyed R. Simmons, pastor, has led in reaching out into the fringes of the city with special emphasis on winning the minority groups. Much gratitude for this goes to the Home Mission Board in co-operating with this evangelistic program.

The greatest need in Tucson, and in other western cities for that matter, is help from the rest of the Southern Baptist churches in educating people who migrate in that direction to move their church letters. One who has not visited this area cannot conceive of the great number of people hiding out from the Lord.

Further, they need to be taught about the

many so-called Baptist groups that are located in the West.

The writer has just closed a two week revival meeting at the First Southern Baptist Church in Tucson, and while visiting in hundreds of homes, found many disillusioned people who had been attending the so-called Conservative Baptist churches. Many Southern Baptists join these churches without knowing what their beliefs and practices are. Many thus become disillusioned, discouraged, and drop out of the Lord's work altogether. Southern Baptists throughout the nation need to know about this problem. The spotlight of education needs to be focused on this.

At present there are twelve Southern Baptist churches in Tucson, and at the rate they are going, the city will be Southern Baptist within a few years.

During our two weeks revival approximately 100 decisions were made. About forty came for baptism. Among those accepting the Lord and presenting themselves for baptism was Jerry Lee. He is a Chinese social and business leader in Tucson. He is one of the Chinese there listed among the millionaires. Not



Some of the candidates for baptism received during a recent revival meeting at the First Southern Baptist Church, Tucson, Arizona. Almost 100 decisions were made for Christ.

only was he won and baptized, but some of his children also. One of the sons, Paul, has since volunteered for foreign mission service.

Not only is the First Southern Baptist Church working with the Chinese but the Indians are not overlooked. Further, it has work going on among the Mexicans. The night the revival closed the pastor of the Mexican mission was there to baptize some that he had won to Christ that day. San Miguel, a new city in the copper mining area, thirty miles from Tucson, has

a population already over 3,000 and a site has been given for a Baptist church. The Lord is moving through the Tucson First Southern Baptist Church in the activities there.

Southern Baptists are urged to pray for Tucson and its churches. Only recently the government has reopened some important plants there. It is destined to be one of the greatest cities of America and Baptists should be busy giving to the ever-increasing population God's plan of salvation.

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Patients wait in this attractive if not altogether adequate hall.

Baptist Hospital in Cuba A Mision Institution

By Enrique Pina
El Cerro, Havana, Cuba

THE BAPTIST HOSPITAL of Cuba is now one and a half years old and its leaders are eagerly looking forward to the day when they can have a new and adequate building. The institution was organized by a group of Cuban Baptist doctors who are also members and leaders in the Cuban Baptist churches.

The director, Dr. Pascual Herrera, a consecrated young Christian who is already a distinguished surgeon, is always anxious

that the institution be a soul-winning agency.

The hospital is now in a rented house, but the doctors dream of a larger and more adequate building. If only Southern Baptists could help this work! All workers, nurses, and doctors are Christians, and in this hospital always someone is talking about the gospel.

Pray for the Baptist Hospital of Cuba and those who work there.



Dr. Pascual Herrera and his helpers during an operation

SOUTHERN BAPTIST HOME MISSIONS



The Baptist Hospital of Cuba is now quartered in inadequate space in a rented building. A new building is one of its greatest needs.



Dr. Aramita Rodriguez, a distinguished Baptist woman doctor, takes care of patient in the laboratory.

August 1954

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Ivan L. Bennett Honored By Southern Baptists

FORMER CHIEF of Army Chaplains Ivan L. Bennett is shown here with Mrs. Bennett and Dr. W. A. Duncan, president of the Home Mission Board, as Dr. Duncan presented to him the Chaplains Commissions' certificate of appreciation for his years of service to Christ and his denomination.

Chaplain Bennett has recently retired after thirty-five years as a Southern Baptist preacher serving as chaplain in the United States Army.

The presentation was made at the Chaplain's breakfast held recently in connection with the meeting of the Southern Baptist Convention in St. Louis, Missouri.

During his service as chaplain under General Douglas MacArthur, during World War II, Chaplain Bennett was instrumental in placing more than two million Bibles in the hands of the Japanese. During

the Korean conflict, while serving as chief of chaplains for the United Nations forces, he led in the printing and distribution of thousands of Bibles in the Korean language. It was also Chaplain Bennett who had songbooks printed with the songs in English on one page and Korean on the other to be used especially by the soldiers.

As a result of these Bibles and songbooks many Koreans and Chinese, especially in the prison camps, were won to Christ.

It was Chaplain Bennett also who led in setting up a chaplaincy in the R.O.C. army and in all others in the United Nations forces who would accept them. This also proved to be an outstanding accomplishment with far-reaching results.

Chaplain Bennett has accepted the position of Public Relations Director for the American Bible Society through which position he hopes to continue helping get the Word of God to peoples around the world.

Editorial Continued from Page 5

as a separate, functioning, autonomous body. These reasons are grounded in the principles for which they stand. There are principles involved which are as sacred as the throne of God. While we hold in common with other Christian bodies certain vital truths, which the great head of the church has enjoined, not held by others. The world needs these truths and Baptists alone can give them.

The greatest service Baptists can render to the kingdom of God is to devote themselves loyally to their distinctive mission in the proclamation of their distinctive message to the world.

We must not suppose that our work is done. The world needs the Baptist message. Notwithstanding all the gains of modern Christianity in the direction of better understanding, comity and co-operation, it is still

tremendously true that Baptists have a distinctively important message for the world. If this message is given to the world our churches must work together. If they work together there must be denominational organizations through which they work. Let us support these organizations. Let us co-operate as a denomination through these organizations and standing firmly by our principles go forth to propagate them in all the world.

Baptists are one great, big brotherhood. Their interests are one. They have one Lord, one faith, one baptism, one great commission. The Holy Spirit has been promised them to give power, and if there ever was a time in all their history when they should move as one man toward the solution of the problems which this materialistic age is thrusting upon them it is now. In the name of our Lord and for his glory let us walk and work together as we travel with Christ towards tomorrow.

SOUTHERN BAPTIST HOME MISSIONS

New Superintendent of Western Missions



George W. Cummins, new superintendent of western missions for the Home Mission Board.

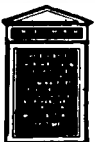
Rev. George W. Cummins, of San Diego, California, who has been serving as general missionary in California since February of this year, has been named by the Home Mission Board as superintendent of western missions. His headquarters will be in Salt Lake City, Utah, and he will assume his new duties as soon as he can arrange to move on the field.

As superintendent of western missions Mr. Cummins will co-ordinate the work in the fifteen western states and Alaska with the Direct Missions Department, the Co-operative Missions Department, the Evangelistic Department, and the Negro Department of the Home Mission Board. He will also co-ordinate the work of the Home Mission Board in the fifteen western states with the respective state mission boards.

Mr. Cummins, who has been highly recommended for this position, was before going to California as missionary, a chaplain in the U. S. Navy for nine years. He served both in the States and on foreign soil. Prior to that he had served for nine years as pastor of various churches in Kentucky.

While in the service as a chaplain both in World War II and during the Korean conflict, Mr. Cummins served with distinction. He was awarded the bronze star medal for meritorious achievement in the performance of outstanding service as senior chaplain of the Marine Aircraft Group 12 in Korea during the Wonsan and Yonpo operations. His service was to both the military and civilian personnel.

A native of Kentucky, he has spent all of his early life there. Prior to his going into the ministry he had been an auditor and public accountant in Louisville. After his return to the ministry in 1932, he entered the University of Louisville and later Georgetown College where he received his B. D. degree. In 1940 he received his D. D. degree from Southern Baptist Theological Seminary.



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Information on Catholicism

A. An indulgence is the remission of the whole or part of the temporal punishment due to forgiven sin. Remission is granted by the pope and the bishops out of the church's spiritual treasury which is made up of the infinite redemptive merits of Jesus Christ and the superabundant merits of the saints.

A. According to Rome, when the penitent receives absolution he is delivered from the eternal punishment due, i.e., hell, but not from the temporal punishment due. This must be borne by himself either in this world or in purgatory, and indulgences are a means whereby it may be in part or in whole remitted.

A By the pope and the bishops. Individuals cannot draw on this "heavenly treasure" (as it is called by the Council of Trent) and apply these merits as they themselves might wish; they can enjoy the advantages of them only when, and how, and in what amount the pope and the bishops may determine.

A By an almost infinite variety of means. They are granted to those who visit certain churches, pray before certain altars, pray to certain saints, kiss certain crosses or relics, recite the rosary, or wear certain articles, such as scapulars, medals, etc., which have been duly blessed.

A. No. The apostle says that "By the deeds of the law there shall no flesh be

A. Because we do not need a pope or a bishop to grant us the merits of Christ as a reward for works of penance, money, wearing of scapulars, etc., since we are justified, not by works, but by faith (Gal. 2:16, Rom. 5:1). "So like wise ye, when ye have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). "All our righteousnesses are as filthy rags" (Isa. 64:6).

By Mrs. Richard Pickett
Paradis, Louisiana

Things changed later on when, during the war, I joined the Waves and left the home environment. While in service I attended several religious services held by Jewish organizations but something seemed to be missing. I never left a service feeling satisfied any more. I always seemed to be wanting more than I got. Then I met Dick. Now my husband, a devout Baptist, and we were married by a Baptist minister.

After we got out of service we attended Louisiana College, a Baptist institution, where my husband was preparing for medical studies. Before our children were born we had a fine arrangement about our religious lives. He did as he wanted and I did as I wanted and it worked fine.

However, one day when our eldest pr-

There we met as friendly and warm-hearted a group of people as could be found anywhere. It was natural for us to attend the Baptist church as soon as

The following Sunday, April 25, 1954, (Jewish Fellowship Day) I could fight it off no longer, however, and in response to the pastor's invitation I walked forward and made a public profession of faith. I knew that I was doing the right thing by the immediate sense of relief that I felt. I had not realized it before, but I was living under a great strain and trying to fight the will of God, but now I've taken my stand with him and I have been my peace and security that I never had before.

For information write: John Caylor
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We announce the change in our firm name effective May 18, 1954 to:

This change is brought about by the retirement from our firm of Mr. G. Frank Garrison, former Vice-President, on December 31, 1953, to take up responsible duties with the Home Mission Board of The Southern Baptist Convention.

Mr. Garrison left with our best wishes for his success in his new connection.

I shall continue to serve as President; and my associates, Miss Lilla E. McClung, Vice-President and Secretary, Mrs. Nell T. Wilson, Treasurer, Mrs. Alice C. Jay, Mr. Fred Dixon, and Miss Annette Kindard, forming our staff, are thoroughly experienced.

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