

HOME MISSIONS

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Vol. XXV No. 11



The Cooperative Program
Includes Missions
to Indians

HOME BOARD PHOTO

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your full possibilities

(Or if you counsel with those needing such help)

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I Like The Cooperative Program

By Courts Redford

LIKE THOUSANDS of other Baptists, I like the Cooperative Program. It is a plan by which I may put my offering for missions and benevolences in my church treasury and have it distributed intelligently, equitably, and economically among the many Southern Baptist causes that I wish to support.

I like it because it effectively translates my money into many specialized services which I cannot render personally. For example: I become doctor, nurse, teacher, preacher, linguist, translator, visitor, and personal worker: "All things to all men that I may win some."

It makes it possible for me to serve all kinds of people in my own state, in our homeland, and around the world. Through my gifts to the Cooperative Program I stand beside scores of state missionaries, a thousand home missionaries, and more than nine hundred foreign missionaries, to share in their ministries of preaching, teaching, and healing.

Not only does it make it possible for me to participate in all of these types and places of service, but it makes it possible for me to participate intelligently. My money is distributed not in response to some emotional appeal, or because of some very limited interest, or a shamed conscience, or some selfish motive, but in accord with the needs of all men everywhere at home and abroad.

Furthermore, the Cooperative Program gets more of my mission dollars to the field of service than any other plan would. There are no special representatives, no special appeals, no expensive campaigns; there is just the scriptural plan of Sunday-by-Sunday giving through my church and from my church to the field of service with a minimum of expense. Thus my mission dollar can accomplish its greatest potential.

I like the Cooperative Program because it is co-opera-

tive and inclusive. It makes it possible for me and all the others in our churches, young and old, rich and poor, talented and untalented, to carry out the spirit and intent of the Great Commission. We all take hands and join hearts in this co-operative effort. It is inclusive because it provides a plan by which every church member may be included and by which each type of Christian ministry may be rendered.

Best of all, it is scriptural. Paul said, "Upon the first day of the week let every one of you lay by him in store, as the Lord hath prospered him, that there be no gatherings when I come." This is a perfect description of the mechanics of the Cooperative Program.

I give on the first day as a part of my worship; I give weekly as a frequent acknowledgment of God's care and my stewardship; the plan provides for every one as an expression of the individual's love for his Lord; we lay by in store in God's storehouse thus magnifying the church as Christ's agency for kingdom service; I give as God has prospered, a tithe or more, to express my gratitude, to meet kingdom needs, and to obey Christ's command.

That's the Cooperative Program and I like it. It deserves a much larger share of the over-all income of the average church than it now receives. Let me suggest that you examine the total gifts of your church to discern whether or not your church is giving a worthy share to the Cooperative Program. Do you think the Lord would be pleased with the proportion that you are now giving?

An increase in the proportion of your gifts to the Cooperative Program will mean much in kingdom advancement. It will more adequately care for mission and benevolent needs; it will give your people an added sense of joy and satisfaction; and will elicit from the Master his hearty commendation.

NEWS

Home Board Profits From Henderson Estate

Recently the will of Dr. and Mrs. J. T. Henderson was executed and the Home Mission Board received \$8,978.01 from the residue of the Henderson estate.

In 1946 Dr. J. T. Henderson, who led in the organization of the Southern Baptist Brotherhood in 1907 and served as its secretary until 1938, passed to his heavenly reward. He and Mrs. Henderson had drawn up a will in which a number of Baptist agencies were remembered.

During his lifetime Dr. Henderson practiced and taught tithing. After his decease, the residue of his estate, after making provision for his widow, who died recently, and a bequest to his daughter, a total of \$48,498.28, was divided among the Home Mission Board, Foreign Mission Board, Relief and Annuity Board, Southwestern Baptist Theological Seminary, New Orleans Seminary, Carson-Newman College, Mars Hill College, and Southern Baptist Theological Seminary.

Dr. and Mrs. Henderson served the Lord with their lives as well as with their money. After their decease they now continue to serve the Lord through bequests to Baptist institutions. Dr. Henderson's investment in stewardship was expressed not only through his service to the Baptist Brotherhood of the South but in his work as teacher, college president, and as president of state Baptist conventions where he lived.

Atlanta Has School of Missions

Eighty of the 130 Baptist churches in the Atlanta Baptist Association, Atlanta, Georgia, participated in the Schools of Missions program held there during September. Seventy of the eighty churches participating preceded the missionary addresses with mission study classes for all ages. Most of the churches used the Foreign Mission Board's new mission study series on Brazil.

Thirty-one of the missionaries speaking at the churches each night were Home Board missionaries. On Thursday afternoon the Home Mission Board gave a reception for all the missionaries and pastors participating in the school. A large number came to the Home Mission Board's headquarters building for the event.

Don Tyson Better

Rev. Don Tyson, missionary-pastor at Ketchikan, Alaska, is reported improved. He was stricken critically ill on the plane returning from the Alaska Baptist Convention held in Juneau, Alaska, August 17-19.

Mr. Tyson was rushed to a hospital in Seattle, Washington, where he has been a patient until the time of this writing. Although he is improved, it is not known at this time when he will be released from the hospital. His wife and children are with him in Seattle.

Wins Catholic Nun

C. K. Rand, former Home Mission Board field worker among Catholics, has been pastor of Conrad Memorial Baptist Church of High Point, North Carolina, for eight months. During this time the church has had ninety additions, sixty for baptism. On a recent Sunday, a Roman Catholic nun joined the church and is now a student at Wingate College planning to give her life to full-time service. Pastor Rand reports that the young lady spent eighteen months in a convent. She is the fifth former Roman Catholic now members of the Conrad Memorial Church, according to the pastor's statement.

Annie Armstrong Offering Ahead of Last Year

The 1954 Annie Armstrong Offering as of September 21, 1954, amounted to \$1,160,334.16. This is \$51,941.54 more than was received at the same time last year.

Although the bulk of the offering is already in, if the trend is as it has been in past years, small amounts will still be sent before the close of the year.

Good Will Center and Mission Combined

The work of the Good Will Center and the Immanuel Baptist Church (Italian) of Birmingham, Alabama, has been combined and since September 1, 1954, Rev. S. A. Candall has served as missionary-pastor of the Immanuel Baptist Church and director of the Good Will Center. Mrs. Candall was

given the responsibility of teaching in the kindergarten and leadership activities of the center.

Misses Elizabeth Newman and Mary C. Page, who have been serving in the Good Will Center in Birmingham, were recently transferred to new Good Will Center in Chattanooga, Tennessee.

Interest in Jewish Evangelism

Howard Smith, Jewish worker in New Orleans, reports that several of the larger churches are co-operating with him in promoting Jewish evangelism during the Billy Graham Crusade now in progress in that city. Secretary Halbeck is answering many calls in the promotion of the Thursday night Jewish emphasis during the 1955 nation-wide crusade led by Dr. C. E. Matthews.

Georgia Baptists Have New Leader

Dr. Searcy S. Garrison, pastor of Bull Street Baptist Church of Savannah, Georgia, has accepted the position of executive secretary of Georgia Baptist Convention, succeeding Dr. James W. Merritt who will retire December 31.

Dr. Garrison has been president of the state convention and has rendered invaluable service to the denomination in his state while serving as pastor of one of the strongest churches in Georgia. The Home Mission Board will join state Baptist headquarters and Atlanta Baptists in welcoming Dr. Garrison to Atlanta on January 1.

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JOHN CAYLOR Editor
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HOME MISSIONS

From the Pen of

John Caylor



NONE . . . TO HIMSELF

THERE IS NOT a sound in the distant wood but has its influence upon time immemorial. No pebble is so small as not to disturb the surface of the sea when dropped therein. Every action of man is an influence upon life, his own and the total life of mankind.

Paul expressed it in these words: "None of us liveth to himself, and no man dieth to himself" (Romans 14:7). Tennyson put it: "I am a part of all that I have met." Not only am I a part of all that I have met, but all I have met has taken a part of me. Influence is a two-way street. The traveler in any direction leaves as much as he carries on his journey.

Far up in the Allegheny Mountains is a spring so small that an ox could drink it dry on a summer day. It winds slowly down the hills over the rocks and through the canyons until it spreads out in the beautiful Ohio River. Leaving behind a hundred cities and towns and thousands of cultivated farms, it joins the Mississippi where for a thousand miles it moves on until it empties into the bosom of eternity where it will roll and roll and continue to roll until time shall unfold into eternity. So is the tiny spring of influence spread into infinity as a man moves unobtrusively down his journey of life. He gives and takes. He is a part of all he meets and leaves a deposit of good and evil throughout his journey.

As a country boy I felt the call of the Lord to be a preacher. In my hurry to begin preaching I thought I needed to go straight to the seminary and learn how to preach. When I told my father that I hoped to go to the Southern Baptist Theological Seminary in Louisville, Kentucky, he was glad. He said it was his seminary. A few years before he had heard a speaker tell about the seminary and its importance in the training of preachers. He had given three dollars to Southern Seminary and the seminary was his. He had little money to give but the little he gave made him sure he had a part in a worthy institution.

Last Sunday I preached in a new church which is erecting a building on a lot bought by the association. As a member of one of the churches in the association, I had already made an investment in the new building of

the new church. Perkerson Baptist Church not only is building a new building but last Sunday night that church had its first meeting of the Training Union. Its Sunday school had already been organized and the church had been meeting in a schoolhouse and conducting worship services there. I had part Sunday, therefore, in the teaching of God's Word, in the training of church members, in leading the worship service, and in helping support the kingdom through Perkerson Baptist Church. For I made an offering through the treasury of that church.

Last Sunday I did not get to attend worship services in the church of which I am a member, but because of that church I preached the gospel in thirty-three countries through the devoted ministry of 950 foreign missionaries speaking in Italian, Spanish, Portugese, Japanese, Chinese, and other languages throughout the world. Also I preached the gospel and taught God's Holy Word to French, Italian, Spanish-speaking, Japanese, Chinese, Indians, the deaf, Jews, Negroes, Cubans, Panamanians, the migrants, and Anglos in the cities and in rural areas in the homeland through the efforts of nearly a thousand home missionaries. There were many conversions and I had a part in winning those who accepted Christ.

Last Sunday, as every week, because my tithes and offerings went into the treasury of the church of which I am a member, I helped to build churches in my state, in my city, in all the homeland, and in thirty-three foreign lands. In my state I had part in Christian education, orphanages, hospitals, and the building of the organizational life of the churches in my state. Mine was a little part in the Lord's Day services yesterday, but my little part with yours and all other Southern Baptists made a total ministry that is beyond comprehension. On this two-way street down which I walked I made a little deposit in the treasury of heaven but returning to me was the influence of the ministry of a thousand foreign missionaries, a thousand home missionaries, and hundreds of state workers whose ministry to my life cannot be computed. I helped a little but the total ministry of Southern Baptists returned to me untold blessings. For none of us liveth to himself.

Should Baptists Use Catholic Doctors and Hospitals?

By William E. Burke

Field Worker

THROUGH ITS various agencies, and especially its Catholic Action Program, the Roman Catholic Church is expending every effort to make America Catholic. Whereas in the past it depended exclusively on the activities of its priests and bishops, it has now rallied the laity on a grand scale to serve as missionaries for the propagation of its faith. Catholic Action is thus defined as "the participation of the laity in the apostolate of the hierarchy." It aims to weld the activities of the Catholic lay people with the plans and designs of the hierarchy.

Catholic Action operates by the grouping of the Catholic lay people according to class and occupation. In his book, *Rome Stoops to Conquer*, Dr. E. Boyd Barrett describes these groupings as follows: "Every class, every cross section of sex, occupation, age and local affiliation is appropriately grouped. From 'hello girls' to dentists, from postmen to policemen, Catholics are billeted in their societies and taught to be Catholic-conscious." There are clubs or guilds or confraternities of Catholic lawyers, nurses, writers, army officers, naval officers, customs officers, stenographers, and factory girls. Each group has its own specific instructions on its duties and obligations in relation to the over-all plan of making America Catholic."

Of all these groups, perhaps the most important from a proselyting point of view, are the Roman Catholic nurses in both Catholic and non-Catholic hospitals. Since these nurses are in contact with the sick and the dying, they can easily be made into very efficient missionaries in the proselyting program of the Roman Catholic Church.

Most of the patients in the more than a thousand Roman Catholic hospitals in the United States are non-Catholics. Catholic nurses are minutely instructed how to act toward these patients and how to baptize non-Catholics, and especially infants who are in danger of death. In a booklet entitled *Routine Spiritual Care Procedures for Laymen, Doctors and Nurses*, pages two and four, is found the following: "Baptism is absolutely necessary for salvation. All concerned therefore have a serious obligation in conscience to see to it that no baby, infant, or miscarried fetus, ever dies unbaptized."

"No dispositions, of course, are required in the case of one who has never attained the use of reason. If danger of death is certain and proximate, or if found recently dead, one must see to it that the child is baptized without further ado. Permission of parents is not required in order to baptize when there is real danger of death. The baby's rights to heaven have complete and total priority over any other rights."

Other samples of similar instructions may be seen in a booklet entitled, *The Catholic Nurse and the Dying*, by Jesuit Father William S. Bowdern, published by The Queen's Work, in St. Louis, Missouri. Instructions for the baptizing of infants, even of Protestant parents, are as follows (page eight): "If you are certain that an infant is dying, baptize him quietly." How a nurse can baptize a person "quietly" is explained on page seven as follows: "A nurse could baptize a person quietly by squeezing a wet rag over the forehead of the person to be baptized and at the same time saying the words in a very low voice. Do not just rub the rag on the forehead;

but squeeze it so that some water, even though a little, actually flows."

If an infant born of Protestant parents is thus baptized by a Catholic nurse and unexpectedly recovers, the nurse is further instructed to "report the fact of the baptism to the Roman Catholic pastor of the locality in which the parents live." Such a child would thus be registered as a Roman Catholic. He or she, according to Rome, would be bound by the laws of the Roman Catholic Church.

Nurses are also instructed what to do in accident cases where the person is unconscious and dying: "If anyone is present who knows the man, find out the religion of the dying man. If he is not a Roman Catholic, and a priest is not at hand and the man is dying . . . baptize him conditionally." Likewise, if the man is not a Roman Catholic but is conscious and dying, the nurse is instructed as follows: "If the priest is not present and the man is apt to die before his arrival, baptize the man yourself."

In a case where a Protestant is dying and the nurse does not know whether he wants to be baptized or not, she is instructed to get at least the following admission from the dying man: "I want to do whatever is necessary to save my soul," or "I want to do whatever God wants me to do." The nurse is told not to question such a man directly about baptism, since "he might in his ignorance not want to receive it." If he admits in a general way, however, that he is willing to do whatever is necessary to save his soul, then the nurse is told to proceed and call a priest, or if one cannot be had, to baptize the man herself.

This use of Roman Catholic nurses to win converts to the Roman Catholic Church before they die is due to the insistence of Roman Catholic teaching that baptism is necessary for salvation. It proceeds on the false view that Christ by his death provided the means of grace for sinners—such means to be supplied by the sacraments as administered by the Roman Catholic priests. The teaching of our Baptist faith, on the other hand, is that sinners are saved completely and directly by the finished sacrifice of Christ on Calvary. There is required on the part of the sinner, acknowledgment of his sins and his need of a Saviour. By his acceptance of Jesus Christ as his Saviour, he is

Continued on Page 26

HOMI MISSIONS

Because We Pray

W.M.U. Circle
Theme Program

By Mrs. John Caylor

Atlanta, Georgia



"LORD, PLEASE DON'T let our Bibles burn," prayed a small Chinese lad in East St. Louis, Illinois. Phoebe, his mother, lived with her three children near our mission. The church in the community burned one night. The little eight-year-old boy, who had been saved at the mission, knelt in the light of the burning church and prayed for the Lord to spare the Bibles. The church was practically destroyed, but the box of Bibles was left intact.

We were living in Fort Worth, Texas. A storm was raging. Our young son got in bed and put his head under the covers. Suddenly two little eyes peeped out from under the covers and a shaky voice said, "What time I am afraid I will put my trust in thee." Oh, for the faith of a child!

PRAYER CALENDAR

Our missionaries depend on our prayers for strength and courage. Many of them tell us they need funds, but more than anything else they need our prayers.

A missionary wondered why God had so blessed her work that day; then she remembered that the women at home were praying for her. When a foreign missionary had a miraculous escape from a poisonous snake, she saw her name on the prayer calendar for that day. A similar experience with a home missionary happened in Cuba. During a revolution in Cuba some years ago, Miss Mildred Matthews heard the whine of a bullet as it came through her room and barely missed her. Right at that time women all over the South were praying for her.

SHUT-IN

Unless one has been shut in he cannot know the comfort that comes from the

prayers of friends and loved ones. On prayer meeting night our church prays for the sick and shut-ins, then writes cards to tell them so. My mother was in the hospital for twenty-one months following a car accident (she passed away recently). During her shut-in days there were many people who prayed for her. When our pastor visited her in the hospital, he said, "The Lord bless you." She replied, "He does bless me all the time." From experience our family can testify to the strength and encouragement the prayers of our friends have given us. They bring sunshine, hope, and love.

Dr. George W. Truett once told of two ladies in his church who agreed to pray at a certain time each day for an unsaved boy. They prayed for years until the boy was saved. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Do you want a friend, a relative, an acquaintance saved? Do you want drink stamped out in your community? Do you want an old-fashioned revival? Do you want permanent peace? God has never broken a promise to us. Let us claim this one and agree with a friend to pray for definite blessings.

FAMILY ALTAR

The hope of our nation is God. We commune with him through prayer and Bible reading. When our forefathers came to this country they knelt and thanked God for the bountiful harvest. They established homes and family altars, and moved slowly as God led. In this fast day of ours we don't seem to find time to pray with our families. Is anything more important than our devotional life? No, not even education or music or work should be put before

prayer. We tend to major on the minor things in life instead of putting first things first.

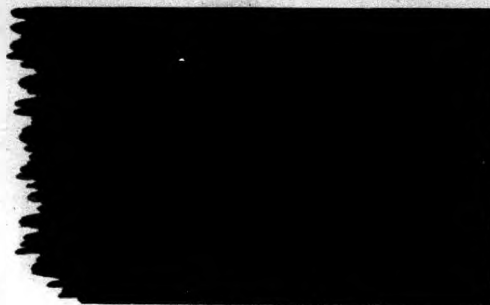
The family altar has meant salvation and dedications in our home. Our children were all converted in the bedroom of our home and two of them announced their decision for special Christian service there. We need to come back to the old-fashioned family altar. For health, peace, and a balm for ragged nerves, there is a remedy. "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psa. 46:10).

UNANSWERED PRAYER

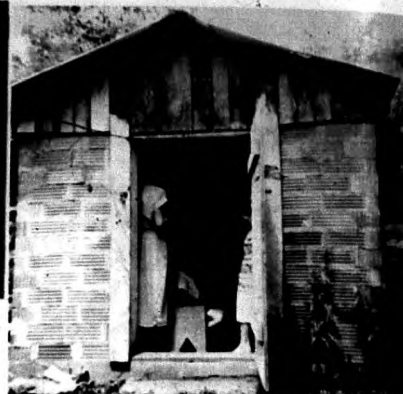
Sometimes we think our prayers have not been answered. Perhaps we have not prayed according to the will of the Father. We do not deny our children their requests when what they ask for will be good for them, but when a frail child asks for more candy just because it is pleasing to the taste yet will actually harm him physically, we do not hesitate to deny him. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

Many times we hear people say that their prayers don't seem to go any higher than their heads. When we have sin in our hearts God does not abide there. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

There are numerous blessings we miss because we do not ask for them. Because we bow our heads and lift our hearts to God in prayer, our mission work is strengthened, souls are saved, lives are consecrated, homes are made Christian, and we have peace in our hearts, in our homes, and in our nation. All of this we have and more, too, because we pray.



By Daniel Eugene Pace
Student Summer Missionary



The cellar where the Primaries and Beginners met for Vacation Bible school.

"THIS IS WHERE you will hold your Bible school!"

These words were spoken as proudly as if Winston Churchill were showing a visitor for the first time where Parliament meets. My heart gave a frantic leap. By then my missionary enthusiasm reached its lowest ebb by hitting rock bottom.

Standing directly in front of me was an old run-down house that its owner had long before abandoned. It was a typical example of the architecture of that section of Kentucky in a day gone by. It had one story, was sided by imitation red asphalt

brick, very low ceiling, and a front porch. Large rocks formed the steps, and on the inside it had been newly papered. The few windows had to be propped up with sticks, and there were no screens at all. Behind the house was a small building in the side of the hill called a cellar, and next to that was a well. Weeds had taken possession of the not-too-large yard.

"Yes, the Beginners and Primaries can meet out here in the cellar." And—they did meet in the cellar, a dark, damp, cramped place in the hill.

"And the Juniors can meet here in the

kitchen." They did meet there and were well done from the heat by the end of two weeks.

"The porch will be a wonderful place for the Intermediates." And we did meet on the front porch with a wisteria vine to shade us and lizards to keep us company.

The two weeks which I consider the most interesting and the most rewarding in my first month as a student summer missionary were spent in the place I have just described. When I arrived and saw it, it was one of the most unholly looking places I had ever seen, but by the end of



Rev. Ross Hanna (center) and Junior boys enjoy handwork period during Vacation Bible school.



Six of the charter members of the newly-organized Crane Creek Baptist Church. There were sixteen charter members and by the following Sunday there were fifty-four.

HOME MISSIONS

two weeks it looked wonderful to me. Here on Crane Creek near Grayson, Kentucky, I had my first real look at the harvest that is white.

It was just a mission school the first week I was there, but the following Sunday the small group of believers organized into a New Testament missionary Baptist church. I had the wonderful experience of participating in the organization. The church was constituted with sixteen charter members, but by the following Sunday there were fifty-four members. Most of the additional ones came on profession of faith. A revival was being conducted at night in addition to the Bible school during the morning.

The day Bible school started there were only two of the sixty-one pupils enrolled who could say that they were Christians. By the end of the two weeks only one Intermediate and two Juniors were not Christians.

I taught the class of Intermediates which had an enrollment of eighteen. I worked, prayed, and talked with them until I felt as if I could stand it no longer if they did not make a profession. By Friday of the second week all of the Intermediates except one were baptized.

The greatest drawback I encountered was the many different doctrinal beliefs in that section. The most prevalent one was what the people termed as "hardshellism" or Primitive Baptist. A little girl, coming from a family believing this doctrine, was told to come to Bible school and tell me that the things I was teaching about being saved were all foolishness because she was saved before the foundation of the world. The little girl is said to have replied, "Mama, I can't do that for I know I would be telling a lie."

Another little girl who attended our

Continued on Page 24



Lining up for procession at the Crane Creek Missionary Baptist Church at Hopewell, Kentucky.

November, 1954



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Boathouse Mission Becomes Church

By Lawrence Thibodeaux

Superintendent
Mission Work Among the French



Rev. and Mrs. Dean W. Ussery and son Billy. Mr. Ussery is pastor of the newly organized Immanuel Baptist Church at Morgan City, Louisiana.

THE IMMANUEL BAPTIST CHURCH of Morgan City, Louisiana, which came into being May 23, 1954, was the outgrowth of mission work started several years ago in the boathouse section of the city. Dr. Max W. Steward, pastor of the First Baptist Church, Morgan City, presided at the organization service, and Dr. Loyd Corder, secretary of the Direct Missions Department of the Home Mission Board, preached the sermon. Rev. Dean W. Ussery, Home Board missionary, was called as full-time pastor. There were

forty-four charter members.

The Klingsville Baptist Mission was started under the leadership of Rev. Carl Conrad in 1939. However, the First Baptist Church had expressed its missionary spirit previous to his becoming pastor. Also before Brother Conrad became pastor, Miss Vena Aguilard and Rev. O. R. Cross had done some mission work in the Klingsville or houseboat section of Morgan City.

Rev. and Mrs. Conrad began the work under a tree assisted by some of the

members. Soon they were invited into the houseboats and other homes and regular weekly services were begun. Their major equipment at first was a little folding organ. Soon some people responded to the gospel and a number were baptized.

After more than five years of work among these people the need was seen for a chapel and a missionary's home, also a missionary couple to work in the area. In 1943 the Home Mission Board was contacted in the hope of securing help for a building and a missionary. An en-



Charter members of the Immanuel Baptist Church which is an outgrowth of mission work in the boathouse section of Morgan City, Louisiana.

couraging letter was received from Dr. Courts Redford saying that probably in 1944 a missionary couple be sent.

In March 1944, Brother Conrad led the church to purchase a lot and in that same year a one-story concrete-block chapel was erected with the help of a \$2,000.00 gift from the First Baptist Church of Lyman, South Carolina, sent through the Home Board. Early in 1945 a missionary's home was erected and then much effort was exerted to get a full-time worker on the field.

In 1945 Rev. and Mrs. Marvin Brown were appointed by the Home Mission Board and they moved into the new home. The work began to grow and soon there was need for more space. An eight-room educational building was constructed with funds from the Home Board and the local people. The Browns continued their labors there until in 1950.

In January of 1951 Rev. and Mrs. Curtis Sanders were appointed and moved to the field. They were given a warm welcome by the people and during their work three others were brought to Christ, the mission was stabilized, and the organizational phase of the work was advanced. They resigned in September of 1953.

Rev. and Mrs. Dean W. Ussery were called as missionaries in October of 1953 to the Klingsville Mission. They were previously engaged as Home Board missionaries at Live Oak Baptist Church, Montegut, Louisiana. They first came as student missionaries, but beginning May 1, 1954, they became full-time workers. The people received them graciously. The work has grown wonderfully under their leadership, so much so that there was need for the mission to be organized into a church.

This work shows the results of a missionary church with a mission-minded pastor, assisted by the Home Mission Board which helps them fulfill some of their visions.

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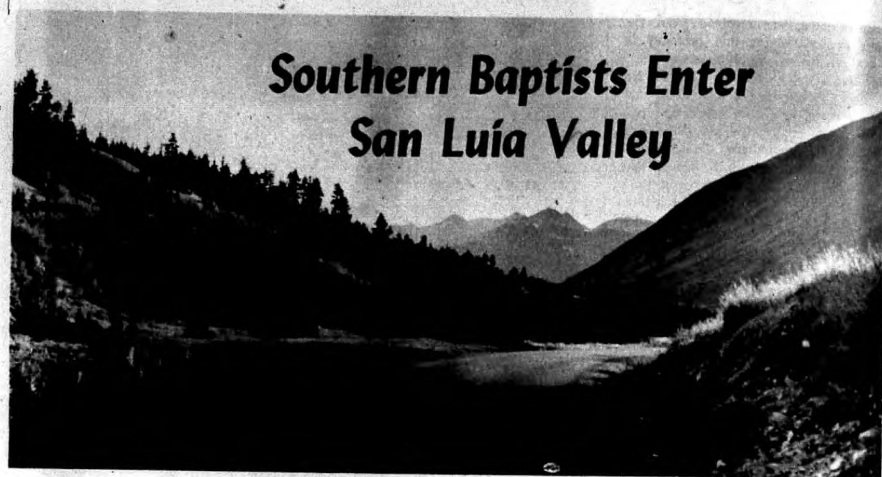
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Southern Baptists Enter San Luis Valley

By L. A. Watson
General Missionary
Aurora, Colorado

A GROUP of Southern Baptists living in Alamosa, Colorado, a city of some ten thousand population, longed for a spiritual ministry such as given by the Southern Baptist program to which they had been accustomed.

One Sunday they traveled eighty-five miles to Salida, Colorado, and united with Temple Baptist Church, which was Southern Baptist, and of which Rev. H. Ray Watson was pastor.

Feeling an interest in them, and because of the miles they had to travel, he made a trip to Alamosa and talked to the members. They were eager to open a Southern Baptist mission.

At first they met five miles out in the country in a home. In about two weeks they felt the need for a meeting place, so Brother Watson made another trip down and they looked at an old dance hall, containing a bar, cafe, lounge, and kitchen. It was adjacent to the college campus there in Alamosa. The building, five years old, had gone into the hands of a receiver.

The group contacted me asking that I come down and appraise the building and see what could be done about buying it. So I, general missionary, made the trip down to Alamosa, which is some 235 miles from Denver where I was then

living. Some of the members of the mission and I talked to the man who was in charge of the building. We learned that the erection of the building five years before had cost \$20,000.00. There are six lots with an artesian well. The dance hall was a perfect layout for a church auditorium. It would seat some 500 people, we estimated, and the other rooms with proper partitions, would be adequate for Sunday school space.

The property was on the market for \$16,500.00, but the owner said, "We are taking a terrible beating on it." Finally he told us that he would let us have the property for \$13,500.00 cash. I told him that I would let him know by midnight. It was then between eight and nine o'clock.

So we got in my automobile and drove back to Salida. I got on the telephone and called one of our good friends in Texas and he came to our rescue and promised us the money to close the deal. Then I called the owner before midnight and told him that we would take it. The mission met in the building the following Sunday, which was the fourth Sunday of its existence.

The church now has a good Sunday school; the membership is growing right along; and Rev. Charles L. Norris, former

associational missionary in Missouri, has become pastor.

Not long ago a pastor from Texas made a trip into Colorado, went by Alamosa, and contacted the Southern Baptist group. He looked the building over and was so elated over it that he went home, laid it before his church, and the church raised \$2,000.00 in cash for this College Heights Baptist Church, Alamosa, to provide the necessary Sunday school space and equipment. The Texas church also put \$50.00 in the budget for \$50.00 a month. Another church in Texas provides \$25.00 a month which, with the assistance of the Home Mission Board, makes it possible for a man to move on the field and live until the church can become self-sustaining.

This is only one of many of the interesting projects in Colorado and the northwestern states. It can be duplicated many times if other churches which have sufficient buildings to meet in and are mission-minded, will contact us and let us put them in touch with mission points or church fields where they could help in a similar manner. This mission was organized into a church May 10, 1954.

HOME MISSIONS

Prayer Is Still "The Power"

By Donald Levy
Aguacate, Havana, Cuba

OFTEN WE MISSIONARIES get discouraged in our work when we find that many of the results we expect and feel necessary for the extension of the Lord's kingdom do not appear to satisfy our ambitious desires of growth and progress, and we ask why in great amazement.

Why, if we have worked so hard? Why, if it seems that we have used the most effective methods? Why, if it should seem that the end to which we struggle is the most worthy? Why? Why? Why?

And then we find the answer in the Word of God where we read: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

Our small church in Aguacate, Havana, Cuba, was face to face with the problem of what next to do. The committee of evangelism of our Cuban Baptist Convention had launched a campaign to raise \$7,000.00 for the great revival in '55 and our small congregation had a goal of \$80.00. That was exactly double the amount collected for the same cause last year. Could we go that far? We felt we could do it only with the Lord's help.

Our congregation is small and the members are very poor. Most of the young people of our church are without any income. How could we expect them to give, having so limited possibilities? Only the Lord could do this. So we took it up to him in prayer.

Our church voted to have a month's prayer revival. Prayer meetings were to be held in the homes of all members. Prayers were to be constant, every day of the week throughout the month. Prayers were to be definite, that God would make possible that every member could contribute to this worthy cause, that souls would be saved as the result of this revival, that our hearts would be tendered and that we could feel his presence in our midst, leading us to do his will.

And so the meetings were held as scheduled for the whole month. AND THE LORD ANSWERED OUR PRAYERS! The Sunday on which the offering was

Continued on Page 30

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Children learn to read story in French Quarter Mission.

A Light for Historical New Orleans

By Pauline K. Sipes
New Orleans, Louisiana

HISTORY IS PASSING again through the Old French Quarter, New Orleans. It's moving through the narrow streets, past the tall dark windows with the green paint peeling. It's touching the lives of the people.

Barefooted children race on the curved once-black stairways at the back of the houses. Mothers call to them to keep off the roofs of the shacks which are crowded in the patios to make room for one more family. A mother fans her baby with a newspaper. An old woman sits in her rocker at the edge of the sidewalk hoping to feel a breeze, for summer is hot and humid in New Orleans. Children play among the hanging clothes in what is left of the diminishing patios. These are the people whose lives are being touched.

This was once the elite section of New Orleans. A look at the signs show many people have come this way. Who then, live here now? French? Italian? English? Negro? Oriental? Mixed blood? Cajun (Acadian)? I'll tell you who they are.

Plagued with heat in houses with no fans and often no electricity, they are the people who turn their children over their knees and dust them with little bags of

starch to ease the heat rash. They are the friends who keep the younger children while a frantic mother hurries to the hospital with the one who fell from the gallery to the paved stones below. They are the women striving for beauty among the years' accumulation of drabness and finding God's beauty in houseplants blossoming from cans.

It's the fathers who know that four little rooms in what once was slave quarters is not enough for a family with seven children. Outside on the stairs, the sons shoot a crossbow at a target. Watching them, the father repeats, "If only we could find some place . . . a place for the children. No one wants to rent to children. I wish . . . but with seven . . . on a seaman's wage." Helplessly, he shrugs. Beside him, his wife sits quietly, hands folded. And on the kitchen wall hang the black-bottomed pots, scoured as clean as rubbing could make them.

Proudly, the father shows us a lamp stand his son made. Keep them busy. Keep them out of trouble, if possible.

Children are everywhere, on the stairs, in what is left of the stone-paved patios. Nineteen families live in one house. There

are no parks, no places to play. Not far away are the bars. The paper has ads, "Barmaids wanted. Attractive. Young."

These are the people French Quarter Mission is attempting to reach, the people who, like all people everywhere, are struggling to do better and some who have given up the struggle.

Rev. Luke Bianchini heads the French Quarter Mission. He's a dark-haired, soft-spoken man with a French accent who came from the picturesque dreamy bayous to the narrow streets to preach the Word of God. He's attending seminary and hopes to finish this year.

It isn't easy to belong to a mission in this place. Opposition is great. Catholicism has been implanted here since early days. To belong is in many cases to sever relationships with former family and friends. Many suffer persecutions. One Catholic girl turned Baptist was accused of having lost her wits. An attempt was made to confine her. Children passing the mission shoot beans at those attending services. Antagonists try to keep the congregation from obtaining parking space, but the mission is swiftly outgrowing, has already outgrown, its meeting place.

The mission started from prayer meetings. A rededicated father, anxious about his wife and family, spoke of his concern to the Bianchinis. Mrs. Bianchini talked with the wife and asked if they might hold prayer meetings in the home. The doors were opened. Later the group took turns meeting in members' homes. The group became too large and out of the goodness of heart, a man paid the rent on a building. Services began to be held regularly. Sunday school attendance is now around seventy-two. Training Union is about half that. Over thirty meet for prayer meeting.

Highlight for the summer activities was Vacation Bible school. An average of fifty students came, some hearing the Word for the first time.

Paye Williams, a medical student worker, helped the Bianchinis in the 1954 summer. Seminary students help occasionally. The Woman's Missionary circles of the First Baptist Church served refreshments for the Vacation Bible school. Mostly the people of French Quarter Mission are carrying out the work themselves under God's leadership.

Sacrificially they have saved eight hundred dollars for a building fund. Money is hard to come by here. In land-scarce New Orleans, eight hundred dollars wouldn't begin to buy a lot. The Bianchinis need a car, a car to be used for the mission.

Many have not had the opportunity to visit the mission and see what these courageous people are doing. They haven't seen a young boy sanding a what-not shelf and wondered where he will be five years from now. They have never watched a little boy gaze from the unscreened second-floor window into the paved alleyway and know that he has never awakened to a caroling bird in a land where birds are abundant enough to make Audubon famous, that he may have never played in a park, held in his arms a kitten or pup, or known the joy of romping on a lawn, but he's happy in Vacation Bible school.

He'll show you his room. He'll straighten a chair at a paint-scarred table. He'll dash to point out the pretty pictures with Bible verses under them along one wall . . . He pauses beside one of pretty flowers growing in the cool fresh air on a mountain. His eyes shine. Under that picture is his favorite Bible verse. Some companions join him. The best verse of all, they declare. Together they read, "God hath made everything beautiful in his time . . ."

Nearby on the streets in the city that

Continued on Page 30

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AMONG the MISSIONARIES

VBS in Hogan

Have you ever been to a Vacation Bible school in a hogan? Some at the Alamo mission for Navajo Indians had that experience this past summer.

Since it would take so long to pick up all who would like to come to Vacation Bible school, we decided to have two schools. Besides the one at the church we had one at a hogan at Juan Guerra's village. This hogan had been a home, but because a dead child was once brought to it the family had abandoned it. The Indians fear contact with the dead. We were thankful that God could use even their pagan ways to his honor in providing a place to meet for Vacation Bible school.

Despite the lack of chairs and many things needed and with the rain coming in through the hole in the top where a stove pipe had been, we had a good school.

One day, however, when we arrived we were told that they were having a "little sing" in the hogan. A "sing" is a ceremonial usually held when one is ill. We were curious to know who was ill.

No one was ill this time, but a man had seen a fire and since no one was present, it was believed that an evil spirit had built the fire. They were having the "sing" for the man who had seen the fire. Although they were having the "sing," we were permitted to have our services and sing to the one true God at a nearby home.

Paganism and superstition still is evidenced day by day right here in America, but we pray the songs of praise of our Saviour may ring over the singing to pagan gods and Jesus may reign in the hearts of even the medicine man, leader of these pagan practices.

—Mrs. Audley G. Hamrick
Missionary to Indians
Magdalena, New Mexico

Vacation Bible School On the Bluff

Since we came to Mississippi early this summer to work with the Choctaw Indians, we have had many wonderful experiences. Perhaps the first week that we spent in Vacation Bible school on this fertile mission field stands out as one of the most enjoyable as well as unique experiences that I have had.

This Vacation Bible school was held at the Pine Bluff Baptist Church located in Scott County some forty miles from our home in Philadelphia. The church building burned last fall and plans are just now being made to construct a new building.

We had the school at the site where the church building had stood. This was an ideal spot in some respects. The large trees that surrounded the church yard were still growing and beautiful. Each teacher chose a classroom. Some of the classes met under the lofty pines but the class I taught met under a group of oak trees.

Before we first viewed the church site we wondered where the name Pine Bluff came from, but we soon had the answer. The church building had been located on the crest of one of the highest hills in that section of the county and the slope on either side was extremely steep. Our Vacation Bible school was truly on the "bluff."

That week our trips to the church each day were somewhat difficult. We came to the end of the pavement some six miles from the bluff. Four miles of this distance was on a graded road but the remaining two miles were primitive road that was traveled primarily by the log and pulpwood trucks that came in and out of the forest. We were forced to leave the car and walk the last one-fourth of a mile because the road was in such bad condition. Each day brought with it a bit of excitement. We were always expecting some difficulty before the distance was covered and as a

rule we were not disappointed.

To add to the problem of the rough road was the large number of people in our car. A few families of Indians live in Sebastopol, a town at the end of the pavement. The children of these families needed transportation and we determined to provide it for them. Our average number of passengers was sixteen, but on the last day of the school we crowded nineteen boys, girls, and teachers into the two-seated car that we had at that time.

This was my first time to teach a Bible school class under the roof that God has made, but he blessed me for my efforts.

—Horace E. Fisher
Missionary to Indians
Philadelphia, Mississippi

Mission Tent Revival

A successful tent revival was held recently in the Egg Bend, or Fifth Ward community, near Marksville at the home of Hilton LaMartiniere, an active Christian of four years, and member of Belledeau Baptist Church near Hesser, Louisiana.

Dan Harvey, consecrated Christian from Bunkie Church, led the singing. Miss Betty Lou Foster of DeVille was pianist. Rev. Curran Gunn, Home Board missionary and pastor of the Belledeau Church, was evangelist.

With an average attendance of fifty for the five nights, many people heard the Bible plan of salvation for the first time in a public gathering. Fourteen non-Baptist families attended during the week, most of them coming more than one night. There were many unsaved adults present.

Rev. Wesley Ellis of Bogalusa, summer Vacation Bible school worker with the Louisiana Sunday School Board, was principal and Junior teacher of the Bible school held under the tent in the mornings. Of the twenty-three enrolled, seven were Baptists. Even teen-agers were not familiar with simple Bible stories and passages.

The tent used to belong to the District Missions I program, Brother Reppond, missionary. Last summer the Gunns conducted the first Vacation Bible school in this community. Weekly prayer meetings have been held during the past year in the community.

—Mrs. Curran T. Gunn
Missionary to French-speaking
Marksville, Louisiana

Death of a Christian

He came to our hospital a backslider, suffering with cancer. It was not long, however, until I had led him to a rededication of his life to the service of the

Lord. He attended chapel regularly until that dread malady sapped his strength to the point he had to remain in bed constantly.

Every morning thereafter I went to his bedside and he would put out his hand and smile and I would quote Scripture passage and pray. I kept this up for over two months. One morning I sat in his room. He smiled as usual, but as usual put out his hand for me to hold while I prayed. The hand never released mine. I saw a smile of victory spread across his face. I bowed my head and thanked God for his great mercy to this man, and for the noble life the man had lived since he rededicated his life.

I walked to the nurse's station and said, "Mr. _____ is gone. You should tell the doctor."



"It can't be," she said to me. "I just told him five minutes ago."

I waited until the doctor came. He looked at me and said, "Chaplain, what was the time of his passing?"

I told him the exact moment and went away to offer some consolation to his widow who had stepped out for a cup of coffee. I knew my friend was not dead. He had just said, "It is enough. Come higher."

—Chaplain William A. Washburn
Veterans Hospital
Marlin, Texas

At the Mountaintop

Mt. Palomar is a large mountain in southwestern part of California. It is the home of the world-famous six-million-acre observatory. To get there one travels



counted the trips for me.

The spirit of Christian love was so fine that during the whole week not a cross word was heard or one fight witnessed; and there were sixty boys enrolled, honest! Each adult seemed to do everything possible to give the youngsters a good time and fine instruction. Perhaps that is why we had such wonderful worship services and so many decisions in one week.

A favorite spot was the dining room. Delicious food was served as we ate and sang. Everybody was razzed by all. Second only to the dining room in popularity was the swimming pool. It was filled with cold mountain water and able to tame the wildest boy. Preachers were known to disappear for two solid hours after a half-hour swim.

For many of us the last night was the most wonderful. We had turkey and cherry pie for supper, but the most wonderful time was stunt period and consecration service. Words simply can't describe it. A good lusty song service was followed by a movie with a missionary message. As a climax we had an outdoor service when nearly twenty rededicated themselves to the Lord's service.

Saturday morning was a time for good-bys and cleaning up. Then that old Pontiac came down off the mountain just like a brand new car.

—Eugene S. Wolfe
Missionary to Spanish-speaking
San Ysidro, California



Students are proud of their new hymnbooks and take great pride in carefully putting them away after the services.



Baptist students from both schools enjoy parties and good times.



Both schools have a library operated by the Baptist groups. Here the students get ready to classify some new books.



Officers of the Baptist group at Haskell make plans. Missionary Kaneubbe (standing) offers advice.

Training Indian Leaders

By Victor Kaneubbe
Haskell Institute
Lawrence, Kansas

TWO INDIAN SCHOOLS, one the Chilocco Indian School located between Newkirk, Oklahoma, and the Oklahoma-Kansas state line, and the other Haskell Institute located at Lawrence, Kansas, enjoy good-natured rivalry particularly among the two Baptist groups. The Chilocco Indian School has an enrollment of 700 students of whom about 200 are Baptists or Baptist preference. Haskell Institute is similar.

Rev. and Mrs. Bruce R. Conrad were appointed missionaries to the Indian students at Chilocco July 1, 1953. They also serve the Ponca Indian Baptist Church six miles south of Ponca City, Oklahoma. The two jobs require 100 miles of traveling on Sundays.

Rev. and Mrs. Victor Kaneubbe serve the students at Haskell and Indians in the surrounding areas.



Students from Haskell, who in dark suits were recently converted.



Baptist student leaders from Chilocco with Missionary Bruce R. Conrad at right.



Students were won to the Baptist group at Haskell during the fall, because it is being baptized by William E. Schaeffer of the Chilocco Baptist Church, Lawrence, Kansas.

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Southern Baptists' Urgent Necessity — MISSIONS

By Rupert Coleman

Minister, Ginter Park Baptist Church
Richmond, Virginia

MISSIONS, UNDOUBTEDLY, is Southern Baptists' greatest necessity. To tour the unchurched areas of the West is to be convinced that this necessity is more than an urgency.

Commentators speak fearfully concerning this chaotic world, and many are resigned that man has no hope of saving himself from self-inflicted destruction. We know Christ is our only hope!

Are not these self-evident facts? Missions is our necessity, and the urgency demands that something out of the ordinary be done!

The Member's Gift

Are Southern Baptists giving to missions as though it were a necessity? The average gift by Southern Baptists in 1953 was \$35.36, an increase of \$2.88 over 1952. His average gift to all missionary causes was only \$6.14, an increase of only four cents over the previous year, while he increased his total gift \$2.88. In other words, every time he gave one cent more to missions he gave and kept in his own church nineteen cents more than he did the previous year.

The Church's Stewardship

During this same year of 1953 the churches of our Convention increased their property by the amount of \$129,806,875—almost half as much as was given to all causes.

Every church that continues to grow by enlisting the vast host of unsaved and unaffiliated Baptists in its area will be confronted with a housing problem. A victory in "A Million More in '54" will intensify this problem. Must Southern Baptists continue to lay brick and pour

concrete in building larger and larger churches in order to continue to minister effectively in winning their potentials?

Faithfulness to its stewardship responsibility demands that the local church discover some other method of providing for such growth.

An Innovation That Works

Our church, confronted by this same problem, sought the answer. What was thought by some in our church to be an adequate educational plant was erected in 1939. The building provided adequate departments and classrooms for a well operated church with an enrollment of above 1,200.

Ere the debt for this building was paid crowded conditions in both the educational plant and sanctuary demanded more space if the church were to be faithful to her responsibilities.

At this time our hearts were becoming burdened by the many new residential areas of the city that were completely unchurched. We were, at the same time, greatly concerned because of the great need for missionary advance in our denomination.

Should our church erect a building adequate to meet our local potential and incur a debt which would preclude any substantial increase of gifts to missions? God led us to use the present church building twice as much on Sunday, thereby increasing educational space for all ages and sanctuary use 100 per cent. In this way the would-be building fund and interest could become dollars for missions.

The program was set up so that there

was Sunday school from 8:30 to 9:35, a simultaneous Sunday school and worship service from 9:30 to 10:55, and worship service from 11:10 to 12:10.

To keep unity in the entire organization we have one general superintendent, and one superintendent for every department; under each of these there are two operating superintendents for the two respective periods.

It Succeeds

The success of the program and the spirit of happiness among the people have been phenomenal. The first five Sundays the Sunday school attendance showed an average Sunday attendance of 106 above the corresponding Sundays of the previous year, and the attendance in worship had an average increase of 111. Since the program was initiated the average increase in attendance has been over ten per cent.

Missions the Purpose and Result

Since we decided to proceed with the dual program the church has directed two chapel ministries, one of which has become a strong and active church. In order to increase our gifts to missions the whole idea was initiated and launched. The results are that our gifts to missions now are 206 per cent of the amount we were giving the year the program was launched! Surely "would-be-building-fund-dollars" have been given for the advancement of Christ's kingdom beyond "our Jerusalem."

It Is an Answer!

Experience has convinced us that this is one practical and effective answer to the question, "How can Southern Baptists more effectively meet their missionary opportunities?" The dual program will work in any church that now has a building which provides for its present attendance—this same building can provide for twice as many as are attending at present—and the church's increased receipts can all be given to missions.

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HOME MISSIONS

Prepare Teen-agers For Military Service — Pleads Chaplain

CHAPLAIN W. L. COOPER, a native of Texas who has had three tenures of service in the Far East Command, recently returned from Korea. He had previously served in Hawaii and Japan. While in Korea he was Corps Chaplain for Headquarters Tenth Corps, and it was his duty to supervise and co-ordinate the religious activities for all United Nations Forces in X Corps; this included the Republic of Korea Divisions. There were seventy-five chaplains of the Korean Army assigned to units in that section.

"The response to the chaplains' program was the most outstanding I have known during my Army career," states the chaplain. "The senior commanders of the Army gave wholehearted co-operation and support to the religious program."

Chaplain Cooper states that after the cessation of hostilities, the rehabilitation of Korea was the main endeavor. This consisted of rebuilding hospitals, schools, and churches, and assisting in the preparation and construction of homes. Chapels were constructed for all American units and these buildings will be given over to the Koreans for religious services when no longer needed by American troops. Many chapels have been built in Korean units and are used to maximum capacity. Through the efforts of the chaplains in co-operation of the civil affairs officers, an extensive relief program was carried on in caring for the orphans, in providing food and clothing for those in need.

He also further states that the missionary activities in Korea are largely done by Methodist, Baptist, Presbyterian, Seventh Day Adventist, and Catholic missionaries. All of these organizations are very active in the construction of civilian churches. Dr. John Abernathy began mission work for Southern Baptists in Pusan and has recently moved his headquarters to Seoul. At this time a memorial church is being built by the Southern Baptists in Seoul. Chaplains have been active in providing funds to enlarge the program of the missionaries. Chaplain Cooper stated that due to his location and the responsibilities

of promoting the chaplains' activities, he was not privileged to attend the worship services in civilian Korean churches. Often, he said, he visited the services of Korean chaplains and was deeply impressed by the sincerity and spirit of their worship services.

"More and more people in Korea are giving serious thought to the Christian ideals demonstrated in the lives of United Nations Forces," stated the chaplain. The chaplain, who holds the Legion of Merit as of May 14, says, "When the United Nations' soldier went to Korea, he took with him many elements of strength. He also took a faith vitally important in any undertaking. The United Nations soldier took with him essentially three faiths: faith in himself, faith in those with whom he worked, and faith in God."

Chaplain Cooper says it makes little difference how well the soldier is equipped if he does not have within his heart a firm faith in his cause and a will to use this equipment.

The chaplain also stated that he saw demonstrated in the lives of many of our fine soldiers the result of good training in the home, in the church, and in the school. He says, "It is my firm conviction that if a child is properly trained in his youth, he has a foundation upon which he can stand against adverse conditions and many temptations." He stated that to be sure some of the men did not conduct themselves in an admirable fashion, but the number was surprisingly small.

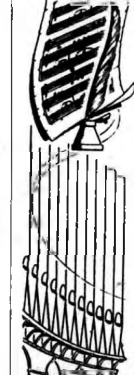
It looks as if many of our young men are going to be called upon to wear the uniform of their country for an extended period of time in order that the defenses of our country may be adequate. Chaplain Cooper said, "I would urge people of America to give wholehearted co-operation to the churches, the schools, and the development of wholesome social recreation for the teen-agers of our communities. As long as we shall maintain an indestructible faith in God, give ourselves unreservedly to the performance of our duty, and



Chaplain William L. Cooper

cling to the basic principles of life, there is no power or combination of powers that can destroy us. Let us have faith in ourselves and those with whom we work, and above all, realize that faith in God is the foundation upon which we stand."

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Rev. Wiley Henton, who supervises the building program for the Board, has had an almost night and day job trying to keep up with the building program.

Just a very few of the buildings recently constructed by the Board are shown here.

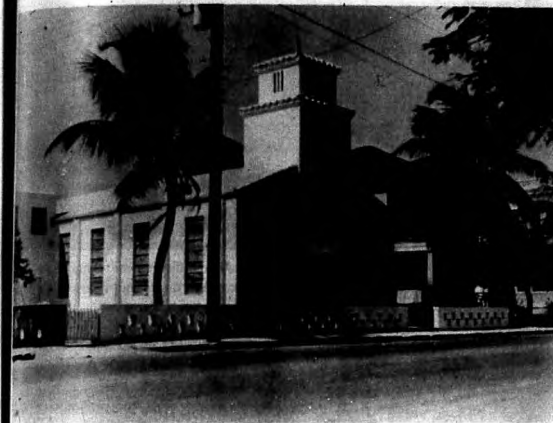


Dedication Day for new Spanish church building, Deming, New Mexico.

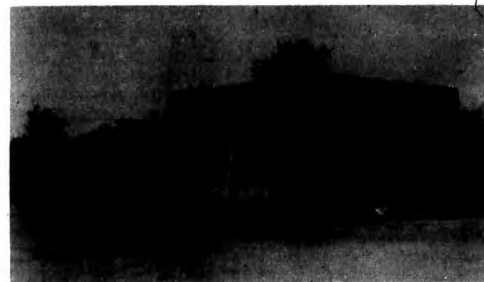
Group at dedication service at Spanish Church, Deming, including on front row Missionary and Mrs. Frank Ramirez and daughter. Second from right, back row, is Wiley Henton, building supervisor for Home Board.



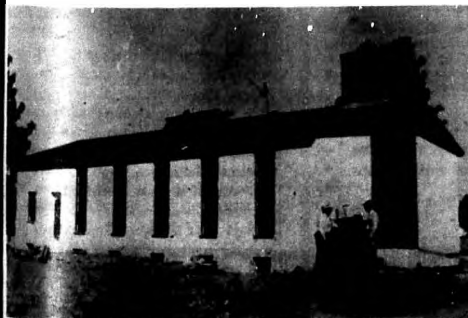
Spanish mission building at Socorro, New Mexico, while under construction.



Beautiful new Cuban Mission, Key West, Florida.



Spanish Baptist Church, Alamogordo, New Mexico.



Otwell Boulevard Baptist Church, Spokane, Washington, one of many churches built with aid of Home Board loan.

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By John Caylor

July 16-22, 1955, is the date for the Golden Jubilee Congress of the Baptist World Alliance. The secretary of the Home Mission Board was instrumental in founding the Baptist World Alliance fifty years ago. The Jubilee Congress will attract many Southern Baptists. It is a fellowship meeting and will be of genuine inspiration to those who find it convenient to attend.

Perhaps we can help you plan your tour. There is a short tour of just eleven days' duration from New York back to New York and there are longer tours covering Europe or the Holy Land, some tours ending with the Baptist World Alliance and some beginning with the meeting in London.

Write us if we can put you in touch with one of these groups.

Dr. John Caylor
Southern Baptist Home Missions
161 Spring Street, N. W.
Atlanta 3, Georgia

Dear Dr. Caylor:
I am interested in attending the Baptist World Alliance in 1955. Please send me information.

Name

Address

Two Weeks — with a Good Ending

Continued from Page 9

school was a victim of cerebral paralysis and could not talk. The last day she came up and threw her arms around me and smiled. I think she was trying to tell me how she had enjoyed Bible school. That was the best reward I had received.

I had a difficult time winning the confidence of the Junior and Intermediate boys. Some of them came with the idea of "trying me out." They gave me a time for awhile until I got better acquainted with them. I grew to love them. I went to the fields with them, rode horseback with them, played, slept, ate, and worked with them. I loved every minute of it for it paid off in big dividends.

I shall never forget that Sunday afternoon as I stood on the banks of Little Sandy singing "Shall We Gather at the River" and saw the pastor, Rev. Roy Hanna, baptize those boys and girls. There was a wonderful peace that crept over me. I now know beyond a shadow of a doubt that missions will be my life's work. It has been as great a personal victory as anything for me.

There were tears in those eyes as I left and they begged me to come back to see them. It is strange and yet not so strange when I think how these people who were entirely different from the people I had been accustomed to, now have such a special place in my heart.

Before I left I had the joy of helping clean out an old tobacco barn in which services will be held. The little red house was no longer adequate for the 123 coming to Sunday school on Sunday afternoons. The last report I heard was that they are building a church house and are doing a job which can only be described as the best. I am so glad I got to be associated in such a small way with this new church and was privileged to hold the first Bible school after it was organized. I thank God for every minute that I have had the privilege of working there. Thank you again at the Home Mission Board for giving me the opportunity.

Let us continue to pray that the work here may continue to go forward, giving God all the glory and honor.

By Evelyn Cleveland
Student Summer Missionary

THE EFFECTS of divorce and broken homes are many and far-reaching. Just how terrible it could be I did not realize until I met Elaine.

I was standing in the doorway, watching as a group of Junior girls were waiting to go on a picnic. My attention was drawn to a short, black-haired, rather chubby girl standing off to herself. The other girls were talking and laughing, and as I began to talk to her, she seemed pathetically eager for someone to be friendly to her. It was obvious that she did not know how to enter into group activities, and that the other girls were making no effort to include her.

I felt so sorry for Elaine that I determined to find out something of her background. Part of the story I learned from the church secretary, part of it came from Elaine herself as she learned to trust me.

Elaine's father is in service, and when he went overseas she and her mother and brother went in their home town in Texas. Within a few months her mother began going out with "friends." It was not long until she decided that she wanted a divorce from her husband in order to marry again. When the divorce was obtained, Elaine and her brother went to live with her mother and stepfather in Arkansas.

Before long a baby was born, and even though the father was in the trucking business and away a good deal, conditions were crowded in their small apartment. As Elaine remembers "... the baby cried and Mother shouted at us and our stepfather didn't like us, and we didn't like him either."

Obviously neither Elaine nor her brother was wanted in the household, and they were "boarded out" to a woman in the town who "didn't care what happened to us."

By this time, Elaine's father had come back to the United States. He came to Arkansas and took the two children with him. He is still in the army and does not particularly want the children either, so "boards them out" rather than bother with them.

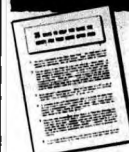
The children were living near Calvary Baptist Church and began to attend Sunday school there. The boy, influenced by his father, did not come for long, but Elaine was faithful. One Sunday she came down the aisle professing Christ as her Saviour. The pastor and her Sunday school teacher questioned her, and she seemed certain of her conversion. The time drew near for the baptismal services, and Elaine's attitude changed. She said that she had "changed her mind." The pastor did not understand, but eventually discovered that her father had forbidden her to be baptized and become a member of the church. Talking to Elaine's father did no good whatsoever. She is usually able to come to Sunday school because he does not see her very often and does not realize that she is attending.

Elaine came to Vacation Bible school even though it was hard for her to do so. Her room and board was paid by her father, yet she had to get up early and clean the house before the woman with whom she was staying would allow her to leave. Her brother would not come to Bible school, and constantly teased Elaine for being a "sissy."

Elaine is shy, lonely, and withdrawn. She is hungry for love and attention. She is just entering her teens, a time when she most needs an understanding mother.

After the first week of VBS, Elaine did not return, and I feel sure that she was forbidden to return. I have not seen her since, but I pray that she might find in Christ the comfort and security that she so desperately needs.

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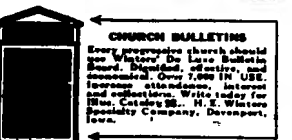
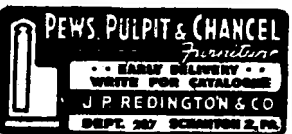
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Should Baptists Use Catholic Doctors and Hospitals?

Continued from Page 6

fully assured of salvation.

In the book *American Freedom and Catholic Power* (pages 111 and 112) Paul Blanshard describes the equality of mother and fetus as follows: "One of the most important doctrines in the Catholic medical code is the doctrine of the equality of mother and fetus. This doctrine is of special interest to every potential mother who has a Catholic physician. When the average American woman approaches the ordeal of childbearing, she takes it for granted that her physician will do everything possible to save her life in the event of complications. I feel sure that ninety-nine per cent of all American husbands would consider themselves murderers if, confronted with the choice between the life of a wife and the life of her unborn child, they chose the life of the fetus. This is particularly true in the early months of pregnancy when such risks most frequently develop. Most of our citizens assume without discussion that every possible effort should be made to save the life of both mother and child, but that if a choice is forced upon the physician, the mother should be given first consideration.

"The Catholic hierarchy does not endorse this choice, nor can a good Catholic physician leave such a choice to the husband and father and be true to the dogmas of his church. The life of each is equally sacred," said Pope Pius XI in his encyclical, and no one has the power, not even the public authority, to destroy it."

The following decisions have been rendered at various times by the Roman Catholic hierarchy: "In extra-uterine pregnancy one should wait, if possible, until the fetus can live outside the mother's body. This is the decision of the Holy Office. And if there be no hope of saving the fetus, and the mother is in present danger of death, even then it is not allowed to induce a direct abortion, or directly kill the fetus." (Genicot. *Summarium Theol. Moral.* N. 233).

On page 112 *American Freedom and Catholic Power*, the following appears: "If it be morally certain that a pregnant

mother and her unborn child will both die, if the pregnancy is allowed to take its course, but at the same time, the attending physician is morally certain that he can save the mother's life by removing the inviable fetus, is it lawful for him to do so? Answer. No, it is not. Such a removal of the fetus would be direct abortion. (*Moral Problems in Hospital Practice*, Father Patrick A. Finney.)"

According to Rome the whole question of mother and fetus rests on the following principle: "A fetus has all the human rights. Wherever the fetus be and in whatever state he be, no man has a right to deprive him directly of life or indirectly by removing the life-processes by which he lives. Now he lives; we have no right to remove his source of life, because at some future moment he may die. Neither may the mother's right be urged because at some moment, even imminent, she may be threatened with death" (*Medicus*, p. 569).

It is not surprising that even many young American Catholic mothers are reacting strenuously against this priestly doctrine.

In the July 29, 1954, edition of the *Western Recorder* the following article by Emmett McLaughlin, a former Roman Catholic priest, appeared: "On June 2, 1954, there was a Roman Catholic patient in Memorial Hospital in Phoenix, Arizona, of which I am superintendent, a Mrs. X.

"Mrs. X was in premature labor. She was five months pregnant. She was extremely anxious and worried and the doctor feared a post-partum psychosis. He carefully explained that miscarriages are not uncommon and that the chances were slim that her baby would live. The baby did not live.

"A Roman Catholic priest visited Mrs. X right after her baby died. He strongly upbraided her for being unfaithful to the Catholic Church. He told her that the death of the baby was a curse from God because she had come to Memorial Hospital (which Catholics consider to be a Baptist institution) and because she was not married by a priest.

"Mrs. X became hysterical and began to slip into a psychotic state. The interne on duty, a husky young doctor from the University of Illinois, wanted to have the priest.

"By what authority does any priest

HOME MISSIONS

BOOK REVIEWS

The Gospel of Giving, by Herschel H. Hobbs. Broadman Press. \$2.25.

Dr. Hobbs has promoted stewardship in churches of which he was pastor and has led in the "Loyalty Sunday" program. His churches have oversubscribed their budgets on single Sundays. This is because of the teaching on stewardship and the leadership of the pastor in promoting giving. The discussions cover ownership, stewardship, the grace of giving, warnings, blessings, and the mechanics. Besides being inspirational the book will serve as a handbook for pastors and deacons in subscribing church budgets.

Church and State in Luther and Calvin, by William A. Mueller. Broadman Press. \$2.50.

Dr. Mueller is professor of philosophy in Southern Baptist Theological Seminary. His European background, his American education, and his stand on Baptist principles fit him for the writing of this scholarly and impressive book on the timely subject of church and state. The book must be read and studied, not just scanned. One significant claim of Calvin pointed out by Dr. Mueller is that "the church does not err as long as she follows Christ... when she ceases to obey her supreme command, then she is subject to error and apostasy." This position in contrast to Rome's "infallibility of the Pope" is rather significant. Dr. Mueller also makes much of Luther's statement that "the church does not make the Word, but it comes into being through the Word." The book is well documented and worthy of genuine study.

interpret the mind of God—or the misfortunes of nature?

"Sometimes the Catholic clergy reveal unbelievable depths of either ignorance or cruelty."

Baptists should be aware of the proselyting activities of Roman Catholic nurses and they should know that the priestly code for the practice of medicine does not apply exclusively to Roman Catholic doctors and nurses, but it also affects non-Catholic doctors and Baptist patients if they use a Roman Catholic hospital.

Living With Parents, by Grace Sloan Overton. Broadman Press. \$1.50.

In chapters about living at home, dating, career, and marriage, Mrs. Overton gives helpful suggestions to children growing up and to their parents who must grow up with them. The book is written for teen-agers but would be helpful for parents as well as for the young people who will read it with interest.

The Harp in the Cave, by Argye M. Briggs. Eerdmans Publishing Company. \$2.00.

In this novel for young people the author presents children of a circuit rider in the prairie section of Texas as the children enter upon a number of adventures. The children's experiences depict the ministry of a devoted preacher in a pioneer day.

Biographical Preaching for Today, by Andrew W. Blackwood. Abington Press. \$3.00.

Dr. Blackwood describes the mechanics, the occasion, and the need for biographical preaching. In short his argument is that any sermon to be effective needs to be wrapped up in an individual. The hearer must be identified with one who experiences the leadership of God.

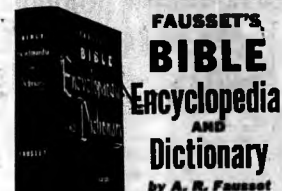
Heroes of the Cross (eight books), Zondervan Press. \$1.00 each.

The missionary biographies in beautiful format and written by splendid authors are as follows: David Livingstone, Mary Slessor, William C. Burns, James Chalmers, David Brainerd, Adoniram Judson, William Carey, and John Wesley. Any church library will be enriched by the presence of these books.

Be Strong in the Lord, by J. E. Lambdin. Broadman Press. \$1.75.

Again Secretary Lambdin compiles twelve sermons on the Training Union theme for 1955. *Be Strong in the Lord* is ably presented by twelve preachers from as many states on the subjects of salvation, the Bible, righteousness, church membership, the home, freedom, submission, service, power, and truth.

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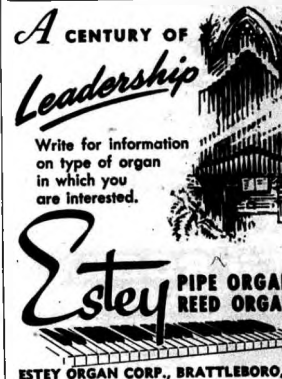
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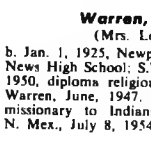
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NEW APPOINTEES



Warren, Leland Aaron

b. Sept. 10, 1921, Elk City, Okla. ed. Granite City High School, Granite City, Okla.; Oklahoma Baptist University, Shawnee, Okla., B. A. degree, 1944; S.W.B.T.S., Ft. Worth, Tex., B. D. degree, 1950. m. to Edna Cooper, June, 1947. Two years as hospital corpsman in Navy. Mission pastor, Dover, Okla., 15 months; pastor Ralton, Okla., 22 months. Children: two sons. App't missionary to Indians and Spanish, Bernalillo, N. Mex., July 8, 1954.



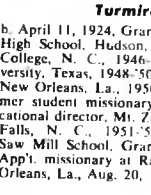
Warren, Edna Cooper
(Mrs. Leland Warren)

b. Jan. 1, 1925, Newport News, Va. ed. Newport News High School; S.W.B.T.S., Fort Worth, Tex., 1950, diploma religious education, m. to Leland Warren, June, 1947. Children: two sons. App't missionary to Indians and Spanish, Bernalillo, N. Mex., July 8, 1954.



Vall, Margaret

b. Sept. 10, 1931, Mathiston, Miss. ed. Lambert High School, Lambert, Miss.; Mississippi State College for Women, 1949-53, A. B. degree. Student Summer Mission worker, Arizona, one summer. Ridgecrest staffer two summers. rural church worker in Mississippi, one summer. App't missionary at Rachel Sims Mission, New Orleans, La., Aug. 20, 1954.



Turmire, Faye V.

b. April 11, 1924, Granite Falls, N. C. ed. Hudson High School, Hudson, N. C.; Gardner Webb Jr. College, N. C., 1946-48, diploma; Baylor University, Texas, 1948-50, A. B. degree; N.O.B.T.S., New Orleans, La., 1950-52, M.R.E. degree. Summer student missionary in California, 1951; educational director, Mt. Zion Baptist Church, Granite Falls, N. C., 1951-53; public school teacher, Saw Mill School, Granite Falls, N. C., 1953-54. App't missionary at Rachel Sims Mission, New Orleans, La., Aug. 20, 1954.



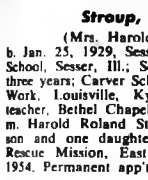
Morgan, Wilfred Duhaney

b. May 26, 1912, Corn Island, Nicaragua, ed. Managua, Nicaragua High School; Baptist College Managua, Nicaragua, 1933-38; Calabar Theological College, Jamaica, 1938-41. Children: one son and two daughters. Student pastor, Red Hills, Jamaica, 1938-41; ass't. pastor, Springfield, Jamaica, 1941-42; pastor, Vallarta, Jamaica, 1942-43; pastor and superintendent, Bocas del Toro, Rep. Panama, 1943-53. App't missionary to West Indians, Bocas del Toro, Almirante, Rep. of Panama, July-8, 1954.



Stroup, Harold Roland

b. May 9, 1924, East St. Louis, Ill. ed. Collinsville Township High School, Ill.; Southern Illinois University, 1946-50, B. S. degree; S.B.T.S., Louisville, Ky., 1950-54, Th. B. degree. During World War II was in service with the U. S. Navy. Missionary-teacher, Bethel Chapel, Louisville, Ky., 1951-54. Children: one son and one daughter. Temporary supt. Men's Rescue Mission, East St. Louis, Ill. since June 10, 1954. Permanent App't to this position, Sept. 9, 1954.



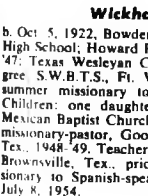
Stroup, Phyllis Jean

(Mrs. Harold Roland Stroup)
b. Jan. 25, 1929, Sesser, Ill. ed. G. B. T. High School, Sesser, Ill.; Southern Illinois University, three years; Carver School of Missions and Social Work, Louisville, Ky., one year. Missionary-teacher, Bethel Chapel, Louisville, Ky., 1951-54. m. Harold Roland Stroup, 1951. Children: one son and one daughter. Temp. app't. to Men's Rescue Mission, East St. Louis, Ill., June 10, 1954. Permanent app't., Sept. 9, 1954.



Hume, Marian Ruby

b. Oct. 19, 1924, Marshall, Mo. ed. Marshall High School, Marshall, Mo.; Southwest Baptist College, Bolivar, Mo., 1942-44, A. E. degree; Hannibal La-Grange College, Hannibal, Mo., summer 1945; Baylor University, Waco, Tex., 1947-49, A. B. degree; N.O.B.T.S., New Orleans, La., 1949-51, M. R. E. degree. Public school teacher, Saline County, Missouri, 1942-48. Pianist and ass't. organist, Napoleon Avenue Baptist Church, New Orleans, 1949-51. Field worker, Sunday School Dept. of Louisiana, summer, 1950. Minister of education, Grey Stone Baptist Church, Durham, N. C., 1951-53. Minister of education and music, Baptist Temple Church, Reidsville, N. C., 1953-54. App't. missionary Rachel Sims Mission, New Orleans, Louisiana, Aug. 20, 1954.



Wickham, Collins

b. Oct. 5, 1922, Bowden, Okla. ed. Graham, Texas High School; Howard Payne College, Texas, 1943-47; Texas Wesleyan College, 1948-51, B. A. degree S.W.B.T.S., Ft. Worth, Tex., 1951. Student summer missionary to Spanish in Texas, 1943. Children: one daughter. Missionary-pastor, First Mexican Baptist Church, Ballinger, Tex., 1945-48; missionary-pastor, Good Will Church, Ft. Worth, Tex., 1948-49. Teacher, Brownsville Public School, Brownsville, Tex., prior to appointment as missionary to Spanish-speaking, Raymondville, Tex., July 8, 1954.



Wickham, Louise

(Mrs. Collins Wickham)

b. Feb. 5, 1924, South Bend, Tex. ed. Graham Texas High School; Weatherford Junior College, Texas, 1943-44, A. A. degree; Howard Payne College, Texas, one year; Texas Wesleyan College, Texas, 1949, B. A. degree. Student summer missionary to Spanish-speaking in Texas, 1945. Wife missionary-pastor to Spanish Church, Ballinger, and Ft. Worth, Tex., 1945-49. Teacher public schools Brownsville, Tex., prior to appointment as missionary to Spanish-speaking at Raymondville, Tex., July 8, 1954.



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A Light For Historical New Orleans

Continued from Page 15

care forgot are the children care remembered. Here are the teen-age girls who unless won to the Lord will soon be seeking on the streets what they learn in the crowded rooms where some are not even sure who their fathers and mothers are. Here are the lost, lost to God, lost to man, lost to a place where their talents can be developed and used.

God looked down and saw. One by one he calls out specific people and sets them to a task. The Bianchinis know. Those who opened their homes to prayer meetings know. The man who paid the rent knows. Those who are taking part in the mission activities know. The light of Jesus who makes everything beautiful in the heart

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Prayer is Still "The Power"

Continued from Page 13

to be taken arrived. What would be the results of our constant prayer? THE BLESSINGS WERE POURED OUT UPON US ABUNDANTLY... The goal was reached!

But that was not the only answer to our prayers for a great spiritual revival had taken place in our church. That same night three young men, for whom we had been praying, came forward asking for baptism—Nanolo and Roland Paez, two fine young brothers twenty and twenty-two years of age, and also Pablo Quintana, another young boy eighteen years old, decided to follow Christ in baptism giving up their ancestral Catholic religion and beliefs.

Another young boy came to speak with me the following Wednesday about the possibilities of giving his life to the service of the Lord. He is willing to enter our seminary as soon as a scholarship can be obtained for him. There are now two boys in our church who are candidates for seminary study. The Lord has touched their hearts; they want to serve him with their lives. Is not all this a wonderful response to prayer?

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CHANGES in Missionary Personnel

NEW MISSIONARIES

Cheney, Thomas B. (City Missions), P. O. Box 580, Jackson, Miss.
Creech, H. W. (Negro Work), Morgan City, La.
Fowler, Andrew (Negro Work), Washington Baptist Seminary, Washington, D. C.
Patterson, Mary Margaret (Spanish-speaking), 304 Mississippi St., Beaville, Tex.
Tammara, Faye (Good Will Center), 729 Second St., New Orleans, La.
Vail, Margaret (Good Will Center), 729 Second St., New Orleans, La.
Walker, Wm. E. (Pioneer Missions), 18100 Kenfield, Detroit, Mich. (Affiliated with Arkansas state convention)
Williamson, Elissa (Spanish-speaking), 871 Monterey St., San Antonio, Tex.

TRANSFERS

Bradford Amman (Negro Work), from Arkansas Baptist College, Little Rock to Union Baptist Seminary, New Orleans, La.
Conley, Joe (Negro Work), from director, mission center, Louisville, Ky. to leadership missionary, Selma University and director, mission center, Selma, Ala.
Delgado, Elias and Mrs. (Spanish-speaking), from La Feria, Tex. to 301 Collins St., Harlow, Calif.
Leach, Milton S. Jr. and Mrs. (Spanish-speaking), from Ft. Worth, Tex. to 2105 N. W. 56th St., Miami, Fla.
Rice, Arnette and Mrs. (Spanish-speaking), from Los Angeles to 1112 Kirkham Ct., Oakland, Calif.
Williams, L. B. and Mrs. (Spanish-speaking), from Tucson to 102 W. Hancock Ave., Williams, Ariz.
Womack, Mildred (Good Will Center), from New Orleans, La. to 511 N. W. 8th St., Miami, Fla.

CHANGES OF ADDRESS

Bues, Robert and Mrs. (Spanish-speaking), Chama, N. M.
Carranza, P. G. and Mrs. (Spanish-speaking), Box 57, Weslaco, Tex.
Giannetta, Amelia and Mrs. (Italian), 742 4th St., Richmond, Calif.
Gutman, M. V. and Mrs. (Indian), Box 14, Pagosa Springs, Colo.
Cover, Stephen G. and Mrs. (Indian), 303 N. Indiana, Weatherford, Okla.
Gunn, Luelle and Mrs. (Deaf), 809 S. Sumner Rd., Oklahoma City, Okla.
Reed, Mrs. Rose (Spanish-speaking), Box 16, Tallique, N. M.
Rothbeck, Lee and Mrs. (Indian), Box 35, White Rocks, Utah.
Sanchez, Eddie and Mrs. (Spanish-speaking), P. O. Box 52, Kennedy, Tex.
Watson, L. A. (Western Missions), 1962 Molise, Denver, Colo. (Affiliated with Arizona state convention.)

RESIGNATIONS

Blair, Walter and Mrs. (Indian), Box 533, Shiloh, N. M.
Gayton, Lanell (Good Will Center), Box 429, Macon, Ga.
Hindiyah, Mrs. Darlene H. (International Center), 1905 Grove St., Berkeley, Calif.
Rappold, Amelia (Good Will Center), 729 Second St., New Orleans, La.
Talley, Bob B. and Mrs. (Spanish-speaking), 313 Inspiration Ave., Miami, Ariz.
Tearley, Fred (City Missions), Box 530, Jackson, Miss.
Inadvertently Kentucky state missionaries G. R. Pendergraph and R. A. Sinker, were listed in our September directory.

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