

# HOME MIS

HISTORICAL COMMISSION  
S.B.C.  
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A Publication of  
the Home Mission Board  
of the Southern Baptist  
Convention

SEPTEMBER  
1955



Vol. XXVI No. 9



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to harvest.

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## Christ Is the Answer to the World's Needs

By Courts Redford

EUROPE and the Middle East need Christ. It was my privilege to visit very briefly several of these countries en route to the Baptist World Alliance. A Christian cannot see the desperate needs of these lands without feeling the urge to share with them the spiritual blessings which have so greatly enriched his own life.

One is impressed by the multitudes of people in the streets of Istanbul, Turkey, hundreds of poorly-clad, dirty children lined the roads and narrow streets begging for money. Driving along the streets of Tel-Aviv, Israel, on Saturday evening after the close of the Jewish Sabbath, we saw thousands and thousands of people walking leisurely along the streets and seashores for many blocks. It is a city of 600,000, twice the population of 1947, and one of our party remarked that everyone of them must have been out on the streets. So it was in Lisbon, Portugal, in Cairo, Egypt, in Athens, Greece, in Rome, Italy, in Damascus, Syria, in Madrid, Spain, in Jerusalem, Jordan, and so it must be in hundreds of other cities which we did not visit.

It must have been such a sight 1900 years ago that brought from Jesus the call for prayer which is recorded by Matthew (9:36-38): "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Now, as then, there are four conditions which should move our hearts to compassionate action. There is the challenge of numbers—"the multitudes" to which I have referred. Second, there is the appeal of desperate need—they fainted. We were told that in some countries men work for fifty cents or a dollar a day. Thousands of refugees and displaced persons still live in dire poverty. There is physical need on every hand.

In many areas are confusion, dejection, and hopelessness. They are "scattered." The leaders in some of these lands are to be commended for their earnest efforts to provide housing, food, and security for their peoples, but the scars of war and the fear of communism and revolution makes the task very difficult. They can never know the peace that brings genuine security and satisfaction until they know Christ.

The greatest need is Christian leadership. They have "no shepherd." Southern Baptists should be grateful for the faithful of faithful missionaries who labor in these fields, and thankful for the wisdom of the Foreign Mission Board in providing buildings and equipment, and

happy that we have the Cooperative Program and the Lottie Moon Offering through which this work has been supported. We have made a good beginning in some of these fields, but it is only a beginning. Reinforcements are badly needed; Southern Baptists are abundantly able to provide these reinforcements.

What can we do to help?

Those who visited these fields, and there were hundreds of them, can inform our people back home of the needs and opportunities. Let every person who saw the multitudes enlist in a crusade to awaken interest and concern that the laborers needed may be provided.

We can strengthen the home base from which the personnel and resources for a worldwide mission program must come. Every new convert in our Convention, every person re-enlisted in active service for the Master, every new church constituted, each mission started, and every person better trained for Christian service should add to the support of our foreign mission program. We cannot give to the world that which we do not have at home.

We can seek diligently to win to the Lord those foreigners who come to our own shores. In one land we found the people very critical of the United States and its foreign policy. Nevertheless, in this same land we found scores of the most promising youth desiring to come to the United States for their education. These young people will be the leaders of tomorrow. If we win to Christ those who come to America we will make great progress toward winning their homelands to the Lord.

We can also seek to win the multitudes of foreign language-speaking people who reside in America. We found that much of the money being used abroad to oppose the work of Christian missions is supplied by foreign groups who live in the United States. The conversion of these people in our own midst might change to the support of our mission program, the flow of those funds now used to oppose our work.

Finally, we may all heed the admonition of our Master when he said, "Pray ye therefore the Lord of the harvest, that he send forth reapers into the harvest." These reapers are needed at home and abroad. Let us pray that our churches and our members as individuals may take this task of missions more seriously and do more to reach the multitudes at home and abroad for Christ.

Christ is the hope of a restless, faithless, suffering world. Let each of us renew his efforts to make Christ known.

# NEWS

## New City Mission Programs In Prospect

The prospects are good for two new City Mission Programs beginning on January 1, 1956, one in Phoenix, Arizona, and the other in Los Angeles, California, according to S. F. Dawis, secretary of Co-operative Missions. Both of these cities are laying their plans now for beginning their work on January 1, he reports.

## Alaska Baptists Meet

The Alaska Baptist Convention met at the First Baptist Church of Valdez, Alaska, August 23-25. Representatives of the Home Mission Board were Rev. George W. Cummins and Rev. Leland Waters. Policies for co-operation between the Home Mission Board and the Alaska Baptist Convention were adopted, and will become effective January 1, 1956.

## New State Convention Planned

A new state convention is to be organized in Denver, Colorado, November 22, 1955, according to plans announced recently. This new convention will be made up of Southern Baptist churches from the states of Colorado, Wyoming, Montana, North Dakota, South Dakota, and parts of Nebraska. It likely will be the largest state convention ever organized in Southern Baptist history, with more than 100 churches and 12,000 members.

## Church Loans In Demand

The demand for church loans continues to be heavy, according to the semi-annual report of G. Frank Garrison, superintendent of the Church Loans Department. During the first six months of 1955, he said, the Home Mission Board invested \$1,286,642.00 in church loans and church bonds. Approved, and now pending closing, are 114 loans for a total of more than \$1,250,000.00.

## New Appointees

The July meeting of the Home Mission Board approved the appointment of Miss Margie Nell Whitlock, of Macon, Georgia, as a worker in the Stewart Good Will Center of Atlanta, Georgia; Rev. and Mrs. Walter Blair as missionaries to the Indians and Spanish-speaking, Bernalillo, New Mexico; Rev. and Mrs. Sinfaroso Barrera,

Spanish, Uvalde, Texas; Rev. and Mrs. Claudio Bricino Iglesias, of Nargana, Panama, and St. Paul, Minnesota, as missionaries to San Blas Indians, Panama; Rev. and Mrs. Rodwell Nathaniel Morgan, of Nicaragua, missionaries in the Canal Zone and Panama.

Biographical sketches of these missionaries will appear in October *Home Missions*.

## California's 500th

On June 19, the Primera Iglesia Bautista del Sur, of Bakersfield, became the 500th church among Southern Baptists in California.

One week later, June 26, the Broadway Southern Baptist Church, of Escondido, started California on its second half-thousand churches, becoming No. 501.

It is estimated that at the present rate of growth, the second 500 will be reached in less than 10 years.

Two newer state conventions, Kansas and Oregon-Washington, have recently passed the 100 mark for convention churches.

## Tentmakers Meet Needs

According to Fred A. McCaulley, director of Southern Baptist Tentmakers, there is a need for school teachers in Western and Great Lakes areas. Many new mission fields are opened as Southern Baptist teachers, preachers, nurses, doctors, secretaries, and mechanics move in the new areas and serve the Lord while making a living for themselves.

## Spanish-Speaking Conventions

The Spanish-American Baptist Convention of New Mexico met with record breaking attendance July 7-10 in Albuquerque. Rev. A. T. Cabrera, Belen, was elected president. A major emphasis of the convention was upon participation in world missions through the Cooperative Program.

The Mexican Baptist Convention of Texas met in Beaumont, Texas, June 20-24, and elected Rev. Fulgencio Garza, Jerusalem Mexican Baptist Church, San Antonio, as president.

The convention closed with a declaration of confidence in the leadership of the Home Mission Board and of the Baptist General Convention of Texas.

## HOME MISSIONS

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SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor  
MILDRED DUNN, Associate Editor

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HOME MISSIONS

## From the Pen of

John Caylor



## THE PLACE IS HERE — THE TIME IS NOW

By Robert G. Brundige  
Student, Belmont College, Tenn.

A MISSIONARY creates an air of romance, excitement, and mystery as he bustles in and tells of faraway places, with snow-capped mountains, teeming jungles, or burning deserts, with half-naked natives living in mud huts, red-skinned Arabs with high-topped turbans and a camel for a mount, or Indians on an isolated reservation.

Distance offers enchantment. Is this the reason so many people in America speak with sympathy for suffering humanity thousands of miles away and wish they were there to help, but fail to put into the hands of the poverty-stricken at their own door the crumbs which fall from their tables?

In our land of civilization and culture we shudder when someone says he has been deep into the heart of the untamed African jungle. We can read about tribes of poor, ignorant savages who squat on their haunches eating raw or half-cooked fish and picture them in our own mind, but we fail to notice that in our own city a small, tired-looking, graying man stoops over a tin bucket on a little bed of coals, stirs the black mush within it, gulps it down greedily, and crawls onto a pile of straw inside the boxed-in hovel that he calls home.

Everyone knows that in the crowded lands of China an entire family may live in a one-room grass hut and exist for months on nothing but rice. How many of us know that within an hour's drive from our modern homes a family of eight lives in a two-room cabin with one bed? There is a broken-down stove on which to bake Irish potatoes and boil a little wild polk salad without seasoning. Even if there were food, there would be no table or even a plate to put it on. The children go barefoot in December and pick up a few limbs from the creek bank for firewood.

People in foreign countries are hungry, cold, and lost. They need missionaries, ten times as many as they have, to come and tell them about Jesus and show them how

to live and enjoy a new life. And we need more home missionaries among isolated and neglected people here in the homeland. Everyone knows that, and Christians are concerned about it; but what about the people who live in poverty, filth, and sin, right next door to any one of us?

These people need Christ. Some of them have never been inside a church, have never heard a sermon, and no one has cared enough to crawl into the boxed-in hovel or walk the half-mile from road to cabin and carry them the story of Jesus. They are neglected people in a land of opportunity.

To be a formal missionary, a person must meet strict requirements concerning his health, his courage, and his emotional stability. The only requirement for being a missionary on the local church field is to see the need and be willing to work. The only reason a man, woman, boy, or girl cannot be a missionary is simply because he does not want to be.

The old, timeworn excuse, "If I only knew of some place where I could be of service," is still given today. Truly, there is not a place where one cannot be of service.

Is the boy next door a Christian? Does the family on the corner go to Sunday school? Will the little girl down the road have a doll next Christmas when there are two or three under your Christmas tree? The aged man who cooks in a bucket could sleep well for one night if he had some good food and a warm blanket. The children gathering firewood on the creek bank would sit for hours talking about a new pair of shoes.

The need for service is not in Africa or Indian America only; it is here, too. The challenge of missions is on every hand.

Jesus said, "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The Editor presents a student editorial this month; Robert G. Brundige is a Junior in Belmont College, Tennessee.

—Ed.

September, 1955

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## It Rained BAPTISTS

By Christine Garnett  
Cienfuegos, Cuba

IT RAINED Southern Baptists! A down-pour of them from almost every state in the territory of the Southern Baptist Convention came to Cuba just prior to and following the Southern Baptist Convention in Miami. Great sports they were. They rode the dinky buses of the Baptist school in Havana as if they had been streamlined ones; they entered our country thatched-roofed houses and marveled at the things they saw, such as whole houses made from the palm. They noticed the hog feed berries piled in some corners, the clay floors—occasionally tiled—and beds covered with the loveliest of crocheted spreads. And maybe here and there they saw a television set with men and machetes as listeners.

Ox teams had them in and out of the buses taking pictures all along the way. The Ceiba tree—our sacred tree—was a center of interest. They listened to the story of the Ceiba and how it was supposed to be the place of refuge for Mary as she hid from the Dragon (Rev. 12).

There was scarcely a sprig of green grass to rest the tired eyes, and yet the orange-colored frambayan (poinciana) trees colored the country as if in great flames of fire. They seemed to catch the beauty of the palms in their velvet leaves and frothy flowers. The long stretches of mountains and hills with lovely bays nestling at their feet as if to be protected caused exclamations "Look, beautiful, God is wondrous." Sometimes it seemed that the very hills and bays would have to pick up the shoes and ring them out among our deluded people still submerged in the slavery of their religion.

Hearts were sad as we passed the "Virgin of the Ways," life-size, standing over her pool of water, which is constantly lined with coins. The wire-caged offering box receives the bills, and huge bills, too.

These visiting Baptists saw businessmen on their way to work stop at the shrine and offer a prayer and an offering. School children go out of their way to pass the statue and thus get a blessing for the day. Shrines at the filling stations entice customers and others in the parks and important corners of the streets made our visitors realize that we have a great power against which to work, and I suspect the hours were filled with many a prayer.

To those who brought us joy for a few days the country was a place of contrasts, palaces and huts joining hands, poverty and wealth interlaced, great buildings being erected near crumbling dwellings. They noticed the work of the termites, which are the enemy of almost every wood except mahogany. And did they wonder at the small churches with all-mahogany furniture! It has to be that way if the furniture lasts. The churches along the way, from town to town, were interesting. Some were in rented rooms, some in small humble buildings; others were lovely buildings which showed the fruits of offerings, love, and prayer.

Maybe nothing impressed more than the vivacity of the Christians as they came to the churches to meet sisters and brothers "from the North." Scarcely was there a visitor who did not speak of the cordiality, the love, beaming on the faces, sometimes emaciated faces bespeaking financial struggles unknown to the majority of the visitors.

It really did look like Ridgecrest as we wound over hills and through valleys, the road seeming to meet the road again in places. Martha Cabarrocas, the great Baptist woman who gave us the land, was there to meet us, playing the piano for "Pancho's Choir," the choir of Mrs. Rose Pool's *Light in Yumuri*. It stirs one's soul

when the voices of those valley boys and girls blend with the songs of the royal palms—it all sounds like a very special Hallelujah Chorus. Surely tears were wiped away when we told of the overworked pastors who go home from camp determined to open one more mission, to start one more Sunday school, of the fine boys and girls who go home from camp to be baptized and serve their Master; of the decisions made for service, and then the sadness of the almost 100 who stand at the convention expressing a desire to enter the seminary and training school who have to be told space and money will not permit. And our visitors' prayers at Yumuri, our Cuban Ridgecrest, will surely be answered, for they stirred our hearts and gave us courage to labor on for the Lord.

Thrilled were our visitors at the Baptist Hospital in Havana, the stories of missionary work among the patients, of sick people going home well physically and spiritually, but they realized, along with us, that it is just a beginning and will always be a "beginning" unless we get money.

Pages would not be sufficient to let you know what the influence of these Baptist tourists means to us. Every cent will bring in large dividends. Your missionaries will have new strength and power, your Cuban pastors and missionaries will realize anew that there is a great love behind them.

And so, when the planes left Havana, the friends were not leaving us, they will ever be among us urging and helping us on. May God bless every one of them, the churches that sent them, and the others who stayed behind praying.

HOME MISSIONS

| SEPTEMBER 1955 |    |    |    |    |    |    |
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By C. E. Matthews, Secretary  
Department of Evangelism

## Transfer Church Membership Week— September 11-18

During the entire 110 years' history of the Southern Baptist Convention, the churches which comprise the Convention have continually faced a stubborn problem for which they have never been able to find a solution. We refer to non-resident members.

During horse-and-buggy days, when travel was limited and churches were few and memberships small, non-resident members did not add up to alarming figures. There was a long stretch of history during which it was comparatively easy for churches to keep up with members who had moved away. However, during that period it seems that a Baptist was not disturbed in his conscience because of living in one place and holding membership in another.

I have been preaching 36 years and have heard many excuses used by non-resident church members for not moving their letters. They were: "My relatives are buried back there"; or "I was saved and reared in the old church, married there"; or some other sentimental excuse.

Since the beginning of the great depression in the early thirties, things have changed in regard to our church membership. People are transient. It is a common thing for families to move from one side of the nation and back again in a brief period of months. The whole of America is on wheels or in the air. The non-resident church member problem has reached alarming proportions. There are now some two million non-resident Southern Baptist church members. Excuses have changed. It is not the family cemetery or "We grew up in the church back home." It is, as a

rule, "We do not know how long we shall stay here." Whatever the excuse may be for a Baptist's not uniting with the church where he lives, one thing is certain: He has lost his zeal for Christ and he is not bearing witness for Jesus any more.

### What Are We Doing About It?

The real question we face is: What are we doing about it? Well, here are two things we are doing.

First, we have set aside a period on our denominational calendar which we have termed "Transfer Church Membership Week." This year, 1955, that period is September 11-18. During that week we as a denomination are going after our non-resident Baptist friends and urging them with compassionate appeal to join a church in the community where they live.

Second, our churches are revising the church rolls; and the pastors are writing those who have moved away, urging them to join a church where they live. In addition to this, pastors are writing their fellow pastors in communities to which former members have moved and are supplying them with names and addresses of those who should be enlisted.

### Has It Worked?

How well has the "Transfer Church Membership Week" worked? Our answer is that it is not the answer to the non-resident church membership problem. But during the two years (1953 and 1954) that it has been observed, 472,292 and 517,388 respectively have united with Southern Baptist churches by letter and statement.

Pastor friend, are you observing "Transfer Church Membership Week," September 11-18, in your church?

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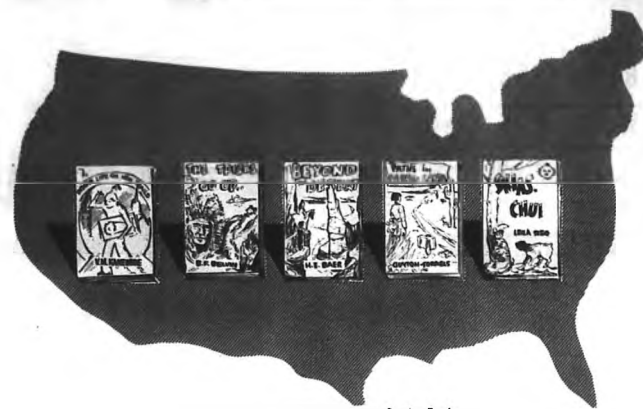
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September 1, 1955

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Home Mission 1956 Mission Study Books

## TO THE CLINIC!

By John Caylor

**I**N SEPTEMBER, we inaugurate fall activities by "taking out" for Labor Day. It has always seemed strange to me that we should celebrate Labor Day by refusing to labor. That's the American way!

Now what brought that on? Business women have an extra day in September to consider fall activities. While there will be no mission study clinic on Labor Day, the holiday will give time for women of the business world, catching up on

summer vacations, to plan their church activities. One of the most important is the matter of mission study.

September is a time of emphasis on mission study for a year ahead. Clinics in which preparation will be made for the use of foreign mission books on "The Moslem World" will be held in September. For many churches, associations, and states, there is only one time set apart for mission study clinics, and that time

is in September. The foreign mission series books are available now in Baptist Book Stores. They should be bought by teachers far in advance of the time set for class studies. The September clinics furnish the opportunity for expert leadership in preparation for the studies.

Woman's Missionary Union leaders have reminded us that unless we make our home mission books available in time for the September clinics, they may not be used



Foreign Mission 1956 Mission Study Books

HOME MISSIONS

## Church Uses

## BUILDING FUND

## To Start Missions

By W. C. Garland, Pastor  
Valley Grove Baptist Church  
Knoxville, Tennessee

**I** AM PASTOR of a rural church with a total membership of 728. Our church has experienced a very rapid growth in the last five or six years with 100 per cent increase in membership and about 300

per cent increase in Sunday school enrollment. I came as pastor of Valley Grove Baptist Church November 1, 1953.

The need of a mission station had been felt by the church before my coming. The area of need centers about three and one-half miles from our church and is a community made up of people of a low income. And because of this fact they had, by their own choosing, drawn themselves away from the three Baptist churches which border on the area. Without reason they felt they were not welcome in our church or any other church outside their community and the result was that they did not go anywhere. Some few who were interested in attending a Baptist church could not do so because of the limitation of transportation.

The home mission books for 1956 will be on "The American Indian," *The Tribes Go Up* by Frank Belvin was taught in Ridgecrest and Glorieta. That book has been available for advance examination since June 1, 1955. This service we have been glad to render to mission study leaders.

In some states and associations a series of mission study clinics will be set up for December with special emphasis on the Home Mission Graded Series. Where December is set apart for mission study clinics, of course exclusive use of the foreign mission books in September will be made.

Illustrations of the book covers for The Moslem World Series and The American Indian Series are presented herewith. What a treat is in store for mission study leaders as they prepare for the fall studies of The Moslem World and the spring studies of The American Indian!

Here are the books. The clinics are already announced.

To the clinic!

Our branch Sunday school grew until we had to go back into the tent to have sufficient space. Seeing the need and the response of the people to our efforts, our church voted to buy two and one-half acres of ground and erect a two-story building 28 feet by 50 feet (top floor for

temporary auditorium and ground floor for educational space) to cost approximately \$8,500. There was an undue delay in clearing of title for the land so that we could not begin our building until January, 1955.

We have been in the building now for five weeks, even though it is not yet completed. We are still having our Sunday school at 2:30 p.m. and have started having a preaching service. We have 92 enrolled already in our Sunday school and last month averaged about 48 in attendance. Soon we plan to have a revival in the mission and after that we plan to start morning and evening services with Sunday school and Training Union.

There is a marked difference in the attitude of many of the people in the area of our mission. The majority express gratitude to God and to our church for the privilege of church attendance. The only element of opposition comes from a Holiness church which is about one-half mile from our mission, but even the relationship there is much improved.

But over and over I have felt that the one great benefit is the blessing that has come to our church through this endeavor. Our people have joined heart and hand to promote this good cause outside our church. (I don't believe God will bless a selfish church any more than he will bless a selfish individual).

At first a few did not feel it wise to take all our building fund reserve and spend it for a mission, for we had been out of debt only about six months and had only \$7,000 in the building fund. The reason these few so spoke is that we are in dire need of more educational and worship space. (We plan a \$125,000 to \$150,000 addition to our church for this summer.) However, the church voted to spend the \$7,000 plus \$1,500 more for the mission and I'm happy to report that with the building nearly completed we have not only paid for it out of current receipts but have also added an additional \$1,500 to our regular church building fund. So that today we have a mission building nearly completed and paid for and \$8,500 in our church building fund.

All this goes to confirm the fact that if God has work to be done, he'll also provide the way and Baptists can do what they want to do provided their wills are in harmony with God's will. I have been blessed more through our mission work than any other. Our church has been helped more than the people in the mission and our members are saying, "I know where we can start another mission." May God hasten the day when the "church without a child is out of style."

September, 1955

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Mr. and Mrs. Charlie Cypress (center) who made Indian handcraft to earn money for special mission offering.

## SEMINOLE INDIANS BELIEVE IN TITHING

By Genus Crenshaw  
Missionary to Indians  
Ft. Lauderdale, Florida

PEOPLE who truly love the Lord just don't feel right if they can't have a part in spreading the gospel. But sometimes there is no money to give.

That was the case with the Charlie Cypress family, a Seminole Indian family from the Big Cypress Reservation in Florida during a special missions emphasis. They are faithful tithers and usually make an offering for such causes.

On the way to church one night they stopped me and said, "We want to have a part in this offering, but have no money. Could you sell these crafts that we might have what they bring?"

"Certainly," I said. They handed me a little dugout canoe and two beautiful skirts. Before the next night I sold them for \$26.00.

When the offering was taken this Indian

family gave all of the \$26.00, not just a tenth of it. That included time, materials, and talent. They gave cheerfully that others might know Jesus.

Lottie, a young Seminole girl, was going away to Ridgecrest to work as a staffer for the summer.

She had learned and practiced tithing as a GA and now YWA. Just before leaving she said, "What shall I do with my tithe this summer?"

"What do you think?" I asked. "Send it back to my church regularly," she replied.

"I believe that is what God would have you do," I answered. And so she did. She is happy and God is blessing her.

"Prove Me" Saith the Lord  
Among the Seminoles of Florida is an

87-year-old man, Sam Huff. He cannot read God's promises, for he never went to school, and has never learned to read.

This man is an eight-year boy as a Christian, having trusted Christ at the age of 79. His knowledge of God's Word comes from hearing. His understanding from the teaching of the Holy Spirit. He is an obedient child, having utmost confidence in his Father's Word. He carries his New Testament, neatly bound in a cloth, much of the time; God's Word in his heart all of the time. He is ever seeking more of the truth of the Word, faithful at every service, and ever ready to listen if I stop by his camp for a visit and suggest reading a passage of Scripture.

As an obedient, loving child could not think of robbing the parents who gave

him life, this man cannot envision robbing God who has given him eternal, abundant life.

Many times I had noticed his faithfulness and sincerity but was particularly impressed one February Sunday morning two years ago.

My wife was away for a School of Missions. I was fixing my breakfast when he knocked at the door. I invited him in. He said, "Me sick." I inquired as to how long, asked other questions, and then fixed him some soup and toast. By this time I realized he was a very sick man, and insisted he let me take him to the hospital in Ft. Lauderdale. He consented after some hesitation.

"I must go to the church for just a few moments first, then I will take you," I explained.

As I started out the door he raised up on the living room sofa where he was



Lottie Coody, Seminole Indian girl who was on Ridgecrest staff last summer and sent her tithe back regularly to her home church.

lying, and shaking with a chill, pulled a little paper bag from the blouse of his native dress, and said in a shaky voice. "This my tithe, you take it church," and with a smile of cheerfulness (2 Cor. 9:7) handed it to me. That was the purpose of his heart, there was no grudge or necessity to it. God's Spirit had taught him the "tithe is the Lord's." It did his soul good to bring his God on Sunday morning that which was his.

Many souls are perishing because of delay and dishonesty with the Lord's tithe.

Would to God every Southern Baptist, every professing Christian, would bring all the tithe into the storehouse as these Seminoles Indians do.



By Clifton C. Thomas  
Executive Secretary  
Maryland Baptist Association



Clifton C. Thomas, Executive Secretary, Maryland Baptist Association.

WORDS ARE inadequate to evaluate the contribution that the Southern Baptist Program of Evangelism has made to the Baptist cause in Maryland. Being a minority group has always made it difficult to get publicity concerning the work of our churches. In fact, the majority of the people of the state, prior to the launching of the first crusade, knew little or nothing about Baptists. Revivals among other groups were practically unheard of. When the first crusade was announced in Maryland, a high school girl approached a pastor's daughter and asked what was meant by "Baptist Revival," and why it was necessary for a church to have a revival?

When the newspapers, radio, and television learned of the united effort on the part of a denomination, numbering nearly 8,000,000 people, with practically 29,000 churches, they immediately began to make room in their crowded schedule for publicity concerning the crusade in Maryland. We had free time allotted us on radio and television, wonderful space in the newspapers, reduced rental for space in the vehicles of the Baltimore Transit Company, and 500 taxicabs carried the bumper sign "Baptist Revival" during the two weeks. Each year since the first crusade we have found increasing willingness on the part of the above-mentioned avenues of publicity to give us full co-operation.

Baptists in Maryland, like Baptists the world over, may not always see eye to eye, but they are primarily interested in winning lost people to Jesus. United effort can always be secured when we major on evangelism. No efforts among the churches in Maryland have met with a greater spirit of co-operation than that manifested during our crusade. Our people have learned that by our working together, great victories can be won for Christ.

In 1938 there were 99 churches in Maryland, baptizing 1,045, with a total membership of 21,195. During the eight years following 1938, Maryland Baptists baptized a total of 8,413 people. In 1947 there were 94 Baptist churches in Maryland, baptizing 1,132 people, reporting a total membership of 27,367. From 1947 through 1954, there were 13,430 people baptized into the membership of the Baptist churches in Maryland. Since 1952 there have been baptized into the membership of the churches of Maryland, 6,546, or an average of 2,182 per year. We now have 129 churches with a membership of 37,201. During the recent simultaneous evangelistic crusade, 99 of the 129 churches reported 1,441 received for baptism and 402 by letter, or a total of 1,843 members received into the churches during the period of the crusade.

We believe that the simultaneous evangelistic crusade has helped materially in closing the door through which many of the new members previously drifted out into indifference, thus depriving the church of their service and Christian testimony. A vital part of the Southern Baptist Program of Evangelism is a program on orientation of new members. Our pastors in Maryland have taken advantage of this training period and have used extensively the book by Dr. James L. Sullivan, *Your Life and Your Church*. We are persuaded there is no better orientation program than the one found in this book. No evangelistic program is complete until the evangelized have been enlisted in winning others to Christ. The Southern Baptist Program of Evangelism is helping Maryland Baptists to accomplish this desired goal.



Ground-breaking services for the sanctuary were held in November, 1954. Pictured with the shovel is W. J. Fields, first convert of the church. Beside him is Pastor George Roberts, Jr.

## Military Personnel Starts Church

By Hoyt S. Gibson, Editor  
Baptist Digest  
Wichita, Kansas

"CALL IT THE power of the Almighty or just plain Dixie drive, but a group of Fort Riley officers and men from the South have helped to organize a thriving church in Junction City where none existed months ago." The civilian enterprise newspaper for Fort Riley, Kansas, *The Guidon*, thus described the unusual church that suddenly came into prominence among Kansas Southern Baptist churches.

Fort Riley is only three miles from Junction City, a city of over 13,000 population. The majority of service personnel living away from Fort Riley, make their homes in this agricultural community which is centrally located in the state of Kansas.

It was March, 1954, that several of the army personnel from Fort Riley contacted Elbert G. Wright, the Southern Baptist area missionary. They were from Southern Baptist churches in other states and were disturbed that their families were unable to worship and study the Bible as they were accustomed back home.

Prayer meetings were held in the home of Lt. Loyd Landrum for several weeks before the group met for its first Sunday services. Sunday school, Training Union, and two worship services were held in the lounge of the Junction City municipal building. Five Baptist families—all husbands part of the military at Fort Riley—worshipped together that Sunday and the messages were brought by the missionary.

Little did these five families realize that this was the beginning of a movement to care for other service families from the Southland. Only six weeks later the Thirty-Seventh Infantry Division arrived at Fort Riley from Camp Polk, Louisiana. Later

to become part of the Tenth Infantry Division when the Ohio National Guard Division (37th Inf. Div.) was deactivated, a large number of the personnel had been active in Baptist churches in or near Leesville, Louisiana.

It is interesting to look back on the chain of events leading to the organization of the church in Junction City and note that the first convert was 82-year-old W. J. Fields, father of Lt. Robert W. Fields, one of the men requesting Missionary Wright to lead in establishing the church.

By this time a home had been rented to serve as a place of worship—but with the growing congregation, it soon proved



Members assisted in constructing the first unit of the proposed building.



The display room of an automobile agency served as a place of worship during the first nine months of the church's existence.

inadequate. By the time the mission was ready to organize into a church, the display room of an automobile agency was made available. Less than three months after the mission was initiated, 48 persons formed the Southern Baptist Church of Junction City on June 11, 1954. These charter members were all members and families of the army.

Missionary Wright led the church in co-operating with associational missions, as well as making percentage contributions through the Cooperative Program. The state paper, the *Baptist Digest*, became a part of the first budget of the church. Two student summer workers from the Home Mission Board assisted in taking a religious census of the city.

There were two army chaplains at Fort Riley who had been active in the work of the mission. Both men were graduates of New Orleans Baptist Theological Seminary and had previously held Louisiana pastorates. Chaplain Karl W. Jarrell was elected by the new congregation to serve as interim pastor. When military duties prevented his serving the church, the other chaplain, George Roberts, Jr., filled the pulpit.

Shortly after the organization Chaplain Roberts was called to pastor the congregation. On September 1, 1954, he was released from active duty in the army to assume the pastorate.

When the church was only two months old it began sponsoring its first mission at Abilene. Another member of the army stationed at Fort Riley, Mission Pastor Wilfred Gleason, was ordained by the mother church in Junction City.

Property was purchased in a new addition of the city. Ground-breaking services were held in November for the first unit of the new building. On Easter Sunday, 1955, the congregation held its first services in the new structure. Of the \$43,000 property valuation, it was necessary for the congregation to borrow only \$20,000. A large portion of the construction was done by the membership.

After one year as a church, the congregation consists of 180 members. Only eight civilian families hold membership with the group. A budget of \$12,490 was adopted by the church for 1955. The military church ranked 27th among Kansas Southern Baptist churches during the first quarter of 1955 in contributions to the Cooperative Program.

Persons interested in the growth of a military church have had their fears dispelled in the last year. Although army personnel are considered transient, they have personally assumed the responsibility of a church near this army fort. God has provided replacements for the changing membership.



A partial view of the group assembled for the organization of the Southern Baptist Church of Junction City, Kansas, June 11, 1954. Leading the singing is Lt. James Blackmon, a member of the congregation. Beside him is K. Arch Bolerjack, pastor of Calvary Baptist Church, Salina, Kansas.

They appreciate having a church where their families can worship, where their children will be provided the opportunity to attend Sunday school, Training Union, and participation in the auxiliaries of the church. As evidence of their appreciation they have left a monument to the glory of God in Junction City, Kansas.

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By L. A. Watson  
General Missionary  
Aurora, Colorado

SEVERAL YEARS AGO the Army moved some Southern Baptist men into Rapid City, South Dakota, to one of our military centers. Because they could not find a place where they could worship God according to the dictates of their own consciences, they got in touch with the Home Mission Board of the Southern Baptist Convention. The Board in turn contacted L. A. Watson who corresponded with a Southern Baptist chaplain located in Rapid City. Finally plans were made for Missionary Watson to visit with the folk in Rapid City and later in Lemmon, South Dakota, from which urgent calls had been coming for almost a year.

The missionary found in Rapid City some people who had been meeting for some time and plans were well under way to begin a New Testament church. Many of those who went into this organization were not new at the task of starting Bap-

tist work because they had played a great part in establishing work in Alaska and also the islands of the sea, and some of them even in Great Britain.

The group met in the home of Sgt. and Mrs. Clyde O. Donaho for the purpose of discussing the organization. It was decided they were ready to constitute a church, which they did on the evening of March 26, 1953.

The next step was to find a place to meet. They searched the town over but could not find one, so Maj. Maurice Murdock purchased a dwelling in which

the church met for over a year. It was next door to Sgt. Donaho, who offered his home for the Nursery, Beginner, and Primary Departments.

There were 26 people present for the organization of this church, but two chose to turn back and not go with the group, leaving 24 to blaze the way for Southern Baptists in South Dakota. They moved on courageously, even though they did not have a pastor until August 1, 1953. They had additions and often filled the building in which they were meeting.

Rev. L. H. Roseman, former pastor in Arkansas, was called as pastor of the First Southern Baptist Church, Rapid City, and began his work August 1, 1953. The church found it necessary to buy a house in order for the preacher to have a place to live. Still they had no meeting place, except the dwelling. They began to look around and found 15 lots which could be purchased, which the Lord had kept vacant all these years. The church purchased the lots and started erecting a building.

It was through the graciousness of the Church Loan Corporation of Texas that \$28,000 was secured with which to erect the building. The church started construction of the building and had the formal opening and dedication, November 21, 1954.

It was the pleasure and privilege of



First Southern Baptist Church of Rapid City to have Dr. S. F. Dowis, secretary of Co-operative Missions Department of the Home Mission Board, to bring the dedicatory sermon, and Rev. George Cummins, superintendent of Western Missions, to bring the message in the evening. Words of greeting were brought by Missionary Watson.

Even before they had a building in which to meet, they extended an arm to Sturgis, which is some 34 miles from Rapid City, and opened a mission there. When the missionary went to Lemmon, South Dakota, 200 miles away, to open work, it was the First Southern Baptist Church, Rapid City, which extended an arm. Since there was no way for the American Baptist Convention of South Dakota to assist the Baptists of Lemmon, Missionary Watson went to Lemmon in April and held a revival meeting in which many souls were saved. A mission was constituted, but when it came time to baptize the candidates, whom the Rapid City Church had authorized Missionary Watson to baptize, the rivers and lakes were frozen over. We began to look for a baptistry and found that the closest one was a hundred miles away. The people of Lemmon decided that they wanted to be baptized in a river, so they would wait until the rivers thawed.

Rapid City sent supplies for the pulpit to Lemmon until in July at which time the missionary met with the mission in Lemmon and constituted the church. He baptized 12 candidates.

The church in Lemmon is known as the Mission Baptist Church. It extended a call to Rev. Jean Osborn of First Baptist Church, Paris, Missouri. He is on the field and is doing a marvelous job. The church has been meeting in the Seventh Day Adventist Church building, but they have a committee to purchase lots and a building committee to start proceedings for erecting a sanctuary.

Calls are coming from all over South Dakota for us to come and help them. Fields are ripe unto harvest now.

At the present time there are in South Dakota 35 American Baptist churches, many of which are operating under the name of Three-In-One Church, working in conjunction with churches of other faiths; two Southern Baptist churches; and 7 other Baptist churches, including German Baptist, Swedish Baptist, Independent, etc. There are 161 towns and villages which do not have a Baptist witness of any kind. Dr. Paul Stevens, secretary of the Radio Commission, received a letter from a woman in Arkansas stating that she had a sister who was saved



Through home mission visual aids . . .

—“Our people see our full mission program . . . we have no difficulty placing the Cooperative Program in the budget.”

—Men, women, students—all—are impressed with the fact that where there are lost people, a mission field exists.

—Christians see that millions around us are lost or unchurched.

—A vision of America's place in world missions is recognized.

—Individuals discover ways they may help the mission cause.

—Local church programs benefit through increased information, interest, and gifts.

—Increased gifts through the Cooperative Program result.

This “Land I Love” is indeed a mission field. From semi-pagan living to spiritual unconsciousness, from east to west, are many without Christ.

“Land I Love,” a 26-minute, sound, color motion picture surveys America as a mission field. It notes both the spiritual poverty and the Christian growth in communities across the land.

Because Southern Baptists love this land, through the Home Mission Board they seek to make Christ known. This film has stirred Baptists to mission action through showings in general church services, in Brotherhood, Woman's Missionary Union meetings, student conventions, youth conferences, missionary conferences, and on various mission fields themselves.

“Land I Love” is available in your nearest Baptist Book Store. Rental price is \$9.00.

in South Dakota and was looking for a Baptist church. This woman in Arkansas had heard the Baptist Hour. Dr. Stevens in turn forwarded the letter to Dr. Courts Redford and Dr. Redford sent it to L. A. Watson. He in due time made a visit, following a letter stating the day and time of his arrival. Several friends had been invited. The group told the missionary there was an American Baptist church some 60 miles from where they lived, but they were definitely looking for a Southern Baptist church where they could plant their lives for Christ. George Matz, a retired farmer, and his wife have attended every church in their section of the country trying to find one which would fit their beliefs, but failed.

This is just one appeal of hundreds that come to us in this western area. It is though calls are coming from every hand we cannot use amateurs, or people who have failed where they have been. It takes a successful, hard-working, God-fearing man, a man who is willing to sacrifice his very life in order to make this work go.

There are thousands of churches in the Southern Baptist Convention which could take a place like Eagle Butte, or some other place in Colorado, Wyoming, Montana, or Nebraska, and help establish a church that souls would not die without the gospel. This is the opening of the book on South Dakota, and I wonder who will close it.

# AMONG the MISSIONARIES

## History of Mexican Baptist Mission, Eldorado, Texas

First mention of work among Mexicans in Eldorado, Texas, was made by Pastor C. H. Riddle of First Baptist Church in 1919. A revival meeting was followed by volunteer work through several years. In 1942, a Vacation Bible school enrolled 52 under the leadership of Rev. Donato Ruiz, of San Antonio, assisted by volunteers from the First Baptist Church. In 1945, a meetinghouse was built and Rev. Darrell Tapley became pastor of the mission. He was assisted by Mrs. J. B. Montgomery, who was elected as a worker.

In 1948, the Mexican Baptist mission received 13 members by baptism and continued to serve effectively under the sponsorship of the First Baptist Church. Regular Vacation Bible schools were held annually, resulting in many conversions, reaching a climax in 1955 when Rev. Frederico Banda, from Howard Payne College, held a revival in connection with the Vacation Bible school. There were 26 professions of faith and nine were baptized, including a 74-year-old man.

—Mrs. J. B. Montgomery,  
Superintendent of Mexican  
Baptist Mission,  
Eldorado, Texas



1955 Vacation Bible school, Mexican Baptist Mission, Eldorado, Texas.

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## Indian Camps Big Success

Monday, May 9, marked the beginning of the Indian camps at Camp Garaway for this year.

The attendance was good and the spirit at both RA and GA camps was the best it had ever been.

Dr. and Mrs. Frank Belvin, of Oklahoma, were the featured speakers. Missions and Bible study were stressed.

There were 18 girls who made decisions at the closing service of the GA camp. Twenty-five boys made decisions during the RA camp.

Both camps were sponsored by Mississippi Woman's Missionary Union. Miss Nell Taylor, Young People's secretary, was in charge of the girls' camp and Mr. Joel Ray, RA leader, was director of the RA camp.

—Horace E. Fisher,  
Missionary to Indians,  
Philadelphia, Miss.

## Charlie Goodwin Observes Birthday

On Sunday, May 2, Charlie Goodwin, of Kotzebue, Alaska, observed his 75th birthday. It was our pleasure to have him and his wife, Freida, who was the first to

come for baptism in our Kotzebue church, for dinner. Charlie has been coming to our mission since we began services, but has never presented himself for baptism although a Christian.

At the evening invitation, Charlie stepped out and slowly walked down the aisle. It was a thrill to see him come, his silver hair making him distinguished looking. What better way could one observe his 75th birthday?

—Dick Miller, Missionary  
Kotzebue, Alaska

## New Church at Kobuk, Alaska

These school children at Kobuk, Alaska, now have a church in which to worship. The first service was held in their new log church on May 29, 1955. It was for the children that Charlie Sheldon became concerned and contacted the Baptist people about a church. Said he, "We need someone to teach our children the right way of life." It was personal concern especially for his niece, Lydia, first on the left in the accompanying picture, whom

HOME MISSIONS



Girls at Garaway ready to enter dining hall.

T. C. Benn, Jr., star camper, and Robert Benn, camp athletic director, stand with Dr. and Mrs. Frank Belvin, speakers at RA camp, Garaway, Miss.



Charter members, First Baptist Church, Como, Illinois.

## Never Too Old to Accept Christ

According to the testimony of Mrs. Mary Turner, of Eads, Colorado, a person is never too old to accept Jesus as her personal Saviour. On April 23, 1955, Mrs. Turner was 86 years old, and the day after her birthday, April 24, she was baptized into the Southern Baptist church at Eads, Rev. William Austin, pastor.

Originally from Illinois, Mrs. Turner lived in the states of Oklahoma and Texas until she finally settled in Colorado with her husband and children. With a new

peace in her heart, now that she knows the Lord, she is living alone in a little house in the midst of the community of Eads. Mrs. Turner's one daughter, Mrs. Vera Sharp, lives in Amarillo, Texas, and is a Baptist. Southern Baptists were not too late to tell the story of Jesus to Mrs. Turner, but will we be too late for others here in the West who do not know him?

—Betty Pope,  
summer worker,  
Colorado



The first Mexican Baptist Church, of Mission, Texas, in July dedicated its new building, thanks to its own efforts, generous assistance of Anglo Baptists of Mission, and an appropriation from the Home Mission Board.



Mrs. Mary Turner



Charlie Goodwin, Kotzebue, Alaska.



These Kobuk children now have meetinghouse in which to worship.

he has adopted, that Charlie wanted a church.

The building was begun in July of 1954 through the joint efforts of the Baptist mission at Kotzebue and the native Baptist church of Fairbanks, but was not completed for use until the summer of 1955. Southern Baptists can be thankful that they have made it possible to carry the gospel into this remote arctic village in order that these children may know, "the way, the truth, and the life."

—Dick Miller, Missionary  
Kotzebue, Alaska

## Charter Members

Photo of charter members of the First Baptist Church, Como, Illinois.

There is no other church of any kind in this village of 300 population.

The First Southern Baptist Church, Dixon, Illinois, sponsored the work assisted by Rev. Harold E. Cameron, pioneer missionary, northern Illinois.



Sheppard Bryan, center, of Opp, Alabama, was elected president of the Southern Baptist Chaplains Association in its annual meeting during the Southern Baptist Convention in Miami. Other officers elected were: Harman Hiley, left, of Elberton, Georgia, vice-president; George W. Cummins, right, Salt Lake City, Utah, secretary.

September, 1955

17



The "Western Party" seemed to be a howling success as a climax to the Benning Park Baptist Church Vacation Bible school in Columbus, Georgia.



The dish of ice cream seems to taste pretty good to this dirty-faced little boy at VBS.



Student missionary talks with little girl who has come to Vacation Bible school at Nutrition Clinic, Columbus, Georgia.

## We Failed LUCINDA

By Evelyn Cleveland  
Summer Student Missionary  
Furman University  
Greenville, S. C.

Her Problems Were Too Big for  
Her, This Girl of the Slums.

LUCINDA WALKED slowly up the rickety steps to the house, carefully avoiding the rusty nail in the second step. She sat down on the porch chair after removing the grimy pillow. She looked down at her own blouse, two sizes too large and faded to a sickly yellowish color. In her mind's eye she could see the crisp, starched, well-fitting dresses of "the girls."

She only half-heard her mother's whining voice calling her from somewhere inside.

"She's been drinking again," Lucinda thought dully, remembering the scene earlier that morning as she and Sue and Donald and the others sat under the trees outside the Nutrition Clinic presumably listening to a Bible story.

The sound of cursing and yelling had interrupted the story, but that sort of thing was common in this neighborhood; it was only when the police car had bumped by on the dirt road and stopped around the bend that she had jumped from her chair.

Running down the road she suddenly stopped and stared at her mother. One of the sores on her leg had been broken open, and blood had already started to cake on it. Mrs. Norswood (her mother) was accusing little Gary Clayton of throwing a rock at her, and Gary's mother was not to be outdone.

Lucinda's brother, Sam Dee, was right in the middle of it all. Gary said Sam Dee had thrown rocks at him first, and that he had meant to hit Sam Dee, not Mrs. Norswood.

Lucinda's mother was wailing and moaning—trying to cry a little for the benefit of the policemen who were doing their best to quiet the two screaming women and write down a report . . . they didn't seem to be making much headway.

"Just send for the Bible school lady—she saw him throw it, I tell you," Mrs. Norswood shrieked. "Look what he did to my leg, and me bad enough off without havin' to go git medicin' for this. Shut up, Gary, you little son-of-a-gun, you ought to be thrown in jail for this. Maybe if you rot in jail awhile you'll learn to mind your betters."

And Lucinda's mother had slapped Gary across the arm in return for which courtesy Mrs. Clayton jerked her child away and slapped Mrs. Norswood.

Now the policemen had to separate the two women. By this time the "Bible school lady" had come around the bend, and she told the officers that she had seen none of it. The policemen had taken the names of all those involved, had promised to refer

the matter to the juvenile authorities, and had sent the women home.

And that day at Bible school the student missionaries had told them to be kind to each other and to "love your neighbor."

"A lot those stinking girls know about it," Lucinda thought as they went through the ritual of songs, stories, and prayer. "I wonder if all this is worth the cup of half-melted ice cream they dish out to us?"

The hot August sun was beating down on her back as she rocked back and forth on the porch, and she reached down to pick off an ant that was climbing up her foot.

Those girls who call themselves student missionaries really think they are helping us," Lucinda smiled inwardly. "I'd like to wipe the silly smirk off their faces—all of them. Comin' with their pious expressions and yet actin' as if they're afraid to even get near us. They don't have to live where we do—muddy roads and leaky roofs and dirt everywhere, and the bugs. Oh yes, the bugs. The roaches, the bedbugs, the ants. And now in the summer—time the flies and mosquitoes. They wouldn't look so happy if they had to go without supper sometimes and wear skirts from rummage sales."

At the clinic the girls were clearing off the books and pictures they had used that day. Lucinda caught glimpses of them from her chair as they carried tables back inside the building.

"I wonder if their mothers drink and stay out all night, no tellin' where, I guess their fathers work all the time, too, and maybe do somethin' besides yell and curse at them. I'll bet they got farther than the fourth grade by the time they were fourteen, too. That short, dark-haired one I heard say was goin' to be in her sister's weddin' this Sunday. I reckon she wouldn't be so proud if she had a sister like mine. I'm bettin' they wouldn't talk so pretty about love and kindness and such as that. Goin' back to their fine homes and hot dinners and such."

The girls at the clinic were piling into the station wagon now, laughing and talking to each other. They backed out of the yard and started down the road. They waved gaily to Lucinda and called to her as they passed.

"See you tomorrow morning. 'Bye!"

Lucinda watched bitterly as the car shifted into second and started up the hill amid a cloud of dust.

Lucinda's attitude was not that of all the children in that area; yet it is heart-rending to realize that for every child reached during VBS that week, there are many more who did not respond or even attend the Bible school. It would be impossible to know just how much children received from the Bible school, but the need in that area for a full-time worker is indeed great. How important it is that we be willing to do our part to tell them and others like them about Christ!



Student missionaries and some beginners at Linwood Good Will Center, Columbus, Georgia.

## American Upholstered Chairs

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# The Missionary Automobile in Alaska

By A. V. Richey  
Palmer, Alaska

DRIVING is so much more difficult, and the upkeep of an automobile is so much greater in Alaska than State-side, that this becomes one of the missionary's major expenses and problems. "How can I keep my automobile running?" is a constant question. It is one streak of glare ice from Palmer to Anchorage from October until April. The roads are steeper and have more curves up towards Fairbanks and Valdez. Also the roads are usually slicker and the snow is deeper as you gain altitude north and east of Palmer. "How can I stay on the road?" is more than a 64-dollar question, but it's one that has to be answered. Another question is "How can I start my car in sub-zero weather?" In the Palmer area (the warm Banana Belt), I have seen past 25 degrees below and up to 43 degrees below, in each of the following months: November, December, January, February, March. I keep asking the question to my wife, Edith. "When will summer come, will winter ever end?" Her answer comes something like this, "I think winter will last forever."

Two bystanders carried on the following conversation. "I sure hated it but I missed summer altogether last year." "How's that?" inquired his buddy. "Well, you see," he continued, "I was drunk both days."

We have to answer the question of keeping our car running up here, for the success or failure of our mission work depends upon our automobile. At many services everyone attending, except the ones within a block or two of the church, is there because of the missionary's automobile.

A low-priced car is best in Alaska because it is easier to start, easier to push or pull, costs less for repairs, and has greater trade-in value. A missionary must trade for a new car or have a major overhaul and tires every year. The year I tried to make it without trading it cost me over \$400.00 for an overhaul besides a new set of tires and shocks. The roads of rocks wear out a set of tires in the warmer

months. Special tires have to be used in the frozen months. A set of shocks, tail pipe, muffler, and often springs never last through more than one spring thaw. From four years' experience I have learned a little about driving on ice. I was born in Florida and reared in southern

Texas, thus had very little experience except the past four frozen seasons in Alaska. Special tires are essential. Many use knobblies or tractor grip tires. I have found sawdust recaps are best on ice and good in snow. I carry chains for deep snow, and a shovel is very necessary to keep in the car. I have slipped off the road and had to shovel out as many as five times in a single day. I counted 105 places where cars had slipped off the road in the 48 miles between Palmer and Anchorage. A bucket of sand or ashes should be car-

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# Church Sponsors Mission

## WHILE BUILDING OWN PLANT

By John G. Moore, Pastor  
Colonial Baptist Church  
Dallas, Texas

IN 1954 THE Colonial Baptist Church of Dallas, Texas, decided to move from a downtown area to a suburban

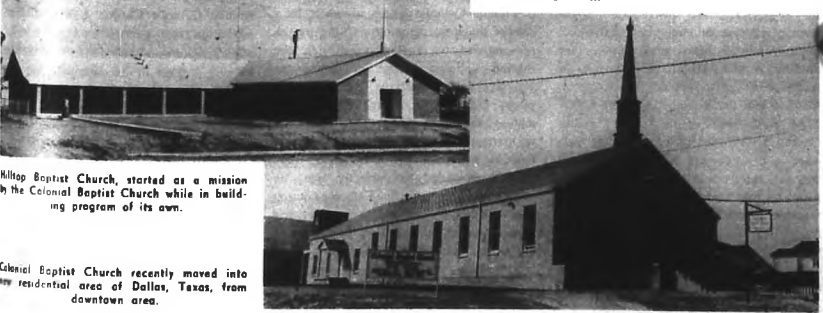
location. The church sold its property to the Negroes and moved to a new residential area and built a new church plant. At the same time the Colonial Baptist Church sponsored the Hilltop Drive Mission at Irving, Texas, a suburb of Dallas. With the counsel and assistance of the Colonial Church, the Hilltop Drive Mission was able to secure property on which to build and grow a good, strong mission. When the lot was paid for the Texas Loan Fund lent the mission money with which to erect its building, and the sponsoring church, Colonial Baptist, underwrote the loan.

This mission was constituted into the Hilltop Drive Baptist Church on February 22, 1955, with 132 members from the Colonial Baptist Church. The pastor of the Colonial Baptist is Rev. John G. Moore. The pastor of the mission, Rev. McGary Ford, was called when the new church was constituted. The pastor baptized the first new members of the church at the close of the service.

The council present for constitution of the church was from the Dallas County Baptist churches, the superintendents of city missions, and other ministers and deacons who were attending the City Mission Conference in Dallas, Texas. It was a large council of about 100 members and Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, preached the sermon.



Rev. John G. Moore, pastor of Colonial Baptist Church, congratulates Rev. McGary Ford, pastor of the Hilltop Baptist Mission recently organized into a church.



Hilltop Baptist Church, started as a mission by the Colonial Baptist Church while in building program of its own.

Colonial Baptist Church recently moved into new residential area of Dallas, Texas, from downtown area.

## The PROBLEM of MIXED MARRIAGES

By William E. Burke  
Field Worker  
Home Mission Board

IN THIS COUNTRY where Baptists and Roman Catholics live and work side by side without restriction, the problem of mixed marriages has become a very real and practical question. At the root of the problem is the Roman Catholic attitude of exclusiveness which goes so far as to refuse its members the privilege of even attending a Protestant service. No happiness or unity of spirit can be had between the partners of a marriage where one is schooled in such an attitude of religious bigotry.

Added to this is the Roman Catholic Church's claim to sole jurisdiction over the marriages of all Christians. In fact, it condemns every mixed marriage as sinful and invalid unless it is performed by a Roman Catholic priest. It requires the signing of legal contracts that all children born of the union will be baptized and brought up as Roman Catholics. It further demands that the Protestant party take six or eight weeks' instruction in the Roman Catholic religion previous to marriage. After the marriage it requires the Catholic party to exploit the intimacies of marriage so as to induce the Protestant party to join the Roman Catholic Church.

All these claims of the Roman Catholic Church arise from its teaching that marriage is a sacrament instituted by Christ and as such is within the power of the Roman Church alone to administer. That teaching denies any right either of a Protestant minister or the civil state to legislate for the validity of the marriages of Christians, whether they be Roman Catholic or Protestant. The Protestant view is that marriage, though a very sacred institution, is not a sacrament, since there is no

evidence in the New Testament that Christ ever instituted it as such. Protestant teaching holds that marriage is "an honorable estate, ordained of God unto the fulfilling and perfecting of the love of man and woman." Protestants consequently do not attempt to control marriage as the Roman Catholics do, and intervene only in cases involving some violation of the clear teaching of Jesus Christ.

In democratic countries the validity of marriage, by the will of the people, rests upon a civil contract basis. Baptists abide by the law in the matter and do not make any attempt to exploit control of it to increase the wealth and membership of their church organization as the Roman Catholic Church does.

There is first the difficulty of the form and manner of the marriage itself. The Roman Catholic Church will not allow a Baptist minister to be associated in any way with the ceremony, nor will it allow a Roman Catholic priest to assist in a Baptist marriage ceremony. If the parties are married by a Baptist minister, the Roman Catholic Church condemns the marriage as no marriage at all and deprives the Catholic party of the sacraments. This means that the Roman Catholic party is excommunicated or cut off from his or her church. Although the marriage is regarded as perfectly legal by society and the state, the Catholic Church declares that the parties to it are living in sin, and as long as they live together the Catholic party will be refused absolution of any and all sins by the priest.

If the Catholic party is in the armed forces on the eve of a dangerous battle and goes to confession to get pardon of his sins in

case he should be killed next day, the priest will refuse to absolve him unless he promises to forsake his wife if he comes through safely. This proves conclusively that Roman Catholic priests in the confessional have absolute control over the family life of their members.

Constant difficulties develop in the home that is divided so completely on the matter of eternal salvation. The children reach the age when religious instruction must begin and the Protestant father married to a Roman Catholic is forcibly reminded of his signed agreement to allow all his children to be brought up in the Roman Catholic Church. They go off with his wife to one church while he makes his way to another. They are taught that all non-Catholics, including their own father, are deprived of the means of salvation and stand no chance of being saved except in the rare contingency that they are "invincibly ignorant" of the Roman Catholic religion. They are taught a philosophy of life and a code of ethics that outrage his conscience as a good Protestant.

Can love and domestic happiness flourish in such a home? Can the romantic love of two people remain steadfast where there is no union of the spirit? In the presence of the great finalities of life that lay bare its harsh realities, that which seems to be union is shown to be no union at all, since souls desperately in need of each other are left separated and alone.

The problem of mixed marriages is one of particular concern to Baptists. Through mixed marriages the souls of their young people are robbed of their spiritual heritage. In most cases it is the Baptist party that yields to the Catholic, since the Roman Catholic Church is a totalitarian institution that permits no toleration of other religions and intimidates its members by dire threats of excommunication and forbids them to yield to the rights of others. Being confronted with this grave problem we must instill into the hearts and minds of our people solid religious convictions so that they will not sign away Jesus Christ for the love of some human being. This responsibility must be assumed by all concerned with the spiritual welfare of our youth, especially the church and the home.

Upholders of American law and democratic justice should also see to it that the validity of a marriage should not be made

## Gospel Produces Fruit at Indian School

By George Hook  
Missionary to Indians  
Lawrence, Kansas

ON the southeastern outskirts of Lawrence stands Haskell Institute, unique among government Indian schools. Opening in the fall of 1885 with about 100 students, it was destined to become the largest of our Indian schools. Today it offers standard high school training leading to college entrance, and commercial and industrial training to the junior college level. The student body numbers almost 600, and about 300 of these are either Southern Baptist or Baptist preference students.

It is a pleasure to be the missionary-pastor of these students. There is a great deal of personal counseling to be done, and this is probably the most fruitful phase of our ministry at present. However, large crowds attend our meetings which are held in the school chapel. Services are limited to one hour by school regulations, so things have to move right along, and we

dependent upon the demands of the Roman Catholic church.

Best of all is for Baptists to preach without ceasing to the people: "Do not marry a Catholic. Do not permit yourself to fall in love with a Catholic, for love is unreasoning and lures its victims into thinking that there are exceptions to all rules and experiences. Fear of the threats of the Catholic Church is greater than the love which a Roman Catholic girl or boy may profess for you. This fear will win out in the end and rob you of your love and happiness as well as the eternal salvation of yourself and your unborn children."

Remember there are many obstacles to happiness in married life, and if religious conflict is added, love and happiness are sure to fly out the window.

do not have time for all the group organizations and activities we would like to have.

The past month has seemed especially fruitful, although it is really just the harvest of some previous planting. A lovely girl accepted the Lord as Saviour and followed him in baptism. Some time ago I made the acquaintance of a young fellow out on the ball diamond. He was working out for pitcher and I played catch with him several times. I tried to sew a little gospel seed along the way with him, and cultivate it, too. Then one night recently I sat down to talk to him about his soul's salvation. To my amazement, he began talking about becoming a missionary, feeling that was what God might want him to be, even before he had accepted him! His 'detail' (campus assignment) kept him from ever attending our services, and he does not come from a Christian background, yet the Lord has spoken to his heart! He eagerly and sincerely accepted the Lord, and is studying Baptist mission materials. His present interest seems to center in the vast land of Brazil. Pray with me that Joe Dean Locust may soon definitely find the will of God for his life.

Probably the greatest thrill I have experienced in Indian mission work came on Sunday night, May 15, at the close of the meeting. The invitation hymn was being sung and several had come forward to rededicate their lives. Then the president of our Southern Baptist student group came forward to declare that God had called him to special service and he was responding! Barney is a talented young man, outstanding among the students for qualities of leadership. He works hard at being a Christian, and bears every promise of fruitful service in the years to come.

He plans to enter Oklahoma Baptist University in Shawnee, Oklahoma, next fall to begin his preparation for the work God has in store for him. Pray, too, for Barney Fixico.



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## Book Reviews

*God Being My Helper*, by Ralph A. Herring. Broadman Press, \$2.00.

The preaching of Ralph Herring is "different." The series of messages on the Holy Spirit presented in *God Being My Helper* is a fresh approach. Using illustrations from his ministry and the logic of serious study, Dr. Herring presents eight discussions as follows: The Divine Executive; Dealing With Our Foremost Problem; Kindling the Fires of Devotion; His Ministry of Comfort; The Supply of the Spirit; The Mystery of Conviction; Making Jesus Lord; and The Promise of Pentecost.

*Baskets of Silver*, by C. Roy Angell. Broadman Press, \$2.00.

*Baskets of Silver* is what one would expect from the pen of C. Roy Angell. It has the beauty of oratory, the movement of thrilling stories, and the warmheartedness of the pastor who seems to be talking to the individual in conference, although the messages are for the congregation.

*Unto the Uttermost*, by Sallie Lee Bell. Zondervan, \$2.50.

A full length novel *Unto the Uttermost*, presents the challenge of dedicated lives, the missionary call, and the ups and downs of young people wrestling with the temptations they must face in the states or on the mission field. Interest is held throughout the story and suspense carries the reader through the varied experiences of a successful missionary in Latin America.

*The House on Parnassus*, by Elise Fraser. Van Kampen Press, \$1.50.

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Gomez, Nagelsson and Mrs., Alligandi, San Blas, Rep. of Panama  
Gordon, Rafael and Mrs., Apartado 72, Aguadulce, Rep. of Panama  
Hawthorn, J. M. and Mrs., Box 224, Gatun, C. Z.  
Higley, A. L. and Mrs., Alligandi, San Blas, Rep. of Panama  
Jennett, David and Mrs., Drawer "B", Balboa Heights, Canal Zone  
Kantale, Jesus, Utopia, San Blas, Rep. of Panama  
Lecaros, Alcides and Mrs., Box 64, Las Tablas, Rep. of Panama  
Miller, Peter and Mrs., Mulatupo, San Blas, Rep. of Panama  
Miguel, Leonarda, Alligandi, San Blas, Rep. of Panama  
Morgan, D. A. and Mrs., Box 777, Cristobal, C. Z.  
Morgan, W. D., Almirante, Bocas del Toro, Rep. of Panama  
Pederewski, Carl F. and Mrs., Box 369, Balboa, C. Z.  
Perez, Jose, Alligandi, San Blas, Rep. of Panama  
Rivers, Artille and Mrs., Alligandi, San Blas, Rep. of Panama  
Robles, Adriano, Alligandi, San Blas, Rep. of Panama  
Rodriguez, Jaime and Mrs., Mulatupo, San Blas, Rep. of Panama  
Rojas, Eusebio and Mrs., Box 2147, Cristobal, C. Z.  
Sanchez, Adalberto and Mrs., Apartado 1442, Panama City, Rep. of Panama  
Smith, Aurora, Alligandi, San Blas, Rep. of Panama  
Verones, Samuel H. and Mrs., The Baptist Mission House, Apartado 2, Bocas del Toro, Rep. of Panama  
Walters, F. H. and Mrs., Box 553, Pedro Miguel, C. Z.  
Yearwood, V. T. and Mrs., Box 2024, Ancon, C. Z.  
\*Kindergarten worker.

## JEWISH EVANGELISM

Halbeck, Frank, Superintendent, 181 Spring St., N. W., Atlanta 3, Ga.  
Griffin, Florence, Secretary  
Gunter, Robert P., (Part-time, St. Missionary), Box 261, Soc. Bapt. Seminary, Louisville, Ky.  
John, John, 4921 McCart St., Fort Worth, Tex.  
Mitchell, Wm. B., 4812 Valeria, Belaire, Tex.  
Smith, Howard, 4805 Lipsey Ave., Apt. 5, New Orleans, La.

## PIONEER RANCH MINISTRY

Barney, Fred R., 4504 N. Clifton Street, Phoenix, Ariz.

## MIGRANT MISSIONS

Foster, Andrew H. and Mrs., Rt. 2, Pollock, La.  
Horton, James J. and Mrs., P. O. Box 121, Plainview, R. B. Strathmore, Calif.  
Mays, Sam Y. and Mrs., Box 541, Ogleshorpe, Ga.

## NEGRO WORK

Total 18  
Bellamy, Guy (white), Secretary of Negro Work, 1141 North Robinson, Oklahoma City, Okla.  
Bradson, Mrs. Thomas, Secretary

## Workers in Mission Centers

Total 22  
Beasley, E. W., 2214 S. Mansfield, Los Angeles, Calif.  
Brown, Edward W., 6428 Underwood Ave., Baton Rouge, La.  
Canley, Joe (white), Selma University, Selma, Ala. (also Teacher-Missionary)  
Coble, Less Simpson, P. O. Box 361, Birmingham 1, Ala.  
Crosby, H. W., Morgan City, La.  
Feltus, C. C., 214 S. Fish Ave., Oak Ridge, Tenn.  
Glance, R. James, 725 Dorsey St., Montgomery, Ala.  
Hart, Gertrude, 135 E. Cohen St., Jackson, Miss.  
Holloway, Jas. E., 442 1/2 E. Second St., Charlotte, N. C.  
Jackson, J. C., 1014 E. Pine, Tulsa, Okla.  
Jarrett, Arthur, 805 E. Ninth St., Chattanooga, Tenn.  
Johnson, D. Edwin, 2004 Hall St., Dallas 4, Tex.  
Lewin, Bert R., 124 Spring St., Charleston, S.C.  
McAllister, C. Lopez, 1409 E. 14th St., Winston-Salem, N. C.  
Martin, C. T., 1512 N. Blvd., Tampa, Fla.  
Matthews, Baxter T., 1434 McCulloch St., Baltimore, Md.  
Maynard, Mrs. L. F. (white), 1461 Fulton Dr., Mobile, Ala.  
Morrison, Jewell, 310 N. Lafayette St., Mobile, Ala.  
Patterson, E. R., 1107 W. Chestnut, Louisville, Ky.  
Walls, Wm. Taft, 800 N. Tulsa, Oklahoma City, Okla.  
Williams, A. Walter, 80 Morris Brown Dr., Atlanta, Ga.  
Wright, Wm. W. P., 11 Hopkins St., Greenville, S. C.

## BSU Workers

Total 2  
Grinstead, R. E., General Secretary, 2405 Jefferson St., Nashville, Tenn.  
Turner, Mrs. Irene C., 905 28th Ave., N., Nashville, Tenn.

## State Directors of Negro Work

Total 3  
Grigg, W. R. (white), 1818 Macon Dr., Alexandria, La.  
Hart, Clyde, (white), 202 Baptist Bldg., Little Rock, Ark.  
Haskins, D. R. (white), 218 Adams St., Jefferson City, Mo.

## Evangelism

Total 2  
Trotter, W. C., Secretary, 108 E. Garfield Blvd., Chicago, Ill.  
Hubbard, Elva M., Office Secretary  
Teacher-Missionaries in Negro Institutions

Total 19  
Bell, H. Y., P. O. Box 28, Winfield, La.  
Bradford, Amos, Union Baptist Seminary, New Orleans, La.  
Branch, G. Murray, Morehouse College, Atlanta, Ga.  
Brown, Chas. H., Benedict College, Columbia, S.C.  
Brown, Frederick, Jackson College, Jackson, Miss.  
Calloway, Rebecca, Virginia Union University, Richmond, Va.  
Carter, Nathan M., Selma University, Selma, Ala.  
Carter, Daniel B., School of Religion, Langston, Okla.  
Cleveland, M. C., Jr., Selma Univ., Selma, Ala.  
Fowler, Andrew, Washington Baptist Seminary, Washington, D.C.  
Harden, Henry, Morris College, Sumter, S.C.  
Henderson, J. R., Virginia Union Univ., Norfolk, Va.  
Jenkins, L. C., Benedict College, Columbia, S.C.  
Lewis, Chas. B., Fletcher College, Nashville, Miss.  
Lytle, Marvin (white), Butler College, Tyler, Tex.  
McCall, C. B., Virginia Union University, Richmond, Va.  
Offutt, Garland R., Simmons Univ., Louisville, Ky.  
Paine, C. T., S. A. Owen Jr. College, Memphis, Tenn.  
Phillips, Thomas, Mississippi Sem. Center, Moond Bayou, Miss.  
Rice, J. Donald, Leland College, Baker, La.  
Roberts, Jas. Beatis, Shaw Univ., Raleigh, N.C.





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