

HOME MISSIONS

HISTORICAL COMMISSION
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The Home Mission Board
of the Southern Baptist
Convention

NOVEMBER
1955



Vol. XXVI No. 11



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Teamwork



By Courts Redford

IS IT NOT strange the things one remembers from his childhood? There are such things as the little wagon that turned over with me as Sister pulled me across a branch; the charcoal iron (minus the hot coals) that I played with in our barn loft; the hornet that got after me in my uncle's meadow; and that team of bay horses that our neighbor drove to his surrey.

Strange that I should remember those bay horses belonging to my neighbor when I do not remember a single horse that we had on our farm. There was something wonderful about those bay horses—they were spic and span; they were full of life; they looked alike; and they pulled together.

Better than my first auto ride or my first plane ride was my first ride in that surrey behind those horses. They made one feel that he was really going somewhere—and so he was for the bay team was known to be one of the fastest in the country.

Southern Baptists have a team, too. The Foreign Mission Board and the Home Mission Board are teamed together to carry forward the great mission responsibilities of our Baptist constituency.

The Home Mission Board undergirds all local and state forces in their efforts to win the lost, to constitute new churches, to reach the unreached, and to co-ordinate our mission activities. It helps to marshal the forces of righteousness in an aggressive crusade against the evils that threaten our land. It is all the while building a strong home base that will support a foreign mission program. It is helping to create and maintain a spiritual zeal and evangelistic fervor that will motivate missionary endeavor. It is ministering to the foreigners in America, many of whom will have a tremendous influence on their people back in their native lands. It is forever planting mission seed in the hearts of our people—seed that will grow into a great worldwide mission movement.

Yes, the Home Mission Board, now serving in 38 states and in our outposts with 1,046 missionaries, is one member of the team.

The Foreign Mission Board is the other member.

Southern Baptists rejoice in the marvelous outreach of its missionaries. Yoked with them are thousands of native pastors, teachers, and missionary leaders who participate in the evangelization of a lost world. We are grateful for this mighty force of Christian workers and for the impact which they have made and are making on false religions and ungodly philosophies and cultures in other lands. But this achievement, as fine as it is, is only a beginning. Dr. Baker James Cauthen, our beloved executive secretary of the Foreign Mission Board, has called upon Southern Baptists to provide 1,750 missionaries for foreign fields. We are abundantly able to provide this number—and more. They will strengthen our forces on present fields and open new doors to those who have never heard the gospel. The Foreign Mission Board with its program of advance presents the greatest challenge for world conquest that Southern Baptists have ever had.

Yes, the Foreign Mission Board, with more than 1,000 missionaries serving in 35 fields, is the other member of the team.

Well, I think I like this mission team even better than the bay horses. This mission team is going places, too. It is making rapid strides. The Boards are pulling together. They have common goals and interests. The one desire of the team is to bring Southern Baptists into the greatest world mission program they have ever known.

Soon, through the Lottie Moon Offering, we shall have the special opportunity of giving much-needed support to the Foreign Mission Program of Advance. Woman's Missionary Union is doing a superb job of missionary promotion. Through mission study classes, prayers for the missionaries, and enlarged vision of mission opportunities, it will lead our people everywhere, at this Christmas season, to give a worthy offering to foreign missions.

In the words of Paul, "I intreat thee also, true yoke-fellow, help those women . . ."

NEWS

Changes at International Center

In order to better integrate the work of the International Center in Berkeley, California, with the BSU Department and at the same time care for the needs of the Nationals living in Berkeley but not students, several changes are being made by the Home Mission Board.

Beginning this fall a co-ordinated program of activities has been worked out between the Baptist Student Union of California and the Home Mission Board whereby the International students will be served at the Student Center instead of at International Center.

One of the two young women who have been working at the International Center, Miss Ruth O'Dell, will continue to work with the International students, but in co-operation with the BSU. The other worker, Miss Margaret White, will continue working with the Nationals in the Berkeley area at the International Center. Both girls will live at the International Center.

Missionary Jewell Smith III

Miss Jewell Smith, missionary in Havana, Cuba, has been granted three months' additional furlough time in the States because of an ear infection. The doctor wants to determine whether the cause of the trouble is the climate.

New Indian Church Building

At its September meeting the Home Mission Board authorized the construction of a new church building for the Indians at Blackwater, Arizona, and appropriated \$10,000.00 for this project. The church will be constructed according to plans submitted by Wiley Henton, the Board's building supervisor.

Annie Armstrong Offering Exceeds Last Year

As of September 20 the Home Mission Board had received for the 1955 Annie Armstrong Offering \$1,233,360.90, which was \$76,572.88 above the total gifts for that offering for 1954.

The Woman's Missionary Union has set the 1956 goal for the Annie Armstrong Offering at \$1,500,000.00. Plans are being made to reach this goal.

Missionary Children from Japan Send Money to Homeland

During a recent conference of Southern Baptist missionaries and their families in Japan, a Vacation Bible school was held for the children of the missionaries. During the school the children brought their offerings for missions and designated \$100.00 for the Annie Armstrong Offering for home missions in the United States. The check was received recently by the Home Mission Board.

Petition Government on Behalf of Young Trainees

The Home Mission Board, at the request of Dr. E. L. Ackiss, sent a request to the chairman of the National Security Training Commission that they give serious consideration to certain religious and moral provisions for the young men coming into training under the new voluntary enlistment program. According to this program, young men between the ages of 17-18½ may voluntarily enlist for six months' active training and duty in a Ready Reserve for a total period of eight years.

Because of the extreme youth of the men coming into this plan, the leaders of the Board felt that it is highly desirable that every possible force for their moral and spiritual training be thrown around them.

Board Approves Leaders in West

At its September meeting the Home Mission Board approved the appointment of W. P. Brain as general missionary in California and Cecil Adams as general missionary in Kansas. Mr. Adams is to take the place of E. G. Wright who resigned last June.

Allocation to Alaskan Pastors

According to the new plan of work in Alaska, the Home Mission Board at its last meeting approved Rev. John O. Jeffcoat as pastor of the Native Baptist Church, Fairbanks, upon the call extended him by the church and also recommended allocations toward the salaries of the following other Alaska pastors: John Dickerson, First Baptist Church, Palmer; and Wyatt G. Flowers, Mountain View, Alaska.

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 LARGER STEWARDSHIP

Stewardship Is Personal

JUST AS salvation is individual and personal, so stewardship is a personal matter. Jesus died for me, an individual. He does not save en masse: he saves individuals, one by one. Stewardship is more than a principle or a philosophy or a doctrine; it is a matter of personal practice. Every individual is a steward of what God has given him and has made him.

Often the writer or the speaker in discussing stewardship will say, "Stewardship means more than money." Quite true, but it also means money. We are stewards of our time. All the time we have is given to us by the Lord, and we owe all of our time to him. No part of one's time is free from the individual's obligation to God. We are stewards of talent. All the ability, native or acquired, that the individual possesses came as a divine gift. He is responsible to God for it. Opportunity is a gift, and the individual is a steward of it. We are stewards of all we are and of all we have.

Stewardship Is Co-operative

Personality, talents, time, and money are equally enhanced by sharing and co-operation. Exceptional ability may be dissipated by individualistic eccentricity. Great financial ability may also be dissipated by a similar isolation in designated giving. As a steward of the money which passes through my hands, I can have part in the whole program of Southern Baptists. There is not a missionary on the foreign field or in the homeland who will be denied the bounty of my little gift. On the other hand, I am not denied a part in the support of every missionary enterprise of Southern Baptists because, through the Cooperative Program, my tithes and offerings go to the whole work of all our denominational agencies.

In this way I have part in world missions, and world missions has a part of me, a vital part, my tithes and offerings.

Stewardship Is Progressive

A slogan, projected by the Executive Committee of the Southern Baptist Convention, familiar to all of us, is "Every Baptist a Tither." There are more tithers now than we have ever known. The principle of tithing has become a conviction on the part of many Baptists. Our younger church members are almost universal in their belief in tithing. If all our people tithed, we could greatly enlarge the work of Southern Baptists.

It is not enough for the Christian to tithe. That is but a beginning. Legalistic tithing is better than no tithing at all, but it is not good enough. Every Christian ought to tithe. Hardly anyone will disagree with that statement. Is the tithe enough for every Christian? There are two things which make it necessary for a growing Christian to do more than his tithe in his stewardship of possessions. One is his Christian growth in consecration and dedication. As Paul declared that it was not he who lived but Christ who lived in him, so every Christian grows more and more in Christ and less and less in himself. This makes for a larger stewardship.

Then another occasion for giving more than the tithe is in the abundance of income which so many people have. The Lord has so richly blessed many people that they are able to live sumptuously and give far more than their tithe to the Lord's work. Tithing is progressive. As the Christian grows in consecration or in financial blessing, he will grow into larger stewardship.

Stewardship Is Rewarding

The Christian cannot out-give God. One does not give in order to receive the blessings of the Lord, but those who do share in a richer stewardship enjoy richer blessings in consecration and realization. There is the reward of satisfaction. The steward has reason to be gratified in the practice of giving. There is the evident blessing of the Lord upon the steward. The "well done" of the Master is the highest reward in the larger stewardship.

November, 1955

Sailors Visit CHURCHES During Shore Leave



By Chaplain John Craven
Aircraft Carrier Coral Sea

SINCE ENTERING the Mediterranean in April, 1955, men of the United Fellowship of Protestants aboard the Aircraft Carrier Coral Sea have visited 22 Protestant churches in six different ports. They have also visited two hospitals and one orphanage. Joint services have been held with local Protestant churches through an interpreter in Italian, Spanish, Portuguese, and French. Last year the group

visited the churches. The disappointment of the Marseilles tour being canceled because of bad weather was soon lost as some 50 men visited three churches in Palermo, Sicily. Here we visited a Waldensian church and many were surprised to learn that the Waldensians are the oldest Protestant group in the world with a continuous history. This church invited the men back

IS YOUR SON PREPARED FOR MILITARY SERVICE?

By E. L. Ackiss
Director Military Personnel Service

When your son in military service goes to a big city, where does his interest lie? Your prayerful guidance, consecrated leadership, and example in the home for the past 18-20 years, and your unfailing love and spiritual support now will do much to direct his way.

If your son goes into military service, see that he goes with a fixed determination to make his term of service one of the most constructive periods of his life.

Help him realize his opportunities for meeting and supporting our missionaries at home and abroad.

Point out his opportunities to meet and

fellowship with young Christians not only in our homeland but wherever he may go, in the Far East or in Europe.

Christian men aboard the Coral Sea in two cruises to the Mediterranean have visited 50 Protestant churches, shared in their worship, had part in joint services, and fellowshiped with their young people in the Greek, Arabic, Italian, Spanish, Portuguese, and French languages. More, they have immeasurably strengthened the hearts and hands of our own missionaries. Military service can be an immeasurable opportunity for witness and service! Help your young men to see and look for those opportunities.

visited 28 churches and held services where Greek and Arabic were spoken in addition to the languages mentioned above. Many rolls of film have been shot and many friends made during these visits to

on Tuesday evening for a time of games and singing with the young people in their social hall. The men who took advantage of this opportunity enjoyed a fellowship similar to that in their home churches.

HOME MISSIONS

In Barcelona, a Presbyterian, a Methodist, and two Baptist churches were visited as well as the hospital for the foreign colony. In Lisbon, five churches and a hospital were visited. One of these was a beautiful German Lutheran church. Young people from all the Protestant churches in Lisbon put on a program of singing for the sailors in the Presbyterian church social hall.

In Naples, all the men had a good time at Casa Materna, one of the largest Protestant orphanages in Europe. The band and choir numbers were enjoyed by all. Three sailors were baptized in the Methodist church by Chaplain James S. Ferris,

USN. During the second visit to Naples five sailors were baptized by Chaplain Craven at the Baptist church in Pozzuoli, the city where the Apostle Paul landed on his first journey to Rome.

At Cannes the group visited the American church in Nice where the Coral Sea Choir sang two anthems. Later in the evening the choir presented a concert in the French Reformed church of Cannes after a period of fellowship and refreshments in the pastor's home. During this service the Russian Orthodox Church Choir also sang, alternating with the Coral Sea Choir in its presentations.

In all of the services conducted ashore,



John O. McMullen, airman of the U.S.S. Coral Sea, explains through an interpreter the program of the United Fellowship of Protestants to the congregation at the Methodist church in Palermo, Sicily. McMullen is a member of the First Baptist Church in Tupelo, Mississippi. Chaplain John Craven is seated left and the pastor, Rev. Filippo Napolitano, is seated behind the table. Forty-two sailors visited the church that night with Chaplain Craven.



Quartette from the U. S. Coral Sea sings during the evening service at the Swiss Church in Naples, Italy.

U. S. Navy Photos

November, 1955

trios or quartettes of bluejackets have sung and several men have shared their experiences with the people through interpreters.

No one who has taken advantage of the opportunities to go on these tours of Protestant churches will have any lack of things to speak about when he attends the young people's meetings of his home church when he returns to the States.



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They Needed a Doctor

W.M.U. Circle
Theme Program

By Betty Joyce Sanderlin and Norma Lucas
Student Summer Missionaries

WHEN we first came to Bayou du Large, in Louisiana, as student summer missionaries, we began to hear of Pelotte Verrott's little daughter who was very ill.

One night during supper the little girl from next door rushed in and exclaimed, "Pelotte's little girl is dying!" The words fell like a bombshell. We left the supper we were preparing and hurried down the bayou and crossed over to the clearing where Pelotte lived in the little hut surrounded by mud and mosquitos.

Inside the mother sat hovering over the limp form of her little girl, stroking the tiny body. Friends had crowded in and were sitting in the dark corners of the room, barely discernible in the flickering light of the lamp. The priest had already been, said his prayer, and left.

We had heard of a well-known pediatrician in Raceland, so when we mentioned Dr. Sako, the parents grasped in desperation at the idea.

In a mad race with time we rushed down the bayou to the nearest telephone and made the necessary arrangements with the doctor. He told us to bring the child and he would look at her.

At 11:30 we were again being poled

across the bayou to Pelotte's home. We arranged an improvised stretcher from an old blackboard which we covered with pillows. After reading James 5:15-16 "... the prayer of faith shall save the sick ..." and Romans 8:28 to the sorrowing family and friends, we tenderly placed the almost lifeless form of the little girl on the stretcher and carefully carried her across the bayou to the car.

Then began the slow tedious journey over 30 miles of rough Terrebonne roads. The going was extremely slow the first four or five miles over a bumpy gravel road. The Pontiac barely crept at times. Once on pavement, however, we were able to speed up considerably and about 2:00 or 2:30 A.M. we reached the hospital.

Since they were expecting us, Mary Ann was rushed straight into the examination room. Dr. Sako, in his easy way, made a careful examination, then turning to the father said in his soft, oriental voice, "She has a type of paralysis, but I think I can make her well!"

"BUT I THINK I CAN MAKE HER WELL!" We were in time! With that the joy that flooded our hearts can never be

expressed in words. I think we shall never forget her father's face when he heard those words. A new world had opened for Pelotte—a much brighter world. His little girl was going to live!

Several tense and anxious days and nights were spent watching over little Mary Ann by friends who were willing to help out. There was improvement, but it was slow and gradual. Finally, after ten days of concentrated treatment under Dr. Sako's expert supervision, she was permitted to return home.

Mary Ann is now at home, but returns to the hospital once a week for a checkup. Dr. Sako says he is pleased with her progress.

Also, Mr. Verrott, who had been an infidel, now says he knows there is in all certainty a God. Last week he came to the mission on the last night of our revival. Mrs. Verrott, who is Catholic, also seems very interested and has begun coming to our services whenever possible. This is a wide open door for Christian witnessing, and we thank our God that we could have even a small part in helping to open it.

HOME MISSIONS

LIFE

without its

Ruffles

By Ada Tindell
Student Summer Missionary

WHEN I came as a student summer missionary to the Haymarket section of Louisville, Kentucky, I was poorly prepared for the task which lay ahead of me. Twenty-one college hours of psychology, necessary education courses leading to a teacher's certificate, 18 hours in speech and drama, and 10 years' experience in church activities proved to be the barest starting point.

After short days of cramming over adolescent and child psychology books interspersed with urban sociology, I came prepared to cope with any problem that might present itself. I was a self-educated four-day wonder. It took me just about that long after I got here to figure out that I "didn't know from nothin'."

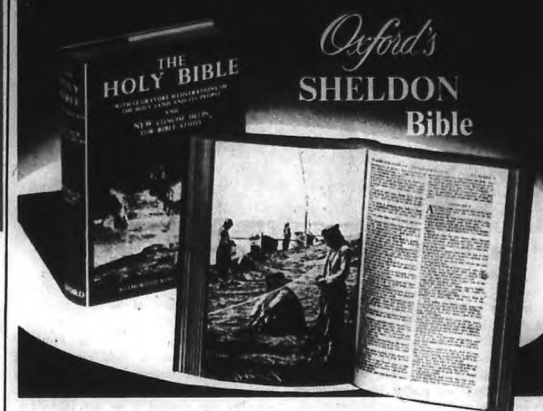
The sociologist warned me that housing conditions would be crowded. He cited figures in square areas of occupation that seemed unbelievable. The psychologist spoke of needs and drives, the fulfilling of which would put the native in darkest Africa to shame. The philosopher discussed at length materialism and hedonism. The religionist assured me there was much to be done for the soul. All that they said was true, but what they didn't say that could be found in one day of visitation would fill a book. I came filled with pity and burning with reform, but it seems I have now mislaid my laboriously worked out answer sheet.

Night has fallen on Jefferson Street. Heat still rises from sunbaked pavements and buildings, and there is no escape from its stifling penetration. A steady line of traffic runs like a discordant thread through a world that belongs to the night and to the people of the night. Stillness of a sort settles upon the sidewalks as some of the

Continued on Page 29

November, 1955

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CHRIST and JUANITA

By Mrs. Irene Edwards
Missionary to Spanish-Speaking
San Antonio, Texas

JUANITA RAMIREZ lived in the community called the "old west side" of San Antonio, Texas, a district close to the west end business district. This section is mostly occupied by very poor people living in old, tumbled-down shacks. The conditions there are pitiful, breeding much vice and immorality, unsanitary conditions, and unhappiness of every sort.

In this community is located the First Mexican Baptist Church, and since 1944 the Home Mission Board has had a worker there teaching Kindergarten and working in other ways with the people. A Mothers' Club was started to teach

mothers to sew, cook, and care for their families, and most of all help them to become Christian mothers.

Juanita began going to the Mothers' Club mainly because used clothes were sometimes distributed and she was very anxious to get everything free she could, whether she needed it or not. However, she learned to sew and became interested in the Bible lessons and the sinners. She soon made a profession of faith and began helping in every way she could around the church, even with the Kindergarten work, bringing her two children. She was anxious to do all she could whether she received

anything in return or not.

About two years later Juanita was baptized into the First Mexican Church by Rev. Armando Alvarado, pastor. Not long after she was baptized, Juanita moved to the Alazan Courts (government low housing project) which is about ten blocks from the other community. She was very proud of her new home so she never missed a used clothes day for she wanted to find curtains and other things to fix up her new house. She also worked hard on her yard and has many pretty flowers. She was also faithful to her church.

Continued on Page 29



Juanita Ramirez and her family in front of new home in Alazan Courts which she proudly keeps tidy and attractive.

Shack where Juanita lived before she became a Christian.



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Chinese Baptists of Houston, Texas, are proud of this modern, air-conditioned church building. Christmas decorations are shown on lawn.



Pastor Hong C. Sit, Chinese Baptist Church, Houston, Texas.

By Mrs. Ralph McFarland
Chinese Baptist Church
Houston, Texas



Part of the congregation at the first anniversary service of the Chinese Baptist Church, Houston, Texas.

Closed Doors In CHINA Open Doors In AMERICA

IT IS LIKE a romance to read the story of those who were compelled by the constraining love of Christ to reach the Chinese people in Houston, Texas. It is the story of how an embryo Sunday school became a fully-grown church.

The Chinese Baptist church of Houston, not quite two years old, is organized with two Sunday schools, Training Union, Brotherhood, WMU with Sunbeams and two Girls' Auxiliaries, deacons, trustees, committees, nursery, Extension and Cradle Roll Departments, choir, and Youth Council. The leaders and workers are mainly Chinese, led by the Rev. Hong C. Sit, a Chinese American. The church is equipped with a lovely, modern, air-conditioned building and parsonage.

It started as a small Sunday school, May 5, 1940, meeting in the basement of the First Baptist Church, which served as the mother church. Missionaries, retired, on furlough, or home due to illness, contributed to the steady growth of the work. Notable among these are Miss Pearl Johnson, whose greatest service was in the homes with the mothers and children.

She worked from 1941 to 1944. Dr. and Mrs. W. H. Tipton took charge from December 1945 to October 1947 after serving in China for over 40 years. No history would be complete without mentioning Mr. and Mrs. R. C. Loyd's untiring efforts from the beginning. Under Travis Key, the school's first pastor, Chinese workers gradually replaced volunteers and the chapel moved into its present new building at 1823 Lamar, ten years after the work began. On October 4, 1953, the mission became an independent, co-operating Baptist church.

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Chinese Baptists of Houston, Texas, are proud of this modern, air-conditioned church building. Christmas decorations are shown on lawn.



Pastor Hong C. Sit, Chinese Baptist Church, Houston, Texas.

By Mrs. Ralph McFarland
Chinese Baptist Church
Houston, Texas



Part of the congregation at the first anniversary service of the Chinese Baptist Church, Houston, Texas.

Closed Doors In CHINA Open Doors In AMERICA

IT IS LIKE a romance to read the story of those who were compelled by the constraining love of Christ to reach the Chinese people in Houston, Texas. It is the story of how an embryo Sunday school became a fully-grown church.

The Chinese Baptist church of Houston, not quite two years old, is organized with two Sunday schools, Training Union, Brotherhood, WMU with Sunbeams and two Girls' Auxiliaries, deacons, trustees, committees, nursery, Extension and Cradle Roll Departments, choir, and Youth Council. The leaders and workers are mainly Chinese, led by the Rev. Hong C. Sit, a Chinese American. The church is equipped with a lovely, modern, air-conditioned building and parsonage.

It started as a small Sunday school, May 5, 1940, meeting in the basement of the First Baptist Church, which served as the mother church. Missionaries, retired, on furlough, or home due to illness, contributed to the steady growth of the work. Notable among these are Miss Pearl Johnson, whose greatest service was in the homes with the mothers and children.

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Children of Mexican Baptist Mission, Tucson, Arizona, enjoy watermelon at Vacation Bible school picnic.

My work as a student summer missionary was in the Mexican Mission at Tucson, Arizona, under the direction of Missionary P. A. Hernandez. Don't ever think this field in Tucson is easy. The mission has been without a pastor almost a year. The attendance had dropped from 135 to 35. The Training Union, WMU, and all of the auxiliaries had ceased. Weeds and grass had grown up around the mission. The spiritual atmosphere had weakened. We saw immediately the great need that lay before us.

The few members who have been so faithful began helping us with all their time and talents. Some of them cut the grass and cleaned the yard, others cleaned the inside of the mission, still others were out helping us visit and invite children for Vacation Bible school. This mission began to come to life again. The Anglo churches were very kind and helpful in every way. The young people from the First Baptist Church painted all the inside of the mission. Other churches furnished refreshments for Vacation Bible school, some gave us money for the school supplies.

We enrolled 85 Mexican children in our school. Ninety per cent of these children were Catholic. Many of them were persecuted because they came to our school, but they loved it so much and the Spirit of God encouraged them so that they were very faithful in attendance. Some of the Mexican children were so timid that they would come to Bible school and stand outside until some of us would go out and invite them in. I had to stand at

the back door every day to get the timid ones in.

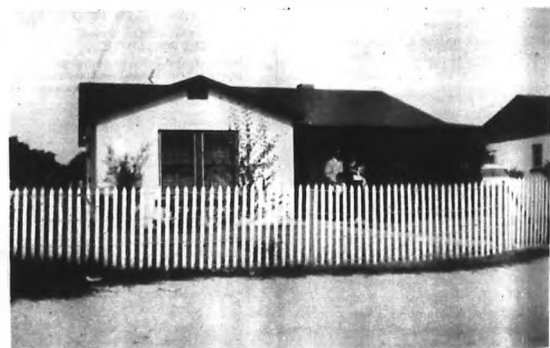
We were able to plant the precious seed in their hearts and from this we reaped a harvest of 20 children who gave their hearts to Christ. Every effort was rewarded. Now we expect to go into the homes of the children and talk to their parents about our Lord and his plan of salvation.

I was privileged to be a teacher and counselor at Arizona Camp, up in the high mountains of Arizona. I was counselor for the Mexican Mission. During the camp three of the Mexican girls trusted Jesus. We had with us at camp two of our very own home missionaries, Miss

Nina Gillespie and Miss Mary Ethridge. They gave us challenging and encouraging messages.

We spent three days in Chihuahua, Mexico. I can truly say with all my heart, "I have never seen such a need and hunger for the gospel."

I was very peculiar to the Mexican children, being the only Anglo person around. About 15 children would stay just outside my door, then when I went outside they would all beg me to sing for them in English. I thought to myself, I cannot let such a God-given privilege slip through my fingers—these children need to know of Jesus. So with what few songs and Scripture passages I had



Home recently purchased by Home Mission Board for Missionary and Mrs. P. A. Hernandez. They are standing in front of house.



By Juanita Caldwell
Student Summer Missionary

learned, I taught the little Mexican children. We had a regular little Bible school right there on the curb of the street. We sang and repeated Scripture passages together. Some of the parents would peep around the corner at us, but never did say anything to me. When we finished, we almost had to run the children home. They would say, "Can we come back to the little school tomorrow?" I could always tell when I would get my Spanish wrong, because they would laugh.

When we left, the children were all standing there to say good-by. I shook each of their hands and then left with tears in my eyes. Jesus died for these people, too, but how shall they hear without a preacher?

My last week was spent in taking a

church census. I spent two whole days taking census and every person I visited was a Catholic except one colored woman, and she was a Baptist. What a fellowship we had together! Now can you not understand what Jesus meant when he said, "The fields are white unto harvest?"

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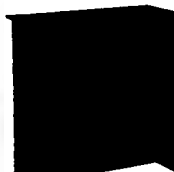
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AMONG the MISSIONARIES

Preaching in Navajo Land

Forty people sat near the canyon's edge. Wind from the south made its lonesome way down the black walled canyon. The moon reflected dully from the silver bracelets and rings of the Navajo congregation as they sat quietly on the ground. The faces of all were turned toward the speaker as in the Navajo language he told of the love of Christ. This was the first service of this kind Southern Baptists have held in that area. The 40 people were there as a result of much visitation and camp work the week before. The service itself was a triumph of the grace of God.

Brother Norman Kelley, his summer worker, J. D. Back, Jimmy Begaye, a Navajo student missionary from Grand Canyon College, and I had been camped at the meeting spot for several days. It was quite a camp, consisting of two tents, a car and horse trailer, a small gasoline

engine running a generator to furnish lights and power for the P. A. system, and four horses milling around in a nearby corral.

God was with us as we sang, prayed, spoke, and listened. There was a question period in which the Navajos could ask questions. All in all the service was about three hours long. Please continue to pray as we strive to organize a circuit of preaching points in Navajoland.

—HAROLD E. BAER
Missionary to Indians
Flagstaff, Arizona

We Are Grateful for Our New Bus

We as missionaries serving the Pima Indians in Blackwater, Arizona, would like to take this opportunity to express our appreciation and thanks to the people who made it possible for us to have our station wagon. This has been our prayer

for a long time, that we might have a way to get our people to church and especially our young people.

As we thank the people, we also want to thank God for answered prayer. We can testify to the fact that God has answered many a prayer and how it makes us become more faithful to him. It gives us faith and patience, it helps us to realize that things don't happen overnight, but take patient faith and continuous effort.

Our new bus has made it possible for us to attend our first All-Indian encampment at Prescott, Arizona, and also to take some of our Intermediate GA's to camp. It has been a great help in our Vacation Bible school this summer, we are also planning our mission Vacation Bible school and in Sacaton Flats, Arizona, about five miles from our local church.

Do pray for us as we try to serve the Lord among our people.

—REV. AND MRS. L. E. JONES
Coolidge, Arizona

From Pentecostal to Baptist School

Howard "Moon" Mullins belonged to the Pentecost Sunday school, even though his parents preferred Baptists. Howard Douglas for 12 years had attended the Pentecost school, too, even though his mother was a Baptist. Why had not these boys belonged to a Baptist Sunday school? The answer: "No Southern Baptist work in South Coffeyville, Oklahoma, until July 10, 1955. Three weeks after the mission started the first VBS was held.

Fourteen faculty members from the

mother church, Emmanuel Baptist Church in Coffeyville, Kansas, volunteered to teach in the school. Both Howards were enrolled. And in just four days these boys in the Junior Department learned the books of the Bible, Psalm 23, Psalm 37:3-11, and the five Scripture cards. Because of the effort and the interest of these boys, the Junior teachers presented each of them a Bible.

Where were the boys the following Sunday? Enrolled in the Sunday school of the newly established Baptist mission!

—JOHNNIE BARNHART
Student Summer Missionary

Indians Advance in Training Union Work

The first Training Union elimination contest in the history of the New Choctaw Association in Mississippi was held at the Bethany Baptist Church May 14, 1955. The program was planned through the co-operation of the associational Training Union director, Thomas Nickey, and Missionary Horace E. Fisher.

Representatives from the various churches were present for the contest which determined the persons who would be eligible to enter the contest at the district Training Union convention. Winners were selected in the following events: Junior memory work, Intermediate sword drill, Young Peoples' speakers tournament, and Adult mission story telling.

Several of the Indian college students were present to help with the various events.

The New Choctaw Association now has seven Training Unions as compared to three a little over a year ago. The number of Training Union study course awards has increased greatly during the past year.

—HORACE E. FISHER
Missionary to Indians
Philadelphia, Mississippi

Spiritual Feast at Youth Camp

One hundred twenty-five attended the Youth Camp, Pine Mountain Association, Roosevelt State Park, Chipley, Georgia. It was an associational camp and was of special interest largely because of a certain RA counselor in one of the churches. He had been in the Army for 30 years and will retire in November. He is a Warrant Officer. Two months before the camp he was saved and then accepted the place as RA counselor. He brought many boys and girls to the camp who had never been before.

One morning in my mission study class he reported a wonderful meeting in his cabin the night before and said he felt



Howard "Moon" Mullins (left) and Howard Douglas, who were enthusiastic boosters of the new Baptist mission at South Coffeyville, Oklahoma, after attending VBS. They show here with pride their new Bibles.

many were going to accept Christ as Saviour that night at the services.

I was asked to bring the consecration service that evening. Ten of his boys accepted Christ. While they were coming he just sat down on the front seat and began thanking the Lord out loud for "saving my boys." Nineteen accepted

Christ, 24 came for special service, and 30 for surrendered lives. Ten of his boys accepted Christ and several girls from his church. His wife is the GA counselor and is very active in the church.

—BERTHA WALLIS
Field Worker
Home Mission Board



New First Mexican Baptist Church, Mission, Texas, which replaces the inadequate, small frame building which had been used for more than 25 years. The new building was a joint project of the Home Mission Board and the First Baptist Church of Mission.



Negro children watch longingly at the back fence of the Good Will Center in Macon, Georgia, wishing they could attend VBS with the white children.



These small Mexican children, Efrain and Rose, walked eight hot, dusty miles each day to the VBS. They would walk four miles to the highway where they were picked up and taken to VBS and then dropped off at the highway at night to walk home.



C. A. Montgomery, superintendent of missions for the Johnston-Marshall Association, who led seven churches to construct new buildings.

The First Baptist Church at Willis was constituted in 1888, but never had a building of its own until this building was completed recently. A church cotton and peanut crop netted the first \$6,000.00 for the building fund.

Seven Churches Built in Year

By Sam W. Scantlan
State Superintendent of Missions
Oklahoma City, Oklahoma

SEVEN new church buildings have been erected within the last year in Johnston-Marshall Association of Oklahoma. Charles A. Montgomery, the superintendent of missions for the association, has had much to do with the successful building campaigns.

This missionary was often seen dressed in his overalls working along beside the church leaders as they labored night and day in getting the buildings in shape for worship.

Each of the seven churches, like those of Asia, had peculiar needs and problems. Sometimes it was necessary for Missionary Montgomery to raise money to keep the projects going. At other times he would

preach at night in a revival and work on the building by day. He was almost like Nehemiah who said, "None of us put off our clothes, saving that everyone put them off for washing" when they were rebuilding the walls of Jerusalem.

These churches all co-operate with the Johnston-Marshall Baptist Association and give regularly through the Cooperative Program. Most of the work on the church houses was done within an 18-month period of time with the missionary working closely with the pastors and churches. In several instances the buildings were an outgrowth of revivals held by Brother Montgomery.



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1. Southside Church, Bromide, was constituted in 1950 and had only a small one-room frame building but has now completed a nice, well-arranged house of worship. 2. Calvary Church, North Madill, was constituted in June, 1954. The picture here shows the beauty of the first wall which is now completed. 3. Nida church house was the direct result of a church cotton crop which netted \$2,000.00 as a beginning for the building fund. As in other instances, the missionary's strong influence was felt in the erection of this new building. 4. Antioch Church was constituted in 1933 and worshipped for years in a frame building. Now the members are very proud of the first unit of their new concrete block church house. 5. Connerville church house, in a small village of 300 people, is almost a miracle. Sixteen preachers, including Missionary Montgomery, worked on the building. At first the church had only 18 members. It now has almost one-third of the population of Connerville in its membership. 6. Russell Church razed its old building and erected this beautiful frame building. Most of the work, as was true with the other buildings, was volunteer labor and a work of love.



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HOME BOARD Picks New Leaders



THE HOME MISSION BOARD has recently selected four men to serve in important positions of leadership in the Board's program.

Rev. Leland Waters, who has been serving the Board as director of its City Missions, Juvenile Delinquency, and Broken Homes Programs, will take up his new duties as executive assistant on January 1, 1956.

In his new position he will not only serve as good will ambassador with state secretaries and other denominational leaders but will co-operate with the Foundation secretaries of each state, and give special attention to building up the Home Board's loan funds. He will also

advise with churches regarding their building and financial plans, and where possible, give personal assistance to churches in securing loans locally. This is a new position which has been created by the Board.

Before coming to the Board, Mr. Waters served for 16 years as pastor in Virginia and from 1944 to 1953 was executive secretary of the Richmond Baptist Association. He received his training in the University of Richmond and the Southern Baptist Theological Seminary, Louisville, Ky.

Rev. J. T. Gillespie, who has been serving for the past two years as superintendent of City Missions in Miami, Florida, assumed his duties October 1 as Director of the Rural Mission Program of the Home Mission Board.

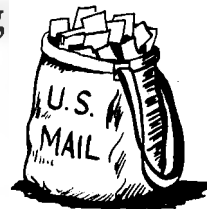
Mr. Gillespie served in the Co-operative Missions Department of the Board for two years prior to going to Miami. Previously he served as superintendent of City Missions in Greenville, South Carolina. From 1925 to 1928 he taught Bible and Greek at Oklahoma Baptist University and the same subjects in North Greenville Junior College between 1939 and 1947. He also pastored churches in Arkansas and South Carolina. Included in his new duties will be the promotion of the Home Board's 25-year Long Range Rural Church Program which was launched in 1934.

Eual F. Lawson, who has been serving

Continued on Page 28

HOME MISSIONS

Daily Mail Bag from Our Chaplains



This selection from the mail bag shows a cross section of the missionary-evangelistic activities of our Baptist chaplains in service around the world. These men eagerly seek out missionary opportunities wherever they are stationed.

"Our Vacation Bible schools this year will enroll more than 15,000. We have two more schools to go. One school had 100 in average attendance with 87 on the teaching staff."

—CHAPLAIN CLARENCE Q. JONES
Germany

"Started worship services at Cazaux, France. Attendance is growing. The church at Archachon had a membership of 12 and a pastor who could serve only on every fifth Sunday. Our chaplains now supply the other Sundays. Attendance there is growing."

—CHAPLAIN CURTIS M. BEAN
France

"Baptist chaplains and their men are raising \$1,000 for our new Baptist seminary at Iaejon."

—CHAPLAIN FRANCIS J. REDFORD
Korea

"Completing my tour in the chaplaincy and returning to the pastorate. I baptized 248 this last year. Have lost count of the professions of faith."

—CHAPLAIN KEN HUTCHESON
Texas

"The women of our chapel gave \$143.00 to send a French blind boy and six destitute children to summer camp."

—CHAPLAIN H. F. DICKASON
France

"Have 30 attending Bible study group each night. Conversions continue."

—CHAPLAIN E. A. BLITCH
Mississippi

"Our outfit gives \$100.00 per month for missions. Special gift this month of \$50.00 went to home missions in Panama."

—CHAPLAIN R. B. HERNDON
Canal Zone

"Conducted Billy Graham during four services with military here in France. There were 14,000 attending and 2,000 decisions for Christ."

—CHAPLAIN WILLIAM H. BRANNAN
France

"Our church constituted another church at Vienna, Virginia. As chairman of the missions committee in our church I had joy in this leadership."

—CHAPLAIN HARRY C. HUBBARD
Washington, D. C.

"Our men gave \$200.00 to Southwestern Baptist Theological Seminary to establish a loan fund for needy theological students."

—CHAPLAIN DEWEY H. GREENE
Alaska

"Here is \$100.00 check from our men for the Lottie Moon Offering. Enclosed find check for \$115.00 from our Baptist boys at Sampson Air Force Base to help the churches in the West." (Numerous checks come from this outfit.)

—CHAPLAIN FEDERICK J. KREYETTER
New York

"During Korean duty I had 237 professions of faith."

—RALPH T. WOOTTON
Korea

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Mexican children enjoyed bringing gifts to their student missionaries even if sometimes it might be a Texas horned toad.

Mexicans Responsive To Student Missionaries

By Peggy Ann Small, Student
Women's College
Greenville, South Carolina

"Miss Lily! Miss Lily! I brought you something!" cried a little boy from the back of the room. "I caught him just for you," said Tim excitedly as he handed Lily a small jar without a lid. Lily's eyes became larger and her mouth flew open, because glaring at her was a genuine Texas horned toad!

Quickly she found a lid for the jar and placed the creature out of sight so that she could proceed with the handwork of the Vacation Bible school. The small group of Mexican children could hardly wait for the handwork period, because they were always bursting out with new ideas. Before Lily was interrupted and presented the very unique gift, she had been busy teaching a small group of girls to make bedroom slippers out of washcloths.

But Lily had duties other than directing the handwork period. She and Sue Rodgers, her partner from Kentucky, worked hard making plans for a Vacation Bible school in a different town each week. Both of the inexperienced college girls admitted that they at first were a bit scared, but later were reconciled by the fact that there were 28 other college students who had come to Texas to do the same kind of work under the Student Summer Mission Program of the Home Mission Board.

In some of the towns before Vacation Bible school began, Lily and Sue gathered a small group of children and organized a parade to advertise the "little vacation school." This, of course, aroused interest among the children of the community.

"Children," says Lily, "cannot be surpassed in their enthusiasm. One small girl brought eight children to Vacation Bible school in one day, and the following day she brought nine." Visitation was an im-

portant part of Lily and Sue's work, and every Sunday afternoon they went out with a group of Juniors and Intermediates to invite children to the "little vacation school." The children did most of the talking, since many of the people did not speak English.

The Vacation Bible schools which Lily and Sue conducted were similar to our Vacation Bible schools, even though sometimes they were conducted under the shade trees or on front steps.

"The children are eager to find the Christian way of life," says Lily, "but because of their different background of religious belief and lack of education, it is extremely difficult for them to grasp the true meaning of being a Christian, nevertheless, many are faithful in coming to the services."

It was a hot, stuffy Sunday morning, and Lily rose from bed early and got dressed for church. When she arrived at the church it was only a quarter of nine, and in her amazement she found two small girls sitting on the steps. "Hi! But aren't you girls early!" said Lily.

"No! Miss Lily, we have been here since eight o'clock, because we don't want to be late for Sunday school."

As Lily went on into the little mission, the words of the two little girls haunted her thinking, and she thought how wonderful it would be if more people were as conscientious as these two little ones.

Lily and Sue had a happy time together! The Anglo pastors where they worked were responsible for getting their supplies, and securing for them a comfortable place to stay.

Once when Lily and Sue were eating at an Anglo home they were served a meal which neither of them had ever eaten before. Before this Lily had declared that she would eat anything except goat meat, which is a delicacy among the Mexicans. After Lily had eaten three big servings of the delicious barbecue, the father, commented to his wife, "That was the best Cabrito (which means baby goat) that we have had in years." Sue looked at Lily, and by this time Lily had almost choked on the piece of meat she was chewing.

"My summer work with the Latin people was filled with unforgettable experiences," says Lily, "and I found the Latins of Texas to be sincere, hard-working, and lovable people, hungry for the message of Christ."

CHANGES in Missionary Personnel

NEW MISSIONARIES

Berak, Mrs. Harry A. First and Nadeau, Ketich-
kan, Alaska

Della, Frances Louise (Woman's Emergency
Home-Temp. Stu.), Box 5253, Sta. B., New
Orleans, La.

Grand, Lewis and Mrs. (Indian), Box 300, R.F.D.,
Santa Clara Pueblo, Espanola, N. Mex.

Higland, Martha (Good Will Center), 833
Louisiana Ave., New Orleans, La.

Moore, Wanda (Good Will Center), 833 Lou-
isiana Ave., New Orleans, La.

Morgan, Edw. and Mrs. (Panama-Canal
Zone), The Baptist Bible Institute, La
Chorrera, Panama

Peres, Carlos, Jr. (Panama-Canal Zone), Atli-
gandi, San Blas, Republic of Panama

Reid, H. L. (Woman's Emergency Home-
Chaplain), 2512 Jefferson Highway, New Or-
leans 11, La.

Woody, Geraldine (Spanish), 1600 Duane Vista,
San Antonio, Tex.

CHANGES OF ADDRESS

Byrant, Richard (Pioneer Mission-Illinois), 503
North Wood, Washington, Ill.

Callera, M. A. Sr. and Mrs. (Retired), 574-6th
Ave., S.W., Miami, Fla.

Coe, J. J. and Mrs. Consolacion del Sur, Cuba

DiMaggio, Frank and Mrs. (Retired Workers),
3526-4th Street, Alexandria, La.

Field, Sammy and Mrs. (Indian), 2215 N.
Dorothy, Shawnee, Okla.

Garcia, Juana Luz, Seminario Bautista, Havana,
Cuba

Hill, Oscar and Mrs. (Spanish), 1814 N. Mi-
ssouri, Roswell, New Mexico

Rice, Anneline and Mrs. (Spanish), 1110 Kirk-
ham Court, Oakland 25, Calif.

Sachse, Richard and Mrs. (Spanish), 3222 W.
Camelback Road, Phoenix, Ariz.

Siegle, L. B. (Western Mission Program-Cal-
ifornia), Box 2473, Reno, Nevada

Smith, Robert L. (Western Mission Program-
Arizona), 907 Payne Ave., Casper, Wyo.

Torne, Felix and Mrs. Cartagena, Cuba

Wilson, George and Mrs. (Indian), 1817 Carol
Street, N.E., Albuquerque, N. M.

TRANSFERS

Galan, Jovita (Spanish), from San Antonio,
Texas to Box 642, Pearland, Texas

Gillespie, J. T. (Supt. City Missions, Miami,
Fla.), to Director, Rural Church Program,
161 Spring Street, N.W., Atlanta, Ga.

Parsons, Mary Lucy (Good Will Center), from
Columbia, S. C., to 1187 Riverside Ave., Balti-
more 25, Md.

RESIGNATIONS

Agnew, Lela and Mrs. (Cuba)

Dye, Robert A. and Mrs. (French), 217
Leona Street, Morgan City, La.

Edwards, Mrs. Irene (Spanish), Route 10, Box
287 B-1, San Antonio, Tex.

Rodriguez, Daniel and Mrs. (Cuba)

DEATHS

Smith, Eva (Retired)

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Follow the People

By C. DeWitt Matthews
Pastor Vineville Baptist Church
Macon, Georgia

THE BIG WORD these days is "urbanization." That just means that more people are moving from the country and villages into vast sprawling cities than ever before in the history of this nation. It challenges city planners, traffic routes, zoning boards, industries, and churches.

Many new residents of cities lose themselves in city life. Lost to those who know them best, many throw away old-time convictions about living. Denominational statistics indicate an astounding drop in church loyalty when people move to the city.

Advocates of a strong, centrally located downtown church, trying to minister to all the needs of the people close their eyes to the shift. Experience, however, proves that no church could be built adequately to accommodate all the people, and if it could, many still would not attend it. It would be too big, too impersonal, too unwieldy.

The lovely new homes in subdivisions are a refreshing sight. But what delights me is the new church buildings that are going up. In the past few months I've worshipped in three "canvas chapels," where people of one energetic denomination have begun preaching stations. Church buildings will be erected, organizations formed, and unenlisted people won to religious loyalties.

One religious leader teased me recently about so many new, small churches springing up around his city. His denomination does little of this sort of thing. That explains in part why his organization, once strong in villages and rural sections of the nation, has almost completely lost

The Indians are Coming



In more ways than one, "the Indians are coming" to Southern Baptists. Indians are making rapid strides in Baptist work. For the first time in their history Indian Baptists have had a simultaneous evangelistic crusade. It was led by the Department of Evangelism of the Home Mission Board in co-operation with the Department of Direct Missions of the Board. Also, for the first time in 10 years, the Department of Editorial Service is presenting a full series of mission study books on "The American Indian." The Indians are coming before Southern Baptists through the mission study books and through their own achievements in evangelism.

Indian missionaries are being introduced to Southern Baptists in a special tract, "The American Indian and Southern Baptists," by Loyd Corder. This tract is free, and is prepared for special use during mission study in January and February, when Baptists all over our Convention will be studying about Indians.

Now is the time to prepare for January and February study of home missions by providing teachers with text books and teaching helps. There is a book for every age group. Also, for each age group there is a source book with teaching helps.

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Paths in Papago Land, by Marvin R. Sorrels and Minnie L. Guyton, Intermediates, 50c.
Beyond the Desert, by Harold E. Baer, Juniors, 50c.
Skias-Chui, by Leila Angeline Sieg, Primary, 50c.
Indian Source Book and Teaching Helps, one for each age group, 15c each.

The January issue of *HOME MISSIONS* will be a special Indian issue. Order in quantity from Home Mission Board at 5c each, money with order.

these areas. They've even retrenched, closed churches, and lost ground in the cities.

If your church gets interested in starting a new work, give it your blessing, money, and effort. Don't selfishly hold on to all the people and resources you've managed to accumulate in one place.

Some members of a Macon, Georgia, church which has, in the past six years, helped start three new churches, thought giving up more than 200 of its members would penalize it. On a recent Sunday an old, wise member commented, as he viewed the capacity congregation, "Where would

we put those 200 members if they showed up here today?"

People are moving to the cities. Nothing can stop them. They buy or build around the cities. Experts in church extension tell us that people won't go on an average more than one and three-fourth miles to a church. The only answer is to organize churches near where they live.

Like bees that make more honey when they "swarm" and divide a too-heavily populated hive, church people, who have stood idle in a large congregation, often work like fury in a small one.

We'd better go where the people are, or we'll lose them.

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Leaders of Southern Baptists' program of evangelism and their wives at a conference during Home Mission Week at Glorieta, New Mexico, in August.
Home Board Photo

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Glorieta Evangelistic Conference

DR. C. E. MATTHEWS, secretary of the Department of Evangelism of the Home Mission Board, was delighted with the response to the meeting of state evangelists with staff members of the Home Mission Board's Department of Evangelism at Glorieta in August. Dr. Matthews said, "This is the first time in the history of our Department of Evangelism that we have had a meeting of state secretaries and their wives along with the Home Board's staff members and their wives. This was made possible by the generosity of Mr. and Mrs. Will Fleming of Fort Worth."

At the meeting wives got acquainted with one another, some of them meeting for the first time. They sat with their husbands in the conference discussing the revision of *The Southern Baptist Program of Evangelism* and were privileged to meet with other groups according to their interest. Many of them divided time between the evangelistic group and the mission study clinic.

Dr. Matthews said the group had the appearance of "a great big Christian family."

The Home Mission Board family joins the evangelistic staff in expressing grateful appreciation to Mr. and Mrs. Fleming for this expression of their devotion to the Lord's work.



Dr. and Mrs. William Fleming of Fort Worth, Texas, who for years have given unstintingly of their time, energy, and money to every phase of Southern Baptist work, made it possible for the wives of the secretaries of evangelism to attend Home Mission Week at Glorieta this year.

HOME MISSIONS

Wider Horizons

By J. C. Wells, Superintendent
Protestant City Mission
New Orleans, Louisiana

JUNE was a beautiful French girl reared in a small town in the Evangeline country. She had never seen a Baptist church or read a line in the Bible. In fact, she had never even seen a Bible. She and her family, like most of the people in her section of the country, were Catholics.

As she grew up she longed to see the world. She was always eager to hear people talk about the big cities, and she hoped to visit one of them, especially New Orleans, where many of her friends had gone.

Finally it did happen! She learned to operate the little switchboard in her town and one day she was asked, "Would you like to go to New Orleans and get more training and work for us?" Of course she would like to go! It was too good to be true!

June was very happy in her new work. Her world had widened. She began to realize that many of her office friends and others she had met had enjoyed advantages she had never had. She was also impressed by the fact that they went to different churches. She had always been taught it was a sin to go to any church except the Catholic, but she noticed that her friends had fine sweet dispositions. She also found that some of them had something that she did not have.

One day she was out walking with a girl who suggested that they stop and see her missionary friend and his wife. June was not too sure about it, but she was out to learn all that she could, so she consented to go. To her very great surprise, this Baptist minister and his wife were very affable people. They seemed to have a warmth and she really liked them. Of course, she told herself she would be careful and not get contaminated with any of their ideas. But when it was time to go, she was sorry, for she was enjoying the visit. As she was about to leave, the pastor gave her a New Testament and then bowed his head and asked God to bless them all and especially June and her family. She had never heard that before. A strange thing; he never asked for any money either.

Later in the week her friend suggested that they go back. June was ready. She

had begun to read the Bible. On Friday night she went to the minister's home and told the pastor and his wife that she was going to stay until she got some things straight in her mind. She meant just that.

They read the Bible and talked into the wee hours of the night and into the morning. When she left that night, she knew that something had happened in her life. The following Sunday she went to the mission and when the invitation was given, marched down the aisle. In reality her world was getting bigger all of the time.

She went away that day a very happy girl. She wanted to stop everyone and tell them about the Christ that she had found. At the telephone office the girls knew it, too. Some said that she had gone "batty."

When her family heard about it, they came to see what had happened to June. They even brought the sheriff and some legal papers to put her in an insane asylum. She was allowed to remain at home "for a rest." The family tried to dissuade her of her new faith, but she was firm. She telephoned her minister and wife and they came to see her, but their reception was not cordial. June was advised by friends to remain home the few months until she was of legal age. This she did, then returned to New Orleans and to her job.

Another new day came in her life when she put all that she had on the altar for the Lord. She became a volunteer for Christian service, and from that day on her one idea was to train for a life of wider service.

Realizing that her academic training was not what the mission boards would require, she decided to complete that. Through a relative, who had been very much opposed to her change of religion, she is now in a school working toward her degree. When through, she hopes to enter one of our Baptist seminaries to continue her training.

Soon after her conversion June met another French girl whom we shall call Lucile. She worked at the telephone office. June tried to witness to her, but Lucile said she didn't want any of that "second birth" stuff.

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BOOK REVIEWS

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Here is a book about teaching by a master teacher. Dr. Howse writes from study, observation, and experience. While a study course, this book is interesting, easy reading in spite of its scholarly approach. Teachers and prospective teachers will profit by studying it.

The Baptist Deacon, by Robert E. Naylor, Broadman Press, \$1.75.

The author, pastor of one of the Southern Baptist Convention's largest and most active churches, "had deacons for breakfast, dinner, and supper as far back" as he can remember. He works with deacons now and knows how to lead them and be led by them in a vigorous church program. Dr. Naylor discusses the qualifications, the number, and how long they shall serve, administration, and qualities of deacons, exemplified by faith, church attendance, home relationships, and the deacons in the business world.

The Moslem Series, foreign mission studies, published by Broadman Press, includes: *World Within a World*, by Elwyn Lee Means (60c); *Among the Minarets*, by John Marion (60c); *Mission Doctor*, by J. T. McRae (35c); *The Big Difference*, by Alta Lee Lovegren (35c); *Under the Olive Tree*, by Jane Carroll McRae (35c), for Adults, Young People, Intermediates, Juniors, and Sunbeams, respectively. The Adult book is so complete it would be suitable for a college or seminary textbook on the Moslem world. The Young People's book approaches the Moslem world with action and interest, yet gives a full study of Moslems. *Mission Doctor* will take the Intermediates on a thrilling adventure with missionaries in the Near East. Juniors will see the difference between Christians and Moslem families as they witness the experiences of neighbors in Jordan. *Under the Olive Tree* is the picture storybook for Sunbeams. The careful teacher can make the study quite effective.

The Book of Acts, by Frank Stagg, Broadman Press, \$3.50.

Dr. Stagg establishes his position that the Acts is neither the acts of the apostles nor the acts of the Holy Spirit, but is the record of the unhindered gospel. He finds Acts records the "turning to the Gentiles" of the gospel message and appeal. "Unhindered" by Jewish limitations and Judaism as a form, the gospel allows only "self-exclusion" but no limitations on its extension. The book is well documented. The reader will not always agree with the

writer, but he will be stimulated to study for himself and reach his own conclusions.

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Home Board Picks

Continued from Page 20

as secretary of Evangelism in Missouri and who for six years prior to accepting that job was secretary of Evangelism in New Mexico, was elected associate in the Department of Evangelism of the Home Mission Board to begin his duties October 1.

Mr. Lawson served for several years as pastor in Oklahoma and New Mexico before going into the field of evangelism. He is replacing Dr. C. E. Autrey, who resigned to become professor of Evangelism at Southwestern Baptist Theological Seminary.

To superintend the Board's work among the 70,000 deaf people in the Southern Baptist Convention territory, the Board recently elected Rev. Carter Bearden, who has been serving as missionary to the deaf in Texas and later in New Orleans and surrounding areas.

Mr. Bearden, who is himself deaf, studied at the Texas School for the Deaf and later at Gallaudet College, Washington, D. C., the only college for deaf in the United States. He graduated from Baylor University and received his B. D. degree from New Orleans Seminary.

He will attempt to organize the Board's work among the deaf and lead Southern Baptists to do more to reach the deaf for Christ.

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LIFE Without Its RUFFLES

Continued from Page 9

street vendors leave their constant customer-attracting shouts. The night markets are quieter; competition is less keen. Only the smells of rotting fruit, poultry houses, and fish markets remind you of the business of the day. . . . But the business of the night bears the stench of sin, and the price is death in life.

Every corner blares forth in brilliant neon "Whiskey by the Drink" and "Wine as Ice." Some saloons proudly advertise "Tables for Ladies" and "Servicemen Welcome." A glance from the outside will disclose all the things you've ever read about saloons: the lonely man standing at the bar, staring vacantly at his own reflection in the mirror, the woman in the low-cut dress, the indignant wife threatening to kill the man she once called less violent names, the young, the old, the lonely, the party men. All these walk down the street and enter a common world where all is amusement or a desperate attempt toward finding amusement. Anything goes.

The street becomes a study in light and shadow. It is a world of contrasts. There is some laughter . . . laughter torn from lips that refuse to cry; there are many tears. Beneath a second story porch a husband and wife of 12 years for the sixth time find life together out of the question and part amid the flow of curses and the cries of children. Across the street a young couple huddle in a darkened doorway and take their chances with love. But always there is music . . . slow, sad blues or fast jazz. It is always loud, and it is always there.

These are the things you see and hear, but they are only half the story. No one should come here and go away without another picture in his mind, another song nagging in his ears.

Behind the drab and uniform walls of these buildings and at the ends of dark halls and narrow stairways, you will find the heartache of this section—the heartache and the heartache. Here the old remember childhood days spent in open fields. Here mothers watch their children and pray for homes . . . just a little house, Lord, with a yard and trees and flowerbeds . . . just a little house, Lord. Here the young, idealistic soul sheds bitter tears because all the men she meets are just like all the men she has ever met.

There may be a preponderance of filth and evil, but there is much of good. I know, I know because I have talked long hours to girls who were reaching for things above this time and place. I have

CHRIST and JUANITA

Continued from Page 10

Juanita had married a man from Mexico who lived with her a few years and went back to Mexico and she has not heard from him since. She lives on the \$57.00 the state gives her for aid for her dependent children.

About a year after Juanita moved to her new location, we started a new mission in the Alazan Courts community. Juanita was enlisted to help with the Kindergarten without pay. She was very glad to help since she wanted her children to go and she just liked to help. She has been doing this work two years now, even helping with the teaching. We have given her used clothes and food that came in, and as often as we could a love offering. She was president of our Mothers' Club at the Torreon Street Mission last year and is having a great influence over the other mothers. She has also helped with the children's club and is now helping with the two Sunbeam Bands of the new Mexican Baptist church near the mission.

Continued on Page 30

talked to boys who are willing to make any sacrifice to get a college education and to do something in this life. I have talked to men and women, untouched by the life around them, who could match any character story currently printed. All they lack is fame. I have talked with men who have walked with God.

Up and down these streets the people walk, some ever mindful and some totally oblivious of the fact that society has placed upon them a stigma. They are unclean; they live in the slums. Yet here I have found a stronger courage, a sharper sensitivity, a deeper loyalty. Life is reduced to its basic components; the ruffles are trimmed away; still it is not a foe nor death a stranger.

The sounds of the street continue outside my window. Only more strongly do they force my mind to remember other days when I stood in ignorance to prate of missions. I hardly knew the meaning of the word. I am only beginning to learn. This I understand: my people sit in darkness, and I must bear the light.

This fall I shall continue to work in this area as a part-time worker for Long Run Association of Baptists while I attend Carver School of Missions and Social Work. I have made mistakes, and I have lost opportunities; but I have found in 10 weeks more than was revealed to me in 10 years of church and college life.

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Moore, Wanda L.

B. May 19, 1922, Greenwood, Ark. Ed. Greenwood High School, Greenwood, Ark.; Central Baptist College for Women, 1943-'44 and 1945-'46; Ouachita Baptist College, 1947-'49, B. A. degree; Carver School of Missions and Social Work, 1953-'54; S.W.B.T.S., 1954-'55, M.R.E. degree. School teacher four years; church secretary, First Baptist Church, Paris, Ark., 1950-'52. App'l. Toledano Mission, New Orleans, La., Aug. 4, 1955.



Highland, Martha

B. June 3, 1934, Lexington, Ky. Ed. Lafayette High School, Lexington, Ky.; Cumberland Junior College, 1953-'55. Worked Rural V.B.S., Kentucky, summer 1954; Student Summer Missionary, New Orleans, La., summer 1955. App'l. Toledano Mission, New Orleans, La., Aug. 8, 1955.

CHRIST and JUANITA

Continued from Page 29

The attendance at a recent meeting was 58 for both groups.

One day last year Juanita came to the Kindergarten radiant with joy. I asked her why she was so happy. She said, "I have been thanking God for being so good to me, giving me such a nice place to live. It is warm inside with my good heater. I don't have to go outside for water. I have a good stove and refrigerator and a bathroom where I can take a bath every day. Everything is so different."

Juanita is trying hard to influence her family. Some of them have made professions of faith but seldom go with her to church. They come to her house on Sunday and many times prevent her going to church, but often she leaves them and goes on. I knew her difficulty and deep concern when one Sunday, after leaving them at home, she asked prayer for them at the church.

Juanita is just one of many who live in the courts who have had some in-

fluence from the gospel. Nearly all of them are anxious to send their children to our Kindergarten. We could have two or three hundred children if we had the building and means to operate it just as easily as we had the 36 we enrolled last year in the too-crowded, rented two rooms.

We were able to enlist all of the Kindergarten children in the Sunday school of the Berea Mexican Baptist Church, located a block from the mission. This church has been organized since the mission was started under the very capable leadership of its pastor, Rev. Domitrio Galan and wife. The church meets in a rented building and the building is overflowing at every service. We need a big building for the church and mission. The field is ripe from the sowing that has been done in the past by Baptists and also other denominations. Many of the people have moved to these courts because the gospel has made them want a better life and nearly all are ready to attend gospel services when they are invited. We must not neglect to reap this big harvest where others have sowed so bountifully. Pray that we shall not fail.

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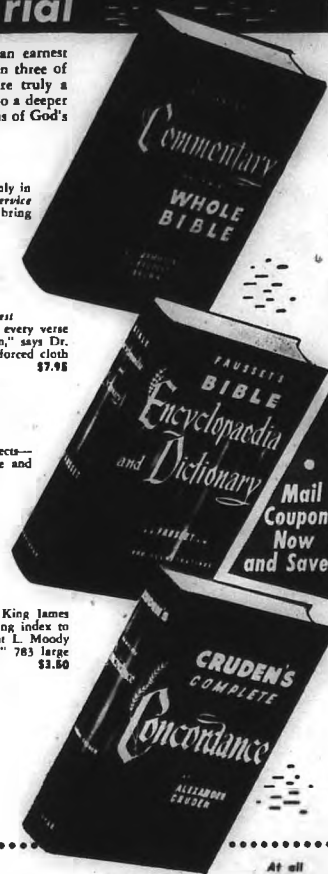
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