

HOME MISSIONS

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By Courts Redford

THE SETTING of this story is the city jail in St. Louis, Missouri.

There was a cell no longer used for the incarceration of prisoners. Floodlights were focused on the back wall of that small cell. Drawn there with crayon was a picture of Christ on the cross. It was not quite finished, one arm and one leg being only outlined and not drawn in detail. The prisoner who drew the picture evidently had been interrupted and released or transferred before his task was completed.

What a picture it was! The visage of the Master was a portrayal of mingled agony and love. It was a man's conception of the Christ with strong body and commanding personality. Every line of face and body told a story of suffering, pain, and agony. It said more expressively than words that it is not easy to be the Saviour of lost men. It was man's effort to picture the price Christ paid when "he bore our sins in his body on the tree."

But the picture told more—far more than that. Those eyes seemed to say, "This is proof that I do love you, isn't it?" Though there were lines of strength, there was no trace of revenge, no sign of malice, and no indication of confession or defeat. One could almost hear the Master say, "Father, forgive them; for they know not what they do."

Though the picture was that of a man's man, there was an expression of compassion and tenderness that made one want to draw a little nearer. It was as though the Lord were saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

And the picture was drawn by a criminal. I do not know what crime he had committed. Perhaps he was a thief or a robber or perchance a murderer, such as the one who was crucified beside the Saviour, the one who said to the Master, "Remember me when thou comest into thy kingdom."

I do not know what was in the heart of the artist, but had he found opportunity to finish the picture and give it a title I believe he would have written there, "He died for me, too."

There is in every heart the cry of the poet who wrote,
 O for a man to arise in me
 That the man I am might cease to be.

It was that need that caused the prisoner to envision a Saviour and picture him there on the cross.

It is that same need that keeps the flame of hope burning in the hearts of the multitudes that have never heard the gospel, or hearing have had no one to explain

the plan of salvation and urge them to trust the Saviour who died for them, too.

There are about ten million people belonging to the language groups in the United States who are unevangelized; among them are Chinese, Japanese, Russians, French, Spanish, Italian, and members of more than 30 other races who need to know that they are included in the plan of salvation.

A million migrants travel our highways and gather our crops. They are destitute of many of the ordinary comforts of life, but their greatest destitution is their lack of a gospel ministry. About 80 per cent of them are unevangelized.

More than 25 million people residing in territory now served by the Home Mission Board are out of reach of any Baptist church that can serve them. Many are like the lady who writes to say, "We have no Baptist church in our community. Because we have no church my daughter has joined the Catholic church. It breaks my heart that I must rear my children in a community where there is no evangelical message. Please help us to get a Baptist church." Christ died for these separated, isolated, deserted people, too.

Space forbids a recital of the many other groups that look to Southern Baptists for help. There are 300,000 Indians, Christ died for them, too. There are ten and a half million Negroes—men and women, boys and girls who are on the move these days. Christ died for them, too. There are more than a million Jews, far more receptive to the gospel than in days gone by. Christ died for them, too. There are the thousands of our military personnel, separated for many vital months from loved ones and home communities. Christ died for them, too. There are the deaf, the blind, the hundreds who are maimed and handicapped because of war and disease, the millions who are victims of poverty and ignorance and sin, and the thousands in hospitals, asylums, jails, and other institutions. Christ died for them, too.

Thanks to Southern Baptists, the gospel is being sent. Through the Home Mission Board more than 1,100 missionaries are preaching and teaching and telling the story of salvation. Soon 400 students will join this missionary force to reinforce their efforts throughout the home mission fields during the summer months.

Perhaps if that prisoner in the St. Louis jail had known earlier that Christ died for him he would never have been a prisoner.

Let us hasten to tell our people in the homeland and the lost multitudes around the world that Christ bore their sins in his body on the cross so that each hearing and believing the gospel message may say,

"He died for me, too."

NEWS

Plans Made for Baptist Jubilee

Representatives of the Southern Baptist Convention met March 15 and 16 in Nashville, Tennessee, with representatives of other Baptist groups of North America to make plans for the Third Jubilee Program. This is a five-year program of advance scheduled to culminate in 1964, the sesquicentennial of organized mission work in America.

According to a statement issued by the committee, the movement has as its purpose the dramatization and deepening of the Baptist witness to the world. It is to begin with a concerted evangelistic effort by all participating Baptist bodies in 1959, followed by appropriate coordinated emphases in 1960, 1961, 1962, and 1963, and culminating in 1964 in the celebration of the Third Jubilee.

"It is an attempt on the part of Baptists in the United States and Canada to 'see together' the gigantic task before us," the committee reports. "It is not, however, either a movement toward organic union or a program to emphasize, rehearse, or even consider past or present differences.

"It is a program focusing the efforts of Baptists on common goals and objectives which each participating body can achieve within the framework of its own organization. It is an effort to bring about, in the third jubilee year of 1964, the greatest achievements of any single year in Baptist history."

Mrs. C. W. Stumph Dies

Mrs. C. W. Stumph, who with her husband served as a missionary of the Home Mission Board among the Indians of New Mexico from 1933 until their retirement in 1951, died at an Albuquerque, New Mexico, hospital February 25. Death followed complications as a result of a broken hip suffered six weeks previously. She is survived by her husband and one son, Roy Calowa, of Chambers, Arizona.

Arizona Baptists Have World Missions Conference

Baptists of Arizona held a World Missions Conference in Phoenix, March 11-14. This was in preparation for the World

Evangelism Program planned by the Southern Baptist Convention in 1957.

One of the outstanding features of the meeting was a young people's banquet held in the banquet room of the Westward Ho Hotel and attended by 800 persons, said to be the largest gathering of Baptists in the history of Arizona Baptists. Mission speakers at the banquet included Miss Aletha Fuller of Nigeria and Dr. Loyd Corder of the Home Mission Board. Other Home Board representatives on the conference program included Rev. Leland Waters and Rev. Fred McCaulley.

Panama Missionary Dies

F. H. Linton, Southern Baptist missionary in Panama and the Canal Zone from 1942 until his retirement January 1, 1953, died at his home in Panama City March 3. Mr. Linton was born in 1885 in Clark's Town, Jamaica, and had made his home since his retirement at Ancon, Canal Zone. He had been ill for more than a year. Funeral services were held March 5. He is survived by his widow.

Advisory Council Meeting

At a meeting of the Advisory Council of Southern Baptist Work with Negroes, March 6, in Nashville, Tennessee, the group, representing denominational agencies, made an appeal to Southern Baptists and Negro Baptists, representing the largest Christian groups in the South, to exercise every means of Christian expression to apply Christian principles to race relations. The group felt that active and expressive Christian love would be far more effective in proper race relations than political or social pressure from radical elements.

Report Work in Denver

Rev. and Mrs. Joshua Grijalva, who were recently sent to Denver, Colorado, to work with the Spanish-speaking of that area, report the work progressing and a good spirit. They also report professions of faith nearly every Sunday. Mrs. Grijalva has been elected the new WMU president of the association there. The Metropolitan Baptist Church (for Spanish-speaking) has recently dedicated its pastor's home and plans dedication services soon for the church building.

HOME MISSIONS

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JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



PARENTS SHOULD GROW UP

RECENTLY in one of the great cities of the South a gang of teenagers was "discovered" by the law. Vandalism had run wild in the area of the finest homes in the city. Parents suffered because of the vandalism but, knowing that their children were involved, or that the vandals were neighbors' children, refused to press charges. The vandalism went on; the children were not apprehended; the parents suffered in silence.

When the vandalism became a public nuisance officers of the law apprehended a number of the young people. Through the few who were arrested, something like a hundred teenagers were revealed to have been connected with the "gang." The young people were classified as "juvenile delinquents." How did they get that way?

Parents, Too, Are Delinquent

It is not always true that where there are juvenile delinquents it is a problem of parental delinquency, but too often it is true. In the above case, parents did not have time for their children. Home surroundings were affluent but parents were not at home: they were out on wild parties, or just parties. Parents were so busy entertaining themselves, visiting with parents of like means and standing, having their cocktail parties, and playing their games, that they did not have time to be at home when the children came home from school or when the children should have come home from social engagements in the evening. The result? The children had no home encouragement in spite of the fact that they had all the material comforts available. There was nothing for the teenagers to come home to, no parents, no home interests, no family altar, no discipline, no hope for a better home. The parents were, in too many cases, delinquent before the children became juvenile delinquents.

Parents Should Lead in Church Life

In practically all of the homes involved in this story the parents had no time for the church and its activities. Sunday was not a day of rest and worship; it was a time for late sleeping, social engagements, partying. Children

were not led to Sunday school and worship. They knew little about training in church membership and growing in Christian grace and graces. What could be expected from such home surroundings?

A Judge Points the Way

Thank God for Christian interpreters of the law and life. In Atlanta, Georgia, Judge William W. Woolfolk, of the Fulton County Juvenile Court, in an interview by one of the editors of the *Atlanta Journal and Constitution Magazine*, offered the following suggestions for the improvement of juveniles in Atlanta or anywhere:

"Parents should set the proper example . . . by living Christian lives; parents should start early to establish a firm but kind discipline; mothers and fathers should be scrupulously honest and truthful in their attitudes and dealings with their children, and with each other; . . . should have a wholesome attitude toward authority . . . teach their children respect for authority in the home and in the school and in the community; . . . take an active part in the church life . . . take their children along with them to church . . . encourage the children's participation in all of the church's activities for young people; parents should find time to sit down quietly and talk with their children about God's laws as found in the Ten Commandments . . . explain that since these laws are the basis of our civilization, they must be obeyed."

Judge Woolfolk is doing some excellent preaching. We should sit in his congregation as he preaches about parental authority, honesty, example, and discipline. He thinks churches should furnish recreational activities for children and that parents should co-operate by taking part in church life and activities. This is a good step toward the solution of the problem of juvenile delinquency. Parents and children, trusting the Lord, busy about the Master's business, jointly engaged in building a Christian home and supporting the church in its community program, will make a positive contribution toward a better life.

May, 1956

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Tom Gambrell (center) receives a gift Bible from Tarrant Baptist educational directors in appreciation for his leadership concerning standard Sunday schools. Presenting the Bible is Henry Tolbert, president of the directors. Eugene Greer (left) is association Sunday school superintendent.

By Charles McLaughlin
Superintendent of City Missions
Fort Worth, Texas

AN HONEST effort to meet the spiritual needs of all of the people all of the time is a daring challenge to any Baptist city mission program.

Fort Worth, Texas, is no exception. This city, according to the most recent *Sales Management* magazine report, rates as the fourteenth fastest growing city in the nation during the past nine years. Since 1940, Fort Worth has doubled in population and metropolitan Fort Worth—Tarrant County—has increased 122 per cent. The growth is continuing at the rate of six per cent per year.

Such a growth greatly increases the responsibility of Baptists who are seeking to meet the multiplied needs of men through the co-operative ministry of the churches.

Three areas of service included in this ministry are new churches, mission stations, and an effective educational ministry aimed at strengthening all of the churches.

New Churches

During the first five months of this associational year, five new Baptist churches have been constituted in Tarrant association: Burton Hill, Carroll Road, Rainbow Heights, Westridge in Euless, and Oakwood in Arlington.

This work, under the direction of Rev. Elton Hinz, superintendent of direct missions, is aided by the association's extension and survey committee.

The committee systematically surveys the county, studies new developments, lo-

cates strategic property, and makes recommendations to the executive board. Property purchase for future expansion is a regular item of business in this ministry.

The superintendent of missions often meets with missions committees and pastors of the churches to discuss areas needing a new church and to enlist an established church to sponsor a new work.

God has blessed Tarrant Baptists in their efforts to meet the challenge of the 122 per cent population gain since 1940,

for the number of churches has increased from 73 to 138. Church membership, increased from 33,387 to 84,466, shows a 152 per cent gain.

However, thousands upon thousands of people in Fort Worth still remain outside of the effective ministry of a Baptist church in their own community.

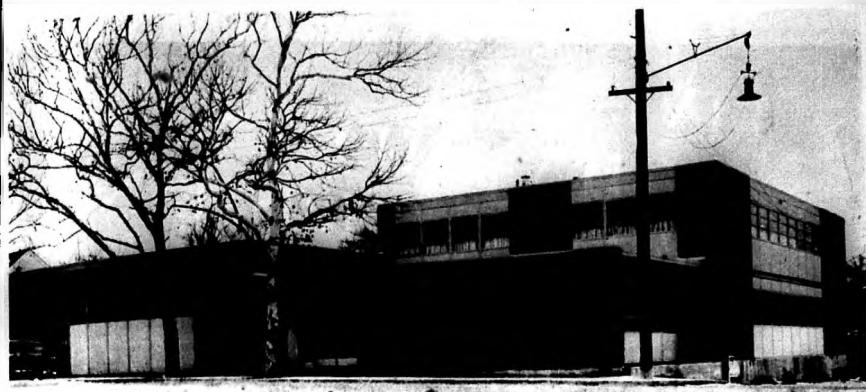
Mission Stations

The 14 existing mission stations in the association may be classified into three



Principal figures at the service in which the Carroll Road mission of the Pleasant Run church was constituted. Shown are Rev. Ray Morelan, Pleasant Run pastor, Rev. Carl Portzfield, Carroll Road pastor, and Rev. Elton Hinz, superintendent of direct missions for Tarrant Baptist Association.

HOME MISSIONS



The \$60,000.00 Baptist Good Will Center building of the Tarrant Association Women's Ministry Union held its formal opening on Sunday, February 5, 1956. In addition to Good Will Center activities, a full mission church program is conducted.

areas of ministry: (1) exceptional missions, (2) Latin-American missions, and (3) extension missions which may become churches.

Dayle mission is the only mission owned and operated by Tarrant Baptist Association. It ministers to an underprivileged section of the city and is largely attended by a transient congregation. A regular mission church program is also offered in connection with the Baptist Good Will Center which is owned by the associational Woman's Missionary Union. A more exceptional mission ministry is the Crusaders' Chapel, a mission conducted by physically handicapped persons for the handicapped. This mission, sponsored by the Sagamore Hill Baptist Church, is newer work which early in its beginning is averaging more than 50 in attendance with half of those attending being physically handicapped persons.

With more than 12,000 Spanish-speaking people in the city, there are but two Mexican Baptist churches and five missions.

Six extension missions are now progressing toward becoming churches. Ten property locations have been purchased and several others surveyed for future expansion in this work.

Educational Ministry

Churches established for many years, as well as the 63 churches who are 10 years of age and under, appreciate the strong educational ministry designed to strengthen all of the churches. This ministry is under the direction of William



Ground breaking services for the new building of the North Richland Hills Mission of this Richland Hills Baptist Church. Rev. James Hester, mission pastor, turns the earth while Pastor Tom Lawler points out the spot. Superintendent Elton Hinz and mission committee chairman Henry McCabe smile approval.

H. Lucas, director of education for the association.

His responsibility is the organization, supervision, and promotion of Sunday school, Training Union, Brotherhood, Woman's Missionary Union, music, Baptist Student Union, and youth activities.

This ministry is performed through the enlistment of a large corps of well-trained, volunteer workers from the churches. The county, divided into 16 zones, has 338 associational Sunday school and Training Union workers serving in many capacities as departmental conference leaders, superintendents of training, standards, enlargement, and Vacation Bible schools, etc.

The workers through a well-planned

calendar of activities assist the churches in their organizational life and also give aid to individual churches in clinics, training schools, and enlargement campaigns.

Specialized workers employed by the association work with the director of education in Baptist Student Union and Royal Ambassador work.

Other Areas

Many other areas of service are also a part of the city mission program in Fort Worth. Institutional services, Jewish evangelism, work with the Negro churches, stewardship and Cooperative Program promotion, add to the total ministry of the compassionate churches who share in the obligation to meet the needs of the people.

May, 1956

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FIVE MOHAMMEDANS BECOME CHRISTIANS

By Stanley M. Brown
Superintendent of Missions
Amarillo Baptist Association

SUNDAY, February 12, 1956, marked a miracle of God's grace in the San Jacinto Baptist Church of Amarillo, Texas. On that day five officers in the Iranian Air Corps and lifelong Moslems, professed Christ as Saviour and were received by the church. They were baptized that evening by the pastor, Nolan M. Kennedy.

These five men are a part of a group of mutual assistance students from other nations around the world who are in training at the Amarillo Air Force Base.

The original contact with these men was made by George Carpenter, a member of San Jacinto church and a civilian instructor in the training program at the air base. For some time Mr. Carpenter had been inviting foreign students to his home. Frequently he would bring those who were visiting in his home on Sunday to the worship services of the church. After some time he approached the pastor, asking that the way be opened to invite more of the men to the church services through securing invitations to the homes of the members.

Not long before this a former missionary to the Orient, Rev. Max Pettit, had united with the San Jacinto church. The pastor conceived the idea of creating a special class for the foreign students with Missionary Pettit as the teacher. Simultaneously with the forming of this new class an organization was set up to see that each Sunday the foreign students were invited into the homes of the church members where they ate lunch and spent the afternoon, coming back for the evening worship. The invitation into the homes seemed to be a key factor in the success of enlistment efforts. The class, made up of men from Korea, Japan, Formosa,

Iran, Indo-China, and the Philippines, has had as high as 20 in attendance, although the students usually remain in Amarillo only 14 weeks.

It was through the influence of Christian homes, the worship services, special Sunday school class, and personal ministry of the pastor that these five Mohammedan men arrived at their decision to become Christians.

The testimonies of the men in this class are often amazing. One Japanese officer told Pastor Kennedy on his last evening at the church, "The impressions of America which I will take back to Japan will be the impressions which were made in this church." One of the Iranians was asked whether he had ever been in a Christian church before. He replied, "This is the first church I've ever seen."

A few of the men who come to the class are Christians already. The effectiveness of Presbyterian missions in Korea is seen in the presence of several Presbyterian Koreans in the class.

An effort is made to secure a personal promise from each man as he returns to his country that he will contact a Baptist missionary there, or if a Baptist is not near that he will seek out a Christian mission or church.

The five Iranian converts left Amarillo on Monday after their baptism to continue their training at the Air Base at Bryan, Texas. At this writing it is understood they have moved their membership to a Baptist church there.

During the pastor's instruction before their baptism, as he was explaining the significance of Christian baptism, the men from Iran could fully appreciate the meaning of "... buried with him ... into death." This will happen to them at

home. By their own testimony, even their parents will count them as dead, and publicly renounce any further relationship with them. Thanks be to God, he has "raised up from the dead" in "newness of life" five born-again native witnesses to his grace in the Moslem world through the ministry of a church alert to foreign mission opportunities at home.

There are several thousand of these mutual assistance students in the various military bases in our country. On the bases where these men are located there is always a foreign liaison officer who will arrange contacts with these men for any interested American citizen. Here is a foreign mission opportunity which is laid before our very doors. Dare we neglect it?

An interesting sidelight into the San Jacinto church and foreign missions is seen in its development in the annual Lottie Moon Offering for foreign missions. Beginning the offering on a church-wide basis for the first time four years ago, the church this year gave for foreign missions *alone* more than ten times the total amount given for all missions and denominational causes *combined* just five years ago. Who could deny that God honors the consecrated offerings of his people in wondrous ways?

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HOME MISSIONS

HIGH HOUR AT ILLINOIS WORLD MISSIONS CONFERENCE

By E. Harmon Moore
Superintendent of Missions, Illinois

THE FIRST statewide world missions conference in Illinois was characterized by a spiritual enthusiasm on the part of those attending. The 1,235 people registered during the conference received much information and deep inspiration through the excellent program personnel and abiding decisions to be more nearly missionary were made by many.

This conference, which had as its theme "The New Testament Churches Serving," was held February 27-29, 1956, at the First Baptist Church, DuQuoin.

At the very beginning session a high spirit of expectancy seemed to prevail in the well-filled auditorium. The spirit of the Lord was manifested as the conference theme began to unfold.

The conference program was designed to appeal to all church members. The world missions conference included discussions on: local mission station operation, WMU community missions, city missions, rural church work, associational missions, pioneer missions, home missions, and foreign missions. All these phases of mission work were capably presented before the entire conference.

Specialized conferences were of such caliber that they demanded the attendance of all those present. A sincere interest was manifested by 100 per cent attendance in the specialized sections which were conducted simultaneously. The five specialized sections held each afternoon were WMU community missions, city missions, associational missions, rural church work, and pioneer missions.

Two sessions had special emphasis. Youth night was a high spiritual experience. The high interest was expressed by the fact that the main auditorium and the three balconies were filled, with many patiently standing for the entire service. Several dozen young people surrendered

to God's call for special service.

Men's night was a special emphasis. The men were present in large numbers, filling the church, and the service was characterized by a deep spirit of consecra-

tion. Laymen were on the program in every way possible. They responded enthusiastically.

Good music was used throughout the program. Much of the preparation of the hearts of those in attendance for the inspiration and information may be credited to both the instrumental and vocal music.

Program personnel for this conference was excellent. From outside Illinois it included: Porter Routh, Nashville; Baker James Cauthen, Richmond; Courts Redford, S. F. Davis, Leland Waters, and A. B. Cash, Atlanta; Charles L. McKay and Miss Mary Mills, Nashville.

Many pastors, laymen, missionaries, and denominational workers in Illinois also served on the program.

E. Harmon Moore, secretary of Stewardship and Missions Department of the Illinois Baptist State Association, Carbondale, announced the dates of February 25-27, 1957, for the second statewide world missions conference. Another world missions conference is an imperative with Illinois Baptists.



May, 1956

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By Fred A. McCaulley
Field Worker
Home Mission Board

Would we operate a fox farm with no foxes; invest in a chicken hatchery that never hatches a chick; or take pride in a sheep ranch that never raises a sheep? Then how can we be satisfied in a missionary church that never produces a missionary? Should Southern Baptist churches evade our Lord's command to go, disciple, baptize, and teach, by delegating these duties to others?

Would we invest hundreds of millions of dollars to operate 30,000 high schools, with 8,000,000 enrolled, if all combined would graduate only 200 in any given year? Such would require 150 schools, with a combined enrollment of 40,000 (average 267), a whole year to produce one graduate. Or, it would take one school with a 267 continuing average enrollment, 150 years to graduate one. Who would enroll, with graduation 150 years off?

But these are not high schools with such miserable records. They are the 30,000 Southern Baptist churches, with 8,000,000 members, that last year barely produced 200 missionaries (100 each, foreign and home). Had my church produced the missionary last year, 149 others would have been without representation. Were my church the only one to produce missionaries for world evangelization, four generations would pass without any evangel before my church would provide one lone missionary for the fifth generation. It doesn't take 40,000 Communists one year to produce one Communist missionary. Why should it take that many Southern

Baptists a year to produce one Christian missionary?

Christ reminded his disciples that unbelievers worried about food, drink, shelter, growth, and other material things. He challenged believers to "seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." He does not condemn "possessions," but the priority men place upon "possessions." He promised all that is needed for soul-winning, but not for "stockpiling."

Would Christ not be more pleased if we were to glory in the amounts saved in enhancing the size, furnishings, and comforts of our own church plants, that we might provide for more greatly needed mission stations? Would not a demonstration of faith on the part of our churches, in providing for our mission needs first, rather than reserving for our own budgets what we want, and then sending out the balance for world missions, please him?

Could not our churches become more efficient "missionary hatcheries" if we were to count those who win to Christ one or more souls each day, each week, each month, or even each year, rather than always counting those won?

The Cooperative Program has proved Southern Baptists' best means of financing missionary advance. Yet it is not enough. Last year at least 149 of every 150 Southern Baptist churches produced no prepared missionaries. Could we not inspire, train, and make available to our Lord annually, some of our own members

for missionary service? A church membership dedicated, trained, and zealous in the fine art of daily soul-winning, is our best guarantee for the necessary mission volunteers, plus the adequate support, that equals missionary advance at home and abroad.

How can such a goal be accomplished? With our own selfish natures in the ascendancy it is impossible. With Christ's scale of values in the forefront, it immediately becomes not only possible but practicable. He inquired, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" His soul-winning discipleship test is, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

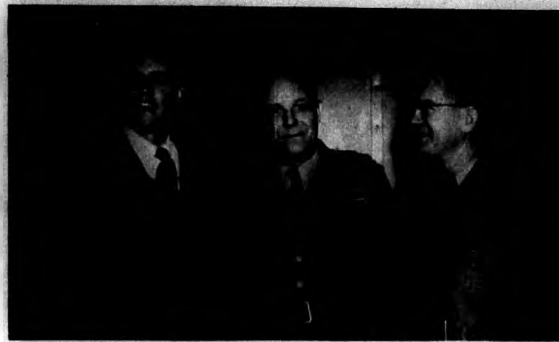
How can we induce each of our 30,377 Baptist churches to produce missionaries? Perhaps one of the best means is to enlist all the families in our churches consciously to work at the task. Following is a suggestion I observed in one home recently.

At breakfast were seated five-year-old son, father, four-year-old daughter, mother, and six-year-old son. The privilege of returning thanks, rotates. Following breakfast, unburiedly, father took one Bible, mother another, while the three children looked on quietly with one parent or the other while Scripture passages were read. The prayer period followed, with each participating. One could feel the power as father and mother prayed. Each of the three children began their prayers

HOME MISSION

Billy Graham Leads Servicemen's Rally

By James T. Mashburn
Chaplain, Chapel Center
Yokohama, Japan



Evangelist Billy Graham, Chaplain James T. Mashburn of Yokohama Chapel Center in Japan, and Chaplain Lexington O. Sheffield, Central Command Staff Chaplain, Tokyo, Japan.

BILLY GRAHAM and his party, including Jerry Bevan, Cliff Barrows, and Bob Pierce, led in a servicemen's rally in Fryar Gym in Yokohama, Japan, February 19, which was an experience all of us will remember.

At the gymnasium I called the meeting to order and presided. Cliff Barrows led us in singing the old songs of Zion. Then Billy preached a simple gospel sermon. The invitation was given without any singing, standing, or organ playing. With our heads bowed—eyes closed—we waited for people to begin to march to God. I wondered if anyone would go. It was so quiet. No passionate plea. No emotional stress. People were just invited to receive Christ as Saviour and Lord. If they would do so, they were invited to march down

and stand by the altar.

Then it began. The sound of feet moving, then marching in that Fryar Gym. More than 250 came forward to find a closer walk with God and to begin the

new life in Christ. God had heard and was answering our prayers.

Later Billy was in Seoul, Korea, where more than 10,000 made decisions for Christ in one service.

"Something Little" For Missions

By Harold E. Baer
Missionary to Indians
Flagstaff, Arizona

Missionary Baer has put his finger on a problem which needs discussing. As author of *Beyond the Desert*, and as a missionary among Indians, Baer has had many requests for suggestions from people who want to do "some little thing" for missions. Ed.

similarly, remembering father, mother, and pastor. Then each left the pattern and prayed for different missionaries by name. Answering my inquiry about the matter, the mother called the four-year-old to bring the missionary cards. They were plain cards, with stories and pictures of our Southern Baptist missionaries, clipped from papers and magazines, and pasted thereon. This child could name every missionary and tell what type of work each did, and so could the sons.

These children were as much interested in Baptist missionaries as most children were in nursery rhymes. And when asked, "What are your hopes for the future of your children?" the parents looked into each other's eyes, moistened with loving tears, and answered for three children in one word, "missionaries."

And I breathed a prayer: "Thank thee, Lord, for permitting me to witness a real missionary hatchery."

May, 1946

It is something akin to heartsickness that strikes me as I open letter after letter from people asking for "some little thing" to do for missions. Often these letters come from the leaders of our Juniors, Intermediates, and Young People. No doubt they are hoping to lead their groups into something easy. In reality, they are leading them into a sad misunderstanding of missions and mission work. Also, it might be that they are misinterpreting the youth of our churches.

Youth is not challenged by the task that is easy or that can be done cheaply. Only the job which takes their best will offer any challenge to consecrated, Christian young people. Surely missions is big enough and demanding enough to grip the hearts and minds of the young people of our churches if properly presented. The challenge of world missions is a

stirring thing. It is a job that can never be done if we insist on doing "something little" for missions.

Perhaps we should take another look at missions. Every missionary is investing his life in the job called missions. Regardless of what the missionary might accomplish he has invested all he has and is. The gift of God through Jesus Christ is beyond our understanding and far beyond our ability ever to meet. The task of missions belongs to the missionary and the churches, working together as fellow laborers with God. If the churches will invest their money and church members will invest their lives in soul-winning, prayer and concern for missionaries, and the dedication of themselves and what they have, they can undergird the missionaries in their work. It will not be "some little thing" for missions but our all.



Building purchased from the Westminster Presbyterian Church for use as a center for Baptist work among the Spanish-speaking people in Miami, Florida.

The Mission Challenge of Miami

By Floyd Folsom, Pastor
Miami Shores Baptist Church
Miami, Florida

EVEN though Miami, Florida, is in the deepest of the deep South, it is a city without the religious stability of the "Bible Belt." This is not to say that Miami is without religion. The religious pages of a typical Saturday newspaper startle the uninitiated with the ads appealing to the million people of the Gold Coast. Gospels are preached in this city which are unheard of in cities such as Atlanta, Oklahoma City, and Charlotte. Nor does it mean that Miami is a city without Christianity. The 48 Baptist churches and 23 Baptist missions now at work in the association, together with other evangelical bodies, at least dent this community of 700,000 permanent residents and the hundreds of thousands of visitors.

Just what is the mission challenge in Miami? Briefly stated, it is this: To reach for Christ and his church 60,000 Latins, 100,000 (?) Jews, and 65,000 Negroes; and to plant an adequate number of churches in the fastest growing and most sinful urban area in this section of the world. (There are more liquor outlets in Miami than there are Baptist, Methodist, and Presbyterian churches in Florida.)

What of the 60,000 Spanish-speaking people of the Miami area? Seven missions are now proclaiming the gospel to these people. The work, sponsored by local churches, is directed by the Rev. Milton S. Leach, Jr., of the Home Mission Board, and is meeting with amazing success when one considers the limited manpower and facilities which are available.

A great boost has been given this effort by the purchase of a very fine building from the congregation of the Westminster Presbyterian Church. It is in the heart of that area of the city most thickly populated by the Latins. With the aid of Miami Association and the Florida Baptist

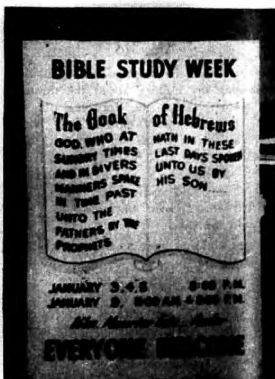
Convention, this purchase was effected by the Home Mission Board and will become a center out of which trained workers among the Latins will go to preach and teach. When it is recalled that multitudes of these people return to their native lands, this work will become a boon to our foreign mission program also. The building is of such architecture and repair as to do credit to the cause of Christ among any people. The great challenge is that the work be properly staffed, and that the local churches provide space and sponsorship to Latin missions directed out of this great center.

Of the seven missions now delivering the gospel in the Spanish tongue, one is sponsoring preaching at two other points. A mission sponsoring missions! But how needed is this spirit when one considers that in addition to the 60,000 permanent Latin population there are 10,000 migrant workers and another 10,000 temporary residents.

In almost every city of the Convention territory, the Negroes are inadequately churched. Due to the nature of Miami's cultural life and its cosmopolitan populace, it is safe to say that the religious plight of the Negro in Miami is double that of his brother in an average Southern city. Miami Baptists have not yet been able to establish a Negro Baptist Center out of which help may constantly flow to the local congregations.

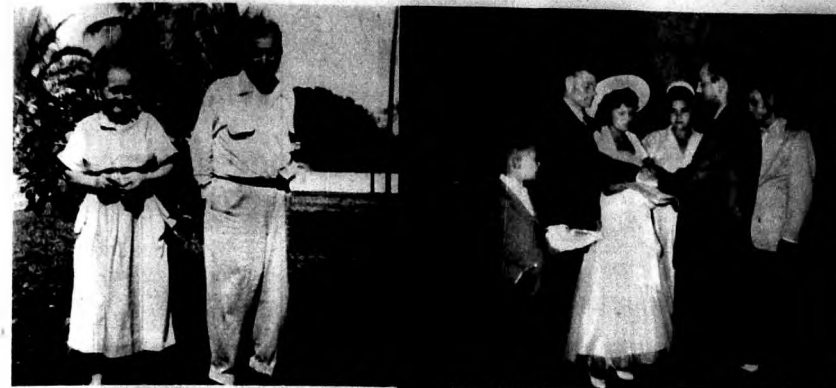
When one states that there are as many Jews in the area of Miami Baptist Association as there are people in a city like St. Petersburg, Orlando, or Pensacola, it is almost unbelievable. Added to the 100,000 permanent residents there are always to be numbered the thousands of visitors. Approximately one-half the hundred thousand are residents of Miami

Beach; and among those people there is one Baptist church! This church ministers to a membership of 207 souls! Presently there are half a dozen Jewish children and one Jewish adult in regular attendance at its Sunday school. Jewish evangelism is difficult. To try to meet the challenge, Miami Baptist Association is now working with the Home Mission Board, looking toward the employment of a full-time missionary to be on the field and work with Jewish people, many of whom are Jewish by race only—that is, they are not Jewish by religion. Multitudes of them have no religion. Jewish Fellowship Week, as promoted by the Home Mission Board, has



Poster used by First Baptist Church, Miami Beach, Florida, seeking to interest Jewish people.

HOME MISSIONS



Spanish couple (he 92 and she 65) who recently made profession of faith in Christ.

Spanish wedding at Good Will Center, Miami. The ceremony was performed by Home Board Missionary Milton Leach, Jr.

been observed annually in some of our fine churches.

The needs of the Latins, the Negroes, and the Jews are many and great. The most staggering challenge which we as Baptists in the Miami area face, however, is that of establishing new mission chapels in new developments. In one section of our expanding populace, one developer is building 10,000 new houses! There are several sections comprising as many as 3,000 new houses each, and innumerable ones where hundreds of houses go up on the assembly-line basis. In the Carol City area alone we feel that we should establish four new churches—for there will be 40,000 new residents there. How many cities in the South have only one Baptist church for each 10,000 persons?

The great need is funds with which to buy the land. Ground where cows grazed a year ago now costs from \$5,000.00 to \$12,000.00 per acre. With strict zoning laws calling for parking areas, and with the expanded programs of Baptist churches in our day, a minimum of two acres is needed for the establishment of one new church. Miami is a new city, having had only about 5,000 residents at the turn of the century when Richmond, Memphis, and St. Louis were great metropolitan centers. That means that our oldest churches are yet young, and most of them are still building for their own needs. Yet, in the face of it, an effort is being made to plant new churches, for we remember that the command of the Lord is that we shall "go." He did not command the sinner to seek out a church some miles

away, find a pew and take a seat! He did command the church to go where the sinner is, and there to minister unto him. For Dade County to be peopled with

Baptist churches according to the same ratio in many Convention cities, would require the immediate doubling of the

Continued on Page 13

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Mrs. Alice Yamamoto of First Southern Baptist Church, Sacramento, chats with Mrs. Amelia Giannelto, Italian Home Board missionary of Richmond, California. Mrs. Yamamoto's doll, also shown in picture, is over 100 years old.

Winning the Japanese-Americans

Mrs. A. K. Bonham
Missionary to Japanese
Sacramento, California

Our work with Japanese-Americans is different from most other home missionaries in that we are working with many Southern Baptist churches in a program of integration. There are only seven missionaries to the Japanese-Americans, while there are over 500 Southern Baptist churches in California. If we enlist even one or two people in each of these churches, who in turn will enlist their own friends and neighbors, it will greatly enlarge our program of Japanese evangelization.

Over and over as we have visited Japanese people, they have said, "When we came to America, we were interested in hearing more about Christ. We expected to learn about Christianity, but after several years (4, 10, 50) no one ever invited us to a Christian church or tried to tell us anything about this religion. Once we would have listened and perhaps accepted it; now, we do not know."

Our prayer is that our Christian people may realize that each of us is a potential missionary, and that we may accept the fact that these people, whose ancestors came from other lands, are Americans and desire that their children may grow up in the American way. We are thankful that many of them feel that Sunday school is a part of that American way. Other groups have been quick to perceive and are making much headway with our Japanese-American friends.

The name of a Japanese bride of an American soldier was given to us by a census taker of a local church. When we visited her, she said she would enjoy going to church and would like to attend

every Sunday. The pastor and the church were friendly and kind to her. They had to drive her to and from services with her two children. Her husband was in Oklahoma.

Two weeks passed and she accompanied us to a WMU rally. There she accepted Christ during the lunch hour after hearing our speaker. After she was saved she said, "I have been lonely in America."

I thought back to a newspaper story I had just read that told of 10,000 GI brides in America. They are now citizens, trying to be all American. I wonder how many of them will live in loneliness and how many will be given the opportunity of

finding Christ. This young mother was baptized. When she moved to another state she joined a Baptist church there. We are anxiously awaiting her return to help us tell her people the story of Jesus, as she has expressed her desire to do.

The first fruits of our visitation with the Japanese toward integration were two children whose home is 10 miles from our church. Because of the distance, we did not consider them very good prospects. The Primary boy had been attending Sunday school about six months when he had to have his tonsils removed. During one of our visits in his home his mother told the story that she had dreaded the time



Mrs. Alice Yamamoto (right) entertains with a Japanese dinner in honor of Mrs. Tsugi Fukunaga (left), president of Woman's Missionary Union of Japan.



Mrs. Tsugi Fukunaga (front left), president of WMU of Japan, with Rev. and Mrs. Peter Amegin of Russian Baptist Church, Sacramento, California, and (back row) Mrs. Alice Yamamoto, Mrs. A. K. Bonham, Home Board missionary to Japanese, and Lydia Amegin, daughter of Russian pastor.

after his operation when she would go in to see him and he would be filled with pain and fear. When she went, however, he smiled and said, "See, Mother. I knew it would be all right. My friends at church told me they would be praying for me today."

Not only have we made contacts with the Japanese in our homeland, but we are sometimes instrumental in forwarding our work in foreign fields as well.

Mrs. Tsugi Fukunaga, president of the WMU of Japan, returning from the Baptist World Alliance via America, visited various home mission points in California. After visiting the Japanese mission in Richmond, she came to Sacramento where she spoke to our Russian evangelical church of Bryte and the Mexican Mission. Mrs. Alice Yamamoto served as her interpreter.

A Japanese dinner was given for her in the home of Mrs. Yamamoto. Everyone was impressed with the fact that both the home and foreign fields work together as they work for the Lord.

The Mission Challenge

Continued from Page 13

number of churches now in operation! Properly to begin a new work costs a sponsoring church no less than \$25,000.00. Few of our churches can meet this challenge, but the challenge being what it is, some churches are now depositing an amount of money in a separate bank account each month, looking toward the time when it can undertake such a task. Let us hope and pray that the challenge may be met before it is too late.

HOME MISSIONS

May, 1956

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15

AMONG the MISSIONARIES

Goats for the People

Perhaps it is strange, but one of the scarcest commodities on our mission field is land. Often there is not enough land for gardens and not enough for each family to have a cow. Also, the delta soil here near Montegut, Louisiana, does not contain enough minerals, so that the vegetables produced here are low in mineral content. Add that together and it means that there is a dietary deficiency among our people.

In searching for the answer, an increased consumption of milk seemed the easiest solution, but obtaining the milk was the problem.

To solve it, we turned to Heifer Project, a missionary organization that sends cows and milk goats to needy areas of the world. We asked the project to give us some goats. Goats eat less than cows. They take less room. They provide milk richer in minerals than cow milk.

The Heifer Project people wrote us that they could bring us about ten goats from Ohio for the cost of transportation. That would be \$150.00.

That left us out. We did not have the money. We wrote our friends the news. They brought us nine goats anyway. We paid

them \$45.00, all we had. That would not begin to pay the cost of the truck from northern Ohio to southern Louisiana.

We placed the goats with the people. We gave the preference to those with children. They must promise to give away the first female offspring to someone who would continue the chain by doing the same.

Since the goats arrived there have been 11 offsprings so far, and the end is not yet. There is milk on the bayous. And best of all, a goal can be moved on a boat.

Who ever heard of carrying a cow on a pirogue?

—A. V. Pickern, Jr.
Missionary to French
Montegut, Louisiana

Faithfulness You Can See

Rosa Gonzales followed her Christ in baptism in November, 1955. However, the story of her Christian life does not end there as it does with too many of our people; it really had its beginning.

The mission where Rosa attends passed another milestone the first of the year when it assumed a small part of the pastor's salary. This meant the necessity for increased giving. The need was explained by the Sunday school superintendent.

Rosa, her six children, and her husband were present that Sunday. They responded to the challenge and have given regularly to their mite. When illness prevented their attending on Sunday, they sent their offering.

At the mission for some weeks we have taught the book *Good Stewards*. Mrs. Gonzales was present almost each week and studied along with us. At the close of the course—exams over—we urged that the people study the book more that they might better understand their stewardship responsibilities.

Much to my surprise, Mrs. Gonzales brought her book back the next week with the entire list of questions at the back answered. Perhaps the most remarkable part of this is that Mrs. Gonzales does not readily understand English and had to use her daughter Angie as an interpreter. Yet she had studied and found the answer's in a language that she finds difficult.

Although we do not now have Training Union at the mission, we feel that Mrs. Gonzales believes in the Training Union motto, "Study to shew thyself approved."

—Julia Burford
Missionary to Spanish-speaking
Wagon Mound, New Mexico

Schools of Missions Pay Off

When I was first asked to go on a two-week period of Schools of Missions I was tempted to reject the request. We had been on the field only a brief time and had barely begun to become oriented into our work. However, after considering it, I decided that perhaps I should go. Now I am most thankful that I did. This I can say because I can see that Schools of Missions pay off in huge dividends.

As I spoke concerning our work and the program of the Home Mission Board, I noted interest on the faces of many. Now since I have come home, I can feel the power of the prayers of many and am



Girls who made special commitments to the Lord at a youth rally of the Atomic Baptist Association, Santa Fe, New Mexico, recently. The meeting was at the Spanish Mission and attended by 134 young people.



Mt. Olive Baptist Church in Macoupin County, Illinois, nearing completion. It was built largely by men of the congregation and community.



convinced that it is the prayers of those who learned of our work in the schools.

As we have been privileged to contact the people of our church field here in Albuquerque, we have received a royal welcome in many homes. The devil has been at work, but we have not yet been turned completely away. We feel that this is a result of so many prayers.

—James Huse
Missionary to Indians
Albuquerque, New Mexico

Kansas GA's Meet Papago Queen

The Intermediate GA's from the Baptist church at Bethel, Kansas, had a unique presentation of their mission study book on Indians. The girls went to Lawrence in the forenoon and Missionary George Hook showed them around the campus of Haskell Institute, a school for Indians. They inspected the building site for the proposed student center. Then they returned to the missionary's home where Mr. Hook taught the book, *Paths in Papago Land*, a story of mission work among the Papago Indians in Arizona.

At noon the Bethel girls opened their sack lunches and were joined by Iris Mendez, a student at Haskell and member of the Papago church at Sells, Arizona.

During the afternoon study session, Iris, the first Indian girl in Arizona to teach the rank of queen in GA work, gave a word of testimony. She told the girls of the work at Sells and answered a lot of questions. Iris Mendez is mentioned, along with other members of her family, in the book. Her presence

and her comments made a great contribution to the meeting.

In addition to Iris, the girls listened to a recording of the voice of the late Mrs. Emma Mackett, beloved interpreter and loyal Christian of the Papago tribe. The girls, crowded into the small living room of the Hooks' home, were made to feel a personal touch with the people and the work of Papago Land.

—George Hook
Missionary to Indians
Lawrence, Kansas

Church Started in Shoe Shop

Rev. and Mrs. Abraham Wright of Benld, Illinois, are missionaries of the Home Mission Board, working in a group of coal mining towns in Macoupin County, Illinois, where the population is predominantly of Italian origin.

On September 11, 1952, Mr. Wright rented a vacant shoe shop in Mt. Olive and the following Monday evening began Sunday school and preaching services. The services were held on Monday because he and Mrs. Wright were busy in

the Southside Church of Litchfield on Sundays.

The work continued each Monday evening and they also held a Vacation Bible school and a revival during the next 14 months.

At the close of a 10-day revival in November, 1953, 11 members were received into a mission at Mt. Olive as an arm of the Southside Church. They rented the Odd Fellows building and on October 1, 1954, the Southside Church became fully self-supporting and called a pastor and this released the Wrights to give their full time in the Mt. Olive area.

On Sunday, November 20, 1955, a new building was dedicated by the Mt. Olive members and in about 30 minutes over a thousand dollars was raised in cash and pledges to be paid within the next six months.

This church, in an area of largely second and third generation Americans, is much needed and is now beginning to have a very effective witness.

—Abraham Wright
Missionary to Italians
Benld, Illinois

Southern Baptist Deaf Plan Conference

By Carter Bearden
Superintendent of Deaf Missions



(Above) Carey C. Shaw, serving his second term as president of the Southern Baptist Conference for the Deaf.

THE Inman Park Baptist Church will be host to the deaf messengers, their workers, and visitors attending the Southern Baptist Conference of the Deaf in Atlanta, Georgia, June 7-10, 1956. It will be the eighth annual meeting of the conference which is affiliated with the Southern Baptist Convention. The meeting is unusual in that most of the programs will be carried out in the sign language. Its prominent speakers will be Dr. Courts Redford, Dr. John Caylor, Dr. S. F. Dowis, and Dr. L. O. Griffith, all members of the Home Mission Board. Dr. E. B. Shivers, pastor of Inman Park Church, will deliver the welcoming address. The interpreters for the deaf will be on hand to interpret these messages.

The president of the Southern Baptist Conference of the Deaf is Carey C. Shaw, a leading deaf layman and deacon of the First Baptist Church, Houston, Texas. Deacon Shaw came from a long line of Texas Baptist pioneers, and his paternal grandparents were charter members of the First Baptist Church of Columbus, Texas, which has just celebrated the 100th anniversary of its establishment. He was converted on April 3, 1921, at the First Baptist Church, Houston, but missed the honor of being one of the charter members of the silent Sunday school class, which was organized on February 3, 1924, as he was then attending Gallaudet College in Washington, D. C. He joined the class after his graduation in 1928. His wife, Nell, has the distinction of being one of



(Below) Dr. E. B. Shivers, host pastor for the Southern Baptist Conference for the Deaf meeting in Atlanta, Georgia, June 7-10.



Some who attended the Southern Baptist Conference for the Deaf at its meeting in Oklahoma City, Oklahoma, June, 1953.

Plan Ridgecrest Program

By Ruby Matejka
Carver Center
New Orleans, Louisiana



Members of the Good Will Center Conference program committee which met in Atlanta, Georgia, to plan Ridgecrest conference.

SPECIAL emphasis will be given again this year to Good Will Center Work during Home Mission Week at Ridgecrest.

Plans for the Good Will Center conference in Ridgecrest, August 2-8, were made by members of the program committee in a meeting in Atlanta, Georgia, January 5-6.

Virginia Burke, professor at Carver School of Missions and Social Work in Louisville, Kentucky, president of the Good Will Center Conference, and Louise Whitmore, director of the Good Will Center in East St. Louis, Illinois, program chairman, were in charge of the meeting.

Others serving in the group were Marie Greenup of the House of Happiness in

Richmond, Virginia, Elizabeth Lundy of the Stewart Good Will Center in Atlanta, and Ruby Matejka of Carver Center, New Orleans, Louisiana. Mrs. Noble Y. Beall, Good Will Center field worker for the Home Mission Board, served as advisor.

The Good Will Center Conference will meet this year at Ridgecrest in connection

with the City Missions Conference and will emphasize "What the City Does to Family Life and What the City Does to Anglo, Negro, and Language-group Children."

In addition to Good Will Center workers who will participate on the program, several other outstanding speakers will lead discussions.

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the only two charter members left in the Houston class.

Mr. Shaw has been teaching the Sunday school class for approximately 15 years. He has served faithfully in various offices for both the Texas Baptist Conference of the Deaf and the Southern Baptist Conference of the Deaf since their inception. This is his second term as president of the Southwide conference.

For the past 27 years he has been conducting an insurance agency business. It is indeed unusual for a deaf man to have his own insurance agency, but Mr. Shaw is a living proof of what the deaf can do in unusual occupations.

Local Baptist churches, which have deaf classes, are urged to send their workers and some of their deaf members as representatives of their churches to the Southern Baptist Conference of the Deaf this summer. Remember the date, June 7-10.

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Today's electrical products forecast tomorrow's. G.E.'s "Living Kitchen" above is an example. More than 70,000 General Electric people are already at work on new types of products we didn't make 15 years ago. And the company, along with the rest of the industry, will continue to make a substantial investment in research and engineering—seeking new ways to make electricity more useful.



The electrical industry is planning for the future. As a part of this industry, General Electric has invested more than a billion dollars in new plants and equipment since World War II. In the next three years, the company expects to spend another \$500 million to prepare for continued electrical progress—progress that will be shared by customers, share owners, employees, suppliers and the nation.

Progress Is Our Most Important Product

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By Paul E. Crandall
Richmond Baptist Association
Richmond, Virginia

Richmond Baptist Association leaders who participated in the dedication of Hillside Center (L to R) Paul E. Crandall, Earl A. Scott, Theodore F. Adams, Miss Marjorie Bailey, and Garis T. Long

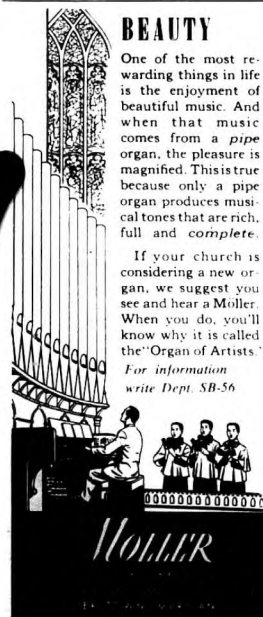
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HILLSIDE CENTER is the newest of the five Good Will Centers being operated by the Richmond Baptist Association, Richmond, Virginia. The center was recently dedicated at special services at which Dr. Theodore F. Adams, pastor of the First Baptist Church of Richmond and president of the Baptist World Alliance, brought the message.

Through a local mission financial program all churches and chapels share in this project. For the second consecutive year every church and chapel in the association financially supports the local program.

Hillside Center will direct its ministry to an adjacent low rental housing project of some 400 units and 1,800 residents. A recent survey taken by a group of business young people of First Baptist Church revealed over 1,000 children under age 12 living in the housing project.

In addition to Miss Marjorie Bailey, director, there will be two full-time associate directors, a part-time pastor, and a part-time boys' worker on the staff. A local Baptist layman, J. O. Greene, has been appointed Sunday school superintendent. Hillside Center overlooks the housing project and has been strategically located to minister effectively through preaching, teaching, recreation, social work, and all the other areas of service which only a Good Will Center can offer. The Center will be under the general di-

rection of the association's Good Will Center Committee which also has supervision of the other four centers. Through the carefully worked out co-operative plan of the association WMU Community Missions leaders, all five centers are a basic part of the regular assignments made to all church circles on a yearly schedule.

It is hoped that Hillside Center will be a vital part of the Richmond Association's plan to reach every possible need in the city. The five centers have enlisted over 2,500 individuals in their varied programs. Two centers also serve nearby Negro groups, reaching over 600 each month in all ages. There are three Negro workers on the association's staff.

The First Baptist Church chose the construction of Hillside Center as the major missionary emphasis in its 175th anniversary celebration. The church gave \$30,000.00 of the estimated cost of \$40,000.00. Many other churches, organizations, and individuals also shared in the construction and equipment costs.

The picture of Christ behind the pulpit was presented by the Palmore class of the First Baptist Church in honor of its teacher for over 50 years, Mrs. L. Nash Palmore.

The Hillside Community has had a high rate of delinquency, but the principal of the nearby school and the housing project authorities enthusiastically expect Hillside Center to make a big difference soon.

A Circuit-Riding Chaplain



This circuit-riding chaplain finds a road map important to his ministry as well as his Bible as he ministers to approximately 4,500 airmen scattered over seven states.

HOUSTON, Air Defense Division, Oklahoma City, Okla.—Chaplain Earl F. Johns, an Air Force major with Headquarters 33rd Air Defense Division near Oklahoma City, is a modern-day circuit rider who reaches more people in a month than the pioneer preacher could reach in a year of intensive travel. Chaplain Johns uses his auto instead of a horse to carry the ministry to the approximately 4,500 members of the 33rd scattered throughout parts of seven states in the Midwest, which comprise the 33rd's area of defense responsibility.

In a typical three weeks' journey he travels at least 1,500 miles. Chaplain Johns is on the road three weeks out of every month and, allowing for his work around his home base, he averages an impressive 25,000 miles per year.

On a recent tour he conducted eight worship services, and assisted at two regular Sunday services. The services are held in base chapels; in remote areas where there are no chapels, or in barracks-type rooms especially set apart for religious gatherings.

Chaplain Johns conducts his worship services throughout the week, sometimes reaching as many as 200 or as few as two men. Accustomed to reaching a larger audience in the few instances when there are only a few men in his congregation, he falls back on the principle laid down by the American educator, Mark Hopkins. Hopkins said that the best school finds the student on one end of the log, the teacher on the other.

During this trip he listed individual contacts on 32. He might chat over coffee with the men, stop by while they are at work in their defense tasks, or "kibitz" at a relaxing game in the service club.

Chaplain Johns believes in visiting among the men on a friendly off-duty basis. He finds this approach effective as the men in turn feel more relaxed about bringing their religious and morale problems to him.

In this period he gave nine character guidance lectures. While church services are naturally on a voluntary basis, character guidance lectures are mandatory for all Air Force personnel. In a typical lecture, which is twice repeated so that all airmen and officers can arrange to be present, the chaplain might reach an aggregate of 200 men.

Chaplain Johns visited 21 ministers of all denominations in nearby communities. While the base chapel serves an important need, the chaplain is quick to urge airmen to attend the community church of their particular denomination. He feels this helps to maintain denominational integrity, gives the stranger-airman an "at home" feeling, and certainly develops his pride of citizenship in the community.

Chaplain Johns was ordained in 1929 at the Euclid Baptist Church in St. Louis, Missouri, at the peak of the depression years. He then served the First Baptist Churches in Turkio and Adrian, Missouri, coming to the Adrian church on Pearl Harbor Day, 1941. Twice he has served overseas—in New Guinea, the Philippines, and on Okinawa. At Okinawa he started his circuit-riding career. By boat, plane, and jeep the "saddlebag preacher" toured the neighboring islands, spending three or four days at a time among the men who needed him most.

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High Pressure Evangelism?

By Leonard Sanderson
Secretary of Evangelism

IT WAS a day of mingled emotions. The unified service on Sunday morning had just closed. Not more than a dozen people were left in the auditorium. The Sunday school, exclusive of Primary, Beginner, and Nursery children, had marched in at 10:15 as the organ played quiet music. The evangelistic singer had led the congregation and choir in singing one familiar gospel song. The evangelist had spoken sixteen minutes and extended the invitation. The response had been immediate. It was a great service. The invitation closed at 11:30. The pastor had presented dozens of newborn souls and the church received them gladly. The offering was received, the choir presented a special number, a hymn of praise was sung by the congregation and the crowd dismissed. It seemed everybody was happy. The

pastor returned to the front of the auditorium as the evangelist picked up his Bible to leave. The treasurer was sacking up the offering.

Suddenly a middle-aged man came down the aisle with a young man of about 17 following several feet behind. The older man cornered the pastor as the young man occupied himself with song books, envelopes, and such.

The pastor signaled to the evangelist and introduced him to the deacon (he had not met him during the previous week) with the explanation that the deacon wanted to resign because he didn't like the high pressure methods of evangelism being used. The deacon's face was flushed and his hands trembled. "Did you ever have your son come home and tell you he guessed he would have to join the church to get the preacher to hush?" he asked.

"No," answered the evangelist, "if he did I would have a talk with my boy. When did your son do that?"

"Two years ago."

"What does that have to do with today?"

"It was the same kind of service," retorted the angry brother.

When questioned further about the "high pressure" in the service of the day, he charged the evangelist with saying, "You must join the church today or be forever lost." The evangelist, stating that he never made a statement like that in his life nor heard a Baptist preacher do so, asked the deacon, "Where were you during our service this morning?"

"I was out on the steps. I couldn't get in." That could have been true. The house was filled with people standing in the doorways and vestibules.

The pastor tried to calm the man by explaining that there was no high pressure and that this type of service had been conducted in hundreds of churches with great success. The evangelist tried to shame him for coming down the aisle charging and threatening when he was not even present during the service he so vehemently condemned. To this he countercharged that other people felt the same way.

"Have you prayed about whether this is the right way to try to win the lost? You are a Christian, a sane businessman, though acting very juvenile and immature in this matter. You know the Lord expects us to use some method of winning the lost. Do you have some other plan to suggest? The pastor and I, along with hundreds of others, have prayed about this type of service but we are always willing to learn."

Hesitantly he answered, "No, I am not capable of telling you how to do it."

"You are exactly right. You admit you have not prayed about it. You have never studied it. You are not capable of telling us how to do or not to do it, are you? I suggest that you go home and pray earnestly about this whole matter this afternoon. After you have prayed, we will be happy to discuss it further with you. We are just learners ourselves and desire to learn from every source." He finally, though somewhat reluctantly, agreed. They all shook hands.

At that moment the young man who had busied himself nearby throughout the conversation stepped up and said, "Brother

Pastor, I would like to say a word." He was very emotional, with voice trembling. The tension tightened.

He looked at the pastor, then into the face of the older man, and quickly to the floor. He looked back into the face of the older man. He spoke with obvious effort. "Daddy has not been living right lately," he began. "He has improved some. I have been praying for him and my prayers have been partly answered, but—but, Daddy, you are wrong about this service. It wasn't high pressure. I was in here the whole time. And I remember when brother came home two years ago and said he would have to join the church to get the preacher to let him alone. But you knew he was just joking."

The father stood on one foot, then the other. It was a tense moment. A 17-year-old boy talking to his father, outstanding businessman that he was, as if the boy were the parent.

The boy continued, "I wish you had been in this service today. It would have done you good. You know Phil and Mack. I have been trying to win them. They were saved today. It was no high pressure, just a service where God was present."

The deacon lifted his head, extended his hand to the pastor and with an embarrassed smile said, "I guess that is my answer."

The pastor, the evangelist, the deacon, and his son joined hands in a prayer of thanksgiving.

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Benjamin Gen, his wife, and five children taken in Hong Kong.

By Jack Park
Missionary to Chinese
San Antonio, Texas

HONG KONG is a city of dreaming people. Here anxious hearts hope soon for a visa to freedom. Thousands of souls are waiting, waiting until their personal miracle comes and they can sail for America.

This was the seaport city from which Benjamin Gen and his eldest daughter Gen Yee, age 15, sailed last summer. Behind them lay their beloved homeland of China, but also his wife and four smaller children. Unable to bring them at that time, Mr. Gen set his eyes eastward toward America. Though his heart was with his family in Hong Kong, he realized that by hard work in prosperous America, some day his family could be united.

This is the similar plight of hundreds of Chinese refugees entering the United States. But among the Chinese entering our community in San Antonio there is the witness of the Christian life from our church. This witness offers hope, friendship, and a faith in a living Lord to each new member of our Chinese colony. This friendship was shared with Mr. Gen. Like many others, he has found this new hope and faith through Jesus Christ, and now

looks to the future with brighter expectations.

A glimpse into the past of Mr. Gen's life is a very interesting story. Benjamin was born in 1918 in Toi Shan, Kwangtung Province, not far north of the British seaport of Hong Kong. An educated man, he taught school for seven years, and then entered the newspaper business. When the Japanese threatened his province in early 1940, he was the editor of one of the most popular newspapers in southern China. Being forced to destroy much of his printing equipment, he fled before the invasion of foreign soldiers. Moving into the mountains for seclusion, he continued his newspaper on a smaller scale, printing his country's hopes for peace. During most of this time, he hid from the Japanese and soon had permanently injured his feet, fleeing over tortuous terrain. Finally he made his way to the safety of Hong Kong, today's haven of safety from the threat of Communism. There he stayed for four years before leaving for the United States.

Mr. Gen, now 38, was formerly a nominal worshiper of his ancestors. At one

NEW LIFE IN U.S.A.

time he addressed his prayers to them. This religion had as its ideal, longevity, good health, prosperity, and peace. But the ritual of bowing and addressing the idol status of his ancestors gave him no real peace.

Then the prayers of an American sister, Mrs. Johnna Wong, were answered. Mr. Gen was safely in America and living with her family. It was then that he found his long-sought peace. Unable to speak much English, though very faithful to the preaching services held in English at the Chinese church, he was spoken to about Christ and the Scriptures almost every day by Christian relatives. Quickly his eager mind accepted the truths. One day Mrs. Wong and her husband led him to a profession of his faith in Christ as his Saviour. The following Sunday he made his decision public in the First Chinese Baptist Church of San Antonio. Soon afterwards, he was baptized. This was a real testimony of the value of evangelism in the home.

Today Benjamin's shy smile is even bigger, and his hopes are high for his new-found faith in Christ gives confidence that his family someday will be reunited, and that they also will share his Saviour's peace.



By William E. Burke
Field Worker

Mixed Marriages

Q. What is demanded by the Roman Catholic Church in granting a dispensation for a mixed marriage?

A. A "mixed marriage" (that is, a marriage between a Catholic and one who, though baptized, does not profess the Catholic faith) may not take place without a dispensation, and the dispensation cannot be lawfully given unless for a sufficiently grave reason and subject to the following conditions:

1. That all the children that may be born of the marriage shall be baptized and brought up in the Catholic faith.
2. That the Catholic party should have full liberty for the practice of the Catholic religion.
3. That the Catholic party shall endeavor, especially by prayer and the example of a good life, to convert the other to the Catholic faith.
4. That no marriage ceremony shall

take place except the Roman Catholic ceremony. (*Catholic Dictionary*, p. 33).

Q. What is the antenuptial agreement?

A. Following is the antenuptial agreement (to be signed by the non-Catholic party in a mixed marriage).

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with _____, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word and honor that I will not in any way hinder or obstruct the said _____ in the exercise of _____ religion and that all the children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teaching of the Catholic Church, even though the said _____ should be taken away by death. I further promise that I will marry _____ only according to the marriage rite of the Catholic Church; that I will not either before or after the Catholic ceremony, present myself with _____ for marriage before a civil magistrate or minister of the gospel.

Signature _____
Signed in _____
presence of Rev. _____
Place _____ Date _____
Antenuptial agreement (to be signed by Catholic party):

I, the undersigned, a member of the Catholic Church, desiring to contract marriage with _____, not a member of the Catholic Church, do hereby solemnly promise, without reservation, tacit or expressed, that I shall practice my Catholic religion faithfully, and that I shall do all in my power, especially by example, prayer and the frequentation of the Sacraments, to bring about the conversion of the said _____.

I further promise that I shall lead a married life in conformity with the teaching of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard.

I further promise that I shall marry _____ only according to the marriage rite of the Catholic Church; that no other marriage ceremony except that before a Catholic priest shall take place.

Signature of Catholic Party _____
Signed in _____
presence of _____
Place _____ Date _____
(Mixed Marriages, p. 16).

Q. According to the Roman Catholic Church, is a Protestant minister allowed to officiate at such ceremony?

A. No. The Roman Catholic Church contends that a Protestant minister is not

permitted to be associated in any way with the ceremony.

Q. What happens if the couple disregards the Roman Catholic Church and is married before a Protestant minister?

A. If the couple disregard Roman Catholic law and is married before a Protestant minister, the Catholic Church condemns the marriage as no marriage at all and excommunicates the Catholic party. Although such a marriage is regarded as perfectly legal by society and American civil law, the Catholic Church declares that the couple is 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.



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A Prayer For ALL Southern Baptists?

By Fred A. McCaulley
Field Worker

IT COULD have happened with any Baptist group—we have grown so indifferent to the spiritual needs of those about us. It happened, however, during a week on the campus of Southern Baptist Theological Seminary in Louisville, the day following Missions Day.

Counting those enrolled in the Carver School of Missions and Social Work, there are on the campus 1,543 students, plus faculties. Two whole days had been spent interviewing prospective missionaries and I had had no opportunity for personal

soul-winning. Wednesday night, as I took stock, I remembered this and prayed, asking God for an opportunity to win someone the next day, though it might take me from my work on the campus.

The following day at noon, as I left the men's cloak room in Norton Hall in the midst of a hurrying throng, I noted two young colored lads—building custodians. I passed them only to remember my prayer and turned back.

The first one I greeted said he was not a Christian but would like very much

to be one. In one corner of the cloak room the other Negro lad and I won this one to the Lord. When asked whether or not anyone else had ever talked with them on that campus about being saved, the Christian spoke up: "Oh yes, sir, Joe Thomas talked to me—that's why I'm a Christian."

"James, how long have you been a Christian?"

"I was baptized two weeks ago."

"How many more people here ever talked with you about becoming a Christian?"

"Only two other gentlemen," came the reply.

More than 1,500 Christian workers, making daily contact for more than 75 days, but only three had talked with them about Christ as Saviour!

In chapel at Southwestern Baptist Theological Seminary in Ft. Worth, about a month later, I told the above story.

In mid-afternoon, as several students were coming and going for conferences, the room had been about cleared when a very fine-looking student came in. I asked the new arrival what I could do for him.

"You've already done it," he replied. "I just came to give you a report."

He then reminded me that in my chapel message of the morning I had said that I prayed to be led to someone whom I might talk with about Christ as Saviour. He added that he had never prayed such a prayer.

However, en route to the hospital to visit two men that morning he prayed that prayer. He had asked the last man visited at the hospital about having prayer before he left. The man consented. He prayed, asked God to heal the man's body, and left.

Outside the hospital he paused and remembered his prayer, then retracing his steps, he went back to the man's room, apologized to him for failing to inquire about his salvation, and asked if he were a saved man. He was not.

"For an hour," he said, "I read to him from my New Testament, explained the plan of salvation, prayed for him, and won him to the Lord. And now I have just come to thank you for setting me forth on a new track with that story, for although I am 28 years old, hold my BSM degree, and am due to receive my MRE degree in two more weeks, and have been a church worker for years, this is the first time I have ever been conscious of having been the chief human factor in leading anyone to Christ."

New French Radio Program Launched

By Roy Remont
Missionary to French
Moreauville, Louisiana



THE MORNING of February 4, 1956, was a cold, dark, and dreary day for most people in Louisiana. Already we had received about four inches of rain since the first day of February, and we were getting plenty of "liquid sunshine" on this day, too. For a few people in the heart of central Louisiana, however, this was a great day of victory in the cause of Christ, for it marked the initial broadcast of the French Baptist Program over station KAPB at Marksville. Our French Baptist Radio Program had been effective in another part of the state, but today we would be reaching a new group.

When I arrived at the station shortly before 7:00 A.M., the engineer told me that he was not sure the station was on the air since he had been unable to check the tower because of high water. I assured him that it was, since I had heard practically every word from the time I had arrived until I left for the station.

Down inside I felt a little jumpy. This was really a new experience since I had never conducted a program in French before. As I sat there waiting for the end-of-the-minute pass, these thoughts went through my mind.

Out there, beyond that microphone are 36,000 people (98 per cent Catholic) who will listen to this program at some time or other. Of these, 33,000 can understand French as well as they can English, but 4,000 cannot understand anything but

French. Most of these have never heard the gospel before in their own language.

I also thought about the money that the Louisiana Baptist Convention was investing from thousands of Christians and hundreds of churches, about how some ecclesiastical groups would receive this program with hostility and perhaps forbid their people to listen, about the great responsibility that had been placed on me to make clear to thousands the message that it is Christ alone who can save from sin.

All these and other thoughts did not give me exactly a comfortable feeling. On the other hand, I had emotions that must have approached those of Peter and the other disciples on the Day of Pentecost when they bravely stood up and proclaimed the truth in a world filled with ignorance and superstition. Who could prevail against the message of the risen Saviour? If men and empires had failed to stop his church, surely ecclesiastical decrees in our day could not stop it.

There was deep joy in my heart because once more language barriers had been erased. Radio knows no racial barriers. In the past and in the future people of all races will hear. Hearing the message will be college graduates, illiterates, social elites, and humble folk; there will be the best Christians, the vilest of sinners, and the old and young. In all of these we trust that the seed will be planted which some day will bring forth a great harvest for his kingdom.

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Book Reviews

MY FATHER IS RICH by J. Clark Hensley. Published by A. W. Hancock. \$3.00.

Missionaries Aaron and Hilda Hancock, under the editorial supervision of J. Clark Hensley, present herewith their life story. These Indian missionaries have lived full and useful lives as missionaries to their Indian people. Human interest is magnified throughout the story. The book is available through Baptist Book Stores.

STORY-TELLING by Claudia Royal. Broadman Press. \$2.00.

The author is professor of religious education in Golden Gate Baptist Theological Seminary. This book is the fruit of her study, experience, and observation. It is primary and fundamental in laying the foundation for story-telling. There are valuable suggestions as to the story-teller, the background, the audience, and the material. It will be a helpful study for beginners in story-telling and of use to the experienced and good story-teller.

STUMBLE UPON THE DARK MOUNTAINS by Lon Woodrum. Broadman Press. \$2.00.

Here is another Broadman selection, easy reading, Christian in content, interesting from the Intermediate age up, a novel worthy of church libraries and home book lists.

THE HEART OF PETER MARSHALL'S FAITH by Catherine Marshall. Fleming H. Revell Co. \$1.00.

This book has two sermons: "Keepers of the Spring," and "The Grave in the Garden." Dr. Marshall's faith is expressed in these two sermons. The language is beautiful; the faith is simple, the format is attractive; this book is worthy.

OUTLINE STUDIES IN ACTS by W. H. Griffith Thomas. Eerdmans. \$4.50.

As the title suggests, this is a study of Acts by outline. Students, teachers, and preachers who like skeletons on which to hang discussions will find good direction in the contents of *Outline Studies in Acts*. It is not a book for reading but an outline library for discussion.

THE TOWER OF BABEL by Andre Parrot. Philosophical Library. New York. \$2.75.

Like other translations, this title is a study of the French archeologist and has

both the strong points and the weaknesses of other books printed in French and translated into English. The research is interesting. The author's thesis is that archeology is in line with inspiration to verify the Bible story familiar to all.

THE FLOOD AND NOAH'S ARK by Andre Parrot. Philosophical Library. New York. \$2.75.

This French archeologist sets forth parallel studies of the Genesis account of the flood and the findings of archeology. It will be interesting to the scholar.

CHANGES in Missionary Personnel

NEW MISSIONARIES

Brand, Gerald (Pioneer Missionary), 10 S. 4th St., Columbus, Ohio.
Day, Ernest and Mrs. (Spanish), 310 N. 1st St., Gallatin, N. M.
Dawell, P. M., Jr. (Secretary of Evangelism, Tenn.), Belmont at 16th Ave., S., Nashville.
Frank, Cecil H. (Supt. City Mission), 2641 Julia St., St. Joseph, Mo.
Garbarino, Medwyn and Mrs. (French), Gen. Del., Grand Isle, La.
Holsen, Thomas J. (Board Member), First Baptist Church, College Park, Ga.
Navas, Paul (Pioneer Missionary), 38 S. 4th St., Columbus, Ohio.
Phillips, C. W. (Supt. City Mission), First Baptist Church, Gadsden, Ala.
Rasmussen, L. E. and Mrs. (Spanish), 311 Inspiration Ave., Miami, Fla.

CHANGES OF ADDRESS

Borah, Harry A. (Missionary), First Baptist Church, First and Madison, Ketchikan.
Dimaggio, Frank and Mrs. (Retired), from Birmingham, Ala. to 3020 - 4th St., Alhambra, La.
Kerick, Aaron (Western Mission Program), 3122 E. 4th Ave., S., Auburn, Wash.
Gray, Mrs. B. D. (Retired), from 1643 Peachtree, N. E., Apt. 24, to 1503 Peachtree St., Apt. 1, Atlanta 9, Ga.
Jeffers, Carlisle (Spanish), 505 S. Thompson St., Greenville, Tex.
Lisicky, H. M. (Supt. City Mission, La.), 660 Rio Ave., Huntington Park, Calif.
Reyna, Julian and Mrs. (Spanish), Box 441, Dexter, N. M.
Romo, Oscar (Spanish), 310 W. Cannon, Ft. Worth, Tex.
Trivette, Lawrence, 503 Randolph St., Knoxville 17, Tenn.

RESIGNATIONS

Boroughs, Marshall, 213 Adams St., Jefferson City, Mo.
Shart, Aubrey, P. O. Box 311, Alexandria, La.
Walden, Henry K., Jr. (State Supt. Rural Church Program, N. C.).

DEATHS

Linton, F. H. (Retired),
Stumph, Mrs. C. W. (Retired).

TRANSFERS

Gillham, T. M. (Gen. Missionary), to Supt. City Mission, P. O. Box 590, Phoenix, Ariz.
Hanks, E. W., Jr. (Gen. Missionary), Ariz., to Gen. Missionary, Colorado.

HOME MISSIONS

NEW APPOINTEES

Parker, Eunice

B. June 7, 1922, Lexington, Tex. Ed. Polytechnic High School, Ft. Worth, Tex.; Texas State College for Women, 1939-43, BA degree; S.B.S., 1945-46; S.W.B.T.S., 1946-47, MRE degree; Summer School of European Studies, Zurich, Switzerland, 1950; University of Texas, 1952, Student Work, University Baptist Church, Abilene, Tex.; 1943-45; associational director Texas BSU, 1947-49; librarian Baptist Theological Seminary, Zurich, Switzerland, 1949-51; student director, University of Texas, 1952-56; Appt. International Student Worker in colleges and universities in Texas, Dec. 8, 1955, effective Feb. 1, 1956.



Corradi, Stephen M.

B. Jan. 11, 1912, Sanremo, Italy. Ed. high school, Geneva, Italy; Catholic Seminary, Sarzana, Italy, 1926-38, PhD degree. Professor Normans University and Catholic Seminary in Italy. Entered priesthood in Brazil 1942 and ordained bishop in Catholic church 1948. Converted in 1951 in Panama Appt. missionary to Spanish-speaking, Albuquerque, N. Mex., Feb. 9, 1956.



Garbarino, Medwyn Dennis

B. Nov. 7, 1922, Elton, La. Ed. Elton High School, Elton, La.; Dallas Bible Institute, 1946-49, diploma; Baylor University 1951-55, BA degree. M. Lila Lee Shipp, Sept. 17, 1949. Children: one daughter, one son. Worked Summer Children's Camp, summers 1948-49-50. Appt. missionary to French, Cheniere, La., Feb. 9, 1956.



Garbarino, Lila Lee Shipp

(Mrs. Medwyn Dennis Garbarino)
B. July 22, 1927, Dallas, Tex. Ed. N. R. Crozier Tech. High School, Dallas, Tex., Dallas Bible Institute, 1946-49, diploma. Vacation Bible school worker in Oklahoma 1949, camp worker in Louisiana and Texas several summers. M. Medwyn Dennis Garbarino Sept. 17, 1949. Children: one daughter, one son. Appt. missionary to French, Cheniere, La., Feb. 9, 1956.

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