

HOME MISSIONS

REV J P EDMUNDS
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The Home Mission Board
of the Southern Baptist
Convention

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Men To Match My Mountains

By Courts Redford

ON A PLAQUE in the airport at Fairbanks, Alaska, are these words, "Bring me men to match my mountains—Mt. McKinley—20,300 ft."

Mt. McKinley is the highest mountain in North America. I saw it on my return trip from Fairbanks to Anchorage. It stuck its snow-covered head high above the blanket of clouds that hid the earth from view as our plane traveled through the twilight. While I watched, it seemed that a hidden hand drew a blanket of dark clouds across the sky to cover the great mountain as night settled down upon us.

But Mt. McKinley does not stay covered. As we soared through the skies from Fairbanks to Kotzebue, the stewardess asked that we look to our left, and far to the south, some 200 miles distant, we saw the mighty mountain as it stood majestically on the planes of McKinley Park.

McKinley is not the only mountain in Alaska. This is a land of mountains. From Ketchikan in the south to Mt. Barrow in the north, the mountains rise above the landscape to bring beauty and grandeur to a land known for its splendor.

There is no wonder, therefore, that some poetic soul fashioned the wording on that plaque. "Bring me men to match my mountains." It is interesting that he added the name and the elevation of the highest and grandest as though to say, "We not only want great men, but our goal is to have the very best."

Alaska has great men and women. I have often marveled at the courage and fortitude of our pastors and missionaries who have labored sacrificially to establish 30 churches and mission stations in an atmosphere that is quite hostile to our Baptist faith. In one decade Baptists have grown from a small beginning to the place where we have the largest number of churches and missions of any denomination in Alaska. This phenomenal growth has been due to mighty men and women who have braved the dangers and inconveniences of a pioneer field and the criticisms and sarcasm of those among whom they worked to preach the unsearchable riches of the gospel.

I have seen a pastor suffer hardship and sacrifice in order to establish missions in these pioneer areas. I have seen a preacher grip the hand of a drunken man and lead him to accept Christ as a personal Saviour. I have seen a young lady find joy and satisfaction in teaching and witnessing for Christ in an isolated village where she was the only single white woman in the community and where she battled a biting cold of 40° below zero and indifferent hearts that were just as cold spiritual-

ly. I have seen the missionary who, with dogsled, motorboat, and airplane, has blazed a trail for Christ into the native villages above the Arctic Circle and has helped with his own hands to build three mission buildings.

I have seen students sent by the Baptist Student Unions of the United States as they fought distance, loneliness, and adversity for the gracious privilege of serving Christ with hand and tongue. I have seen a hard-working pastor win and train military personnel and temporary laborers in Alaska to become faithful servants of the Lord, using their talents and tithing their income for the Master, only to see them "rotated" back to the States, thus leaving the pastor without trained workers. Baptist churches of Alaska are returning 600 such persons to the States each year.

I have seen these stalwart souls stand like Mt. McKinley against the elements of sin and discouragement which strive with mighty force against righteousness. Truly we can say to the one who penned the lines on the plaque at Fairbanks, "We have brought you men to match your mountains."

But we have not only brought such men, but God has produced such men from converted natives. I want to tell you of just one such character.

Jimmy Ramoth and his family live in the little village of Selawik above the Arctic Circle. He is one of two natives in that village who has accepted Christ, followed his Lord in baptism, and become a member of the Baptist church.

He has met criticism, sarcasm, and opposition from the members of his family and from many of the 290 people who reside in the little village. He has remained faithful.

When I was there he came early to arrange the boxes which they use for seats in the little mission house. He carefully placed a Bible and a songbook on each box. As people came he graciously showed each person to a seat. He was careful to see that children did not disturb the service. He is almost totally deaf, but he sat in rapt attention as I spoke. He labored half a day with us in fixing the building and draining the yard. He reads and studies his Bible, *Home Life*, and other periodicals constantly. His life and ministry constitute an effective witness for the Lord. We pray and believe that his wife and his daughter may soon follow his example. It seems that the whole village is on the verge of a real revival.

Jimmy is God's man in that community to match the mountains that raise their snowcapped heads nearby. God is giving Alaska men to match her mountains.

October, 1946

NEWS

Advance Program Funds Appropriated

Of the \$612,210.26 received by the Home Mission Board from the Advance Section of the Cooperative Program budget for the year 1955, \$512,210.26 had been appropriated by the mid-year meeting of the Board in 1956. By vote of this Board the remaining \$100,000.00 was appropriated as follows: \$10,000.00 for producing and or purchasing promotional motion picture films; to Church Extension Loan Fund for purchase of church bonds, \$40,000.00; and for Church Extension Loan Fund for purchase of church sites, \$50,000.00.

Dr. Lawrence Completes History

Dr. J. B. Lawrence, executive secretary emeritus of the Home Mission Board, has completed the manuscript on the history of the Home Mission Board and at the semi-annual meeting of the Board at Ridgecrest in August, the Department of Editorial Service was authorized to arrange for its publication.

Registration High at Ridgecrest

Registration for Home Mission Week at Ridgecrest, August 2-8, 1956, reached 1,877, which was about double the enrollment of last year.

Unusual interest was shown in the program, including the conferences on various phases of home mission work. Plans were made for more effectively presenting Christ to the homeland, a program designed to include all peoples regardless of race or station.

Christ for All will be the Home Board's emphasis in 1957. Special attention will be given to minority groups, neglected people, and others who are not being reached with the gospel.

Staffers Send Gift to Kotzebue

At a gala "Christmas in July" event, members of the Ridgecrest staff gave \$616.07 to be presented to the Eskimo mission at Kotzebue. By vote of the group of young people, the money was to be used for helping to furnish the Kotzebue mission and pastorage.

The gift, presented during Home Mission Week at Ridgecrest, was given to Dr. Courts Redford who was leaving in a

few days for Alaska and who was asked to present the gift in person.

This is part of a custom in recent years when the staffers hold a Christmas in July party and take a love offering which they designate for some phase of world missions.

Van Royens Home on Furlough

Rev. and Mrs. R. G. Van Royen arrived in the States the middle of July from Panama where Mr. Van Royen is serving as superintendent of Baptist work.

During the first part of their furlough they visited with friends and relatives in the States and made a trip to the Home Mission Board headquarters in Atlanta, Georgia.

However, they chose to spend the latter part of their furlough studying the Spanish language at the language school in Costa Rica.

Young People Volunteer For Service

One of the thrilling hours of the Home Mission Week at Ridgecrest was when Dr. Billy Graham spoke on Saturday evening.

At the close of his message, Dr. Leonard Sanderson, secretary of evangelism for the Home Mission Board, who was presiding, gave an invitation.

In response 94 young people came forward making decisions for the Lord. Of that group, 42 came for rededication, one on profession of faith in Christ, and others surrendering for various types of full-time Christian service. During the week, four others made decisions, bringing the total to almost 100 decisions for Christ.

Home Missionaries Married

Two Home Board missionaries, Miss Louise Whitmire, missionary at the Good Will Center in East St. Louis, Illinois, and Rev. Fred Propst, city missionary in the same city, were married at the bride's home near Lavonia, Georgia, Sunday afternoon, August 19.

Members of the Home Mission Board office staff and their families were invited to the Whitmire home for a weekend party and the wedding.

Mr. and Mrs. Propst will continue their work in East St. Louis.

HOME MISSIONS

A publication of the
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SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



AMAZING ALASKA

Alaska's Terrain Amazes Me!

The average person is not prepared for understanding Alaska. One is amazed to discover that the coast line of Alaska is greater than that of all the rest of the United States facing the Atlantic, the Gulf, and the Pacific. The vastness of Alaska is more than one can comprehend. Someone has suggested that it may be difficult for Alaska to be recognized as a state in the Union because it would take away from Texas the brag of being the biggest state in the United States. Perhaps more Texans are in favor of statehood in Alaska than people of any other section; but Alaska is vast. Twice as large as Texas, Alaska's 586,400 square miles constitute an amazing area. There is so much of it that it cannot rest on the surface: it is quite rugged and irregular. I suppose one never quite becomes accustomed to Alaska.

A young man was driving us over the city of Anchorage. He said, "I have been here seven years but I never tire of looking at the scenery in this area." If the terrain does not change, the temperature does; the days change in length to the longest and shortest in the United States; the temperature changes from high to low; and sun and clouds display variegated colors to prevent monotony.

Alaska's Mountains Amaze Me!

Of course the tallest mountain in the North American continent, Mount McKinley, rises 20,300 feet above the sea and shows itself over the major portion of Alaska. Whether one travels by air, sea, or land, mountains are the major interest. There is the grandeur of very tall, snowcapped mountains or the jagged rocks of sawtooth ranges. There are a few mountains which may be called mesas. Then there are the mountains of ice which

are called glaciers. Whatever it is, it is unusual. Flying above the mountains one sees the beauty of the ranges. Between the mountains the plane may skim over a glacier which has snow at the top, ice in the middle, and mud at the base. A million years from now there may be more mud and less ice; the thing is disintegrating. There is something about mountains which points a man's vision upward.

Baptists of Alaska Amaze Me!

Only one of the charter members of the first Baptist church organized in Alaska is still living in Anchorage. Many of the early members have gone into full-time Christian service and a large number of the young people in the present membership of that body are headed toward college and seminary training better to serve the Lord as full-time workers.

Bill picked me up at the airport when I flew into Anchorage. He was a nominal church member when he left Texas for Alaska. Now he is talking about the kind of church he wants to work in when he gets back home. He is dedicated and consecrated as a lay worker. He wants his life to count when he gets back to the States.

Last year Alaska Baptist churches lost 600 people who went back to the States. These 600 people will make a rich contribution to the work of their churches. In Alaska they found the Lord precious to them. They invested their lives in Christian service. They want to count for something when they get back to the States.

In Alaska 13 years ago the first church was constituted. Today, there are 23 churches and 9 missions. There are 4,000 members. There was a baptism for every 6.2 Baptists last year. Alaska Baptists amaze me.

October, 1956

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Presidents of three phases of Baptist work in Alaska are Mrs. James B. Dotson, Spenard, Sunday school president; B. I. Carpenter, Seward, Alaska Convention president; and Mrs. John Dickerson, Palmer, WMU president.



Mr. and Mrs. Jim Willock of the Native Mission, Fairbanks, have been among the leaders in Baptist work in Alaska almost from the beginning.

By JOHN CAYLOR

ON AUGUST 9, the Alaska Baptist Convention closed its eleventh session. The meeting was held in Faith Baptist Church of Spenard with good attendance at all sessions. Pastor James B. Dotson and his people were gracious hosts. The sessions of the convention were held in the new auditorium of Faith Baptist Church.

In this year when Southern Baptists are seeking to establish 2,666 new churches and missions, Alaska has shown the way with four new missions projected during the year and two new churches constituted. The goal for church extension among Southern Baptists for 1956 is one new church or mission for every 11 churches; Alaska projected four new missions, giving it a ratio of one to five instead of one to 11.

Two of Alaska's missions became churches during the convention year: Kotzebue and Sitka. Kotzebue mission was constituted into a church on July 15 with 31 charter members. After a week of preaching by Dr. Merrill Moore of the Executive Committee of the Southern Baptist Convention, the Kotzebue church organized itself into the First Baptist Church of Kotzebue, becoming the first Baptist church above the Arctic Circle. Members are represented from not only Kotzebue but Selawik and Kobuk. L. A. Watson, executive secretary of Alaska

Baptists, was present in the meeting when the church was constituted.

The other new church is the First Baptist Church of Sitka, which had been operated as a mission of the First Baptist Church of Juneau. Sitka First Baptist Church voted to give 25 per cent of its undesignated income to the Cooperative Program of Southern Baptists. This is the largest percentage to be set aside by a new church in the area. Sitka is well born.

Mrs. B. I. Carpenter, who with her husband is a pioneer missionary in the territory, called attention to some firsts in the convention:

It was the first convention to be held after the work of a state secretary. The *Alaska Baptist Messenger* for the first time had other than volunteer editorship. L. A. Watson has edited the publication during the past year. It was the first time Alaska Baptists had a headquarters office and staff. And the first Baptist church to be organized north of the Arctic Circle was reported at the convention.

Other conventions met during the week. On Monday, August 6, the Alaska Sunday School Convention was held. Mrs. J. B. Dotson, superintendent, reported an increase of 200 in the enrollment of Sunday schools. Every church reported an increase. On Tuesday morning, August 7,



Leaders of the Alaska Baptist Convention including: M. L. McKay, second vice-president; L. A. Watson, executive secretary; Mrs. Russell Simmons, recording secretary; B. I. Carpenter, president; and James H. Rose, first vice-president. Not in picture are Mrs. Felton Griffin, historian, and Bernice Gillespie, assistant secretary.

CHURCHES AND MISSIONS IN ALASKA

Church	Pastor	Mission—Missionary
ANCHORAGE		
Cathay	Jack Turner	Kenai
Faith	James B. Dotson	
Fairview	Ed Thompson	
First	Felton Griffin	Native—M. L. McKay
Grandview	Ed Evans	
Greater Friendship	M. L. Lewis	
Immanuel	C. H. Thurmond	
Shiloh	N. L. Presley	
BIG DELTA		
Kuykendall		
FAIRBANKS		
First	Orland Cary	
Hamilton Acres	Carl Smith	
Immanuel	John Thomas	
Native	John Jeffcoat	Pt. Yukon—Robert Crenn
St. John	Samuel Banks	
JUNEAU		
First	O. W. Maroon	Douglas
KETCHIKAN		
First	Harry Borah	
KOTZEBUE		
First	Richard A. Miller	(Klenn—Charlie Sheldon)
Mt. View		
First Bn.	Wyllt Flowers	(Selawik—Valeria Eberard)
NORTH POLE		
First	Larry Ragland	
PALMER		
First	John Dickerson	Big Lake
SEWARD		
First	B. I. Carpenter	
SITKA		
First	James H. Rose	Camp Mission
VALDEZ		
First		

the Woman's Missionary Union convention was held under the leadership of Mrs. John Dickerson, president. Miss Bernice Wallace of Birmingham, Alabama, Home Board field worker, was the featured speaker. Officers for the WMU convention are Mrs. Dickerson, president; Mrs. John Jeffcoat, vice president; Miss Louise Yarbrough, recording secretary; and Mrs. B. I. Carpenter, Young People's leader. The general sessions of the Alaska Baptist Convention had the largest number of Stateside visitors in its history. Among those present were Dr. and Mrs. Norris Gilliam of the Sunday School Board; Dr. John Caylor of the Home Mission Board; Rev. Robert D. Longshore, pastor of College Station First Baptist Church, Texas; Judge John W. McCall and Dr. and Mrs. R. C. Bethea and their three children, of Memphis, Tennessee.

The Alaska Convention adopted a challenging budget of \$90,000,000, accepted the Turnagio Children's Home from the Chugach Baptist Association, made plans to establish a native Bible institute, and authorized the building of a residence for the executive secretary including headquarters for the office.

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Another advance step of Alaska Baptists is reflected in the Chugach summer assembly at Baptist Lake where 160 regular campers met for a week in the summer. Located near Wasilla, the beautiful site in the Matanuska Valley is being developed as Alaska's Ridgecrest.



Executive Secretary L. A. Watson (center) meets with a group of Baptist Lake.

Christ for ALL

By Courts Redford
Executive Secretary-Treasurer
Home Mission Board

THE GOOD things of the kingdom have been provided for everyone. "I am come that they might have life and that they might have it more abundantly," is the promise of the Master. He made it clear that this abundant life is intended for all.

Notice that Christ used such terms as "whosoever," "all," "everyone," "any man," "the whole world," and "unto the uttermost." They all denote the universality and sufficiency of redemptive grace. They indicate that all mankind stands on the same plane before God, and that all people of all races and of all vicissitudes of life are included in the circle of Christ's redemptive plan and purpose.

During the third year of our Four-Year Conquest for Christ we shall be emphasizing our ministry to the minorities.

The first year, 1955, was given to an emphasis on evangelism. The results were gratifying. We are at present emphasizing mission extension by means of new churches. Reports concerning the opening of new work are gratifying. Next year our principal objective will be the reaching and winning of those who are members of minority groups. Christ is for all but many do not know him. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

In the territory served by the Home Mission Board there are 14,000,000 people belonging to the language groups. Ninety-five per cent of these are unevangelized. There are 1,000,000 agricultural migrants, 80 per cent of whom are unchurched. There are 25,000,000 underprivileged, isolated, or degenerated persons, the great majority of whom are lost behind barriers of prejudice, ignorance, or misfortune.

More than 62,000,000 people reside in this territory who have never accepted Christ as a personal Saviour.

Christ is shut out of some of these lives by evil affections, from others by deliberate decisions, and from still others by false teachings or lack of information. Perhaps even more are shut out by indifference and neglect.

It is fitting, therefore, that 1957—the year of world mission emphasis—be given in our home mission fields to a special ministry among the minority groups. These groups include the people of other races, the Jews, the deaf, the Indians, the underprivileged, the isolated, the migrants, our military personnel in service, and other groups separated from the main stream of our population.

There are 10 things that can be done in behalf of these people during this season of special emphasis.

(1) Let every Christian be reminded that Christ died for all. "Christ for all" is more than a slogan; it must become a conviction and grow into a compassion that will drive each one to prayer and to action. Every person of every race is potentially a child of God and a joint heir of eternal treasures with Jesus Christ. Therefore, "Christ for all" should be the Christian's directive to seek the salvation and spiritual welfare of every neglected person in all the land.

(2) Let every church make provision for some special ministry to the minorities that reside in the area served by that church. In many communities there are a few people of certain racial, national, or socially different groups. There are also individuals who are ostracized from the Christian group because of bad reputation, evil habits, or unfortunate attitudes. When the church takes the slogan "Christ for all" as its marching orders, it will find some

way to cross these barriers and make Christ known by example and testimony in every person in the community.

The church may also adopt the Baptist plan of ministry to the military personnel. Through this plan your church will keep in touch with all from your community who are in military service. The tract entitled "Soldiers Without Arms," published by the Home Mission Board, will explain fully how to organize and implement this program for those in military service.

(3) The Anglo churches can give encouragement and assistance to the churches and missions of the minority groups. Scores of churches are now helping these minorities by contributing to the support of the pastor or by assisting in the construction of a house of worship. Help may also be given in the development of the Sunday school, Training Union, and the other organized work of these minority groups.

(4) Utilize every department and agency of the church that can enlist and direct the membership in service activities among the minorities. For example, young people may establish mission points or mission stations and may participate in mission vacation schools. Children may distribute food or clothing, may share in play and worship activities, and may carry the gospel by chorus and song. Men may serve through their Brotherhood activities and may visit places of sin to remind the most wayward that Christ is able to save them, too. "Christ for all" becomes the program of work for the entire church.

Let the Community Missions Committee of Woman's Missionary Society accept definite responsibility for certain areas of service. Among the persons that may be served are isolated families of other races and nationalities; ill or handicapped persons; families separated from the church

by social or economic differences; and those who feel unwanted because of moral perversity or habitual spiritual indifference. "Christ for all" may well become the watchword for every Community Missions Committee in 1957.

(5) Stress evangelism throughout the life and organization of the church. Only the dynamic of personal soul-winning will motivate the local mission program and make possible the achievements anticipated in World Missions Year. Emphasize Bible study and the use of the Bible in personal service. Make provision for all to attend Sunday school, either in the church or in a special mission organized to serve those who do not feel at home in the church services. We cannot reach people until and unless we provide for them and go after them.

(6) Make definite provision for those who are handicapped. Provide transportation and guides for the blind; arrange a class for the deaf; secure an interpreter who will interpret the pastor's message to them; provide whatever may be needed for other handicapped persons. "Christ for all" means Christ for them, too.

(7) Co-operate with other churches and with your associational organization in reaching those whom you and your church cannot reach effectively. This will include the larger groups from other races or nationalities, and perhaps certain institutionalized people who can best be served through denominational channels.

(8) After you have done all you can through your personal efforts and through your local churches, there will still be thousands belonging to minority groups that are out of reach of any Baptist church that can serve them. Your mission boards can help to minister to such groups. Through your support of the state mission board and the Home Mission Board you may minister to thousands of persons who cannot be reached except through such a co-operative effort.

Much more must be done if Baptists are to reach all for Christ. At present, all Baptist forces, local, state and Convention-wide, have only one mission unit for every 27,000 people belonging to the language groups. Only one of every 140 French people in the South belongs to a Baptist church. Hundreds of Indians have never heard a gospel message. There is only one Baptist for each 484 people in our outposts, isolated, mountain people, migrants, and thousands of underprivileged are without the gospel. Most of these minorities can best be served through the ministry of

the Home Mission Board. Thus, as you provide added personnel and more adequate resources for your Home Mission Board, you will help to realize our goal, "Christ for all."

(9) You may become better informed concerning the needs and opportunities for mission service in our homeland through Schools of Missions, greater use of visual aids, study of mission books, participation in mission conferences, attendance upon mission meetings, participation in WMU and Brotherhood activities, reading of our mission magazines, and the use of tracts, mission articles, and personal letters. One may thus gain knowledge and inspiration that will greatly enhance his contribution to this mission movement. Information increases interest; interest produces concern; concern generates enthusiasm; and enthusiasm results in activity. Only to the extent that we realize the needs and opportunities for mission service will we realize our goal of "Christ for all."

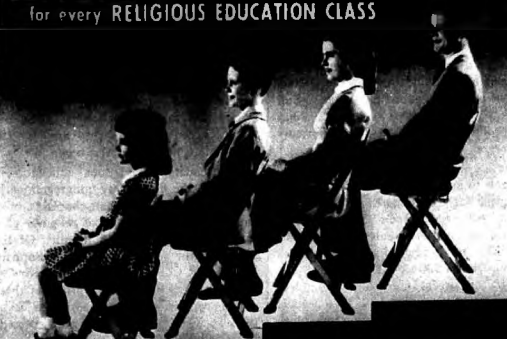
(10) You can pray. As Christ looked out upon the lost multitudes of his day, he instructed the disciples "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Let us pray for reapers today. We should pray that the Lord may make each of us a reaper in his own community and that he may help each of us to send a reaper into those fields in which we cannot serve personally.

I am glad that we have this emphasis for 1957. It fits in perfectly with the World Mission Program of our whole denomination. One of our finest contributions to world missions, both at home and abroad, is the winning of minority groups in our own land. Such converts, consecrated to the service of the Lord, can help to win the whole world for Christ.

Let us make "Christ for all" the program for every Christian and for every church during 1957.

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Miss Mary Helen Dobson of First Baptist Church, Marion, North Carolina, now serving as director of Religious Education with the HAC chapel in Heidelberg, Germany.

SOUTHERN BAPTIST service people are doing much in the Armed Forces to advance kingdom work.

From the Army Headquarters Command, (HAC), which includes the major German cities of Mannheim, Heidelberg, and Karlsruhe, comes word that the Command owes much to Southern Baptist Chaplain C. Q. Jones of Tennessee and Oklahoma, as HAC senior chaplain. There has been a steady increase in attendance at religious activities until over 50,000 persons per month attend the services of all faiths. A Sunday school at Mannheim has an enrollment of around 800, reportedly the largest in Europe.

The U. S. Army policy of allowing dependents to join their husbands and fathers in Europe has greatly increased the congregations of army chapels in numbers as well as age span. As a rule, these dependents live in concentrated communities ranging from 1,500 to 4,000 families, thus creating an urgent need for a complete religious education program. This need is being met by a splendid group of volunteer army lay people, both men and women, and by imported civilian religious educational directors.

Lt. Col. George E. Meaders, 2410 Harriette Avenue, Jackson, Mississippi, (G4 Div., Hq. USAREUR, APO 403, New York, New York) is an outstanding representative of the volunteer group. He is the hard-working superintendent of the Sunday school at the Patrick Henry Village Chapel, and is a member of the Calvary Baptist Church in Jackson, Mis-

issippi. This Sunday school was opened in October, 1955, and despite limited space is averaging around 500 in attendance each Sunday.

Col. Meaders writes: "We have to use the chapel (which also doubles as a meeting place for Catholic services as well as for Protestant) for Adult classes, Nursery, and Senior High. Then in a small school building we have our Kindergarten and Primary groups. For the Junior High groups we utilize the theater. . . . The emphasis that is being placed on Sunday school and religious activities in general has advanced to where they are comparable with almost any civilian community."

For leaders in religious education in Germany, the local army congregations in army chapels, through their chaplains, have employed seven directors of religious education within the last 18 months. Of the seven, four are Southern Baptists. USAREUR Chaplain (Col.) E. L. Kirtley, USA, writes: "We are very proud of these young people who have come to serve us. . . . These directors are well received by all who know them."

Miss Mary Helen Dobson, First Baptist Church, Marion, N. C., a recent graduate of Southwestern Baptist Theological Seminary, is one of the seven directors of Religious Education serving in army chapels in Europe. She is working with the HAC chapel in Heidelberg. Her duties are similar to those in a local Baptist church in the States. The Sunday school is departmentalized on the grade level basis. Due to constant movement of

Southern Baptists in Luther's Land

By E. L. Ackiss, Director
Military Personnel Service

U. S. Army Photos

army personnel, the problem of enlisting and training workers is ever present.

Three youth groups meet during the week, led by young men now serving in the army, some of whom are candidates for the ministry and others are men looking forward to serving as Christian laymen. They plan and carry out the activities of the groups which include Bible study, worship, fellowship, recreation, and refreshments.

Two of the fastest growing, most influential, and helpful organizations are the Protestant Men of the Chapel and the Protestant Women of the Chapel. They are similar in function to the Brotherhood and WMS of a local Baptist church. They plan and carry out projects of visitation, staffing the Sunday school and Vacation Bible school, supporting orphanages, preparing and serving refreshments for chapel social functions, and working on various committees in connection with any chapel program.

The directors of religious education are members of the chapel staffs, paid by the people of the chapels, and are responsible, along with the chaplains, for planning and executing a well-rounded religious program, working with the chaplains to make the chapels a church home away from home.

Let us thank God for these Southern Baptists in the Armed Forces who are carrying on a faithful witness and work for Christ in countries overseas

HOME MISSIONS



Junior girls at Patrick Henry Village in Heidelberg, Germany, meet for Sunday school on steps. Their teacher is Mrs. Grace Ludwig.



Members of the Women of the Chapel group meeting in the new Patrick Henry Chapel in Heidelberg, Germany, with Chaplain Rouse as guest. The Women of the Chapel compare somewhat with the WMS in a local church.



Lt. Col. George E. Meaders of Jackson, Mississippi, superintendent of the Sunday school at the Patrick Henry Village Chapel in Heidelberg, Germany, is shown here teaching the Adult Bible Class.

October, 1956

5

HELPFUL BOOKS

"Teeners"

COMING IN ON THE BEAM
A Look at America's Teenager

GORDON McLEAN
Rev. McLean, former Youth for Christ staff officer, presents, by means of case histories, the true picture of juvenile delinquency and the real cure.

Foreword by Vice President RICHARD NIXON

"The greatness of a nation is not in wealth, in armaments, or even in treasures of art, science or literature. The greatness of a nation is in its people. The youth of today are the inheritors and trustees of our great country and its beloved institutions, but juvenile delinquency is an ominous sign on our horizon of hope for a better tomorrow — there certainly can be no better place to begin the cure than in the church."

Paper, \$1.00

TIPS FOR TEENS

MEL JOHNSON
This book helps young people with the complex problems of our modern society, which confront them in their critical adolescent years, answering their questions concerning dating, prayer, Bible study, school life, etc.

Paper, illustrated, \$1.00

IT'S TOUGH TO BE A TEEN-AGER

ROBERT A. COOK
President, Youth for Christ International
Bob Cook is one of the foremost youth leaders of our day. He heads a movement which has become world famous within a few years. His views and enthusiasm for young people is especially valuable.

Introduction by Dr. V. E. Salmons
Dr. Bob speaks in these pages to teen-agers for their instruction; and also to older folks for their information.

Paper, \$1.00

TALKS TO TEENS

LEONARD GREENWAY
May these messages by Dr. Greenway not only recapture for those who have heard them, the joy of a life lived in the fear of the Lord, but may they also be a perpetual and a serious source of inspiration and strength for the molding of young lives in the hallowedness of Christian living." Helen Zandstra, Dean of Girls, Grand Rapids Christian High School.

Available laminated covers, \$1.00

TEENAGE RAMPAGE

JIM VAUS
In this timely book, the author points out to young people and adults alike that lack of Christian understanding has caused troubled youngsters to run rampant in the community bringing havoc upon society. He also hopes that the facts presented in his book will help others to understand these "lost youth" and reach them for Christ.

Paper, \$1.00

CONFERMAN PUBLICATIONS
NEW FROM YOUR BOOKSTORE



Among the outstanding personalities appearing on the Home Mission Board's Ridgecrest program this year were: Dr. Billy Graham, Dr. C. C. Warren, Vice President Richard M. Nixon, and Dr. Courts Redford.

Graham and Nixon Draw Large Crowds at Ridgecrest

BESIDES great preaching on the part of Dr. Leo Eddleman and wonderful Bible teaching by Dr. Jesse Northcutt, Ridgecrest had a visitation of unusual services over the week end of Home Mission Week at Ridgecrest.

Hour of Decision

On Saturday night an overflow crowd thronged Ridgecrest to hear Billy Graham. He spoke directly on home missions. After presenting the what, why, and how of world missions, Dr. Graham asked for a show of hands indicating decision. Dr. Leonard Sanderson, secretary of evangelism, gave an invitation. There were 94 decisions. Many were for rededication. About 50 were for life commitment to full-time Christian service. Among these were 11 volunteers for life commitment as home missionaries and 8 for foreign missions. Out of the decisions will come preachers, teachers, educational directors, and others committed to the work of the Lord wherever he leads.

Among those coming forward in the service was one who made a public profession of faith in Christ. Another found assurance of salvation.

Graham Introduces Vice President Nixon

On Sunday morning of Home Mission Week at Ridgecrest, Richard M. Nixon, vice president of the United States, who was the week-end guest of Billy Graham, brought greetings to the Ridgecrest assembly. In presenting Mr. Nixon, Dr. Graham said, "When one has been elected to the position of president or vice president of the United States, he has been elevated above the political to national leadership and recognition." The Vice President stated that the need of America today is for men in government who know



Dr. Leonard Sanderson (center), secretary of the Department of Evangelism for the Home Mission Board, presents Dr. Billy Graham (right) as he prepares to speak before an overflow audience during the Home Mission Week at Ridgecrest. Dr. Courts Redford, executive secretary-treasurer of the Board, is shown at left.

Christ. From the laymen's point of view he set forth his conception of the three great religious convictions which make America great. He spoke of the God-given dignity of all men. He said that government may protect the religious rights of men but may not take them away. He called for general understanding and sympathy with people of all nations and declared that one of the things which makes America great is the stern sense of justice which its people have.

Mr. Nixon warned against "weariness in well-doing." Churches can help in strengthening the people in their will to sacrifice for the peoples of the world.

Mr. Nixon stated his conviction that a handshake, a smile, and a friendly ges-

ture express common understanding and would be understood anywhere in the world. He emphasized the importance of people. He declared that greetings from the people of one nation to the people of another nation were always appreciated and in order. "As people know people, they will make for peace," the Vice President concluded.

Conferences and Clinics

Big crowds and great messages are a part of Ridgecrest, but many of us think that the most important part of Ridgecrest for Home Mission Week is found in the conferences. There were 15 groups meeting for two hours every day in the discussion of plans and work for home missions. These conferences were well attended.

Home Board Photos



Those who could not get inside the two auditoriums to hear the speakers sat on the lawn outside where loudspeakers brought the messages to them.

October, 1956

HOME MISSIONS

*Faith and
Action*

LAYMEN AT WORK

by George Stoll
edited by
Albert L. Meiburg

*"I was sick, and ye visited
me . . . in prison, and ye
came unto me."*

The Louisville story—Christianity in action—men who obeyed Christ's injunction and went to those who were poor, sick, or in prison. Working quietly, pervasively, and redemptively, they visited, encouraged, and helped the down-trodden.

Here are descriptions of jails, institutions, hospitals—and people—that have been changed because someone took an interest. Here also are tested plans—plans you can adapt for your community. Order your copy today!

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W.M.U. Circle Theme Program

By Evelyn Wood Owen
Atlanta, Georgia

MUST A NEW church wait until it is established before giving to missions? What can a brand-new WMU do to help a young church grow in a consciousness of mission needs? These and similar questions face any newly organized church. We pioneers at the two-year-old Wieuca Road Baptist Church in Atlanta, Georgia, have met and are still meeting these challenges.

When, two years ago, in response to the obvious and oft-presented need of a Baptist church in the Wieuca Road area, three deacons at Second Ponce de Leon said, "Yes! We will help build a daughter church; we have no wish to leave Second Ponce de Leon, but we see the need." They were, in essence, responding to a missionary call. They were already mission-minded, as were their families; and within a few weeks nearly 200 like-minded Baptists from over the Northside Buckhead area had joined their ranks as charter members of the new church.

Those first three men were Judson Garner, Sheffield Owen, and Leland Jackson. Because many policies had to be established quickly, some rather momentous decisions were made in those initial weeks. It was Mr. Garner, first finance chairman, who said, "I feel that we should channel at least 30 per cent of our operating budget from the very first to missions."

All of the early members of the little church felt the same way. They decided never to let the missionary gifts drop below 30 per cent.

When one now observes that this new church, in its second full year of existence, has reached a membership of over 600 and

will give about \$150,000.00 to all causes this calendar year, those basic decisions appear to have had divine guidance and blessing from the very first.

And so, to an unusual degree, it was the total membership of the church that embarked on its missionary endeavor, not waiting for the leadership of a single organization which specifically missionary. Nevertheless, the Woman's Missionary Union, formed in the first weeks of the church's history, very early felt its responsibility for spearheading mission emphasis throughout the church. This sense of responsibility has demonstrated itself not only in the more usual aspects of WMU work, but in a few extras as well. The action taken at the very first WMS meeting will serve as an example.

By the time the first meeting of the WMS was held—a meeting at which the only planned business was election of officers and adoption of a constitution—a pressing need was being felt. School was almost out and the question of whether the new church should attempt to have a Vacation Bible school on such short notice had to be faced. At that meeting, as soon as the new interim president was elected, she said, "If we, a missionary society, knew of some definite way in which 20 or more 'unchurched' families could be reached and interested in our church in the next two weeks, wouldn't we try that way, quickly?" (Nods of agreement). "Well, statistics show that Vacation Bible schools are the most successful method yet devised for reaching whole families. In the years to come, of course, our Sunday school will handle the Vacation Bible school; but right now our new Sunday

Evelyn Wood Owen (Mrs. W. Sheffield Owen) and family have been among the leaders in developing a missionary spirit in the newly organized Wieuca Road Baptist Church of Atlanta, Georgia. Mrs. Owen was the first WMU president of the church and Mr. Owen is at present chairman of the Missions Committee. Their daughter Evelyn, first missionary from the church, sailed recently for Japan. She had worked two summers under the Home Mission Board and Student Summer Missionary in Texas and Ohio, also one summer with the Georgia Sunday School Department.

school staff, mostly composed of men, though they are working very hard; simply cannot get up a Vacation Bible school in two weeks. Are we willing to help them?"

The response was immediate and overwhelming. The women felt this to be not only an emergency, but a missionary opportunity. A planning committee for the school was formed, headed by co-chairmen, Mrs. Gwynn Jordan and Mrs. Bolling Jones (who later became the first president of WMU to be elected by the entire church). A full staff was commandeered almost over-night. A young man (E. L. Brandon) just out of the army, who had two weeks free before starting to college, volunteered for the hard-to-fill post of superintendent. The school opened on time and had a successful week's run with more than 200 pupils, and many new families reached.

With the coming of the new minister, Dr. J. T. Ford, the WMU felt its morale greatly lifted—for he is not only strongly mission-minded but is also eager to work with the women in their every endeavor. A project, which is currently in the blueprint stage and which illustrates Wieuca WMU's willingness to go "over and beyond the call of duty," is a *Missionary Emphasis Week*, which we hope to begin next year. Tentative plans call for foreign and home mission emphases on alternating years. The week would begin with a special mission sermon by the pastor and would include a complete mission study for the entire church of the current home or foreign mission books. It would be designed so that the men also could benefit from the excellent mission study material now available. A mission play by our Young People's organization will also be a feature. We hope that this week, suggested by Dr. Ford and promoted by the WMU, will undergo and

Stewardship and World Missions

By Porter Routh

Executive Secretary of the Executive Committee, SBC

WORLD missions must always start with personal witness.

World missions is community missions sponsored by the WMS. World missions is a Sunday school teacher telling a Junior boy about Jesus. World missions is preaching in 30,377 churches. It is the unheralded work of an associational missionary. It is the uncompromising testimony of a teacher in a Christian college. It is the cooling of a fevered brow in a Baptist hospital.

World missions is telling the story to the migrant, it is ministering to the minority, it is pioneering in unchurched areas. World missions is all of this and more. It is going to the Orient, to Africa, to South America. Yes, world missions is as big as the world, and as important as

strengthen both the Lottie Moon and the Annie Armstrong weeks of prayer and offerings.

Recently our young church experienced the thrill of hearing its first missionary give a personal testimony as to why she felt impelled to dedicate her life to service for Christ in Japan. The entire church was justified in feeling that it had a part in preparing her for that eventful journey. Under the leadership of the pastor, and with the aid of the WMU and the Fidelis Sunday school class, the church gave the newly appointed missionary a shower to help equip her for life on the mission field. Individuals and organizations within the church did many personal things for her, and she sailed last month for Tokyo with a sincere faith that her home church was backing her, as well as all worthy missionary enterprises.

Wieuca Church hopes never to lose the worldwide vision which an acceptance of the missionary challenge can bring, and will strive always to keep "Go ye into all the world" as its foremost reason for existing.

eternity because it is the good news unto salvation.

World missions offers a challenge in stewardship to every Christian. A Christian steward with the whole world in his heart links himself inseparably with the eternal purpose of God.

After the death of the late M. Theron Rankin, someone asked Mrs. Rankin the secret of his greatness. She replied, "He was not a great man; he was an ordinary

man with the world in his heart." That makes the difference. When a Christian really has the world in his heart, then his stewardship becomes extraordinary.

Recently, in one of the Mardi gras parades in Mobile, one of the floats used a large replica of the world as its center of attraction. Dr. and Mrs. Harold SeEVERS of the Dauphin Way Baptist Church thought that the world would make a fine center of interest for their stewardship program and obtained permission to use the replica. They were disturbed when they found that there was no door or window large enough through which the world could pass. A door had to be widened so the world could be moved inside the church.

Dr. SeEVERS reports that the effort was worthwhile, because the budget went over the top with the world as the center of interest.

Stewardship finds its roots in obedience to his Word. Stewardship flowers in gratitude for his love and mercy. Stewardship finds its fruits in sharing the good news even to the ends of the earth.

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AMONG the MISSIONARIES

Buddhist Becomes Baptist

On a recent Sunday night the First Baptist Church of San Antonio, Texas, witnessed an unusual and glorious scene when Lt. Col. Jiro Ogawa of the Japanese Air Force publicly accepted Christ and was baptized by the pastor, Dr. Perry F. Webb. Col. Ogawa had been a Buddhist all his life. He was invited to the "International Day" luncheon in the church on a Sunday some three months ago. He was greatly impressed with all the services of the church and remarked: "I like the atmosphere of your church. It makes me feel good. I want what you have!" Up to that day he had not been interested in religion of any kind.

He, along with some 30 other Japanese officers, is stationed at the Lackland Air Force Base in San Antonio in the language school, studying English in order to more efficiently work with the American service personnel in Japan. Col. Ogawa's home is in a suburb of Tokyo, where his wife and two sons now reside. He is a graduate of the Japanese Naval Academy and is now serving in the new Japanese Air Force as a jet instructor.

Since his interest in Christianity and the Baptist faith began, he has written his wife suggesting she get a Bible and read it, which she has done. Also, he has gone to the home of Mr. and Mrs. George Nethery, members of the First Baptist Church, twice a week to study hymns, and has learned about 20 hymns and choruses.

This group of officers leave San Antonio shortly for Craig Air Force Base in Montgomery, Alabama, to learn to fly the latest Jet planes and then will return to Japan—not only as military leaders but as ambassadors for Christ.

—Perry F. Webb, Pastor
First Baptist Church
San Antonio, Texas

The Water of Life

About 18 months ago for the first time I entered Old Mexico through the entry border of Palomas. Missionary Roy C. Watson had invited me.

As we drove along the main street of this little pueblo (town) the streets were dusty and rugged. The people were very



Missionary David M. Cuevas of Deming, New Mexico, draws water from well at Palomas, Mexico, where he is helping start mission work.

poorly dressed and fed. The main street has about 16 taverns and only two poorly stocked grocery stores. Its population is small and yet big enough for mission work.

We were inquiring for Baptist families and found them. We planned to have some services for them and this made the people very happy. I realized right then that this was the burden that Brother Roy had carried in his heart for some time. He wanted someone to preach the gospel to the Mexican people in Palomas.

Our first service was on Sunday afternoon and well attended. It was possible be-

cause Brother Roy had worked so hard for months. He and other Anglo friends had gone to Palomas and filled their cars with children and old folk and brought them to Columbus, New Mexico.

In our very first sermon we had responses. I am sure that the mission work in Palomas should be credited to Brother Roy and his lovable wife.

As the work grew we realized that if we were to organize the mission we had to hold our services in Palomas. A place was secured and the mission kept growing. Last year we held a Vacation Bible school with an enrollment of 43. Our Adult class was the largest, with 16. At Christmas Brother Roy and I planned a Christmas program for the mission. Through the efforts of our Anglo friends we were able to give these people some worthwhile presents of clothing and used toys. They made our Mexican people very happy. The Southwestern Anglo Association gave 75 New Testaments for the mission work.

We are thankful to God because now we have a consecrated man on the field, Rev. Jesus Gutierrez, his wife, and two girls and two boys.

This man is making a great sacrifice. There is no room in the grade school for his children. He lives in a two-room adobe house. Their water is drawn from a salty and poorly built well. But even so, with all these problems and difficulties the Water of Eternal Life is powerful to satisfy our Mexican people and many of them are turning away from Roman Catholicism and giving their hearts to Jesus.

Across this wonderful land of ours there is eternal abundance of Everlasting Water in the well for all people in the corners of this world.

—David M. Cuevas
Missionary to the Spanish-speaking
Deming, New Mexico

Good Will Center Gets Additional Quarters

The erection of a new \$50,000.00 annex to the existing \$45,000.00 Good Will Center in Shreveport, Louisiana, completes the work begun in the late twenties by the Caddo WMU Association. The Good Will Center, sponsored now by the 35 Baptist churches in Caddo Association, is serving its third generation of Mexicans and Italians.

The romantic history of the center began 28 years ago when Miss Margaret Hargrove sold her heirloom diamond ring to help raise the money for the purchase

of the first building. As the work continued to progress, the Woman's Missionary Union of Caddo Parish adopted the project. A piece of property was donated to begin the project at the present location. The existing building was dedicated debt free in November, 1933. Plans were begun soon after the new annex which provides an auditorium for programs and dramatic presentations; a large recreation room; a well equipped workshop; and a Bible study classroom.

The existing building provides for kindergarten quarters; a clothing and food distribution room; and a five-room apartment for the missionaries.

On the staff are Miss Sutbell Walker, formerly of North Carolina, and Miss Kathryn Delaune, formerly of New Orleans. They are aided daily by the Baptist women in the city who alternate in giving their service to the center.

—Good Will Center
Shreveport, Louisiana

Calls Continue in Michigan

Michigan Baptists are increasing their program of work in three new areas of the state. A pastor-missionary, W. G. Dove, has been called for Midland, Michigan, 130 miles north of Detroit. There is already a Southern Baptist church there with 54 members. The pastor-missionary will serve as pastor of the church and as missionary to the unchurched cities of that area.

In Flint, Michigan, a pastor-missionary, C. R. Cole, has been obtained by the Motor Cities Association to serve as pastor of the Unity Baptist Church and as missionary in the second largest city in Michigan. There are five Southern Baptist churches in Flint with great possibilities for many more.

In Benton Harbor, Michigan, a pastor-missionary is needed badly and the missions committee of First Baptist Church, Berrien Springs, Michigan, is considering several applications at the present time. There are two churches already in that area, one in Niles and the other in Berrien Springs and a mission from the Berrien Springs church meeting in Benton Harbor.

During the present year Southern Baptists have gone into several cities and begun work—Wyandotte, Berkley, Mt. Clemens, Wayne, Battle Creek, Niles, Benton Harbor, Plymouth, and Northville. These are just a few of the cities where a Southern Baptist witness is needed and

many of the cities need several churches in order to reach the people.

I believe there is a spiritual awakening in America, and as it continues more and more calls will come to Southern Baptists for the gospel. I pray we will have the preachers and the necessary aid available.

—Fred D. Hubbs
Pioneer Missionary
Detroit, Michigan

Sewing Class for Girls

We have organized a sewing class for the Spanish-speaking girls here at Tucson, Arizona, ages 12 to 16, for the purpose of having fellowship and getting some who do not know the Lord to hear the gospel.

There is much delinquency here among our young people, and girls of this age are seen on the streets at all times of the night.

Many of them have little or no attention from their sinful mothers.

Pray that some of these girls will accept Christ during this summer.

—Mrs. Pedro Hernandez
Missionary to Spanish-speaking
Tucson, Arizona



Dr. Perry F. Webb, pastor of First Baptist Church, San Antonio, Texas, baptizes Japanese Buddhist airman.



20
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Mrs. Genus Crenshaw and Mrs. Creighton Oliver with a class of children who proudly show their handwork.

Indians Study and Grow in Grace

By L. W. Martin, Secretary
Department of Missionary Education

OUR BIBLE INSTITUTE this year was the best we have had," said Rev. Sammie Tommie, pastor of First Seminole Indian Baptist Church near Danis, Florida. "I have learned more at this institute than at any other." Pastor Tommie told his people.

Greater knowledge of God's word, fuller consecration to God's will, and joyful experiences in worship, marked the 1956

Seminole Indian Bible Institute. There were classes for all ages. Morning Bible classes were conducted by Mrs. Genus Crenshaw and Mrs. Creighton Oliver for Beginners; by Mrs. Lewis Martin and daughter Rebekah for Primaries; by Miss Irene Chambers and Miss Dannie Sampley for Juniors; by Rev. Creighton Oliver for Intermediates and Young

Continued on Page 31



Dr. Lewis W. Martin (front center) and the Adult Bible class at the Seminole Indian Bible Institute.



Faculty for the 1956 Florida Seminole Indian Bible Institute. Missionary Genus Crenshaw is at left in front row.



Indian women prepare meal during 1956 Seminole Indian Bible Institute. All meals were cooked over open fire.



Rev. and Mrs. Creighton Oliver of Bay Street Baptist Church, Ennis, Florida, wait at head of line for their meals. They served on the faculty during the recent week of Bible study by the Seminole Indians.

THE FARMER GIVES THANKS

Samuel R. Guard

Fifty-six prayers covering the seasons, months, and special days of the year, in which a farmer offers thanks to God in the language of a man of the soil. Included also are petitions for God's blessings on the farm, on crops, and on all His people. For those who live on farms, or who reflect on the beauty of rural life, these prayers will deepen understanding of God's blessings through the physical world. Published September 10.

Paper, 50c Cloth, \$1

THINK ABOUT THESE THINGS

Jane Merchant

Whatever is true, honorable, just, pure, lovely, gracious . . . Philippians 4:8 is the theme of this volume of meditations in original prayer and poetry combined with scripture. Jane Merchant writes of many things, of life's verities and loveliness—of God's love as revealed in nature and in man. The devotions are suitable for either personal or group use. Companion volume to "The Greatest of These . . ." Published September 10. \$1.50

at all bookstores

Abingdon Press



The old oak tree under which the State Street Baptist Church of Lincoln, Illinois, was constituted and under which it met for several months.

The First Years are the Hardest

By R. G. Bryant
Pioneer Missionary
Washington, Illinois

ON AUGUST 4, 1948, a group of people met under a shade tree at the farm home of Mr. and Mrs. Paul Riddle south of Lincoln, Illinois. After prayer and consultation they banded together and constituted the Fundamental Baptist Church with 34 charter members. Rev. V. C. Ladd was called as pastor, Mrs. Nellie French was elected church clerk, Everett Goad, moderator, and Walter Dengler, Sunday school superintendent.

One month later the congregation voted to incorporate under the name of Victory Baptist Church and to affiliate with the Southern Baptist Convention through the Rehoboth Association. The members continued meeting under the tree on the Riddle farm until the week of October 13, 1948, at which time the Mt. Pleasant School, north of Lincoln, was rented for a house of worship. This same month Brother Ladd resigned as pastor and in January of 1949, Rev. Carl Tennyson accepted the pastorate. The desire of the church and pastor to establish a Southern Baptist witness in the city of Lincoln led them to seek a way to purchase property in town where a church might be built.

Because the ministry of the Home Mission Board is to aid in a work of this sort, the church voted to contact this agency for help, and Rev. R. G. Bryant, newly appointed pioneer missionary to Illinois, came to preach a revival meeting. The meeting was begun March 21, 1949, the first ever preached by Brother Bryant in Illinois. Bryant, along with Rev. Otho Williams, who was then state secretary of evangelism and missions, assisted the church in securing a gift lien of \$2,000.00,

and a loan of \$2,000.00 from the Home Mission Board through the state association.

This money was used to assist in the purchase, on May 28, 1949, of five lots at the corner of State and Eleventh Streets in Lincoln and to apply on the first unit of the building. Wilford Presswood was elected to serve as chairman of the building committee.

While the educational unit was under construction, the church met in a tent purchased by them for this purpose; for



Rev. and Mrs. Eugene Virt and family. Mr. Virt is pastor of the State Street Baptist Church in Lincoln, Illinois.

on May 28, 1949, they discontinued use of the school and met on their newly purchased grounds. In July of 1953 the building was completed.

During this time a number of events came about common to many new churches in the pioneer area.

Tennyson served as pastor from January, 1949, until November, 1949, when he left to enter New Orleans Seminary. Bryant was called to preach and assist in finding another pastor for the church. Rev. Brant Williams was called as pastor

First unit of State Street Baptist Church, Lincoln, Ill.



New pastorium of the State Street Baptist Church, recently completed. It is a lovely four-bedroom home.

April 16, 1950, and served until his health would no longer permit, resigning February 28, 1951. He died in the Peoria tuberculosis sanitarium in May, 1953. His widow and two sons still live in Lincoln and attend the church. Under his ministry the church helped to organize the Illinois Valley Association and voted to change the name of the church to the State Street Baptist Church, that it might identify itself by location. Clyde Presswood served as interim pastor until Rev. Thomas L. Cook was called in September, 1951. He served until June, 1952, leaving to complete his education.

In September, 1951, a number of the members felt a new work should be started. The group, under the leadership of Mr. Presswood, constituted the Lincoln Southern Baptist Church in August, 1952. This action left the parent church very weak for the following Sunday only six attended.

Feeling a very great need for help and leadership, Rev. Leo Belcher, the Illinois Valley Association missionary, was asked to come and lead the church during this time of crisis. With his loving ministry, the church was encouraged to work toward completion of its building.

The building was used for the first year with tarpaper over the windows, a coal fired furnace in one end of the building,

and a cinder floor. During Brother Williams' ministry, a concrete floor was poured, window glass installed, and discarded theater seats were purchased. While Brother Belcher was there the church completed the auditorium part of the building and dedicated it. Souls were saved from time to time and united with the church. The church voted to use all Southern Baptist literature and co-operate fully in the promotion of the Lord's work through the Southern Baptist Convention and its agencies. It must be said that at all times there was perseverance equal to that of the early churches on the part of a small number, and God honored his Word and their faithfulness.

Belcher was with the church from August until December, 1952. The church asked Harold Maze of the Peoria Southern Baptist Church and moderator of the Illinois Valley Association to conduct a stewardship revival in January, 1953. At the close of this meeting a pulpit committee was elected and after a time Rev. Eugene Virt was called as pastor. He accepted April 26, 1953, and is still pastor.

Since moving on the field he has led the church in the completion of a 28-by-32-foot building with four Sunday school rooms, kitchen, and a pastor's study. Automatic gas furnaces have been

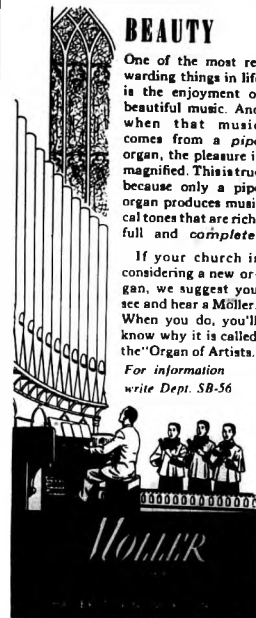
Continued from Page 29

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it is not difficult to see what can happen to us within 50 years. Paganism in its rankest form—that paganism that calls itself Christian—is only a generation away. The dark days of the Middle Ages are just around the corner unless we awaken.

What are the needs of these people? Briefly I would mention three of their needs and give special emphasis to the third. They need to become American in their thinking and in their way of life. Our public schools have done much in that direction and we must do nothing that would weaken what has been done. Although most of the Latin Americans are American citizens, vast multitudes of them have been touched only lightly or not at all by our schools. They have not become assimilated into the American way of life. The language and racial barriers stand as formidable obstacles. I would make it clear that the "American way of life" is not synonymous with regeneration. At the same time, that "way" opens doors and hearts that otherwise might remain forever closed.

A second need is to help these people see the urgency of educating their children. The migratory way of life of certain groups, and their indifference to all environment except as it offers the means of earning quick money, together with the low moral and ethical standards that often prevail, all contribute to the indifference of many of these people to the education of their children.

But the greatest need from which these millions suffer is not economic or cultural. It is spiritual. Those of us who have been in mission work for many years are well aware that if spiritual needs are met, step by step the people will come to meet their other needs. Experience has taught us that the regenerate heart seeks a better way of life for itself and for its fellows.

Hospitals, schools, Good Will Centers, etc., are wonderful and worthwhile institutions, but they are not ends in themselves. They are means through which we seek the lost for Christ and through which we edify the saved.

These lost millions do not need religion. Indeed they are steeped in a sacramentalism that insists that salvation comes through the death of Christ on the cross plus certain meritorious acts. They say Jesus provides only part of the price of eternal life.

Continued on Page 30

WHAT DOES IT MEAN?

By Janet Harper
Summer Student Missionary
Jacksonville, North Carolina

"The Lord is my shepherd; I shall not want." What does that mean?"

The faded brown eyes of an elderly Navajo woman gazed into mine and her wrinkled face became tense as she waited an answer. She had been a Christian for a number of years, but had never had anyone to explain the things she read in her Bible which

she held pressed close to her heart.

For a moment I hesitated, not knowing how best to make her understand. My eyes wandered to the dirt floor of the hogan, to the timbers that supported its walls, and finally back to her face. Then I thought of her own sheep out in the corral and the times she must have herded sheep in her youth.

Slowly I began, "You know how a shepherd cares for his flock; always watching lest they wander away and come to some harm. That is the way the Lord looks after his people."

A light came into those brown eyes as though a flame had been kindled behind them, and a smile spread across the wrinkled face. I knew that she understood.



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A Challenge. A Need

By Ann L. McIntosh
Summer Student Missionary
Creedmoor, North Carolina

FROM THE mental diary of this Summer Student Missionary comes the recollection of many long-to-be-remembered experiences which are somewhat strangely merged together with red hot chili peppers, chop suey, and chow mein. But out of it all comes that which is more fascinating than the strangest of mental dishes, and more burning than the hottest Mexican peppers—a CHALLENGE!! A challenge more compelling than any I have ever before experienced. I cannot begin to adequately

of people from your state and mine. (In one city alone can be found people from every state and nation in the world.)

It is not that these people are heathen or anti-religious, there are just no churches in their neighborhood, and no one has invited them to church elsewhere. Yes, there are some Christians here, and they are dedicated and working. But just as a tiny handful of men cannot harvest thousands of acres of ripened grain unless they have machines, equipment, and more help, neither can this struggling minority lead the millions about them who are lost to know Jesus Christ as their Saviour unless other Christians, you and I, help them.

Go with me for a moment on a brief tour of two cities (similar tours I have actually experienced). The first is the city of San Francisco, an area five miles wide by 15 or 20 miles long, population approximately one million, number of Southern Baptist churches: Anglo, three churches, one mission; Spanish speaking, two churches; Chinese, one church; Negro, one church; Russian, one mission; total, seven churches, two missions.

We are now standing near the top of Twin Peaks, a somewhat bare little mountain rising from the midst of this bustling metropolis. On this unusually clear afternoon we receive our first real view of San Francisco. The scenic landmarks all about us are almost insignificant as compared with another sight. We stare in amazement, for we can almost see the houses popping up over the hills and into the valleys. This city is growing on and on.

As the hundreds of people move in every day, who will be concerned enough to invite them to church? For there are



describe what I have seen, but somehow with the Lord's guidance may you see beyond these words into the state of California, and feel compassion for its people, and the challenge it holds before every Christian.

Thousands of people are lost, unsaved, going to hell, because we have not the facilities—educational units, church houses, and equipment—to meet their needs. This is not a pretty picture, but it is true, true right here in our own United States, true right here in the state of California, true

very few churches of any kind, and not a Southern Baptist church in miles and miles. And perhaps well over half of these people are unsaved. And riper and riper grow the fields of grain and harder and harder the handful of laborers swing their scythes to harvest the patches about them. Is there one who could find a machine to harvest the grain or even an extra scythe? Is there one who could join in the harvest? Is there one who could spare a few moments of prayer?

From the hills of San Francisco we go to the flatlands of the San Joaquin Val-



ley. We are now standing on the dikes of the canal overlooking the city of Stockton. The population of this city and its vicinity is over 200,000. In somewhat of a half-circle covering the less thickly populated section of town, there are scattered six Southern Baptist churches. However, in other sections of town there are at least four developments in which there are 30,000 or more people and no Southern Baptist church (in some cases no churches of any kind) and it is in this northwest direction that the city is rapidly growing. Although two missions are being started in this northwest part of town, more are desperately needed.



But this doesn't even begin to paint the picture, for as the creeping fingers of Center Street (Skid Row) and the liquor



industries are spreading out and making their influence felt even in high places, the rich and poor, intelligent and ignorant, young and old, are all caught within its trap. From the indistinguishable mutterings of a not-too-sober man in the gutters of Center Street, all the way to the highly



technical lectures of the most intelligent college professors, the need for salvation cries out. Stockton is a modern, rapidly growing city, but as it has been accurately stated, Stockton is ten years behind in Southern Baptist work. Here, too, there are dedicated Christians who are working, struggling, doing all they can and more, but even this is not nearly enough... for unless more men and machinery come there will be many fields of grain that will fall to the ground in ruin—unharvested.

And so the story goes, city after city, very much the same. It is a fact there are more lost people in the state of California than live in the whole state of Texas.

The words do burn in our hearts: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2).

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This tent meeting at Hilliard, Ohio, sponsored by the Tri-Village Baptist Church of Columbus in cooperation with the State Convention of Baptists in Ohio and the Home Mission Board, resulted in a new mission.

Church Started at Ohio Raceway

By C. Hoge Hockensmith, Pastor
Tri-Village Baptist Church
Columbus, Ohio

THE THUNDER of racing hoofs had barely faded at the Hilliard Raceway near Columbus, Ohio, when the sweet strains of "Alas and did my Saviour bleed" brightened the serene Sabbath calm that had settled over this thriving little community.

This was the beginning of Hilliard Baptist Chapel, which is meeting for the present at the cafeteria of the Hilliard Raceway and Fairgrounds.

A week before, the Tri-Village Baptist Church of Columbus had sponsored a Vacation Bible school and revival under a tent in this fast-growing community of suburban Columbus. There was only one small non-Baptist church in the town to minister to the spiritual needs of about 3,000 people.

Pastor C. Hoge Hockensmith, and others from the Tri-Village Church, worked with summer student missionaries Dot Langram and Ruby Homed of Mississippi in the VBS and revival which resulted in the beginning of this new mission.

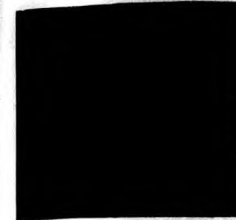
Willard Dobbs, successful Columbus lawyer and the attorney for the State Convention of Baptists in Ohio, is chairman of the church's mission committee and will be preaching at morning and evening services for the next few weeks.

The sponsoring church, less than a year and a half old, believes wholeheartedly in the missionary program of Southern Baptists. They led the Ohio convention in per capita giving to missions for the first six months in 1936 with about \$20.00 per member. They are fourth in the state in total gifts to the Cooperative Program.



Part of the group who met the first Sunday at Hilliard Raceway to organize the Hilliard Baptist Chapel.

Home Mission



Q. What is meant by holy water?

A. It is water that has been blessed by the prayers and invocations of the priest and is usually put in vessels or fonts at the doors of Roman Catholic places of worship and at the doors of classrooms in parochial schools, so that the people on entering or leaving may be sprinkled therewith. In compliance with canon law it is mingled with a little consecrated salt. The water used by the priest in baptism is mingled with chrism or consecrated oil.

Q. For what purpose is holy water used?

A. Besides that referred to, it is used in sprinkling the dignitaries of the church, such as cardinals, archbishops, bishops, and priests in sacred ceremonies. It is also used in sprinkling articles set apart for sacred use, such as chalices, sacred vessels, bells, palms, candles, ashes, vestments, missals, etc. It is also used for sprinkling houses, cattle, land, beasts of burden, and our modern means of travel, the automobile, etc.

Q. What virtues are supposed to be inherent in holy water?

A. The words of exorcism, which are used by the priest in the act of blessing the water, indicate the nature of these virtues; thus he says, "That thou avail to root out and banish the enemy himself with the apostolic angels" (Pontificale Romanum).

Q. Why do Roman Catholics sprinkle themselves with holy water in their homes and before entering church?

A. "Catholics use holy water to drive away evil spirits, and to call to mind the purity of heart with which they should present unto the presence of Christ, really present upon the altar" (The Question Box, p. 349).

Q. According to the Roman Catholic church, what are the uses of holy water?

A. "It drives away devils from places and from persons, it affords great assistance against fears and diabolical illusions; it cancels venial sins; it imparts strength to resist temptations; it drives away wicked thoughts; it preserves safely from the passing snares of the devil; it obtains the presence and favor of the Holy Ghost; it prepares the mind for a better attendance on the divine mysteries. Besides these spiritual uses it is declared to be a remedy against barrenness both in women and in beasts, a preservation from sickness, a healer of the infirmities both of the mind and of the body, and a purifier of infected air, driving away plague and contagion" (A Pilgrimage to Rome, pp. 527, 528).

Q. What is the origin of Rome's use of holy water?

A. It was borrowed from the pagan world. The custom was common in pagan temples to have, at the entrance, a vase containing holy or lustral water with which the people sprinkled themselves and the Jesuit priest La Cerdá admits that from this "was derived the custom of the holy church to provide purifying or holy water at the entrance of their churches" (Middleton's Miscellaneous Works, Vol. V, pp. 96, 97).

Q. What argument does the Roman Catholic church offer for the use of holy water?

A. "She quotes the use of the laver of brass filled with water, in which Aaron and his sons were to wash their hands and feet before engaging in the service of the Tabernacle; and also the water of separation, described in Numbers XIX. She further affirms that holy water was in use in the days of the apostles" (Romanism, p. 267).

Q. What is the answer to this?

A. (1) The rites of the Jewish ceremonial law, "Which stood only in meats and drinks, and divers washing," (Heb. 9, 10) were all abolished by the coming of Christ and they are no pattern for Christians. (2) The Roman Catholic church does not follow the pattern which she quotes, for the water in the laver of brass was not consecrated, and the water of separation was prepared in a wholly different way, and used for wholly different purposes, from the holy water of Rome. (3) There is no proof either from Scripture or tradition that the apostles used holy water.

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NEW APPOINTEES

Earhart, Ruby

B. Dec. 16, 1920, Dover, Tenn. Ed. Dover High School, Dover, Tenn.; Southwest Baptist College, 1945-47, A.A. degree; Union University, 1947-49, B.A. degree; S.W.B.T.S., 1950-52, M.A. degree. Public school teacher, Dell, Arkansas, 1949-50; Senton, Tex., 1952-53. Summer Student Missionary, summers 1947-48 and 1950-53. Good Will Center worker, Oklahoma City, Okla., 1953-56. App't. to Good Will Center, East St. Louis, Ill., July 26, 1956.



Crumpler, Walter Lee, Jr.



Crumpler, Leonor E. Duran

(Mrs. W. I. Crumpler, Jr.)

B. Aug. 23, 1938, Barranquilla, Colombia, South America. Ed. Colegio Aleman, 1935-42; Colegio Americano, 1942-47; Wake Forest High School, Wake Forest, N. C., 1947-50; Pineland Junior College, summer 1950; Wake Forest College, 1952-53. Pastor's wife, Holly Ridge and New Topsail, N. C., 1950-55. Student Summer Missionary, Los Angeles, Calif., 1953. M. Walter Lee Crumpler, Jr., June 5, 1948. Children: one daughter. App't. missionary to Spanish-speaking, Barstow, Calif., June 7, 1956.



Latin Americans

Continued from Page 22

and all is administered by the Roman Church.

We read of the lost multitudes in faraway lands, and let us not minimize their needs nor fail to reach them for Christ. But, at the same time, may we remember that the same medieval darkness and hopelessness envelops these deluded people in

our land. Sometimes our spiritual vision is so diseased and we are so myopic that our ability to see, that we look with cold disdain upon the needy around us while our hearts warm with sympathy for those in faraway lands. Truly it is easier to love the unlovely—if they are far from us. But when they are under our feet it is often difficult not to despise them. Let us, when we see the multitudes, look upon them with compassion because they are as sheep not having a shepherd. Our followers, can do no less.

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CHANGES in Missionary Personnel

NEW MISSIONARIES

Irish, J. W. and Mrs. (Indians), 1901 Leonard, Lawrence, Kans.
Earhart, Ruby, (W.C.), 510 N. 6th St., E. St. Louis, Ill.
Critt, Charles, (Prophet, Missionary, Northern Indiana, Rev. Gerald C. Rowe, 2718 Lake St., E. St. Louis, Ill.
Kahnert, H. C., Jr. (Supt. City Missions), Baptist Bldg., Little Rock, Ark.

CHANGES OF ADDRESS

Irish, Russell and Mrs. (Indians), from 1110 S. First St. to 122 Zeeck Dr., Gallup, N. M.
Irish, A. E. (Gen. Missionary), from Box 264, Ellis, Mo. to 134, Ellis, Mo.
Jennett, David and Mrs., from Drawer "B," Tulsa, Okla., to Apt. 410, Palatka, Justo America, Havana, Rep. of Panama.
Waters, J. R. and Mrs. (French), from Box 122 to Box 10, Shawnee, Okla.
Sherard, Valeria, from Box 26, Kottabue, to Newark, N. J.
Sells, Daniel and Mrs. (Spanish-speaking), from Franklin Ave., Los Angeles, to 409 Central Ave., E. Monte, Calif.

CHANGE OF NAME

Whitmore, Louise, (W.C.), 10 N. 6th St., E. St. Louis, Mo. to Louise Whitmore Probst

TRANSFERS

Kendall, Mike and Mrs. (Spanish-speaking), from Box 10, New Braunfels, to P. O. Box 10, Keno, Texas.
Stanford, Evelyn (W.C.), from 813 Elysian Park Ave., New Orleans, La., to 824 A E. 10th St., New Orleans, La.

RETIRED

Irish, J. A. (Supt. City Missions), 217 Baptist Bldg., Little Rock, Ark.
McLanahan, Gladys, (Spanish-speaking), Box 10, Little Rock, Ark.

RESIGNATIONS

Irish, David and Mrs. (Spanish-speaking), Box 10, New Braunfels, N. M.
McLanahan, Gladys, (Spanish-speaking), Box 10, Little Rock, Ark.
Matthews, Baxter L. (Negro Workers), 349 DuPont, Baltimore 17, Md.
Moore, William (W.C.), 833 Louisiana Ave., New Orleans, La.
McLanahan, Gladys, (Spanish-speaking), Box 10, Little Rock, Ark.
Tammie, David (W.C.), 229 Second St., New Orleans, La.
McLanahan, Gladys, (Spanish-speaking), Box 10, Little Rock, Ark.
Wilson, J. C. (Slovak), Alaska.

Indians Study

Continued from Page 18

People, and by Dr. Lewis W. Martin for Adults. Afternoon Bible drills were conducted for young people and conferences on stewardship for women, and on problems of church life for pastors and deacons.

Before the evening worship service a study in church history was conducted by Mr. Oliver for Intermediates through Adults. Mrs. Oliver and Miss Martin led Juniors and Miss Chambers and Mrs. Crenshaw taught songs and games, directed handwork, and charmed Beginners and Primaries with Bible stories told in a most fascinating manner.

Miss Chambers led all in starting the day right with stirring morning watch messages. Mr. Oliver brought the morning worship messages, and Dr. Martin preached at the evening hour. There were a number of reconsecrations at some very high spiritual hours.

One of the most impressive services was the vespers after the evening service around the bonfire. The Seminoles gave testimonies in their native language. The bonfire was matched by the glowing faces of devout Indians telling of their joys in the Lord Jesus.

Bountiful meals were prepared by the Baptist women on an open fire under the shade of spreading, moss-vested oak trees. Rev. Crenshaw, missionary, brought and kept on hand the needed food. He brought in wood, looked after the guest teachers, and kept busy at innumerable tasks. The Crenshaws' home was congested with materials, equipment, and guest teachers.

Seminole from Big Cypress Church and the mission at Brighton attended even though it was cattle round-up time for those who had bought government cattle.

Precious children, consecrated Young People, and devout men and women quietly and humbly evidenced their interest and willingness to learn as they drank in lessons, stories, and sermons.

At the close of a high consecration service Friday night, Pastor Lumme's daughter and husband brought their baby boy to the front and modestly said, "We want our boy to become a Christian early and to serve God faithfully, maybe he a preacher. We want to dedicate him to the Lord. We want you to pray the prayer."

Earnestly we prayed what we felt was in the hearts of those young parents. We spoke the words that expressed the offering of their son to God. They wept and all of us felt God's presence.

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