

HOME MISSIONS

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A Publication of
The Home Mission Board
of the Southern Baptist
Convention

DECEMBER

1956



Vol XXVII No. 12



DR. C. E. MATTHEWS

**GIVE GENEROUSLY
TO THE
LOTTIE MOON CHRISTMAS
OFFERING**

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Another Opportunity

By Courts Redford

CHRISTIAN history is full of examples of man's failure to take advantage of missionary opportunities.

Suppose the early Christian fathers in North Africa, where some of our strongest churches were planted in the first three centuries, had been more concerned about evangelism, missions, and Christian education and less concerned about ecclesiastical domination and political prestige: all Africa might now be Christian.

Suppose the Christian forces of the thirteenth century had answered the call of Kublai, Tartar ruler of the Far East, for 100 missionaries to evangelize and teach the Oriental world of Christ; all of China, Japan, Korea, and much of Asia might now be Christian.

Unfortunately the papacy was too busy in a struggle for power to consider the call seriously and responded with only two Dominican priests who turned back and left Kublai's call unheeded. Another missionary opportunity was lost.

Suppose the Christian forces at the Tiflis Theological Seminary, where young Stalin enrolled in 1894, had filled his fiery breast with evangelistic and missionary zeal instead of seeking to destroy his initiative and to force his thinking into a religio-political mold that was both unchristian and unsocial. Stalin might have been graduated from the seminary with honors and might have become a flaming evangelist in Russia and all of the Slavic countries. Then Russia and much of Europe might be predominantly Christian today and Communist peril could have been averted. Christian forces failed again.

Suppose the Christian forces of America had heeded the call of General MacArthur for hundreds of missionaries for Japan directly after World War II ended. America's victory had largely destroyed the faith of the Japanese in Emperor worship and in their pagan religions and had opened wide the door to Christianity. Had the Christians of America answered that call, then Japan would be in the throes of a great revival today. But American Christians, and Baptists among them, were

so absorbed in getting the military forces home and in gaining economic advantages that they sent a mere trickle of missionaries to the Orient and allowed the Buddhists and others to realign their forces until today the door is only partly ajar. There may yet be time, but the task is harder. Japan might have become a mighty Christian nation in our generation had we given proper support to our foreign mission program.

The atomic age offers another mission opportunity. Materialism has failed. The whole world realizes that science and political intrigue are not enough. The world needs religion and only Christianity will meet that need.

God has been preparing America for such an hour. She has the resources. She has world-wide contacts. With all of her faults and failures, she has more dynamic Christian power than any other nation. The Christians of America are the hope of today's world.

Southern Baptists constitute one of the strongest Christian forces in America. God has wonderfully blessed our people. Among the blessings he has given us is our Foreign Mission Board with its wise, progressive program of advance and its warm-hearted evangelistic leadership. Our Foreign Mission Board is ready to meet today's challenge, but are we as Southern Baptists ready to provide the personnel and the resources needed?

Fortunately we have in the foreign mission season of prayer, December 3-7, and in the Lottie Moon Offering, another opportunity to prove the sincerity of our concern for a lost world. We shall tell the world whether we expect to take advantage of this opportunity to answer another call for Christian missionaries, or whether we shall wrap ourselves in a cloak of selfishness and lose another missionary opportunity.

Your participation in the Week of Prayer program and your offering for foreign missions will constitute your reply.

Let us co-operate with Woman's Missionary Union in making this the greatest offering ever given for foreign missions.

December, 1956

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NEWS

Hawaiian Baptists Help Navajo Work

A check for \$15.79 was received recently by the Home Mission Board from the treasurer of the Hawaii Baptist Convention designated for work among the Navajo Indians. The check came from the Hilo Baptist Camp in Hawaii.

Student World Mission Congress

Students from around the world will be gathering in Nashville, Tennessee, December 27-30 for a World Mission Congress which is being sponsored by the Baptist Student Union Department.

Several members of the Home Mission Board staff will be attending the meetings and participating on the program.

Student Center Dedicated in Havana, Cuba

A full week of activities marks the dedication and opening of the new student center in Havana, Cuba, December 10-15. This property, including the new building and furnishings, is valued at approximately \$200,000.00 and is designed to furnish adequate quarters for a full student union program, teaching of Bible and related subjects, and dormitory space for 32 people.

In addition there are library facilities and an outdoor patio with a stage to seat some 700 people and an additional 200 in surrounding balconies of the building. There is also a stage and auditorium inside the building.

Adequate and attractive living quarters are furnished for the BSU director and for the building superintendent.

Miss Ondina Maristany, who has been serving as BSU director, will continue and plans a greatly enlarged program.

Plan Work in California

For the first time all direct missionary personnel as well as co-operative personnel were invited to participate in the annual missionary and moderators meeting held this year in Fresno, California, November 19-21.

Principal speakers for the occasion were Dr. S. F. Dowis and Dr. Loyd Corder of

the Home Mission Board and Dr. S. G. Posey, executive secretary of the Southern Baptist General Convention of California.

At the meeting plans were made for the general mission program in California during 1957 and an attempt was made for a more complete understanding and co-operation between the direct missionaries who are pastors and the co-operative or general missionaries.

Plans call for an enlarged program of mission endeavor during 1957.

Florida Pastors Interested in Serving Military Personnel

Following an address by Dr. E. L. Ackiss before the West Florida Baptist Pastors Conference meeting in the First Baptist Church, Ponce de Leon, Florida, on October 15, interest was aroused in better serving the military personnel, especially those connected with the Eglin Air Force Base in that area.

Dr. Ackiss, director of Military Personnel Service for the Home Mission Board, has been asked to lead in a survey of the possibilities of a closer work of local churches with the Baptist personnel at the Eglin Air Force Base and their dependents living off the reservation.

In co-operation with the associational missionary and the local pastors a partial survey is planned for the first of 1957.

Open Good Will Center Work

The Home Mission Board in co-operation with the Savannah Baptist Association, Savannah, Georgia, recently made a survey under the leadership of Miss Evelyn Stanford for a Good Will Center in Savannah. Beginning January 1, another worker is expected to join Miss Stanford in the opening of a center.

This will be the first Good Will Center to be opened with funds from the Annie Armstrong Offering which were designated to be used in opening centers whereby the local forces would provide the building and operating expense and the Board all the salary of the workers for the first year, three fourths for the second, one half for the third, one fourth for the fourth, and from the fifth year on the local forces would provide all of the expenses.

HOME MISSIONS

A publication of the
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JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



THE MASTERY OF MISSIONS

I HAVE known him for 30 years. He is a layman whom I admire a great deal. When I first took knowledge of him he was of middle age and had the interest of his church and of his state Baptist convention in the foreground of his concern. Mainly he was seeking to lead the Baptists of his state in a program of conservation and promotion. There were many others who joined him and other laymen and pastors in denominational leadership in his state. A survey to determine how best to use the denominational dollar was made. Further study was given to the matter of securing more income for denominational work. The program evolving from the survey resulted in real progress.

The other day this seasoned Baptist leader said: "I thought I knew about missions; but a visit to the Foreign Mission Board and the Home Mission Board has shown me more about missions than I have learned in a lifetime."

Study about Missions

Mission study is as important as mission giving. It is not enough for a Christian to be willing to give his money; he ought to know the causes which need his interest. December brings a consummation of very fruitful mission study as Woman's Missionary Union has led in the study of Japan. The Lottie Moon Christmas Offering for Foreign Missions is the material expression of the spiritual impetus resulting from a study of foreign missions during the fall.

The 1957 Graded Series of Home Mission Studies on "Mission Field: USA" has been completed. The books are available in book stores. But this is not enough. Groundwork must be done in planning home mission studies in the latter part of January and through February in preparation for the Annie Armstrong Offering for Home Missions. Here again, Woman's Missionary Union will lead. What about the layman who leaves mission study to women? Is it woman's work? Why not an all-church program of mission study for the six weeks beginning the middle of January and running until March?

I was visiting in the home of friends. My host was commenting on the book, *Under the North Star*. He said his wife had left it on a table and he had picked it up and started reading it. "It was so interesting, I had to finish it," was his comment. Why had the Baptist brother left it to his wife to find an interesting book on home missions? He "thought he knew about missions," and left it at that. Almost by accident he read a thrilling story about Alaska missions.

Mission Emphasis

In the middle of the fall of 1956 there was perhaps the greatest response to missionary emphasis in the history of Southern Baptists. It was "World Missions Week." That week is over; its influence lingers. We are now on the threshold of "World Missions Year."

World Missions Year—1957

The period of planning is over. An abundance of material has been prepared. State Baptist papers have been full of "World Missions Year." Periodicals have presented the plans. Now we are at the threshold of the greatest emphasis in Baptist history. What shall we do with "World Missions in 1957?"

For "Home Missions in World Missions" it would be of great benefit if all church members would co-operate with Woman's Missionary Union in the promotion of an "all-church mission study emphasis" before the end of February. Mission study clinics will be starting in many states the middle of December. The Lottie Moon emphasis will have been consummated and the leadership will be planning its mission study. If all who are interested in missions or all who could be interested in missions could be enlisted in studying "Mission Field: USA," most of our Baptist people would not have to say what the layman said: "I thought I knew about missions." Most of our members do know about missions but could learn much more. Men, women, young people, children—all could co-operate in the study of home missions early in the new year. Note that the Bible study emphasis by the Sunday School Board, the book usually taught by the pastor within the first two weeks of January, has mission emphasis for its climax. It would be splendid to start right away planning for "Mission Field: USA" to follow the Bible study.

Ministry to Minorities

The Home Mission Board emphasis for 1957 is to be upon its ministry to minorities. Who are these minorities? They are in your community. They are in need of your ministry. They are in the minority. Baptists constitute the major denominational group in a large segment of the United States. Wherever Baptists live and serve they have an obligation to the minorities. This is the year of special home mission emphasis in the field.

The home missionaries will be busy. There is much more than all of them can do. Every Baptist is a home missionary. If we take America for Christ it will require the work of every Baptist. Will you do your part?

December, 1956

5

"Mr. Baptist" of Anchorage

By John Caylor



Felton H. Griffin, "Mr. Baptist" of Anchorage, Alaska.

WHETHER it is a proper connotation or not, to businessmen and civic leaders in Anchorage, Felton Griffin, pastor of First Baptist Church there, is "Mr. Baptist." The Baptist name has been held high by this pioneer who went to Alaska in 1944 and has remained for 12 years pastor of the First Baptist Church in Alaska's key city.

The Griffins have reared a family and grown a denomination in Alaska. They seem to have no thought of retiring to a more favorable climate or to a less rigorous work. Their home is a gathering place for Baptist visitors to Alaska.

When Felton Griffin became pastor of the First Baptist Church of Anchorage,

the church had no sponsorship. It had been organized with 15 military and two civilian members. Chaplain Aubrey Halsell served as first pastor while continuing his leadership in the chaplaincy. Then Bill Petty of Alabama served nine months. The church had a good beginning. It has moved steadily forward. One of the striking things about the church membership is that some 300 members must be replaced every year because of "rotation" and the return of civilians to the States. Civilian and military membership in the church seems devoted to the building of a church and the promotion of kingdom interests.

The three-story educational building, which has been "shored in" for the winter, is indicative of plans for the future. This

large building is to be finished inside with proper partitions and graded for Sunday school and Training Union work. By the side of the educational building on a corner lot there is room for an adequate auditorium. The second floor of the present educational building is filled with worshippers for Sunday services. I had the privilege of preaching at two Sunday services in this great church. There were eight additions to the church membership, two commitments for full-time Christian service, and four rededications. The pastor asked the young people who already had volunteered for full-time Christian service to stand. There were 16. These young people furnish a constant stream of Christian workers. The church is making its



Mrs. Felton H. Griffin



Dr. John Caylor and C. G. Cole of the Home Mission Board, by the Native Baptist Church, Anchorage.

HOME MISSIONS

contribution to denominational leadership.

Church extension

The First Baptist Church of Anchorage, under the leadership of Felton Griffin, has established six missions. Calvary was begun in 1946. It has had three pastors who have given rich leadership to the congregation. Now, the fourth pastor has just arrived on the field. The first building was furnished by the First Baptist Church. This same building now has been moved to the property of the Native Mission and is being used by the Native Mission, which is an arm of First Church.

Calvary Baptist Church now has a membership of 400 with about 450 enrolled in Sunday school. Rev. Jack Turner is its new pastor.

The second mission started by First Church was Faith in 1947. Four pastors have served either part time or have given full ministry at Faith Mission and Church. Faith Baptist Church now is one of the strong voices in Alaska. It has a membership of over 150 and a Sunday school enrollment of 225. Under the vigorous leadership of James B. Dotson, this church entertained the Alaska Baptist Convention. A beautiful building houses the six-year-old church. Mrs. Dotson is president of the state Sunday school convention.

The third mission of First Church was Fairview, started in 1949. In 1950, Fairview was constituted into a church.

Greater Friendship Baptist Church was the fourth mission. Negro members of Anchorage First Church wanted a church of their own. Pastor Griffin and his church sponsored the Greater Friendship Mission which later was constituted into a church. Then followed another Negro church, Shiloh.

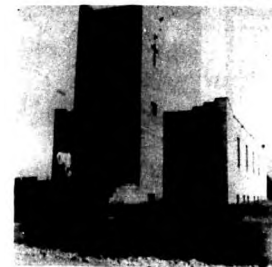
In the Matanuska Valley, 50 miles away, the First Baptist Church of Anchorage sponsored its fifth mission. Now a thriving church under the pastoral leadership of John I. Dickerson is serving Palmer, Alaska, with a strong denominational leadership. Mrs. Dickerson is president of the WMU convention.

Other churches in Anchorage, Emanuel, and Grandview, and missions which have not yet been constituted into churches have been sponsored by the Chugach Baptist Association. Griffin and the First Baptist Church, with a membership of nearly 1,500, continue to co-operate with the association and the state convention in the promotion of a denominational program in Alaska. Brother Griffin carried on his work long before help came from the Home Mission Board. Hats off to the pure is who with coats off are in the and of the denominational program growing a Baptist constituency in Alaska

December, 1956



Pastor and Mrs. J. B. Dotson, Faith Baptist Church, Spenard, Alaska, and Dr. and Mrs. Norris Gilliam of the Sunday School Board, Nashville, Tenn.



First Baptist Church, Palmer, Alaska, fifth mission of the First Church, Anchorage.



New educational plant of First Baptist Church, Anchorage, where "Mr. Baptist" (Felton Griffin) has been pastor for 12 years.

7

A Spiritual Giant --- A Faithful Servant

By Robert G. Lee, Pastor
Bellevue Baptist Church
Nashville, Tennessee

The following is a condensation of the tribute by Dr. Robert G. Lee at the funeral of Dr. C. E. Matthews held at the Travis Avenue Baptist Church, Ft. Worth, Texas, October 8, following his death October 5.

Dr. Matthews had served as secretary of the Department of Evangelism of the Home Mission Board since 1947 until about a year ago when he retired because of failing health. Since that time he had served in an advisory capacity.



Dr. Matthews never doubted that I loved him. Today I can say of him what David said of Jonathan: "Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (2 Sam. 1:26). In this very house of God I first came within the luminous shadow of this spiritual giant—this faithful, spiritually fervent servant of God. He came as close as any man I have ever known to weighing 16 ounces to the pound on God's scales and measuring 36 inches to the yard by God's measuring rod. His greatness in the pulpit and out shows how God took a rill and made a strong river, a candle and made a luminous chandelier, an acorn and made a mighty oak. His evangelistic fervor and success in revival meetings show how God took a whisper and made it a mighty voice for God.

In Erie, Oklahoma, there were 379 additions to the church, 251 for baptism—in Electra, Texas, 278 additions, 208 for baptism—in Miami, Florida, 356 additions, 256 for baptism. In Red Bird, Missouri, he baptized 74 blood relatives, among whom were three brothers, one sister, and his grandmother.

Had great speakers spoken in the olden

days of Noah, a preacher of righteousness—of Abraham, rich in character beyond his wealth in silver and gold and cattle—of Joseph who took famine fear from the heart of a nation—of Moses who, refusing Egypt's riches, had "respect unto the recompense of the reward"—of Samuel who washed the heart of Joshua, valiant in battle—of King Josiah who "turned to the Lord with all his might"—of Elijah who called an apostate nation back to God—of John the Baptist to whom was given the task of interpreting the voice of betrothal as the friend of the bridegroom, they could not have said greater things of those worthies of old than we can say of Dr. Matthews.

Truly we can say of him what was said of Caleb—that he followed the Lord fully. We can say of him what was said of Barnabas: "He was a good man full of the Holy Ghost and of faith, and many people were added unto the Lord." Not only so. We can say of Dr. Matthews what Paul said of himself: "For me to live is Christ." He, too, could say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the

life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). And his going from our Southern Baptist Convention is as when "a tall cedar falls and leaves a lonesome place against the sky."

I cannot think of him and his glorious life without thinking how applicable to his life are these words:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:8-11).

Dr. Matthews was twice-born—of clean-blooded parents and "not of corruptible seed but of incorruptible by the Word of God."

He was twice a learner—of teachers and

the things in books and of Jesus, who said: "Learn of me."

He possessed two wisdoms—the wisdom of what true Baptists believe and "the wisdom which is from above."

He was the beneficiary of two blessednesses—the blessedness of sins forgiven and the blessedness of a Christian's triumphant death. Of one of those blessed realities the Psalmist spoke:

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. 32:1-2).

The Bible he loved and believed. He never placed any question marks after any chapter or verse or word of it. He believed it to be the inspired, infallible, inerrant Word of God—universal in interest, immeasurable in influence, infallible in authority, regenerative in power, inspired in totality—the miracle book of diversity in unity, of harmony in infinite complexity. Would that all men today, that all young preachers who come after us and who will occupy our pulpits and have part in the matters of our Southern Baptist Convention life, would be always and everywhere as true to God's Word as was he.

We could build to his memory a monument of bronze and brass and stone. But the best monument we Southern Baptists, who will forever be indebted to him for his marvelous leadership in evangelistic endeavors, can build is the monument which moves in feet of flesh, works in hands of flesh, speaks in tongues of flesh, and heals in hearts of flesh, carrying out his plans for evangelism through our churches.

Southern Baptists should forever be grateful and prove their gratitude by lives utterly at the disposal of God—because of his life and preaching and leadership which touched every corner of our Convention territory—and many other areas of our land where functions our Southern Baptist Convention, the greatest evangelical body on the face of God's earth.

Dr. Matthews has written himself imperishably into the pages of our Southern Baptist Convention history—and indelibly into the hearts of multitudes who love the Christ he loved.

How every church in our Southern Baptist Convention should thank God that such a man was one of us—a man who, like Jesus, was so finely strung, so keyed to truth and justice and mercy and love, and so quickly felt the sorrow, the sympathy, and the indignation which wrong and injustice invariably elicit from all high souls. He was an author in life—

Continued on Page 13

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Soul - Winning, a Christian's Prerogative

By Leonard Sanderson
Secretary of Evangelism

"I didn't think it was for me," said the tall, soft-spoken plant foreman. His face was glowing. "I have just won my first soul to the Lord," he said proudly. Standing in the door of the pastor's study he repeated, "I didn't think it was for me."

"Sit down and tell me about it," said the pastor as he pushed aside the prospect list he was studying and walked around the desk to shake hands and sit down beside his member. Bill Sargent, about 45, had been a church member since boyhood and was considered a rather active member.

"So you have won a soul to the Lord. That is a great experience. Go on, tell me about it."

"Well, to go back a little, I have been visiting now and then in the interest of the church. I have talked with the boys over at the plant and as group leader I have gotten several fellows into my Sunday school class who later became Christians and joined the church, but I thought that was as far as I could go. But when you announced that you were going to have a class for soul-winners here awhile back, I decided I would attend. My wife was shocked. She always attended all the study courses. You said this one was church-wide and would help all of us, so I came. I bought that book, *Every Christian's Job*, and really studied it."

"That is a good book, practical," agreed the pastor.

"That was the beginning. Then Tuesday night at the Brotherhood meeting, when those names were assigned, I took an envelope with four names in it and really listened as you again demonstrated

how to talk to a lost man. I hoped, of course, that all of my names would just be men who ought to move their letters, but there were two of each. Joe Carter and I decided we would work together. So we started out. Joe suggested we start

with the letter came to get a little experience. We visited my two, Joe did the talking and I just prayed silently. Then we went to see one of Joe's men. I was to do the talking in that visit, and what do you know? There was an error on that card. Lawson Horner was not even a Christian. There I was, so I asked the Lord to help me and proceeded."

"The error might have been used of the Lord, right?" smiled the pastor.

"Yes, I know he is. He wouldn't be the success he is in business if he were not. What happened then?"

"Well, I said, 'You read that verse aloud, will you Mr. Horner?' He did. He trembled a little as he read it. I said, 'Do you know what that verse means, Mr. Horner?' He said, 'Yes, partly.' I said,



HOME MISSIONS

3:23 and held it over where he could see it as I read and tried to point out that I was not talking to him because he was bad, but that this verse tells us that 'all have sinned.' I was so excited I forgot about the next verse you gave us but turned to John 3:16. He said, 'I have known that verse nearly all my life.' You know old Horner is a pretty bright fellow, Pastor."

"Yes, I know he is. He wouldn't be the success he is in business if he were not. What happened then?"

"Well, I said, 'You read that verse aloud, will you Mr. Horner?' He did. He trembled a little as he read it. I said, 'Do you know what that verse means, Mr. Horner?' He said, 'Yes, partly.' I said,

This article and "My Ministry to the Lost" on page 18 are supplementary material for circle programs.

"It means God loves us and let Jesus die for our sins, does it not?" He said he guessed so. I said, 'What does he tell us we have to do to be saved?' He said, 'It says we have to believe on him.' I then tried to explain what 'believing' means and asked that we have a prayer. I told him to try to pray while Joe led us. I told him to try to trust himself, his soul, his sins, his everything to the Lord."

"Joe led the prayer and when he had finished, I said, 'Mr. Horner, did you trust Jesus as we prayed?' He said, 'I am not sure.' I said, 'Will you just turn it all over to him right now and let him take you over, leave it in his hands?' I extended my hand and he reached over and took it in one of the warmest handshakes I ever had. Preacher."

"Amen," smiled the pastor. "Was Mrs. Horner there?"

"Yes, she came in about that time. I think she must have been in another room listening and praying. She was really happy. It was just like a revival meeting."

"I know what you mean. I am really happy for you and the Horner family, and old Joe, where is he?"

"Oh he had to go to work and didn't have time to come by."

"Did you talk about church membership?"

"Yes, Mrs. Horner said to him, 'Honey,

are you going to join the church Sunday? You know Pat will be baptized next Sunday.'"

"Yes, that is right," said the pastor. "Pat is their grandchild."

"I said, 'Let me read another verse or two, Mr. Horner.' I read him how the jailer was saved, then baptized, and told him about Philip and the eunuch. He said, 'O. K., I'll join Sunday morning and be baptized Sunday night.' He really thanked us, too."

Sargent got up to leave. The pastor patted his shoulder and said, "That is a real experience and I am happy for you."

"Yes, Joe and I are going out again Saturday." As he started for the door he added, "I just never thought it would happen to me."

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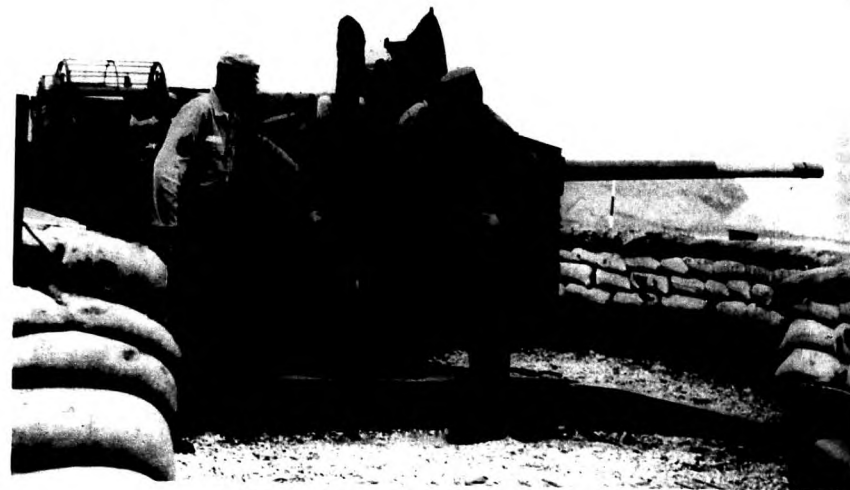
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Chaplain C. L. Lively, Jr., visits with his men on duty in Greenland.

WITH OUR ARMED FORCES IN GREENLAND

By Chaplain C. L. Lively, Jr.
Seventh Anti-Aircraft Artillery Group
Greenland

Opportunities of service are many for the chaplain stationed with the U. S. Seventh Anti-aircraft Artillery Group in Greenland, as the accompanying pictures will show.

USAF Photos



Chaplain Lively joins the group in barracks discussion around the stove while enjoying a cup of coffee.



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A Spiritual Giant

Continued from Page 9

writing the literature of godliness upon the fleshy tablets of human hearts.

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December, 1956



Commanding Officer of the 51st Ordnance Company, Capt. Lawrence O. Hand (left), presents Chaplain Lively a Bible stand and a set of vases which had been made by the men of the 51st Ordnance Company out of 90mm shells, thus literally beating swords into plowshares. Lt. Col. James M. Edmunds, the 7th AAA Group Commander, looks on.

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Christmas on the Bayou

By A. V. Pickern, Jr.
Missionary to the French
Montegut, Louisiana

INSIDE the mission the soft strains of "Peace on Earth, Good Will to Men" rose from the congregation and floated out through the open doors to fall softly upon the bayou. Then "Silent Night, Holy

Night" followed. It was sweeter than usual, because voices long accustomed to French phrases strained to make the sounds in English.

But outside the mission there was no peace on earth, nor a silence, for firecrackers burst everywhere. The sound of drunken voices could be heard, and boat engines roared. All seemed to be trying to drown out the carols, but could not. The voices insisted that in a little town named

Bethlehem, somewhere in a far-off land, a wondrous miracle had taken place.

A miracle had taken place on the bayou, too. Anybody could see the miracle, for it shone in the faces of the people.

All the firecrackers, all the boat engines, all the yells and screams in the world could not erase the miracle. For as surely as Christ was born in Bethlehem, he was born in the hearts of these French Americans on Bayou Pointe au Chien

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MOLLER

Christmas: THE TRUE AND THE FALSE

By Lewis Grant
Missionary to the Indians
Santa Clara Pueblo
Española, New Mexico

ON DECEMBER 18, 1955, during the evening worship hour at our mission at the Santa Clara Indian Pueblo, Santa Clara, New Mexico, the youth of the mission presented a pageant of the birth of Jesus. Several visitors were present including Anglo, Indian, and Spanish. Through the program we tried to present the true meaning of Christmas. At this time also the Sunbeams presented the story of the birth of Jesus in verse and

song. The spirit of God was felt throughout the service.

Miss Pauline Cammack and Miss Doris Christensen, missionaries at Espanola, asked us to put this same program on the following Wednesday night at the Espanola Baptist Church. The young people at our mission consented, so we went to work for the next three days and made all the necessary arrangements in the way of decorations and rehearsal at the Espanola

HOME MISSIONS

Church. Between 150 and 200 people saw this program, and our hearts were blessed again by God's presence. Brother Frank Randall closed this program with a gospel message.

But these things were not all that was in store for God's children during these days. Besides the Christmas message on Sunday morning, December 25, we had the great privilege of hearing the college students of our mission who were home for the holidays. Nina Koteen, Eleanor Koteen, and Bertha Mae Cata spoke on Sunday evening, telling about many of their college experiences. The spiritual life of our Baptist colleges was emphasized over and over again. I rejoiced as each one told of going out with mission or volunteer bands to neglected areas to witness for Christ. The reports showed that the students were encouraged in their devotional life. The solving of problems by consecrated spiritual professors and by prayer mates was thrilling to listen to. Christ's coming into the world means more to me now since I have seen his influence in the lives of his children in Santa Clara Indian Pueblo.

But there is another picture of how Christmas was observed in Indian land.

Long before Christmas arrived, in many of the stores in and around Espanola, I saw signs advertising the "XMAS DANCE" for Christmas Eve night, and others announcing dances at other times and places, all in celebration of our Lord's birth. Later during Christmas Eve and earlier, I saw crowds pouring into these places of amusement thinking they were honoring Christ on his birthday.

On December 23, at 10:00 p.m., after I had prepared for bed, an elderly man knocked at my door and asked me if we had a telephone that he could use to phone the law. I told him "No, but I shall be glad to help you if I can."

"There are two men fighting in the pueblo and we need the law to carry one of them to jail," he said. "He is drunk and I am afraid he may hurt someone. He is fighting his son who is just back from service. His son has a wife and little baby and I don't want him to hurt them."

I redressed and went with him. He took me to the middle of the Pueblo where I saw one man on top of another struggling to hold him down. Two Indian women in their shawls were bending over the men speaking in Tewa. I did not know what they were saying. I guessed from what they were doing, however, that they were pleading with the man on the bottom to behave himself. The drunken father was on the bottom and his son was holding him down so he would not hurt anyone. One

of the women advised us to contact the governor of the pueblo to get permission to bring a policeman into the pueblo to carry the drunk man to jail. They felt that if we could get him inside a jail for the night he would sober up and be all right in the morning. I felt the same way about it, so we proceeded to get the law.

During the time that I was busy with the drunken brawl, one of my fine Indian friends was out helping another young man pull his car out of the river nearby. Some Indian young men who were drinking had driven the young man's car right out from under his nose and turned it over in the river. Friends worked until two o'clock in the morning to undo the damage.

Many young men home for the holidays were drinking and causing much trouble in all the pueblos in this area.

That very night I talked to one of these young men and told him about Christ as best I could and then invited him to the services on Sunday night. He said he did not have a way, but if he had a way he would come. I told him I would be by to get him on Sunday evening about five thirty if he would guarantee to be there. He lived in the San Juan Pueblo.

I went for him and drove right into an Indian dance. The paint, feathers, bells, and chanting of the Indian men before the crowd made me feel out of place. But I knew God had sent me there to see just that so that my spiritual eyes would see some more of the heathenism of a darkened world. Why do the Indians dance in such a manner during the Christmas season? Surely Christ would not have his birthday honored in such a way.

That night I also saw two young girls running away from two young men in the open street in Espanola.

All of this and more took place during the Christmas "holiday season." The people of spiritual darkness have desecrated the most beautiful days of all the year.

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December 1956

15



By Jerry Harris
BSU President, Howard Payne College
Brownwood, Texas

As I stood on the platform at the International Airport in Anchorage, Alaska, and said good-by to L. A. Watson, executive secretary of the Alaska Baptist Convention, I found it was one of the hardest things I have ever done in my life. I felt this way because during my 67 days as a summer missionary, I saw the grave need for Christian workers to help harvest the field in Alaska for Jesus Christ. The opportunities are so many and the laborers are so few that I ask myself over and over again why I had to leave and come back to school.

The work of a summer missionary is an experience of a lifetime. I did everything from baby sitting to being a life guard and a fire fighter. My major job, however, was being the pastor of the youngest Southern Baptist mission in all of Alaska. This mission is located at Kenai. I had a total of two members, and both of them proved to be inactive.

The Kenai Mission is unique. The church building had previously been a warehouse for one of the local stores. Also, it proved to be my home for seven weeks. The day I arrived in Kenai the land which the Alaska Baptist Convention had purchased was cleared off and the church moved onto it. Three days later, with no electricity, no windows in the church, no water, inadequate heat, and with all the other inconveniences of a frontier, four of us met to worship God. The next day, Monday, was the first day of our Vacation Bible school.

Stephen Barnes, James Vanderford, two Air Force sergeants from Anchorage, and I wondered what was going to happen that week. It did not take the Lord long to bless, and at the end of the week we had

doubled our first day attendance of 10 to 20 boys and girls.

The second week of Vacation Bible school proved to be a week of faith. I was left without any transportation to pick up the children. Norman Lytle, another summer missionary, was sent down to help me. Lack of transportation failed to hinder the spirit of the children and 10 came to Vacation Bible school the second week. Commencement exercises were a victory and a blessing. Twenty-four people came to the exercises, and Norman and I had to stand up. This thrilled us very much.

Kenai, Alaska, is a fishing community of about 1,500 people with seven different denominations in the community. I visited for three days before I found even one person who had Southern Baptist affiliation. Many Baptists had joined other churches because there was no Baptist church in Kenai. Some people would ask me if I were going to conduct church in the summertime when everyone was working. I told them in the nicest way I could that Southern Baptists never close down the Lord's work.

Many Sundays I preached to just one, two, or three people, and sometimes just to myself. Sometimes the outlook was dim, but I remembered Jesus' promises. I claimed these promises and saw the power of Jesus as 18 people came to Sunday school and church on the last Sunday I was there. Also on that Sunday evening there were 14 people in the worship service. Another blessing came that same Sunday in the afternoon as Tex Bowden, a ministerial student from Anchorage, who is now with the Kenai Baptist Church, and I went out in his car and enlisted eight for Sunday school the next Sunday.

The Lord continues to pour blessings into Kenai. Now in the Baptist church there are lights, heat, windows, and a piano with someone to play it. No longer can some people look at our church and call it a shack, but they now have to look in respect and say, "That is the Kenai Baptist Church."

I had to leave something I loved very much when I left Alaska. As I talked to Rev. J. B. Dolson of Faith Baptist Church in Anchorage, I said, "J. B., I have been offered a job here next summer driving a truck, and the Lord willing, I'll be back."

"Don't pray about it," he replied, "because if you do, the Lord just might let you come back."

I cannot think of anything better than to go back next summer, and in years to come to be used in helping harvest the field for Jesus in Alaska.

John W. Wells To Leave Home Board



John W. Wells

JOHN W. WELLS, who has served for the past six years as field secretary of the rural church program for the Home Mission Board, has resigned effective January 1, 1957, to accept the position of superintendent of missions for the Elkhorn Baptist Association in Kentucky. Mr. Wells will make his home in Lexington.

During his work with the Home Mission Board, Mr. Wells has specialized in rural church survey work, a program which has been highly successful in various parts of our country.

Mr. Wells came to the Home Mission Board from Alabama where he was serving as superintendent of rural work. Prior to that he was superintendent of city missions in Montgomery. His last pastorate was the Chisholm Baptist Church, Montgomery. He is a graduate of Howard College, Birmingham, Alabama, and Southern Baptist Theological Seminary, Louisville, Kentucky.

His wife, the former Claudie Ellis of Reform, Alabama, has been serving as head of the science department of the Marietta High School, Marietta, Georgia, during the past few years.

Mr. and Mrs. Wells have one son, John Walton, Jr., sixteen years old.

HOME MISSIONS

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Courts Redford

W. F. Howard

Dr. Courts Redford, author of the over-all study of home missions under the title, *Home Missions: USA*, is submitting his third book of home mission studies. In addition to a feature page in each issue of *Home Missions*, Dr. Redford has written many of the tracts and booklets presenting specialized phases of home missions. He was assistant executive secretary for 10 years before he became the Board's secretary in 1953.

Dr. W. F. Howard, secretary of the Student Department of the Baptist General Convention of Texas, has prepared for the Home Mission Board studies, *Twentieth Century Pioneers*. This book is a challenge to Young People for life commitment for full-time Christian service and at the same time presents the appeal for definite commitment to Christian living and witnessing on the part of all Young People. He submits that God calls Young People to serve him in all walks of life with all of life.



Sam T. Mayo



Mrs. Sam T. Mayo

The Trail of Ichin' Feet is a study prepared by missionaries in the field. Rev. and Mrs. Sam T. Mayo were our first missionaries to migrants. Their book presents the appeal of the moving multitudes and a study of what the Home Mission Board has sought to do for them.

Mrs. S. W. Eubanks, a pastor's wife from Ft. Smith, Arkansas, leads Juniors in a study of home missions through the book, *It's Your Turn*. Children play and learn about home missions at the same time.

Miss Louise Berge, on the staff of the Office of Promotion, offers the picture storybook for the 1957 Series under the title *New Friends for Freddy*. Photographs are provided by Dr. L. O. Griffith, secretary of promotion. This picture storybook introduces Freddy and his friends of varied backgrounds to Primary children who will enjoy the experiences of a new friend.



Margaret Kimer Eubanks



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In addition to the five textbooks in the 1957 Home Mission Graded Series, there are four pamphlets of source material and teaching helps. One is for Adults; another for Young People's teachers; one for Intermediate teachers, and a combined Junior-Primary source book and teaching helps.

All the textbooks are available at Baptist Book Stores at \$.50 each.
All source books and teaching helps are available at \$.15 each.

December, 1956

17

My Ministry To The Lost

W.M.U. Circle
Theme Program

By Leonard Sanderson
Secretary of Evangelism

I HAD just read my new WMU Yearbook for 1956-1957. I had noted its repeated references to soul-winning. All the literature on Community Missions emphasizes the same thing. I had served as community missions chairman in my circle before being elected chairman for the entire WMU in my church. They told me that I was being selected partly because I had done a good job in enlisting my circle in evangelistic visitation. The WMU president called to tell me that the pastor was calling the church council together to discuss the church program for next year with particular thought being given to winning the lost in our community. I told her that I was not a member of the church council; that consisted of general officers in the church. She insisted that I was the elected officer to enlist the women in soul-winning. I agreed to attend.

"I went back to my yearbook first. I marked every reference to soul-winning. I was amazed. I found direct references on pages 20, 28, 29, 31, 34, 57, and 74.

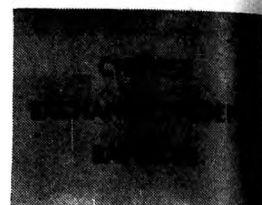
"I came to see that missions includes being a missionary in my own personal world. I now saw that soul-winning is at the heart of WMU work and that it is the first responsibility of the community missions chairman. I began to think of all our women. How could they be enlisted? I hoped I would get an answer in the meeting of the church council. I was not disappointed. I had always thought that the church council simply met to coordinate all the meetings of the church.

I found that it was really the church council of evangelism, since evangelism is at the heart of all that the church does. It was a real spiritual experience for me.

"The pastor called the meeting to order with a prayer for divine direction in planning the work of our church. He reviewed briefly the program of a New Testament church. He then showed how the Holy Spirit must have given Baptists their organizational program. Evangelism was, of course, at the very heart of the program. I immediately saw our opportunity through the WMU.

"First we would enlist the community missions chairmen in all the circles. They would seek to enlist every possible woman in the census to be made soon. They would then divide among the circles the names of all women and girl prospects. They would make it their definite aim to visit every prospect before the first revival began. They would enlist the women in the whole church program of preparation for the revival. They would ask the women to visit all the women and girls coming into the church during the revival, since that is the best time to get them enlisted. Through community missions we would enlist our women to participate actively in the weekly program of evangelistic visitation sponsored by the church council."

The preceding paragraphs might have been written by any one of thousands of our community missions chairmen. The WMU is a mighty force in our church-centered evangelism program.



By S. M. Mulkey, Pastor
South Knoxville Baptist Church
Knoxville, Tennessee

CHUENG-SHYANG MA, 34, a native of China, follower of Confucianism and teacher in the National Taiwan University in Formosa, was baptized at South Knoxville Baptist Church, Knoxville, Tennessee, on Sunday, July 15, 1956.

On February 9, 1955, after arriving in the United States, he chose an American name, Robert, because of simplicity in pronunciation and spelling. Robert left in Formosa his wife and two children to come to America as an exchange student. He will receive the master's degree in animal husbandry at the University of Tennessee in June, 1957.

Robert had attended a Christian church only twice before visiting and eventually becoming a member of South Knoxville Baptist Church. He was delighted with the church services and the wholesome welcome the members gave him. His reason for attending was simply to learn the facts about the Christian religion.

With a borrowed Bible, Robert began his study of the Word of God which to him was a book of mystery. He spent many hours in conference with his devoted university friend, Gerral Tucker, and the pastor. His friend secured a Chinese Bible for him. It was not long before the voice of God began to call Robert to repentance and salvation. One evening on his knees in the pastor's home with his friend, Robert prayed the first time for God to save his soul. A few weeks later, on Sunday, July 8, 1956, Robert Ma crowned Jesus as his Saviour and publicly professed faith in him. The next Sunday he was baptized.

With an humble and grateful spirit Robert gives this testimony, written in his own style:

"I am a real member of this Baptist



Pastor S. M. Mulkey of South Knoxville Baptist Church, Knoxville, Tennessee, baptizes Chueng-Shyang Ma, Chinese exchange student, who discarded Confucianism for Christianity.

church now! I said this to myself in my heart just after I was baptized. I am proud of that I am a Christian. Because my soul was saved by Jesus. My old life was passed away and new life was borned. I feel happy. I belief that Christ died and arose for me, and receive him as my personal

Saviour, and with his help I confess him before men.

Robert C. S. Ma.

Note: The missionary in Taipei, Formosa, has been requested to visit his family there and tell them about Jesus. This was Robert's request.

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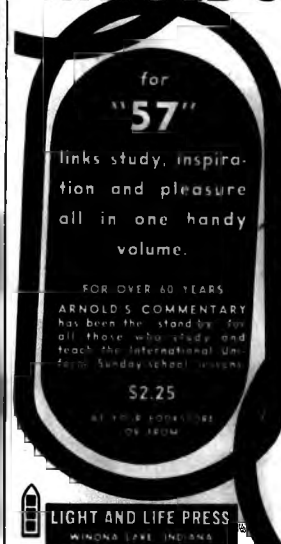
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First candidates for graduation from the Inter-Racial Baptist Institute in Dallas, Texas, with Dean Edwin Johnson at right.

THE INTER-RACIAL BAPTIST INSTITUTE

By Edwin Johnson
Director, Negro Center
Dallas, Texas

ON OCTOBER 15, 1951, the Home Mission Board brought Dr. Edwin Johnson to Dallas, Texas, out of a 10-year pastorate to be in charge of The Open Door Mission operated in the Negro center there. This mission is operated under a joint committee from the local community

and the Home Mission Board. The former directors had conducted brief periods of evening classes for adults, but by December, 1951, Dr. Johnson had enlisted a faculty and organized a divinity school. In co-operation with Dr. A. C. Miller, chairman of the Christian Life

Commission of the Southern Baptist Convention, a meeting was arranged on the campus of Baylor University for the purpose of discussing the possibility of the school's being adopted as a seminary extension school for the Negro people of Dallas and its environs.



Members of the joint committee which directs the work of the Inter-Racial Baptist Institute in Dallas, Texas.

Dr. Stewart A. Newman, who represented Southwestern Baptist Theological Seminary at the meeting, reported to the seminary upon his return. He felt there would be only 20 or 30 who would attend. Upon hearing his report the faculty of the seminary voted to agree to the project.

By the end of the spring semester the new school had enrolled 48, with Dr. Ralph Phelps awarding "credit cards" from the seminary to those who had met three-fourths of the class periods.

For the fall and spring semesters of 1952-'53 the seminary was awarding Certificates of Achievement. Of the scores of students enrolled, two laymen, 21 women, and 22 ministers had qualified to receive the certificates.

Eighty-six were enrolled in 1953-'54; 99 in 1954-'55, and the four-and-one-half-year-old school closed on May 22 of this year with 107 enrolled, 59 receiving certificates, and six ministers being awarded the Diploma in Theology very impressively by Dean Felix M. Gresham from the Southwestern Seminary in commencement services at Good Street Baptist Church. Dr. Foy Valentine, director of the Christian Life Commission, Baptist General Convention of Texas, delivered a stimulating and very challenging address.

Dr. Guy Bellamy of the Home Board staff, has been of inestimable help to the school, the joint committee, and the community, both in his periodic visits, addresses, counsel, and communications.

The local colored pastors strive to match the funds, dollar for dollar, given by the Southwide and state forces of the Southern Baptist Convention. Seven pastors are elected annually to membership on the joint committee.

The school, known as the Inter-Racial Baptist Institute in Dallas, is at 2006-8 Hall Street in a building owned by the Dallas Baptist Association. It is staffed with six seminary-approved teachers including Dean Johnson, a registrar-teacher who instructs children five days each week in an afternoon school which enrolled 137 pre-school, elementary, and high school boys and girls.

It is truly a co-operative project of the white and colored Baptists.

Seminary-approved courses are offered in evangelism, pastoral leadership, Bible interpretation, the doctrines, basic English, religious education, pastoral counseling, sexual ethics, systematic theology, religious psychology, music, philosophy of religion, etc.

The dean, who speaks to many of the white and colored churches, pastors' conference, executive boards, associations, and conventions, makes monthly progress reports in the Negro Ministers' Union,

Dallas Association, Baptist General Convention, and Dr. Bellamy and Dr. Courts Redford of the Home Mission Board.

When the school is out he gives himself to doing public relations work, recruiting new students, and working with his people in co-operation with the "Invincibles" of the Baptist General Convention of Texas. He averages 24 Vacation Bible schools each summer.



By J. C. Wells, Superintendent
Department of Missions
New Orleans Baptist Association
New Orleans, Louisiana

EACH summer we get about 12 student summer missionaries through the Home Mission Board. These young people come to us from all over the South. Nothing unusual about that! Among the summer workers, however, we always have about two Negroes. These have proven very satisfactory. The results have been excellent. These have come to us from over the South.

This year we requested two Negro girls to do special work in a territory heavily populated with Negro people and where we have a Negro Center. Incidentally, the center is operated by a Negro pastor and his wife from Mississippi, Rev. and Mrs. F. P. Jackson. The two girls sent us were from Mississippi, one from Porterville and the other from Starkville. We learned that the education of these girls was promoted by the good women of Mississippi.

Three weeks ago a call came from across the river from a large Negro church, the St. Joseph Baptist Church, which needed help for a Vacation Bible school. The group lacked leadership. We agreed for the two girls to go. For two weeks they worked with the 135 Negro boys and girls. At the end of the second week, the pastor baptized 18 of the boys and girls. Bibles went into many homes. There were also many rededications of older people. These boys and girls brought their nickles, dimes, and quarters on Missionary Day. When it was counted there was \$34.00 in the collection plate for missions. This was unusual for this area. A great awakening in the neighborhood was evident.

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AMONG the MISSIONARIES

Reaching the Spanish-Speaking In Miami, Florida

We feel that great strides have been made this year in the Spanish mission work in the Miami Baptist Association in Florida. Although the work is still in its infancy we now have five paid workers on the field and hope to have others soon. Besides the five workers, we have property which has a value of nearly \$200,000.00. Of course, it will take many more workers and many more buildings to meet the needs of this field where there are approximately 80,000 Spanish-speaking people.

Five of the seven missions now have part or full-time pastors and we hope soon to have a full-time pastor for each mission. We are also coming to the place where we can think about opening new work in areas where we have not worked. We are thankful for some of the Anglo churches which are being challenged by the great need and are organizing classes in their own Sunday schools for the Spanish-speaking people. One church, which is not in a suitable place to establish any Spanish work, is helping support one of the weaker missions.

With the help of three summer workers and countless other volunteers, we were able to have a Vacation Bible school in every Spanish mission of the association. This has helped to bring about an unusual growth in some of the missions and has certainly created new interest in all of them. Also each of the missions had at least one week of revival services, and we

joined forces to have the first Spanish encampment ever to be held in our state. It was held at Key West, Florida. It was such a success that some of the people are already saving their money and making plans to go next year.

The Spanish-speaking migrant workers were back with us by the end of October and again, as in other years, we met with the problem of getting the gospel to 10,000 lost people. We are praying that God will send more workers to this field before these people harden their hearts to the gospel.

—Milton Leach, Jr.
Missionary to Spanish-Speaking
Miami, Florida

Reaching Out in French Missions

Summer is now past and "the harvest is come." Each passing day gives new meaning to these words as we reflect over the events of the past weeks and months and look forward to the future. This summer we felt the answer to the earnest prayers of Christians from all over our Southland. This was our first real opportunity to plan, pray, and work in revivals and Bible schools since we have been in this area.

We were led to invite Rev. Henry Stamey, a friend from seminary days from Chattanooga, Tennessee, to preach for us.

The week preceding our revival we planned cottage prayer meetings. We were hoping for invitations from the Catholic homes in our community, we decided that each night we would ask for a home to

meet in the following night. If a Catholic offered his home, then we would accept that invitation in preference to one of our own members.

We met the first three nights in the homes of our members. On Thursday night the group was so large we had to worship under the stars. Most of those present were Catholics. On Friday night the crowd included every family except three around our church. By the time Brother Stamey arrived we felt that the revival had already begun. Little did we know that many of those who had attended the prayer meetings had been threatened and humiliated by their own leader over the weekend. Strong opposition developed during the course of our meeting with threats of severe penalties to any Catholic who attended. Nevertheless, Christians continued to pray and work. Our prayers were answered. During our revival we received four young people for baptism. On the day these four were baptized it was my happy privilege to lead another one to Christ. Since then we have had Catholics present in practically every service of our church.

We are looking for great things yet to come.

—By Roy Remont
Missionary to French
Moreauville, Louisiana

New Church Builds Mission

Rayburn Drive Baptist Church of San Antonio, Texas, broke ground Sunday afternoon, September 9, for the erection of a \$5,000.00 mission building for the Latin American work at Emmerson and 27th Street in the Spring Garden subdivision.

The Rayburn Drive Church was only nine months old as a constituted church when the desire to establish a mission was born upon the coming of Rev. Edwin Kraemer and his family to the church. Brother Kraemer led in the work on this new field from its beginning a year ago. There have been 12 professions of faith. Regular services are now being conducted under a carport. Interest in the work is expected to increase rapidly upon the beginning of the building.

A loan for this building was procured from the Latin American Building Loan Fund set up by the Direct Missions De-

partment of the state board of Texas. This money comes from the Mary Hill Davis offering and is made possible through the interest and devotion of Woman's Missionary Union in Texas.

The ground-breaking ceremony was under the direction of Mr. Kraemer, pastor of the mission, with Lee Birdson in charge of the music.

—L. D. Wood
Co-ordinator, Spanish Missions in
Texas
San Antonio, Texas

A Christmas in August

Recently we had a real "Christmas in August" here at the Copper Mine Mission on the Navajo Reservation. Since all of the school age children must leave home to attend government boarding schools, most of them will not be here at Christmas time to receive the "Christmas in August" gifts sent by churches and auxiliaries. So we decided to share with them early the spirit of Christmas.

The mission was decorated with cedar and colored lights, and a manger scene at the front of the room. Hung from the ceiling in the middle of the room was a stocking filled with candy and pencils which were later distributed. Games were played, Christmas carols sung, and a filmstrip on the birth of Christ was shown. This was followed by a devotional on the meaning of Christmas. After refreshments the children received gaily wrapped gifts which had come from "Christmas in August" packages. About 47 people attended and the children were glad that they had a real Christmas at home.

Rev. and Mrs. J. D. Back
Copper Mine Baptist Mission
Copper Mine, Arizona

Miracle on Tenth Street

I won't ever forget the night Rev. W. A. Burkey drove Gayle Killman, Bob Peeler, and me to Kansas City, Kansas. We were to form a team and begin our first work as summer student missionaries in the Fairfax Hills Baptist Church on Tenth Street. The pastor, Rev. R. J. Taylor, met us and I liked him from the beginning.

Fairfax Hills Church had an humble

December, 1956



In an effort to increase its ministry to the deaf the First Baptist Church of Kannapolis, North Carolina, Rev. Charles C. Coffey, pastor, secured from the Home Mission Board a series of motion pictures and showed for three Wednesday evenings following a supper meeting of the deaf. The group grew from eight the first night to 16 the last. Eight of the number made professions of faith. The pastor is shown introducing the film to the group.



Fellowship and fun period at the Spanish Baptist Mission, Santa Fe, New Mexico, where Rev. Miguel Lopez is pastor.

beginning. It was hard and the road got mighty rough. They moved from home services to a tent. The people worked steadily toward their vision: a place of their own to meet and serve God. It wasn't long until they began work on a church plant. Through hard work, doing most of the work themselves, they saved tremendously on the cost. Their vision materialized and they soon had a place of their own in which to worship God.

This is where we summer missionaries came in on the scene. We helped them with their first Vacation Bible school. It was very much a success and the people really appreciated each and every thing we did. Mr. Taylor set an enrollment goal of 150. The total enrollment reached 146 at the end of two very fruitful weeks. Lives were changed as decisions were made for Christ.

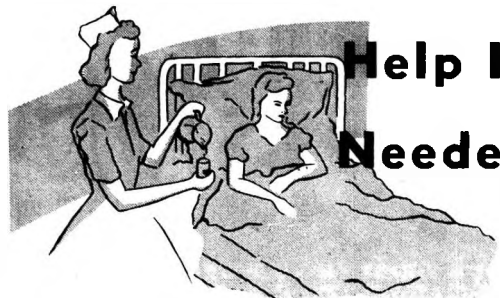
Mr. Taylor leads these people. He must have part of the faith of Abraham and a

large part of the patience of Job. He truly believes that "faith without works is dead." I don't believe the church would be standing if it were not for him.

The members of Fairfax church have a wonderful and working spirit which keeps them striving toward bigger and better things in God's kingdom. Through good leadership these people have almost completed an addition to their church plant. They are not stopping there, as they are now planning for a new auditorium to seat 1,000 people. It is hard to believe, but all of this has been accomplished in a little more than a year.

The work of these people might be called a miracle on Tenth Street. However, it is more than that. It represents people with a zest to serve God and a willingness to sacrifice to serve him the best they can.

—James Browning
Summer Student Missionary
Kansas City Association



Help Is Needed

By Mrs. Nola Granberry Dyles
Havana, Cuba

I was awakening slowly—a flicker of light passed through my consciousness. Faint sounds thumped on my eardrums, and queer odors stifled my nostrils. Strange-looking spots seemed to be moving around about me. Surely I must still be asleep. In a little while I would be fully awake and would make a cup of coffee. That would help me wake up. Unlike a dream, however, a recurring sense of mystery and light engulfed my entire being. The odors were an intermingling of alcohol and ether as from an operating room. The sounds were quiet but resonant, and the dots before my eyes were becoming bold, living figures. Now, I could see. These were people wearing white coats and white caps. They were speaking in a strange, excited manner. They were doctors and nurses wearing anxious looking expressions on clean, young faces.

I looked around to see where I was. A pretty little nurse was at the head of my bed taking down my pin curls. My faculties were returning fast and a sharp little pain ran through my abdomen. As quickly as the warning message could move from my drowsy brain to my arm I reached down to massage the area of discomfort. My stomach was neatly bandaged. Then I remembered and fell back into a deep, untroubled sleep.

This incident occurred more than eight years ago when we first came to Cuba and as yet had not made the acquaintance of any doctors or surgeons. I still couldn't understand the language of even the vegetable vender. My best friend was the postman who brought letters in my own language from families and friends and made his arrival known by a shrill whistle.

Unlike most people who live in Cuba, we had not joined a "Quinta" and, there-

fore did not have a place to go for medical care. But we were a healthy family and didn't anticipate any illness. Our luck ended, however, one June night about eight o'clock when I became ill and needed a doctor. My husband was far away down the Island and I was completely alone in this foreign country except for my little daughter. My fears mounted high for a few minutes until I thought of my American friends at the First Baptist Church. Mrs. Rose Pool was summoned and came immediately to me. With her was Dr. Pascual Herrera who found my condition grave and in need of immediate surgery. They tried to call the Anglo-American Hospital but no one answered (evidently they were calling the Anglo-American Association number.)

Dr. Herrera then asked if I would go to his hospital. At this point I was in no condition to be particular, but I might have protested had I known he was taking me to the municipal hospital. The operation was a complete success, however, and within a short time I had recovered my health again.

This operation was just the beginning of emergencies that have occurred to me and my family in this great Republic of Cuba, but Dr. Pascual Herrera has always been able to cope with every illness that we have sustained. Indeed, he has been more than a doctor—he has been a brother, a deacon, and a friend—not only to us but to many other Americans living in this foreign land. Because of his popularity as a doctor among some of the Americans, especially the Protestant missionaries, and his warm personal interest in all of us, we feel toward him as some of the people of Falls Church, Virginia, feel toward their doctor. A lady of that

community called on one of her neighbors who had been feeling miserable for a long time and urged her to call the doctor. To this bit of helpful advice the neighbor replied, "I'm going to call him, though I half-way hate to—it upsets him so when his patients get sick."

Unlike most doctors here who consider all Americans to be rich, Dr. Herrera treats the Americans as guests in his country and is happy to have the privilege to serve them.

Because of the rapid growth of his practice, and the attendant need for a private hospital with rates low enough that almost everyone could pay, Dr. Herrera began making plans to organize a hospital.

In July, 1952, the Baptist Hospital was organized, with Dr. Herrera as medical director. The hospital staff consists of 14 doctors and five nurses. Six of these doctors invested money in the newly organized institution and an old residence was rented and renovated to house the hospital until a more adequate building could be obtained.

The establishing of the Baptist Hospital has not been without many difficulties and much opposition. The name "Baptist" carries prestige and respect in the United States, but in Cuba and in other so-called Roman Catholic countries, it is a liability. Because of this, it was hard for the board to rent a house in a respectable neighborhood. Although agreements were made for houses, the leases were cancelled when the owners learned that the doctors were "Protestants."

The hospital was finally located in a 10-room house. It has 16 hospital beds, a reception room, operating room, kitchen, and a drug store. It is equipped throughout with new, modern hospital equipment. Through an agreement with the owner of a clinical laboratory, the hospital uses the laboratory for making analyses, etc.

The hospital is supported solely by the monthly dues of \$2.50 paid by members. There are now 2,500 members of the hospital. For this small sum a member may receive full medical care, including hospitalization, X-rays, laboratory services, medicine, some dental work, and home calls by the doctors. This plan should not be confused with the socialistic medical plan which has been bitterly opposed by doctors in some countries during the past few years.

Many of the members of the Baptist Hospital are not Baptist and until they joined the hospital didn't know what a Baptist looked like, neither did they know what a Bible was like. It has, therefore, been a real challenge to the Christian doctors of the Baptist Hospital to prove to people of a doubtful mind that their

Continued on Page 26

COLORFUL Home Mission Teaching Aids For 1957

FILMSTRIPS

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VISUALS FOR MARCH WEEK OF PRAYER

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Blount Davidson Dies in Montgomery



Dr. Blount Davidson

DR. BLOUNT F. DAVIDSON, superintendent of city missions of the Montgomery Baptist Association, Montgomery, Alabama, since 1943, died at his home in Montgomery Sunday morning, September 23. Death was attributed to a heart attack.

Dr. Davidson, 69 years old and a native of Montgomery, was educated at Starke University, Oklahoma Baptist University, and William Jewell College.

He began his career as a businessman and in 1911 entered the ministry. During World War I he served as a chaplain. For a time he served as Baptist Young People's secretary of the Oklahoma Baptist Convention.

During his service as superintendent of missions in his native city he had been instrumental in leading in the establishment of many new churches and missions. The number of churches in Montgomery increased one third under his leadership.

Just recently he had been leading in a program calling for \$3,000,000.00 for a

Baptist hospital in Montgomery. At the time of his death he was engaged in writing the history of Alabama Baptists for the Historical Commission of the Southern Baptist Convention.

Funeral services were in the First Baptist Church in Montgomery with Dr. Henry A. Lyon, president of the Alabama Baptist State Convention and pastor of the Highland Baptist Church, in charge. He was assisted by Dr. A. H. Reid, executive secretary of the Alabama Baptist State Convention.

Among his survivors are his widow, Mrs. Margaret Davidson of Montgomery, and one daughter, Mrs. Harold Lee of Danville, Virginia.

Help is Needed

Continued from Page 24

motives are sincere and that they will serve suffering mankind to the best of their ability.

The Roman Catholic church endeavors to destroy by physical force as well as through serious propaganda, any new work initiated in Cuba. They tell the people that Baptists protested against God and the most Holy Virgin and that the Baptists will lead them straight to hell. They teach that God commands them to love their neighbors as themselves; but that a Protestant is not a fellow man of a Roman Catholic and they need not love him.

In spite of all of the opposition by the Catholic church, the great poverty of many of the evangelical Christians, and the lack of an adequate building, the Baptist Hospital in Havana stands firmly as a lighthouse upon this island to send out rays of hope to suffering humanity and salvation for their souls. This is truly an enterprise of Christ functioning under the wise leadership of men wholly and completely dedicated to the cause of Christ.

In order for the Baptist Hospital to continue to serve the people of Cuba, it is imperative that a larger building be obtained. Rental property large enough for the hospital is not available. The most feasible solution to the problem is the construction of a building by the Baptists. Financial aid for such a project, however, is not available in Cuba.

The only hope of these good ambassadors for Christ is that aid will come from the United States. As an American living on this mission field, I can testify to the great need of an adequate hospital building and to the worthiness of these fine Christian doctors in receiving the support of their fellow Christians.

HOME MISSIONS

Questions and Answers on CATHOLICISM

By William E. Barry
Editor

Q. Has our public school system been condemned by the Roman Catholic hierarchy?

A. Yes. "No matter what well-meaning Roman Catholics may say or think to the contrary, there is no doubt that their leaders in America have for a long time determined not only to secure public tax support for their own parochial schools, but also to undermine and eventually take over control of the entire American school system" (*The Catholic Church and the Public Schools*, Lehman, p. 2).

Q. What are some of the condemnations of our public schools by Roman Catholic leaders?

A. In an officially endorsed booklet entitled *May an American Oppose the Public Schools?* Jesuit Father Paul Blakely authoritatively declares, "Our first duty to the public school is not to pay taxes for its maintenance." And he adds: "The first duty of every Catholic father to the public school is to keep his children out of it." With all the weight of papal encyclicals to back him up, this Jesuit spokesman further states: "Every (Catholic) parish school in the land is a protest . . . and an active, energetic opposition to the damnable doctrine that a Catholic may approve of that system in which religion is dissociated from education."

Bishop Fulton J. Sheen, attacking the very fundamentals of our democratic system of education, condemned the American public school system in his "Catholic Hour" Sunday broadcast of June 18, 1942, as follows: "A system of education which ignores, sometimes repudiates religion and morality, which trains the intellect and ignores the will, which teaches that there is no such thing as right and wrong . . . is not worth preserving. Let it perish!" (*The Catholic Church and the Public Schools*, p. 4).

Q. What is the teaching of Roman Catholic Canon law concerning public schools?

A. Catholic children must not attend non-Catholic, neutral or mixed schools; that is to say, such as are also open to non-Catholics" (Canon 1374).

Q. In all schools the religious train-

ing of the young is subject to the authority and inspection of the Catholic Church.

"(2) It is the right and duty of the Bishops to take care that nothing is taught or done against the faith or sound morals in any schools in their territory.

"(3) The Bishops have also the right to approve the teachers of religion and the textbooks and further to require that texts be dropped or teachers be removed, when the good of religion or morality demands this action" (Canon 1381).

Q. What are some of the methods employed by the Catholic hierarchy in attacking the public school system?

A. 1. Pressure on local and state legislation to sanction free bus transportation for parochial school pupils and to secure federal aid for education.

2. Attempts to get free textbooks, luncheons, and other services for parochial schools.

3. Attempts to rent parochial school buildings to local boards of education for use as nuns and priests as teachers, and with allotted hours for Roman Catholic devotions and the teaching of Roman Catholic catechism.

4. Efforts to secure Catholic majorities and Catholic superintendents wherever possible on public school boards of education (*The Catholic Church and the Public Schools*, p. 5).

Q. What is the Roman Catholic concept of education?

A. "Catholic educators insist that what children need is not information, but formation, and boast that this is what they get in Catholic schools. Rigid formation of character, according to the Roman Catholic conception of will power and corpse-like discipline, not information upon the whole rounded truth of every aspect of a question—which is the democratic way—is common to the Roman Catholic system of education" (*The Catholic Church and the Public Schools*, p. 4).

Q. Has our public school system been charged with being godless by the hierarchy?

A. Yes. In many sections of the country it was formerly the custom to open the public schools with the reading of some Scriptural selection. Roman Catholic ecclesiastics saw a point of attack upon the public school in these religious exercises, so they protested against teaching religion in public schools. Having eliminated God from the public schools, Catholic ecclesiastics then charged the public schools with being godless and unfit for the education of public youth.

Catholic priests and prelates should not call the public schools godless, for many of the teachers in them are Roman Catho-

lics. They should not call them godless, for they were principally responsible for the elimination of religious instruction from them. They should not call them godless, for the leaders in American history were produced by them. They should not call them godless, for many prominent American Roman Catholics, clerical and lay, were educated in them.

Let us never forget that "the separate or parochial school strikes at the freedom, the unity and the perpetuity of the United States. Let the parochial school become dominant, and America will cease to stand in the van of the nations of the world, free, united and invincible" (*Romanism*, Crowley, p. 692).

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A Church Is Born

By Robert L. McKinney, Pastor
LaSalle Baptist Church
St. Louis, Missouri

IN downtown St. Louis, public housing has rapidly replaced many of the run-down rooming house sections. It is in that area that LaSalle Baptist Church had its beginning as a mission of the LaFayette Park Church 12 years ago, only a few blocks from the city's municipal auditorium. Housing projects were only beginning, and they were "low rent," for those of considerably below average incomes. Some people said, "It will never become a church, because it can never be self-supporting."

On August 23, 1956, LaSalle Baptist Church was officially constituted, almost a church without a home, since it had to move at the time to make way for a new housing project. However, the new location was in the center of a population radius of approximately 75,000 people where there is no other Baptist church and only a few other Protestant churches. Of course, these people are principally transient, but some will know Christ as Saviour when they do move, because a church was born.

An annual budget of more than \$10,000.00 has been adopted. Indications are



An adequate building is one of the needs of LaSalle Baptist Church in downtown area of St. Louis.

CHANGES in Missionary Personnel

NEW MISSIONARIES

Shah, Kenneth (Pioneer Missionary, Toledo area), 30 S. 15th St., Columbus, Ohio.
Smith, Rachel (Spanish-speaking, Kindergarten Worker), 101 Volante, San Antonio, Tex.
Loren, General Missionary, Wichita area, Kansas.
Christopher, Barbara (Spanish-speaking, Kindergarten Worker), 1000 S. 3th St., Edinburg, Texas.

Coleman, John W. (Teacher-Missionary), Box 395, Leighton, Okla.
Johas, Yarnas (Director Negro Center), 1414 McCulloch St., Baltimore 17, Md.
Ortega, Rosch and Mrs. (Spanish-speaking), 215 Delmas Ave., San Jose, Calif.
Rasmell, Wm. and Mrs. (Spanish-speaking), 1107 Washington St., Redlands, Calif.
Higley, Wm. B. (Pioneer Missionary, Dayton-Hamilton area), 30 S. 4th St., Columbus, Ohio.
Terrell, L. M. (Teacher-Missionary), 151 Chica-manga Pl., S. W., Morehouse College, Atlanta, Georgia.
Whitfield, Mrs. Laura May (Spanish-speaking, Kindergarten Worker), 118 N. 8th St., Socorro, N. M.

CHANGES OF ADDRESS

Hosmer, Fred and Mrs. (Indian), from Box 532 to 615 San Jose Dr., Grants, N. M.
Burdick, A. L. (Gen. Missionary), from Box 555, Hays, to 184 W. Ninth St., Holington, Kans.
Calson, W. H. (Supt. City Missions), from Univ. of Corpus Christi to 212 Gulf Security Bldg., Corpus Christi, Tex.
Cervantes, Jose, from Buena Vista to Buena Vista, Las Villas Province.
Gonzalez, M. V. and Mrs. (Indian), from Box 14, Paguea Springs, Colo., to Dulce, N. M.
Heck, George and Mrs. (Indian), from Gen. Del. to 208 W. 4th St., Winston, Ark.
Johnson, R. P. (Demonstration Work in Juvenile Delinquent Program), from Columbus to 900 2nd Ave., Columbus, Ga.
Morales, Fausto, from Caraballo to Caraballo, Havana Province.
Perez, Silvio, from San Luis to San Luis, Pinar del Rio Province.
Rawland, F. C. and Mrs. (Indian), from Box 177, to Box 466, Quapaw, Okla.
Walker, W. E. (Supt. City Missions, listed under Ark.), from 1010 E. High St., Lansing, to 509 Lyon, N. E., Grand Rapids, Mich.

CHANGE OF NAME

Lin, Lucy (Chinese), 1255 Hyde, San Francisco, Calif., to Mrs. Lucy Lin Rom.

TRANSFERS

Branch, E. C. and Mrs. (Indian), from Box 278, White River, Ariz., to Box 36, Topeka, Kan.
Clater, Daniel B. (Teacher-Missionary), from School of Religion, Langston, Okla., to Jefferson City, Mo.
Epps, Evelyn (GWC), from Tampa, Fla., to 1121 Riverside Ave., Baltimore 30, Md.
McAllister, C. Leaps, from Worker in Mission Center, 107 E. 4th St., Winston-Salem, N. C., to Teacher-Missionary, Union Baptist Seminary, New Orleans, La.
Maldonado, Job and Mrs. (Spanish-speaking), from 218 Jones St., Clovis, N. M., to P. O. Box 177, Carlsbad, N. M.
Mellan, Rafael, from Palmira, Las Villas Province, to Calbarien, Las Villas Province.
Moreno, Frances (Spanish-speaking), from 617 S. 18th St., McAllen, Tex.
Orsana, Rafael, from Calbarien, Las Villas Province, La Vitoria, Havana, Havana Province.
Williams, Walter A. (Director Negro Center), from 40 Morris Brown Dr., S. W., Atlanta, Ga., to 209 Baldwin Ave., Charlotte, N. C.

RETIRED

Maynard, Mrs. L. F. (Director Negro Center), 1028 Colonial Ct., Mobile, Ala.

RESIGNATIONS

Brown, Stanley M. (Supt. City Missions), Amarillo, Tex.
Graham, T. M. (Supt. City Missions), 2140 W. Elm St., Phoenix, Ariz.

DECEASED

Davidson, Blount P. (Supt. City Missions), Montgomery, Ala.
Mathews, C. E., Advisory Service, Dept. of Evangelism, Dallas, Tex.
Platts, Mrs. Emma La Celia, Maricao.

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Ayala, Rachel

B. Nov. 6, 1933, Houston, Tex. Ed. Milby High School, Houston, Tex.; Howard Payne College, 1952-'56, B.S. teaching certificate. Summer worker as Invincible, Texas, 1953; Student Summer Missionary, California, 1954; Juarez, Mexico, 1955, and Denver, Colo., 1956. Kindergarten worker, Brownwood, Tex., 1953-'54. App't. Sept. 6, 1956, Spanish kindergarten, Loma Park Mission, San Antonio, Tex.

B. Sept. 2, 1933, Campobello, S. C. Ed. New Prospect High School, Inman, S. C.; Anderson Junior College, 1932-'54, A. A. degree; Carson-Newman College, 1954-'56, B.A. degree. Student Summer Missionary, Texas 1954 and 1956, and New Mexico, 1955. Appt. to Spanish kindergarten, Edinburg, Tex., Sept. 6, 1956.

By Joshua Grijalva

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Ortega, Enoch

B. Llano, N. Mex., July 9, 1916. Ed. Manual High School, Albuquerque, N. Mex. Mexican Theological Seminary, El Paso, Tex., 1919-43.
Hardin Simmons Univ., 1944-46. William Jewell College, 1948-50. Started Spanish mission, Santa Fe, N. Mex., 1940-43; missionary-pastor, Wichita Falls, Tex., 1944-46; Kansas City, Mo., 1947-53; and Houston, Tex., 1953-56.
M. Eva Ramirez, Apr. 29, 1941. Children: 4 sons. App'l. missionary to Spanish, San Jose, Calif., Aug. 15, 1956.

Ortega, Eva Ramirez
(Mrs. Enoch Ortega)

B. March 24, 1919, El Paso, Tex. Ed. Bowie High School, El Paso, Tex., El Paso Technical Institute, 1939-40; Mexican Seminary, 1940-41. Served as pastor's wife, Santa Fe, N. Mex., Wichita Falls, Tex., Kansas City, Mo., Houston, Tex., 1941-'56. M. Enoch Ortega, Apr. 29, 1941. Children: 4 sons. App'l. missionary to Spanish-speaking, San Jose, Calif., Aug. 15, 1956

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