

Home missions

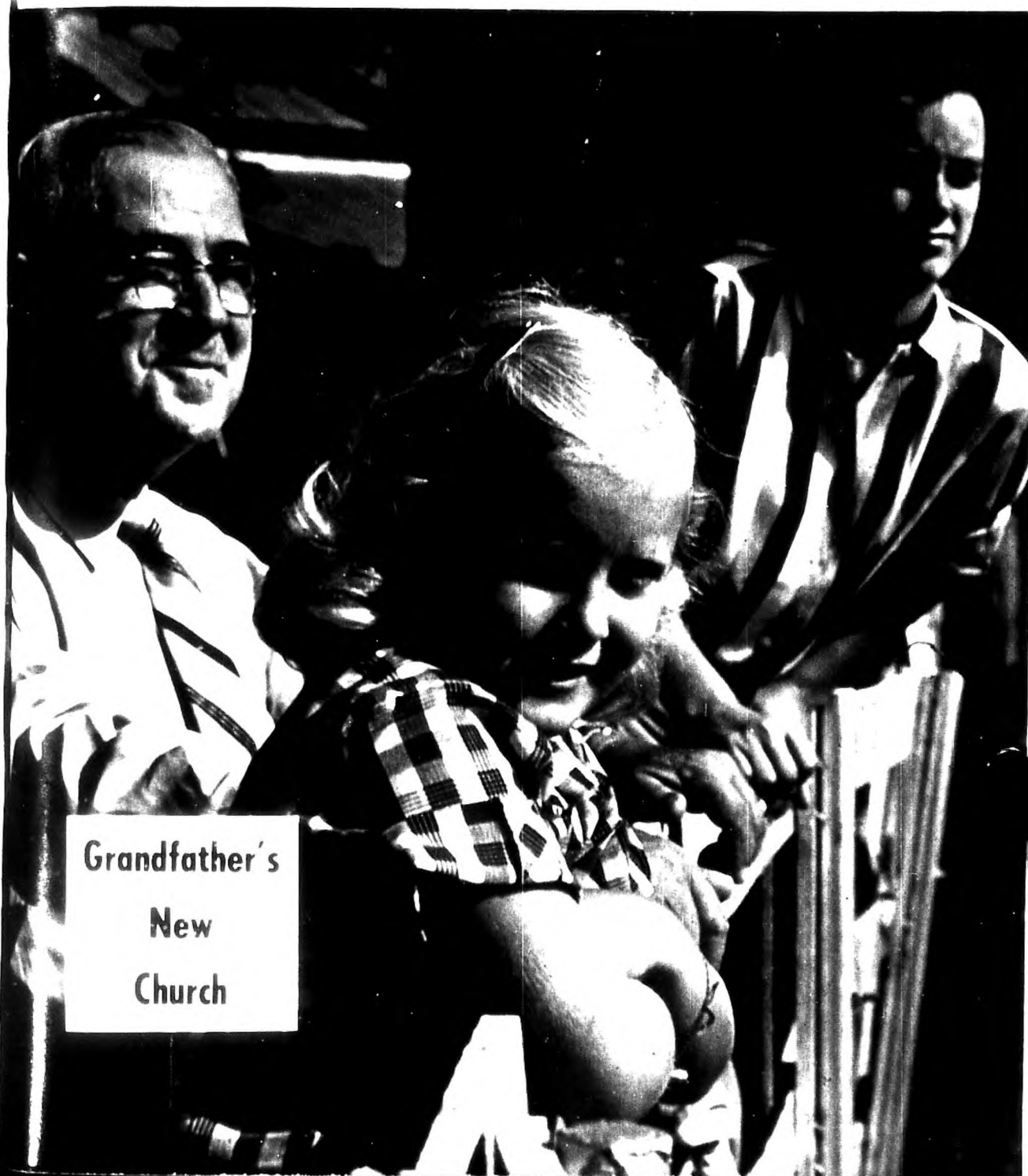
DECEMBER, 1959

JOURNEY INTO PRINT

FROM MANUSCRIPT TO TYPE TO THE PRINT

CHRISTMAS WITH THE MISSIONARIES

ILLUSTRATED BY THE ARTISTS OF THE MISSIONARIES



Grandfather's
New
Church

BROADMAN



Children's Recordings

Teach devotion and appreciation for every child's greatest gift—the love of God

NEW for the five- to eight-year-old...

Broadman's LET'S SING ABOUT... albums—An entirely different concept in recordings for children, these albums feature a symphonic ensemble playing delightful music especially for this particular age group. With narration and solos by Mabel Warkentin, each album tells and sings about a subject that has captured children's imaginations for generations. Exciting arrangements by Dick Reynolds weave the music into a varied pattern—sometimes whimsical, sometimes dramatic as when the rolling kettledrums herald the approach of a spring cloudburst in "Let's Sing About Seasons." Each album is unique—all are outstanding contributions to the spiritual growth of their young listeners.

NEW for nursery-age children

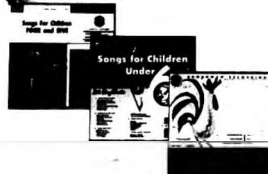
SONGS FOR TINY TOTS For parents and those who work with nursery-age children, this hinged 45 rpm album contains seventeen brand new songs. Its primary purpose is to teach the songs to adults so that they might, in turn, teach them to the children. Mabel Warkentin is the soloist and Sally Parker plays the lovely harp accompaniment.

\$1.98

LET'S SING ABOUT CREATION
LET'S SING ABOUT CHRISTMAS
LET'S SING ABOUT EASTER
LET'S SING ABOUT SEASONS

In 78 rpm for easier handling by children

each **\$1.25**



Home MISSIONS

A publication of the Southern Baptist Home Mission Board

Walker L. Knight, Editor
Jacqueline Durham, Editorial Assistant

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December, 1959

On the Cover

Our cover is one of the pictures from the filmstrip, *Grandfather's New Church*, a teaching aid produced for the 1960 home mission graded study series. For story of the mission study books and the place of the filmstrip, see pages 7-9, and advertisement on page 23.

HMB Photo by Rogers

ANSWERS TO HOME MISSION QUESTIONS

In how many states do Southern Baptists compete now?—J. D.

There is no competition; Southern Baptists seek only the lost, and other Southern Baptists, not other church members. The Board does not give financial aid in any way to churches located near other Baptist churches. If you wish to know how many states have Southern Baptist missions, churches, and fellowship groups, the answer is 50. When fellowship groups, those unaffiliated with a church, organize into missions in Maine and Vermont, then all states will have either a mission or church.

Why do you count employees of state mission boards as Home Mission Board missionaries? How many missionaries do you report?—W. L.

Anyone whose salary is paid in whole or part by the Home Mission Board is listed as a missionary. Under the new plan of co-operation with the state mission boards, all former Board missionaries are transferred to the state mission boards for direction and are therefore employees of both groups. State missionaries became Southern Baptist missionaries. The count is now 1574.

Why does the Board put so much money in cities with established work instead of pioneer areas?—G. J.

The finances and energies of the Board are being channeled into pioneer areas (states where work was started after 1940) and established states will receive a progressively smaller financial support. There are other areas, however, where the Board will work in established states. The most important is in the area of programs: associational, city missions, juvenile, deaf, institutional chaplaincy, etc.

Missions Today

Churches in the southern area will be accepted by the American Baptist Convention. Increasing number in the area have sought fellowship with the convention, the General Council reported when it voted to accept them. "A large number of American Baptists now living in the South fail to find fellowship within local Baptist organizations in the South." A companion release indicated that the convention reports 117 fewer churches than in 1958.

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And the Chinese church of San Francisco is sponsoring a Japanese mission. Peter Chen, pastor of the Chinese Southern Baptist Church of San Francisco writes, "We believe there is no difference between Chinese or Japanese. I believe that we are all children of God. We rejoice that we are able to do it. This is the first mission of our church."

"Time is running out for the 30,000 Movement," C. C. Warren, SBC director of the movement, said from his hospital bed. "We are a year behind." He urged pastors, state 30,000 chairmen, and mission committees to speed things up. Baker James Cauthen of the Foreign Mission Board said, "The 30,000 Movement, by establishing a vast number of new churches and missions on the North American continent with full commitment to the Great Commission, will provide a mighty potential for world evangelization."

"Relaxation is not the answer to all of life's tensions," Presbyterian Frank H. Caldwell said recently. "What most of our tensions need is organization around a really worthy, dominant purpose in life."

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"For strengthening religion and morality...in American life," Director Alfred Carpenter of the Chaplains Division of the Home Mission Board received a citation for "outstanding" leadership from the National Military Chaplains Association. Pictured at right presenting the citation is Robert C. Pooley, Jr., left, and Doctor Carpenter.

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Home Missions

Did They Make a Mistake?

By Courts Redford

Have Southern Baptists made a mistake in their support of missions at home?



Another recently said her young son was looking at the new home missions magazine and was impressed by the needs and opportunities of missions in the West. He said, "Mama, I want to be a missionary some day. I want to preach to those folks who seldom hear the gospel."

Did those parents make a mistake when they subscribed to *Home Missions* and made its message and pictures available to their son in the home?

One of our fine missionaries recently thanked me for the exceptional work and devotion of our summer worker. "She did a marvelous work in this pioneer field," he said, "and my own son was converted in the Vacation Bible School she conducted. You can see why she is so wonderful to us."

Did Southern Baptists make a mistake when they made it possible for this summer missionary to help in that pioneer field?

Some days ago a missionary told me about a man who had been baptized in a pond in one of our pioneer states. He was riding back home with the missionary when he said, "What would have happened if you had not come this way?" Without waiting for a reply, he answered his own question. "I would still be lost." Thousands would still be lost were it not for these missionaries in pioneer fields.

Did Southern Baptists make a mistake when they provided funds that the Home Mission Board might help to carry the gospel story to men like this?

I recently talked with a man who once lived in Anchorage, Alaska. "I was an unenlisted Baptist back here in the States before I went to Alaska," he said. "Uncle Sam sent me up there and soon the friendly church there in Anchorage persuaded me to attend their services. Later I served as a choir director, and I found greater happiness than I had ever enjoyed in my church work back in the States. Since then I have joined my church here at home and enjoy the services as never before."

Did the Home Mission Board make a mistake when they assisted this church and when they helped to provide a pastor's salary that men like this might be enlisted in active service?

I must admit I did not know much about home missions until we had our School of Missions recently," says a rural pastor. "I had always thought of missions as being far off and I one of our home missionaries made us see some of the opportunities right here near our home. I shall be a better pastor now. I certainly want to thank those missionaries for helping me to see the opportunities here in the homeland."

Did you, as a Southern Baptist, make a mistake when you helped to make possible these Schools of Missions throughout our land?

I was in the northern part of our convention recently, and I was talking with an enthusiastic pastor who is doing a magnificent job. "Our people," he said, "shall never cease to thank the Home Mission Board for the assistance you have given us in constructing our building. You have put this work forward by at least ten years. Our attendance has more than doubled in the past six months, and our people have a real spirit of victory."

Did Southern Baptists make a mistake when they provided the loan funds for new sites and new churches that scores of congregations might share the blessings of gospel preaching and teaching?

There are now more than 500 members of the Manhattan Baptist Church in New York City. They have five thriving missions. Dr. Paul James, the pastor, recently said, "The Lord has richly blessed our labors here. Our growth has created a new challenge and an enlarged opportunity. Our success has been made possible very largely by the assistance of the Home Mission Board."

Did you make a mistake, Mr. Baptist, when you gave to the Cooperative Program and thus made possible this marvelous work in our largest metropolitan center?

"I would never have believed it had I not seen it with my own eyes," writes a Texas man who had just helped to complete a religious survey of a south Texas city. "I didn't know we had so many Latin Americans, and I had no idea so few are Baptists. Why, preacher, we are in the middle of a great home mission field." And so they are, and it is a growing mission opportunity for the Latin American population is increasing much more rapidly than the Anglo population.

Did Southern Baptists, and Texas Baptists, make a mistake when they made the survey that revealed so clearly the mission challenge there?

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A New Editor

John Caylor has retired.

This Twentieth Century sentence means only that John Caylor has reached his sixty-fifth birthday. It means he has crossed the line which modern man has drawn to indicate the finish mark for one's working life. It means nothing less, nothing more.

So an editor lays down his pen, cleans out his desk, packs his books, and walks out the door taking with him the experience of his active life and responsive mind.

Because he is only 65 and has the vigor and freshness of forty, he is not accepting the line others have drawn. He sees another goal a few years down the track. He has become

education and stewardship director for the First Baptist Church of Little Rock, Arkansas.

This editor knows that Editor John Caylor will miss without regret the demands of deadlines, the unhappiness with something done too hurriedly, the disappointment when a capable author gave less than his best, and the frustration at not being able to spread one's time to cover all the demands.

However, with regret he will miss the feel, the smell, and the sight of an issue fresh from the press and the first bright copy of a new book. He will miss the thrill of editing an outstanding manuscript by a new author. And

he will miss the prod to his own writing of space requirements and assignments. He will miss being with his friends of the publication world, but even more his friends will miss him.

The present editor humbly picks from the desk the pen Doctor Caylor so graciously has laid aside. We will not strive to do things the way he has, for this was his way. This does not mean we think our way is better, it is simply our way.

Because of our inexperience we do not expect to be able to do in all things as well as he has done, we simply expect to do our best, praying that God will provide the wisdom necessary for the task.

A New Dress

Though "clothes do not make the man," the manner in which a person dresses can make you take a second look. *Home Missions* has come calling this month in a new format, and the editor hopes you will take the second look.

The changed format should present the story of home missions in as attractive a manner as possible, give a maximum flexibility to the make-up, and reflect the change in editorship. A few changes were made in November, and others will be made in the future; but this issue contains the major adjustments.

We call your attention to the redesigned nameplate on the cover and the use of the picture over all the page, to the heavy stock of the front

and back covers, to the index on page three, to a re-designed news page, and to the editorial page of short items.

For the questioning reader, we have added "Answers to Home Missions Questions," which will appear monthly on page three.

For the thoughtful reader, the editor has added "Trends in Missions." Dr. Arthur Rutledge, director of the Division of Missions, presents an excellent first offering on "Southern Baptist Strategy in Missions." He calls attention to the principles which govern our work in home missions.

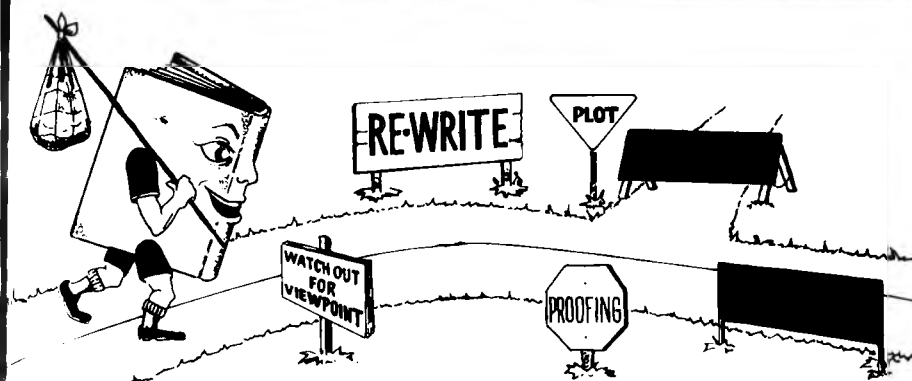
Thanks to our advertisers, the cover has a four-color picture. The March issue and possibly one other later in the year will also be in four

colors. However, most of the issues will greet you in two colors.

To make the magazine better serve the divisions and departments of the Home Mission Board, a leadership edition will be circulated in the future to approximately 35,000 pastors, missionaries, and others interested in developing programs, comings and goings of workers, and technical details of the work. This will take the form of a small insert in the center of the magazine.

The magazine exists to serve the reader and the Home Mission Board. Question us, write us, bless us, and fuss at us, but please do not fail to read us. We want to tell the thrilling, romantic, often difficult, and more often heart-warming story of home missions.

No idea is so antiquated that it was not once modern. No idea is so modern that it will not some day be antiquated.
—Ellen Glasgow



JOURNEY INTO PRINT

by Jacqueline Durham
Editorial Assistant

Mission study books speak — revealing the inside information on how they come to you.

We don't think people know just what we go through in life. Permit us to be chronological, and we will take you along the well-trodden paths of our diversified, fascinating, many-splendored, spiritual,—and sometimes, somewhat disordered lives.

The formative scenes take place at Missionary Education Council meetings—in Atlanta, Birmingham, Richmond, or Nashville.

The strenuous, creative scenes take place in studies, on bedroom floors, under shade trees, in libraries, or any spot an author labels as his "creative habitat."

Our birth, at a Missionary Education Council three years before "our" year, was obscured by the final stages of some other series of books.

Nevertheless, the seed was planted; suggestions for our development and certain specifications as to our form were made by a committee designated to study the books for our respective age groups.

Insignificant as this may have seemed, those specifications and suggestions reached the desk of the editor at the Home Mission Board. Along with these were several

names of possible authors who would create us.

The editor and the committee on Education and Promotion chose Our Makers, and after much correspondence and other such communications, the suggestions about us were placed in their hands.

Working under specifications and the implementation of the desires of the Council, and striving to embody in us their most creative selves, Our Makers shaped us—adding, subtracting, transforming—so that we might be informative, inspiring, and compelling for missions.

In this usually somewhat incomplete form — sometimes an outline, or a few chapters, seldom a complete manuscript — we found ourselves again on the editor's desk.

"Going to the Missionary Education Council again?" we asked. This was indeed the case.

Perhaps you are curious about this Missionary Education Council. You need to know from whence its constituency come in order to appreciate their position, their concern for our welfare and ultimate outcome.

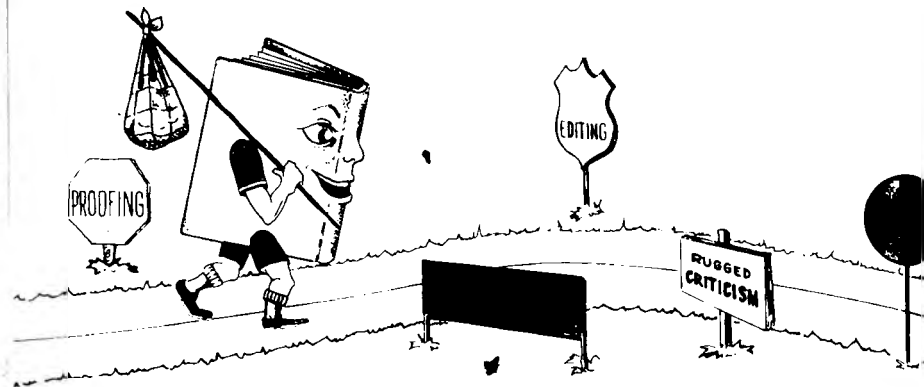
The constituency of the Council are book-minded,

Many are the trials and travails of a mission study book by the time it reaches the reader in a Southern Baptist church.

This trip might be considered by the very analytical "the climax" of its life.

The five books of the 1960 series, on "Our Mission in Town and Country," are on my desk now, dressed in their colorful "go-to-church" clothes. There are *Reaching Rural Churches for Adults and Call to the Country for Young People*. There are *Danpatep R.F.D.*, *Mike and His Four-Star Goal*, and *Sammy in the Country*, for Intermediates, Juniors, and Primaries.

They will be read, loved, and taught as they are at this point in their lives. But, they have another story which is presented on these pages.



men and women who are responsible in some way for mission activities or the telling of the mission story.

They come from the Foreign Mission Board and the Sunday School Board, the Home Mission Board and Woman's Missionary Union. They come from the Brotherhood Commission and the seminaries.

Thus, we greet our august friends another year, again to be pondered over, read scrutinizingly, discussed, and suggested about. In short, we are criticized (however, time is so limited, we hear only the negative thoughts about us; quite discouraging, believe us).

Another familiar road is taken, via editor's desk where criticisms are evaluated by the Committee on Education and Promotion, back to Our Makers.

Waiting for us apprehensively, not knowing the verdict of this part of themselves, they sometimes greeted us as a mother would greet a battle-scarred son.

But taking us in our criticized state

into mind and heart. Our Makers molded us into finished entities.

We were each "a book", but there was yet another visit to our birthplace — the Missionary Education Council.

This year we were in the spotlight. This was our last year in an unprinted state. Knowing full well that this was the Omega, the members of our respective committees walked down every sentence, stopping to examine every facet of Our Makers' formations, judging literary quality and mission impact.

After spending much time under their austere but meditative gaze, we returned, criticized creations, to editor's desk and Makers' hands.

There we were gently rewritten and sometimes not-so-gently, but drastically, rewritten according to specifications. Then, polished and complete, we received a sighing, fond farewell from Our Makers and were sent on our way to our friend, the editor's desk.

He introduced us to many people

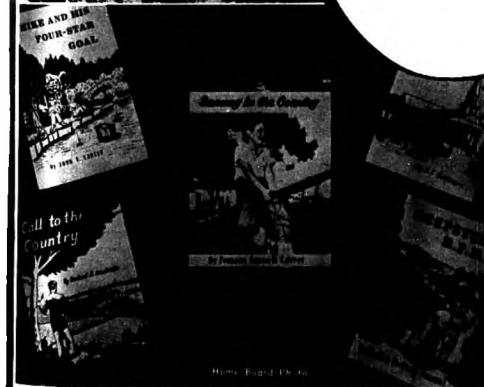
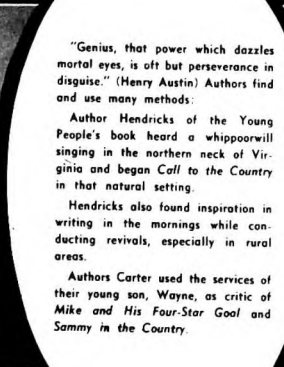
Visual aids people spent many hours making filmstrips to send along with us to aid in our study. *Grandfather's New Church* was produced to go with us, the Primary and Junior books. It tells the children which we will meet of life in the country and all about rural churches. This will be a good traveling companion, as will *Teamed for Missions* for Intermediates, Young People, and Adults.

The editor also introduced us to the printer, but his job was quickly done, and the mighty presses rolled. He placed us beneath our artistically designed faces, returned us in quantity to the editor.

He looked at us admiringly, but never with a thought of perfection, and began to implement his plans for sending us on many exciting journeys.

That's our story — to this point. But after we are read, and loved, and taught in Southern Baptist churches, we expect to have many more stories to tell — stories of the word "missions" indelibly printed on many hearts.

"Our Makers Have Unique Experiences, Too"



"Genius, that power which dazzles mortal eyes, is oft but perseverance in disguise." (Henry Austin) Authors find and use many methods.

Author Hendricks of the Young People's book heard a whippoorwill singing in the northern neck of Virginia and began *Call to the Country* in that natural setting.

Hendricks also found inspiration in writing in the mornings while conducting revivals, especially in rural areas.

Authors Carter used the services of their young son, Wayne, as critic of *Mike and His Four-Star Goal* and *Sammy in the Country*.

...for the thoughtful reader...

Emphasis upon Cooperation

by Arthur B. Rutledge
Director, Division of Missions, Home Mission Board

A trend which unifies the mission approach on every level: convention, state, association, church.

This is the most helpful thing we have experienced in our efforts to correlate the work of the state convention and the Home Mission Board," a state missions superintendent wrote. He was writing about a significant trend in home missions, the enlarged emphasis upon cooperative mission work.

For many years the missionary work of the Home Mission Board was in two categories, direct and cooperative. A direct mission program was supported and administered by the Board apart from participation of the state convention. A cooperative mission project was supported and directed by the Home Mission Board and the state convention to which the project was related. For example, the employment and remuneration of workers in a direct mission field were handled solely by the Home Mission Board, while there was joint action by the two agencies in a cooperative mission project. Direct missionaries received their salary checks from the Home Mission Board, cooperative missionaries from their state convention.

Direct mission efforts principally included language groups work, good will centers, and rescue missions. Cooperative missions included city and pioneer missions, rural and mountain missions.

It is expected that by the end of this year written agreements will be completed with at least 17 of the 27 state conventions. These agreements have two salient features: (1) the shifting of administrative responsibility to the state conventions, and (2) a new approach to financing the work.

In the older states, cooperation will be largely in the fields of language group ministries, mission centers, juvenile rehabilitation, Jewish evangelism, and work with National Baptists. In these states the trend is away from

Home Mission Board assistance to associational and city mission programs. Cooperation will continue in the planning and development of associational and city mission programs, and in the conduct of effective surveys of present and potential church fields. The financing will increasingly be provided by the state conventions. This is in harmony with the will of the Southern Baptist Convention as expressed in Louisville the past May.

In the younger conventions, "pioneer" states -- financial assistance from the Board may be expected to increase as needed and available. This is designated largely for salary supplements for area missionaries, pastoral missionaries, and missionary pastors. In these programs the pioneer state conventions share the expense, often on an almost equal basis.

The area missionary serves a large territory, sometimes a state and in two cases two states. His primary responsibility is to assist in establishing missions and churches where needs exist. He follows leads, surveys potential fields, and assists in the beginning and development of the young congregations. The pastoral missionary is pastor of a young church or mission in a strategic center, and in addition seeks to lead the church in establishing at least one new mission a year. The missionary pastor is pastor of a young mission or church and receives salary assistance for a limited time to help the church attain self support.

According to the new plans, in each state the work shall be administered through the offices of the state mission board according to plans agreed upon by representatives of the two agencies. Basic policies will be adopted cooperatively, and continuous direction will be provided by the state convention. Personnel

will be selected jointly, with the resources of each agency available to help supply information regarding prospective workers.

Remuneration of the missionaries will be handled through the state convention office. Each month the state office will requisition the Home Board for its percentage of the mission expenditures for the preceding month. Instead of certain missionaries receiving salary or expense checks from the Home Mission Board's office in Atlanta, all will receive these from their state office.

Each year representatives of the two agencies will carefully study the program of work, make advances as possible, and then agree upon the respective portion of the budget to be supplied by each agency. Generally this support will be calculated by a percentage. In one area of work the Home Mission Board will provide 28 per cent and the state board 72 per cent, while in another the Home Board provides 89 per cent and the state board 11 per cent.

It is expected that the older states will assume an increasing portion of the responsibility year by year. In the younger states, need and opportunity will dictate whether there shall be a decrease, increase, or no change of percentage. All new joint projects will then be financed according to the current ratio of support.

The new plan, already given a thorough trial in Texas language group ministries this year, places responsibility close to home. It emphasizes local responsibility for all the people, regardless of race or circumstance, rather than a feeling that an agency in Atlanta, Georgia, has exclusive responsibility for certain people or projects. The ministry of the Home Mission Board becomes one of assisting the Baptists of

(Continued on Page 22)

HOME MISSIONS

How do missionaries observe Christmas? What influence has the culture of other races made on the traditional American observance of Christmas? What special problems plague the missionary at Christmas?

Christmas

with the missionaries

by Walker L. Knight
Editor



Christmas with the missionaries is both familiar and strange, for there is the caroling, the candle light services, small playlets, pageants of the Christmas story with the usual bathrobe and towel arrangements, or there is chili in big open pots, and always the eager faces of expectant children.

Junior boys and girls at the Spanish Mission in Gallup, New Mexico, decided that on their cold Christmas Eve they would carol at the hospitals. Transported by Missionary Ernest F. Day and other adults, their first visit was to the Catholic Hospital, where one of the Sisters closed and locked the window to keep the music outside. But the Juniors caroled and loud! Their next stop was a private clinic, and here they sang but softly because one woman inside was in great pain.

The Juniors balked at the thought of singing at the jail, but were pleased almost to the point of giddiness, when a prisoner waved and threw a kiss.

A friendly nurse had given toys to the nursery, and they wanted to sing to her. After several carols outside the house, they finally discovered she was away.

Climax of the night for these cold

and hungry Juniors was hot chocolate and homemade divinity at the parsonage. Then the Pinata was hung in place.

A Pinata is a paper mache ornament which comes in various sizes and shapes. In this instance it was a 30 inch Christmas tree with the bottom a clay pot filled with candies, cookies, and small prizes. The children are blindfolded one at a time, and as the Pinata is swung toward him he swings a club at the clay pot. A direct hit brings a loud pop which is followed by screeches and scrambling as everyone scurries to hunt for the fallen treasures.

Off the main highway in central Florida, down a sandy, little one-lane road, beside an orange grove is a colored migrant camp. Mildred L. Gregg and Mrs. Opal Kent, of the W.M.U. of Eastside Baptist Church in Winter Park, Florida, visited the camp in mid-December for a Christmas party. They record their experience as follows:

"When we arrived the men, women, and children had assembled near the scantily decorated Christmas tree standing in front of the row of little huts. Around the tree we spread blankets on which we placed the gifts.

"Except for a few older people, everyone stood. Following prayer and Christmas carols, a story about a little lamb given to the Christchild was told by one of the group. We then told the Christmas story using flannelgraph. After the message we asked if anyone had a testimony or song, and one dear old woman told how the Lord had been 'keepin' her all these years! Then she began to sing 'Jesus Keep Me Near the Cross' and all the congregation joined in singing the song much like a sad spiritual. The service was impressive to us and we felt like missionaries."

At Adelino, New Mexico, Missionary Seferino Jojola planned for nearly two weeks on his Christmas program. The day of the program he took benches to one of the homes in the morning, but when he returned that afternoon, they were out by the barn. The people told him, "because there is more room there." He accepted this because he knew they were taken there because the people feared the priest. However, 65 boys and girls, men and women came.

"When we became Christians," says Missionary Jojola, "our friends and rel-

"there's Christmas in December because some remembered in August."

atives turned against us. Today we have more friends who love us enough to give us the love and understanding that Jesus gives to all who love him."

At Taos a five-year old Indian girl said, "I am going to be a Christmas angel." She and 27 other members of a Taos mission were preparing the annual Christmas pageant. In the audience sat the elderly parents of a young man who had undergone intense persecution. Almost a year previous the mother, who now watched her son perform as Joseph, had threatened to disown him if he continued to attend the services. He defied his mother and father and attended services. Now they had joined him.

Another Taos Indian man and daughter were present for the first time. The man had been invited on numerous occasions but each time he had an excuse. Tonight he was present after telling Missionary Michael Naranjo that beginning with the new year he would attend church, for he was tired of his old way of living and desired a new way of life.

Gifts play a big part in Christmas with the missionaries. Most of the gifts come from the Christmas in August, promoted by the auxiliaries of the W.M.U. In August the gifts begin to arrive, and as late as December 25 they

are still coming. Missionary James Huse in Albuquerque, New Mexico, writes, "How I wish that all who sent gifts could have seen the happiness they brought."

Missionary A. V. Pickern, Jr. in Louisiana writes, "No one ever had more fun at Christmas than did your missionaries; not even the old man with the red suit and whiskers. In fact, so far as our mission field is concerned, that old fellow may as well retire. We have taken his job, and love, prompted by faith, has taken the place of his antics."

"From all over the United States, from Washington, Missouri, Florida, North Carolina, literally from the hearts of Baptists everywhere, came 'Christmas in August' packages. Balls, toys, dolls, candy, guns, color books, crayons, combs, toothbrushes, soap, etc., all gathered in missionary enthusiasm, and mailed in love for the French-Indian children."

"First by carry-all, to those homes that could be reached by land. Then carrying large boxes, walking over 'marche-pieds', which are narrow bridges or foot walks, on stilts, across the marshes or small bayous we went. Then loading the boat we visited the homes where the only access is by water. Baptist and Catholic alike, we left no one out. Shining young faces, and 'merci bien' were our reward. Our hearts leap-

ed when Catholic friends, where we have not always been welcome, added to their thanks a 'come back, my friends'."

Missionary W. L. Crumpler, Jr. at Bartow, California, writes, "How I remember Nellie Aragon at our Christmas party. Nellie was baptized in November and until Christmas did not own a Bible. When Nellie was given her gift she cried excitedly, 'Oh, I do hope it is a Bible!' Sure enough it was. While Anglo boys and girls are thrilled with bicycles and toys, I'm willing to believe that none received the thrill this Mexican Intermediate girl did who received her first Bible at our Christmas party."

The missionary receives unexpected help quite often. Two weeks before Christmas, Missionary Stephen Gover at Weatherford, Oklahoma, found the Flick household quite excited. Visiting them was a little Indian girl. The Flick children, during a two-week vacation when children were turned out of school to pick cotton, had hired out to neighbors. After purchasing needed items for themselves, they saved the rest of their money.

A tithe of their earnings was given to the Indian Mission where they serve. Since the Flick family lived near and worked with the Indians at the Mission,

Our Christmas Story

by Mr. and Mrs. F. C. Rowland
Tinian Baptist Mission on the Continental Divide, New Mexico, U.S.A.

"WHERE DO SUCH NICE THINGS COME FROM?" This was the question asked by an old Indian named Hosteen Yazzi as he viewed the lighted Christmas tree for the first time.

SUCH NICE THINGS as "pale faced dolls," some slightly used, to be given to red-skinned Navajo girls, who had never owned a real doll.

SUCH NICE THINGS as toys and warm clothing given to little Indian boys and girls and men and women, too; some who shiver in the sub-zero cold.

SUCH NICE THINGS as treats of candy, nuts, fruits, and even groceries, things to eat the Navajo seldom sees and never finds on the reservation.

SUCH NICE THINGS as the warm mission building, with warm friendly services where the story of Jesus is told, this Gospel when accepted dispels the Indian's gloom, superstition, and fears.

The missionary then told the old Indian man, through the interpreter that THE BEST THINGS come only from Jesus and that warm-hearted Southern Baptists only pass on to their Indian friends some of the good things they had received, and it was to show that Baptists love Jesus and also that the Indians are our friends!

When the Lottie Moon Christmas Offering was taken, the Indians had given out of their meager incomes \$13.69. One package was taken from the tree all wrapped and marked, "From Mr. and Mrs. Hosteen Yazzi to Lottie Moon." In it were 16 pennies. One Indian man walked five miles on the following day to bring his envelope to the mission. It was marked "From Mr. and Mrs. Joe Gordo" and contained \$1.00. It said, "Just to show that the Indian loves Jesus, too, and wants to do NICEST THING by telling whole world THAT JESUS LOVES THEM TOO!"

the children are familiar with their living conditions and know that sometimes their life is very bare.

A few weeks before Christmas the Flick family discussed what they would do for Christmas. The children wanted to take some girl and make a happy Christmas for her. They agreed that instead of drawing names and sharing presents, they would take their cotton money and spend it on an Indian girl. Missionary Gover says, "This home had what very few homes would have, the true spirit of Christmas. I can understand why they love my people, the Indians, because he first loved us."

But the giving is not all one-sided. The people of the mission centers and the mission churches are led to see that there is a need for all the world to hear of Christ and to know the meaning of Christmas.

Missionary Merle E. Shade in Antlers, Oklahoma writes, "There are two important stories concerning Christmas at the First Baptist Mission. One is how these people in need gave more than \$100.00 to the Lottie Moon Christmas offering, and the other is how they dis-

tributed 60 bags of toys, clothes, etc. to many families ministered to, by, and through this mission."

At Cuba, New Mexico, Missionary F. C. Rowland writes, "When the offering was taken for Lottie Moon the Indians had given out of their meager incomes \$13.69. One package was taken from the tree all wrapped and marked, to Lottie Moon, and in it were 16 pennies. One Indian walked five miles the following day to bring his envelope which contained a dollar. On it was written, 'Just to show that the Indian loves Jesus too'."

A missionary's Christmas has other rewards. There is the thrill of preparing for 75, as did Missionaries L. E. Johns at Casa Grande, Arizona, and having 151 come for the dinner. A service was held, and 12 decisions were made. Two men that had come from 45 miles away, accepted Christ and invited the missionaries to their Indian village.

Quite often the Christmas party is the first service any of the lost attend. Spanish missionary Ernest R. Hill at Carrizozo, New Mexico, writes that one

young man was invited and attended a Christmas service. There the youth realized he was a sinner and that he had offended God many times. Here he took his first step towards salvation, and later sought the missionary for help.

The missionary writes, "We believe our greatest gift for Christmas was the opportunity given to talk of Christ to this man."

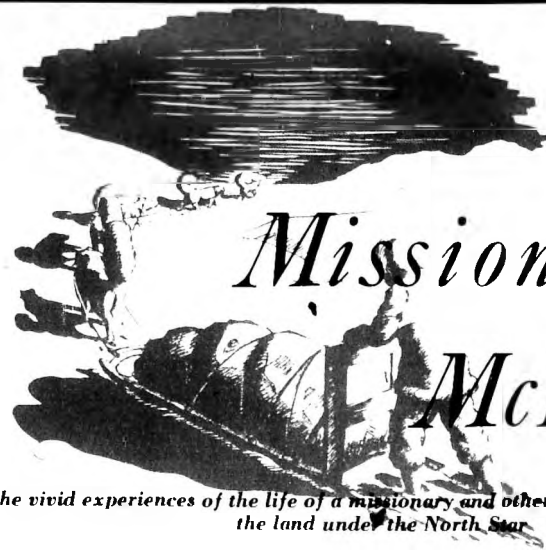
As often, the Christmas emphasis sparks the church or mission to new growth. Missionary to Arapahoe and Cheyenne Indians, T. H. York, Sr., writes, "Our church and Sunday school and other services have been better attended since Christmas. Early in December we had only 21 and in January there were 63. In October there were 40 enrolled in Sunday school; in January there were 120."

To reward your labors, may come a card which says this, "I thank you for teach me about God. I thank you many things you did for me."

"I thank you and your family. A Merry Christmas and Happy New Year." The card was from a Junior boy to Mr. and Mrs. Delbert G. Fann at Brigham City, Utah.



NAVAJO MEN COOK CHILI FOR AN ARIZONA CHRISTMAS (L) AND IN COLORADO INDIANS IN KINDERGARTEN HAVE A CHRISTMAS PARTY



by Marjorie Vandevelde
Emmetsburg, Iowa

Missionary McKay

The vivid experiences of the life of a missionary and others who work with him in the land under the North Star

Mike McKay, a tall, dark, athletic man with a vision, walks with the vigorous step of one who knows where he is going and how to get there. Like Paul, it took a Damascus Road to put him on the right path.

In his earlier years Mike was a trombonist and vocalist in a night club, then a territorial marshal in the Nome area. He was on duty there when the great storm of 1947 washed away the Lincoln Hotel. Law enforcement officers

in the north deal with the rough, sordid side of life, especially among the Anglos, but so does a night club entertainer.

Slowly Mike began to see the shallowness of his life until finally it was brought into sharp focus, and he became a Christian. He accepted God's call to full-time work in the church. Through the years he had developed a respect for the native culture of the north and sympathy for those confused, primitive people suddenly faced with space-age culture. He found a sympathetic right-hand in his new wife, Virginia, whom he married in Anchorage. After attending Wayland College at Plainview, Texas, and holding pastorates among the Mexicans and Indians, Mike and Virginia were called to the Native Baptist Church at Anchorage.

There is a special problem in that area. More than a thousand Eskimos, Aleuts, and Indians who have come from their villages for work, hospitalization, etc. are in transition to urban life. At home they had the simple life of their people—fishing and hunting as the need arose, without pressure of schedules and work-a-day hours. They had no liquor or other vices that go with the package-deal of Anglican culture. Small wonder that there is conflict—mental, moral, and spiritual—in a strange city like Anchorage.

Faced with this great challenge, the Native Baptist Church is serving an ex-

treme need. While white visitors are welcome, they do not attend regularly. If native members are to become leaders among their own people, they must be on their own. The assistant pastor, an Eskimo, teaches a Sunday school class for those of the membership who do not understand English. In addition to usual church activities, members are offered vocational guidance, baseball, supervised camping, hiking, fencing, and weight lifting.

The native men like activity. Mike McKay is a man's man who enjoys and excels in sports. A trade school is in the making for teaching mechanics, welding, carpentry, printing, etc. Many of the natives are artistic and clever with their hands. When taught a trade, they become an asset to the community and are better able to support themselves.

When we visited the McKays at their Anchorage parish, a fine, new church building had been erected with adequate quarters for the Native Baptist Bible Institute which the McKays supervise in connection with the church. The institute, started in 1956 with five students, is growing steadily. While the purpose is to train prospective pastors and missionaries, others who desire Bible instruction are welcome. Courses have been: Heart of the New Testament, Fundamentals of Music, Religious Education, English Grammar, Reading and Spelling. A board of trustees over-

sees the project. Virginia McKay is registrar.

Mr. and Mrs. Willie Johnson, the first graduates of the Bible Institute, are working in their home area, Selawik. There are two trading posts and a Friends' church. The village, bordering an arm of the Arctic Sea and the area known as the Arctic Shelf, has a population of about 270. On the low, rolling hills and plateaus the climate is frigid and arid. Winters are long, dark, and bitter. Summers are short, cool,

Willie and Martha are finding life in that area not so simple today. Theirs is the difficult position of helping the people straddle two cultures. They are dedicated Christians, well-trained, capable, and personable. It is hoped that the Native Bible Institute will send many like them into the north. This is the best solution to the whole complicated problem.

It is always a treat when Mike McKay's work takes him to the parish of Willie and Martha Johnson. McKay vis-



WILLIE JOHNSON and his wife direct the work of the Baptist mission at Selawik

and brightened by sunshine from May to August. Though the topsoil thaws only a few inches, summers are brightened by a luxurious growth of mosses, flowers, lichens, and ground-hugging shrubs.

As a boy, Willie learned to drive a dog sled, make harness of skin, throw a harpoon, and aim a rifle. With the men, he hunted polar bears ranging the coast, caribou grazing on tundra, and walrus sunning on ice floes. This was sport and the men vied with each other, but it meant existence to their people.

Nearer Nome, Martha learned the woman's arts of cleaning and softening hides, and making them into fine, warm clothing. She cared for nets, and cleaned fish to dry for the long, dark winter.

But Eskimo children play games, too. One, similar to 'jacks', is played with polished seal knuckles and a feathered weight which is tossed in the air. 'Amatovak' — meaning 'like a wolf' — is a favorite in which several children are caribou, and the rest wolves. There are plenty of stones to juggle. The coordination of an Eskimo child who carefully selects stones, then juggles them to the rhythm of a little song, is remarkable.

its outposts as an evangelist where once he was a police officer. He travels by air, water, and dog team to reach far-off settlements. Recently when he was there, the two men traveled by sled to a nearby settlement. They were swathed in furs, and Mike had stuffed moss in the toes of his too-large mukluks.

The Eskimos, spotting the dog sled in the distance said with a smile, "It is a white man driving." They were right, it was Mike. Willie handles the dogs better. Hospitable hosts, the Eskimos welcomed the two visitors into their homes and seated them on caribou robes. When they learned that Mike's toes were nearly frozen they pulled off his mukluks and replaced the moss with bits of caribou hides.

Remnants of a reindeer herd had been imported as an experiment to bolster the native economy. The Eskimos were butchering reindeer that day. Mike bought a quarter from them and loaded it on the sled. After a friendly visit and an impromptu church service, the two men traveled back to Selawik. Later that reindeer meat was served at a Brotherhood dinner at the Native Church in Anchorage!

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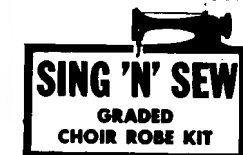
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that they might read
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Home Board Photo

Miss Martha's Mission

by Marjorie J. Caudill
Havana, Cuba

for them." Would it not bring in quantity the things which she had given her life to give to a few?

What a contrast in this Christian's attitude and that of the wealthy landowner who sat at the next table at a restaurant a few days later. "You go on educating these Cubans and you won't be able to get any more work out of them. First thing you know, they'll have all the land," he said.

If past governments in Cuba have neglected the man who tills the soil—Christians have neglected him even more.

With the coming of the agrarian reform in Cuba, the farmer is no longer the "forgotten man." He will own his land, have new roads, new schools, and agricultural experts to teach him to farm profitably.

Christianity may continue to neglect the "forgotten man" or it may carry him the light which it holds.

When half-a-million farmers were in

the native Baptist pastors, two pastor's wives, and one single lady missionary have entered the Baptist seminary in Havana because of Miss Martha's teaching.

Ten years ago Miss Martha gave the Cuban Baptist Convention 90 acres of land for Camp Yumuri. Only eternity will tell the influence of conferences held at the encampment.

When the agrarian reform was adopted, many people wondered how Miss Cabarrocas would feel when the land on her huge plantation became the property of her tenant farmers.

Their answer was her life. Had she not given her life for these people, nursing their sick, teaching their children, leading them to Christ?

Miss Martha said, "The agrarian reform is wonderful. I will be just as well off as before; besides, the new government will do more for my farmer friends than I could ever have done

Havana as guests of the citizens of the city, we entertained 27 of them in the seminary in cooperation with one of the churches. They were hungry for the gospel and appreciative of our help.

We found it difficult to make our messages sufficiently simple for them to understand. Most of them could not read and write; their backgrounds were such that it took a long time for them to grasp the simplest Bible truths.

We held several services and socials for these simple, humble people; we learned to love them.

They told us with glowing enthusiasm of the new schools that are being built (there will be 10,000 new classrooms before the end of the year) and of their joy at having their own little farms to cultivate.

They promised to get somebody to read to them from the New Testament which we gave them and to listen to our radio service.

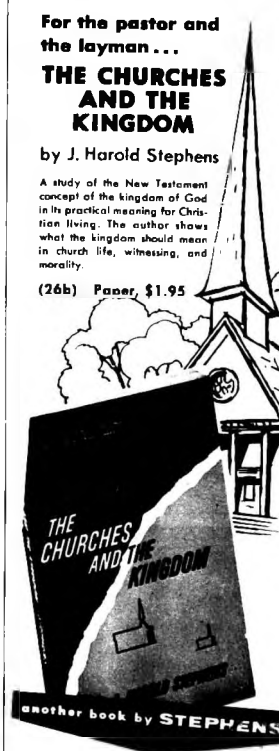
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Penance ^{or} Repentance

by William E. Burke
Atlanta, Georgia

The Roman Catholic Church has insisted on substituting the old pagan Roman word "penance" for the New Testament word "repentance." Thus, the Douay (Roman Catholic) version of the New Testament wrongly translates the Greek word for repentance, *metanoia*, with the Roman and pagan word "penance." This may be seen in many verses of the New Testament. For instance, in Matthew 4:17, Christ says, "Repent: for the Kingdom of Heaven is at hand." The Douay (Catholic) version says, "Do penance, for the Kingdom of Heaven is at hand." Again the Douay New Testament says, "... unless you shall do penance, you shall all likewise perish." The correct translation, as found in our versions of the New Testament, is "... except ye repent, ye shall all likewise perish" (Luke 13:3).

There is all the difference in the world between the two words. One is a Latin word and the other is Greek. The Greek word "repentance" means a change of heart, a turning around, as the word conversion means. Penance, on the other hand, is the performance of certain works specified by the church and the priest in the confessional. Repentance is the work of the Holy Spirit. Penance is the work of the Roman Catholic Church. Penance is an outward act; repentance is of the heart. "Penance is supposed to make satisfaction for sin; but nothing that any human being can do or suffer could really satisfy divine justice. Only the Lord Jesus Christ, as the Lamb of God who taketh away the sin of the world, can do that, and he did it once for all when he made atonement on the cross, and completely satisfied the divine law

Trusting to penance imposed by a priest is a false hope, for the penitent may do and suffer many things, yet his heart remains the same without true repentance. The Church of Rome's error is like that of heathen religions, seeking to win forgiveness or deliverance from sin by self-inflicted or priest-imposed punishment, like the torture of Buddhists and Hindu devotees. Martin Luther found out this great difference when he was ascending the *santa scala*, the "sacred staircase" in Rome, trying to do something instead of trusting the atoning sacrifice of Christ, when the Holy Spirit enlightened his mind with the great truth, "The Just Shall Live by Faith," and he became a "new creature in Christ." (Our Priceless Heritage, pp. 124, 125). Salvation by works or penance is one of the major doctrines (Continued on Page 26)



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CHAPTER 16
AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.
2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

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by Mrs. Bill Garrison
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With faith and courage modern Joshuas and Calebs are making outstanding advances against the "giants of the land" in the northwest.

Lake Washington Baptist Church of Seattle had established two missions before its second anniversary.

Organized in January of 1957, with 22 members, the church had an opportunity that summer to start a mission in a 50-year-old town which had never had a Baptist witness.

Lake Washington's assistance would be counted small in the terms of figures, but the spirit and attitude of the people helped win a victory against countless odds. When Lake Washington was ten months old, it witnessed the organization of its mission into the First Baptist Church of Bothell.

In a census in Bothell, no prospects had been found. The church now has 63 members with 97 enrolled in Sunday school.

Before Lake Washington was two years old another call came — this time from North City, in the north Seattle area. Work was begun in December 1958; by September 1959, the Sunday school enrollment was 48. A larger Vacation Bible school was conducted at the North City mission than at the mother church; enrollments were 83 and 64 respectively.

Lake Washington, Bothell, and North

City, each own property; Bothell has approved building plans for a sanctuary and educational building. Lake Washington recently made a down payment on a desirable acre of land in North City.

All three are giving 17 per cent to the Cooperative Program and three per cent to the association.

Obstacles? Giants? Not many that cannot be overcome by prayer, faith, and hard work!

A combined total of 250 enrolled in Sunday school may seem rather small for three churches and missions after three years of work; however, this is an area where people ask, "Who and what are Southern Baptists?"

And who are they? Joshuas and Calebs, defying mountains and lakes that attract people on the Lord's day by facing a challenge to provide adequate teaching facilities and programs for the spiritual education of children and adults.

Although Mt. Rainier, the Olympics, the Cascades are thrilling to behold and were created to be enjoyed by God's people, many faithful Baptist families do their camping on Saturday and return to worship and serve the Lord on his day. According to the 1958 Gallup poll, only 35 per cent of the people in the west coast states attend church; this compares with 49 to 51 per cent in other sections of the United States.



Members of First Baptist Church, Bothell, Washington, (future site pictured above) celebrate their second anniversary with a picnic.

GET SET!

Pastors tell of the effectiveness of survey in their church community

Having been contacted by M. L. Redwine, pastor of the First Baptist Church of Custer City, Oklahoma, I came to help him with a Rural Church Survey.

We made a preliminary map of both the town and surrounding rural areas showing the layout and location of the houses in the whole area.

Zone leaders were secured, they enlisted workers and had a sufficient number to complete the survey in two hours.

There was a wonderful spirit as the workers came together to do their job on Sunday afternoon.

The cards came in and processing continued from Monday through Wednesday.

When completed, the chart showed what the church had accomplished during the five previous years. Some of the most revealing facts ever faced by the church came to light.

The church had baptized only nine persons in its peak year during the previous five years. They had thought there were only 15 to 20 unsaved prospects and few or no prospects for transfer of letter. They were startled to find that, in the town of approximately 400, there were 101 unsaved people. In the total church area there were 234 unsaved people and 35 unenlisted Baptists.

The survey revealed that some of the church members had not been in services for five to 15 years. Whereas the church has an average of 60 to 75 in Sunday school, they found they could be having 234 and that the budgetary income could be increased proportionately.

Goals were set.

Sunday school attendance soon went over 125. A simultaneous crusade which followed the survey brought more people for baptisms than during any full year in the previous five years.

Perhaps one of the best results came from among the local membership. There were 75 rededications, most of

them from among those who had been out of church for a long time.

A spiritual awakening was manifest: Pastor Redwine testified he had never witnessed anything that could do the good that the survey had done for that church.

But that was not all.

Soon Brother Redwine went back to Wayland Baptist College to finish school. The church called Bob Thurber as pastor. Through the survey he was able to know his field in just a short while — where every member lived, how to get to their homes, and the location of every lost person and every unenlisted Baptist.

The new pastor at Custer City is already more familiar with his field than some pastors who have been on their fields for more than a year.

—by O. C. Sutterfield

I was in the last year of 20 years of service in the Army when the Lord called me to full-time Christian service as a minister. Immediately after ending my Army career, I began studying at Mississippi Southern College.

Eastabuchie Baptist Church called me as pastor. There was no information on the church status of the people in the community.

It was hard to know where to begin.

The pastor of Glendale Baptist Church asked me to attend a Rural Community Survey Planning Committee. Billy Hargrove, secretary, Department of Survey, Home Mission Board, was to present the survey plan.

I examined the notes, talked to the representative which I had sent to the meeting, and decided the Community Survey Plan was an answer to prayer. The church voted to proceed with this plan.

Lincoln Newman, area missionary, came to help us; J. B. Smith, chairman of the deacons, helped organize and conduct the survey.



SURVEY

Families were found whom no one knew lived in the community, houses which no one knew existed, many unsaved people, unaffiliated Baptists, professing Christians of all denominations not going to church, and many inactive church members.

Our first additions, four by letter and four by profession of faith, came shortly after the survey began. As our survey progressed, our additions increased.

We have already had 63 additions, and our Sunday school attendance has increased from 40 to 73.

Some improvements in the church building have been made and additional educational space provided.

Plans are being made to double the present educational space and provide church offices. Money equal to the estimated cost has already been raised.

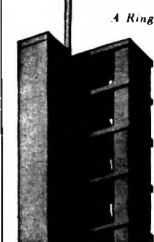
The Lord has richly blessed us through this Community Survey Plan.

—by H. W. Harmon

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Trends

(Continued from page 10)

the respective states to meet the missionary challenge of their own states, providing more help here and less there, according to need and opportunity.

This plan unifies the mission work within the particular state. It would connect every Southern Baptist mission work within the state convention's territory to the work of that state convention. In many cases this would be accomplished by relating a given mission or project to the district association and a local church or churches.

With one mission program for the entire state, including associational and city missions, area and pastoral missions, work with the language groups and National Baptists, a comprehensive mission strategy can be developed state by state. At the same time, through the cooperative ministry of the Home Mission Board, a convention-wide, unified mission program can be developed, in keeping with the instructions of the Southern Baptist Convention.

This plan will also help both state conventions and the Home Mission Board to make the best use of mission funds. Needs in one field will be compared with needs in another field, and mission funds can be allocated where they will do the most good in maintaining and developing a strong and balanced witness for Christ. An annual re-

view of the basis of cooperation will enable the agencies to adjust to changing needs.

The agreements are between denominational agencies, but they deal with church-centered programs. Boards and conventions and associations do not establish missions and constitute churches. This, we believe, is a function of New Testament churches. Our mission strategy magnifies the viewpoint that every mission should be sponsored by a church. The church may need assistance, and if so the state convention and the Home Mission Board will assist in counsel and in finances insofar as policies and available funds will permit.

"Every Church with a Mission" is the slogan of the challenging 30,000 Movement. The Home Mission Board and the state mission boards combine in encouraging every association and every church to have a local missions committee. Working together, these committees can discover needs and establish teaching and preaching points in thousands of neglected places across our land. These include foreign language people and Anglo-Americans, the cities and the rural areas, the older states and the pioneer fields.

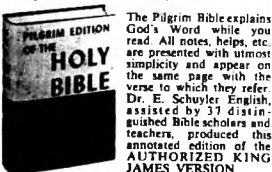
This trend in mission strategy enables the state conventions and the Home Mission Board to join with associational and church leadership to take maximum advantage of our enlarging opportunities across the nation.

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—S. N. CASTLE, Vice President, Union Planters Bank, Memphis, Tenn.

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—REV. PHIL H. GIBSON, Pastor, The Village Church, Burbank, Calif.



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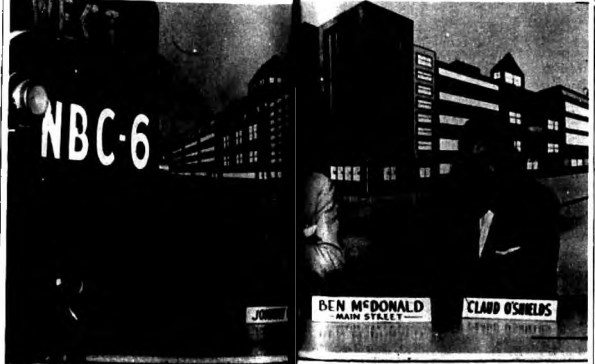
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Johnny Chambers, minister of education for the deaf at the Temple Baptist Church, Wilmington, N. C., interprets two television shows to the silent people over WECT, a local TV station. As minister of education to the silent

HOME MISSIONS

December, 1959

23



by L. W. Martin
Secretary Missionary Education Department

The largest attendance at any previous Arizona Indian assembly gathered at Paradise Valley Ranch, Arizona's Southern Baptist assembly grounds, for the All-Indian Assembly. More than 250 Indians and Indian missionaries taxed the accommodations.

They came from Phoenix Indian Center; Whiterocks Ute Reservation, Utah; Sells Papago Reservation; Apache Baptist Mission; Navajo Centers of Winslow, Flagstaff, and Copper Mine from Pima, Maricopa, and other tribes. The largest groups came from Winslow, and the Apache Baptist Mission. Thirty came from each of these centers.

The increased number of talented missionaries in Arizona makes a difference. Director George Hook, Winslow, whose wife was the accomplished pianist, and Assistant Director I. E. Johns, Papago mission, guided the program and served the people in an excellent manner. Rev. John Mouser, Apache Baptist Mission, led the spirited singing unusually well. He sang with others and played the violin. C. Rivers and Mrs. L. E. Johns produced daily "Arrowed Muse," the camp newspaper, which in other years was edited by Dr. J. B. Rounds. Senior Missionary C. F. Frazier, now retired but still active as pastor at the Pima Indian Church, Sacaton, Arizona, and his wife blessed all who had fellowship with them.

More recently appointed missionaries, Rev. and Mrs. Rod Coleman of Sells; Rev. and Mrs. Bob Green of Tuba City; Rev. and Mrs. Jerry Monroe, Chandler; and Rev. and Mrs. Arthur Austin Moore, who arrived Thursday from Toccoa Falls, Georgia, to replace the James Backs at Copper Mine,

gave every evidence of being talented, dedicated, true missionaries.

Many high hours were experienced. At the evening service 24 came professing faith in Christ Jesus and scores of others came for reconsecration. Several surrendered for special service. Mrs. Clem Hardy, former missionary to Brazil, stirred every heart with thrilling stories from her missionary experiences. Great interest was manifest in the choosing of a chief and princess by the vote of the Indians themselves. From the fine list of three young men and three young women the winners were announced by Rev. Irvin Dawson. Each winner was as surprised as others. A crown with one feather was placed on the head of the beautiful princess, Miss Jocelyn Cain, and a feathered headdress of a chief on the head of Kenneth Tekelewa. Bibles were presented to each by Camp Pastor L. W. Martin.

The most colorful, impressive, orderly service was the crowning of a beautiful Apache young woman, Josephine Davis, as GA queen. Miss Brown, state WMU executive secretary, gave the charge and placed the crown on the queen's head. At a later service this young woman, in tears, surrendered in consecration to the will of God.

The most heart-touching incident was a message by a Navajo girl who asked for the privilege to speak. She bore a loving tribute to the unselfish and faithful services of the J. D. Backs who were leaving the field at Copper Mine to enter Golden Gate Seminary. Through tears and great emotion she expressed the love and appreciation of the Navajos for these good missionaries. The speaker's whole family had been won to Jesus Christ by the Backs. She expressed welcome to the Moores, new

missionaries from Toccoa Falls, Georgia, who are to succeed the Backs at Copper Mine. In a very kind but simple manner she let them know that the Backs left them a big place to fill but that loving and faithful, unselfish service would enable them to win the love of the Navajos as the Backs had done.

Morning watch, classes, Bible hour, closing devotions, directed recreation, rest, fellowship, fun, and film periods were all helpful parts of four full days of a wonderful assembly.

The presence of Executive Secretary McKay, Sunday School Secretary Ernest Myers, WMU Secretary Almarine Brown, and Co-ordinator of Language Group Ministries Irvin Dawson, gave evidence to the keen interest these Arizona leaders have in the Indian work.

The missionaries to Indians in Arizona are of the highest order. Brother Mouser led the singing in a masterful manner. Mrs. George Hooks was the accomplished pianist. She was often assisted well at the second piano by others. A quartet of three Indians, Rivers, Johns, Mackett, and senior pastor, Frazier, stirred many musical messages. Rod Coleman and his wife sang beautifully together; he lifted the hearts of the hearers with his solo and revealed great talent at the piano. Missionary George Hook directed effectively in a quiet, composed, masterful manner. His assistant, I. E. Johns, presided.

Genuine satisfaction and great delight would be felt by all of our Baptist people if they, too, could observe at the assembly some time what our missionaries are accomplishing through Christ's name and the Spirit's power among Indians in Arizona.



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—Penance or Repentance?

(Continued from Page 18)

in Roman Catholic teaching. The true Christian believer knows that, "By grace are ye saved through faith; and that not of yourselves; it is a gift of God: not of works, lest any man should boast" (Ephesians 2:8-9).

But the Roman Catholic Church teaches the opposite: that men can be saved through their own works of penance, self-denial and observance of the many man-made laws of the church.

Although the Church of Rome professes to teach that Jesus Christ died to save sinners, it does not teach that this is sufficient. It teaches that the sinner must still earn his own salvation, and that the best he can hope for, even after his sins have been supposedly pardoned by the priest is that he will go to purgatory when he dies. He must live in perpetual fear of the temporal punishment remaining on his soul even after having received absolution from the priest in the confessional.

All this nullifies the real work of Christ as a true Saviour. What a blessing it would be if Roman Catholics were taught to say, in place of the Rosary, "Who (Jesus) his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Peter 2:24). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

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