

Southern Baptist
HOME MISSIONS

NOVEMBER 1947

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One Book

SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

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VOL.
XVIII
No. 11

AMERICAN BIBLE SOCIETY

A Planter Finds the Way

By JOHN D. FREEMAN

"How did you happen to provide these lovely chapels for your tenants?"

I asked the question of Mr. J. Holmes Sherard of Sherard, Mississippi, after having seen two of the three lovely houses of worship which had been erected for the Negroes who live on the big plantation near Clarksdale, Mississippi.

"About seven years ago," he replied, "one of our churches was blown down and we replaced it with a brick chapel seating some 125 people. The interest which the Negro tenants took in this nice building convinced us it was a worthy project, so much so that we replaced all three Baptist houses with either brick or concrete block structures."

"There is no debt for any building. We are Methodists but made this contribution to the work of the Master. The members are raising funds for pews and other equipment. Each church now has approximately \$250 in its pew fund, but pews are hard to locate. If anyone has used pews for sale, let us know. Each building needs thirty-four pews 8 feet long, and one 14-foot pew."

"This plantation has been operated by our family for 73 years. About thirty-five families of Negroes who had belonged to my father followed him to this county from Alabama in 1874. We now have a large Negro population, who are descendants of these original



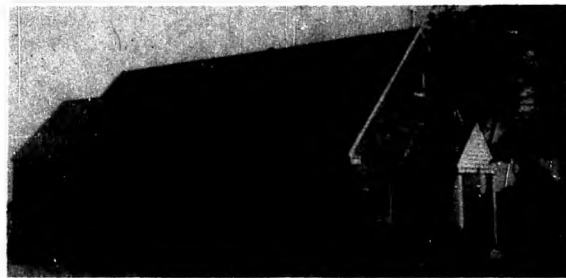
Sherard Missionary Baptist Church uses this concrete block chapel.

families. The only thing that has kept these tenants with us has been fair treatment, honest settlements, and interest in their well-being. We do not know, and I am sure none of our labor knows, what a race problem it is."

The Sherards are good Methodists, but, as is usual among Negroes of the South, the tenants are Baptists.

In Coahoma County there are 120 Negro churches, all but fifteen being Baptist and having an aggregate membership of 12,000.

Because of fair treatment and due in large measure to the influence of good churches, the Sherards have had no lack of labor. When migration of Southern Negroes to the North was so rife, none of the main workers left, "not a deacon of one of our churches," Mr. Sherard said.



Mt. Zion Baptist Church occupies this lovely chapel.

Pastor James F. McCrary of First Church, Lyon, (white) is interested in the work among the Negro people and spoke in praise of the example and influence of the Sherard plantation. W. R. Megginson was associational missionary at the time of my visit but is now in a pastorate. He helped much in arranging Vacation Bible schools and other activities for the Negro churches.

All of this adds up to one question which preachers of the gospel have been asking for ages, namely: "Why do employers, whatever their rank may be, not know that they cannot apply the Golden Rule in their relations with their employees without reaping rich returns, even from a financial standpoint?" Another and equally important question may be posed, namely, "Who has ever discovered anything so wholesome, so helpful, so unifying and inspiring, as a worthy program of church activities, conducted in adequate and attractive equipment and promoted by a free people in the way that best suits their natures?"



Meetinghouse of Macedonia Baptist Church.



Lovely six-teacher school provided by the plantation and the state for the tenants' children.

HOME MISSIONS

My God Shall Supply All Your Needs According To His Riches In Glory By Christ Jesus.—Phil. 4:19.

Vol. XVIII

NOVEMBER, 1947

No. 11

What Is the Answer?

By J. B. LAWRENCE

Ralph McGill, editor of the *Atlanta Constitution*, in a recent editorial which should cause pause to religious leaders, mentioned the subjects discussed from the pulpits of some of the leading churches in a certain city. One minister called for a special crusade against Communism; another one declared that God did not wish to leave man alone; another suggested that world leaders should be governed by the teachings of Christ; another affirmed that the joys of earth are short-lived; another declared that the youth of the land is turning to religion; another asserted the death of robust convictions, and so on.

Mr. McGill said, "Now I am sure all these sermons were well turned out and received in understanding and appreciation. They were, for better or worse, about like the sermons preached in a thousand other cities, great and small, varying but little, each showing signs of study and research in the books providing sermon techniques. Everything said was true. Not a sentence could be argued away, but, and here I return to an old theme, not a one of the sermons reported would have had any appeal for thousands of citizens who, how correctly I do not know, are reported to be thirsting for the Word."

I wonder if Mr. McGill did not touch on a great lack in the preaching of today. Divine inspiration tells us that the sword of the Spirit is the Word of God, and, in that wonderful parable of the sower, Jesus pictures the task of the Christian worker, and especially the preacher, as a sower going forth into a field scattering precious seed.

Now, of course, the preaching from the pulpits of our land should not be brought down to the level of the chanting, emotional gibberish flung out from slightly frothy lips, nor, as Mr. McGill says, "is it the answer for the preacher to put in Neon lights the announcement that on next Sunday snakes will be handled in the pulpit and poisoned cups will be available to those of faith."

Some few years ago the night services were the popular services. It was at the night service the preacher made his evangelistic appeal, when the

unsaved attended in large numbers, and when there was great spiritual enthusiasm and power. But that time is passing, and with it is passing the attendance of the unsaved at the worship services of the church. In the average congregation today there is a very small per cent of unsaved people.

Ministers have turned to various methods for rebuilding their Sunday night congregations. They have discussed current topics, given book reviews, and introduced dramatic efforts, but this all seems to no avail. The Sunday night congregations are still, as a rule, small.

Referring to this, Mr. McGill says, "But somewhere there must be an answer and somewhere there must be an explanation of why so many little goods-box churches are going up on the fringe of every city, advertising with such names as 'The Free Church of God,' 'The Church of God,' 'The Full Gospel Church,' 'The Complete Gospel Church,' many of them unique in the narrowness of their gospel despite the promise of fullness. And, somewhere, there must be an answer to the growth of the sect calling themselves, 'Jehovah's Witnesses,' and to all the churches where the appeal is based on emotion and on dogma of the most severe type."

This paragraph of Mr. McGill's editorial should give us pause. A careful survey of present-day church trends, I think, will reveal that there is greater interest, enthusiasm, growth, and progress in groups which hold dogmatic beliefs.

I wonder if there is a seepage of the modern world spirit into the life of our churches. The modern world believes that the Bible is only a religious book inspired in spots and that only a well-trained and well-disciplined mind can discover the spots. It believes that Christ is a great religious teacher and has given to us a very fine ethical system, but that He is not actually the Son of God, that sin is but the stumbling of ignorance and the blundering of inexperience and that what men need for salvation is education and culture.

What we need today, it seems to me, to revitalize our church services and rebuild our Sunday night congregations is a vital faith in the Bible as the Word of God and a positive proclamation of salvation by grace through faith in Jesus Christ who, as the actual Son of God, died for our sins.

Missions and the March of Events

A Multiple Man

In *The Cure for Souls* Dr. John Moore declares that, "The modern minister is required to possess as many qualifications as would make a dozen respectable reputations." This is absolutely true. He is to be a mediator between our earth-born lives and our heaven-born spirits; he is to be a prophet declaring to us the whole counsel of God; he is to be a pastor shepherding the soul of the church; he is to be an executive and an expert financier administering great institutions; he is to be a philosopher dealing with the theories of life; he is to be, above all, a sample of what the grace of God can do for an individual.

Only the exceptional man is sufficient for these things, and few ministers are exceptional men. Therefore, unless the minister is filled with the Spirit of God and empowered by that Spirit he is inadequate for the task. All of our preachers should read *The Holy Spirit in Missions*.

Catholics and Labor Unions

The Catholic Committee of the South, in its seventh annual convention in Charlotte, North Carolina, recently, was called on to support the Labor Union Organizers in the South and elsewhere.

The Rev. Joseph F. Donnelly, director of the Hartford, Connecticut, Labor Institute, is reported by the Associated Press to have said, "Today the Catholic Church sees the worker treated not as a person with human dignity and rights, but as a replacement cog in the industrial process, much like coal, iron, steel and other raw materials. This is inhuman and immoral and the church condemns it."

The Rev. Maurice Shean of Rock Hill, South Carolina, said, according to the dispatch, "The Priest must be a strong moral supporter of the Union Organizers who are following the advice of the Pope in trying to establish honest, democratic labor unions."

The Catholic Church is putting itself on the side of every movement which would give it favor with the people and increase its influence and power. This is especially true in the South where the Catholic Church is putting forth a tremendous effort to win not only the Negroes but also the laboring class among the white people. There is no objection to this, of course. All of our churches are on the side of every move-

ment that makes for the moral and spiritual uplift of men, but it is rather an anomalous position for a totalitarian church to be talking about "honest, democratic labor unions."

The Railroads and Liquor

A committee of the American Association of Railroad Superintendents, in convention at Chicago recently, recommended the elimination of liquor sales on passenger trains. The committee said, as reported, that "railroad men had experienced difficulties from the sale of alcoholic beverages on trains, that there were always some passengers who cannot exercise the privilege reasonably and who after imbibing freely become deeply objectionable to other passengers."

This is a move in the right direction. When our people everywhere recognize the fact that a drunk man is a nuisance and that the institution which provides the means to get him drunk is also a nuisance, we will then place the liquor traffic in the category which it deserves and outlaw it as we outlaw any other dangerous thing.

Miss America

It is reported that Miss America, a Sunday school teacher in the Springdale Methodist Church of Memphis, Tennessee, declared to the news men that she did not like to see women smoke and that she did not think anyone should drink, even moderately. Her pastor told her that her declaration was "a more powerful sermon than many a minister will ever be able to preach."

Not only so, but this young woman refused all offers of every sort and declared that her purpose was to finish her education and become a housewife. It is refreshing, indeed, to have one so prominent in the social life of our land to take such a positive step for right and righteousness. Would that this generation of young women would follow in her steps!

Religious Radio Programs

The National Association of Broadcasters, in its recent meeting, proposed a new code of standards for religious programs. It affirmed that "all religious programs should be presented by recognized and responsible groups and organizations. The broad religious truths should be presented without the introduction of controversial questions or the expression of partisan opinions, that no appeal for funds should be permitted on such programs, and that only free cop-

ies of the message delivered should be offered."

The "Good News Hour," the radio program of the Home Mission Board now southwide in its coverage, meets all of these conditions. In this program only the best religious songs are used; the message is purely evangelical and evangelistic; and no appeals are made for funds. We are glad to say that if we had the money available we could be broadcasting this program over 200 stations instead of 70. Stations from every section of our country are writing in asking for the program and telling us that it is the type of religious program which they want over their station. Of course they want us to pay for it, but the fact that they are offering us time speaks well for our program.

Startling Facts

According to the "Survey Bulletin," Americans smoked 127,000,000,000 cigarettes for the year ending July 1947, a seven per cent increase over 1946. Cigar smokers burned 5,750,000,000 cigars in the first six months of the year. The average American family spends practically \$11.00 a year for magazines, reading an average of seven a month. United States hospitals (6,125) spent \$2,000,000,000 on the care of 15,675,602 patients in 1946. National Beauty Culturists League reports that American women buy more than 100,000 wigs a year. And the radio station, WMRP, Flint, Michigan, when it refused to sell time to a brewery, had more than \$40,000 in contracts cancelled.

These are startling facts and indicate the drift and trend of American life.

Our Cover Picture

In the interest of Bible reading the American Bible Society picture on the cover reminds SOUTHERN BAPTIST HOME MISSIONS readers of the Bible-reading fellowship between Thanksgiving and Christmas.

See an article on "A Bible and Its Descendants" by Mrs. H. R. Moseley, Cuban missionary retired, page 7.

Published monthly by the Home Mission Board,
Southern Baptist Convention,
101 Spring Street, N. W., Atlanta 3, Ga.
J. D. LAWRENCE
Editor

JOHN OATLOR
Managing Editor
Subscription: Twenty-five Cents per year. Five years for \$1. Budget rate to churches sent on request. Entered as second class matter, January 15, 1938, at the post office at Atlanta 3, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 562, Act of February 26, 1949, authorized August 16, 1950.

Dedication Service at Barataria, Louisiana

By NINA BELLE HOLADAY

"There is a sound of abundance of rain . . . Behold, there cometh a little cloud out of the sea, like a man's hand."

The people of Bayou Barataria waited eagerly for the message from Dr. Otto Sutton of New Orleans. They had heard him during the spring revival, and now he had returned to bring the dedicatory message at the first service held on the

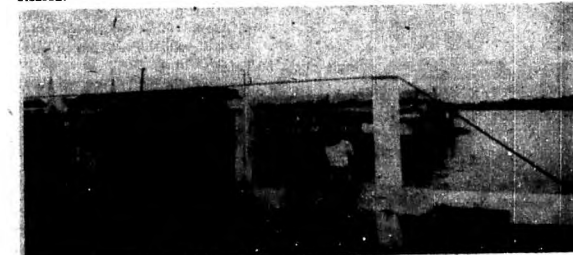


The present one-room, 16'x24', Barataria Baptist Church facing the Bayou. Standing in front is the pastor, Rev. Berkman DeVille.

lot given to the church by a wealthy plantation owner.

In substance, Brother Sutton said, "There had been a three-year famine, but there was a faithful man of God, and because of him there came a great rain. You have a small church here about the size of a man's hand, but you have as your leader a man of faith, a man of God, and you will have a church building here soon."

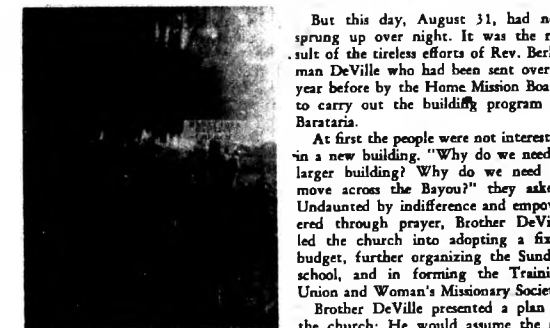
Near the close of the message a restlessness passed through the crowd as a cloud much larger than a man's hand appeared in the east. A big drop of rain splashed on Gerald's nose, causing him to exclaim, "Here comes the rain, and I'm getting out of here." Hastily, about fifty people dropped their coats, checks, and other currency into a tin box, gathered up the hymnals, and folded the chairs. Almost as quickly as one could say "Elijah" the lot was cleared.



Two Junior boys cross the Bayou on a ferry. The bridge under construction in the background will facilitate transportation.



Vacation Bible school held 6 miles from the church in a dwelling. Several of these will be reached by a new church location.



On their way to dedication service is this seventy-year-old couple accompanied by daughter and grandson-in-law.

A few lingered to count the collection, \$1350.43. And almost every family of the church membership had been represented, thus showing their interest and desire to see the building erected. A great offering! A great representation! A great day!!!

Now, it's on to victory! We will move at His command and soon possess the land through loyalty to Christ.

Once we walked by faith. We will continue to walk by faith, but also by sight, as the building fund grows. In the building fund there is now a total of \$1,849.43 with the promise of contributions from individuals and a gift from the Home Mission Board.



The Junior Sunday school class meets in a shanty near-by, showing the need of class rooms. Mrs. M. S. McLeod, wife of the superintendent, is the teacher.

BOOK REVIEWS

The Holy Spirit in Missions. By J. B. Lawrence. Home Mission Board. 50 cents.

Dr. Lawrence has given us a very timely and scriptural study of the work of the Holy Spirit in missions. When the world is so urgently in need of the missionary message and the church in need of the power of the Spirit to carry the message successfully, this book comes at a most opportune time.

Each of the eight short chapters deals with some phase of the work of the Holy Spirit in the life of the church and the individual Christian.

The book is ideally suited for mission study classes and should also be read by every layman.—Mrs. Harvey Morrison, Mission Study Chairman, Kentucky W. M. U.

Tomorrow You Lead. By G. S. Hopkins. Sunday School Board. Cloth, 75 cents; paper, 50 cents.

This Sunday school study course book for Intermediates presents methods in intermediate language. The challenge, "Tomorrow You Lead," arouses the Intermediate to active participation in all phases of Sunday school work in preparation for future leadership.

Faithful Forever. By Ethel Symonds Low. Zondervan Publishing House. \$1.75.

Young people who answer God's call to special service find that the path holds disappointment and grief as well as joy and success. Testing comes to the missionary volunteer in the years of preparation even before he goes to the field.

Betty Bainbridge remains faithful to her call through the years of nurse's training. She goes with her husband, Dr. Gordon Hall, to Africa as medical missionary.

Ten Boys Who Became Famous. By Basil Miller. Zondervan Publishing House. \$1.00.

Clear, concise, interesting, and usable for illustrations are the "pen-portraits" of ten famous Christian characters. Dr. Miller, gifted Christian journalist, provides a sufficient minimum from the volumes regarding these men that pastors, Sunday school and Vacation Bible school teachers, youth camp and conference leaders, and thoughtful parents might have for youth, and youth for themselves, inspiration from condensed biographies.—Lewis W. Martin.

A Survey of Old Testament Teachings. By J. Wash Watts. Broadman Press. 2 volumes, \$3.00 each.

The author is professor of Old Testament Exposition and Hebrew in the New Orleans Baptist Theological Seminary. He is a graduate of Furman University and holds the Ph. D. degree from Southern Baptist Theological Seminary. For five years he was Southern Baptist missionary in Palestine.

This book serves as commentary, synopsis, exposition, and studies in archaeology, theology, textual notes, and

outline of Old Testament history and teachings. It is not a book to be read and laid aside but a reference book for study. It is entirely worthy and will prove helpful to the Bible student.

Suffering of the Saints. By Douglas M. White. Moody Press. Paper, 75 cents.

Some of the chapter headings—holiness, the product of suffering; growth, the outcome of suffering; victory, the value of suffering; and perfection, the

Continued on Page 17

Broadman Comments, 1948

W. R. WHITE \$1.50

Study this year's Sunday school lessons with a leading Southern Baptist Bible student. Dr. White, pastor of the First Baptist Church, Austin, Texas, spotlights the meaning of the lesson text and focuses it on daily living. If you search your Bible to find its plain meaning, rich help is yours in every page of *Broadman Comments*, which supplements the helps in your quarterly.

Points for Emphasis, 1948

HIGHT C MOORE

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SERVING YOUR STATE OR ASSOCIATION

One Bible and Its Descendants

By Mrs. H. R. MOSELEY



One World . . .
One Book

The American Bible Society's Bible-reading fellowship gives suggested readings for the period between Thanksgiving and Christmas. It would be well for those who have daily Bible reading habits and assignments to add this world fellowship for increased blessings.

The suggestion is made to those who are not now enjoying daily Bible reading plans to enter into this world fellowship. The suggested passages are listed below:

Thanksgiving, Nov. 27, Psalm 148, "One God."
Friday, Psalm 108, "One Blessing."
Saturday, John 8:1-8, "One Birth."
Sunday, November 30, John 1:1-8, "One Word."
Monday, Matt. 5:1-14, "One Discipleship."
Tuesday, Matt. 5:15-24, "One Treasure."
Wednesday, Psalm 80, "One Dwelling."
Thursday, John 14:1-21, "One Comforter."
Friday, James 1, "One Wisdom."
Saturday, Philp. 3:1-18, "One Mind."
Sunday, December 1, John 18:1-11, "One Vice."
Monday, Psalm 91:1-11, "One Keeper."
Tuesday, John 17:1-26, "One Prayer."
Wednesday, 1 Cor. 13, "One Love."
Thursday, Luke 18:1-10, Rom. 1:16-17, "One For."
Friday, Luke 18:1-32, "One Redemption."
Saturday, Acts 17:16-31, "One Family."
Universal Bible Sunday, December 14, Psalm 119, "One Book."
Monday, Psalm 87, "One People."
Tuesday, John 4:18-40, "One Truth."
Wednesday, Psalm 19, "One World."
Thursday, Deut. 8:16-27, "One Law."
Friday, 1 Tim. 2:15-4:8, "One Crown."
Saturday, Rev. 21:1-7, "One Heaven."
Sunday, December 21, Isa. 55, Matt. 11:28-30, "One Garden-Beast."
Monday, Luke 1:26-38, "One Son."
Tuesday, Luke 1:39-56, "One Song."
Wednesday, Luke 1:57-59, "One Prophecy."
Christmas, December 25, Isa. 40:1-4; Luke 2:1-20, 40, "One Saviour."

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Some ten or fifteen years ago on one
Continued on Page 16

Japanese Youth Revival

By L. A. BROWN

We advertised a Japanese youth revival for July 27-August 3 in the Sawtelle Southern Baptist Church of West Los Angeles. The revival was an experiment on our part as we could not know the response to expect from the displaced Japanese who were returning from the various relocation centers to the West Coast. The revival was unique—unique, at least, so far as our Home Mission Board is concerned in this area.

Brother Ray Hoshisaki, Baptist student summer worker of the Home Mission Board, was the preacher for the eight-day revival. Brother Hoshisaki was ably supported by two other student workers, Miss Asano Masaki and Miss Helen Ige, both of the W.M.U. Training School of Louisville, Kentucky.



Vacation Bible school held in connection with the Japanese youth revival in Los Angeles, July 27-August 3.

These three Nisei young people led in the preparatory work and in the revival effort, contacting several hundred Japanese in the Sawtelle area during the evangelistic effort.

The Japanese people came rather timidly during the first two or three nights of the meeting. Then the crowd increased noticeably in size, being about equally divided between Anglo-Americans and Japanese Americans. Several showed a definite interest in accepting Christ, some two or three Buddhists making a public profession of faith. It was a wonderful sight to observe—a young Nisei preaching the gospel with power and the other Japanese joining in the service like an old-fashioned revival down South.

The Japanese youth revival is no longer an experiment with us in California. We are already looking forward and planning ahead for next year, expecting to reap glorious results among our Japanese people on the West Coast.

Among the Missionaries

Missionaries Teach Two R's

My wife and I have started a small class teaching some of our people to read and write in Spanish and English. The classes are held every Saturday evening.

Another interesting fact is the opening of a mission in Lometa, seventeen miles from Lampasas. There are already some candidates for baptism who will be baptized in Lampasas very soon.—Pedro Cervantes, missionary to Spanish-speaking in Texas.

Special Services

In addition to our regular services, we have special meetings in the homes of friends who invite us. We have a committee whose purpose is to provide the homes each week. From these meetings we have had two professions of faith.—David Trevizo, missionary to Spanish-speaking in Texas.

Mission Broadcasts

Since July 1 I have been preaching on the radio every Tuesday. Many of the Catholic families have told me that they hear my message and they like it. The broadcast is in Spanish.—J. G. Sanchez, missionary to Spanish-speaking in New Mexico.

New Mission

We are very happy to report the opening of a mission at Robert Lee, Texas. The Mexican population is small there, but they are very anxious to hear the gospel. They are very co-operative and attend every service with the exception of two families. We hope to win them soon.—Collins Wickham, missionary to Spanish-speaking in Texas.

1001 Professions of Faith

Recently I prayed to the Lord to help me win one more soul to complete 1,000, and He answered my prayer. Later, in Amarillo, Texas, another soul was won, making a total of 1001 conversions. The Lord gave me one more than I asked for. This is the number of professions of faith since I came to West Texas in November, 1939.—Geo. M. Hank, missionary to Spanish-speaking in Texas.

Riverfront Missions

During the summer of 1947 there was a total of 1,324 enrolled in Vacation Bible schools on the riverfront of New Orleans. Of the number, there were 144 professions of faith.—Gladys Keith, superintendent of Rachel Sims Mission, New Orleans.

V.B.S. in Central America

Missionary Fred L. Jones reports Vacation Bible schools conducted in four

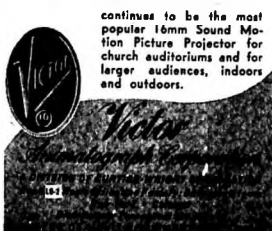
Continued on Page 15

You've asked for it...
HERE IT IS!

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SPECIFICALLY
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SUNDAY
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and the
VICTOR
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continues to be the most popular 16mm Sound Motion Picture Projector for church auditoriums and for larger audiences, indoors and outdoors.

November, 1947

Radio Service in Spanish

By JUDSON BLAIR

Missionary to Mexicans in Fort Worth

Our radio service in Spanish over KCNC is far-reaching in its influence. Letters have been received from as far south as San Antonio and as far north as Kansas. Our potential Spanish audience is widely disseminated. Members of our church invite friends who

wouldn't dare attend our church services to their homes on Sunday afternoons about the time of the broadcast. They turn on our program and all listen together.

The first radio contact we had with Victor Mario came about because of the radio program. Victor is here in the U. S. for only a short time. He speaks no English and understands very little of it, and our programs in Spanish have been an inspiration to him. He comes to our church services over the demands

of his aunt and uncle to stay away.

One night as we gave the invitation, Victor asked permission to say a few words. First he gave thanks for an earthly father who had always told him to look for the truth and, when found, to accept it. "I am of a liberal mind," he said, "and I am open to hear truth no matter where it turns up."

He continued: "As I look at the lives of the Christian members of this church, I can't help but know that they have a vital faith and that they live according to such a faith."

As he closed he expressed a desire to become a member of the church. "I think I have found the source of truth, Jesus Christ, whom you preach," the young man said.

Victor is going through a period of persecution before he has even become a member of our church. My prayer is that he will keep his promise and that the devil will have no victories in keeping him away.

In the near future we will begin another program of broadcasts over KWBC. For this program we are planning to enlist some of our church talent for music. We are taking this radio time on faith, and we feel that the Lord will help us.

Back in Cuba

By CHRISTINE GARNETT

How busy the weeks have been since I returned from the States! The provincial convention which met the day after I returned had fine reports and good plans, but a great vacancy as we realized that no more would Dr. McCall meet with us.

People are rallying to the leadership of Mr. Caudill and we will move onward.

We had a good Vacation Bible school here at Marti and one in the mission town of Palacios. For the first time we had more money than we needed, or more than we used; and that is because—but you already know why—many of you there gave me money saying, "Use it as you see best."

My church is in good condition. Plans for the new year had to be made. Church members had to be listed again and studied to see how we could be most helpful to them. Books of all classes and societies were examined. New books bought by some of you friends in the States were earmarked and put in the library. The nice things you gave me for my home made it more beautiful.

We went to the country one day—four of us. There was Francisca, the

Continued on Page 16

Devotional Classics by E. Stanley Jones

THE WAY Dr. Jones' latest book would carry this stranger: THE WAY, by One Who Knows It! Here, in devotional readings for every day in the year, he shares a deep knowledge of God and how to walk with Him. \$1

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The Gospel Via Station Wagon

The station wagon at the Rachel Sims Mission in New Orleans is now equipped with a public address system. As Miss Keith, superintendent of Rachel Sims Mission in New Orleans, drives up and down the streets and alleys, gospel hymns peal forth in melodious tones. Children swarm around the station wagon while their parents peep from behind the screens and doors.

In the housing project where 950 families live and where Catholicism prevails, Miss Keith sends forth by way of the loudspeaker the gospel message. Many in the neighborhood hear the Bible read for the first time.



The mission station wagon brings children to the kindergarten at Rachel Sims Mission in New Orleans. Miss Keith, superintendent, welcomes the children.

"Never has such a thing taken place in this community," writes Miss Amelia Rappold, mission worker. "Not one opportunity will be passed by to the spreading of the gospel in this community which once hated God and all that Christians stand for."

Tracts are distributed to the children as the station wagon goes up and down the streets advertising the Bible classes in the missions on the riverfront.

In a thickly populated Negro section, requests were made by the Negroes for favorite hymns on the loudspeaker, according to Miss Rappold's report.

Regular street services are held on Sunday afternoons by the missionaries, and as a reward for their faithfulness the missionaries are winning a place in the hearts of the riverfront people.

The Gospel Broadcast

By MITCHELL W. SALAMI
Missionary in Louisiana

Our radio work this month has been most wonderful. Requests for Bibles are pouring in from many Catholics. Letters disclosing amazing conditions of heart and soul hunger for the Word of God are being received, revealing a deep-seated fear of being caught reading the Bible. Many who have been held in en-

forced darkness and ignorance by religious tyrants are hearing our messages in French and are becoming brave enough to request Bibles. Others beg us not to expose their names, addresses, or innermost feelings.

These communications prove beyond a doubt the contention we ever make that our people here in French Louisiana are an unfortunate, enslaved race, kept in utter ignorance of Bible truth by their tyrannical religious masters.

Books and books could be written on this very thing alone!

The Investment in Baptist Good-Will Among Negroes

By ROLAND SMITH
Field Secretary, Negro Work

Today we have different organizations and concepts of thinking desperately attempting to win the allegiance of the Negro. Some groups have sought to win the loyalty of the Negro by methods which discredit the Christian church. It is a fact and not a theory with which we contend in the whole problem of race relations in the United States and the world.

There is a large population of Negroes in the South. Over two-thirds of the total Negro population in the United States live here. The group represents every area of the advantages and disadvantages of education and cultural development in the progress of a race. In spite of disadvantages and limitations of opportunities, the Negroes of the South have forged ahead in the attainment of worthy pursuits and are contributing to the enrichment of the American way of life.

For eighty years the Negro has been the beneficiary of the prayers, interest, and support of Baptist philanthropy and missionary enterprise. The early high school and colleges founded by many Negro Baptist leaders received both moral and strong financial support from white Baptists. Virginia Union University (formerly Wayland Seminary), Shaw University, Benedict College, Bishop College, and Morehouse College were supported by the Northern Baptists through their home missionary board. Negroes are ever grateful for the spirit of love and sacrifice of the early trail blazers who were pioneers in the education of the Negro.

Before the state recognized its obligations to all of its citizens, the Christian church made possible the better way of life through education and religion for our people. The story of the early education of the Negro by religious

groups is one of the most graphic pictures in the lifting of a race.

The Southern Baptist Convention is more and more realizing its obligations and responsibilities to the Negro. It must be said that through the years we Negroes have had good and strong friends among the Southern Baptists. We have watched a growing concern in our behalf by our white Baptists of the South. The change has been gradual but definitely a change for the better. Today, Negro Baptists are encouraged and grateful for the interest and support manifested by these friends. All of this is indicative of a sense of obligation of our strong brothers in white to aid the weak.

The Negro Baptists of the South, according to the most recent and authentic statistics, represent sixty-five per cent of Negro church affiliations. The greater number of Negro church members reside in the South. Whatever the problems are among us now, white Baptists and Negro Baptists in the South should work together to improve the conditions.

The Southern Baptists of the South are giving thousands of dollars to aid Negro religious and educational growth. Oftentimes it is not known because these sums are not compiled so that the total contributions in funds can be given to the public. People who do not know will charge that nothing is being done by Southern white Baptists for the Negroes.

Texas white Baptists, for instance, give \$25,000 per year to Bishop College; Columbus Roberts of Columbus, Georgia, made a gift a few years ago of \$10,000 to Morehouse College, Atlanta, Georgia; the Southern Baptist Convention in co-operation with the National Baptist Convention, U.S.A., Inc., contributes the buildings as well as most of the operating budget of the American Baptist Theological Seminary.

The Home Mission Board is enlarging its work among Negroes. It is making appropriations to colleges and paying the salaries of twenty-six teachers and missionaries in twenty-four Negro colleges and schools. It is employing trained Negro preachers as city mission workers, working in co-operation with a joint local committee of white and Negro Baptists. Today there are ten city mission workers who are at the job of raising the educational and religious levels of Negro church life. These men are ambassadors of good will from black to white, as we attempt to have better Christian attitudes toward each other. It is a big task, but improvements are observed as we move forward.

Continued on Page 12

Worldwide Hebrew Christian Conference

By JACOB GARTENHAUS

One of the most significant events of my trip to Europe this summer was the International Hebrew Christian Conference held at Ramsgate, England, June 10-15, 1947, to which I was a delegate. This epoch-making meeting brought together Jewish believers in Christ from many lands.

One afternoon, walking by the Channel at Ramsgate, England, with a delegate from Holland, it was heart-breaking to listen to his experiences during the Nazi occupation. Facing starvation every day, he related, a Christian neighbor would manage to slip into his house with a little porridge. Sometimes they would find a bit of fuel with which to cook it, but more often they would eat it raw, without salt, sugar, or milk. He told of a meal consisting of peas and bread, just enough to keep body and soul together. Night after night they would retire hungry. Around midnight one night, he remembered that he saw a pea fall from the table at dinner and so he arose from bed to look for it and, sure enough, found it. He then ate it.

This is but one of many heart-breaking experiences of tragic war years that were related to us. As I listened to heart-rending appeals of this remnant of Hebrew Christianity in behalf of widows, orphans, the aged, who are literally twice-forsaken by their own because of their undaunted faith in Jesus as Israel's Messiah and by so-called Christians because they belong to the hated race, I was determined right there and then, God giving me the strength, that I would do everything in my power to help save some of these frustrated, destitute people.

The official meetings of the conference took place at the Cavendish Baptist Church. How shall I ever forget that first service? When the first hymn was announced, the organ pealed out the melodious sound and our voices blended in the singing of that prayer:

Oh come, Oh come, Immanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel.

Dr. Arnold Frank, retiring president, brought a heart-stirring message on "Faith, Love, and Hope." This veteran of the cross, approaching his ninetieth year, was in charge for many years of the largest Hebrew Christian institution in the world located at Hamburg, Germany, which included a hospital and a church known as the "Jerusalem Kirche."

The church was instrumental in leading scores, yes hundreds, of Jews to Christ. Today it lies in ruins. Dr. Frank and many of his associates were cast into prison, and some of them have not been heard of since. Miraculously Dr. Frank escaped.

Many of those present at the conference first heard the good news from the lips of this hero of the cross. Having suffered so intensely, it was remarkable

that he should base his message on the Saviour's prayer on the cross: "Father, forgive them; for they know not what they do."

Each day as I looked into the faces of these redeemed sons and daughters of Israel and listened to their experiences, I thanked God for the privilege of having a small part in the great and glorious work of winning the lost sheep of the house of Israel. I especially was thrilled with the report that the delegate from Hungary brought telling of not a few dozen or even a few hundred, but literally thousands and tens of thousands, who have turned to Christ! Similarly encouraging reports came from other countries.

With all my heart and soul I believe that the Christian Jews scattered throughout the world could turn the world upside down for Christ if they had the sympathy and support of God's redeemed everywhere.

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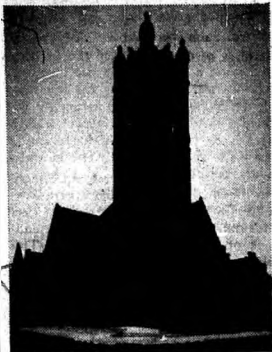
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Delegates to the International Hebrew Christian Conference, Ramsgate, England, in June, 1947.

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The Investment in Baptist Good-Will Among Negroes

Continued from Page 10

The greatest problem which challenges mankind is the problem of people everywhere living together as Christians. This is a problem today and the solution of it shall determine the direction in which mankind moves for the next hundred years.

We know that Jesus' way of life is the only sure way of a happy, peaceful, and successful living for the world. If it is necessary that the nations of the world accept this as the way, then it is imperative that Christians in our Southland realize how urgent the need is that we live together as brothers.

The investment which is being made in good will now at a time when all true values of life are threatened should pay in dividends that can never be computed in material and monetary terms. The challenge to a powerful and resourceful people—Southern Baptists—is to enlarge its areas of services among Negroes of the South. The investment will reward you with a joy which you cannot fully comprehend.

Such investment will beat back the threats of Catholicism as it militantly attempts to win the minds and hearts of the Negro. All over the South the Catholic Church is building beautiful churches and establishing good schools for Negroes. Negroes are impressed with expressions of Catholic interest. Negro Baptists cannot win the fight unless Southern Baptists double their efforts and prove to Negroes their friendship now.

Invest now in Baptist good will among Negroes of the Southland for it will have rich rewards for Baptist life!



Young and Old for Christ

By HELEN LAMBERT
Missionary to Language Groups
in Illinois

What joy it was when a 66-year-old Hungarian man accepted Christ as his Saviour recently. As we read God's plan of salvation from the New Testament he said: "I've attended the Catholic Church all my life but never have had that read and explained to me." His whole body shook as he sobbed, "I do trust Christ as my Saviour." With tears rolling down his cheeks, he thanked us for coming.

The same day God led a fine 23-year-old Armenian young man to us as we were walking down the street. He was on his way home for lunch as it was noon.

God had prepared his heart for the message for, as we gave him the plan of salvation, he was convicted of sin. Expressing a desire to be a Christian, we prayed. Humbling himself as a little child he prayed, giving himself to the Lord Jesus.

His mother, wondering what was delaying her son, came to see what was the matter. He explained what had happened and said, "This is certainly worth missing my lunch for!"

Southern Baptist Home Missions



in the Budget

There is still time to get the magazine in the local church budget for the new year.

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A Baptist Hero in Munich

By MAJOR JOHN H. HINGSON, Chaplain

Nestled in the heart of southern Bavaria in the city of Munich is a little Baptist church. From all over the city where Hitler began his black-shirt movement, come freedom-loving people to worship.

The church building was situated in a large courtyard behind the main street, away from the noise and turmoil of busy traffic. It must have been beautiful to see before the war.

Rev. Gideon Dreisbach is the pastor. He and his family suffered dreadfully during the war. There was disease. They were nearly frozen by the severe winters. Food was scarce. In spite of his sufferings the pastor never gave support to the Nazi regime.

He is not so well known as Niemöller, but is characterized by the same fortitude and faith.

There is a splendid relationship between the youth group in the Baptist church and the soldiers from the air base near-by. God is richly blessing the efforts of the noble pastor. The congregation is increasing.

During his recent visit to the pastor



and church on his tour of occupied regions, Dr. Alfred Carpenter of Atlanta remarked that such devotion and love as represented by Pastor Dreisbach should not go without publicity and reward. Such worthy people deserve the blessings of God.

The Misrepresentation of Fact

We were surprised to read in American papers a statement that Negro delegates in Copenhagen, Denmark, were discriminated against while in attendance of Baptist World Alliance. This release by the papers was not true.

The Danish people are among the most kind people to be found in the world. They treated Negro delegates with the greatest of respect and hospitality. We would be unfair to a noble people to not challenge this false report. We were there.

There was no segregation or discrimination in the sessions of the Baptist World Alliance. We did not experience the color bar there.

—Editorial, *The Georgia Baptist*

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Preserving Baptist Foundations

By RYBURN T. STANLEY

Psalms 11:3 reads, "If the foundations be destroyed, what can the righteous do?" I am paraphrasing this to read, "If the rural church be destroyed, what can the denomination do?" The rural church is the foundation of Baptist work in the South, and the preservation of the rural church is of prime importance in our total Baptist life.

We Baptists had our beginnings as a rural people. Out of this humble and honorable background we have expanded into an extensive organization with a consciousness of centralized power. The

First, the people need to be taught the proper procedure in calling a pastor. Literature could be mailed periodically from our state and home mission offices to local church officers, stating as clearly as possible the principles and ethics that should govern a church when it faces the sacred responsibility of calling a pastor.

Second, the present pastors of rural churches should be provided opportunities for improving the quality of their work. An annual preachers' school of at least one week could be held in every association in the Convention, financed by the stronger churches of the association or by the Convention in associations where there are no strong churches.

Third, our colleges and seminaries should repeatedly instill into the minds of ministerial students that the Christian ministry is a missionary task; that a preacher must lose his life if he is to find it; that he must be willing, if need be, to lose himself to all the world that he may go down among the humble farmers and fishermen and discover the George Truett and the Simon Peter; that he must be willing to die to himself that Christ may live in a nation's leaders.

Fourth, the denomination should properly recognize and respect the capable and trained man who gives his life to the rural church. He should not be penalized for his decision by being pushed out on the fringes of denominational life upon the assumption that he would not be out in the country if he were a man capable of having a voice in the affairs of his denomination.

The second major need of the rural church is a rural man in each state who will devote his entire time and energies to traveling throughout the state, studying conditions, needs, and possibilities in every rural area, and out of this study make recommendations to state and home mission boards. He should be assured of adequate financial support to do whatever needs to be done, and should be given a free hand under God to follow where God leads him. Then Southern Baptists need to have grace enough to listen with prayerful hearts and open minds to his suggestions,



Ryburn T. Stanley is pastor of Green Level Church, Route 3, Apex, North Carolina. This is condensed from an address delivered during home mission week at Ridgecrest.

leadership for this expanding organization has been continuously drawn from the young manhood and womanhood of these rural communities.

The rural churches cannot continue to feed quality sons and daughters into the life stream of a great denomination unless those who benefit from the products of rural churches put back into those churches enough support to prevent exhaustion. Any attempt at direct replacing of value received would be impractical. There must be a co-operative denominational program if the needs are to be met.

The first major need of the rural church is trained pastoral leadership with a sense of mission. I make the following four suggestions for meeting this need:

though they involve changes of the most radical nature in our whole rural church program.

Southern Baptists have not yet caught the full significance of the rural church. United States Government statisticians say that if present birth rate trends continue within a hundred years a thousand rural people will have six times as many descendants as a thousand urban people. This means that the religious body of the future is the one that directs greatest attention toward the rural church.

We pastors who are out there ministering in those country churches must realize that we are missionaries to the most influential home mission field in the South. The messages we preach from our country pulpits will do more to shape the religious attitudes of the South than any other preaching done in the area. We have the multitudes during their formative years. Fellow country preachers, you and I hold the keys to the kingdom in the southern states of America. We dare not fail!

City pastors, we country pastors have sent most of you out of our little churches. We gave you your start. Like true prophets, we have given and given that your success might be possible. But now we feel exhaustion coming on. We need your help. If you will reach back out where we are with a loving arm of support, we will continue to lay foundations for your progress.

Denominational leaders, upon your shoulders rests the responsibility of unifying the labors of us all. Your hope is to do all you can to lead men to Christ wherever they may be, and to interpret to them the Scriptures. You are limited in your work by the small financial support we give you, and you are anxious that every dollar be spent where it will mean most. As you formulate your plans, please remember that the foundation stones of America, in the last analysis, are her country churches. As the burden of our nation's life grows heavier year by year, we must all see to it that the foundation stones do not crumble under the added weight of these tremendous times.

Among the Missionaries

Continued from Page 1

cities of Panama with a total of 548 enrolled and an average attendance of 406 in the schools. "At Cristobal," the missionary reports, "we had to have two schools—one in the day and one at night."

In concluding his report the missionary says: "These schools have drained our energies but have been well worth while."

Indians Hear the Gospel

As time goes on, the Indians on this field are opening the doors of their homes to the gospel. There was a time when they would not permit a prayer meeting in their homes, but now most of them gladly receive us that we might have a service in their homes. We are looking forward to the time when the Indians will open their hearts as well as their homes to the gospel message.

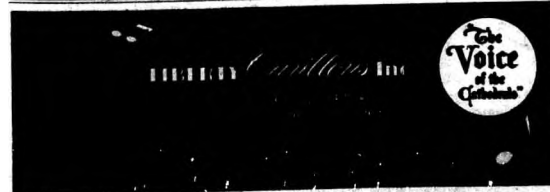
"I have placed a good many Bibles and Testaments in the homes, and my plans are to place a Bible or Testament in every home on my field.—Robert Falls, missionary to Indians in Oklahoma.

Navajo Accepts Christ Before Dying
I have been asked for the second time recently to conduct a funeral on the Navajo Reservation. A Navajo Indian man fifty years old died. He had never heard about Christ until the day before he died. Through an interpreter I gave him the plan of salvation. Just before he died he called on Jesus Christ to save him.

In the presence of many unconverted Navajos I preached his funeral.—S. L. Isaac, missionary to Indians in New Mexico.

Deaf Interpreter at Jail

I was called into court two days during the past summer to interpret a case for a deaf man who was in jail. He was given his freedom to return to his wife and three children, and his soul was freed from the bondage of sin.—Mrs. Laura J. Formwalt, summer missionary to the deaf.



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One Bible and Its Descendants

Continued from Page 7
of my visits to the great Tuberculosis
Sanatorium in a suburb of Havana I
gave a Gospel and a tract to a patient
named Antonio Ferrer. When I went
back again he asked for more gospel
literature. Especially did he want a Bible.
He said his mother had a Bible and had
loaned it to him to read during his ill-
ness. He did not wish to deprive her of
it, for she read it daily. Of course I
gave him one.

Upon regaining his health he became
a regular attendant at our services in
Havana. Soon he asked for baptism, and
immediately offered his home in Puentes
Grandes, a suburb of Havana, for a
mission station. The offer was accepted
and Rev. Luis Gonzalez, then a seminary
student, and I were asked to look after
that mission. The Ferrers had a piano,
and we soon had the young people sing-
ing gospel hymns. Later there were con-
versions.

One night I saw Dr. McCall baptize
Antonio's wife, his mother, his married
sister, and her son.

Now we own a lot in a more acces-
sible part of the suburb. We have re-

modeled the small house that was on the
lot and it serves for the present. We
hope to have, in the near future, a real
church building like some one of the
eight new churches built within the past
year in Cuba.

One day I said to Mother Ferrer:
"Andrea, your son tells me you have
had a Bible for years and that you read
it daily. Where did you get that Bible?"

"When I was a young girl," she re-
plied, "I attended Dr. Alberto Diaz's
Sunday school. His sister, Miss Clotilde
Diaz, was my teacher, and she gave me
the Bible."

If "family tree" methods might be
applied to Bibles, I suspect that many
of the Bibles being read in Cuba today
might be traced back to that New Testa-
ment given to a young Cuban patient
in a hospital in New York, away back
in the eighties.

Verily, "My word . . . shall not re-
turn unto me void."

Back in Cuba

Continued from Page 9
blind girl. She sees a little better with
her glasses. Her inner eyes see for sal-
vation, but for the daily walk she needs
much teaching yet. We went among the
people confirming their faith, urging
some to place their faith in the one and
only Saviour, and tried to encourage
all.

Evangelism is our theme for the new
congregation year, and our plans need
much prayer and work. Bibles must be
sold. Thanks to friends there, some
Bibles can be given away, but we like
to have those who can pay a little for
their Bibles.

The visit with you in the States was
pleasant. It is good to be back in Cuba.

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Book Reviews

Continued from Page 6

end of suffering—serve to describe the
contents of this good work.

Daniel The Prophet. By M. R. De-
Haan. Zondervan Publishing House.
\$3.00.

The book contains thirty-five "sim-
ple studies in the book of Daniel." They

are radio messages on the prophetic and
practical in Daniel. Premillennial teach-
ings and present world conditions as
indicating the "end time" are stressed.

That the World May Know. By W. R.
White. Broadman Press. 40 cents.

This is a mission book written espe-
cially for the Foreign Mission Board
of the Southern Baptist Convention by

Continued on Page 11

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SOUTHERN BAPTIST HOME MISSIONS

Valley Baptist Academy At Brownsville

By Mrs. J. W. WARE

Out of travail and prayer a new institution for Texas Baptists and Home Missions opened for its first session at Brownsville, Texas, on September 8, 1947.



President J. W. Ware and part of the student body of Valley Baptist Academy, Brownsville, Texas.

Twenty-one Latin-American students were enrolled on the first day at the Valley Baptist Academy, and an opening service was held welcoming friends of the school of both Anglo-American and Latin-American races. Dr. and Mrs. LeSeur, long-time missionaries to Mexico, were among the many friends who gathered for this initial service.

"Mission history is being made this morning," declared President J. W. Ware, in his opening words.

Rev. E. G. Gregory, pastor of the First Baptist Church of Brownsville, is chairman of the board of trustees. He introduced other members of the board.

present. Dr. A. C. Miller brought the main address on "The Way."

The new institution is a child of Texas Baptist General Convention, the Valley Baptist Association, and the Home Mission Board. It is the small beginning of a great movement to evangelize Latin America by training her native leaders.

A wave of enthusiasm was felt on the opening day. Several declared it was the answer to prayer and the realization of a long-time dream.

Dr. Thomas B. Hart has been president of the school for about a year. His resignation caused by illness led to the election of Dr. J. W. Ware of Dallas and Fort Worth. Dr. Ware is assisted by Rev. Eulogia Garza, Mrs. Garza; and Mrs. Ware as teachers.

The majority of the new students enrolled are volunteers for mission fields and the ministry. Three of them express desire to go to Mexico with the gospel.

Book Reviews

Continued from Page 8

one who is missionary in every sense of the word. The author gives the whole scope of missions around the world in an interesting and inspiring manner. He also gives a brief survey of other religions.

Around the World With the Bible. By Gertrude J. Rinden. Friendship Press.

This is a book written for Juniors by a mother of three children. The author is a missionary in China and has written about the mission fields around the world with information, inspiration, approach, and appeal for children.

It is a splendid book by a consecrated Christian.

Movies and Morals. By Herbert J. Miles. Zondervan Publishing House. \$1.50.

The author is a graduate of Southwestern Seminary and pastor of Second Baptist Church, Springfield, Missouri. He made a scientific study of one hundred motion pictures and found only five that did not represent gambling, drinking, dishonesty, crime, dancing, or smoking to be as much a normal part of human life as breathing.

The book is full of statistics. The author makes his case.



Chinese Wedding in San Antonio

By G. L. STANLEY

Missionary to Chinese in San Antonio

On June 15, 1947, Esther Woo and Kay Y. Quan were united in the bonds of matrimony at the Chinese Baptist Church of San Antonio, Texas. This was the first time that a Chinese couple had used the well-appointed chapel of our church for such an occasion.

Esther is a member of our church and wanted to use the attractive auditorium of the building that Southern Baptists have supplied for our church. Although a little small for such a purpose, it provided a most appropriate setting for the wedding.

The lovely bride was attended by her sister, Lily Woo, of

Augusta, Georgia, and the groom was attended by Jin L. Woo, San Antonio, Texas.

After the ceremony a reception, consisting of a full-course dinner, was given for about one hundred and fifty people by the father of the groom in honor of the newly-wedded couple. In deference to the convictions of the young couple, no alcoholic beverages of any kind were served at this reception. This truly rejoiced our hearts.

It is with joy that we see this young couple start life together, and we pray God's blessings on them.

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an ordinary Bible in a week. It is a whole library in itself." The Late Dr. George W. Truett: "From the use I have already made of it, I am profoundly convinced that it is a book of such excellent merit that it ought to be placed in the hands of preachers, teachers, and Bible students everywhere." Dr. B. W. Spillman: "I use it constantly and find it the most valuable volume in my library. When it is known that my library has in it about five thousand volumes and not ten per cent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students it has a value which cannot be counted in money." The Late Dr. L. E. Scarborough: "I regard it as the best, easy, accessible, concentrated help in getting a general view of all phases of the Word of God that I have in my library." Dr. Charles W. Keller: "Its helps are superb. I know of none better." Dr. T. C. Gardner: "I could wish that each and every Texas Baptist possessed a copy of this wonderful book."

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