

HOME *Southern Baptist* MISSIONS

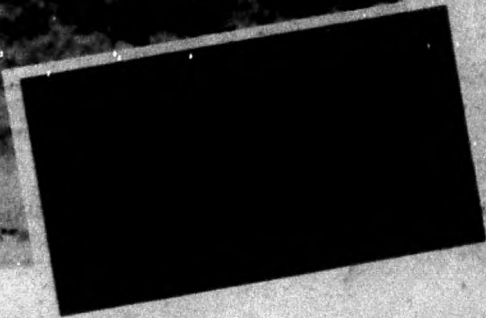
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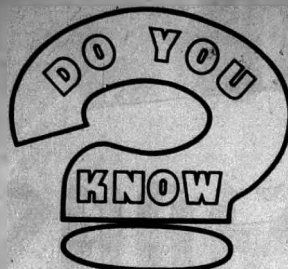


February
1951



Vol. XXII No. 2





By COURTS REDFORD

1. THAT Southern Baptists reported more baptisms in 1950 than ever before in their history?
2. THAT all the states except two indicated an increase in baptisms for 1950 as compared with 1949?
3. THAT the total baptisms in 1950, as tentatively reported by the Department of Statistics of the Southern Baptist Convention, is 372,059?
4. THAT this is an increase of 37,185 over the past year?
5. THAT the total is 11.1 per cent above 1949 and 83.9 per cent above 1943?
6. THAT the special efforts being planned by the Evangelistic Department of the Home Mission Board in co-operation with the states and other denominational agencies, presage a larger increase in 1951 than in any past year?
7. THAT the total Cooperative Program receipts sent to the Nashville office for all purposes increased 460 per cent from 1940 to 1949 inclusive?
8. THAT the total receipts reported by the churches for local work during this same ten-year period increased 431 per cent?
9. THAT the income of the Home Mission Board from the Cooperative Program increased 315 per cent during this same period?
10. THAT the Home Mission Board workers have helped to constitute more than 1,500 churches since 1940?
11. THAT five hundred churches have been constituted through the City Mission Program and these churches have contributed \$1,500,000.00 to the Cooperative Program?
12. THAT these new churches and others that may be organized constitute a great asset to our whole denominational cause?
13. THAT the Schools of Missions

sponsored by our mission boards have helped greatly to increase the gifts to the Cooperative Program?

14. THAT the constant recruits in the churches through our evangelistic crusade have done much to increase the Cooperative Program gifts?

15. THAT the Promotion Committee of the Executive Committee of the Southern Baptist Convention is doing a superb job in selling our entire denominational program and increasing the number of titheers?

16. THAT the Home Mission Board finds genuine joy in co-operating with

the other Baptist agencies in the promotion of our evangelistic and mission tasks?

17. THAT the Five-Year Crusade in Home Missions is designed to so enlarge and strengthen the home base as to make all the work of Southern Baptists more effective and more fruitful?

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The Annie Armstrong Offering

By J. B. Lawrence

IN a moral world of great problems and vital issues such as ours, no servant of Christ can afford to live on a low level. There are great things to be done. A world is to be redeemed from sin and made a fit place in which to live, and no one can afford to whittle the time away in juvenile play when such eternal issues are at stake. This is a time for big living—dangerous living—for he who lives adequately, who tops the scale of greatness, must bear in his life an essential relation to the kingdom of God. Whoever is thus related integrates himself into the purpose of God for the world and thereby partakes of the dignity and glory of that purpose.

It is from this consideration that Woman's Missionary Union gets its real significance. The salvation of the world is a great enterprise, but the forces that go abroad must have the support of the forces at home. Christian history is full of evidences and illustrations of this fact. Pastors, home missionaries, and Woman's Missionary Union workers have sown the seed for a world-harvest of souls. They have strengthened the stakes and held the ropes for others whose duty lay further out in the circle of Christian service. They have lived to as large a purpose as those who have gone across the seas, and they deserve an equal honor.

The mission work of our denomination is one undertaking. The support of our foreign mission work comes from the Christian forces at home; and, on the other hand, the chief inspiration to missions at home is the glory that crowns our mission work in fields afar. We are laborers together with God.

The Home Mission Board shall always have a deep sense of gratitude for what Woman's Missionary Union has done for home missions throughout the years. Nothing has helped us more through all the dark and rough places than the fine support which the Union has given. For many years, through the period of struggle with a burdensome debt, the Union supported the missionaries of the Board and kept the work of evangelizing the homeland going. We shall never forget those trying, burdensome years. Had it not been for the Annie Armstrong Offering, we would have lost practically all the mission stations which had been established through the years by consecrated men and women. Words fall back as exploded vessels when we try to thank the Union for the service it rendered in those tragic, trying years.

It stands to reason that if we are to succeed in the task of evangelizing the world we must have motive, men, and money. These things do not come as a matter of course. They are produced for mission work by the tilling of the homeland's life in the development of new sources from which money, men, and motive may be received for mission tasks.

The Home Board is working at this task. It has to its credit a most glorious history. In the past 105 years its missionaries have organized 10,012 churches and led 1,011,134 souls to accept Christ. These saved individuals cost Southern Baptists \$34.97 apiece on the basis of the total receipts of the Board during the 105-year period. Where can you put your money to better use? If \$34.97 will give one soul a chance for heaven—and this is the average cost per convert reported by the home missionaries for 105 years—then, my dear Christian friend, you stand to have a new star in your crown of rejoicing with every \$34.97 given to the Annie Armstrong Offering.

This should be a great incentive to everyone who loves the Lord and wants to see souls saved.

Notice what this means when applied to the Annie Armstrong Offering. The amount designated out of the Annie Armstrong Offering for current work is \$605,000. This goes exclusively to the salaries of missionaries; therefore, it will count wholly in the work that our missionaries do and will share in its prorata part of the number of souls led to Christ. If you will divide \$605,000 by \$34.97, you will get approximately 17,300. This means that the \$605,000 which has been designated to current work out of the Annie Armstrong Offering to be made next March will, on the basis of the past record of the Board, mean the salvation of 17,300 people. When you think about your offering in the terms of souls saved, then it becomes a living thing. It integrates itself into the kingdom of God and becomes a vital element in the progress of that kingdom.

There is another thing which we should keep in mind when we think of this offering. Not only does the offering provide for the support of the missionaries in home fields; it also provides out of the designations for capital needs for the building of chapels and mission houses and homes for pastors.

It also includes what the home missionaries are doing in the organization of churches and the establishment of mission stations. Through this offering the Home Mission Board is opening up new sources of revenue for the advancement of the kingdom work.

From 1941 to 1949, the missionaries of the Board organized 1,196 churches and 3,470 mission stations, many of which will ultimately become churches. These missionaries also led 103,799 people to accept Christ as Saviour and Lord, during that period. I do not know what all of these churches are doing, but I know that some of them are giving generously to the Cooperative Program. The 103,799 people led to Christ in the past four years, together with the 1,126 churches organized by the missionaries of the Home Mission Board, are new sources of revenue produced by the Board and will, from year to year, increase through their giving the amount of money available to Southern Baptists for all its work.

If the Home Mission Board does the work that is necessary to develop the resources of the homeland for world conquest for Christ, it must have increased support. Its receipts for 1951 have been fixed by the Southern Baptist Convention. The Board will receive \$660,000 out of the first \$4,500,000 received from the Cooperative Program. This is 14.667 per cent, and is for current work. The Board will receive \$330,000 for capital needs. This amount is to be used exclusively for the building of chapels and churches in present mission fields.

The \$660,000 for current work received from the Cooperative Program is just half enough to meet the current work of the Board; therefore, we are wholly dependent upon the Annie Armstrong Offering for the rest of the money to keep our missionaries on the field. The only way we can maintain our work on the present level and have any hope of increase at all is through the Annie Armstrong Offering.

We appeal to every member of Woman's Missionary Union to make her contribution in the light of today's challenge to every Christian to help make the world a better place for children to grow up in.

Missions

AND THE MARCH OF EVENTS

Religion in Education

In many of the national church meetings this summer, religion in education was a major subject of discussion. Two of the Protestant church denominations—the Evangelical and Reformed Church and the Lutheran Missouri Synod—came out in favor of government aid to schools, both public and parochial, in the form of social service.

It is also reported that the released-time religious education program got a boost recently when the New York State Supreme Court, for the second time, upheld its constitutionality. The decision was hailed by Charles H. Tuttle, chairman of the Greater New York Co-ordinating Committee on Released Time, as an outstanding victory to preserve the freedom of religion.

We might safely say, "The Fight is On, O Christian Soldiers," and the battle will not be won by the passing of resolutions by Christian bodies. We who believe in the separation of church and state must begin to make that an issue in the elections for the Senate and Congress of the United States. There are some religious groups whose members cannot be trusted on this question, and therefore should not receive our vote. Eternal vigilance is the cost of liberty.

Too Devoted to Mary

In an issue of OUR SUNDAY VISITOR, December 3, a Catholic National Weekly, an answer is given to a question sent in by "a loyal Catholic mindful of the words of St. Peter," who wants to know if the church is not over-emphasizing the various devotions to Mary.

The questioner says, "The early church paid so little attention to Mary that the four Gospel writers did not consider her life after Calvary of sufficient importance to mention it in their Gospels. The date and manner of her death are practically unknown. The early church preached but one subject—Christ crucified—and permitted no distraction."

In answer, the Rev. Richard Ginder says, "This gentleman is making the typically Protestant mistake of considering Sacred Scripture as the only organ of Divine Revelation—whereas, in fact,

the Church has always taught that God's Truth comes to us through two channels: Scripture and Tradition." He says, "It is a positive certainty that our Mariology is implicit in the Gospels and expressly contained in Tradition." And then he continues, "Thus, while it is true that the date and manner of her death are not recorded in the Gospels, that we have nothing declared as divine revelation on the point, the Church has declared that, no matter when or how she died, it is of divine faith that she was taken body and soul into heaven by her divine Son. The gentleman forgets," he says, "that in preaching Mary we preach Christ, and in exalting Christ we exalt Mary. The two persons are connected by the one tie of blood-relationship, somewhat like two images on the one coin."

Roman Catholics have generally denied that they worshiped Mary. They have all along said to Protestants that they simply honored her, but that they do not pray to her, but now, since the act of the pope and a group of cardinals has declared the translation of Mary and made it a creed of the church, all Catholics are not only under obligation to accept it whether they believe it or not, but, since Mary has been deified and made equal with Christ, they are also under obligation to worship her. It is well for Protestants to understand this so that they may know what the Catholic creed is concerning Mary, and the place they give to her in their worship.

Nothing that has ever happened in the history of Christianity has so violated the intellectual integrity of a trustful people as the act of the pope and the cardinals in proclaiming the translation of Mary as a cardinal creed of the Roman Catholic Church. But it must be understood that all the popes and all the cardinals in the world cannot change the fact that Mary the mother of our Lord, was human like the rest of us.

Jehovah's Witnesses

We are told in an AP Dispatch that the more than 76,000 of Jehovah's Witnesses who completely filled the Yankee Stadium in New York City for their national convention, heard their presi-

dent, Nathan K. Knorr, declare that the group is not engaged "in the conflict of opposite political and social ideologies" or in "any subversion even under persecution." He asked them to pledge themselves to lead "peaceful, well-ordered lives as Christians," and keep themselves "unspotted from this world until its end." The report states that the "Stadium crowd took the pledge with a thunderous aye."

This group, as well as other segmental religious groups who have separated themselves from the established denominational organizations, are growing very rapidly in the United States. One of the reasons why they are growing is the positive testimony they make, and the zeal with which they support their beliefs.

It would take a prophet with inspired foresight to see what would happen if Southern Baptists were as loyal to their faith and as zealous in their efforts to propagate that faith in the world as these smaller groups. Too many Baptists are taking their religion as a matter of course, and too few are really and absolutely committed to the making of their faith world wide.

Southern Baptist HOME MISSIONS

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Busy in Cuba

There were several important events in the closing weeks of 1950 among Cuban Baptists.

On November 1 ground was broken for a new church in Marianao. On November 14 a church was organized on the rural field of Yumuri near the "Cuban Ridgecrest." November 18 was the date for the organization of the church at Puentes Grandes in Marianao, just across the river from Havana. This was the second church in the city limits of Marianao.

December 16, the birthday of Dr. M. N. McCall, former secretary of Baptist work in Cuba, was selected as the day for the organization of the church in the new Baptist seminary in Havana. The church will meet in the newly completed seminary building. It was organized with thirty-four members.

BSU's To Work Under Home Board

Southwide BSU workers and state executive secretaries have expressed the desire that all student missionaries sponsored by the BSU be sent through the regular summer student mission program of the Home Mission Board. These requests were made at an executive meeting of the group in Nashville in December.

A committee was appointed to work out the details and implement this decision. It is expected that the BSU will sponsor approximately fifty student missionaries this year. They will supplement the approximately 275 students sent by the Home Board.

Two Rural Leadership Conferences

The third annual Western Rural Life Leadership Conference will be held May 7-10 at the Southwestern Baptist Theological Seminary in Ft. Worth, Texas. The first Eastern Rural Life Conference will be held May 14-17 at Southern Baptist Theological Seminary in Louisville, Kentucky.

February, 1951

The western conference will be promoted jointly by the seminary, Home Mission Board and the following states: Mississippi, Louisiana, Arkansas, Missouri, Oklahoma, and Texas.

The eastern conference will be promoted by the Home Mission Board, the seminary, and the states east of the Mississippi River.

Illinois Plans Mission Program

Plans for the 1951 mission program in Illinois were made at a missionaries' and moderators' conference at Carbondale, Illinois, December 5-6. The program dealt with all associational, state and co-operative mission work as well as evangelism. Dr. S. F. Dowis, secretary of Co-operative Missions for the Home Mission Board, was present and spoke on "Associational Missions and the Denominational Program."

Second Statewide City Missions Conference

Arkansas Baptists held the second statewide City Missions Conference in the South at the First Baptist Church, Little Rock, in December. The first such meeting was held in Alabama last spring.

Large crowds attended the conference which emphasized the church-sponsored missions program and was planned by C. W. Caldwell, state superintendent of missions.

Rev. A. L. Lowther of Oklahoma was one of the principal speakers and the Home Board was represented by Dr. S. F. Dowis who spoke on the church-centered mission program and mission buildings and finance.

Regional Rural Conference

Two regional rural church conferences were held in Kentucky recently, one at the First Baptist Church, Princeton, and the other at the First Baptist Church, Bowling Green.

The Princeton conference was di-

rected by Rev. G. R. Pendergraph, the Bowling Green meeting by H. L. Carter. Both are regional missionaries.

At both meetings the Home Mission Board was represented by Dr. S. F. Dowis who spoke on "Revitalizing the Country Church," and Rev. J. T. Gillespie, who spoke on "Financing a Country Church." At the Princeton meeting Rev. A. B. Cash was also present and spoke on "Pastoral Ministry and Denominational Problems."

The attendance at both meetings was more than double that of last year in spite of heavy sleet, ice, and snow.

Louisiana Has Department of Co-operative Missions

Louisiana has recently set up a department of Co-operative Missions with Dr. T. J. DeLaughter named as superintendent. Dr. DeLaughter has been serving as pastor of the Coliseum Place Baptist Church in New Orleans.

Louisiana is the third state in the Southern Baptist Convention to make this step this year. The other two states are South Carolina and Illinois. Florida led the way in establishing such a department last year.

New Ford for Cuban Missionary

Dr. Herbert Caudill, superintendent of Baptist work in Cuba, was presented a new 1950 model Ford by the Mall Association of Georgia when he spoke at a mission rally there on his way back to Cuba from the annual meeting of the Home Mission Board in Atlanta.

"I was quite taken by surprise when Rev. W. C. Robinson, pastor at Omega Baptist Church, got up at the close of the mission rally and said that the churches of the Association had raised the money and bought a new car for me and that it was standing outside," Dr. Caudill wrote.

Dr. Caudill drove the automobile to Miami, Florida, and it was taken by boat from there to Cuba.

A New Era of Home Missions

By JAMES W. MIDDLETON
Pastor, First Baptist Church, Atlanta, Georgia



James W. Middleton

THE LIGHT is slowly breaking upon Southern Baptists that we have turned a corner in our Southern Baptist life and have come upon an entirely new era of history. A great many of our Baptist people have been very slow to realize that today Southern Baptists face the largest home mission responsibility that we have ever faced in one hundred and five years of our history.

Since the year 1940, the geography of our so-called Southern Baptist territory, the territory to which we are committed with our Southern Baptist program for the furtherance of the gospel, has increased tremendously. It is difficult to realize that we have added 78 per cent more territory or 988,642 square miles. This territory contains 22,000,000 people, 12,500,000 of whom do not belong to any church at all.

This is a time in which the geographical boundary line of denominational life has almost become fluid. I do not think Southern Baptists have sought all this new territory. The facts are that Baptists of our mind and faith living in these territories have simply come to us with the irresistible appeal for fellowship and participation in our Southern Baptist program for all the world. Such an appeal could not be conscientiously denied. And the end is not yet. The next few years will certainly mean that any number of other states will follow the order of Kansas, California, Oregon, Washington, to say nothing of Alaska—the great virgin territory to the north, which all of us who have been there will confirm to be one of the most fertile mission fields anywhere in the world.

If one would simply take his map in hand with thoughtful consideration of the scene that lies before him, he would catch a vision of "horde missions unlimited." Can you realize that in the new territory which has been added to

our home mission responsibility by the Convention since 1940 alone, there are twelve million five hundred thousand unchurched people, and that many of these great states along the west coast, rapidly growing in population and interest for all the nation, have more than three-fourths of all the people living in almost stark paganism — three-fourths of all the people not members of any Christian church or even a Jewish synagogue. You simply cannot realize the proportions of the task until you see it for yourself. Could you imagine that the 12,500,000 unchurched people in this new area added to our Convention territory since 1940 is equivalent in population to six states like Arkansas in which there would not be one church member? That statement bears repeating for emphasis—a population of unsaved and unchurched people equivalent to six states like Arkansas in which there would not be one Christian church.

There might have been a time years ago when one might be tempted to say that the home mission task was diminishing, but one can never say that again. Christian statecraft and denominational strategy require us to see the facts. Things are changing for Southern Baptists. We have rapidly expanded beyond the borders of our old Convention territory composed of well-established Baptist life and constituency and no one can tell yet what the end will be. In the old territory, prior to the year 1940, one out of five people was a Baptist. Including the new territory that has been added, a 78 per cent increase, one person out of 67 people is a Baptist. Do we not realize what this has done for us? A new and unparalleled era of home missions is upon us.

How sad it is to notice that in the last ten years, since 1940, we have not seen

yet this challenge as a denomination. We certainly have not seen it if our Convention budget is a criterion of our judgment. Strange as it may seem, we have consistently decreased the proportionate part of our Convention budget to home missions while the home mission responsibility has mounted in unprecedented proportions. We must remember as Baptist people that the Home Mission Board did not create this new territory, nor did it so much as ask for it. With the rest of Southern Baptists, the Board accepted it upon the Convention's action. The Convention said to the Home Mission Board, "Here is a new field, do what you can to help these Baptist friends of like faith in the furtherance of the gospel in this new territory."

The Home Mission Board has responded gallantly and courageously. Only one thing has limited the reach of the Board in responding to the challenge of this field—the heartbreaking and disappointing limitations of financial resources to do the job. Whatever we say, our Convention agencies are limited by budget income from the Cooperative Program, not by the spirit and interest of a great Convention fellowship in the unreached millions now at our Southern Baptist doors. The time has come when this interest and enthusiasm must be brought to bear upon a worthy and commensurate participation of this home mission task in the Cooperative Program receipts. The time has come when Southern Baptists have no choice and no alternative before us. We must stop beating a retreat in home missions. The time has come to sound an advance and the cause will not wait.

Some of us have thought this new challenge to home missions was only in the West and Alaska. We sometimes talk of the West as though it were the

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SOUTHERN BAPTIST HOME MISSIONS

Home Missions Calls Youth

By JAMES P. WESBERRY
Pastor, Morningside Baptist Church
Atlanta, Georgia



James P. Wesberry

AS THE fairest flowers of American manhood stand before the flag of the United States in various induction centers throughout the country today, the officer in charge says: "You will take one step forward as your name and service is called and such step will constitute your induction into the armed service indicated." Each man whose name is called will step forward seriously and soberly in answer to the call of the nation in this time of international crisis. If our whole nation were mobilized tomorrow, there isn't one of us who would not be willing to give his best. We love our country and its flag.

Many other calls face youth today. They are too numerous to mention. They have never been louder or more insistent. This is the day of youth. The world in which we live belongs largely to young people. This is a time of great opportunity and tremendous responsibility for youth. Youth gladly responds to the call of sacrifice, service, giving, heroism, and even dying if necessary.

It was said of the immortal Gladstone, thrice uncrowned king of England, that "He has heard higher tones than anyone else in the land." There is indeed a higher sort of patriotism. Our first loyalty is to God. One day in the long ago the Master came to Bethany. Martha eagerly met Him and then ran and said to her sister, Mary. "The Master is come, and calleth for thee." Mary's heart leaped up like a rainbow in the sky. "She arose quickly, and came unto him . . . and fell down at his feet."

Likewise the Master is come and calls young people today. It is a flattering call—a call of honor. The Master wants and needs youth. He has something for youth to do. He wants youth's help. He greatly needs their assistance. It is

not a draft, but an irresistible call. If we are willing to go to the ends of the earth for those whom we love, for our friends, and nation, what shall we say to the Master's call? He went to the cross for us. What shall we do for Him?

The Master is calling for American youth to help Him build a better world. If tomorrow's world is won for Christ, the youth of today must give Him their lives. If we are to build a better world, we must begin with home missions. Home missions is the base upon which world missions revolve. If the gospel is to be preached to the ends of the earth, it must first be preached at home. Home missions is the background for foreign missions.

Many and varied are the fields of service to which home missions calls. Multiplied thousands of pamphlets and mission study books, along with a monthly magazine, *Southern Baptist Home Missions*, tell this thrilling story. It is indeed a story of heroism and sacrifice. How interesting is the work in the great cities, as well as in the remote rural areas! The Board ministers to thirty-seven different nationalities, 8,500,000 in number, 95 per cent of whom do not know Christ as Saviour. The 250,000 Indians are a great challenge. The work in Cuba, Panama and the Canal Zone is appealing. Then there is work among the Negroes, Jews, deaf, chaplains, Catholics, and juvenile delinquents.

More than 200 college and seminary students are employed each summer as co-workers with the regular missionary staff, and are used on almost all mission fields. The rescue mission work among down-and-outs and unmarried mothers offers a great opportunity for service. The Board has 774 missionaries.

The call of home missions is a call for volunteers. Young people will do well

to study the various opportunities offered for the investment of life in home missions. The summer student program offers an opportunity for them to study home missions at first hand. The time has come when home missions, like foreign missions, must have our very best young men and women.

But the call of home missions is more than a call for workers. Home missions calls for youth's interest, prayers, and support. It is a call for young men and women to become actively engaged in the work of missions through the local church. Home missions calls for young people to assume places of leadership as circle leaders and as leaders of GA and RA groups within the local church and to do all they can to teach and promote the cause of home missions.

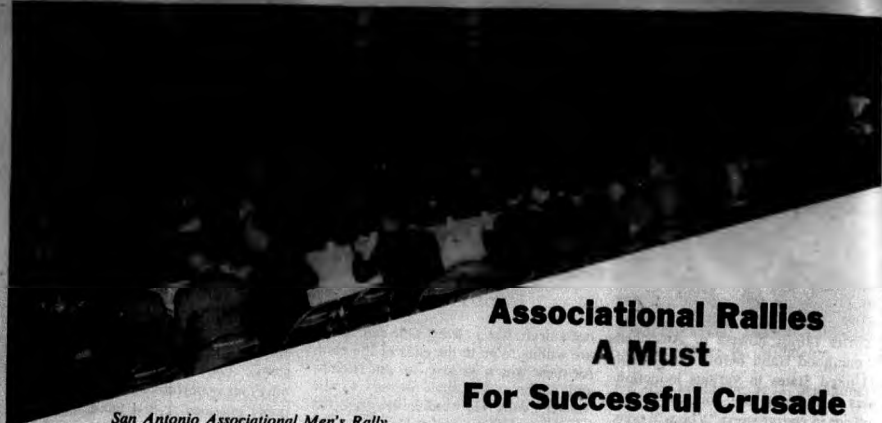
"The Master is come, and calleth for thee." Have you yielded yourself to Him? He calls for the dedication of your life. No life can count for the highest and best unless it is yielded absolutely to Him. Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" and he answered and said, "Here am I; send me." He became one of God's greatest prophets in all ages. Frances Havergal, author of that beautiful hymn, "Take My Life, and Let It Be," said "There must be full surrender before there can be blessedness."

Eula Hensley, once a student at Mercer, became a missionary to China and died of cholera after a year's service. These words were found on the flyleaf of her Bible: "Lay any burden on me, only sustain me. Send me anywhere, only go with me. Sever any tie that binds, save the tie which binds me to thee and to thy service."

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San Antonio Associational Men's Rally, held in preparation for Simultaneous Revival.

Associational Rallies A Must For Successful Crusade

By C. E. MATTHEWS
Secretary of Evangelism

THE MOST effective element in preparing for a simultaneous crusade is the special rallies. They are difficult meetings to hold but are important. We have not found a better and a more comprehensive method of preparing a group of churches, mentally, inspirationally, and spiritually, for a soul-winning crusade than these special meetings. Be exceedingly prayerful and careful in selecting a chairman. He should be a person who is strong in leadership qualities and genuinely spiritual. On the committee with him should be the following: associational superintendent of the Sunday school, associational director of the Training Union, associational president of Brotherhood, associational president of Woman's Missionary Union, and the associational chairman of music for the crusade. This committee should meet at least six months before the revival begins and set the date for each rally. At this first meeting final decision should be made concerning the speaker for each rally. Speakers who have a warm heart and are capable of inspiring men, women, and young people to go all out for the winning of lost people are difficult to find.

1. The Purpose of the Rallies.

First, secure an equalized representative attendance from each of the churches participating in the crusade.

Second, use as an opportunity to acquaint the people with the chief aspects of a simultaneous crusade. It is a concerted effort on the part of the churches involved. Estimate the great army of preachers, singers, church

visitors, census takers, choir singers involved, and prospects obtained in the census. Urge attendance at the prayer meetings. Distribute lapel buttons and urge faithfulness of choir members and ushers at all services.

Third, capitalize on the inspiration that comes from the speaker's message for an all-out effort to win souls.

2. Types of Rallies.

Since the Sunday school will take the census, and there will be an association-wide rally of Sunday school workers in preparation for the census, it is suggested that the matter of an additional Sunday school rally be left optional with the steering committee.

(1) A men's rally. There should be a men's rally under the auspices of the associational Brotherhood. It should be held at night. Secure the minutes of your association and set five per cent of the enrollment of each church as the individual church's attendance goal. For example, if a church has 100 members, its attendance goal is five; or, if it has 5,000 members, its attendance goal is 250. Have tickets printed alike for all churches. Serve supper cafeteria style so that serving can be done quickly. Men may retire to an assembly room after the meal for a good program of gospel music, good and clear announcements about the revival, telling names of each church, evangelist, and singer, and then a stirring message on evangelism.

(2) Women's rally. Have a women's rally under auspices of the associational Woman's Missionary Union. This rally should be held on a morning in a centrally located church. The attendance goal should be five per cent of church membership, the same plan as that of the men's. The program should be similar to that of the men's with great emphasis on the meeting and a good message on evangelism.

(3) Youth rally. This should be on Saturday night one week before the revival begins. The meeting should be held in a centrally located church. The attendance objective should be five per cent of membership from each church. This meeting should be under the auspices of the Training Union. Committees should be appointed from among the young people in each church to work up the largest attendance possible. The young people should be urged to surpass both adult groups in attendance. Plan gospel singing and testimonies and have enthusiastic announcements concerning the revival and youth nights during the campaign. Have a stirring message on soul-winning by a person who appeals to young people. In this and other rallies, an invitation to accept Jesus and for rededication should be given if the Holy Spirit impresses.

(4) Rally for musicians. We have learned from experience and observation throughout the Southland that a major problem now facing Southern Baptists in this effort to bring about a spiritual awakening in this world is present-day church music. There are extremes in music just as there are extremes in preaching. There are types of preaching that will never stir God's people to action and will

never bring conviction to a sinner's heart. There are types of music that will never stir God's people to action, and will never bring conviction to a sinner's heart.

There is probably no greater contribution that an individual church member can make to his church in a revival than to sing in the choir at every service. We have never been in a revival in which the choir was filled at every service that there was not a large congregation in the pews. Not anything can pour cold water on a revival like a small attendance in the choir. Begging people before the service begins to come and sit in the choir will kill the spirit in any revival. We believe that such a thing grieves the Holy Spirit.

How can we stimulate interest in the music for the revival and have a large attendance in the choirs? Have a rally.

First, under auspices of the associational music chairman, have a rally of all the choirs from the churches participating in the crusade at 2:30 o'clock on the Sunday afternoon before the opening Sunday of the revival.

Second, set the attendance goal at one person for each choir seat in each church. If a church has fifty choir seats, then have an attendance objective of fifty or more singers from that church. Have in attendance the accompanist from every church.

Third, have in charge a choir leader, preferably a person from outside the association, one who knows how to conduct music and who knows the kind of music to be used in a revival.

Fourth, have a well-planned program. The chairman of the committee on music should preside. Recognition should be given to those who reached their attendance goals.

After announcements are made, the guest leader should take over. Have a great song feast, some special numbers, etc. Then have a thirty-minute talk by the guest leader on "Music in Evangelism." Emphasis should be given to faithfulness on the part of choir members and accompanists, the time to be given to music in each service, the purpose of music in a revival, and the type of music for a revival.

The writer was preaching in a revival in Sherman, Texas, and B. B. McKinney was leading the music. The services were conducted under a huge tent and great crowds were in attendance. Scores of people were being saved; but one night as the invitation was being given, the meeting seemed to freeze. Not a soul moved. Exhortation was extended for minutes without a single response. Finally the speaker said, "We will sing only one more stanza, and it will be the last." The stanza was sung, but still no response. Without announcement, Brother McKinney began singing a solo. It was that old hymn, "I Will Arise and Go to Jesus."

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.

I will arise and go to Jesus.
He will embrace me in His arms.
In the arms of my dear Saviour
Oh, there are ten thousand charms.

Come, ye thirsty, come and welcome,
God's free bounty glorify;
True belief and true repentance,
Every grace that brings you nigh.

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ADMIT ONE

Association-wide Baptist Brotherhood Rally and
Barbecue

Baptist Church

Monday, March 13 — 6:30 P.M.

Guest Speaker

Price 75 Cents



Rev. John W. Wells

New Field Worker in Cooperative
Missions

Rev. John W. Wells of Reform, Alabama, has accepted a position with the Home Mission Board as field worker in the Department of Co-operative Missions. He will devote his time in the field of rural church work. A native of Columbus, Mississippi, he was educated in Howard College (A.B.) and Southern Baptist Seminary (Th.M.).

Brother Wells has served as pastor in Alabama and Kentucky. More recently he has been superintendent of city missions in Montgomery, Alabama, field worker in the rural church program of Alabama and superintendent of Alabama's rural church program.

Mrs. Wells is a former home economics teacher. There is one son, John Walter, Jr., who is eleven years old.

Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.

Presently, someone came forward confessing Christ as Saviour. By the time the singing of the hymn was finished, eighteen grown people had publicly accepted Christ. It was a demonstration of how the Holy Spirit will use a gospel hymn when sung out of the heart of a Christian with the motive of appealing to sinners to accept a loving Saviour.



Loyd Corder, Secretary Direct Missions.

Sending Missionaries Vs. Being Missionaries

By LOYD CORDER

The first European occupants of most of the states of the territory of the Southern Baptist Convention were Spanish-speaking. Later the rest of us came and they became strangers and foreigners in their own lands. The Southern Baptist denomination has grown up in the presence of these first "Southerners," yet today ninety-five per cent of them do not know Christ as a personal Saviour and less than one per cent are members of Baptist churches. Can we expect our missionaries to evangelize Latin America if our Baptist people, our churches, and our denomination do not win the Latin-Americans in our midst?

These people are responsive to the gospel when they hear it. We as Southern Baptists need to overcome the language, social, religious, and economic barriers that stand between them and hearing the gospel. We must take the initiative in this: they will not, cannot.

We must have more paid missionaries, but that will not be enough. We must be more missionary. It would be a wonderful thing if every church could support a missionary among the Spanish-speaking people, but it would be more wonderful if all the churches that have Spanish-speaking people in their communities or cities would be missionary

toward them, and the members would be lay missionaries to them.

Paid missionaries can do a great deal. But without the active, intelligent, and consecrated participation of the individual churches and church members doing direct mission work in their own communities, we shall never be able, in our generation, to do what God wants us to do for these people.

Why not examine your own community and your own church to see if there is not something you can do about this most challenging opportunity and responsibility.

Baptist Encampments for Spanish-Speaking

By LOYD CORDER

The Mexican Baptist Association of West Texas held the first of the current series of Mexican Baptist Encampments on the Menard Encampment Grounds at Menard, Texas, in 1941. In 1944 the Alto Frio Mexican Baptist Encampment met for the first time on the Alto Frio Encampment Grounds at Leakey, Texas, under the auspices of the Mexican Baptist Convention of Texas and the Home Mission Board. The following year was the beginning of the meetings of the Mexican Baptist Encampment on the Palacios Encampment Grounds at Palacios, Texas, under the direction of the

Mexican Baptist churches of Houston and vicinity. This later became the official encampment of the Eastern Region of the Mexican Baptist Convention of Texas.

There have now been three sessions of the Valley Mexican Baptist Encampment in the Lower Rio Grande Valley of Texas, under the auspices of the Mexican Baptist Association of the Valley. Last summer, for the first time, the Spanish-speaking churches of Dallas and Fort Worth and other near-by towns of Texas, held an encampment near Fort Worth. Also last summer, there was held for the first time a statewide youth camp for the Mexican youth of Texas at the Menard Encampment Ground. This was in addition to the regular Menard Mexican Baptist Encampment.

The Spanish American Baptist Convention of New Mexico has held four sessions of their Spanish camp at the Inlow Youth Camp grounds near Taajique, New Mexico. Also there have been two sessions of the Tri-State Encampment held in New Mexico just north of El Paso, Texas, under the auspices of the Tri-State Mexican Baptist Association composed of churches of Texas, New Mexico, and the state of Chihuahua, Mexico.

All these encampments have been meeting on grounds and using the facilities of our Anglo American assemblies and camps except the Tri-State Encampment which meets on a Girl Scout camp ground and the Menard Encampment which began on the property of the Menard Anglo-American Encampment, but bought the grounds when the Anglo-Americans decided to discontinue their

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SOUTHERN BAPTIST HOME MISSIONS

Training Mexican Leaders

By C. G. CARTER

President of Mexican Bible Institute
San Antonio, Texas



Mexican Baptist Bible Institute,
San Antonio, Texas.

REALIZING the need for better preparation on the part of Mexican pastors and missionary workers in San Antonio and vicinity, the San Antonio Baptist Association at the annual session in 1947 authorized the establishment of a school for that purpose. Accordingly, night classes were begun in January, 1948, under the direction of Rev. Paul J. Siebermann. Two short sessions, with night classes only, were conducted in 1948 and 1949. In the spring of 1949, Rev. C. G. Carter was called to direct the mission work in San Antonio including the school.

A three-year course of studies, consisting of subjects considered essential in Christian work, was set up. The first session opened in September, 1949. Enrollment for the year was thirty-seven, and all students were engaged in some definite Christian work.

Since there was no other place to meet, the first sessions were conducted in churches. In June, 1950, the association purchased a building ideally suited

to the needs of the school and in a location that is all that could be desired.

Enrollment for the first semester this school year was thirty-three, about half of whom are preachers. A number of applications for admission for the second semester have been received, and indications are that the enrollment will go above forty for the school year. These students have come from Texas, New Mexico, and the Republic of Mexico. Applications have been received from several young men in Mexico who cannot come unless their expenses are guaranteed. Recently one of the San Antonio churches guaranteed the expenses of one of them, and he expects to arrive early in January. A consecrated young couple has expressed an interest in caring for the expenses of another.

The faculty is composed of seven teachers, four of whom are Mexicans. The San Antonio Association (Anglo) elects five trustees, and the Mexican Association two.



Students and faculty members, Mexican
Baptist Bible Institute.

School of Prophets Helps Train Leaders

By ISAAC V. PEREZ

Secretary of Education
Mexican Baptist Convention, Texas



Isaac V. Perez

Missionaries to the Spanish-speaking people of the Southwest will be coming to San Antonio, Texas, February 5-16, 1951, to attend the School of Prophets.

The School of Prophets has been meeting in San Antonio since 1945. The late Dr. J. L. Moye, who was then superintendent of missions among our Spanish-speaking people of Texas, New

Mexico, and Arizona under the Home Board, became interested in educating Mexican pastors who lacked the training necessary for efficient service. "Brother Moye," as he was affectionately called by all our brethren, made it possible to start the school. But due to his unexpected death on April 25, 1945,

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February, 1951

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Spanish Mission Work in New Mexico

By MILTON S. LEACH

Promotional Secretary
Spanish Baptist Convention, New Mexico

BAPTIST mission work among the Spanish of New Mexico began in 1901. Forty-nine per cent of the present population of 790,000 is Spanish. To mention the number of Indians who speak Spanish in addition to their own dialect and who may or may not speak English.

There are approximately 3,000 Spanish Baptists, Presbyterians, and Methodists. There are possibly 1,000 Spanish Baptists though only 746 were reported in the last annual session of the Spanish Convention. One single missionary and seventeen missionary couples of the Home Board serve in twenty-eight fields over the state. There are thirteen Spanish Baptist churches and fifteen missions. Kindergartens are maintained in Las Vegas, Santa Fe, Belen, Artesia, and Carrizozo. There is urgent need for ten new kindergartens. One-third of New Mexico, a vast area extending from Deming north to Colorado and from the Rio Grande west to Arizona, does not have at present a single missionary among many thousand Spanish people. One Anglo Baptist association has no missionary for 10,000 Spanish people within the bounds of the association.

The Spanish Baptist Convention of New Mexico is endeavoring to meet the challenge of such great needs by winning 500 new converts this year. The president of the convention, Rev. Andres B. Viera, has challenged the churches and missions by citing the admonition of the Lord: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Brother Viera continued his admonition to the members of the Spanish Convention of New Mexico by urging them to win new converts, distribute Bibles and New Testaments, and to grow in stewardship. "All these aims we,

ourselves, must meet. Yes, brother, you and I. Not only the officers of the convention, or of the association, not only the pastors and workers, but all Christians must work with courage, faith, and prayer. These aims, without doubt, are within the purposes of God to save a sinful world. We must be ready and in

good will give our service, our time, and money. Christ our Saviour gave His service, His time, and His own life as ransom for sinners," Brother Viera continued.

The Spanish Convention of New Mexico is grateful for the support of Southern Baptists through the agency of the Home Mission Board, which supplies pastors and missionaries, kindergarten teachers and summer workers, supports a Bible Institute, summer encampment, and helps build programs.

Last summer's Spanish camp was attended by 170, fourteen of whom were pastors. New buildings are under construction, at the time of this writing, at Santa Fe and Taos at a cost of \$50,000.00 and \$10,000.00 respectively, made possible by contributions through the Home Board. But Baptists have not yet possessed the land. Tens of thousands living in the mountains, valleys, and deserts of this land of enchantment have never possessed a Bible or heard the thrilling story of the gospel of Christ.

Pray for us.

Workers Needed Among Spanish-Speaking People

By LOYD CORDER

THERE are more than two million Spanish-speaking people in the territory of the Southern Baptist Convention. Ninety-five per cent of them have not accepted the Saviour. The Home Board has 173 missionaries among them. That is considerably more than 10,000 persons to be reached by each missionary. The harvest truly is plentiful, but the laborers are few. Let us pray the Lord of the harvest to send forth laborers into his harvest, but at the same time it is pertinent that each one should ask himself, "Am I willing that the Lord should answer that prayer by sending me?"

The Spanish-speaking people are responding wonderfully to the preaching of the gospel, but on every hand there are calls from the field for more workers. There are more than a dozen vacancies in places where the Home Board is now working with these people, and there are more than twenty new fields where we need to

open Spanish-speaking work in the western states.

These are fields on which two worlds meet. Here the colorful, romantic, temperamental Latin disposition is adjusting itself to the prosaic, practical Anglo environment. Two cultures are fusing into one, but the gospel of Jesus Christ is all too often completely left out of it. This is the new social order that shall dominate great areas of our nation for generations to come. Making it Christian is an adventure that challenges the most vivid imagination, the strongest intellect, the greatest physical strength, and the deepest consecration of Christ's chosen men and women. There is no place here for weaklings or slackers. It demands ability, effort, suffering, and patience. No one can do this work successfully in his own strength, but God gives to those he calls the strength to do the work to which he calls them.

Continued on page 14

Evangelizing The Spanish Through Kindergartens

By LOYD CORDER

SOUTHERN Baptists operate thirty-seven Spanish-speaking kindergartens. The Home Mission Board pays the salaries of the teachers for twenty-one of these and furnishes the curriculum material for all of them. Miss Estefana Trejo of San Antonio, Texas, prepares the lesson material and serves as counselor for the teachers. Also she teaches kindergarten methods in the Mexican Baptist Institute of San Antonio.

These kindergartens are remarkably

effective mission projects. Not only do they teach the children and prepare them for evangelization and church membership, but they open the doors of the homes of the children to the missionary and many families have been won to the Lord as a result of these contacts.

One of the major features of the work of the kindergarten teachers is the organization and leadership of the Mothers' Clubs. Many of the mothers of the children have their first contacts with the churches through these club meet-

ings. The program always consists of Bible reading and some devotional thought as well as the teaching of many things that are helpful to the mothers in the rearing of their children and the management of their homes.

Each year there is an institute for the kindergarten teachers in San Antonio, Texas. The Home Mission Board pays the travel expenses and meals for all who attend including those who work under other auspices as well as those who work under this Board. The churches of San Antonio furnish lodging for the visiting teachers while they are there. In the institute they study child psychology, teaching methods, specialized teaching materials especially prepared for them, and general mission methods. Guest speakers are always invited to bring the best possible inspirational messages. These institutes are a very vital factor in the effectiveness of the work.

Home Missions Calls Youth

Continued from page 7

The call came to Moses in the stillness of the desert and he became the greatest character in Old Testament history. The call came to Samuel in the hush of the midnight hour and he became one of Israel's finest judges. The call came to Saul on the Damascus Road and he answered and could say "I was not disobedient unto the heavenly vision." The Master calls for you to surrender your all to Him. Have you done it?

"It's a great picture," said an attendant to a lad who was visiting an art gallery as he glanced at the painting, "The Man of Galilee."

"Yes," said the boy, "it's a great picture."

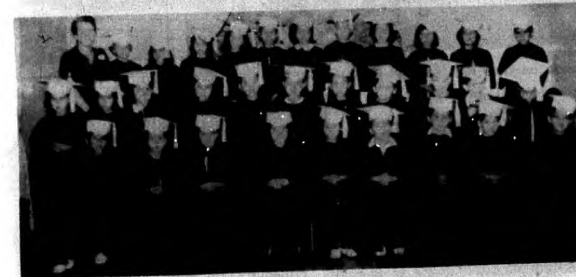
"And it was well named 'The Man of Galilee,'" the old man replied.

The lad turned, went back, gazed at the picture and said "O, Man of Galilee, if there is anything I can do to help you in the work you are doing in the world, count on me, count on me."

Can you say that to Christ? He is counting on you. He expects you to give home missions the proper place in your heart and life, even if it means the giving of your life to this great cause. The Master needs you to help Him build a better world. Begin then by promoting the cause of home missions which is precious to His heart.

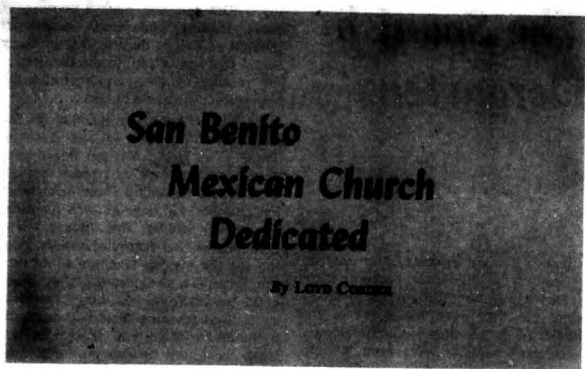


Mexican Kindergarten Teachers' Institute, San Antonio, Texas.



Thirty-six graduates of Mexican Baptist Kindergarten, Beeville, Texas.

February, 1951



By LARA COMBS



IT'S WONDERFUL TO HEAR AGAIN
and there's no HEARING-AID BUTTON IN MY EAR—thanks to this amazing invention!

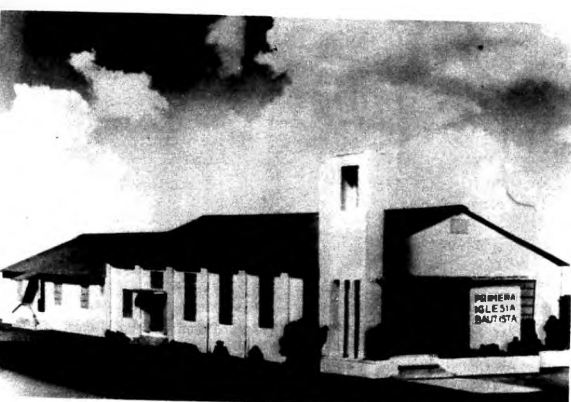
YES, I LAUGH at my deafness now because I hear birds singing again, music, loved ones' voices, even whispers perfectly! And there's no tell-tale ear button to discomfort or embarrass me, no headband, no pressure of any kind! Yes, now I hear better than ever, thanks to ACOUSTICON'S amazing new tiny skin receiver disc which hides behind my ear!

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First Mexican Baptist Church, San Benito, Texas.

Workers Needed

Continued from page 12
If God uses this article to make you conscious of His call to you, don't hold back. As someone has said, "For God it is not so much a question of your ability as it is of your availability." If you are not pre-

members of the First Baptist Church of San Benito, and other English-speaking friends of the work were there. The new auditorium was full to overflowing.

Guests who took part on the program were Rev. L. D. Wood, missions coordinator of the Lower Rio Grande Valley Baptist Association; Rev. Aubrey Short, pastor, and Pete Fast, music and educational director, of the First Baptist Church of San Benito; Rev. Ruben Canas, of San Antonio, Texas; and Rev. Loyd Corder, secretary of Direct Missions of the Home Mission Board.

The building, which consists of the auditorium with a seating capacity of about 275 persons and seven spacious classrooms, has been built under the leadership of the First Baptist Church of San Benito and the Home Mission Board. The building without the furniture cost \$29,000. Of this the Home Board furnished \$15,000 and the First Baptist Church provided the remainder. The Mexican church will provide all the furniture and equipment for the building. This is considered one of the model church buildings among the Mexican Baptists.

pared, you have the opportunity to prepare now.
We of the Home Mission Board want to help you. Please feel free to communicate with us, if you feel led of the Holy Spirit to consider the possibility of giving your life to Spanish-speaking mission work.

SOUTHERN BAPTIST HOME MISSIONS

Mexican Baptists Respond to Stewardship

By ISAAC V. PEREZ

Secretary of Education
Mexican Baptist Convention, Texas

I'M GOING to have a study course on stewardship soon," said Rev. Francisco Morales, pastor of our First Mexican Baptist Church of McAllen, Texas. "That's fine," I said, "but why not ask other churches and missions in the lower Rio Grande Valley to join you? I will arrange for some speakers for several nights to give testimonies on stewardship and tithing."

Nine Mexican Baptist churches and missions and five speakers participated. Rev. F. Morales became pastor of the church in McAllen October, 1948. The tithes and offerings averaged \$90.00 monthly. There was a handful of tithers. He emphasized tithing, and by October, 1949, the offering was more than \$400.00 a month and the tithers had increased to forty-five by November before the stewardship study course.

At the study course, held November 28 through December 2, 1949, the Adults and Young People studied "The Grace of Giving." At my request the pastor followed this study period by a lesson on stewardship on Sunday morning in the Sunday school. That morning he preached on "Will a Man Rob God?" and that evening on "Give of Your Best to the Master." Up to that Sunday there were twenty-six new tithers and several conversions. Even a lady who was not a Christian became a tither. This also happened in at least three other churches and missions.

The offering in the McAllen church that Sunday was \$228.42. For the month of December, 1949, the offering was \$714.00 and for January, 1950, it was \$969.00.

The budget for 1949 was \$4,000.00 and for 1950 was raised to \$9,000.00. In 1949 the church was paying its pastor \$110.00 a month, but in 1950 it took up

the part formerly paid by the Home Mission Board and began paying him \$210.00 monthly. The same month, the church proposed a campaign for a new \$60,000.00 building.

The church in Pharr, Texas, just four miles from McAllen, also had the stewardship study course the same week. Their offering the Sunday following the course was \$214.31. Another small mission with only thirty-five members also took the course and their offering was \$112.98. The church in Alice, 102 miles north of Edinburg, had the studies the next week and they had an increase of thirty-six new tithers and an offering of \$104.75.

Fourteen of the Mexican Baptist churches and missions had the study course on stewardship from October 10 through December 9, 1949. They reported 188 tithers before the course and

by January, 1950, 382 tithers, an increase of 194 new tithers or a gain of 103 per cent.

Stewardship was again emphasized during September, October, and November, 1950, among our Mexican Baptist churches and missions in Texas. Between forty and fifty churches and missions participated. I was able to visit thirty-one fields during the three months, spoke at thirty of them, and made the invitation for new tithers in twenty-six churches and missions. One hundred and eighteen people came forward as new tithers, and I made it clear that they were making a pact with their Lord and not with me or their local pastor.

We expect to have a much greater year in 1951, and also plan to give still greater emphasis to Christian stewardship.

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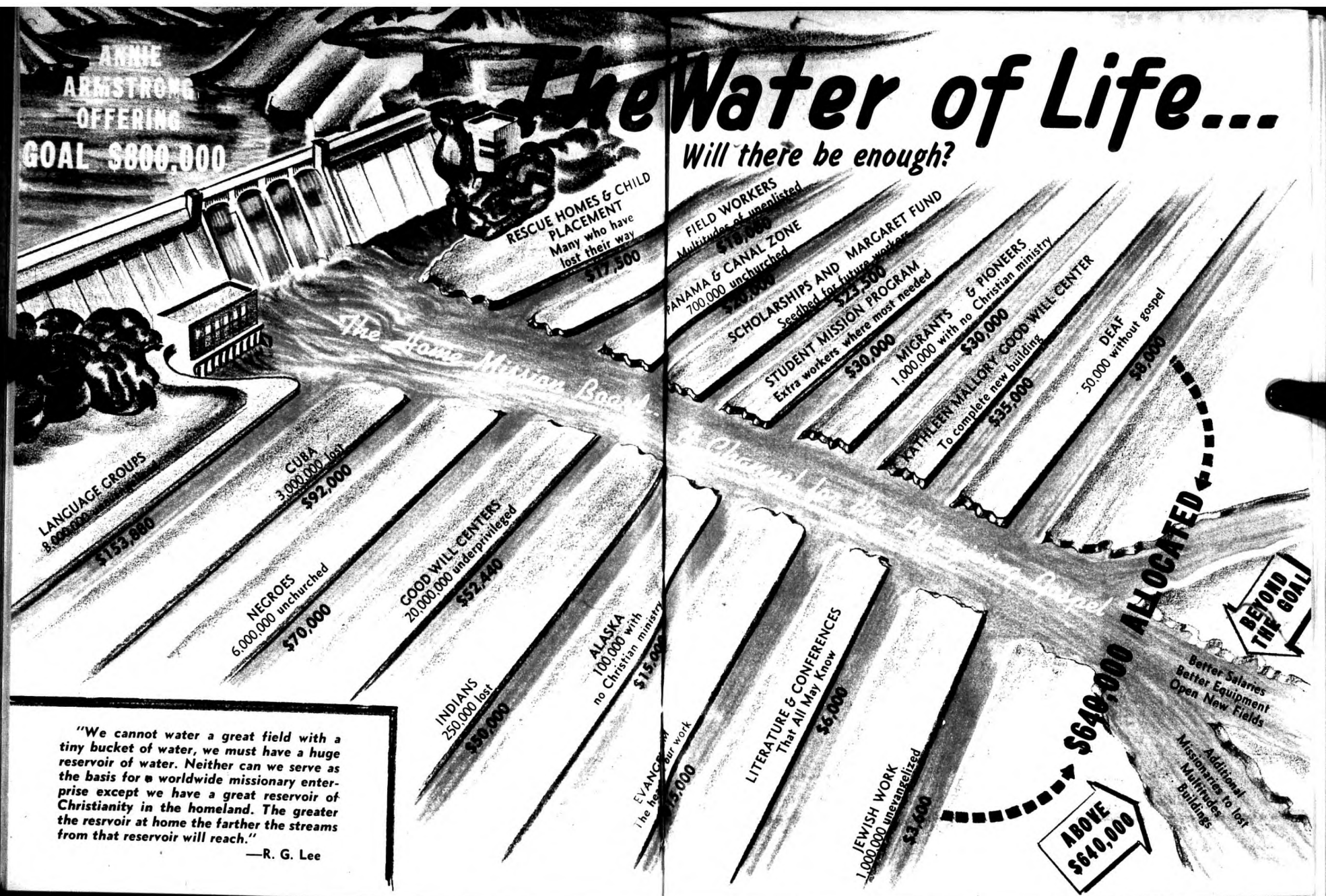
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The John Milton Society is devoted solely to meeting the moral and spiritual needs of the blind. It is officially sponsored by more than 50 denominations. Its religious publications in Braille are supplied without charge to thousands of blind children and adults in the United States and Canada. Among these are 700 blind ministers and Sunday School teachers.

Overseas it channels its services through 42 mission schools and homes for unevangelized, neglected blind. Its gifts of spiritual sight are made possible by voluntary contributions from individuals.



His gift of Christian Hymns in Braille from the John Milton Society.

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In gratitude for my sight, I gladly give \$ to be used as my gift of spiritual sight to the blind.

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The Urban Challenge

By S. F. Dowis

Secretary Co-operative Missions

THE 1,623 urban centers in the Southern Baptist Convention challenge us. Their 39,000,000 people need the gospel. About 24,000,000 of these are unchurched. People are moving to urban centers at the rate of more than one million each year.

At least 7,600 new churches are needed to meet a part of the spiritual needs of our cities. The 10,000,000 underprivileged people in these cities need 10,000 mission stations to serve them. The 10,800 institutions, with more than 1,000,000 residents who cannot go to church, call for some spiritual ministry.

Urban centers sound an alarming call for some effective ministry to juvenile delinquents and broken homes.

The more than a dozen minority groups of foreign nationalities in Southern American cities wait for the Christian message of salvation. The needs of the urban centers are the needs of fifty-one and one-half per cent of the population in the Southern Baptist Convention, and are a challenge to the 4,700 urban churches located in their midst. The only way to reach them is through our churches.

The Southwide city missions conference to be held in Atlanta, Georgia, February 20-22, presents an opportunity to look at the needs of the cities and work out plans for meeting these needs.

Those attending the conference will have the opportunity of hearing what other cities and churches are doing to meet their local problems. Learn how others do it; but also come prepared to tell others how you meet the problems in your city and church. This is a conference, and we shall seek to find the best plans to meet the growing needs of the Southland's urban centers and their increasing millions.



Write to the hotel of your choice in Atlanta and make reservations for yourself and others from your city and church. Attend this conference on a church-sponsored city mission program. Any of the downtown hotels will be near the Tabernacle Baptist Church where the meetings will be held. We welcome city missionaries, pastors, church and denominational leaders, and other members from your churches.

Our cities are important in American life, and we must do our utmost to make them Christian.

What?

A Southwide City Mission or Church-sponsored Mission Conference.

Where?

Tabernacle Baptist Church
—Atlanta, Georgia.

When?

February 20 - 22, 1951.

For Whom?

State Secretaries, State Superintendents of Missions, City Superintendents, Mission Committees, Pastors and Interested Church and Denominational Leaders.

Southwest City Missions Conference

FEB. 20 - 22, 1951

ATLANTA, GEORGIA

TUESDAY MORNING, FEB. 20

Presiding, COURTS REDFORD

9:00	Devotion and Prayer	W. J. Carswell
9:15	The City Program	S. F. Dowis
9:45	The City Superintendent and Committee	Clifford Walker
10:15	Question Period	
10:30	Recess Period	
10:40	Our City Mission Programs	J. C. Wells, C. E. Vermillion
11:20	Question Period	
11:35	Address—"White Harvest Fields of the World"	Paul Caudill
12:10	Adjourn	

TUESDAY AFTERNOON, FEB. 20

Presiding, A. B. CASH

2:00	The City Institutional Needs	S. F. Dowis
2:30	Institutional Program of Louisville, Kentucky	Fred G. Tucker
3:00	Question Period	
3:20	Recess Period	
3:30	Our Church Mission Program	A. B. Hawkes, Homer L. Lindsey
4:10	Questions and Testimony	
4:30	Adjourn	

TUESDAY NIGHT, FEB. 20

Presiding, A. E. PARDEE

7:00	The Home Fellowship Hour	S. F. Dowis
7:30	Promoting Home Fellowship Hour	A. B. Cash
8:00	Jewish Evangelism	Frank Halbeck
8:30	Question Period	
8:45	Address—"Sheep Not Having a Shepherd"	Paul Caudill
9:30	Adjourn	

WEDNESDAY MORNING, FEB. 21

Presiding, FLOYD CHAFFIN

9:00	Devotion and Prayer	Fred Propst
9:15	The Challenge of the Underprivileged	S. F. Dowis
9:45	Operating Missions	Leland Waters
10:15	Question Period	
10:30	Recess Period	
10:40	Our City Mission Programs	Ross Dillon, Ralph Moore
11:20	Question Period	
11:35	Address—"Churches and Community Problems"	Henlee H. Barnett
12:10	Adjourn	

WEDNESDAY AFTERNOON, FEB. 21

Presiding, SAM SCANTLAN

2:00	The Juvenile Delinquency Problem	S. F. Dowis
2:30	Helping Our Juvenile Delinquents	J. L. Baggott, Lawrence Trivette
3:00	Question Period	
3:20	Recess Period	
3:30	Our Church Programs	Paul Meigs, Frank Burress
4:10	Questions and Testimony	
4:30	Adjourn	

WEDNESDAY NIGHT, FEB. 21

Presiding, J. H. HOWARD

7:00	City Mission Program for the Smaller Cities	C. W. Caldwell
7:30	The Local Church Mission Program	A. E. Pardue
8:00	Schools of Missions	L. W. Martin
8:30	Question Period	
8:50	Address—"Leadership for Urban Life"	Henlee H. Barnett
9:30	Adjourn	

THURSDAY MORNING, FEB. 22

Presiding, OTHO WILLIAMS

9:00	Devotion and Prayer	Elmer Dunham
9:15	New Churches for Southern Baptists	S. F. Dowis
9:45	How We Organized New Churches	A. L. Lowther
10:15	Question Period	
10:30	Recess Period	
10:40	Our Church Programs	W. E. Waterhouse
11:35	Address—"Taking Our Cities for Christ"	J. B. Lawrence
12:10	Adjourn	

THURSDAY AFTERNOON, FEB. 22

Presiding, A. B. CASH

2:00	The Need of Our Homes	S. F. Dowis
2:30	Meeting the Broken Home Needs	Joe W. Burton
3:00	Question Period	
3:15	Promotional Work of the City Mission Program	Blount Davidson
3:45	Question Period	
4:00	Reports of Committees	
4:10	Closing Period of Fellowship and Prayer	

School of Prophets

Continued from page 11

Rev. Loyd Corder, his assistant and later his successor, took up the work.

The purpose of the school has been to better train and encourage more study among Spanish pastors and laymen, and to offer them college and seminary subjects in brief, but at the same time, practical form.

The daily program of the school consists of two class periods, two conference periods, chapel and recess in the morning, and one conference and two class periods in the afternoon. The evening service includes a thirty-minute singingspiration and an inspirational message, the latter by a prominent Baptist leader.

The attendance each year has been one to three from Arizona, six to ten from New Mexico, and the rest from Texas. Last year two pastors from California attended. The average attendance has been fifty to fifty-five missionaries and several visitors.

The school has rendered a fine service in the classes and conferences, and has encouraged the Spanish-speaking pastors to study further their text books and the notes obtained at the school. Both native and Anglo missionaries have been helped. All have enjoyed wonderful fellowship.

Most of the students and teachers do some mission work during the school, going out in a 150-mile radius from San Antonio. In 1950 the group traveled 6,480 miles, preached 80 sermons, taught 31 Sunday school classes and had 13 professions of faith, five candidates for baptism and six surrendered for special service.

The Home Mission Board has contributed largely toward defraying the expenses, and the New Mexico and Texas Conventions co-operated. The Prospect Hill Baptist Church of San Antonio, Texas, has lent its spacious building as a meeting place for the last four years.

In behalf of the many missionaries, churches, and missions that have been benefited and blessed through this school, the officers and directors express sincerely their heartfelt gratitude to all concerned, and trust our gracious Lord will bless all efforts for the continuation of this school.

World Conditions Color Annual Board Meeting

By MILDRED DUNN

RECOGNITION of the gravity of world conditions colored deliberations at the annual board meeting of the Home Mission Board held in the Board's headquarters building in Atlanta, November 28 and 29.

An operating budget of \$1,450,000 was adopted, an increase of \$70,000 over last year. Greatest increase was in designations for mission work in the West. The budget for that work was raised from last year's total of \$87,800 to \$137,300 for 1951. This was indicative of the swing of emphasis of the

work of the Board toward the western states of New Mexico, Arizona, California, Kansas, Washington and Oregon.

Great interest in evangelism was shown. Dr. C. E. Matthews, secretary of evangelism, reported that interest seems keen in most of the states east of the Mississippi River which are to participate in a simultaneous revival crusade March 25-April 8. Dr. Matthews said he expected this crusade to bring about one of the greatest revivals in the history of our nation.

Quoting a survey made by Porter

Routh of the Sunday School Board, Dr. Matthews pointed out that in 1949 Southern Baptists won 334,874 converts and in 1950 they won 372,059, an increase of 37,185, or 11.1 per cent. All states except two in the Convention territory reported an increase in baptisms.

Representatives from all of the twenty-two states in the Southern Baptist Convention were present. Dr. J. B. Lawrence, who has served as executive secretary-treasurer of the Board for the past twenty-one years, was re-elected. Rev. Courts Redford was also re-elected to the position of assistant executive secretary.

Frank Garrison, insurance executive, was chosen as president of the Board. He has served in this capacity since 1944. Rev. W. A. Duncan, pastor of the First Baptist Church of East Point, Georgia, was elected vice-president. Other officers, all re-elected, include Rev. Monroe F. Swilley, pastor Second Ponce de Leon Baptist Church, recording secretary; J. W. Wing, office secretary; B. M. Crain, business manager, and Carlton Binns, attorney for the board. All departmental heads were re-elected.

Four missionaries who had reached the Board's age limit were retired as of April 1, 1951. They included: Dr. J. B. Rounds, superintendent Indian work; Rev. C. W. Stumph, missionary to Indians in New Mexico; and two missionaries to the Mexicans in Texas, Rev. J. B. Parker and Rev. A. N. Porter.

Dr. Rounds, one of the interesting characters of our times, was born in Canada, but has lived practically all his life in the United States.

Soon after his graduation from Southern Baptist Seminary, Dr. Rounds went with his bride to the then pioneer country of Oklahoma to serve as missionary to the Indians. For a brief period he served as pastor of Anglo churches, executive secretary, B.T.U. secretary, and superintendent of Orphans Home in Oklahoma. The rest of his life has been given to the Indians of that state and throughout the Southland. A few years ago he was brought out of retirement by the Home Mission Board to superintend all Home Board Indian work.

Missionary Stumph has served with the Home Mission Board as missionary to the Indians since 1933. During the last several years he has been particularly interested in the student group at the Albuquerque, New Mexico, U. S. Indian School. He has also represented the Board in dealing with the government authorities in trying to secure free-



Dr. J. B. Rounds Rev. and Mrs. J. B. Parker Rev. and Mrs. C. W. Stumph Rev. A. N. Porter

dom of religion for the Indians. He has also, on special assignment, gathered material for the history of the Baptist mission work with the Indians of New Mexico. In addition, he helped with the publication of the Baptist Indian paper.

Rev. J. B. Parker, who has served the Home Mission Board since 1936, is a native of Corinth, Mississippi. He surrendered for mission work in Brazil while a student at Southwestern Seminary. He served on that field for six years until health conditions in his family "and Providence and the divine call of God" led him to the Spanish-speaking field in our own Southwest. Just prior to going to work with the Spanish-speaking people, he served as city missionary in El Paso. He has been serving for some time as pastor of Calvary Mexican Mission, El Paso, Texas, and helping in the training of Mexicans who feel called to special religious work. He served at various times as pastor in New Mexico and at one time was associational missionary of the Southeastern Association in that state.

Rev. A. N. Porter became missionary under the Home Mission Board in 1921. He serves in Texas among the Spanish-speaking people. For six years he did mission work in Mexico and for ten years was missionary in New Mexico. He has served as pastor, evangelist,

teacher, and personal worker. He is a graduate of Baylor University and was a student of Dr. B. H. Carroll.

Many attending the annual board meeting said it was the finest Home Mission Board meeting they had ever attended.

Dr. R. G. Lee, president of the Southern Baptist Convention, seemed to voice the tone of thought of the meeting when he spoke at a noonday luncheon meeting attended by board members, their wives, and local employees of the Board. Dr. Lee pointed out that in the face of

world conditions, it is imperative that the homeland be a strong reservoir of Christianity if the rest of the world is to be brought under the influence of Christianity.

Rev. Courts Redford, assistant executive secretary, presented the Home Board's Five-Year Crusade program at an evening meeting. The program, which is designed to lead Southern Baptists into a great program of evangelism, the establishing of more churches and better witnessing, is already being adopted by some of the states in the Convention.

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Baptist Encampments

Continued from page 10

encampments there. This is the only Spanish encampment that owns its own property and facilities.

All these camps have had good success. A notable feature of their work is the number of young people who feel the call to special service while attending them. Also they have been effective in the training of leadership among the members of the churches. They are very potent factors in the growth and development of the work.

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AMONG the MISSIONARIES

Winning the Chinese

Upon their request I took two women to get permanent waves. I hoped to find an opportunity to tell them about Christ. Heretofore, they would never listen when I tried to talk about God or religion. I left them at the beauty shop with some tracts while I returned to the church to attend to some details. They refused to read the tracts.

Two hours later, when I was ready to put them on a homeward-bound bus, they told me they were not ready to go home. I was thinking I had wasted a day which I should have spent doing something more worth while. Suddenly I decided to take them to the church. I led them into the auditorium and turned on all the lights. There was silence for about five minutes. Then they began asking questions about the stained glass windows, the organ, piano, etc. I played, sang, and explained the song "Nothing but the Blood of Jesus" in Chinese. They listened with apparent interest. Finally they said it "sounded good," they "believed." It was "good for their children" they declared. However, they refused to pray with me and objected to my praying for them in their presence. "Pray for us all you want when we're not around," they said.

The next day I attended a meeting of the Chinese Woman's Club. These same two women were there and were telling

others of their experiences the day before. I noticed a new interest on the part of all in what I had to tell them. For the first time since I came here there was an immediate hush when I arose to pray. The interval of silence which followed the prayer was very noticeable, too. On the way home some of the women asked for tracts. Before this they had refused to accept them.

A twenty-two-year-old woman, L. F., wrote me a note the other day begging me to see her at my earliest convenience. She wanted to learn to pray, but didn't know the appropriate time, place, position, or words for prayer. She has recently come to America from China and had never heard about Christ until the day I met her and told her about our Creator, our sinfulness, God's love, and Jesus. She made no comment and I drew the conclusion that what I was saying was going in one ear and out the other. Imagine my surprise and joy when I received her letter.

I went to see her the next day and took her a Chinese New Testament. She was very eager to read it although she could not read without holding the tiny print within three-fourths of an inch of her eyes. She is here to have her eyes treated. I stayed in the home from 2:00 to 9:00 P. M.

Now L. F. comes to me every morn-

ing, five days a week, for lessons in English. She comes early for the wants time to read the Bible under guidance. As she reads she asks thoughtful questions. She is truly a seeker. I wish there were many more as interested as she. I heard her tell Mrs. Lam one morning that she would rather read the Bible than eat. She told me that before she started reading the Bible she never gave a thought as to whether the things she did were right or wrong, but now often when she is about to do something, or is thinking about something, she suddenly remembers that it is against God's teaching in the Bible.

Emily Jean Goon
Missionary to Chinese
Augusta, Georgia

Indian Women Engage in Community Missions

The high moment of the month was when our son, Delbert, took a truck load of Seminole Indian WMU members on a Community Missions project out on the Tamiami Trail to a non-Christian camp. It rained hard all the way. We drove about sixty miles in the rain. When we reached the camp it more than rained, it was a heavy downpour, and we had to wait until the rain stopped to get out of the truck.

We called across the canal and an old woman at the camp responded. We had not been sure how we would be received, as the one who is acting as chief had told all the Trail Indians not to let us in their camps or to accept food or clothing or gifts for they would have to become Christians and go to our church. So we were glad to hear the old woman respond to our calls.

We saw her step into a very old and rotten dugout Indian canoe and pole herself across the canal to us. She stood up in the center of the canoe which we noticed was not safe. But we had come on a mission, and the only way to complete it was to trust God to safely get us across the canal.

While the old lady sat on the bank, our women poled their little families across the canal. Each time the boat had to be hauled out and new rags poked into the many cracks. As I waited with the old woman and watched the long drawn-out process of getting everyone across the canal, I prayed and wondered

which one I would swim to first if the boat sank. It went down twice, but near shore, and I was in it one of the times. I only got wet to my knees and later had to buy new shoes for mine were ruined. I see now why the Seminoles go barefoot, no shoes to get wet and to replace. The man in the camp did not greet us, but went to another chickee and lay down on his back and put a magazine

Our women seemed to think we were received in a very friendly manner. Those at the camp accepted the food and clothing we brought and the old canoe almost sank when we brought the things over. Some of the boxes did get wet, but we quickly unpacked them and saved everything. I was amazed to see what our women had brought out of their own poverty. They had food and



Kindergarten, Second Mexican Church, Houston, Texas.



Negro Bible School, sponsored by First Baptist Church, Russellville, Arkansas. One hundred thirty-one enrolled.

over his face. Nevertheless, he listened to every word that was said, but would have no part in the conversation. At least he did not order us from the camp.

We talked and prayed and made conversation. When the women talked, I prayed silently. The Seminole women explained that I was the new missionary and the boy was my son. They let Delbert use their gig and old boat to gig fish. One of the Indian girls poled the boat and Delbert speared the fish. He tried many times before he got one. After getting the feel of the gig he was able to spear four or five fish.

The women prayed in Indian and sang Indian hymns and talked to those in the camp about Jesus and the way of salvation. They invited them to come to our church and asked if we might come again. We were invited to come back.

Indian dresses they had made of new material. I had given food and I gave the old woman two dollars to buy other things they might need.

As soon as we started to leave, the young woman of the camp took a bucket and got water from the dirty canal. She put it on the fire and started to cook some of the grits we had brought. It took us a half hour to get back across the canal and by then there were several pots on the fire cooking. They had been hungry and in need.

I was proud of our Indian women as they explained our reason for bringing the food and clothing. It was thrilling to watch the faces of the Tamiami Trail Indians as they listened to the witness about Jesus for the first time.

Mrs. W. D. DeHass
Missionary to Indians
Fort Lauderdale, Florida

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Missionaries to Indians, New Mexico.

A New Era of Home Missions

Continued from page 6

only field of the kind in the established territory of Southern Baptists. There again is evidence of our lack of knowledge concerning the field of home missions. In the last session of the Home Mission Board, every Southern Baptist ought to have heard the moving appeal of our Baptist brethren from Maryland. The story of Maryland is one that Southern Baptists ought to know. There is no clearer illustration anywhere of our tragic neglect to take the homeland for Christ in order to enlist a large and strong constituency in the task of taking the world for Him. Why is it that Maryland is not a great Baptist stronghold such as is Virginia? In 1950 (January-October) Virginia gave \$589,038. to the Cooperative Program. In the same time Maryland gave \$53,417.05. Due to this same fatal blunder of neglecting to advance the Baptist cause in the homeland we have almost lost Maryland to our Baptist cause. And the day we began the policy of neglect of home missions in Maryland, we lost a noble and worthy empire to Baptists. I am not disposed to tell the story here, but the story should be told. Now, after a hundred years, we are compelled to face the challenge of our Baptist cause in Maryland and God forgive us if we ever wait so long again while we still have a chance in Maryland. If we continue to delay, that chance will be lost forever. What can be said of Maryland can also be said of Illinois and the great appeal of our Baptist people there. We talk about the millions of people in California, for instance, and the hundreds of cities there without a Baptist church and a Baptist witness. That fact is equally true in Illinois and in Maryland.

We have heard it whispered in many

quarters that the Home Mission Board has had its day and is finished. They are telling us that we no longer need the Home Mission Board as we did in the days when this was a pioneer country. Which one of us has not heard it said that the state mission boards are now in position to do the Home Mission Board task of yesterday? The author of that statement was simply uninformed, if not blind to the consequence of what he said. In the first place, which state mission board could co-ordinate all of our plans and programs into one Convention-wide plan, such as our Southern Baptist pattern of evangelism, for instance. Our fathers established these boards to keep Baptists marching together. Which one of the state mission boards can do the task in Maryland, or Illinois?

In these weak Baptist states the leaders are saying with one voice what we all know to be true: we are flat on our backs, we have no financial resources or Baptist strength to do the task by ourselves. The field white unto harvest stands waiting, but there are no reapers until our fellow Baptists come to our help. What state mission board can do the task in California, or Washington, or Oregon, or Alaska? This is our Home Mission Board responsibility and it is colossal folly—an awful Baptist blunder if we do not immediately launch a large-scale program of planting churches through all these territories. I doubt if one of God's kingdom dollars could be more wisely invested anywhere in all the world than a million dollars a year invested in all those home mission territories for the next ten years to finance the building of Baptist churches in cities and communities where there is no Baptist church, and to pay the salary of

some courageous young missionary-minded pastors who would go into a new community and find a few Southern Baptists who could be gathered around them for a nucleus, organize a church, and hold it together until the church was able to finance its own program.

Kingdom dollars invested in this enterprise would pay a hundredfold and more in returns to our worldwide mission cause. In 1950, Texas contributed \$1,148,265.65 to the Cooperative Program while California contributed \$15,403.26. California is the one state in all our Southern Baptist territory that might one day rival Texas. Is it impossible then to suppose that twenty-five or thirty years from today we would receive nearly a million dollars of Cooperative Program money from California alone if we have the wisdom to plant churches there today and exploit this home mission field for God now? Kansas gave \$1,944.88 to the Cooperative Program in 1950, Arizona gave \$7,020.88, Oregon gave \$1,771.64.

We are all dreaming of a great day when we shall go out to the rest of the world with a worthy mission program, but some of us do not seem to see the practical reality that confronts us. There are only two sources from which we may increase financial support of Christ's program. One of these possibilities is the increased emphasis upon tithing as the minimum for all of God's people in Christian stewardship. This must be done. Our people simply must see our inescapable responsibility for a lost world. The second source and opportunity for increased support lies in enlisting and recruiting more Baptists and a larger constituency from which to enlist a larger stewardship in world missions. That is as plain as light and as clear as day. This opportunity will not wait. In some of these states 73 per cent of the people do not belong to any church. What a field for recruiting millions of people for Christ and His cause, all of which would be new wood on the tree of our denominational life and program.

I believe that Baptists face the greatest opportunity in this hour in our homeland that we have ever faced. If we will only stay humble as we continue to grow in numbers, in power and influence; stay by the Bible for our message and authority; and keep a warm and earnest spirit of evangelism, we are going to take this land for God. I do not believe that an anemic program now

a watered-down message will ever do it. But if we will preach the Word and stay by the common people, we have a glorious destiny before us in this nation.

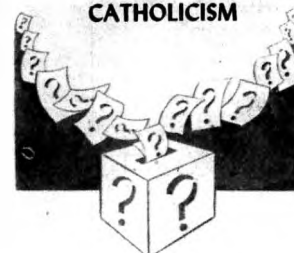
Wise denominational strategy and kingdom planning makes it imperative that we enter this new era of home missions with a great step forward—an advance for Christ. From any human viewpoint of appraisal America is the last hope for the evangelization of the world. Someone not many years ago coined a very meaningful phrase, "Saving America to save the world." We have not yet realized fully how true that is. Foreign missions wait upon home missions. We cannot give to the nations of the earth what we do not have. We cannot pass on to others what we do not possess ourselves.

It can never be too emphatically said that what we do now in these pioneer fields will tell to the ends of the world for Christ. I call my fellow Baptists to solemn witness that the towering strength of Texas Baptists, for instance, is to a large degree the achievement of home missions forty and fifty years ago.

On the floor of the Southern Baptist Convention, Dr. B. H. Carroll declared a few years ago that "Oklahoma is a trophy laid at the feet of Southern Baptists by the Home Mission Board." And what a grand trophy it is! In 1949 Oklahoma alone laid \$427,251.08 upon the altars of God for the furtherance of all His work through our Cooperative Program. Now if you will pull your encyclopedia down from the shelf for a moment, glance at the chapter on Oklahoma, you will discover that Oklahoma was admitted to statehood in November of the year 1907—forty-three years ago. Look at her great churches. Look at her virile and vital Baptist life and program. Here is exhibit "A" and tangible proof of what may be done and what I verily believe Baptists must do in all this new territory now challenging our attention.

Brother Baptists everywhere — the Home Mission Board wants to lay some more trophies at the feet of Southern Baptists while together we lay some garlands of glory at the feet of our Lord. I lay upon your hearts the wisdom and the compelling claim of Arizona, New Mexico, Kansas, Maryland, Illinois, California, Washington, Oregon, and others that in time will inevitably join the ranks of these, not because we ask for it, but because it is simply inevitable and the God who giveth the increase will enable your Home Mission Board to lay all of these at your feet as great Baptist empires and a bulwark of strength and support for the cause of Christ forever.

THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. RAND

If you have any question on Catholicism which you want answered, please send your question to: Rev. C. K. Rand, 161 Spring Street, N.W., Atlanta, Ga.

QUESTION: Why do Catholics leave their church? My priest tells me that they do so because they are insane or wish to practice sins that the Church will not allow.

ANSWER: From the days of Luther the Roman Church claimed that all who left Her did so because they were either of unsound mind or immoral character. It is an old Jesuit trick: "If you cannot defeat a man's argument, defeat his character."

The truth is that many former Catholic priests are leaving the church and leading many laymen with them. The Roman Church is desperate in its attempts to stop the exodus.

On February 26, 1950, Mgr. F. J. Sheen preached a special sermon on the Catholic Hour to "fallen away." He tried in vain to entice back into the fold those who have left the Church. He said: "No one ever left the Mystical Body because he wanted to lead a holier life."

All the converts from Romanism that I have known have told me that it was a desire to lead a holier life that caused them to leave pagan Romanism. No more idol worship, no more kissing a bishop's ring, no more howling to a man and asking him for forgiveness for sins, no more bingo games to promote a so-called Christian school, no more card playing for the benefit of the Roman

Church. All this is given up when a Catholic finds Jesus Christ as Saviour. Of course, the stand he makes often means that all friends and blood relations will turn on him in scorn; his enemies often will be those of his own household. However, when one has Christ, He is all one needs.

Catholics usually leave the religion of their childhood only when they find God through Jesus Christ.

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Life on the Home Mission Fields

Home Board missionaries are asked to send short stories of some of their most interesting experiences to Mildred Dunn, 161 Spring Street, N. W., Atlanta, Georgia, for publication in this column.

A CHILLING breeze swept down the valley, multicolored leaves raced each other through the short grass, and ripe squaw corn, with ears drooping earthward as if to catch the whisper of autumn, swayed in the breeze that was now a full-grown gale. It was October, October and Indian summer. But already the chilling air of evening warned that pleasant days were now far spent. My thin coat was no match for the wind that sang about my ears that twilight.

But there was a little one, whom we shall call Smiling Boy, who with his five brothers and sisters were living with their grandfather. Their father had deserted them. Smiling Boy was running barefoot in the wind. His feet were red with cold, but he was seven years old,

and a seven-year-old Indian boy should not complain. His dark, beaming eyes and bashful smile told me that he was glad I had come to visit them at their little shack pushed back from the road at the foot of a hill.

"Why," I asked the grandfather, "does Smiling Boy walk barefoot when it is so cold?"

"Because," came the reply, "he has no shoes."

Then I learned that the grandfather had been sick, and that there was little food and no money with which to buy more. My heart was touched, as it is so often by the needs of the worthy but unfortunate. I promised to get shoes for the little ones; then I gave what I could and went rejoicing in the knowledge that "it is more blessed to give than to receive."

As I returned to my own "wigwam," I wondered how I would get the promised shoes. But I talked with God, and I knew that His ear is not dull, and that He is able to hear. In the mail the next day, there was a gift of twenty-two dollars from a friend. Once again the words of Isaiah were fulfilled: "And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear."

Thank God for His faithfulness. Smiling Boy now has some brand new shoes.

B. Frank Belvin
Missionary to Indians
Oklahoma

"Since you prayed for my grandson and he got better I believe in your God," said the old medicine man through his daughter who spoke some English. "Now I want you to pray for me."

These words came as a surprise to me. I said nothing for awhile. It seemed the whole camp was silent. Even the band of sheep grazing nearby, the small herd of horses, and the camp dogs were quiet. My own horse, dozing in the sun, was for the moment standing without motion and sound. The wind softly ruffled the old man's gray hair as he sat huddled on the sheepskin under his summer shelter of poles and brush. The sun drew patterns on the sand as it filtered through the thin brush on the roof.

The old medicine man's wife sat looking at him. That her husband, the medicine man, the leader of the Navajo religion, would ask a white missionary to pray for him was, to say the least, very much out of the ordinary. After a proper length of time I replied through the interpreter that I would be very happy to pray for her father.

I wondered at the time just how much I should talk. It is said that "white man talks too much" anyway. I decided that since God, through His Holy Spirit, had revealed so much to the old medicine man, so much that he was ready to state before his children and grandchildren that he believed in God, I would comply with his request and pray for him and save the speech-making until some other time.

I asked the family if they would bow their heads with me. All of them, as far as I know, sat with bowed heads all through the prayer. I asked God to continue to reveal Himself to the old man and make him a power among his people and to help him to testify before them all that he believed in the one true God.

God alone knows what was accomplished, but as I mounted my horse and rode away I could not help lifting my voice in song.

Across the silent miles of the Navajo reservation there was a voice singing—not the high, piercing wail of the Navajo Trail Song—but the voice of the missionary singing "Praise God from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost."

Harold Baer
Missionary to Indians
Arizona

This Is God's Hour

By JOHN CAYLOR

Charles Wellborn has chosen for his subject during the Baptist Hour Series, "This is God's Hour." We have come to realize that man is not equal to the hour. Unless God takes over we are doomed.

Charles Wellborn in his messages on the Baptist Hour is helping us see the light. He is holding rallies in various sections of the Southern Baptist Convention. Baylor University, recognizing the importance of Professor Wellborn's leadership in the Baptist Hour, is granting the radio preacher a leave of absence for March, April, May, and June so that he may give his full time to the radio ministry for that period. "This is God's Hour" should be heard by as many people as Southern Baptists can gather around their radios while the Baptist Hour is in progress.

SOUTHERN BAPTIST HOME MISSIONS

Saving Missionary Shoe Leather

By ELIZABETH TAYLOR
Good Will Center, Ensley, Alabama

When I was serving as missionary to Cubans in Key West, Florida, I prayed for a station wagon. I did much walking up and down the hot, tropical streets visiting and bringing children to the Good Will Center for classes. Later Arkansas GA's bought me a bicycle to use as I worked. I did not receive the station wagon, but the first thing I heard after arriving on the Italian field at Ensley, Alabama, was that the women of the Birmingham Association were planning to buy a station wagon for the Good Will Center.

The idea was conceived by Mrs. H. C. Dearing in the summers of 1947-48 when she was serving as associational WMU community missions chairman. The need occurred to her when she was trying to find cars to carry young people from the Good Will Center to camps, youth revivals, and associational group meetings. She started planning how Birmingham women could devise a way to furnish the Good Will Center workers with their own transportation.

The idea was first mentioned in a quarterly meeting in July, 1949, and then was brought before the December, 1949, executive meeting. A committee was appointed to investigate the advisability of such an undertaking. The committee met with the missionaries at the center and talked about the need and proposed use of the station wagon. They decided it was a worthy project. At the January, 1950, quarterly meeting the association voted to raise the money for the car by volunteer contributions from all the local societies. The project was encouraged by Mrs. Fred W. Kilgore, associational WMU president, and her committee. When the societies sent



Lloyd Corder, secretary of Direct Missions, Home Mission Board, accepts key to station wagon given Good Will Center in Birmingham by associational WMU.

their money a little was lacking and that was taken from the associational day of prayer money in September.

On October 20, 1950, the beautiful, new, wine-colored Chevrolet station wagon was driven into the garage at the Good Will Center. The eyes of two missionaries gleamed with delight and their hearts beat with happiness. I recalled the words Dr. J. W. Beagle used to write in his letters to the missionaries: "My God shall supply all your need according to his riches in glory by Christ Jesus."

A few days after the station wagon arrived, a new chain-link cyclone fence was erected around the center grounds. That was also an answer to prayer and was made possible largely by contributions of the associational WMU.

The station wagon now goes up and down the streets and picks up little children, taking them to the Good Will

Center for Sunbeam Band and Story Hour. It goes to the schoolhouse almost every afternoon where the missionaries greet the boys and girls as they leave school, inviting them to the center. The car carries many of them back to classes.

On some evenings it picks up young people to come to night classes at the Good Will Center, brings mothers and small children to Friendly Circle, WMS, and nursery. On Sundays and prayer meeting nights it goes to adjoining villages and brings Italians to services at the Italian church, it takes GA's and RA's to associational meetings and banquets, conveys the missionaries to many speaking engagements in the churches and for home and hospital visitation. How could we do without it!

Thank God for the women and children in our WMU's who supply so many of the needs of our mission work.

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THE Annie Armstrong Offering is a blessing to the work done by the Home Mission Board among Jewish people. The offering assists in the promotion of a Program of Jewish Evangelism for the Southern Baptist Convention. It provides direct missionary work with Jewish people.

The women of the Southland will be assisting the lost Jewish people in Southern Baptist territory when they give their money to the Annie Armstrong Offering.

During the Simultaneous Evangelistic Crusade east of the Mississippi River, March 25-April 8, 1951, Baptists of the Southern Baptist Convention will be seeking to win the lost to Christ. They will be praying for the lost, studying how to reach the lost, and visiting the lost, in an effort to win them.

The Jewish Department of the Home Mission Board is attempting to co-operate in this Crusade in behalf of the lost Jewish people who live in this area. There are three important factors in contacting Jewish people.

First, Baptists must have a prayerful attitude concerning their Jewish friends and neighbors. They should pray that these friends will accept Jesus Christ as Messiah and personal Saviour.

After making more than two hundred personal visits with Jewish people during the past year, the writer has discovered that a majority of the Jewish people visited wanted to believe in Jesus and accept Him publicly as Messiah and Saviour. They hesitate to do so, however, for fear that they will be ridiculed by their relatives and friends. They do not want to be considered disloyal to the faith of their fathers. Christians should pray that they will be willing to make open professions of faith in Jesus Christ.

A blind Jewish man whom we visited in St. Louis, Missouri, showed very little emotion until the missionary began to pray, but as we prayed that his soul would be saved, he cried. A prayerful

attitude in speaking with Jewish people will make it possible to surmount barriers that have never been overcome before.

Second, Christians must show a loving disposition. Jesus always had a loving attitude toward the Jewish people to whom He ministered, even though many of them did not believe in Him or accept Him. A loving disposition makes it easier to talk personally to Jewish people, for love alone will exemplify the concern of God for their souls.

Jewish people enjoy personal conversation. They like to express themselves and are grateful for any kindness that is shown them. Love, therefore, can become the scalpel in the surgeon's hand to perform the delicate operation of presenting the plan of salvation to a lost Jewish soul. Jewish people can tell whether or not the person talking to them loves them.

Third, Christians must be convincing, patient witnesses. If one is convinced that Jesus is the Messiah and the Son of God, his message to Jewish people will convince them that he believes a truth. The best way for a Christian to be convincing and to convey the message to Jewish people is to feel sure in his own heart that Jesus is the Christ who has saved him from sin.

Tracts can be presented in an attractive way. The Home Mission Board has three tracts which are available for distribution. Two of these, entitled "Many Jews Believed" and "A Jewish Ruler," can be given to Jewish people. Another, entitled "A Program of Jewish Evangelism," is for Baptist people. Write for a supply of these tracts and use them in preparation for the Simultaneous Crusade.

The Bible can be read to Jewish friends. Many Jewish people are very kind to a convincing, patient witness who is acquainted with the teachings of the prophets. Jewish people will listen to one who tells them that many of their

BOOK REVIEWS

The Three Marys by Edith J. Agnew. Friendship Press. Paper, \$1.00; cloth, \$1.75.

Here is the Primary illustrated story on church extension in the home mission studies of the Missionary Education Movement. The book is well written. It shows a church growing out of a Sunday school.

Workable Young People's Programs by Theodore W. Engstrom. Zondervan Press. \$2.00.

This book gives fifty-two programs covering almost any type of service or entertainment feature in young people's organizations. The programs are well outlined and illustrated. It is a worthy book for youth leaders and for program materials.

World Missions by Martha L. Moennich. Zondervan Press. \$2.00.

Here is a good background on the general study of missions. The field covered is shown in chapter headings: The Miraculous World, Weary Europe, Promising Latin America, Misled Jews, Expanding Soviet Russia, Difficult Moslem Lands, Populous India and Frontiers, Ancient China and the Far East, Dark Africa, Scattered Isles of the Sea, and Blessed Protestant America.

The Psalms by F. B. Meyer. Zondervan Press. \$2.00.

Zondervan presents another reprint of a great classic. Meyer is a great student of the devotional element in the Psalms. Here is a book for the library and for private devotionals.

own forefathers believed on Jesus and accepted Him during His days on earth. If one is acquainted with the teachings of Jesus he has the answers to the many questions Jewish people ask. Tact and avoiding argument in speaking with Jewish people are important.

Patient witnessing will bring to a climax a Jewish person's interest in the fact that Jesus is a personal Saviour who has provided an atonement for sin for all men who are sinners.

As the Anointed One and the Messiah, Jesus is the Master Teacher in dealing with Jewish people. The things to be done in this Simultaneous Crusade in talking to the lost of Israel are not impossible because He has set the example.

The Beginning of the Gospel
The Furtherance of the Gospel
The Truth of the Gospel by T. W. Manson, G. B. Caird, and R. W. Moore, respectively. Oxford University Press. \$1.50 each.

The first of the three books on "A Primer of Christianity" is Manson's translation of the Gospel of Mark. Translations are always helpful, although usually interpretations.

The second book deals with the human element in the spread of the gospel. The third seeks to establish the truth of Christianity as "a way of life which satisfies the deepest needs of human personality." This is a series for study.

Communion Meditations by Gaston Foote. Abingdon-Cokesbury. \$2.00.

The author has gathered twenty-five devotional studies for communion meditations. Among Baptist contributors are Edward H. Pruden, Edwin T. Dahlberg, Clyde V. Hickerson, and Harold Cooke Phillips.

Forty Years in the African Bush by Josephine C. Bulifant. Zondervan Press. \$1.50 and \$2.00.

The background is in the Sudan Interior Mission. The stories are interesting and the picture of Africa as given in this book will give impetus to the missionary urge.

God's Man in Manhattan by Mel Larson. Zondervan. \$2.00.

This is a Zondervan prize-winning biography of William Ward Ayer. The author does a good job with an interesting Baptist preacher. Dr. Ayer came to international notice as pastor of Calvary Baptist Church in New York City. He is popular in Bible conferences. His greatest strength is in his radio ministry. This is a well-written story.

How to Conduct a Meeting by John Q. Tilson. Ocean Publications. 50c.

Congressman Tilson was formerly majority floor leader in the House of Representatives. He has compiled for presiding officers a brief manual of parliamentary procedure. This booklet will answer questions concerning nominations, recognition, making and seconding motions, precedence of motions, and other helpful matters. Former President Herbert Hoover says, "It will be found of the greatest value to every one of the many people interested in the subject."

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Promotional Material

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No. E-51—Window Poster Card—Prepared especially for "East of the River" meetings. Size, 14x22 inches. Attractively colored in dark green, blue, and yellow. Space provided for local church to print name, date, place, etc. (*) Each, 11 cents; fifty, \$5.25; hundred, \$10.00

No. E-50—Window Poster Card—Comes in four colors on heavy cardboard, 14x22 inches. (*) Fifty, \$5.25; hundred, \$10.00

No. E-4—Windshield Sticker—Gummed, "Christ Is The Answer" across top, "Seek Him at Baptist Simultaneous Revivals" across center, and open space at bottom for date of local revival. (*) Hundred, 50 cents; five hundred, \$2.25; thousand, \$4.00

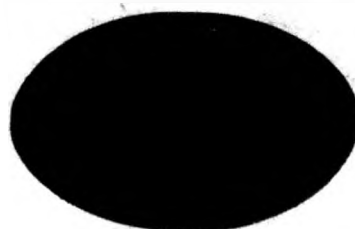
Lapel Button—Metal, red background, with slogan, "Christ Is The Answer" in white. (*) Hundred, 75 cents; five hundred, \$3.25; thousand, \$6.00

No. E-3—Sunday School Attendance Chain—Black printing on gummed yellow strip, banded in lots of 500. (*) Five Hundred, 80 cents; thousand, \$1.50

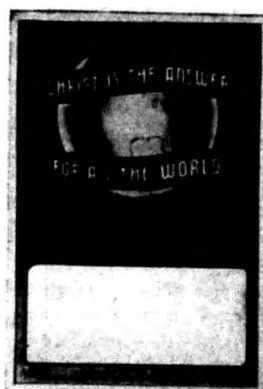
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