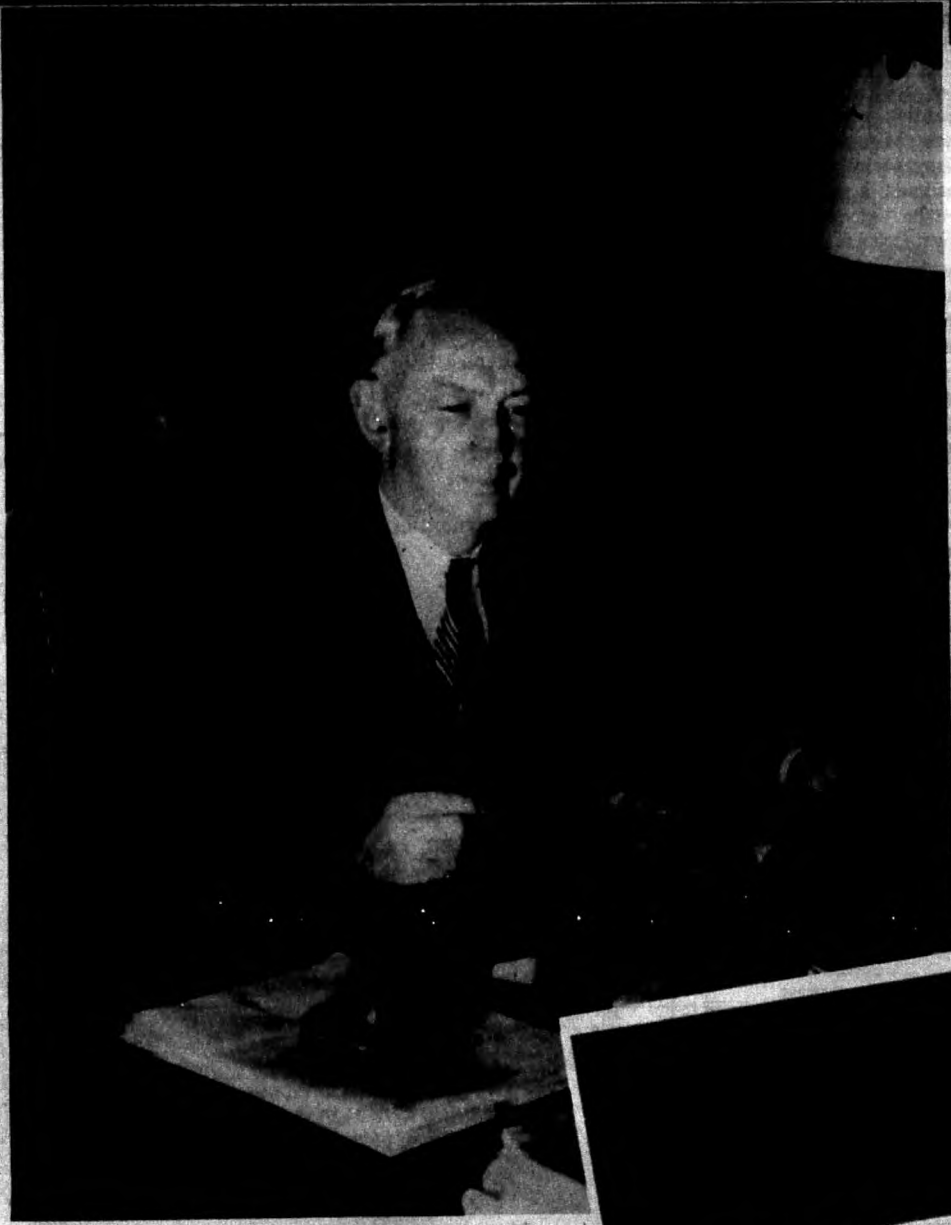


Home Southern Baptist missions

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April
1951



Vol. XXII No. 4

Clovis Brantley Resigns



Clovis A. Brantley

Clovis A. Brantley, superintendent of the Baptist Rescue Mission for men and the Woman's Emergency Home in New Orleans, has resigned in order to accept the pastorate of the Valence Street Baptist Church, New Orleans.

Mr. Brantley first started working at the Baptist Rescue Mission while a student at the New Orleans Baptist Theological Seminary. In October, 1937, he was appointed assistant to Dr. J. W. Newbrough, then superintendent. Upon Dr. Newbrough's retirement in 1939 Mr. Brantley became superintendent of the work. He has also been directing the work of the Woman's Emergency Home located in the same city.

Through these agencies Mr. Brantley has had opportunity to give a helping hand to many of the less fortunate in life. Thousands have found help in their time of need at these two institutions.

Mr. Brantley's resignation was accepted by the Home Mission Board with regret, but best wishes for his future go with him.

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GOING:

Leave Atlanta, 7:00 P.M., arrive New Orleans 7:10 A.M., Wednesday, June 13 (see Rachel Sims, River Front Missions, Emergency and Rescue Missions, etc.); arrive San Antonio Thursday morning (see Chinese and Mexican missions, the Alamo, etc.); arrive El Paso Friday morning (see missions and Old Mexico); arrive Phoenix Friday, 8:00 P.M. (see state Baptist headquarters and interests); arrive Los Angeles Saturday morning (see what you wish); arrive Fresno Sunday morning (visit state mission headquarters and/or Yosemite); arrive San Francisco Monday morning, June 18.

RETURNING:

No. 1. Via Denver and Kansas City or Chicago (Rail and lower berth fare, \$204.00 for round trip. Time for trip, two weeks).

No. 2. Or via Grand Canyon (two weeks and \$215.00).

No. 3. Or leave San Francisco 4:00 P.M., Saturday, June 23, arrive Portland noon Sunday (see Baptist headquarters and sights, attend evening services); arrive Seattle Monday morning (boat trip to Victoria and Vancouver); arrive Lake Louise Tuesday for day, Banff for half day; arrive Chicago Friday, the 29th, and Atlanta or your city Saturday, June 30 (17 days rail and lower berth, \$235.00).

Bus fare for mission tours in New Orleans, San Antonio and El Paso will be \$1.00 each city.

Write to John Caylor, Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia, for reservations. (Engage your own hotel at San Francisco.)

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His life story will appear in the April issue.

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WRITE DEPT. 58

THE MARTIN LUTHER OF
LATIN AMERICA
DR. WALTER MONTANO

160 Fifth Avenue CHRIST'S MISSION, INC. New York 10, N. Y.



Missions AND THE MARCH OF EVENTS

Advertising Ethics

The companies manufacturing and selling cigarettes have certainly lost their ethical sense if their advertisement on the billboards, in magazines and in television are to be taken as a criterion.

The makers of the various brands of cigarettes constantly put forth claims for their products which reveal a terrible lack of truthfulness. The claim that smoking a cigarette renews and restores bodily energy is a deliberate falsehood, for there is nothing whatever in tobacco that can possibly create energy.

The statement made by several different manufacturers of cigarettes that their brand is the mildest of all the brands by any and every test is a complete falsehood, for they can't all be the mildest. Not only so, but the mere fact that they vociferously claim for their particular brand that it is kind to one's throat, evidences the fact that cigarette smoking does do something for one's throat, or else it would not be advertised otherwise.

The evil propaganda of the tobacco trusts is lowering the ethical tone of all advertising. When will our people wake up to this fact, and, by their protests to the radio and television companies, demand that the advertising coming over the television and radio be truthful?

Who Changed the Sabbath?

It has been affirmed, and is being affirmed by Catholic authorities, that the Roman Catholic Church changed the Lord's Day from the Sabbath, and that the Church has the right to do this since it is the kingdom of God on earth with authoritative power vested in the pope, the head of the church, and Christ's vicegerent on earth.

This claim, however, is false. No Catholic pope or Catholic council changed the day of worship from Saturday to Sunday, nor did any ruler make the change. The Christians made the change themselves. After the resurrection of Christ the followers of Christ began meeting on the first day of the week. They kept this day in memory of the resurrection of Christ. It was also partly due to the fact that they could

not worship with joy on the seventh day, for that was the day when their Lord was still in the tomb.

Christians from New Testament times met on the first day of the week for worship and for the observance of the Lord's Supper. The Roman Emperor, Constantine, recognized the day officially in the year A.D. 321. But Christians had been meeting on that day for three hundred years. Our Roman Catholic friends must remember that simply saying a thing does not make it so.

When the Blind Lead the Blind

The medical fraternity today looks upon alcoholism as a disease, and legislatures, as in the Georgia legislature recently, have begun to make provision for treating this disease. Such a thing was not known during the days of prohibition.

Since we are living in a scientific age when people investigate the cause of things, it seems strange indeed that our legislatures do not look into the cause of alcoholism and, finding the cause, cure alcoholics by getting rid of the saloons which create alcoholics. There are now over 500,000 licensed drinking places in the United States. And let us remember that you cannot become an alcoholic without alcohol.

No one catches alcoholism. He buys the disease by the drink, the bottle, the case. No one compels anyone to buy it; each one acts voluntarily, and in our country, strange as it may seem, with 2,000,000 alcoholics, selling hard liquor is just as legal as selling groceries. Not only so, but men and women are bombarded with allurements to drink by liquor advertising over the air, by posters, by bright signs, by huge printed advertisements, and by the billboards and barrooms they pass.

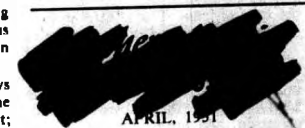
No wonder we have 2,000,000 alcoholics! It is a case of the blind leading the blind into destruction, with the result that alcoholism has become the Number One problem of the nation's overcrowded mental institutions. The alcoholics committed annually total more than 54,000 in state, county, and private hospitals for mental diseases and the psy-

chiatry wards of general hospitals. Why do our legislators and doctors not investigate the cause of this demon that is destroying the lives of our people?

How America Spends

The American people are spending more money now than ever before in their history. Expenditures for tobacco went up by \$119,000,000 in 1950. Money spent on alcoholic beverages was tremendous. Eight billions were spent for new cars, practically two billion for radios, phonographs, and musical instruments. But the contributions to religious bodies, about one billion dollars, did not amount to one per cent of the total expenditure.

Much of the spending of our people must be regarded as unwise either from the individual or the social point of view. It seems to me that our churches can render a service to our people by teaching them how to spend their money. We cannot divorce economics from Christianity. Money represents life values, and how one spends his money is somewhat of an index of one's moral and spiritual character.



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April, 1951

Christ and Missions

By J. B. Lawrence

There are no "home" and "foreign" missions to Christ, but a world in need of salvation.

WE ARE not to think of home missions as set over against foreign missions as if the two enterprises were antagonistic, but of home and foreign missions as complementary parts of the one mission program of Christ. Fundamentally, home missions is the expression in our own land and at our door of the same divine urge that causes the disciples of Christ to join forces in sending missionaries to lands afar.

The missionary movement did not begin with Paul at Antioch, but with Jesus Christ who gave Himself for a world's redemption. It began in a mission movement launched by Christ in the calling of the twelve and the sending out of the seventy, but it is not to stop until it has encompassed the whole earth with the gospel.¹ As someone has said, "Home and foreign missions are alternate beats of the same missionary heart."

Christ never thought of His kingdom as being anything less than worldwide.² He uses such terms as "all the world," "every creature," "the whole creation." He looked upon man as man. He saw the world as a unit. In His thinking there were no national boundary lines and no distinctions of race or color or condition among the sons of men. There were no home and foreign lands to Him, but a world in need of salvation.

Into the hearts and souls of His followers Jesus planted this world conception. Nurtured by the Holy Spirit it has in all ages become a passion with the disciples of Christ. Men have given themselves unstintedly, undergoing every privation, and even counting as naught their own lives, that they might carry this gospel to races that have it not.

It was just such a passion as this, a passion for a lost world, that sent our fathers into the wilderness of the West as burning evangelists of the cross. This same passion animated Rice and Judson, Buckner and Graves, McCall and Lockett, and all the others who have given themselves to mission work at home and abroad. This same passion has animated the churches of Christ in all ages and kept, through all sorts of social and political conditions, the fires of enthusiasm burning on their altars.

The passion of Christ for a world's salvation centers in the cross, and the cross is the dynamic of missions. Through all the years the cross has meant an eternally judging, suffering, and saving Christ; and a continually judging, suffering, and saving church. The recognition of this supreme sacrificial event is essential to the existence of a truly missionary church. As Christ's sacrificial offering for man's redemption was the crowning characteristic

of His earthly ministry, in like manner must the church, by its sacrificial service for the world's salvation, justify its claim to be the true church of Christ. Let this central truth of the gospel get firm hold upon the men to whom God has given worldly treasure, and, under the constraining love of Christ, millions will be forthcoming for all our great missionary enterprises, and the church herself will attain to a position of moral dignity and power unparalleled in her history.

A missionary was being praised for the sacrifices he was making—the hard fare, the lack of congenial friends, the loss of opportunity for personal advancement, and so on. He saw that his friends were missing the mark altogether, and flaming up in righteous devotion he exclaimed: "Sacrifice! What man or woman could make a sacrifice in the face of Calvary? No, I make no sacrifice, I make a gift of myself to Christ." This is the spirit of missions both at home and abroad.

Listen to the parable of the earth. It lies far down beneath heaven. It looks up to the sun in the day and to the stars at night and says: "Here am I so far below the heavens. Yea, I am far below all animated things. The grass, the flowers, the trees wave their heads in the sunshine, but I lie a dead clod at their feet." And then the sower comes and scatters the seed and they whisper to the clod, "Give us your strength and we will lift you up." If the clod says "no," it remains a clod. If it says "yes," then the seeds pick it up and it is wrought into the flower and the fruit and blesses the world. This spirit of sacrifice is the seed dropped into the church which gathers up its strength and works it into the blessings of world evangelization.

Through all the ages this has been the motive: Since Christ died for us, let us live for Him; since He gave Himself for man's redemption, let us give ourselves for the world's evangelization. "For Jesus' sake" has not only closed the prayer of Christians throughout the centuries, but also inspired their conduct.

This spirit of sacrifice which lies at the very heart of the missionary movement is the thing which has through all the centuries lifted the churches of Christ out of their apathy and hurled them out to world conquest for Christ. It has motivated Christians in all ages. And today it is this same spirit which inspires men and women to give themselves to the task of preaching the gospel to the lost at home and abroad.

SOUTHERN BAPTIST HOME MISSIONS

NEWS

Home Mission Week At Ridgecrest Canceled

Because the Southern Baptist Convention will meet this year in June rather than in May as is customary, and being unable to secure another satisfactory date, the Home Mission Board has been forced to forego its annual conference at Ridgecrest for this summer.

Home Mission Week at Ridgecrest has been the first of June for a number of years. Since the other weeks in the summer are already taken by other groups, the conference will not be held this year. However, arrangements will be made for next year, according to Dr. J. B. Lawrence, executive secretary of the Home Mission Board.

Those who would have attended the Ridgecrest conference are urged to go to the Convention and visit home mission fields along the route.

Spanish Work Expanded

At the February meeting of the Home Mission Board, \$30,000 was appropriated for the purchase of property for the First Mexican Baptist Church in Los Angeles, California. This entails the relocation of the church which has outgrown its present quarters. Work among the Spanish-speaking people in Los Angeles has been sponsored by the Board for about three years. Rev. Jesus Rios is the pastor.

At the same meeting of the Board \$15,000 was appropriated for a new auditorium for the Spanish-speaking church in El Paso, Texas, where Rev. Isaias Galarza is pastor. The auditorium in the old building will be converted into educational space.

Money was also appropriated to buy a new building for the Spanish church in San Francisco, California. Rev. Isidoro Garza took up his work there last September. The church has been meeting in a rented building furnished by the Anglo Baptist association.

All of these appropriations are in keeping with the step-up in work among the Spanish-speaking people in the western areas.

The Board also transferred Pedro Hernandez from the Central Mexican

Baptist Church in Houston, Texas, to the First Mexican Baptist Church of San Jose, California.

Work was begun in San Jose in 1948 by a group of people who moved there from Texas. They worked under the leadership of Jesus Rios, now pastor of the First Mexican Baptist Church of Los Angeles. This church is located in an area populated by a vast number of Spanish-speaking people.

New Negro Center

At the last meeting of the Board \$60,000 was appropriated for the erection of a new Negro center to be built in the River Front section of New Orleans.

It is estimated that there are at least 5,000 Negroes within walking distance of the new center to be known as Carver Center. There is no Baptist work among them except what Miss Gladys Keith and her workers can carry on in the streets. For several years they have conducted Vacation Bible schools for the Negro children in the streets and alleys. It is expected that the erection of the new building will greatly facilitate mission work among this needy group.

Chinese Mission To Have New Building

An appropriation of \$35,000 was made by the Home Mission Board recently for the erection of a new Chinese center in El Paso, Texas.

The new building will be erected in a new, and what is thought to be better site than that of the old building which has served for a number of years as the mission center. The present building, an old residence which has been converted to the use of the mission, is inadequate for the needs.

Miss Mary Etheridge and Miss Nina Gillespie are the missionaries in charge of the El Paso Chinese mission.

New French Workers Appointed

Rev. and Mrs. Curtis E. Sanders have been appointed missionaries to the French at Klingsville Mission, Morgan City, Louisiana, and will assume their

duties there shortly. Mr. Sanders, a former Navy hospital corpsman, has served as pastor in various churches in Louisiana, Mississippi, and New Mexico. He has studied at the Pearl River Junior College, Poplarville, Mississippi; Mississippi College, Clinton, Mississippi; Louisiana Baptist College, Pineville, Louisiana; and New Orleans Baptist Theological Seminary, New Orleans, Louisiana.

Emergency Home Remodeled

Plans have been made to remodel the Woman's Emergency Home in New Orleans in order to double the size of the greatly overcrowded nursery.

Plans for remodeling reveal that much better use can be made of the space available in the home.

New Kindergarten Teacher

Mrs. A. Valdez has been appointed Kindergarten teacher at Brownsville, Texas, where her husband is pastor of the Mexican church. Mrs. Valdez will succeed Miss Gladys McLanahan who went to Raymondville, Texas.

School of Prophets

Forty-nine attended the annual School of the Prophets held at the Mexican Baptist Institute in San Antonio recently. This school is of outstanding influence among the Spanish-speaking workers. Workers were enrolled this year from California, New Mexico, Oklahoma, and Texas.

The group studied Bible geography, exegetics, apologetics, systematic theology, and the Spanish and English languages. Dr. L. W. Martin of the Home Mission Board taught *Spiritual Frontiers*, by Courts Redford, the first week and *Stewardship Applied in Missions*, by J. B. Lawrence, the second week.

Conferences included studies on evangelism, home and foreign missions, WMU and Training Union work.

At each evening the group was privileged to hear some of the outstanding preachers in an evangelistic service.

April, 1951

5



Every the Crusade?

By C. Y. Dossey

Assistant Secretary of Evangelism

LOOK to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 8).

The assumption of this verse is that certain achievements have been made and we are to see to it that the advantages gained shall not be lost. By using rightly what we have gained, we shall enlarge and move on to the realization of our possibilities.

Baptists have always been a plain, unassuming people, but we have accomplished some things, we have made some attainments. We have wrought for ourselves social recognition. There was a time when Baptists were looked down upon, our preachers were put in jail for preaching the gospel. But this is no longer true. Today one of the most distinguished gatherings in the United States is the annual meeting of the Southern Baptist Convention.

Baptists have attained financial standing. John D. Rockefeller, Sr., a Baptist deacon, gave more money to the kingdom of God and for the uplift of humanity than any other man who has ever lived. Some of the leading financiers in the world today are Baptists.

Baptists have wrought for themselves intellectual standing and recognition of scholarly ability. John Milton, a Baptist, wrote *Paradise Lost*. John Bunyan, a Baptist, wrote *Pilgrim's Progress*. Daniel Defoe, a Baptist, wrote *Robinson Crusoe*. John Foster, the great essayist, was a Baptist. Vassar College, one of the first colleges for women, was founded by a Baptist. In 1675 our present free school system was born in the brain of Dr. John Clark, a Baptist preacher. The modern missionary movement was started by Carey and Judson, both Baptist preachers. The first modern Sunday

school was started in 1785 by William Fox, a Baptist. B. F. Jacobs, a Baptist, initiated the first International Sunday school lesson series.

The scholarship of the world acknowledges that every distinctive doctrine taught by Baptists is scriptural; such as, regenerated church membership, absolute authority of the Bible, immersion as the only mode of baptism taught in the Bible, the ordinances as only symbolical, and the absolute independence of each church.

We have given to the world the most effective method of evangelism that the world has ever known; namely, the associational simultaneous crusade. In the last four years our baptisms have increased nearly fifty per cent, due largely to this method. It has lowered the number of churches reporting no baptisms forty per cent, and has lowered the ratio of baptisms from 1 to 27.2 members to 1 to 18.8 members.

In 1949 the Baptist churches west of the Mississippi River had a gain in baptisms of 4,801 over 1948. In 1949 the churches east of the Mississippi had a gain in baptisms over the previous year of 20,511. In 1950 the churches west of the Mississippi conducted a great simultaneous crusade, and as a result the churches reported a gain in baptisms of 19,171 over 1949, while the churches east of the River reported a gain of 19,951 over the previous year. Thus it is seen that in the churches west of the River, where the crusade was conducted, the gain of 1950 over 1949 was 299 per cent more than the gain of 1949 over 1948; while the churches east of the River were just holding their own. We expect the churches east of the Mississippi to report a great gain this year as the result of the campaign east of the River.

Some dangers that confront us are

First, we can become conscious of the powers gained and the achievement wrought and allow it to inflate us with a selfish pride. We can feel the victory is won, that there is nothing more to do, and just let down. If we do this, we will lose all we have gained.

Second, we can catch a glimpse of our great possibilities and, at the same time, see the dangers that might defeat these possibilities, and thus be on our guard.

How can we make the future more glorious?

First, by conserving the results of evangelism. At last Southern Baptists have a program of conservation. If people who join our churches are not enlisted within sixty days, they are likely

Conserve Your Gain

The tremendous victories won through the two simultaneous evangelistic crusades east and west of the Mississippi River will be largely nullified unless there is an adequate program of conservation.

It is this conserving of results that now rests heavily upon the heart of Dr. C. E. Matthews, secretary of evangelism.

Three articles in this issue, "After the Crusade, What?" by C. Y. Dossey, "Texas Evangelistic Fires Are Burning," by C. B. Jackson, and "50,000 in '51 in Louisiana," by C. E. Autrey, are designed to give suggestions to Southern Baptists on a plan of conservation.

The close of the crusade is not the end!

to become liabilities instead of assets. We ought to see that all who join for baptism are baptized as soon as possible. Wednesday night following the close of the revival have a reception for all the new members. At this reception have the Sunday school superintendent, the Training Union director, the WMU president, the Brotherhood president, the music director, and the chairman of the finance committee explain these different phases of the work of the church.

Immediately following the close of the crusade, organize a class for the new members and teach the book entitled, *Your Life and Your Church* by Sullivan. This class is to be taught by the pastor and is to meet at the Training Union hour. The members of this class are to be counted in the Training Union; and when they have completed the class, they are to be assigned to their respective unions in the Training Union. The book, *Your Life and Your Church*, is available at your Baptist Book Store at thirty-five cents per copy. Your church should present every person who joins your church with a copy of this book.

Second, while we are thinking about conserving the results of evangelism in our churches, it will be wise for us to think about conserving the results of evangelism in our entire Southern Baptist Convention. This can best be done by continuing the use of the method—namely, the associational crusade—that has enabled us to make such gains in evangelism. Napoleon once said, "Con-

50,000 In '51 In Louisiana

C. E. AUTREY

Secretary of Evangelism, Louisiana

I AM delighted to say that there is no let-down in Louisiana in the field of evangelism following our crusade. The reason is that our leaders decided to capitalize on the spiritual tide while it was in. Louisiana Baptists baptized more in '50 than any other time in their history, and more churches baptized over one hundred this past year than ever before. When our executive secretary, Dr. W. H. Knight, who is an evangelist by nature, practice, and experience, was asked why this advance, he

replied, "It was the crusade that gave us this unprecedented victory."

We decided to challenge our people to do the impossible—baptize 50,000 in '51. We also offered them a method by which to accomplish the challenge. We had printed an "Every Baptist a Witness" pledge card and called upon our pastors to preach on soul-winning and to endeavor to commit the members to become daily witnesses. We set aside February 18 for pledge day in all except a few half-time churches. The day was publicized in our state paper and given special attention in the statewide evangelistic conference. Much was said at the conference about the importance of pledging all the members of our churches to become soul winners.

After February 18, the departments of our churches, such as Sunday school, Training Union, Brotherhood, and Woman's Missionary Union, will finish the every member canvass pledging everyone to win to Christ one or more in '51.

When we realized the following in Louisiana—that we have 850 pastors and that if each pastor would pledge to win one a month to Christ, it would amount to more than 10,000; that we have 7,600 deacons, ordained men of God, and that if each would pledge to win two a year to Christ, it would be over 15,000 more; that we have more than 18,000 Sunday school officers and teachers and that if each would pledge to win at least one each to Christ this year, it would amount to more than 18,000; and on like this through all the programs of our churches—we began to see that the task was not impossible.

The pledge card is a perforated card so the pledging member may keep half of it and the church the other half. This will enable the pastor to call those people together into a class and, for one

(Continued on Page 12)



C. B. JACKSON

Associate Secretary of Evangelism, Texas

AT THE meeting of the Baptist General Convention of Texas in Fort Worth last November the president of the Convention, William Fleming, a businessman of Fort Worth, challenged the Convention to win 250,000 people to Christ this year. Let Mr. Fleming tell the story:

"When the Convention re-elected me president, I was sick because we had accomplished so little the last year. Wife and I drove home from the afternoon session without saying a word. I had given my best effort to the work of the Convention for a whole year. I was ready to quit. At the supper table wife said, 'Why don't you challenge the Convention to win a million people to Christ next year?' The suggestion was so great I did not answer her. I ate on in silence. After a while she said, 'If it isn't worth while, forget the whole thing.' As we drove back to the Convention hall in silence, I began to whittle down the idea. By the time we arrived at the auditorium it was down to 250,000. I can tell you it was not of my planning. While the speakers were talking, I was praying. Finally the Spirit led me to call Dr. Williams, our executive secretary, and Dr. Freeman, superintendent of evangelism, to the front of the platform. Before I knew it, the challenge was out before twelve thousand people. When I asked them if they would back up the

challenge, they stood to a man. The whole thing is of the Lord."

When the Convention was over and we were back in our office, Dr. Freeman said, "It looks like what we have been praying for. Let's be sure we do not run ahead of the leadership of the Holy Spirit."

In about a week Dr. Williams called together the heads of all the various departments of the state work. He said, "The challenge of the State Convention is not to the Evangelistic Department, but to all the state. Each department of our work will put everything it has into this challenge." Dr. Freeman came back to the office with tears of joy in his eyes. He said, "He is doing it; the Holy Spirit is leading. We must stay out of His way and keep our hearts open to His leading."

Three weeks later, Dr. Williams called together a hundred workers from all parts of the state and presented some plans for implementing this great challenge out to the people. Plans were agreed upon which were presented to the entire Executive State Board on the next day. Here they were given unanimous approval and the Department of Evangelism was given the task of carrying out the plans with the co-operation of all the other departments. Again Dr. Freeman returned to the office overflowing with joy at the manifest leadership of the Holy Spirit.

The Evangelistic Conference, January 8-10, was the kickoff in this crusade. It was followed immediately with ten regional rallies across the state. In the meanwhile, literature and programs for these rallies had been mailed out to all pastors; they were publicized through the Baptist Standard, and by letters going out from the other departments of the state work. Three-quarters of a million pieces of literature were sent out. It consisted of a six-page folder which outlined the whole program; a tract which suggested sixteen ways of witnessing for Christ; a wall banner, "Every Texas Baptist a Witness"; a tract on "What Must I Do to Be Saved?"; and a pledge card which reads:

EVERY TEXAS BAPTIST A WITNESS

"He that winneth souls is wise." Prov. 11:30

"Ye shall be witnesses unto me." Acts 1:8

I will follow the leadership of the

HOLY SPIRIT and become a daily witness for

CHRIST Trying to win persons to Christ

SIGNED

Jesus said, "Follow Thou Me." John 21:22.

It is a double card. One end is kept by the person signing it, and the other is turned to the pastor of the church. People began signing these cards at the Evangelistic Conference and then in the regional rallies. At these meetings 6,794 people signed up to try to win 120,013 others to Christ. January 21 was designated as "Sign Up Day" in the churches, but at this writing these figures have not been tabulated.

One Fort Worth pastor signed up to win one person a day. To date he is ahead of schedule. Our state secretary signed up to win two people each week. The Holy Spirit has fired the hearts and the imaginations of the people until spontaneous revivals have begun to break out. First Church, Amarillo, had over one hundred additions one week-end. East Grand Avenue Church, Dallas, entered an unplanned revival; another one has broken out in Tyler. From all across the state there come reports of unusual services because of the manifestation of the Holy Spirit's power.

We believe that if we will keep our faces in the dust of humility, continue our witnessing, and trust God, the longing of our hearts, the cry of our souls is going to be realized in the Holy Spirit's giving to us a spiritual awakening. Brethren, pray for us.

SOUTHERN BAPTIST HOME MISSIONS

Your Life and Your Church

By JAMES L. SULLIVAN, Pastor

First Baptist Church, Abilene, Texas



James L. Sullivan

sure that the new members have been truly evangelized before they have been baptized.

The Meaning of Church Membership

After conversion, the next natural step is church membership. It is desired and sought, almost without exception, by the person who has been genuinely saved. Of course, neither the church membership, nor the baptism preceding it, is essential to the salvation of that soul; but they are imperative if our lives are to be obedient. It is through His churches that Jesus wants His followers to render their Christian services.

What the Church Can Do

There is much which the church can do for the individual member. It affords instruction in worship, and joys in fellowship. It provides one with Bible instructions, and supervision in training. It stimulates missionary activity as it undertakes to give missionary information. The church channels one's activities and services in such fashion as to provide teamwork with the other Christians of the membership.

Services for the Church

There are also many things which the individual member can do for the church. In fact, church work is weakened unless the members themselves realize their own parts, and give themselves diligently to the total program of the church. The prayers, life, influence, and service of one Christian who is thoroughly dedicated and completely consecrated, can be used of God to shake and shape the life of an entire congregation, and lead that body to God.

(Continued on Page 13)

It is possible for church members to be so preoccupied with rejoicing when a newborn soul has been won to Christ, that they will forget many other obligations which are owed the new convert.

Not for one moment should the experience of salvation of one soul be minimized. There is no incident in the realm of human experience which is more glorious. The soul is the most priceless human possession. The salvation of that soul is therefore the occasion of greatest possible earthly rejoicing.

Church Obligation

It must be remembered that while the conversion of a person is the end of Christian experience, it is the front end! The church owes to the new convert an entire lifetime of guidance and training. Guidance in prolonged Christian experience begins the very day that one places his faith in Jesus Christ, but must not end until life has ended.

Only tragedy results when a church forgets that a saved soul plus a saved life is worth much more than a saved soul alone. The responsibility of the church is to work for both. Southern Baptists are perhaps failing more tragically in using lives in Christian service than they are in guiding souls in a saving faith in Christ.

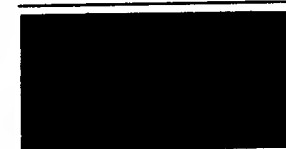
A New Day

A new day now seems to be dawning in the matter of conserving our evangelistic gains. Southern Baptists are charting a definite program for steering the new converts into those church-related activities and organizations which will help promote spiritual growth and ma-

turity. It is our only method of producing happy and fruitful Christians. It is our best means of supplying the acute demand for consecrated and trained leadership, a need which every church feels dreadfully.

The Meaning of Christian Experience

The program of Baptists to enlist and train every church member for specific service in the church life is fundamental. It operates on the theory that a person is saved instantaneously by his faith in Christ and is then ready to enter into an entire lifetime of spiritual develop-



ment for years of happy Christian service through his church.

Of course the beginning point must be one's own personal experience of a saving faith in Christ. It is impossible to teach men very much about Jesus unless they first are led to a saving relationship with Him. Only then is one ready for church membership. To the unsaved person the ordinances of the church are worthless, even meaningless. The first step, therefore, in conservation of the results of evangelism is to make

April, 1951

Reach First Objective In Mountain Program

By A. B. CASH, Field Secretary

THE FIRST objective of the Mountain Mission Program which is "To establish a church in every county seat town not reached by Baptists," has been attained in Kentucky. With the county as the unit of promotion, the Mountain Mission Program continues to receive hearty support from the churches in the mountains of eastern Kentucky. Established churches have been strengthened. Mission churches have been led to self-support, and new fields have been opened through mission stations sponsored by local churches.

The organization of the Frenchburg Baptist Church in Menifee County on a

recent Sunday marked the reaching of the last county seat town by Kentucky Baptists. Missionary F. C. Tuttle spread his tent in this mountain town in July, 1950, and conducted services for three weeks with Field Secretary A. B. Cash assisting. The new work was sponsored by Stanton Church, where Brother Tuttle is pastor. In September the new church was organized with twenty-six charter members under the direction of a council representing several churches from adjoining counties. Greetings from Kentucky Baptists were brought by Dr. W. C. Boone, general secretary, and Dr. E. N. Wilkinson, moderator of the



Members sign articles of faith at organization of Frenchburg Baptist Church

10

General Association of Baptists in Kentucky. Rev. Carl Benson, a native of Menifee County, was called as pastor, and temporary quarters were secured in a building formerly used as a sorghum processing plant. Since then the Kentucky Woman's Missionary Union has made possible the purchase of a suitable lot, and plans for the permanent building have been adopted. This was the third county seat church established under the direction of Missionary Tuttle. Previously he had led in the establishment of churches at Stanton, Powell County, and Owingsville, Bath County.

During the last twelve months four of the county seat churches, Manchester, Salyersville, Hyden, and Beattyville, have been led to self-support. The Manchester church recently moved into a new building. Under the leadership of Pastor F. R. Walters, one of the most beautiful buildings in the mountains was erected at a cost of more than eighty thousand dollars. Less than fifteen thousand dollars was owed on the building at completion. The erection of the building marked another milestone in the ministry of this veteran preacher who has been the recognized leader of Baptist activity in Clay and adjoining counties for more than thirty-five years. He is now serving as moderator of two district associations in addition to his work as pastor.

In 1897 Rev. A. S. Petrey, "The Prophet of Little Cane Creek," held his first meeting in the mountains of eastern Kentucky. This meeting was on Short Creek in Leslie County. Later a church was organized in Hyden, the county seat town. Even before it became self-supporting, the Hyden church sponsored several missions. One was the Short Creek Baptist Chapel. Under the direction of Rev. O. B. Baker, pastor at Hyden, and Rev. E. D. Baker, Leslie County missionary, plans were made for the organization of a church on Short Creek. On November 19, 1950, with the veteran missionary A. S. Petrey serving as moderator, a council was called to assist in the organization of the new church. Thus the fulfillment of a long-cherished dream was realized by the Baptists of the area.

The church-centered mission program of the Mt. Vernon church, Rockcastle County, where Rev. Wendell Belew is pastor, is reaching many sections of the county with the Baptist witness. Five mission stations have been established. Volunteer workers from the local church assisted by student pastors from Southern Baptist Theological Seminary carry on this work as a joint undertaking of

SOUTHERN BAPTIST HOME MISSIONS

the Mt. Vernon church and the state mission board. Like so many of the pastors in the mountains, Pastor Belew received his first challenge to the opportunities in the mountains while serving as a summer student missionary. As more trained pastors lead the stronger churches into this type of mission work, greater progress will be made in reaching the many unchurched areas.

The mission program of the Hindman church in Knott County, where Dr. J. S. Bell is pastor, has been most effective in reaching multitudes with the gospel. With the erection of a beautiful church building and parsonage, attention has been centered on erecting permanent buildings for the mission stations. Construction is now under way at Mousie and Smithboro. Missionary Percy Ray recently assisted Pastor Bell in a meeting at Smithboro. More than two thousand dollars in cash and pledges for the new building was raised.

Less than three years ago the Allen church, Floyd County, became self-supporting. Since then the church has carried on a full mission program in adjoining communities. Recently a choice lot was purchased in the town of Martin and Pastor David Perkins is leading the Allen church in the establishment of a growing work at this place.

These brief illustrations only partially reveal the growth of interest in local mission work on the part of our mountain churches. Consecrated laymen are giving time and money to advance the cause of Christ in the mountains. More generous support of the Cooperative Program is given by all the churches, and a sense of responsibility for reaching the multitudes of unsaved people is noted on every hand. Ten counties have been added to the number with missions committees since January 1, and the outlook is most promising. The fields are white already unto harvest and laborers are being enlisted as never before. The assurance of full support from their fellow Baptists is encouraging our people in the mountain churches to greater endeavor in the mission task.



April, 1951



On the way up Short Creek by jeep and truck



Short Creek Chapel to become a church



Members of council at organization of Short Creek Baptist Church, November 19, 1950

11

He Lost His Church

By JOHN CAYLOR

I'VE NOT been pastor of this church since four years ago when the big revival brought in 400 new members," said Dr. L. O. Dawson, Tuscaloosa pastor. He had been pastor for twenty years before the big influx of members.

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And he remained thirteen years longer to round out the long and fruitful ministry which made both Pastor Dawson and the Tuscaloosa, Alabama, First Baptist Church famous.

"Before the meeting I knew all my members and knew all about them. I was their pastor," he said. "Since the revival there have been so many members that the church is different." Dr. Dawson concluded.

Here, brethren, is an imminent danger. The simultaneous crusade is designed for a great ingathering. God grant it! But new converts and new members will make a new church. Will the new church be better as it becomes suddenly bigger? It can be.

New members should be welcomed. Much solicitation of prospects must be followed by genuine solicitation for the growth and assimilation of new members. The church should be interested in what happens to and through the new members even as it was concerned for their affiliation.

Church members were used in visitation and personal work to invite the prospect; let the same good workers now seek to enlist the new member. Evangelist C. Y. Dossey makes valuable suggestions along this line in an article in this issue of *Southern Baptist Home Missions*. Read "After the Revival, What?"

50,000 In '51

(Continued from Page 7)

week immediately after the pledging, teach them how to do what they have committed themselves to do. Then the pastor will have regular meetings with them to check with them, talk with them, and keep their hearts afire in this stupendous business.

Another of our aims is to have at least one associational simultaneous crusade in each association this fall and ten district crusades in '52. In addition to this, we are urging every church, regardless of its size, to conduct at least one youth-led revival this year.

Our plan in conservation evangelism is not scriptural, neither is it complete, if it does not follow through to a conservation of the results. Why is twenty-six per cent of every local church membership non-resident? Why does still another fifteen per cent which lives within easy reach of the church never attend

Use Home Mission Visual Aids

Visit your Home Mission table through-out the following listed aids.

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Slide 1 day \$1.00; 1 week \$3.00.	Slide 1 day \$1.50; 1 week \$5.00.
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No. 12 THE PUEBLO INDIANS IN NEW MEXICO	No. 7-9. THE BAPTIST STUDIES SPANISH MISSIONS
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By JOHN L. SLAUGHTER, Pastor

First Baptist Church, Birmingham, Alabama

AT THE invitation of the editor of *Southern Baptist Home Missions*, I would like to share with you our experience in sending the home mission magazine into every home of our church members.

A group of us were analyzing the gifts of the church to missionary and benevolent causes. When we got into the discussion of the amounts that the people were giving, someone raised the question as to what we were doing to cultivate these people in order that they might increase their gifts from year to year. We found, as we took a cross-section of our membership, that a very small number of them are tithers. The great majority of the members give well below their tithe. In the light of this, we found that about the only preparation that was being made was the instruction that came from the Sunday school teachers, Training Union leaders, seasons of prayer and study by the Woman's Missionary Union, and the instruction from the pulpit.

When we looked at all this we had to admit that none of these, nor all of them together, were doing a complete job of cultivation. We began to survey the possibilities of further culture. What could we do to bring to the families of our church the necessary information about the work in which we are engaged? Someone suggested that we send to our people *Southern Baptist Home Missions*, The Commission and our state

Baptist paper, *The Alabama Baptist*.

When we had decided that this was the thing for us to do, we immediately faced the problem of how it could be done. There was a question in the minds of some about taxing the operating budget of the church for this purpose. We all agreed that we could put in a special offering for missions on Easter Sunday. We would state to the people that out of this offering would come the cost of the subscriptions. Everybody agreed to it and that program has been followed for a number of years. The results have been very gratifying.

As a test to see if the people are reading these magazines, I asked for a show of hands at a morning worship service. The majority of the members present indicated that they had already read the latest issue of the magazines. We find a much better response to the Cooperative Program and to all special missionary offerings. We believe that the response comes in part from the knowledge that they have received in reading our missionary journals. We have had a steady increase in gifts to the Cooperative Program for the past thirteen years.

The people are better informed about what Baptists are doing. They are leading their children to read these publications. We believe that it is an excellent investment for any church to put in the hands of its members all of our missionary periodicals.

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Your Life and Your Church

(Continued from Page 9)

All for Christ

The time for an all-out endeavor in training and using the new converts that come into the churches is now. A matter so urgent cannot wait. The devil is serious in his determined task to paralyze the influence and neutralize the effectiveness of every new Christian. Our churches must more than match Satan's efforts with an increased program of training and leadership that will produce the desired and necessary results in building stronger churches and more stalwart Christians.

Her Baby; Our Baby

By JEWELL L. DANIEL
Dallas, Texas

A Jewish father, one of our neighbors, carried his very sick little girl to the car, slid carefully under the wheel, and hurried toward the hospital. He felt her relax in his arms and thought she had fallen asleep. She had—she was dead.

I have never witnessed a more terrible scene than the wild, frantic grief of the mother. No more heart-shriveling sounds have my ears ever heard than her cries. At the funeral service in the home, uncontrollable moans and cries crowded from her uncomfited heart, while candles in holders stamped with the six-pointed Star of David burned at the head and foot of the little casket. The black hearse, bearing these same shining, silver stars, waited at the curb as the pallbearers carried out the little white burden and placed it in the vehicle, the mother's grief was more than we could bear to look upon.

At the cemetery, so piercing to her heart was the closing of the grave that the rabbi asked all women to leave, meaning that she must be carried away. I went with the others, but not out of earshot of the painful service under the awning; and as I walked among the

graves, noting David's golden star and the beautiful Hebrew lettering on the stones, I listened to the words of the speaker. Soon it was all over and we were on our way home.

My heart ached. "Surely, surely, I did not hear aright!" I exclaimed to those in the car.

"What did you hear?" asked the driver of the car.

"The rabbi said," I cried, "'As we cannot tell with any degree of certainty whence this little darling came, so we can tell with no degree of certainty whither she has gone. Dust thou art, to dust thou returnest! Fill the grave.' Is that what he said?" I begged.

"I could not believe my ears, either," he answered, "but that is what I understood him to say."

At home I demanded of our Jewish friends, "Why didn't the rabbi tell the poor mother and father what David said when his baby died? Why didn't he tell her that she, like David, could say, 'I will go to my baby, although my baby cannot return to me?'"

"We don't know," they replied. My heart could obtain no rest that

night and in the morning I went to the stricken home determined to tell the mother myself about David's little child. There were others in the room, but I went straight to the desolate figure on the couch.

"My dear, my dear," I cried as I knelt beside her, "there is comfort! Let me tell you. . . ."

Only a dull, stony look met my loving outreach.

"We do not receive visitors for three days," she said with finality, and I had to accept it. But I went home, found a New Testament and marked some verses in it, placed in it the loveliest red Chinese cut-out of mother and child, stole back up the stairs to her apartment, laid the book on the chair by the door, and left as quietly as I had come. I sat down to think. Memory arose of another baby-size grave on a sunny, rocky, desert hillside in the West. No one carried my mother away from the desolating thud of falling clouds. No one needed to. She sat quietly, although her tears glistened in the soft afternoon sunlight as she listened to the preacher read from God's Word: "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. . . . And he took them up in his arms, put his hands upon them, and blessed them. . . ."

Also His words to His followers the awful last night before His death: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

Then her neighbors sang softly and so believably:

"They have entered life eternal. We shall see them here no more. One by one we'll join their number. When our task on earth is o'er. . . ."

The little mound was raised; my mother received the strong consolations of her friends; then leaning her head on her tender Heavenly Father's Word as she leaned her body on my father's arm, went to the old-fashioned farm wagon for the journey back to a babyless but not an uncomfited home.

A Prayer For Divine Guidance

By BROOKS HAYS
Congressman from Arkansas
Vice-President, Southern Baptist Convention

At the Calvary Baptist Church in Washington, D. C., January 7, 1951, the pastor, Dr. Clarence W. Cranford, had a special service for the nation's leaders. As a part of that service the accompanying prayer was offered by Congressman Hays. We think it fitting to reproduce and make it our prayer.

Our Father, there are many things we would pray for this morning. Our deepest aspirations we cannot phrase, yet we know that Thou wilt hear even the petitions that struggle vainly in our hearts for expression.

Our thoughts are upon our Nation, its safety in an hour of great peril and its future, that its institutions might continue to be dedicated to the noblest ends.

We thank Thee for the American heritage, for the system of Government which we believe represents the best hope of conformity to the principles of Christian faith. We do not defend it as a perfect expression of Thy will, but we believe that precious spiritual values are inherent in it, and these we would preserve. Our Father, we ask, too, that as we contemplate the grandeur of America we may think of our country in relation to the world and measure its greatness in terms of widest service. May we never feed our sense of superiority nor glory in achievements of the past, as long as there are unfinished tasks to challenge us.

For the meeting of dangers help us to achieve unity, not from diluting conviction nor in the tolerance and perpetuation of error, but rather in the harmony of Christian brotherhood which keeps our hearts and minds upon the highest goals.

We pray for the world's peace, that peace with justice may be the good fortune of our generation. Save us from a sense of futility; may the temporary conquests of evil not disturb us and may we continue to put our chief reliance in Thy leadership. In the laws that are to be made by the new Congress and the policies to be devised, may there be moral content and moral power. May we see in our failures the inexactness of human effort and help us to understand that we have failed only to the extent that we

have not followed Thy plan for human life and destiny.

We thank Thee for the resources of good will that surround us. We have drawn so much from them, may we determine to contribute to them. And may such suffering as comes upon us as an inevitable experience never create bitterness. Our Father, spare us from little-mindedness and from the sins of cynicism and self-centeredness. May we live worthily before the world, though new fears and dangers press upon us. If we cannot have peace for our world may we have peace within. Give us tranquility for the decisions that are vital for our times.

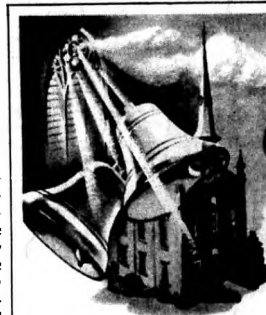
We thank Thee that in this service the anxieties of the world may yield to the strength and power of Thy presence, and as the busy world beckons us to perplexing new duties may we go with the assurance that Thou art our refuge, that underneath us are the everlasting arms. We pray, our Father, not only for Thy favors but for Thyself.

Our Father, we pray for our fighting men abroad. Comfort and heal them, and may there be nothing in our actions to create doubt as to our appreciation for their sacrifice. Forgive any light-heartedness or gaiety that is based upon indifference to their plight or the needs of stricken people anywhere. We do not hesitate to ask that our men be restored to loved ones, unimpaired and buoyed by the consciousness of Thy care.

Help us to preserve in the world today those elements of love and compassion which made sublime the mission of Jesus. In His spirit we would pray even for our enemies; may reconciliation come with peace.

"In every change of fortune and down to the gates of death may we be loyal and loving to one another."

In the name of Jesus. Amen.



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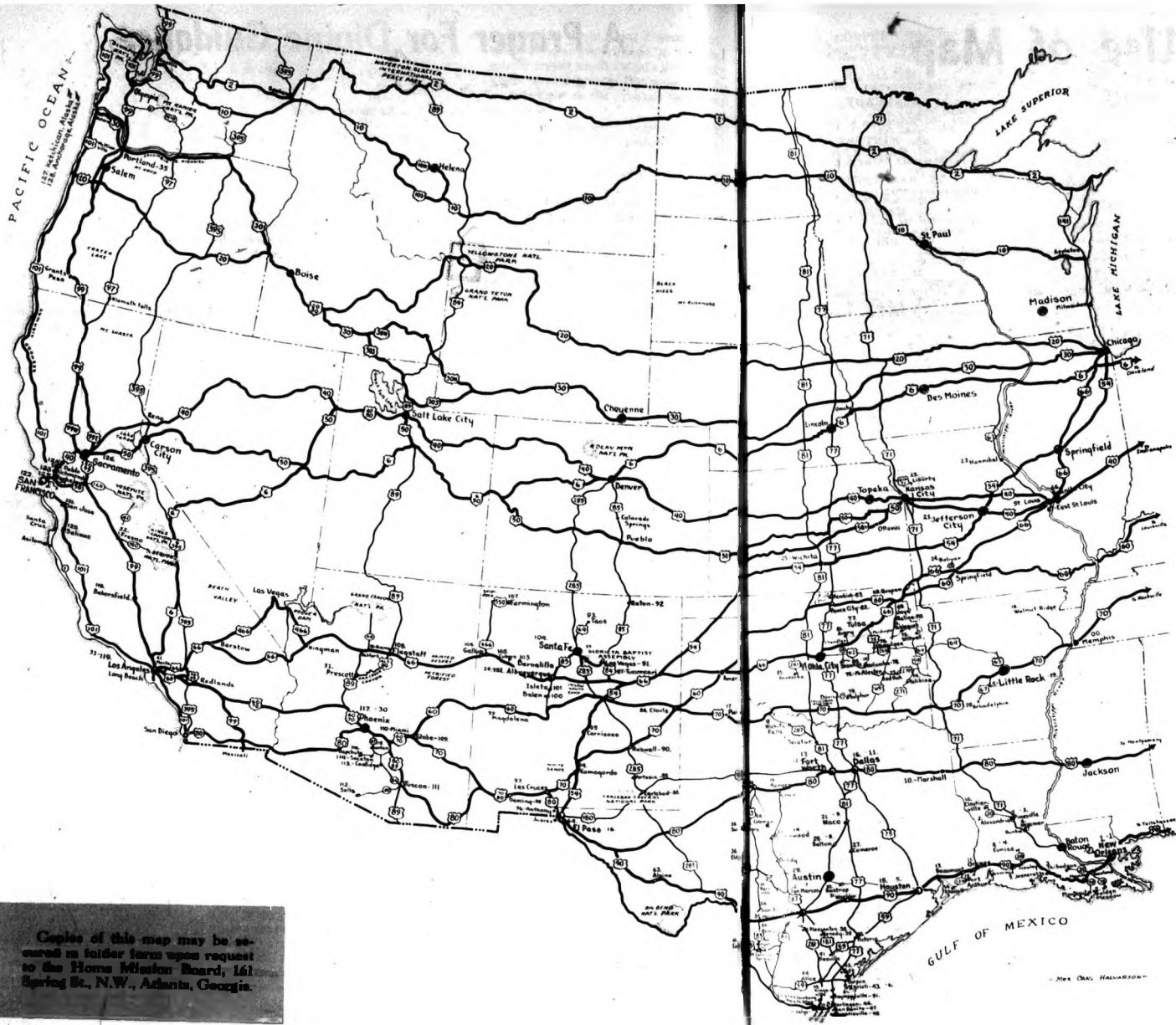
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Copies of this map may be secured in folder form upon request to the Home Mission Board, 161 Spring St., N.W., Atlanta, Georgia.

Going to Convention?

By FRED A. McCauley

This map has been prepared for the profit and pleasure of those travelers to the West who may be interested in the work of the Home Mission Board of the Southern Baptist Convention. It is presented at this particular time to help those planning to attend the Southern Baptist Convention meeting (with auxiliaries) in San Francisco, June 17-24, 1951.

The locations of missionaries and/or mission stations of the Home Mission Board are indicated in *RED*, with numbers corresponding to this list, while other points of interest are shown in *BLACK*. First, the street or post office number of the mission is given, followed by the names and addresses of the missionaries serving at that station.

Various groups are indicated as follows: Anglos (An); Chinese (Ch); Deaf (De); French (Fr); Indians (In); Japanese (Ja); Negroes (Ne); Spanish (Sp); and student missionaries (s). The locations of co-operative, state, and associational missionaries have not been indicated on this map.

This map is to be used in connection with highway maps, plane, train, and bus schedules. To assist in locating the stations they are grouped by states.

The map has been prepared by Mrs. Carl Halverson, a student in Golden Gate Baptist Theological Seminary, under the direction of the Home Mission Board's general field worker for the western states, Fred A. McCauley, 1905 Grove Street, Berkeley 4, California.

Key to Use of Map

LOUISIANA

1. NEW ORLEANS
 - a. Rachel Sims Memorial Mission, 728 Second St. Gladys Keith
 - J. C. Lewis
 - Elizabeth Smalley
 - Jane Stumper
 - Bob Sullivan
 - b. Bowen Center, 1825 St. Thomas St.
 - Mary C. Paul
 - Amelia Reynolds
 - c. Toland Mission, 712 Toulouse St.
 - Bernice Thipon
 - Mildred Womack
 - d. Baptist Friendship House, 818 Elysian Fields St.
 - Mr. and Mrs. H. D. Stein
 - e. Baptist Rescue Mission (men), 740 Esplanade Ave.
 - Clevis A. Brantley
 - W. C. Brunsdon
 - f. Woman's Emergency Home, 2010 Penitence St.
 - Mrs. E. A. Evans
 - Gatherine Melikan
 - Mrs. Paul Bremerman
 - g. Baby Placement Center, 2010 Penitence St.
 - Mrs. Allene LaPrade
2. GOLDEN MEADOW
 - Church (Fr.), 2 blocks in front Marshland Hotel
 - Mr. and Mrs. S. T. Smith, P. O. Box 224
3. THIBODAUX
 - Church (Fr.), corner Canal and 11th Sts.
 - Mr. and Mrs. Lawrence Thibodaux, 764 Good St.
4. MONTEGUT
 - Mission (Fr.-In).
 - Mr. and Mrs. Ada Vidrine (Point Au Chien)
 - Miss Troy Cunningham, Rte. 1, Box 126 (Point Au Chien)
 - Miss Evelyn Stanford, Rte. 1, Box 214 (Terrebonne)
 - Miss Agnes Rotherland, c/o Adam Naquin Store, L'Ala de Jean Charles
5. JEANERETTE
 - Mission (Fr.).
 - Mr. and Mrs. H. R. Peavy, 422 Minvielle Blvd.
6. HESSMER
 - Mission (Fr.).
 - Miss Nina Belle Holaday, Rte. 1
7. PINEVILLE
 - Mission (Fr.).
 - Mr. and Mrs. L. C. Smith
8. EUNICE
 - General Missionary
 - Miss Vera Aguilard, 511 N. Second St.
9. JENNINGS
 - Church (Fr.), 110 Andrew St.
 - Mr. and Mrs. Maurice Aguilard, 618 West Division St.
10. CLOUTIERVILLE
 - Mission (Fr.).
 - Mr. DeWitt Lewis, Ball

TEXAS

11. ORANGE
 - Mission (Sp.), near Babcock Crossing
 - Mr. and Mrs. L. L. Lowry, 618 Dewey St., Beaumont
12. PORT ARTHUR
 - Mission (Sp.).
 - Mr. and Mrs. L. L. Lowry, 618 Dewey St., Beaumont
13. BEAUMONT
 - Mission (Sp.), 996 Ave. D
 - Mr. and Mrs. L. L. Lowry, 618 Dewey St.
14. STOWELL
 - Mission (Fr.).
 - Mr. and Mrs. C. B. Malencon, Box 121
15. HOUSTON
 - Church (Sp.), 69th and Ave. N
 - Mr. and Mrs. Benito M. Villarreal, 6901 Ave. N
16. DALLAS
 - a. Mission (Sp.).
 - Mr. and Mrs. C. F. Landon, 2404 Exeter
 - b. Home Mission Board Evangelistic Department, Krug at Pacific
 - C. E. Matthews
 - C. Y. Doney
 - E. Powell Lee
 - Ruth Ingles
17. FORT WORTH
 - a. Church (Sp.) 821 E. Central
 - Julio Silvio Diaz, 1218 W. Jones
 - b. Mission (Sp.), 2329 St. Louis St.
 - Box 6162, Seminary Hill, 1400 Spurgeon St.
 - c. Church (Sp.), 601 Kentucky (Corner Kentucky and Angel)
 - Mr. and Mrs. M. C. Molira, Jr. (a), 1401-A Boyce
 - d. Mission (Sp.).
 - Mario Grimaldo, 600 May St. (a)
 - e. Mission (Sp.), 2310 Lovell St.
 - Mr. and Mrs. Milton Leach, Jr., 2310 Lovell St.
18. RANGER
 - Mission (Sp.), Mexican District
 - Mr. and Mrs. Paul C. Bell, Jr., Box 8117, Seminary Hill, Ft. Worth
19. ABILENE
 - Mission (Sp.).
 - Mr. and Mrs. Lois Martinez (a), 1892 Plum St.
20. WACO
 - Church (Sp.), 610 N. 4th St.
 - A. N. Porter, P. O. Box 1824
 - Carter Bearden (a), Brule's Lair 22, Baylor Univ.
21. BROWNWOOD
 - a. Mission (Sp.), 1607 Comanche St.
 - David Trevino, P. O. Box 90
 - b. Mission (Sp.).
 - Mr. and Mrs. Ralph Longoria, 1102 Plak. Apt. 10
 - George Saenz, 803 Malwood Ave.
22. BRADY
 - Mission (Sp.).
 - Mr. and Mrs. Oscar I. Rame, Box 104, Brownwood, Tex.
23. WINTERS
 - Mission (Sp.), Magnolia & West Roberts St.
 - Daniel Alaman, Thayer Hall, HPC, Brownwood, Tex.
24. SAN ANGELO
 - Mission (Sp.), 1620 S. Irving St.
 - Mr. and Mrs. Carlos Ramirez
25. CAMERON
 - Mission (Sp.), 804 West Sixth St.
 - Mr. and Mrs. Jairo S. Garcia, Box 686
26. BELTON
 - Mission (Sp.).
 - Mr. and Mrs. Luis Flores, Box 8
27. AUSTIN
 - Church (Sp.).
 - Mr. and Mrs. Carlos Parades, 808 E. Ave.
28. BASTROP
 - Church (Sp.), Water H and Newton Sts.
 - Mr. and Mrs. J. L. Chavez
29. WAELDER
 - Mission (Sp.).
 - Mr. and Mrs. Carlos Garcia, Box 248
30. SAN MARCOS
 - a. Church (Sp.), 601 So. Guadalupe St.
 - Jose S. Flores, Box 278
 - b. Spanish Building
 - Mr. and Mrs. Francis Cassidy, Box 219
31. KERRVILLE
 - Mission and Kindergarten (Sp.), 238 Houston St.
 - Mr. and Mrs. Emmett V. Rodriguez, 238 Houston St.
32. SAN ANTONIO
 - a. Church (Ch), 601 Ave. B
 - Mr. and Mrs. L. G. Markwood, 601 Ave. B
 - b. Church and Kindergarten (Sp.), West Hamilton and Chapaderna Sts.
 - Mr. and Mrs. Maria C. Garcia, 2721 Monterey St.
 - c. Kindergarten (Sp.), 2403 Collins St.
 - Leonila Galan, 2403 Collins St.
 - d. Mission and Kindergarten (Sp.).
 - Mr. and Mrs. G. C. Valdes, 407 N. Hackberry St.
 - e. Church (Sp.), 2125 Collins St.
 - Mr. and Mrs. Joshua Grifalva, 2614 Monterey St.
 - f. Kindergarten (Sp.), 711 S. Lavado
 - Miss Irene Anderson, 222 LaPitte
 - g. Church (Sp.), 403 Aviation Blvd., (So. Zarmora St.)
 - Mr. and Mrs. Eulogio Garza, Box 82, S. San Antonio
 - h. Mission (Sp.).
 - Mrs. J. L. Moya, 2427 Cincinnati
 - i. Mission (Sp.).
 - Mr. and Mrs. Hernandez Rios, 117 Loh St.
 - j. Home Mission Board "Spanish Department," 227 Bedford Bldg.
 - Miss Estefano Trejo, 2025 Chihuahua St.
33. HONDO
 - Mission (Sp.), 14th Street, enroute to Hondo Airfield
 - Mr. and Mrs. Albin G. Ortiz (a), Box 466
34. ELDORADO
 - Mission (Sp.), Just off Highway 277 in Eldorado
 - Simon Natividad
35. DEVINE
 - Mission (Sp.), 4 blocks from Loggia & Lily Grocery near Highway
 - Merced Becerra, Box 818
36. NORTH PLEASANTON
 - Mission (Sp.), 2 blocks east of State Highway 281
 - Mr. and Mrs. Jose Lujan, Box 801
37. KENEDY
 - Mission and Kindergarten (Sp.).
38. VICTORIA
 - Mission (Sp.).
 - Mr. and Mrs. Albert Joaquin, Box 417
39. BEEVILLE
 - Church (Sp.), 401 West Milan St.
 - Mr. and Mrs. Sotero Martinez, 204 S. Thompson St.
 - Amelia Diaz, 603 Stumper St.
40. TAFT
 - Mission (Sp.).
 - Mr. and Mrs. Pantaleon Molina, Gen. Del

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43. CORPUS CHRISTI
Church (Sp.), 1800 Comanche St.
Mr. and Mrs. L. E. Gonzalez, 1801 Caldwell St.

44. ALICE
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Mr. and Mrs. Camille Rios, Box 288
Miss Jovita Galan, Box 288

45. KINGSVILLE
Mission (Sp.).

46. HARLINGEN
Mission and Kindergarten (Sp.), South C and West Plumas Sts.

47. SAN BENITO
Mission (Sp.).

48. BROWNSVILLE
Church (Sp.), 214 E. Adams St.
Mr. and Mrs. George E. Mixin, 214 E. Adams St.

49. LAFERIA
Mission (Sp.), To left at Missouri Pacific Depot, one block North

50. WESLACO
Mission and Kindergarten (Sp.).

51. EDGECUOH
Mission (Sp.).

52. SANTA ROSA
Mission (Sp.).

53. RAYMONDVILLE
Mission and Kindergarten (Sp.), E. Main Ave and 10th

54. ALAMO
Mission (Sp.), By Azalea, across to Birch St.

55. PHARR
Mission (Sp.).

56. McALLEN
Mission (Sp.).

57. EDINBURG
Mission (Sp.), 202 S. 20th Street (P. O. Box 265)

58. RIO GRANDE CITY
Church (Sp.).

59. LAREDO
Mission (Sp.), 14th Street, enroute to Hondo Airfield

60. COTULLA
Mission (Sp.), Close to La Plata Florida

61. PEARSALL
Mission (Sp.), West side of the tracks

62. CARRIZO SPRINGS
Mission (Sp.).

63. CRYSTAL CITY
Mission (Sp.).

64. EAGLE PASS
Mission (Sp.), 227 Ferry Street

65. DEL RIO
Mission and Kindergarten (Sp.), 200 Garza St., San Felipe

66. ALPINE
Mission (Sp.).

67. EL PASO
Mission (Ch), 200 Myrtle Avenue, one block south U. S. 80

68. WETUMPKA
Church (In), John Smith, Wetumka

Mr. and Mrs. J. E. Parker, 800 Myrtle Ave.
Church (Sp.), 4801 Alberta St.
Mr. and Mrs. L. E. Gonzalez, 1801 Caldwell St.

44. ALICE
Mission and Kindergarten (Sp.), 218 W. Place
Mr. and Mrs. Camille Rios, Box 288
Miss Jovita Galan, Box 288

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Mission (Sp.), 227 Ferry Street

65. DEL RIO
Mission and Kindergarten (Sp.), 200 Garza St., San Felipe

66. ALPINE
Mission (Sp.).

67. EL PASO
Mission (Ch), 200 Myrtle Avenue, one block south U. S. 80

68. WETUMPKA
Church (In), John Smith, Wetumka

70. SULPHUR
Church (In), 2 mi. s. of Rte. Highway 811
and 2 mi. s. of Rte. Highway 811

71. SHAWNEE
Church (In), 224 N. Philadelphia

72. GRANITE CITY
Good Will Center, 114 N. Washington

73. EAST SAINT LOUIS
Good Will Center, 448 N. Sixth St.

74. OKLAHOMA
Church (In), 1/4 mi. s. 1 mi. e. from south edge Quapaw

75. QUAPAW
Church (In), 1/4 mi. s. 1 mi. e. from south edge Quapaw

76. JAY
Church (In), 1 mi. e. 2 mi. s. of Jay

77. OKLAHOMA CITY
Baptist Indian Center, 600 W. Main St.

78. SALINA
Church (In).

79. PAWNEE
Church (In).

80. TABLEQUAH
Assembly Grounds Cherokee Indian, 1 mi. e. Tablequah, Highway 45

81. STILLWELL
Church (In), on U. S. Highway 42

82. RED OAK
Church (In).

83. TULSA
Mission (Sp.), 1816 E. Independence

84. WETUMPKA
Church (In), John Smith, Wetumka

85. CLOVIS
Church (Sp.), Corner Jones and Grand Sts.

86. TUCUMCARI
Church (Sp.).

87. CARLSBAD
Church (Sp.), 200 S. Main Ave.

88. ARTESIA
Mission (Sp.).

89. LAS VEGAS
Church and Kindergarten (Sp.), intersection Pacific St. and Independence Ave.

90. ROSSWELL
Mission (Sp.).

91. LAS VEGAS
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92. WETUMPKA
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93. TAOS
a. Mission (In), on Taos Pueblo Road, near entrance to Taos Pueblo
Mr. and Mrs. Magnus V. Gonsnes, Box 84, Taos, N. Mex.
b. Mission (Sp),
Mr. and Mrs. Aurelio Hernandez, Box 878

94. ALAMOGORDO
Church (Sp), 204 Pennsylvania Ave.
Mr. and Mrs. Oscar Hill, Box 978

95. CARRIZO
Kindergarten (Sp), Building behind First Baptist Church
Mrs. James Stoneman, Ocuera

96. ANTHONY
Church (Sp), 1 block s. and one s. of only traffic light in city
Mr. and Mrs. Daniel M. Gonses, Box 848, (Mallinck and Anthony)

97. LAS CRUCES
Mission (Sp), 458 E. Bowman Ave.
Mr. and Mrs. Desiderio Calancetti, 488 E. Bowman, Box 477

98. DEMING
Church (Sp), 210 E. Cedar, 2 blocks from highway
Mr. and Mrs. Rudolf Vidaurri, 210 E. Cedar

99. MAGDALENA
Mission (In), Field Star Route
Mr. and Mrs. Lee Aubill, Gen. Del., Albuquerque

100. BELEN
a. Church (Sp),
Mr. and Mrs. Celso Villanar, Box 111
b. Kindergarten (Sp),
Miss Erlene Howard, Box 111

101. ISLETA
Church (In), Post Office Street, Isleta
Mr. and Mrs. Stefano Jolita, Pueblo Isleta

102. ALBUQUERQUE
a. Student Work, Albuquerque Indian School, 911 W. Indian School Road
Mr. and Mrs. C. W. Stumph, 1100 North 8th St.
b. Baptist Indian Center, 616 West Indian School Rd.
Mr. and Mrs. George Wilson, 616 W. Indian School Rd.
c. Church (Sp),
Mr. and Mrs. Milton Leach, Sr., 3608 Lombardy Road
d. Church (Sp),
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Baptist Indian Center, Highway 88, 2 blocks s.e. business district
Mr. and Mrs. Lee M. Roebuck, Box 204

104. SANTA FE
a. Baptist Indian Center, Highway 88, across from Govt. Indian School
Miss Pauline Cammack, 1458 Corvillo Rd.
Miss Doris Christensen, 1458 Corvillo Rd.
b. Mission and Kindergarten (Sp), across from Court House
Mr. and Mrs. Mike Lopez, 317 Johnson St.
c. Mission (In),
Mr. and Mrs. Michael Maramba, Espanola

105. CUBERO
Mission (In), U. S. Highway 66, w. of Albuquerque 84 miles
Mr. and Mrs. Robert C. Heg, Cubero

106. GALLUP
a. Baptist Indian Center, 400 West Warren Ave.
Mr. and Mrs. Russell Bowen, 400 West Warren, Gallup
b. Mission (Sp),
107. FARMINGTON
Baptist Indian Center, Farmington
Mission (In), Tinsin Project 100 mi. s.e. Farmington off Highway 44
Mrs. Melvina R. Roberts, 423 West Broadway, Farmington

ARIZONA
108. FLAGSTAFF
Baptist Indian Center, 221 East Phoenix Ave.
Mr. and Mrs. Harold E. Baer, Box 1428

109. GLOBE
Building Supervisor, Loan Dept. Work, Church Building Counselor
Wiley Henson, 212 E. 1st St.

110. MIAMI
Mission (Sp), Corner Gibson and Inspiration Sts.
Mr. and Mrs. Robert D. Burns, Rte. 1, Box 153, Railroad Ave.

111. TUSCON
a. Mission (Sp), 960 W. 1st St.
Mr. and Mrs. L. B. Williams
b. Kindergarten (Sp),
Mrs. J. E. Stone, 1417 No. Stone

112. SELLS
Mission (In), 1/4 mi. from Highway 88, west end of Sells
Mr. and Mrs. Marvin Sorrell, Sells
Mrs. Emma Mackett, Box 128

113. COOLIDGE
Mission (In), 4 mi. w. Coolidge to Stephens Trading Post, and then 3 mi. s.
Mr. and Mrs. Leola E. Johns, Rte. 1, Box 108

114. SACATON
Church (In), Turn off Highway 87 at Tempeas entering Sacaton
Mr. and Mrs. C. F. Frasier, Box 692, Coolidge

115. SANTAN
Mission (In), 1 mi. s. Highway 87, 10 mi. w. Sacaton
Mr. and Mrs. Norman C. Kelley, 305 No. Mt. Vernon St., Box 67, Prescott

116. BAPCHULE
Mission (In),
Mr. and Mrs. Luke Johnson, Box 924

117. PHOENIX
Mission (Ch), Corner Second and Olive Sts.
Mr. and Mrs. G. L. Stanley, 1108 N. 11th St.
Mr. and Mrs. David Sheng, 1114 1/2 N. 11th St.

CALIFORNIA
118. BAKERSFIELD
Mission (Sp),
Pedro Carranza, (Temp. Address), 318 Grape St., Van Nuys, Calif.
119. LOS ANGELES
a. Kindergarten (Sp),
Mrs. Emilia T. Barry, 128 So. Mathews St., L. A. 22
b. Mission (Sp),
Mr. and Mrs. Janna Rice, 4415 E. 6th St.
c. Mission (In), 1925 Sawdust Blvd., West Los Angeles
Mr. and Mrs. George Fujita, 1925 Sawdust Blvd., West L. A. 22

120. SALINAS
Church (Sp),
Mr. and Mrs. David M. Cuevas, 721 Terras

122. SAN FRANCISCO
a. Church (Sp), 8087 Twenty-fourth St.
Isidoro Garza, 8087 - 24th St.
b. Mission (Ch), 1647 Powell Street, San Francisco
Thomas Lowe, 1905 Grove St., Berkeley 4

123. RICHMOND
Mission (In), 128 So. 46th St., Richmond
Miss Helen Igo, 128 So. 46th St.

124. SAN PABLO
Church (Sp), Across street from Richmond Union High School
Mr. and Mrs. Jose E. Diaz, 1206 Twenty-third St.

125. BERKELEY
a. Baptist International Center (All Languages), 1808 Avenue St.
Miss Barbara Hall, 1904 Grove St.
Miss Esther Thiershill, 1904 Grove St. (Student Assistant)
Mr. Ben J. Yalvington, 1904 Grove St. (Student Assistant)
b. Western States General Field Worker's Of. Sta., 1904 Grove St.
Fred A. McCutley, 120 Hilldale Ave., Berkeley 5
Mr. Ben J. Yalvington, 1904 Grove St. (Office Secretary)

126. SACRAMENTO
Mission (Sp), 4020 Twelfth Avenue, Sacramento
Delino Martinez, 481 Lindsay Ave., Del Paso Heights

ALASKA
127. KETCHIKAN
Mission (An), Annette Island
Mr. and Mrs. B. I. Carpenter, Box 188, Ketchikan
Mr. Dick Miller, Box 750, Ketchikan.

128. ANCHORAGE
Church (An), Corner N. 7th and Manor Drive, Government Hill
Mr. and Mrs. Arthur Hinson, Box 327, Anchorage

OTHER POINTS OF INTEREST
IN LOUISIANA
1. NEW ORLEANS
a. New Orleans Baptist Theological Seminary, 1220 Washington Ave.
b. Southern Baptist Hospital, 2700 Napoleon Ave.

2. ALEXANDRIA
State Baptist Headquarters, 234 Jackson St.

3. PINEVILLE
Louisiana College

4. EUNICE
Acadia Academy

IN TEXAS
5. HOUSTON
Baylor Medical College

6. CORPUS CHRISTI
University of Corpus Christi

7. SAN MARCOS
San Marcos Academy

8. BELTON
Mary Hardin Baylor College

9. WACO
Baylor University

10. MARSHALL
East Texas Baptist College

11. DALLAS
a. State Baptist Headquarters, Ervey at Pacific
b. Relief and Annuity Board, Ervey at Pacific
c. Baylor Dental College
d. Baylor School of Nursing

12. FORT WORTH
Southwestern Baptist Theological Seminary, Seminary Hill Station

13. DECATUR
Decatur College

14. BROWNWOOD
Howard Payne College

15. ABILENE
Hardin-Simmons University

16. EL PASO
Foreign Mission Board Spanish Publishing House

17. PLAINVIEW
Wayland College

IN TENNESSEE
00. MEMPHIS
Baptist Brotherhood, Commerce Title Building

IN ARKANSAS
18. WALNUT RIDGE
Southern Baptist College

19. LITTLE ROCK
State Baptist Headquarters, 401 West Capitol

20. ARKADDELPHIA
Ouachita College

SOUTHERN BAPTIST HOME MISSIONS

IN MISSOURI
21. JEFFERSON CITY
State Baptist Headquarters, Missouri Baptist Building

22. HANNIBAL
Hannibal-LaGrange College

23. LIBERTY
William Jewell College

24. BOLIVAR
Southwest Baptist College

IN KANSAS
25. WICHITA
State Baptist Headquarters, 244 1/2 North Main

IN OKLAHOMA
26. SHAWNEE
Oklahoma Baptist University

27. OKLAHOMA CITY
State Baptist Headquarters, 1141 North Robinson

IN NEW MEXICO
28. ALBUQUERQUE
State Baptist Headquarters, East Central Ave.

29. GLORIETA
Glorieta Baptist Assembly, Highways 84 and 85

IN ARIZONA
30. PHOENIX
State Baptist Headquarters, 200 North First Ave.

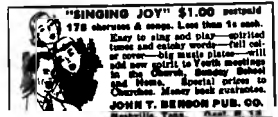
31. PRESCOTT
Grand Canyon College

IN CALIFORNIA
32. FRESNO
State Baptist Headquarters, 1603 M St.

33. LOS ANGELES (El Monte)
California Baptist College

34. BERKELEY
Golden Gate Baptist Theological Seminary, 1815 Addison St.

IN OREGON
35. PORTLAND
Oregon-Washington State Baptist Headquarters, Corner 11th & Clay



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THE QUESTION BOX ON ROMAN CATHOLICISM



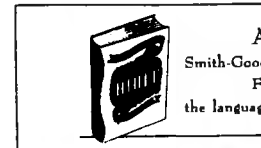
By C. K. RAND

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: I have a Catholic friend that I want to help win to Christ. Do you have any suggestions as to books that I might read that will help me?

ANSWER: Yes. The following books and tracts are suggested. The tracts will be sent you free upon request to the Home Mission Board, 161 Spring St., N.W., Atlanta, Georgia.

FREE TRACTS:
"Whose Bible Is It?" by W. A. Criswell.
"Is Mary the Mother of God?" by C. K. Rand.



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"Purgatory, Fact or Fable?" by C. K. Rand.
"But I'm a Catholic," by C. K. Rand.
"Ask a Catholic," by C. K. Rand.
"Roman Catholics Cannot Interpret the Bible," by B. Borders.
"Forty Years in the Wilderness," by B. Borders.

BOOKS:
"Secrets of Romanism," J. Zaccchello, a former priest.
"Out of the Labyrinth," L. H. Lehmann, a former priest.
"Catholicism Under the Searchlight of the Scriptures," J. Carrara, former Roman Catholic.
"Truth vs. Dogma," J. C. Macaulay.
"Romanism and the Gospels," Scott.
"American Freedom and Catholic Power," Paul Blanchard.

Another helpful book written by a Catholic apologist is *The Question Box*, B. L. Conway, Paulist Press. It is very informative, giving the Catholic position on their dogmas.

The Converted Catholic Magazine, edited by former Roman priests, sold at \$2.00 a year, is the best of its kind. The address is 160 5th Ave., New York 10, N. Y.

All the above mentioned books may be obtained from Baptist Book Stores.

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The Outlook For Home Missions

By G. FRANK GARRISON

President, Home Mission Board

AT NO time during the twenty years of my intimate knowledge of home mission affairs has the outlook for home missions been brighter. The home mission task is that of making disciples of those who know not the Lord. Someone has very aptly said, "Man's extremity becomes God's opportunity." We in America, as perhaps at no other time in our history, have admittedly reached the extremity in our international relationships and there are in evidence everywhere unmistakable signs of the rank and file of our people turning to God in search of a solution to our perplexing problems—both international and domestic.

The tremendous success which attended the evangelistic effort, led by the Evangelistic Department of the Home Mission Board west of the Mississippi River last year, gives evidence of the readiness of the people of the Southland for the reception of the gospel message. The enthusiasm and deep spiritual fervor with which our churches east of the Mississippi have entered into the simultaneous evangelistic campaign this spring also gives evidence of a spiritual awakening in the homeland.

If I am not mistaken, there is a growing appreciation on the part of the leadership of our Convention for the program and ministry of the Home Mission Board in these days of crises. There is prevalent everywhere the awareness of the necessity for making the home base strong and spiritually ready for the great task of world missions which rests upon America, perhaps more heavily today, than at any other time in the past fifty years.

The Home Mission Board's Five-Year Crusade of Home Missions is intended to reach the unsaved and unenlisted here in the homeland and at the same time prepare our churches for their worldwide mission tasks.

The outlook for home missions is as bright as the promises of God—for did not the Founder of the Church say when He stood upon the Mount of Ascension, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

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DR. JOHN JETER HURT, SR., Convention Manager

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Friends for a Purpose

By J. PERRY CARTER

Pastor, Flagler Street Baptist Church
Miami, Florida

Cultivating worth-while friendships is an art that we do exceedingly well to develop.

The most profitable friendships are the unselfish ones, in that they are not for personal gain but for the benefit of others, especially when they have the spiritual welfare of others as their real aim or purpose. What greater goal could one have in cultivating friendships than the salvation of those with whom he would be friendly?

Did you ever deliberately seek the friendship of a person for the definite purpose of leading him to Christ? It is safe to say that there is no real soul-winning apart from the confidence that is based upon friendship.

There are those, especially our Jewish friends, who think that we have selfish reasons for wanting them to become Christians. It is because we have not been their friend. Since there are those who call themselves Christians who are definitely unfriendly to them, Jewish people think that all Christians have the same attitude toward them. It is necessary that we prove to Jewish people not only that we have no ill will toward them, but that we wish to have them in our fellowship and that we are interested in introducing them to those values which have meant so much to us.

Inviting those we would win to Christ—whether Jew or Gentile—to have fellowship with us in wholesome social gatherings, picnics, or class meetings in our homes is a good way to break down suspicions. It requires thought and planning, and many times the enlistment of others, but how eternally great are the results! Pray about it. Try it. Trust the Lord to use it.

The Aged Jew Can Be Won

By MRS. O. E. BRYAN

Birmingham, Alabama

SOMEONE has said that an aged Jew cannot be won to accept Jesus as Messiah. This did not seem reasonable to me, hence my prayer that God would use me to prove that "nothing is too hard for God."

After much prayer for guidance of the Holy Spirit, He led me to a department store to make a purchase. While I was there an aged Jew waited on me. As I talked to him he accepted a tract, and his name was placed on my daily prayer list. Whenever the Lord led, I went to the store to make a purchase and always gave him a tract, which he accepted. One day he was offered a New Testament, with Old Testament prophecies. He looked at it and said "Not now, maybe later." He did accept a Gospel of Matthew prepared especially for Jews, entitled "The King and His Kingdom." It has the Star of David

on the front which appealed to him. The next time I saw him he said he enjoyed reading the little book. He did not know that it was the first book of the New Testament.

After praying and talking to him often, I waited one year, and again offered him the New Testament. He took it so quickly it reminded me of a starving man accepting food. He always accepted tracts.

One day I offered a tract to his nephew who owned the store. He said "You need not give me a tract. I will not read it. I have a stack which I have not read." I handed him one anyway and said, "Here is one you will read." Then passing out of the store, I noticed he began reading it at once. It was entitled "Why Won't Christians Let Jews Alone?"

What Jew Hasn't

By FRANK HALBECK

Field Worker, Jewish Department

While riding on a train on my way to Kansas City, Missouri, I noticed that a dignified Jewish man occupied the seat across from mine.

We became acquainted when I asked the time of day. After I told him I was a Baptist minister, he responded by coming over to my seat and sitting down. "I like to talk to preachers," he said.

We talked for some time. Finally I asked, "Have you ever considered that Jesus is the Messiah?"

He leaned over close to me and quietly said, "What Jew hasn't?" Later he said, "When other Jews believe, then I will believe."

After another year of prayer and witnessing to the aged Jew, I asked our Heavenly Father if He were pleased with my simple efforts to give me some evidence that He had accepted my witnessing. Not many days later I was waiting to cross the street and noticed my Jewish friend waiting on the other side to speak to me. He extended his hand and I said a few words to him, but he did not pass on. He seemed to have something he wanted to tell me. He was very timid.

"Did you read the little book (N. T.) that I gave you?" His face brightened as he answered "Yes, I did."

"Do you believe that Jesus is the true Messiah?" I asked.

He again answered "Yes." Then I asked if he had accepted Him as his Messiah and personal Saviour. The light in his face showed his sincerity as he answered, "Yes, I have."

This was indeed a very happy experience for me, and I praised God and thanked Him for answer to my prayers. I gave the name of the man to a Baptist pastor, whose church was near enough for him to attend, and asked the pastor to visit him and invite him to attend church.

This experience was sufficient to prove to me that God does save, not only the aged Jew, but any other Jew, if Christians will only pray for them, and let God lead and use them as His channels through whom the Holy Spirit may work. There is no use to visit them without a purpose, and unless we are fully surrendered to do God's will.

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W. C. Boone, state executive secretary, Kentucky, Gaines S. Dobbins, acting president Southern Baptist Theological Seminary, and S. F. Dowis, secretary Department Co-operative Missions, Home Mission Board, plan for Rural Life Leadership Conference.

Rural Life Conferences

By S. F. Dowis
Secretary, Co-operative Missions Department

Two Southern Baptist Rural Life Leadership Conferences are scheduled in May of this year.

One conference will be held with the Southwestern Baptist Theological Seminary at Fort Worth, Texas, May 7-10, 1951. This will be the fifth annual conference of this type to be held at Southwestern. Interest and attendance have grown each year. Leaders are expecting this year an attendance of more than 300 rural leaders. The conference is sponsored by the Seminary, the Home Mission Board, and the following six states west of the Mississippi River:

Texas, Oklahoma, Missouri, Arkansas, Louisiana, and Mississippi.

The second Rural Life Conference will be held with the Southern Baptist Theological Seminary at Louisville, Kentucky, May 14-17. This will be the first session of the Eastern Rural Life Conference. It will be sponsored jointly by the Southern Seminary and the Home Mission Board, with co-operation of the following states east of the Mississippi: Florida, Georgia, Alabama, Tennessee, South Carolina, North Carolina, Kentucky, Virginia, Illinois, and Maryland.



Marshal Craig, Preacher Eastern Conference.

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Plans for a challenging program for the whole of rural life in the South, with special emphasis on the place and importance of the church program in the community, will be discussed at these conferences. Men who are specialists in health, agriculture, and social and economic needs of the rural South will be present. Bible study and preaching are vital parts of the conferences. The as-



K. O. White, Preacher Western Conference.

sociational mission program and the problems of financing the rural church will receive special emphasis in both conferences.

Expected to attend the conferences are state secretaries, state superintendents of rural missions, regional and associational missionaries, rural pastors



Garland Hendricks, Special Speaker Western Conference.



Dan Russell, Special Speaker Eastern Conference.

and church leaders, and representatives of all Baptist schools promoting and interested in aiding the rural church. Others interested in rural life are also invited.

The Home Mission Board is responsible for the program and publicity. The seminaries provide free rooms in the dormitories for those attending. The state boards will provide whatever they see fit toward travel expense for their missionaries. Each person will pay for his own food which is, however, provided by the seminary cafeterias at a very reasonable price.

Upon request, programs will be mailed to you by the Rural Church Department, 161 Spring Street, N.W., Atlanta, Georgia. Send your request for room reservation for the Western Conference at Fort Worth to Dr. T. B. Mason, Southwestern Baptist Seminary, Seminary Hill, Fort Worth, Texas. For the Eastern Conference send your request for rooms to Dr. Hugh Peterson, Southern Baptist Seminary, The Beeches, Louisville, Kentucky.

All aboard for one of these rural life conferences in May!

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Evangelistic Crusade Baptist Hour Special Broadcast



C. E. Matthews, Baptist Hour speaker for April 8, 1951

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By JOHN CAYLOR

On Sunday afternoon, April 8, at 3:00 o'clock EST, Dr. C. E. Matthews, secretary of evangelism of the Home Mission Board, will be the Baptist Hour speaker climaxing the Evangelistic Crusade in churches east of the Mississippi. More than 19,000 churches are participating in the Crusade.

For the afternoon broadcast it is hoped that congregations will assemble in their churches, hear Dr. Matthews, give the invitation, receive new members, and baptize those who have come forward on profession of faith. This ought to be the greatest radio and baptismal service in the history of any denomination. If candidates for baptism who have made professions of faith during the simultaneous crusade in the two weeks preceding April 8, are baptized after that radio broadcast, perhaps it will be the greatest number ever baptized simultaneously. Dr. Matthews hopes that the invitation will be given and that multitudes of unsaved people will at that service make profession of faith and follow Christ in baptism.

Charles Wellborn, Baptist Hour speaker, will preside over the radio service. Dr. Matthews will preach. The Baptist Hour Choir will sing. Secretary S. F. Lowe of the Radio Commission will be responsible for the service. Every church engaged in revival will be a part of the program.

Dr. Lowe expressed the hope "that all our churches participating in the Simultaneous Evangelistic Crusade will have their members together for this broadcast, and that many other churches west of the Mississippi will join in." More than 200 stations are expected to carry the broadcast.

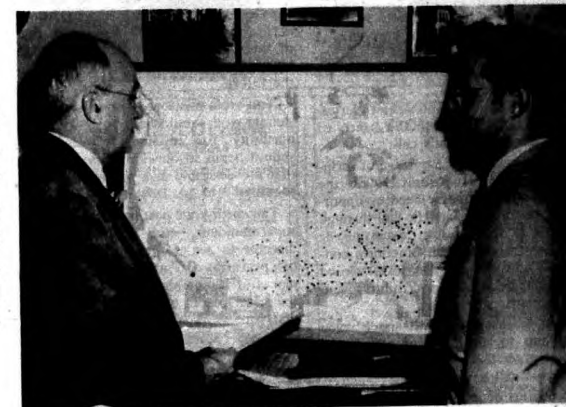
What a climax for the Evangelistic Crusade in the 19,000 churches engaged in revivals east of the Mississippi, March 25-April 8!

SOUTHERN BAPTIST HOME MISSIONS



Baptist Hour Choir

Like other agencies of the Southern Baptist Convention, the Baptist Hour joins in the Simultaneous Evangelistic Crusade east of the Mississippi River, March 25 through April 8. Hear the special program April 8.



Commission Secretary Sam Lowe and Baptist Hour Speaker Charles Wellborn look at a map of radio stations carrying The Baptist Hour program. Note that the stations blanket the territory of the Southern Baptist Convention.

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Recruits

By COURTS REDFORD

"HOW MAY I become a missionary?"

It was an attractive member of a Young Woman's Auxiliary who asked the question.

The answer seems quite simple. God calls missionaries. Just follow His call.

The young lady looked into my face with anxious eyes. "But how may I know," she asked, "that He is calling, and just what should I do in answering the call?"

The Holy Spirit is God's chief recruiting agent. He speaks to the hearts of men as He issues God's call.

He sometimes uses a passage of scripture in revealing His will or touches the heart by revealing some need or opportunity. He often issues His call through the voice of some pastor, loved one, or missionary worker. He sometimes convicts the Christian by a series of closed and open doors, or by failures and achievements.

Often he uses that still small voice that seems to speak out of eternity to implant upon the human spirit the unmistakable call to service.

If you feel definitely that God is calling you for full-time Christian service you may be reasonably certain that the Holy Spirit is speaking to your heart.

Answering the Call

Your first step in answering the call is to commit your will to the will of God. This is a matter of decision. This step is taken with a realization that the Lord can do more with your life than you can do. God's way is best.

The step must be taken by faith. You may not understand how you can secure the necessary education or overcome certain difficulties, but if the Lord is calling, He will prepare the way.

The second step is one of public commitment. You should take advantage of

the very first opportunity to tell someone of your surrender for special service. Tell the entire church when an opportunity is given. This will help you to overcome doubt and temptation and will strengthen you in your determination to follow God's call.

You should realize that after answering God's call you are already a missionary. Many missionary volunteers talk of their response to the call as though all of their missionary service were in the future.

You are a missionary now. As a missionary you should seek to find an opportunity for mission service. You should begin to develop those attitudes that are desirable in a missionary's personality.

Talk with your pastor, Sunday school superintendent, and Training Union director to see if they have tasks you can perform. Do not push yourself into places of leadership, but humbly accept the lesser places of service. Remember that your work in the future will likely be with spiritually underprivileged. Start now by seeking them out and rendering a service to someone who may be overlooked by others in your church.

Responsibility of Your Church

There is much that your church can do to help you. Certainly the pastor, the leaders of Woman's Missionary Union, and other leaders of the church will want to give you all of the encouragement possible.

The church can likely arrange for you to have fellowship with others who feel called to special service. If there are several volunteers in the church membership they will likely help you to organize a mission band through which you may have fellowship and render a missionary service in your own community. If you are the only one who has surrendered for special service, your pastor or some leader can arrange for

you to attend meetings of volunteers in your association, your state, or at Ridgecrest, and thus receive the insight and information that you can secure from such meetings.

Perhaps there are underprivileged groups in your community with whom you can serve. It may be that you could teach in the mission Sunday school, help in directing the activities in institutional services, or serve in a visitation program. Through such service you will keep your missionary zeal alive and will at the same time receive helpful training for the task that is yours in later years.

Your church will no doubt help you to secure the necessary scholastic training for your task, not necessarily financially, but by giving advice and guidance.

Getting Ready for Appointment

You will want to make as many helpful contacts with denominational leaders as possible before you are ready for appointment. Never lose an opportunity to visit with a missionary, attend missionary conferences, talk with those in charge of missionary personnel, meet as many denominational leaders as you can. All of these contacts will prove very helpful to you in the years ahead.

As soon as you have completed two years of college you should participate in the summer mission program of the Home Mission Board. Through this program you will get actual experience on the mission field. Several summers spent in such service will do much to acquaint you with the problems of the missionary and to help you to overcome any doubt or fear concerning your place of missionary service.

Make up your mind now to secure adequate educational preparation for your task. When God calls one to serve, He calls him to prepare for that service. Thorough training will add greatly to your efficiency. Nothing less than your best is worthy of the Master whom you serve. Get your college and seminary training.

As you near the date of graduation from the seminary make application for appointment for mission service. Very likely you will have talked with some personnel officer with the mission boards before that time. If not, you may write direct to the mission board telling of your call and asking for application blanks.

Then What Should You Do?

Some of those applying are appointed, the appointment of others is delayed, and some are declined.

If your appointment is delayed, try to hold yourself in readiness for service when your mission board is in a position to appoint you. Use the weeks or months to better prepare yourself for the service for which you have applied.

If your appointment is declined, you should try to realize that it may be God's way of showing you some other service which you can render to a better advantage. Remember that a mission board never makes a missionary. God makes missionaries and if God has made you a missionary and given you a missionary heart, there will always be opportunities for mission service. Do not harbor in your heart a feeling of disappointment, but rather take the decision of the board as an indication that God has some other place for you and start immediately to find that place of service.

If appointed, remember that you have entered into a new relationship as a member of a great missionary family. Do everything you can to help your fellow missionaries and to serve the board which has appointed you. Remember that they are trying to channel your training and abilities where they will mean most to the advancement of our Lord's work.

Seek to understand the policies of the board and just what is expected of you. Remember that these policies have been formulated after years of experience in mission service and that there is good reason for every request made by the board. Your co-operation will not only be appreciated, but it will add much to the effectiveness of the missionary team of which you have become a part.

Pray and work earnestly to fill that place to which the Lord has called you. The rewards of your labors will more than compensate for all of the trials, the sacrifices, and the disappointments through which you may pass.

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The Sunday School Board SERVES the Denomination

Yes, in co-operation with the state mission boards, the district associations, and on to and through the churches, the Sunday School Board serves in many areas. Services include (1) The publication and distribution of adequate Bible lesson, program and promotional periodicals, (2) Training and Study course text books, (3) Broadman songbooks and general religious books, (4) A wide variety of church supplies and materials—all furnished at most reasonable prices to the churches and people.

FREE Services include guidance in co-operation with state leadership forces in the fields of (1) Sunday school, (2) Training Union, (3) Baptist Student work, (4) Christian home life, (5) Church architecture, (6) Church music, (7) Furnishing statistics, surveys, and information, (8) Church library service, (9) Visual aids service, (10) Education against beverage alcohol, (11) Convention-wide summer assembly programs, (12) and many other fields.

An additional free service is the distribution of millions of free tracts annually.

Source of Income. All Baptists should know that the Sunday School Board receives no money at all from the Co-operative Program. All services must be paid for from business earnings. Prices are set at close margins. If all earnings are eliminated, savings to individual churches would be relatively small. The earnings, because of the great volume, are invested in the sources that produced them as partially listed above.

Other Ministries. Direct contributions are made by the Board to the state mission boards for use in the promotion of the phases of work assigned to the Sunday School Board. Annual contributions are also made to the budget of the Southern Baptist Convention, and to other agencies of the Convention.

Co-operation. The Board lives among the Southern Baptist Convention agencies as a member of the family. It supports the work of every agency. It is completely dedicated to evangelism and considers itself a vital part of the

Convention-wide drive for evangelism, which is headed up by the Home Mission Board. Foreign missions and state missions are constantly a part of all of our editorial, educational, and promotional work.

Ownership. The Sunday School

Board belongs to Southern Baptists. The Convention directs its course. The marvelous fellowship and co-operation of the churches and people in using the Board's materials and facilities, explains (under the blessings of God) our mutual success in these areas.

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