

HOME *Southern Baptist* MISSIONS

BEATRICE PRESTON
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May
1951



Vol. XXII No. 5

Navajo rug weaver near Gallup, New Mexico

Ride the Home Board Special To Southern Baptist Convention

Fun, Fellowship, Information

PHOTOS BY SOUTHERN PACIFIC



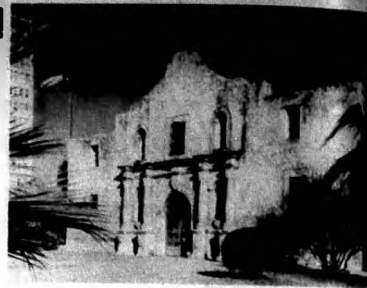
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New Orleans, Louisiana



West Lake Park, Los Angeles,
in "sunny California"

I am interested in the Home Mission Special. Please reserve for me following pullman space: (Check type space desired)
☐ Lower ☐ Upper ☐ Compartment ☐ Drawing Room. I will begin my trip from _____
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There are _____ persons in my party. (Note if more than one person to occupy same berth, room, etc., please designate total persons to occupy such assignment.)

RETURN TRIP
I desire to leave San Francisco on _____ 1951 for _____
(show final destination of your return trip.) Please suggest return route via _____
(list points of interest at which you would like to stop off or pass through).



The Alamo, Houston, Texas, one of many
historic points of interest on trip

JOIN 125 OTHERS ON A SPECIAL TRAIN MAKING STOPOVERS AT HOME MISSION POINTS EN ROUTE TO THE CONVENTION.

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.)

Scenic beauties that will inspire you.



Threats to American Liberty

In a recent address, Bishop G. Bromley Oxnam declared that American liberty is threatened by the Roman Catholic Church as well as by Communism. He said, "The Roman Catholic Church does not believe in religious liberty as we understand it. The Communist party does not believe in liberty as we understand it. I regret," said he, "to record these matters, but Protestants must understand and face them to meet a crisis, now world wide, in which freedom itself is at stake."

The Bishop is eminently correct. The greatest and most powerful, as well as the most nearly perfect, totalitarian organization in the world today is the Roman Catholic Church. It claims to be both a civic and a religious institution, with the right not only to say what religion the people shall have but also to say what kind of government they shall have. This all heads up in the pope in Rome, who, the Catholics claim, speaks ex-cathedra for God to the people.

When the Roman Catholic Church or the Communist party seeks to deny

us either religious or civic liberty, our freedom is endangered. The past history of the Catholic Church, no matter what may be its claims here in the United States, is to suppress all religions, where it has the authority, and to dictate to the people through the civil government, the religion that the state shall have.

We cannot overlook the past history of this totalitarian organization. Its record of the past is too plain. An organization which believes in the union of church and state cannot be trusted. We must face the issue and maintain our freedom by eternal vigilance. Believe it or not, right now, so we are reliably informed, the United States Department of Justice is headed by a Roman Catholic. The P. O. Department is under the influence of the Roman Catholic Church through Delaney, Doyle, O'Brien, and Kelly. The Joint Committee on Atomic Energy is headed by a Roman Catholic. The Chief of Staff of the Army is a Roman Catholic. The Secretary of the Navy is a Roman Catholic, and the taxing machinery of the U. S. Government is largely controlled by Roman Catholics.

We must wake up to the menace of our liberties by this totalitarian organization.

Southern Baptist HOME MISSIONS

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B. LAWRENCE JOHN CAYLOR
Editor Managing Editor

Mildred Oldham Dunn
Editorial Assistant

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The Great Silence

"The most distinguishing thing in connection with the alcoholic problem in this country," says a writer in a recent article in the Alcoholic Clip Sheet, "is that many of the responsible leaders are struck dumb, not to say petrified with fear, whenever they come face to face with the problem."

This is an absolute fact. And the strangest thing of all is that intelligent people should, with all the developments in crime and alcoholism, believe, or at least profess to believe, that the open saloon is better than the prohibition of former years.

They evidently close their eyes to the facts that stare them in the face in the public trend today. There never was a time in our history when crime was so well entrenched and so profitable as now. And yet, columnists of note and intelligence will say:

"For example, I am sickened by the evidences of the folly and greed of some of those in the legal liquor business who have chosen to engage in the business of corrupting public life. I have no sympathy for them. I think they, and those they have corrupted, should be driven out. But since I went to work for a newspaper at the time prohibition began and was able to see it at work, I could never advocate prohibition. I do not believe, for example, the American people were voting for whisky when they voted prohibition out. They were voting out its enormous potential for corruption—a potential greater than that of legal control."

This is said in the light of present-day facts. We did not have in prohibition days two million alcoholics. We did not have on the highways the deaths from drunken drivers that we are having today. We did not have such a condition of crime with its tentacles fastened in the governments of the states, the cities, and the nation as we have now. And yet an intelligent columnist would make the statement which I have quoted. Surely he must be blind and deaf to the facts. There is no one so blind as he who will not see.

The Preacher Is Always Wrong

The preacher has a great time, and with the drift in the thinking of our church membership, that time is getting to be greater and greater for him all the way along. If his hair is gray, he is too old; if he has ten children, he has too many; if he has none, he is not setting a good example; if his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If he preaches from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen on the streets, he ought to be at home getting his sermons up. If he calls on a poor family, he is playing to the gallery; if he calls on the wealthy, he is an aristocrat, or out of money. Whatever he does, someone else could have done it better.

May, 1951

EDITORIAL

By J. B. Lawrence

THE basic distinctive which characterizes Baptists is not baptism, but their belief that every individual is a person, sovereign in his own right; that he stands face to face, as an individual, with a sovereign God; that all matters between him and God are personal; and that he is competent to act for himself, believe for himself, repent for himself, and worship God in his own way without let or hindrance by any outside authority.

Baptists deny the right of priests with ecclesiastical authority to come between the individual and God. They hold that no human overhead lordship, ecclesiastical or political, can fence a man in or out to any religious or non-religious faith; but that everyone is a free soul standing face to face with a sovereign God and must make his own decisions.

Therefore, Baptists do not believe in priests; but they do believe in prophets. They do not believe, shocking as it may seem to the sacramentarians, in sacraments; but they do believe in a personal and direct approach to Christ by faith. They do not believe in ecclesiastical overhead lordship; but they do believe in the lordship of Christ.

This belief of Baptists concerning the individual is basic in all their theology and practice. It demands a direct approach of the individual to God and a direct response of God to the individual when such an approach is made. The new birth is God's answer to the personal approach of the individual to Him in faith, a new creature in Christ Jesus resulting is a product of the personal business between God and the individual soul.

If the individual has the consciousness of sin, then he seeks an audience with God to make confession and repentance. This is his sovereign right. If he seeks a new alliance with God and a new relationship, then his soul leaps up in faith to meet a sovereign God in confidence and trust. The individual alone, unsponsored, unrepresented, unattended, save by Christ and the Holy Spirit, enters into the presence of the Father in heaven and registers his vows at a throne of mercy.

This belief in the integrity and competency of the individual is the reason Baptists believe and practice as they do baptism and the Lord's Supper. These two ordinances are set in the church by the divine Christ to keep before the eyes of the world the great fundamental fact of the death and resurrection of Jesus Christ, and the death of the believer to sin and his resurrection to newness of life. The Lord's Supper memorializes the death of Christ as essential to man's salvation; baptism symbolizes the resurrection of Christ and the resurrection of the soul which has been made alive in Christ. These are ordinances in which an individual in his relation to a sovereign God witnesses to the two divine transactions in the redemptive program of a loving and redeeming Christ.

It is this belief in the integrity of the individual as a person before God that determines the position of Baptists on the separation of church and state. A sovereign soul before a sovereign God has a right to be free. This freedom is both political and religious, for both the state and the church stem from the individual.

Therefore, Baptists have ever stood for political and religious freedom. They believe that nothing must inter-

fere with, or hinder in any way, the free exercise of a free soul in its duties to a sovereign God. They believe that the state has no right to meddle with the religious beliefs of the individual; that everyone is free before the Lord to have any religion or no religion as he may choose; that in religion the soul has to do only with God and the state must keep its hands off.

This position of Baptists is fundamental. It is a distinguishing characteristic. It is that which separates them from all other groups of Christians in their church life.

Fundamentally, there are but two structural principles on which churches are founded. One is the direct contact of a sovereign soul with a sovereign God and the obedience of that soul to God in all things—that is the Baptist position. The other is the subordination of God's authority to human authority and the separation of the individual from direct contact with God and access to Him by the interposition of human ordinances, rules, regulations, requirements, and human authority. That is the Catholic position.

Therefore, Baptists are irrevocably separated from Catholics and also from all forms of belief and from all churches which subordinate the individual to the control of human institutions, and from all Christian groups which impose a barrier of any sort between the individual and God.

Hence, churches which practice infant baptism, or which hold to the idea that the ordinances are sacramental, or which have established orders in the ministry, or which have ecclesiastical control of the churches, are automatically fenced off from Baptists.

In fact, if everything that Baptists hold were taken away from such churches what remains would be Catholic. For instance, immersion is Baptist; sprinkling is Catholic. Proxy religion is Catholic; individualism in religion is Baptist. Regeneration by the Holy Spirit acting directly on the sovereign soul of the individual when he believes is Baptist; regeneration through the sacraments of the church is Catholic. The symbolic view of the ordinances is Baptist; the sacramental view is Catholic. The equality of ministers is Baptist; orders in the ministry is Catholic. The democracy of the church is Baptist; hierarchical control is Catholic. The separation of church and state is Baptist; the union of church and state is Catholic. On and on we might go, and when we finished we would have two Christian groups which are absolutely distinctive, Baptists and Catholics, and only two.

These people called Baptists have gone on gloriously through the past centuries. The glory of going on shall be theirs through the coming centuries. The principles they hold challenge them to service. It would be vain for them to unfurl their banners to the breezes if they were not prepared to bear those banners onward into the thickest of the fight. But they are prepared. They are ready to prove the divinity of their principles by the splendor of their achievements. They have a commission from God and they will not prove traitors to the King of Kings. Southern Baptists, in my humble opinion, offer to God the mightiest spiritual leverage for the evangelization of the world now available.

NEWS

Flooded by Requests

Already there are more requests for missionaries to serve in Schools of Missions during the last six months of 1951 than were supplied in the same period in 1950.

This means that the supply of missionaries available for such programs is practically exhausted. Those contemplating programs for the winter and spring of 1952 should be setting their dates now and requesting missionaries from their state boards and the home and foreign boards.

Help Send Missionaries

Three Atlanta, Georgia, churches have recently arranged to help send missionaries to the West. The Inman Park Baptist Church and the Grant Park Baptist Church designated \$150.00 each per month for a mission pastor in Spokane, Washington. The Tabernacle Baptist Church has designated \$135.00 per month for the salary of a worker in Berkeley, California.

Missionary Son Dies

Hiram Glenn Corder, son of Rev. and Mrs. Loyd Corder, died unexpectedly February 23 at the Georgia Baptist Hospital following an operation on his arm. It had not been expected that the operation would prove serious. Hiram was two years and eight months old. The body was taken to Fort Worth, Texas, for burial. Mr. and Mrs. Corder have one other son, Eddy, fourteen months old.

Mr. Corder is now secretary of the Direct Missions Department of the Home Mission Board. Prior to his recent promotion to this position he was superintendent of work among the Spanish-speaking people.

New Seminary President

Dr. Sydnor L. Stealey, professor of Church History at Southern Baptist Theological Seminary, has accepted the presidency of Southeastern Seminary to be opened at Wake Forest, North Carolina, in September. Dr. Stealey is a graduate of Oklahoma Baptist University and holds degrees from the University of Oklahoma and Southern Baptist

Theological Seminary. He was a fellow in the Department of Theology under Dr. Mullins at Louisville. He has taught in public schools in Oklahoma and in William Jewell College. Also he has held outstanding pastorates in Virginia and North Carolina.

Dr. Littlejohn Retired

Dr. Carrie U. Littlejohn has retired from the presidency of Woman's Missionary Union Training School in Louisville after twenty-one years of service to the institution.

Miss Emily Lansdale of Georgia has been elected to succeed Dr. Littlejohn.

Mountain Preachers' School Repaired

On May 8 volunteers will attempt to construct twenty-five four-room cottages on the grounds of the Baptist Clear Creek Mountain Preachers' Bible School at Pineville, Kentucky.

New Indian Missionaries

Rev. and Mrs. Luther Woodward have been appointed to serve at the Indian Center in Oklahoma City, Oklahoma. Mr. Woodward, who was formerly associational missionary in Alabama, will serve as missionary-pastor at the Center.

New Spanish Missionary

Mrs. Veda Mae Watson was appointed missionary to the Spanish at Las Vegas, New Mexico at the last meeting of the Home Mission Board. Mrs. Watson will serve as teacher in the kindergarten and do other mission work.

New Mission Property

The Home Board has appropriated money to buy property for a Japanese mission at Richmond, California. Miss Helen Ige has been serving among the Japanese in that city. She has been carrying on her work at the First Southern Baptist Church there.

Improve Cuban Church

The Home Mission Board at its last meeting approved the purchasing of a building which adjoins the property of our mission in LaVibora, Cuba. This

will make it possible for the church to have much needed enlarged quarters, a home for the pastor and some additional Sunday school rooms.

Buy Lot in Alaska

The Home Mission Board has voted to buy a lot at Palmer, Alaska, where a new church will be built. The Northside Baptist Church of Ft. Worth, Texas, will furnish most of the money for the erection of the church building.

Chaplain Commended

Chaplain (Capt.) Burr Millican, one of our Southern Baptist chaplains serving in Korea, has recently received high commendations from the Army for his services.

Part of the commendation reads as follows: "In addition to ministering to the battalion units, the chaplain has located and conducted services for distant units, of both races and various denominations, who have not had advantage of a chaplain's services regularly."

"The Battalion Chaplain, ably assisted by a capable enlisted assistant, has been most energetic and has spared no time or effort to accomplish various incidental secular services to both our own troops and our allies. He is to be highly commended, therefore, as is evidenced by the high regard and esteem in which he is held by the troops."

Chaplain Millican is a native of Caplinger's Mill, Missouri.

Some Accomplishments

During 1950 there were 754 regular missionaries and 271 student missionaries employed by the Home Mission Board. These missionaries reported 32,600 conversions. They made 231,393 religious visits, distributed 87,241 Bibles and portions, taught 18,512 classes, conducted 3,958 revivals, opened 598 new missions, and constituted 293 new churches.

In addition our 259 chaplains reported 6,120 professions of faith, and the evangelistic staff reported 5,989 baptisms in crusades which they personally conducted and a total of 9,922 additions to the churches in those crusades. The radio programs were responsible for many other conversions.

WHAT ABOUT

Evangelism 1952

C. E. MATTHEWS

Secretary of Evangelism

HAVE you heard the question, "How about evangelism in 1952?" The writer hears it frequently. He has heard anyone asking the following questions: "How about the Training Union in 1952?" "How about the WMU in 1952?" or "How about the Cooperative Program in 1952?" We venture to say that you have not. Furthermore, if anyone asked you such a question, you would be puzzled to know what prompted it.

The reason is obvious: All of the above agencies have permanent, established programs, programs that are tried and proven as to merit, and each is typically Southern Baptist in its construction. Therefore, they are accepted by all Southern Baptists as fitting thoroughly into Baptist life, Baptist ideals, and Baptist scriptural interpretation in the development of Christian growth of the individual and in the advancement of kingdom work around the world. In other words, Southern Baptists feel that the programs of the above named agencies (as well as other Southwide agencies not mentioned) are here to stay, taking for granted that leadership in these respective agencies will make revisions from time to time in order to maintain maximum effectiveness.

Why Then Are People Asking About Evangelism in 1952?

There are two reasons:

First, because never before in denominational history have Baptists had a permanent, established program of evangelism. We have not all waked up to the fact that such a program actually exists. Heretofore the Department of Evangelism of the Home Mission Board, established some forty years ago, has promoted a program of evangelism that was largely the idea of the superinten-

dent of evangelism, whoever that person was. When the superintendent resigned, the denomination waited to see what his successor would initiate. The result was that Southern Baptists did not center on a definite program of evangelism. This is no reflection on the efficiency of the great and godly men who have held this position in the past. Neither is it meant to exalt the work of the present superintendent of evangelism or any person who follows him in this place of responsibility.

The present program of evangelism is the product of every Southwide agency of our denomination and every one of the state boards comprising the Home Mission Board in the United States. In other words, the Department of Evangelism of the Home Mission Board is now functioning in the same capacity as other Southwide agencies under other Boards, that of a coordinating agency only.

Second, because such great emphasis has been given to the crusade west of the Mississippi River in 1950 and east of the Mississippi River in 1951, some people have been led to think that no further plans for evangelism have been made beyond those years. So they ask, "What next?"

What Is the Program for 1952?

The program for evangelism in 1952 is the permanent one recommended by the Southern Baptist Convention session in St. Louis in 1947 and in Memphis in 1948, as follows:

"THAT the states, associations, and churches continue to concentrate on the program of evangelism as set forth by the Southern Baptist Convention, which is the New Testament plan of worldwide evangelism. The success of this program and the extent of its reach depend upon the co-operative endeavor of every

denominational agency of every church organization, and of all the members of our churches."

There is no question to be sympathetic toward the emphasis on the present program of evangelism. The program cannot succeed unless we have the fullest co-operation of all our agencies at home and abroad.

THAT a department of evangelism be organized in each state as early as possible.

THAT a superintendent of evangelism be elected to lead in this work in the various states.

THAT the executive board of the associations shall continue to elect annually two officers—an organizer and a chairman of evangelism.

THAT the program committee of the district associations, on the order of business, provide a prominent place on the program for the discussion of evangelism.

THAT the local church shall elect a committee on evangelism composed of representatives of the departments of the church, viz., Sunday school, Training Union, WMU, and Brotherhood. This over-all committee will plan and promote evangelism in the church in view of its large soul-winning opportunities.

THAT we give larger emphasis to the simultaneous association-wide evangelistic program.

THAT each state plan and promote a statewide conference on evangelism.

THAT, due to constant expansion of many of our industrial communities, mission stations and new churches, wherever it seems advisable, be organized, looking toward the formation of an independent church.

THAT we, the Committee, urge and call upon every Southern Baptist to believe that the prosecution of this program will give us a unified program of evangelism that will increase our evangelistic results many times."

This means that there should be a simultaneous crusade in each association throughout the Southern Baptist Convention in 1952 and in each succeeding year; that there will be another revival in each of the more than 27,000 churches besides the one connected with the simultaneous crusade in 1952 and each succeeding year; that a perennial program of visitation evangelism will be carried on by each church in 1952 and in each succeeding year; that there will be a statewide evangelistic conference conducted in each state in 1952 and in each succeeding year.

The following is an excerpt from an article written by Dr. James Middleton, pastor of the First Baptist Church, Atlanta, Georgia. "This is a great hour of advance all along the line in the supreme task before us. In the year 1951 Baptists have committed themselves to what may well be the most daring and challenging adventure ever undertaken for Christ in the history of Christianity. Every Southern Baptist church east of the Mississippi River, 19,542 churches, engaged in a great simultaneous crusade to win the lost to Christ. A recommendation was presented to the Southern Baptist Convention in Chicago by the State executive secretaries and state secretaries of evangelism that Southern Baptists have a Southwide evangelistic crusade in all the states in the year 1952. Because of the differences between states, climatic or otherwise, it was suggested that each state set its own date for its crusade. This the Convention recommended to the churches. This program will solve many problems. Each state may be able to draw on the pastors and evangelists from the other states for preaching and leadership in the campaigns. A crusade west of the River in 1950! A crusade east of the River in 1951! A crusade in all the states in 1952! This may well be our finest hour. The next two years may be the greatest years a Baptist has ever lived."

Some may ask, "Do you believe that each church will carry out such a strenuous program of evangelism?" The answer is: If so, it will surpass anything ever done in any other program initiated by Southern Baptists. Whenever all Baptist churches participate in any one program, we can rest assured of one thing: The millennium is here. All Southern Baptist agencies have their particular standards of excellence, but that

does not mean that all churches have attained such an objective, or that they ever will.

What Is the Objective in Evangelism?

It is well that we take note of the real objectives in the Southern Baptist Program of Evangelism. They are:

(1) To help make evangelists of every ordained minister in our Convention, by teaching methods and technique in evangelism in a way that they are not taught anywhere else.

(2) To help make soul winners of all church members through a unified denominational program.

(3) To enlist all new members in the service of Christ in the church. Whenever this program is carried out in any church, the objectives stated above will be the ultimate results.

There are many evangelism programs operating in evangelical churches today. They all have their values. For instance, there is one program, more universally practiced than any other, which limits the effort in soul winning in the church to visitation evangelism only. The weakness in this program is that it includes no plan for a revival in the hearts of the church members. Regardless of visible results in such a program, the church is spiritually cold and the preaching is without power.

It Does Not Produce

There is another method being employed in spots over our nation known as "Union Evangelism" or "Union Meetings." This is the most spectacular method known to the Christian world. Few men are able to conduct union revivals with any degree of success because of the fact that the preacher must be spectacular himself and a person of

commanding personality. The chief benefit derived from this type of evangelism is in impressions made by great crowds and the fact that it makes a community, and in many instances the nation, God-conscious. It has succeeded in certain periods of history in starting a conflagration that has spread throughout a nation. The weakness in such a program is that it is not constructive. It does not grow churches. There never was a union evangelist that stressed believer's baptism by immersion. He is constrained to leave off any particular church emphasis lest he be offensive to the various religious sects that hear him. Only a small percentage of those who make decisions in union revivals ever follow Jesus in baptism. To them, as a rule, one denomination or one church is as good as another. Wherever this method of evangelism thrives, you will find multitudes of people who will tell you that "it is not necessary to join a church in order to be a Christian." It is not necessary to join a church in order to be saved, but how many active Christians have you known who were not identified with a church?

The strength of the Southern Baptist Program of Evangelism is that the Baptist position is sustained and preserved in regard to convictions concerning church membership, New Testament doctrine and practice, and the place of the church in advancing the work of the kingdom of God in this world.

Surely, the proof of the constructiveness of the Southern Baptist Program of Evangelism is revealed in results attained in every phase of denominational life since the program was adopted by our Convention in May, 1947, especially in the number of baptisms, as follows:

Continued on Page 28

C. E. MATTHEWS says:

Southern Baptists are now in a simultaneous crusade in 18,323 churches east of the Mississippi River, March 25-April 8, 1951. I know of no other volume of sermons that could be of greater profit to evangelists, pastors, church members generally, and church workers especially than this one by Dr. Lawrence.

Kindling For Revival Fires

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Recent editorials in Baptist state papers, if quoted in full as the editors have spoken out on home missions, would fill six pages of *Southern Baptist Home Missions*.

Grateful for their pronouncements, *Southern Baptist Home Missions* quotes bits from thirteen editorials for a picture of home missions as seen by the editors.

Home Mission Challenge

The Home Mission Board of the Southern Baptist Convention never faced a greater challenge than it faces today. The Board has pioneered in many phases of home mission work and its record of achievement is an honorable one and one to inspire confidence in both the present and the future position of the Home Mission Board in our over-all denominational program.

The Home Board, like all other denominational agencies and institutions, has greatly expanded its work since the liquidation of its debts several years ago.

—B. H. DUNCAN,
Arkansas Baptist

Offering for Home Missions

The financial budget of the Cooperative Program in 1951 provides a fixed amount for the Home Board—an arrangement which leaves the Board without assurance of income for expansion to meet the difficult conditions which attend inflation. If the Convention approves the budget for 1952 which the Executive Committee will present at the meeting in San Francisco, the Home Mission Board will share with the Foreign Mission Board the receipts after meeting the share to capital needs which is more equitable than the plan which applied in 1951. The Home Mission Board must depend upon the liberality of Southern Baptists for higher costs and expansion this year.

—REUBEN E. ALLEY,
Religious Herald

Editorially

The Home Mission Field

The home mission field of Southern Baptists is larger in area and in variety of services than it has ever been. The area has been expanding so that it now stretches from ocean to ocean and includes, in addition to all its former areas, the Pacific coastal areas and Alaska. The types of services required have been altered and increased by the shifting of populations, a changed economy (which even now is undergoing great changes), the more general secularizing of American life, the development of new techniques and means, etc., to mention only a few factors.

To meet these conditions and even to safeguard what we have, to say nothing of entering new and enlarging fields, it is necessary to employ an ever-growing staff of workers and to expend ever-increasing sums of mission funds. Southern Baptists have barely touched their greatest mission field—the Negro population. They have all too small a force at work among the Indians, the foreign language groups, the undeveloped city and rural areas, and the migrants. Other types of work need to be expanded also, and little more than mere exploring has been done in some of the newer areas. In brief, the field of home missions is amazingly large; and the types of service needed are many and varied.

Now, obviously, the task of home missions is the task of all Baptists just as foreign missions is. It is equally evident that no one agency can rightly be charged with the whole job. The local church is, naturally, the first agency to be considered; but some of the most needy fields are nowhere near any local church. State and associational mission boards can and do accept and discharge a large share of the responsibilities; but they also are limited because, naturally, some of the largest fields are in areas where these agencies are least able to meet the needs. It has seemed good all along, therefore, to charge the Home Mission Board with the responsibility of supplementing the other agencies in these areas of special need; also a co-operative relationship among the agencies is necessary and is growing better all the while as all come to understand the field better and to work out a better division of responsibility. It seems, therefore, that Southern Baptists are just now entering upon their greatest era of home mission work.

It should be remembered also that the work of home missions, like all mission work, is never finished. It is in the very nature of Christian service that it must be carried on generation after generation.

—S. H. JONES,
The Baptist Courier

SOUTHERN BAPTIST HOME MISSIONS

Speaking

Home Missions to the Rescue

Increasing tensions in foreign mission fields which have called for withdrawal of numerous missionaries not only occasion more prayer for this work and these workers and more generous giving to enlarge our work in the lands where the doors are yet open, but should occasion added emphasis upon the tremendous importance of home missions.

Home missions has far-reaching opportunities which are of increasing significance in work among the foreign language groups in all of our cities and great educational centers, both in Christianizing and Americanizing these groups, as well as in winning those who will return to their native lands to witness there for Christ.

The widely expanded territory of our Southern Baptist Convention in the West and Northwest calls for a much larger ministry through our Home Mission Board facilities if we are to anything like meet the challenge of great unchurched areas which could have already been virtual Baptist empires had we much earlier heard the pleas of churches in the sections which were regarded as Northern Baptist territory but about which Northern Baptists either did tragically little or else turned over completely to other denominations through their comity agreements with the Federal Council of Churches. The call of vast stretches of the country and many cities of the West without a single Baptist church in them is a call to you and to me to support an intensified and out-reaching program of home missions.

—W. G. STRACENER,
Florida Baptist Witness

Missionary Opportunities

Our Simultaneous Evangelistic Campaign this spring will give us a chance to do real missionary work among the unreached millions in the states east of the Mississippi River.

—L. L. CARPENTER,
Biblical Recorder

Missions At Home

Surely, Baptists realize their ever-increasing mission responsibility in the homeland. The responsibility is increasing because the Southern Baptist Convention is expanding. It has added as it moved to the West Coast in the last ten years 988,642 square miles of territory. That is an increase of 78 per cent.

In this territory are 12,500,000 persons who do not belong to any church. That's almost four times the population of Georgia.

Other denominations, of course, have their mission programs, but this does not lessen our own. Every lost soul, every unchurched person, is accepted as our responsibility. Do we, who love Christ, share His love for them? Then, "Love looks for an opportunity to give."

—JOHN J. HURT, JR.,
Christian Index

Needs Are Increasing

The work of the Home Board has been expanded in recent years by the Southern Baptist Convention admitting the Baptists of several western states into its fellowship—namely, California, Oregon, and Washington. Baptists in these states, so far as Southern Baptists are concerned, are comparatively new and will require great deal of assistance for the next several years. Hence it is necessary for the Home Board to receive more money in order to carry out the work committed to it.

—F. W. TINNIN,
Baptist Message

Our Home Fields

The good news of salvation in Christ is for all men, those on the other side of the world and the ones in the next block.

It is for those groups of the population that would never be reached by the mission activities of one church or even a group of churches nearby.

Continued on Page 22

May, 1951

Southern Baptist Rural Church Work

By S. F. DOWLS

Secretary Co-operative Missions Department



S. F. DOWLS

THE importance of rural churches to Southern Baptists is readily seen when attention is called to the fact that out of 27,285 churches at the close of 1949, 22,877 were rural; that is, they were churches in the open country, villages, and towns of under 2,500 people.

About 50 per cent of the entire population of the Southern Baptist Convention area are rural people.

The need for a Southern Baptist rural church program, supported and sponsored by all of the denominational agencies, is evident when we note that at the end of 1949 there were 4,107 quarter-time churches, 9,029 half-time churches, and 374 three-quarter-time churches. This means that out of the 22,877 churches in our rural areas of the South, 13,510 were part-time.

Southern Baptists have a definite and concrete rural church program for the revitalization of rural churches. The program is supported or promoted in one way or another by all of the denominational agencies and boards, conventions and churches. It is promoted by the Home Mission Board in direct co-operation with the state conventions, the schools and colleges, and other South-wide agencies and commissions in the revitalization of all the rural churches in the Southern Baptist Convention.

The program employs a superintendent of rural work in each state and district supervisors of missionaries over district areas where necessary. In some states district missionaries do the work. Associational missionaries in the district associations and special missionaries who may be assigned to specific work in a particular field where there is a need for such special work are also part of the program. A definite effort is being made to promote a Southwide, uniform program to meet the needs of the rural churches of the South.

On this page are pictures of the state superintendents of rural work who have been elected by their state conventions. These men are doing excellent work. Annual reports will indicate the progress that has been made in the past six years since the rural church program began co-operating with the state mission boards.

The purpose of the rural church program is twofold: First, to revitalize local rural churches so that they become efficient units in the promotion of kingdom causes locally and to the ends of the earth. The ultimate end of the state superintendent in his work as a statewide rural worker is to reach every rural church in his state and make it a more efficient and effective unit in kingdom work. The direct responsibility of the district missionary or the associational missionary is to develop and promote a program that will revitalize all the churches in his association or area. The purpose of the special missionary is to give his time and attention to those areas that have been so much neglected that it is necessary to give special emphasis to certain associations or to certain areas or types of work. The ultimate goal of all these missionaries and of all the mission forces is to revitalize the country church and make it a more efficient unit in our denominational life.

The second purpose in the rural church program may be discovered by studying the goals set forth by the Southwide rural church program. The first goal to be achieved is under the heading of "pastoral leadership." In this field it is the hope and prayer of the leaders that at least three things may be achieved. First, there should be a pastor on every rural field in the South, whether that field shall consist of one or more churches. Second, the pastor should have his full support from the churches

he serves. This may not be done in the initial stages of the work without some aid and support from the state mission boards or other sources, but even if this is necessary, it is hoped that each field shall be in time able to support its own pastor. The third goal is that each pastor on the rural field shall give himself and his full time and effort to the ministry of that field. We believe if these three things can be accomplished throughout the South in our rural churches, it will go far toward revitalizing them as kingdom units.

The second goal in the rural church program pertains to better physical equipment. Physical equipment, we believe, should consist of three or four things. There should be sufficient ground, not only for the church house, but for a pastor's home, for parking, and possibly for recreation and other purposes. Many have stated their views about this, but five to fifteen acres seems to be the amount usually thought needed. The second need is a modern church building in which all of the work of the church shall be conducted on the departmentalized basis. Another need is for a modern pastor's home. This is not impractical, much less impossible, on rural fields throughout the South. The fourth necessary part of the equipment of the rural church should be facilities for recreation and social activities. Some such provision should be made for the young people to keep them out of places which endanger their standards of living and lead them away from the church.

We believe that such goals of physical equipment are within the reach of the average rural church and that with the proper leadership they can be had by every rural church and thus make it a more effective, vital institution within the community.

The third goal of the rural church program is that of trained leadership. We are convinced that rural people will take training in all phases of our denominational life whenever they are given the opportunity. It has been established that when rural people move to the cities they are among the first to take the privilege of training in the city church. They make good leaders when they have been trained. All of the Southern Baptist forces, including the Sunday school, WMU, Brotherhood, Home Mission Board, and others, are seeking to train the leadership of our rural churches for increased service to their community. The needs of the rural church are for better trained Sunday school teachers, and better trained leaders for the Training Union, Woman's Missionary Union, and Brotherhood. They also need training in stewardship, evangelism, and music.

The fourth goal of the rural church program is that of a better church program. Such program should consist of a better preaching program, a better teaching program, a better training program, a better missionary program, a better music program, a better enlistment program, a better evangelistic program, a better community welfare program, a better social and recreational program for the young people, and a better stewardship program to undergird all the other programs of the church. People in the rural areas are ready for these better programs and our denomination is ready now to give them the type of program they ought to have in the country church.

In seeking to accomplish these goals, the state conventions and the Home Mission Board, along with others, are using the best methods they know and adapting them to the needs of our time. We feel that there is a special need for a state superintendent of rural work, and there may be needs in many states for district regional supervisors. Some states still do all their work through regional men and not through associational men.

Our ultimate goal is a missionary in every association in the Southern Baptist Convention. This does not mean that each association will have a missionary at once. It may be that some two or three associations may have the same missionary, but that every association will be served by some missionary. We believe this is not far in the distance when such a goal can be accomplished among the rural churches of the Southern Baptist Convention.

We are happy to note that the Home Mission Board and the state mission boards in their co-operation with each other are interested in this program. But they are not the only forces and factors of Southern Baptist people who are interested in the revitalization of the rural church. A very definite program is now being set up through the schools, colleges, and seminaries of our Southern Baptist Convention through which these institutions will not only interest themselves in the rural churches, but will train pastors to do a better job on the field while they are in school. To this end the Home Mission Board employs a man who gives his full time to work with schools and colleges in setting up a definite program in behalf of the rural churches adjacent to the colleges. Marvelous progress has been made in this direction, and many more good things are expected in the near future.

We want to note with special emphasis the program for the rural church which has been promoted by the Sunday School Board through its Sunday School and Training Union Departments. Through their regular Sunday school and Training Union literature they promote stewardship and enlistment. They also encourage extension services by the Sunday school and Training Union to other fields in and around the rural church. In addition, the Sunday School and Training Union Departments have suggested and outlined programs which encourage quarter or half-time churches to have a full-time church program.

Continued on Page 28

Pictured at right are the following state superintendents of rural work: (top to bottom) Clifford Walker, Florida; C. W. Caldwell, Arkansas; W. H. Allison, Missouri; T. J. Delaughter, Louisiana; Sam W. Scantlan, Oklahoma; R. B. Hooks, Kentucky; Collis Cunningham, Alabama; Bruce Maples, Mississippi; L. G. Frey, Tennessee; James A. Howard, South Carolina; Floyd Chaffin, Texas; Martin J. Gilbert, Mississippi; and S. Ohio Williams, Illinois.



The Rural Association and the Eight-Day Survey

By JOHN W. WELLS
Field Secretary, Co-operative Missions Department

At least three-fourths of the 976 associations in the Southern Baptist Convention are rural. Each one of these rural associations can become a fully functioning and a maximum producing association.

The space allowed for this article will not permit an adequate discussion of the organization and meetings which are considered necessary for a good rural association. However, the following suggestions should be emphasized:

1. The rural association, to function properly, must have an active associational executive committee. Every phase of the association's life (SS, BTU, WMU, Brotherhood, evangelism, etc.), will need to be represented on the committee, along with at least one person from every church. The executive committee will carry on its work in accord

with the association-approved calendar of activities.

2. A smaller committee, to be known as the missions, or promotional committee, will be needed in any good rural association. Every organization of the association should be represented on this committee, plus one or two persons from the association at large. The ablest men and women in the association should be placed on this committee. The primary responsibility of this smaller committee would be to supervise and co-operate with the associational worker.

3. It is more and more recognized that every association needs the services of a general field worker (even though the worker has to be shared with one or more other associations). The position calls for special ability and training. The place cannot be filled successfully by

just anyone. The Home Mission Board is keenly aware of the growing demand for such workers and, through its Department of Co-operative Missions and together with the several state executive boards, is giving intensive and immediate attention to the training and equipping of these needed workers.

4. One of the best ways to assure the permanency and full development of the associational mission program and, thereby, the continued progress of the rural association, is for the association to provide a home for the associational worker. This can be done economically and the step can prove a great unifying force for the association.

Soon after the two Rural Life Leadership Conferences, scheduled at Southwestern Seminary, Fort Worth, Texas, May 7-10, 1951, and at Southern Seminary, Louisville, Kentucky, May 14-17, 1951, there is to be published a text, or handbook, on "The Associational Mission Program." This book will be compiled with the rural association in mind. There will be abundant help in the book for any rural association that desires to become a better association. The field secretary of the Rural Church Program of the Home Mission Board will give time to teaching this book to associational executive committees and other groups.

The Eight-day Rural Church Survey

The program known as "The Eight-day Rural Church Survey Program" is designed to help country churches. The plan calls for the enlisting of several churches within an association to participate in the program simultaneously. An experienced leader will direct the over-

The missions committee of the Pickens Association (Alabama) in monthly meeting hear Missionary J. W. Caldwell's report. By use of charts and maps he lays on the hearts of the committee the needs and challenges of the association. (Photo by Sonny Hamiter, Reform, Ala.)



all effort and assisting him will be a special worker in each participating church. Whenever possible, the special workers in the churches will be associational missionaries or workers.

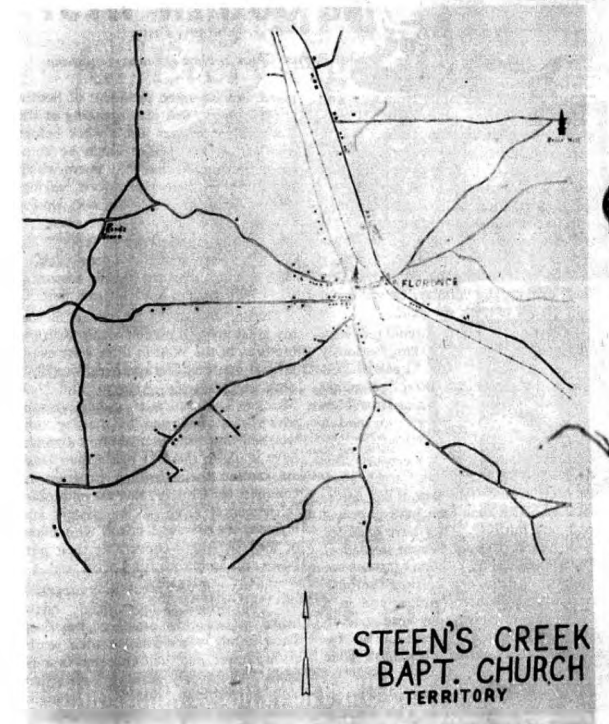
The program's aims and purposes are: (1) to discover the church field; (2) to uncover possibilities; (3) to recover prestige and pride; and (4) to assure more effective evangelism in rural areas and more thorough spiritual guidance for the people there.

During the week every phase of the life and ministry of the church is studied and emphasized; the past, present, and potential future of the church are graphed and charted for consideration and challenge; the services are built around worshipful singing, sober thinking and discussion, and simple gospel preaching. Many rural churches, through the use of this program, are getting a vision of their proper place and possible usefulness.

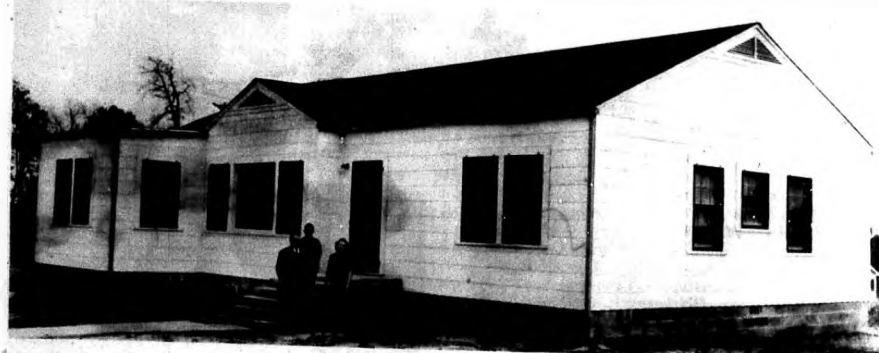
The program is not primarily evangelistic, but the churches where the work is properly performed are not too surprised at the close of the week to find that they are in the midst of a genuine revival.

Full particulars concerning "The Eight-day Rural Church Survey Program" may be secured from John W. Wells, field secretary, Rural Church Program, 161 Spring Street, N.W., Atlanta 3, Georgia. Write him also, if interested in a conference on how to plan for an "Eight-day Rural Church Survey Program."

May, 1951



One of the practical and visible results of the "Eight-day Rural Survey Program" is a workable map of the field for each participating church. Rev. Roy Self and Pastor Hoff produced the one above for the Steen's Creek Church, Rankin Association, Mississippi. (Photo by Sonny Hamiter, Reform, Ala.)



Associational missionary's home furnished by the Clark County Baptist Association of Alabama. Missionary and Mrs. Luther W. Woodward and son in foreground. (Photo by Outlaw Studios, Jackson, Ala.)



the GOLDEN WEST
By J. D. GREY, Pastor
First Baptist Church, New Orleans, Louisiana

THE growing accounts from fact and fiction of the exploits of the "Forty-niners" have thrilled me since I was a boy. The stories of courage, adventure, and advance of those pioneers in 1849 are a vital part of the history of our country. During that whole era men with their families moved out into virgin territory traversing great distances, braving the elements, and fighting hostile Indians. They went to homestead the land, explore the country, or stake out their claims to mine the gold.

Following these first intrepid pioneers, others have followed, taking seriously the advice of Horace Greeley, "Go West, young man, go West." Ranches have been established, cities have been built, industry has grown up, and a thriving populace has increased.

In recent years, almost a century after the original "Forty-niners," a new story has been begun. This time it is a spiritual saga. This time men have gone out for a new purpose. They have gone for God instead of gold, heaven instead of homesteads, and religion instead of ranches. With a new spiritual enthusiasm, with a higher courage, and in a greater pioneer spirit, they have gone on a mission for the Lord Jesus Christ. Instead of gold mining, they have gone "soul-mining."

The spirit of these new pioneers is appropriately expressed in a bit of verse printed on the program for the New Mexico Baptist Convention which I saw at Albuquerque last October. It was my privilege to preach to their Convention twice each day. Dr. Ellis Fuller, the be-

loved and lamented president of Southern Seminary, was also speaking at the Convention. It was just a week before his death. One day at lunch he commented to me on that little poem which had become their watchword, saying, "With a spirit like that, they will win for Christ."

On these deserts let me labor,
In these mountains, let me tell
How He died, the blessed Saviour.
To redeem a world from hell.

During two weeks in January it was my great joy to have fellowship with the brethren of the West in three state evangelistic conferences, speaking two days each in California, Arizona, and New Mexico. The inspiration and enthusiasm which they imparted to me far outweighed any little contribution I might have made to them. I heard their leaders outline their thrilling program of conquest for Christ; I saw the enthusiastic reception given by the pastors and laymen. In private I talked with many of them at length concerning their purposes and ambitions for Christ.

The work is very weak in comparison with that which is more firmly established in our older states of the East. Their numbers are smaller, their workers are fewer, and their churches in most cases are weaker. And yet, what they lack in tradition, numerical strength, and physical equipment of their churches and institutions, they more than make up for in their consecration, spirit of co-operation, and enthusiasm for Christ.

According to the 1950 Southern Baptist Handbook, the ratio of baptisms to church membership last year was 1 for every 20 church members of the Convention. However, the ratio for our five newest state conventions, the five conventions of the West, was the lowest. For instance, in California our brethren last year baptized 1 person for every 7.4 members, in Arizona, 1 for every 10 members, and in New Mexico, 1 for every 14.5 members. I was thrilled as I sat in these evangelistic conferences in January and heard the brethren discuss with almost apostolic zeal their plans to meet the challenge of evangelism in 1951. At Fresno the Baptists of California agreed unanimously with God's help to win to Christ 1 person for every 3 members this year; at Phoenix the Baptists of Arizona dedicated themselves to win 1 for every 4 members; at Albuquerque, New Mexico, they set the same goal.

To visit their various churches and to talk with their pastors, one is impressed with the thought that they seem to be in a constant state of revival. These pastors are leading their people out in personal soul-winning every week; large numbers of the pastors baptize people every Sunday night; many are having conversions at every Sunday service, in many instances, even on Wednesday night. The new members whom they receive, either by letter or by baptism, are given proper instruction, enlisted in the whole program of Christ, and sent out to win others. I found their churches carrying on a full-rounded, integrated program of teaching, training and enlistment; thus they are building for permanency. In no sense could their program be construed as one of "zeal without knowledge."

The denominational leadership in the three states I visited in January is as sane, safe, and secure as you will find in any state convention. They are all trained and have had experience in our churches, institutions, and state conventions "back East."

Dr. S. G. Posey recently took up his duties as executive secretary of the California Convention; Dr. Willis J. Ray continues to lead in a splendid way after five years as executive secretary in Arizona; and in New Mexico Dr. Harry Stagg, after more than a dozen years, enjoys the esteem and confidence of his brethren as executive secretary. They use their State Baptist papers in a telling way to advance not only their own work but the whole program which Southern Baptists are carrying on around the world. Their editors are as splendid as

you will find anywhere. They are capable men, sound in doctrine, and loyal to all our work. Their editors are Floyd Looney, California; W. Barry Garrett, Arizona; and Lewis A. Myers, New Mexico.

Arizona Baptists have a splendid young school, Grand Canyon College, which has been located at Prescott but they have recently voted to move to their capital city, Phoenix. California has a school in the making and both California and New Mexico are planning for an orphan's home. All three state conventions have their own headquarters buildings.

They have strong departments of evangelism in each state headed by capable men with a growing staff. Their superintendents of evangelism are: California, Herschell Stagg; Arizona, Leroy Smith; and New Mexico, Eual F. Lawson. They co-operated last year in the Simultaneous Evangelistic Crusade west of the River, and this year are holding simultaneous crusades in each of the states.

Our Southern Baptist Home Mission Board has done and continues to do a telling work in the West. Its program includes not only the three states mentioned, but also Kansas, Washington and Oregon. In results, every worker employed by the Board in the West is multiplying himself more than a hundred-fold and every dollar invested is bringing in dividends in an increasing manner.

The "pausing period" has been reached by Southern Baptists in their mission program abroad. A moment's reflection shows that it would be the part of wisdom for Southern Baptists to increase their support for the work in these vital areas by giving more strength to the arm of the Home Mission Board in the work it is doing out there, as well as in other areas of our homeland.

In many ways the Southern Baptist Convention has committed itself to reaching the masses in these unreached areas. The charter approved by the State of Georgia, December 27, 1845, incorporating the Southern Baptist Convention, says: "For the propagation of the gospel, any law, usage, or custom to the contrary notwithstanding." The purpose of the Convention as given in the Constitution in Article II says, "It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social service which it may deem proper and advisable for the fur-

therance of the Kingdom of God." The provision for receiving new constituents is set forth in Article XVII in the Convention's By-laws as follows: "Any Baptists within a state, desiring recognition as a co-operating constituency of the Convention, shall file their application with the Secretary before the annual meeting of the Convention." Then the plan for their reception as co-operating state conventions is set forth. These five "younger" state conventions have met the requirements, have been formally

accepted by the Convention, and are as much a part of us as Baptists in Louisiana, Virginia, Florida, or elsewhere in the Convention.

Yes, there are golden opportunities for the gospel in the golden West. The brethren there are making the most of those opportunities. They are fighting a hard battle against great odds. Let the prayers and strength of our entire Convention undergird them so that we may all truly become "laborers together" in the gospel of Christ.

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May, 1951

At Last the Harvest

The work at the Baptist Friendship House in New Orleans is five years and six months old. These have been years and months of hard, painstaking foundation laying in this center of French and Italian Catholics.

Until August, 1950, there had been exactly fourteen professions of faith here at the center. Most of these have united with the small church which grew from our work but which is now under the city mission program.

Since last August we have had exactly fourteen professions of faith, the same number in the last six months as we had in our first five years.

These people have been won by patient and prayerful personal work, in classes, and in the homes. We are grateful to the Lord for the encouragement it gives us and the joy of seeing at last the fruit of our seed sowing.

—Mrs. Mildred B. Stein
Baptist Friendship House
New Orleans, Louisiana

Progress at Chinese Mission

Our hearts were made happy this month by the profession of faith in Christ of seven of our Junior boys. Dr. Bill Marshall, president of Wayland College, Plainview, Texas, spoke for us one Sunday afternoon. In response to the invitation three of our boys confessed their faith in Jesus. The next Sunday afternoon at the worship hour four more came giving their hearts in faith to our Lord. It is unusual to see only boys coming in response to the gospel as we did on these two occasions, but it is gratifying.

Build Now



SOUND ECONOMICAL
EXPEDITIOUS

BROADWAY PLAN
CHURCH FINANCE

J. S. BRACEWELL
Director
1408 Sterling Building
Houston, Texas



Our people are eagerly anticipating the time when we may move into our building. The work of renovating the former Jewish Synagogue which the Home Board has purchased for us moves slowly but surely to completion. The local Chinese people have donated about \$3,500.00 for this building.

—G. L. Stanley
Missionary to Chinese
Phoenix, Arizona

Glorious Revival Among Indians

We have just closed one of the most glorious week's revivals I have ever experienced. Rev. Robert Bridges of First Baptist Church, Newkirk, helped us. We spoke in four grade schools where we have been working. An invitation was given in each of the schools and many made decisions for Christ. In our church there were some glorious services and in the homes of our Indians a number were saved.

The greatest service was in the Seneca Indian School at Wyandotte. An invitation was given and sixty-two came forward professing Christ as Saviour and there were many rededications. This was the first invitation we had given at this school in the two years we have been conducting services there.

We are now going to try to work out a plan through which the spiritual life of these pupils can be enriched and strengthened—and also get them to unite with the church. We shall have to be careful in this as the Catholics and Quakers are watching us. Pray for us!

—F. C. Rowland
Missionary to Indians
Quapaw, Oklahoma

Win One a Day

This month has been an unusual month for me. I purposed to win one person per day to the Lord and as yet I have fallen very little short. In spite of being in bed with a cold for one week, I am able to report twenty-nine conversions this month.

It has been my happy experience. I am a great deal happier than at any

other time of my life other than at my conversion and baptism.

I hope to be able to continue this program to the glory and honor of my Lord.

—J. L. Chavez
Missionary to Mexicans
Bastrop, Texas

Ball Team Helps Mission Work

For a number of years we studied the problem of making our work interesting to the men in our community. Three years ago the recreation department of the City of Tampa organized what is known as a Sunday School Softball League. When we were contacted about this we felt it would be a means of helping us reach the men and so we organized a team.

Each member of the team was required to be active in some phase of the church work. Our boys agreed among themselves to participate in the Wednesday evening service. We have had many interesting experiences with these young men in the past three years. We devoted our Wednesday evening services to a Bible study. Each person was expected to read a verse of Scripture concerning some Bible doctrine, then it was ex-

AMONG the MISSIONARIES



Mexican kindergarten at Pearsall, Texas, grows from nine to twenty-one in one month. Mrs. S. R. Rivera, teacher.



Hector Vila, left fielder in Tampa, Florida mission team, is baptized.

day evening. He was to leave the next morning. However, the Lord intervened and he received instructions to report on Thursday, August 3. He came to prayer service Wednesday evening and when the invitation was given, surrendered his heart to Christ and was baptized at the close of the service. After the baptismal service another one of our fine young players, Gilbert Trujillo, indicated he was seriously considering surrendering his heart and life to Christ.

The woman who said our ball team was not paying off came to me after the baptismal service and said, "Brother York, our team is paying off after all."

—T. H. York
Missionary to Italians
Tampa, Florida

plained by the pastor and discussed by the group. At first there did not seem to be very much interest on the part of our ball players. But as time passed, more and more interest was developed.

A ball club is expensive when you have to buy all of the equipment and furnish transportation for the players. Three or four months ago we were discussing this expense with one of the women in our church and she remarked, "Your ball team does not seem to be paying off." She meant that none of the young men had given their hearts to Christ.

Two or three weeks later our pitcher,

Tony Suarez, surrendered his heart to Christ and was baptized. A little later our Government called up the Marine Reserves and our left fielder, Hector Vila, had to go into service. He came to me when he found he would be leaving in a few days and said, "Brother York, I have been thinking seriously of surrendering my heart to Christ, and I would like to talk to you about it. Most of my people are Catholics and I have attended the Catholic Church, but I feel in my own heart that this church is where I should be."

We sat down and I explained to him the way of salvation. This was on Mon-



YWA organized the first of this year at Mexican mission, Beeville, Texas. Miss Amelia Diaz, counselor.

May, 1951

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Pastor George W. Lockaby

Rural Churches and Baptist Colleges

By J. T. GILLESPIE

Field Secretary, Co-operative Missions
Department

THE great need in country churches today is trained leadership. Baptists must look to their schools and colleges, in the main, for that training. The present college program of training for future leadership is producing far-reaching results. Yet the small percentage of present-day pastors who have had college and seminary work reveals the necessity for additional training of these non-college pastors. In this article we would urge a more definite ministry to the student pastors while they are still pursuing their college education.

The Milford Example

The Milford Baptist Church, in upper South Carolina, furnishes a good example of rural church progress under supervised student-pastor leadership. This church has had a student pastor continuously for the last twenty years. Their present pastor, George W. Lockaby, is a college student.

The church was organized in April, 1832. The founder and pastor for the first twenty-one years was the Rev. Samuel Gibson, who came to this country from England, and whose body now rests in the church cemetery near by. The memorial window in the old build-

ing, and now in the new, is a fitting tribute to his ministry. Among other stalwarts in the faith who have served as pastor of the church are such men as T. J. Earle, J. E. McManaway, and S. P. Cogburn.

At the close of its first century, Milford was a half-time church, with seventy members, and paying its pastor the handsome salary of \$70.95 per year, and giving a few dollars to missions. Then began its second century of progress with students at the helm.

The Student-Pastor Era

Students who have served as pastor of this church since 1930 include: W. P. Hall, R. R. Gowan, T. M. Hamby, C. P. Rogers, Fred W. Ayers, John D. Alexander, and George W. Lockaby.

The growth of a Baptist church can-

New Milford Baptist Church (left).
Old building shown below.



SOUTHERN BAPTIST HOME MISSIONS

not be fully measured in facts and figures. And yet the things seen are in some measure an indication of development in the things not seen.

During the past twenty-year period the church has contributed to other churches more than fifty members. One of the great contributions of the rural church is the members it sends out indoctrinated for leadership in other churches and in denominational work. It is well when a normal number of young people move to the city or to some other church for kingdom service.

In 1947 a parsonage was built across the road from the church building; and for the first time pastor and people began to live together in the same community. The pastor drives to college for his class work and spends the remainder of the time with his people. The benefits of this arrangement are obvious.

In 1945 the church discontinued its half-time program and called upon the pastor for full-time service. At first the salary was inadequate; but a student can afford to serve with less salary than one who has finished school. The church has gradually increased the salary from \$25 a week to the present \$60 a week.

The next great step forward came in 1949 when the church abandoned its old building. This building had been used for 117 years, and was the last of the slave-hallway type in Greenville County. Its beautiful leaded-glass memorial windows, with their historic value, were transferred to the new brick building. The new building was erected at a cost of less than \$25,000, much of the materials and labor being donated by faithful members and friends. The house was dedicated free of debt in April, 1950.

Gifts to missions and benevolences have increased many fold during this twenty-year period. Financial increases have been brought about by the constantly increasing number of storehouse tithers. The present budget is regularly overpaid and the surplus used for further improvements. The working members of the church have tithing convictions and live up to them.

Concluding Deductions

From these and similar observations in various college areas we conclude that there are certain salient truths that call for denominational consideration.

1. Ministerial students can be excellent pastors while still in college, if they are given the proper instruction and direction.

2. Our schools and colleges can greatly strengthen the rural churches in

their respective areas by giving the necessary supervision and challenge to their student pastors. Some colleges are already beginning this service by establishing a rural church department. Others are working toward it by designating some qualified member of the faculty in the Bible Department to undertake the work.

3. Other denominational agencies can render essential aid to the colleges in their efforts to evolve a pattern for rural church development. This field is wide open.

4. This practical aid given to rural churches generates reciprocal benefits for the college.



Pastor's home, Milford Baptist Church.

5. Students who are not pastors can be enlisted to assist in various parts of the church development program with mutual benefits for the church and student.

As a firm believer in the powerful influence of our Baptist colleges, it is my conviction that once the college sets itself seriously to the immediate development of the weaker churches in its area, we shall see the rural church enter a new era of progress and service; and the student pastor and church worker, with this directed laboratory experience, will be the better trained for future leadership in kingdom work.

Not only MORE PLANES
MORE TANKS
MORE GUNS

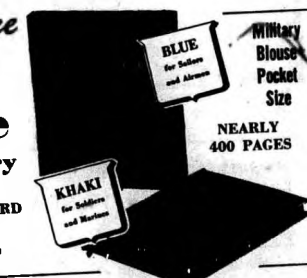
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Peoples of the West

By L. A. BROWN
Golden Gate Baptist Theological Seminary
Berkeley, California

THERE are probably more false notions in the minds of people concerning the West than any other section of American life today. This is true for many reasons. Programs on television and radio which dramatize life and events in the old West as they were several decades ago are partially responsible.

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This is the first of a series of articles by Dr. L. A. Brown on the West, written to help Southern Baptists see their mission opportunities. In subsequent issues Dr. Brown will write on the following subjects: "Religions of the West," "Opportunities in the West," "Education in the West," "Cults and Isms in the West," and "Wonders of the West."

Minority Groups

Out of a total population of nearly eleven million, California alone has a total of approximately four million people of foreign extraction. This number also includes the children of foreign-born parents. Some of the largest of the language groups are the Mexicans, Japanese, Italians, and Chinese. The Mexican population of California approximates one million, with three hundred and fifty thousand of these in Greater Los Angeles. Los Angeles is exceeded only by Mexico City in Mexican population. The post-war population of the Japanese is given at one hundred and twenty-five thousand. The Italian population of California, principally from central and southern Italy, exceeds three hundred thousand. The largest Chinese colony outside of China resides in San Francisco, a total of nearly fifty thousand. California's Russians number 250,000. There are twenty-seven European language groups in the state. In addition to the above, the Negro population, mostly from the South, has nearly doubled in the past decade.

Indian Population of the West

The Indians of the West simply refuse to "vanish." Several of the important western tribes are located in New Mexico and Arizona. Those traveling by automobile to the Southern Baptist Convention in San Francisco, will probably drive through some of the largest Indian reservations in America. The pueblos, compact villages of the Pueblo Indians, are usually situated in areas somewhat removed from the highways. Nevertheless, these people who are often referred to as the first Americans to live in apartment houses, are friendly and well worth visiting. The blanket tribes, such as the Navajos, can be seen along U. S. Highway 66 in New Mexico and Arizona. Those interested in obtaining curios and other articles can secure them directly from Indians who operate shops in small grass-covered adobe huts along the highways.

It is interesting to note that the West is populated largely by people from the South and East. State picnics are usually observed each year in California

SOUTHERN BAPTIST HOME MISSIONS

Book Reviews

The Gospel According to Moses, by W. A. Criswell. Broadman Press. \$2.00.

Dr. Criswell as pastor of the First Baptist Church of Dallas, Texas, is "preaching through the Bible." Through recordings and stenographic reports many of his messages have been taken down. This series of sermons has been prepared by Dr. Criswell with the aid of such recordings and constitutes an excellent book of expository preaching. The informality of the sermons is captured by the recording process. It is a good series of excellent sermons by a dynamic preacher.

Tomorrow You Marry, by Joe W. Burton. Broadman Press. \$1.25.

The author's wide study, sympathetic attitude, life devotion, and personal example and experience fit him for presenting this study of marriage with its background, beginnings, consummation, and continuation. The study is scientifically sound, ideally Christian, and genuinely practical. The adolescent in contemplation of marriage and the mature in consummation of the experience may profit by studying Dr. Burton's book.

Expository Thoughts on the Gospels, by J. C. Ryle. Zondervan Press. 4 volumes. \$4.95 each.

This full commentary on the gospel is in readable type. The author is recognized as a conservative scholar. Although he refers to ordinances as sacraments and in other ways gives the Anglican viewpoint the comments are elucidating. Dr. R. G. Lee says, "I believe the *Expository Thoughts on the Gospels* by Dr. J. C. Ryle will be inexhaustive in the blessing they will bring."

The Book of Life, by John Rudin and Company. Chicago. 8 volumes. \$39.75 (cloth), \$52.75 (Fabrikoid).

This eight-volume set of graded Bible stories is attractive and interesting. It begins with "Bible Treasures," a primer of Bible stories with reproductions of classic illustrations from the paintings of the masters. The second volume on "Bible Heroes and Pioneers" is attractive to a little older group and the third, "Bible Kings and Captains," for still a little older children. The stories go on with interest for all readers and Bible helps for those who like a study of the Bible in selected stories well told. It is a good home library and may be had on order from John Rudin and Company, 1018 Wahash Avenue, Chicago 5, Ill.

Strength for Service to God and Country, edited by Nygaard and Ward. Abingdon-Cokesbury Press. 90c.

Strength For Service To God and Country is a pocket size, 370-page book of daily devotions, one for each day in the year dealing with every phase of life and giving emphasis upon special days and seasons.

These devotions are designed to encourage, to enlighten, and to spiritually refresh the souls of men and women in the military service.

This edition is a revision of the book by the same title that was so popular and in demand during World War II. It should be made available for each person in the services. It is obtainable in the colors of blue and khaki.

Life Matures, by Roy L. Laurin. Van Kampen Press. \$3.00.

The author in this book gives a comprehensive discussion of First Corinthians, chapter by chapter and also deals with the verse meaning. Helpful for devotionals and expository preaching.

—Paul A. Meigs

Sunshine after Storm, by Norman E. King. Zondervan. \$1.50.

This Christian fiction book is a story of a young pastor and his wife and the serious problems which they encounter in their church field, with the climax revealing a real victory of faith. It is a delightful and helpful book.

—Paul A. Meigs

A Path of Light, by John Caylor. Home Mission Board Press, (paper) 75c (cloth) \$1.50.

One of the most interesting and inspiring home mission books we have read in recent years is *A Path of Light*, biographical sketches of home missionaries by Secretary John Caylor and others. Most of these men and women we have known personally, and we appreciate these portraits so true to life. Lucien C. Smith, G. Lee Phelps, J. F. Plainfield, Mary Prosser Jayne, Emma Leachman, Christine Garnett, Nancy Kathryn Sewell, and Mrs. H. R. Moseley were personifications of love and faith in glorious missionary service.

—E. C. Routh

Continued on Page 29



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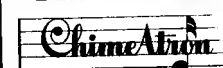
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May, 1951

Those groups of unsaved people in our homeland are the reason for the Home Mission Board of Southern Baptists. They include language groups, immigrants, Indians, and Negroes.

All of our people will do well to become more deeply concerned about the lost in the homeland and to give generously that they may be won.

—JACK L. GRITZ,
—Baptist Messenger

What Wonder This!

New mission stations should be organized, new workers employed, new buildings erected, et cetera. It certainly follows that we in New Mexico, so long a great beneficiary of home missions, can fully appreciate the high value of the home mission program.

—LEWIS A. MYERS,
Baptist New Mexican

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The Home Base is Basic

The Executive Committee of the Southern Baptist Convention will recommend at the annual meeting in San Francisco, June 20-24, that the Home Mission Board shall receive 25 per cent of 1952 Cooperative Program receipts in excess of \$7,000,000; the Foreign Mission Board to get the remaining 75 per cent.

The reason for cutting in the Home Board, it is explained, is the program of expansion in the western states and in Alaska. Admission of California, Washington, and Oregon to membership in the Convention has multiplied the demands upon the Convention agencies, and these responsibilities have fallen heavily upon the Home Board.

The Home Mission Board now has the largest area of activity in its history. Its territory extends across the southern half of the country from the East Coast to the West and, in addition, includes large island areas and Alaska. Moreover, there is urgent need for the expansion of field forces at home. Work among the Indians, the migrants, and many underprivileged groups is suffering from a shortage of laborers. And there are many compelling reasons for extending more helpfulness to our large Negro population, which continues to offer a hearty response to Baptist preaching.

Major emphasis is now being given to an advance in foreign missions. This is as it should be. But it must not be forgotten that all phases of missions stand or fall together. A balanced, coordinated, integrated program of missionary progress must be maintained.

As the cords are lengthened the stakes must be strengthened. Effective evangelizing forces in lands afar must depend on strong bases at home.

—H. H. MCGINTY,
The Word and Way

Home Missions in Our Day

Home missions reaches out to the Indians, to the Spanish-speaking people, to the people of French origin, to the Negroes in our midst, to Orientals and other language groups throughout the territory of the Convention. The home mission task is with the underprivileged, and the overprivileged, with the city congestion and the rural depletion problems. It has a mission to the outposts. It must cross race and color lines with the message of the gospel.

A new day in home missions calls for a new emphasis on home missions.

—A. L. GOODRICH,
The Baptist Record

Home Missions a Vital Work

Home Missions is to be recognized among Southern Baptists as one of the most vital phases of Southern Baptist mission work. We cannot emphasize this matter too much. We need to emphasize it more.

Southern Baptists have done well through the Home Mission Board's work. But the new day that is upon us presses upon us the greater need today. On every hand we are reminded of the urgency of it.

—JOHN A. HELD,
Gulf Coast Baptist

Keep the Home Base Strong

Our Home Mission Board, Dr. J. B. Lawrence, executive secretary-treasurer, is located at Atlanta, Georgia. It has a tremendous reach in its service.

Under the impact of this great program our home base is kept strong and increased. When we increase the strength of our Home Mission work we greatly strengthen the forces of our foreign mission work, together with all other local work, at home.

—LEON MACON,
Alabama Baptist

SOUTHERN BAPTIST HOME MISSIONS

GA's Are Home Missionaries

By MARGARET BRUCE
Southwide Young People's Secretary



Margaret Bruce, Southwide Young People's Leader.

GIRLS' AUXILIARY members are home missionaries, as is attested by the following, and many similar reports, from leaders of various organizations: "My Intermediate GA's helped in the religious census . . ." "Our Girls' Auxiliary, with the help of the YWA, organized missionary organizations in the Negro church . . ." "The GA's of our churches have given outstanding assistance to the Chinese mission, helping with the nursery school and the Vacation Bible school, some are regular workers and teachers in the Sunday school . . ."

The watchword of the organization, "Arise, shine for thy light is come" (Isa. 60:1), becomes a personal challenge to Junior and Intermediate girls as they are made conscious of the fact that they know the Light of the World, while multitudes are still in darkness.

The Girls' Auxiliary hymn, "We've a Story to Tell to the Nations," helps the girls realize the importance of preparing themselves for this important task.

1 Story to Tell

The missionary magazine for girls, *World Comrades*, helps them tell the story. It is a monthly magazine, \$1.00 a year, and may be ordered from 1111 Comer Building, Birmingham, Alabama. In this magazine the girls read of happenings around the world. They become familiar with the missionary work in every land. By looking at the pictures and reading the accounts of GA activities at home and abroad, the girls more fully appreciate the international missionary organization.

The *World Comrades* is just one aid for preparing girls to tell the story. There are home and foreign mission study books to read and study in classes. At least two mission study classes are taught each year; these, with the help of

visual aids and projects, open minds and hearts to the need of the world for the gospel.

Another effective means of preparing girls for Christian witness is work on the Forward Steps. This progressive plan of study enables a girl to become a Maiden, a Lady-in-Waiting, a Princess or a Queen. To attain these steps many scripture verses must be memorized and facts learned about the Bible and Baptists and their worldwide mission program.

For Intermediate girls there are two higher steps. Queen with a Scepter and Queen Regent. Girls actually become home missionaries as they fulfill some of the projects for these higher steps. Some of the requirements include: work in a mission Sunday school or missionary education organization in a needy or unreach area for three months, helping conduct Vacation Bible schools for Negroes or other minority groups in the community, playing the piano or directing the singing for at least six months in a missionary organization other than the ones of which they are members.

There are thirty-one different projects, sixteen of which must be completed to become a Queen with a Scepter; and thirteen out of twenty-nine additional projects must be completed to become a Queen Regent. Impressive coronation services are held at which times the Queens are crowned and different emblems awarded for work satisfactorily done.

A Song to be Sung

Girls are learning to "tell the story" as well as become aware that they have a "song to be sung."

Through directed community missions activities they bring a song into the lives of those about them. Many

Continued on Page 29

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder.

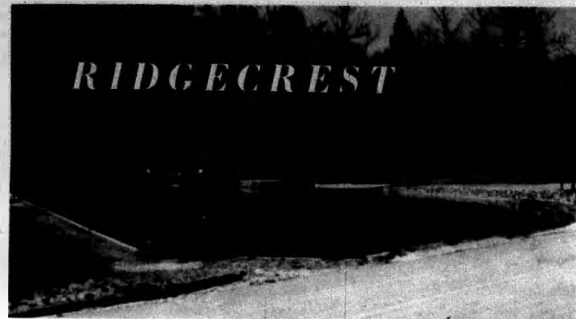
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June 14-20—CONVENTION-WIDE SUNDAY SCHOOL

June 21-27 (Two Weeks) CONFERENCE

June 28-July 4—CONVENTION-WIDE SUNDAY
SCHOOL LEADERSHIP CONFERENCE

July 5-11—YOUNG WOMAN'S AUXILIARY CAMP

July 12-18—SOUTHERN BAPTIST TRAINING UNION

July 19-25 LEADERSHIP ASSEMBLY

July 26-Aug 1

(Three Weeks)

August 2-8—FOREIGN MISSIONS CONFERENCE
WRITERS' CONFERENCE

August 9-15—WOMAN'S MISSIONARY UNION CON-
FERENCE—BUSINESS WOMAN'S CIRCLES

August 16-22—RIDGECREST BIBLE CONFERENCE

RELIEF AND ANNUITY BOARD CONFERENCE

BAPTIST BROTHERHOOD CONFERENCE

YOUNG MEN'S MISSION CONFERENCE

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Home Board Elects Promotional Secretary

Rev. L. O. Griffith, who has been serving as assistant to the executive secretary of Kentucky Baptists, has accepted the position of promotional secretary for the Home Mission Board and will assume his duties here May 1.

Mr. Griffith is a native of western Kentucky and a graduate of Georgetown College and Southern Baptist Theological Seminary. For twelve years he served as pastor in the mountain area of Kentucky and was director of the boys' and girls' camps at Clear Creek Springs,

Pineville, Kentucky. He has been serving as an executive for Kentucky Baptists for the past six years. His job there consisted largely of promoting the work of Kentucky Baptists. This he did with outstanding success.

He is interested in visual aids and has prepared a film on "What Baptists Believe," which has met with approval throughout the Convention.

Mr. and Mrs. Griffith will move to Atlanta. Their son is a student in University of Louisville, Louisville, Ky.



Rev. L. O. Griffith.

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Southern Baptist Rural Church

Continued from Page 11

A good service is rendered by the Woman's Missionary Union and Brotherhood in improving the country churches. It is heartening to know that these two Southwide auxiliaries through their state and associational organizations are pushing their work into the last country church, thus helping to revitalize the manpower in the churches for a more effective program in the kingdom.

Some definite five-year goals have been set by state superintendents in rural work. Joining the Evangelistic Department of the Southern Baptist Convention in prayer and co-operation they have set a goal of two million baptisms. Other goals include: the development of 4,000 fourth-time churches into half-time churches; encouraging 4,000 half-time churches to become full time; the

enlargement of 4,000 one-room church buildings to at least three to four rooms in addition to the church auditorium; 2,000 new pastor's home; 2,000 new church buildings; the reduction of the number of churches reporting no baptisms by 3,000; and eliminating the problem of 3,000 churches not giving to the Co-operative Program; putting 1,000 pastors on the field and adding 200 new associational missionaries.

What About Evangelism in 1952

Continued from Page 7

1947—285,152—a record
1948—310,226—a record
1949—334,862—a record
1950—376,085—a record

When evangelism flourishes, all agencies thrive. The work of state, home, and foreign missions, Sunday school, Training Union, WMU, Brotherhood, and radio progress when evangelistic

ties burn brightly. The purse strings of believers are unloosed to the cause of Christ when baptismal waters are troubled. There is no wonder that Satan would put a question mark after a strenuous program of evangelism.

How Revisions in the Southern Baptist Program of Evangelism Are Made

It is expedient that all Southern Baptists know how the denominational program is revised from time to time. This is done by an over-all Southwide planning committee. This committee in its first annual meeting in 1948 was composed of one or more representatives from each of the states. This representative was either the state secretary of evangelism or the executive secretary of the state. That committee has now been enlarged to the extent that it includes state executive secretaries, state secretaries of evangelism, editors of Baptist state papers and the Baptist press, heads of Southwide agencies, and a representative of the Executive Committee of the Southern Baptist Convention.

The fact is that every denominational agency and every local church agency is now privileged to engage unitedly in the supreme business of evangelizing the world. The program of evangelism given to the churches by our Saviour was challenging and exacting. Southern Baptists should not stumble or falter at carrying it out year after year, especially in such critical times as we are now experiencing.

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GA's Are Home Missionaries

Continued from Page 23

hearts have been lifted to the Lord as services have been held for the sick and shut-ins, and in crippled children's wards and homes for old people. Girls learn the true meaning of "inasmuch" as they go about their communities "in His name." They sing the song which all nations need, the song which shall conquer evil and shatter the spear and sword.

A Message to Give

"We've a message to give" is continuously impressed upon the minds and hearts of the members of Girls' Auxiliary as they quote part of their allegiance. "Knowing that countless people grope in darkness and giving attention to His commands, I assert my allegiance to Jesus Christ, to His church and its activities attempting with God's help . . . to acknowledge my stewardship of time, money, and personality." Girls are giving the message to the nations as they take time to pray for missionaries on the calendar of prayer and as they observe the weeks of prayer for state, home, and foreign missions. By tithing, and trying to be good stewards of the remaining nine-tenths as well, and by giving to the seasons of prayer offerings, the girls give the message to all the world.

A Saviour to Show

The last stanza of the organization's hymn is most heart-searching. "We've a Saviour to show to the nations." By a girl's walk and talk she shows or fails to show the Saviour to others. The star ideals of Girls' Auxiliary presents a worthy goal for the one who strives to let others see Jesus in her. These are: "abiding in him through prayer, advancing in wisdom by Bible study, acknowledging by stewardship, adorned with good works, and accepting the challenge of the Great Commission."

Many, many girls have learned to show the Saviour to others while attending GA houseparties and camps. Living with missionaries, Christian leaders, and other girls makes lasting impressions on GA campers. They determine to live for Him who died for them, in their homes, their communities, and even unto the uttermost part of the world.

Christ's great kingdom of love and light shall come into the hearts of people of every nation as Girls' Auxiliary members continue to sing "We've a story to tell, we've a song to be sung, we've a message to give, and we've a Saviour to show."

Book Reviews

Continued from Page 21

Fellowship Evangelism, by Harry C. Munro. The Bethany Press, St. Louis. \$2.00.

Here is a book making the interdenominational appeal for fellowship evangelism. The census, personal visitation, enlistment after church membership, and other important matters are discussed. It is a handbook for visitation evangelism. Baptist will not agree with the author on every point but may be helped considerably by a study of the methods proposed.

Sons of Adam, by Samuel M. Zwemer. Baker Book House. \$2.00.

A former missionary in Arabia writes interestingly about biblical patriarchs. Besides giving interesting insight into the lives of the characters Dr. Zwemer gives the local picture of the country. Conservative in theology the author sticks close to his Bible text.

Non-Christian Religions, by Ione Lowman. Van Kampen Press. \$1.75.

As student, librarian, teacher, the author has given wide study to the religions of the world. In California she had opportunity for personal interviews with representatives of various religions. This study is an objective view of the various religions: animism, Hinduism, Buddhism, Confucianism, Taoism, Mohammedanism, Shintoism, Judaism. The most valuable thing in the book is a two-page chart showing the ideas of the various groups concerning God, the world, sin, salvation, etc. This is a good library book for reference.



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Sick Little Indians Get Loving Care

Roy Huff, age three, suffering from malnutrition, rickets, vitamin deficiency, hookworm and other internal parasites plus bowel infections. Missionary DeHass fed him two months with eye dropper. Roy smiled for the first time two weeks ago.

PHOTOS BY MRS. W. D. DEHASS



Corner of home becomes hospital for sick Indian babies.

SOUTHERN BAPTIST HOME MISSIONS

By MILDRED DUNN

THE small hospital at the Baptist Seminole Indian mission near Fort Lauderdale, Fla., was blown down during the hurricane last year. Now Mrs. W. D. DeHass, missionary, takes sick babies into her home on the mission grounds and cares for them. Many of the Seminoles, especially the babies, are pitifully undernourished and often sick. Their need pulls at the heartstrings of the missionary until she is compelled to do what she can.

Most of the Seminole Indians live in a structure known as a "chickee." It consists of a rough, wooden floor mounted on stilts, four poles at each corner, and a thatched roof. Thus with no protection from the weather, it is readily understandable that the Indian home seems hardly suitable for the care of sick babies.

"We feel we are accomplishing at least two things in the care we give the babies," reports Mrs. DeHass. "Not only do we help restore health to many sick children, but it is an opportunity of witness to the Indians of Christian love and care. It also creates an opening into the home."

"We learn to love these babies," Mrs. DeHass continues. "We go to the camps and visit the little ones after they are returned to their families. We have a common binding link, the love of the little child. It is a sure opener for our testimony of the love of Christ."

Besides working with the Indians in

the immediate vicinity of the mission, Mr. and Mrs. DeHass are trying to serve those along the Tamiami Trail. Telling of some experiences in this work Mrs. DeHass wrote: "We drove 170 miles out on the Trail visiting Indian camps along the way. I had been told these camps were pretty rough and that I might get thrown into the canal."

"At the first camp we made conversation for some time, then I got out my Bible. Before I opened it I prayed for guidance. As I opened the Book the wind blew several tracts out of my Bible and as they fluttered away an Indian woman ran to get them for me. She handed them to me and I noticed that one was our Baptist church covenant. Her daughter was a convert of last summer, and this gave me a chance to explain to her how Baptist Christians should live. She asked many questions and promised to attend our church."

"At another camp we were recognized since we had cared for one of the babies a long time in our home when it was sick. The little one cried to come home with us. Everyone in the camp shook hands with us and invited us to come back. Not one in that camp is a Christian, but one man promised he would come to church. This is one of the roughest camps along the Trail."

The DeHasses are praying for a nursery building so that the sick babies might be cared for more adequately, and that their own living quarters might be relieved of its overcrowded condition.



Mrs. DeHass and a lapful of little Indians.

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