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XXIII No. I

Home Board Photos.

Dr. C. E. Autrey Joins Home Board Staff

DR. C. E. AUTREY, secretary of evangelism in the state of Louisiana, starts his new duties this month as associate secretary in the Department of Evangelism of the Home Mission Board.

Dr. Autrey, a graduate of Louisiana College and the New Orleans Baptist Theological Seminary, has been connected with the Department of Evangelism of Louisiana since January, 1949. In 1948 the Baptists of that state baptized 12,146 into their churches. In 1950 there were 16,782 baptisms. The goal for last year, 1951, was 50,000 baptisms.

Dr. Autrey was successful in the field of evangelism while serving as a pastor. During the seven years of his pastorate at the First Baptist Church of West

Monroe, Louisiana, the church membership grew from 2,300 to 3,619, a net gain of 1,300. The income of the church grew from \$20,000 to \$100,000 and gifts to the Cooperative Program from less than \$100 per month to more than \$1,800 per month.

In addition to directing simultaneous crusades and preaching in revivals, Dr. Autrey, in his work with the Home Mission Board, will promote the teaching of evangelism in local churches and at Baptist encampments. He will also have charge of the promotion of the Evangelism Church Council in local churches.

Dr. C. E. Matthews, secretary of the Department of Evangelism, says of his coming: "He comes to us fresh from glorious triumphs in evangelism in the



Dr. C. E. Autrey

state of Louisiana and at a time when our staff is in great need of enlargement."

Dr. Autrey has a wife and two sons. The younger son is pastor of the Second Baptist Church of Union City, Tennessee, and a student at Union University. The older son is a contractor in Monroe, Louisiana.

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Dr. John Caylor, Managing Editor
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Dear Dr. Caylor:

Please send me _____, pastor of _____ Baptist Church, _____, 100 copies of *Southern Baptist Home Missions* in bundles each month through 1952, and send statement quarterly for \$2.50 per month.



Missions AND THE MARCH OF EVENTS

Moral and Spiritual Values

The keynote of the National Education Association which recently met in its eighty-ninth annual meeting in San Francisco, was stated as "the education for moral and spiritual values." The special emphasis on moral and spiritual values was given by Dr. William G. Carr, associate secretary of the National Education Association. He said, "Moral and spiritual values are of special importance in our democracy in this particular time and circumstance." He put special emphasis upon the constitutional right of freedom of conscience and urged the teachers to "guard religious freedom," for says he, "freedom of religion is one of the truly great achievements of the American adventure." But he said, "We do not include in this privilege the right to bring their own particular denominational instruction into the schools that are maintained for all the American people."

The question arises, what are moral and spiritual values and from what do these values stem? A correct answer to this question, it seems, would be greatly helpful in our educational system. How can our educational system maintain and teach moral and spiritual values without a text book on these values and what text book is there that gives the true moral and spiritual values except the inspired Word of God? I agree with Mr. Carr, that denominational tenets ought not to be taught in our public schools, but I raise the question if reading the Bible in the public schools is teaching denominational tenets. Would reading the Psalms in the public schools without comment be teaching denominational tenets? Would reading the Gospel of John in the public schools be teaching denominational tenets? Would reading the epistles of Paul in the public schools without comment be teaching denominational tenets? If so, what denominational tenets would it teach? I raise these questions without passing judgment upon the issue involved.

Where Our Money Goes

A Mississippi physician, Dr. W. H. Anderson of Booneville, said the other day that Americans spend ten times as much for gambling, liquor, and tobacco as they do for medical, dental, and hospital care. Last year "our national gambling bill was twenty billion; the whiskey bill was seventeen billion; the tobacco bill was twelve billion; eight billion was spent for cosmetics and nineteen billion for automobiles; one billion, seven hundred million for physicians; one billion, three hundred million for hospitals; one billion, one hundred million for drugs and sundries; nine hundred million for dentists; and one billion for all the churches."

It would seem from these figures that the American people are going haywire on gambling, whiskey, tobacco, and other items that do not add to the development of character and the integrity of the moral and spiritual life. The Scriptures say, "Woe be unto a nation when their king is a child," and we can say, "Woe be unto a nation when it is steeped in the sin of drunkenness and gambling and stifled with tobacco smoke."

What About the Ape Theory?

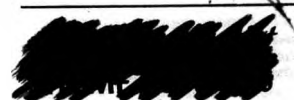
Professor Charles S. Coon of the University of Pennsylvania, who has been digging in the East since 1924, found recently the bones of what may be, says he, the oldest human being ever found. He added that this discovery "may shatter the wide-spread theory that modern man descended in more or less direct line from the so-called ape-man through subhuman species."

The whole theory of evolution is based upon the supposition that God could not create a full-grown man. According to the Bible story, God made man and if you had seen Adam on the day after God created him you would have said, no doubt, that he was at least twenty years old. But in fact he was only twenty-four hours old.

All these theories which certain types of educators are continuously putting forth are supposition, hypothesis, intellectual dreams, and when tested by the true rule of facts fail to find adequate support. The scientists go on the supposition that conditions have always been like they are today, but have they? We are told in the Bible that the world was without form and void. That was before the creation of man. Now, during that process—the "form and void" period—all the things that geologists talk about today could have happened in a few years and not in millions of years.

When we go afield over these things we are lost in the mist of uncertainty and marooned in the shadows of doubt and obscurity, but when we take the Bible just as it is we have no trouble. It would certainly settle a world of difficulties if we would accept the Scriptures as they are and believe them and live them.

Continued on page 29



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Ye Are My Witnesses

By J. B. Lawrence

INATTENTION and unconcern about Christianity grow out of ignorance of the internal verities of the Christian faith, and a failure of the individual rightly to relate himself to God and the hereafter.

The reason for this indifference of people living in a Christian land roots in the failure of Christians to witness for Christ in such a positive way as to challenge the attention and consideration of those they come in contact with.

This is a serious matter with Christians. Christ said, in the very last statement He made to His disciples before He ascended to the Father, "Ye shall be my witnesses." This statement was predicated upon the fact that the Holy Spirit would come in power upon them, which power would enable them to witness for Christ. God has no other way, in His kingdom program, to bring to the attention of men immersed in world affairs the great truths of the Christian religion. Christ is depending upon His followers to let the world know about His saving grace.

All around us are multitudes of thoughtless people hurrying along through life without stopping to think what their ultimate destiny will be. That they are lost and headed for despair never occurs to them. There is only one way to check them in their course of unbelief—only one plan in divine grace—whereby these thoughtless ones may be apprised of the danger ahead in their way of life, and that way is the witness of Christ's people.

Read the parable of the pound and you will find that Christ gave to each one of His disciples exactly the same thing—each one received a pound. I can think of only one thing which all believers receive alike, and that is an experience of grace in the heart. Christ has made a deposit in believers which if made current among men—traded with—will bring the kingdom of God in.

This makes the religion of Christ a vital and individual matter. It helps us to understand the parable of the leaven, the parable of the pound, and the parable of the sower. It gives meaning to Christ's statement that His disciples are the light of the world and the salt of the earth. When carried to its ultimate conclusion, it gives a new approach to the whole question of the individual believer's responsibility to a lost world.

What Christ wants and what He must have to win lost men from sin is personal witnesses to Him and His saving grace. Right here we strike bed-rock in the Christian religion. Christ has commissioned every disciple to be a witness of His saving love. Every believer is commissioned to be a steward of the manifold grace of God. Everyone is to trade with the pound he has received, and each one is to be rewarded according to his faithfulness in witnessing. This is something that cannot be delegated to another. We cannot pay someone to witness for us.

Witnessing to Christ is a matter between the individual believer and Christ. It is first and fundamental in his task as a Christian. It is in no way conditioned on the changing tides and times of men. Christ's eternal command is, "Ye shall be my witnesses." This was not spoken to a group, or an order, or an institution. It was

spoken to individuals upon whom and into whom the Holy Spirit was to come. Everyone who accepts Christ is commanded to be a witness, no matter who he is, no matter where he is. He is to show forth in his life, conversation, conduct and character the saving grace of Christ. Individual believers are the light of the world; they are the salt of the earth they are the seed of the kingdom; they are the leaven of the social order.

By this witness disciples are to be made. By this witness the world is to be brought to a knowledge of Christ. The imperative of the Great Commission is not the word "go," but the word "disciple." Christ calls men to go, but He commissions them to make disciples. The main thing, the big thing, the first thing, the all-imperative thing for every Christian is to make disciples. He does this by making current among men the deposit which Christ has made in him—trading with his pound—making current among men his experience of grace.

This makes a missionary of every disciple of Christ. It gives a major task to everyone. It roots the mission movement in the soul of the believer and secures the promotion of that movement by the enrichment of the experience of grace in the hearts and lives of the members of our churches.

When our churches understand that missions is first and fundamentally the making and baptizing of disciples, at home and abroad, then will they set themselves to the task of developing a soul-saving passion in the hearts of the members, a passion that will lift the church out of the drab monotony of commonplace programs and fling it out on the horizon of infinite hope.

Christianity is not simply a movement among men, it is a heavenly life in men. It is God on the inside of His people working through them to transform their lives and all the things they touch so that the kingdom of God may be realized through them, here and now in the world. Christianity roots in the heart of the believer. Christ sets up His kingdom in an experience of grace in the heart.

This puts Christianity in a class by itself. All the religions of the world—the great man-made religions—put God on the outside of men. They give to their votaries the task of propagating a creed. Christianity puts God on the inside of the believer and gives the believer the task of witnessing to an experience of grace.

The normal life of the Christian is a revelation of Christ. The task of the Christian is to trade with the pound which he has received—to make his Christian experience and the gospel current among men. He is a steward of the manifold grace of God and his normal life as a steward is to make God's grace known to men. The woman of Samaria went into the village and said, "Come see a man that told me all things whatsoever I did."

This is something we cannot delegate to another. We cannot hire someone to live for us. We cannot pay someone to witness for us. Christ has commissioned every one of His disciples to witness. "As the Father hath sent me even so send I you."

NEWS

Milton Cunningham Dies

Rev. Milton Cunningham, general missionary in the Los Angeles area in California, died of a heart attack Thursday morning, November 8, at Paragould, Arkansas, where he was serving in a School of Missions.

Mr. Cunningham had returned from his evening speaking engagement when he suffered the attack. Although his wife was serving in the same School of Missions, she was speaking in another part of the county and did not get to him before his death. His only son, Milton E. Cunningham, Jr., is a student in Southwestern Baptist Theological Seminary in Ft. Worth, Texas.

A native of Texas, he was a graduate of Baylor University and Southwestern Seminary. He also attended Southern Seminary in Louisville, Kentucky, for a time. He was pastor of a number of churches in Texas and served in that state as general evangelist for several years.

In 1944 he was employed by the Baptist General Convention of Arizona and the Home Mission Board as general missionary in Arizona. Later he went to the vast and challenging mission field in the Los Angeles area where he continued to serve in his usual effective and vigorous manner. His wife is the former Marie Tatum, former executive secretary of the WMU of Arizona.

Dedicate New Good Will Center

Miss Kathleen Mallory, former executive secretary of Woman's Missionary Union of the South, was the guest of honor at the dedication of the new Good Will Center in Baltimore, Maryland, on November 23.

The center has been named in honor of Miss Mallory. The beautiful new building, which is located in a slum section of the city, is expected to serve as a center for reaching many underprivileged children, men, and women for Christ. It is appropriately named for Miss Mallory who so effectively led Southern Baptist women in mission activities for many years. Missionaries at the center will be Miss Pearl Gifford and Miss Louise Waddell.

January 1952

New Mission Appointees

Among the new mission appointees of the Home Mission Board are Rev. and Mrs. Julian Dyess who will serve at the Gough Street Mission in Baltimore, Maryland. He will also serve as recreational director for the Kathleen Mallory Good Will Center and direct work at the Canton Mission. Mr. Dyess comes to this mission task from a pastorate at Roseland, Louisiana.

Rev. Gilbert Oakeley, a student at Hardin-Simmons University, Abilene, Texas, has been appointed as student-missionary to the Mexicans at Stamford, Texas.

Rev. and Mrs. W. T. Cost have accepted appointment to the Indian Center in Oklahoma City, Oklahoma. Mr. Cost, who has served in the state as city, district, and state missionary, will be missionary-pastor at the Indian Center.

New Building At Key West

Because of the growth of the work at the Good Will Center in Key West, Florida, it has become necessary to secure larger quarters. At the November meeting of the Home Mission Board an appropriation of \$28,000 was made for the purchase of a lot and building to be used by this mission of which Rev. and Mrs. Ismael Negrin are missionaries.

Revival Among Native Alaskans

At the close of a revival meeting held at the native mission at Fairbanks, Alaska, by Rev. Felton Griffin of Anchorage, seven natives were baptized. This was considered good by workers in Alaska as the natives do not know much about revivals and therefore do not respond easily.

This mission, started by the First Baptist Church of Fairbanks of which Rev. Orland Carey is pastor, is the only Baptist mission to the natives in Alaska.

Baptist Chaplain Drowns

Chaplain (Maj.) John R. Stephens, a Southern Baptist chaplain, was drowned on October 28 at the Patrick Air Force Base, Cocoa, Florida, while trying to rescue two men from the surf.

Although the two men were rescued, Chaplain Stephens was caught in the undertow and drowned when the human chain broke. Stephens, 40-year-old Tex-

as preacher, joined with others in forming a chain to bring the men to safety. His body was later recovered.

Chaplain Stephens was born at Port, Oklahoma, studied at Wayland College, Baylor University, and Southern Seminary. He was pastor of a number of churches in Texas before entering the service during World War II. He spent twenty-four months in the Pacific during that time and was awarded the Bronze Star. Following the close of the war he served as pastor of the First Baptist Church, Spearman, Texas, before going back into service in 1950.

The widow and three children survive.

Lumber Company Gives Land

The Tensaw Land and Timber Company, Mobile, Alabama, has given to the Home Mission Board land in Washington County, near Calvert, Alabama, on which to build a church. The church will serve a group of people generally called Indians, but who are of mixed race. Many of these people are employed by the lumber company. Rev. and Mrs. John Isaacs are serving as missionaries to these people.

New Negro Center

Carver Baptist Center, located in the heart of one of the most densely populated Negro districts in New Orleans, was dedicated at special services Sunday afternoon, November 18, at three o'clock.

This center, the only one of its kind for Negroes in New Orleans, is part of the River Front Mission program operated by the Home Mission Board under the direction of Miss Gladys Keith.

The building, which was erected at a cost of \$60,000, provides not only for the needs of the mission, but living quarters for the missionaries as well.

Build Negro Church in Alaska

At a recent Board meeting the Home Mission Board appropriated \$12,000 for the purchase of a church building to be used by the Negro Baptist church at Anchorage, Alaska. This church, the Greater Friendship Baptist Church, had a membership of 180 the first three months after its organization.

The Rural Church

Its Challenge and Place

By ARTHUR HOUSE STAINBACK
Pastor Stoney Creek Baptist Church
Rocky Mount, North Carolina



Rev. Arthur House Stainback,
Rural Church leader.

Editor's Note: Rev. Arthur House Stainback is pastor of Stoney Creek Baptist Church, Rocky Mount, North Carolina, one of the outstanding rural churches in the Southern Baptist Convention. Pastor Stainback has earned the distinction of being a leader in rural church work and is recognized not only by his own denomination but by rural leaders in general.

He has submitted two articles. Next month we shall have his discussion of "The Rural Church: Its Program and Purpose."

"SOUTHERN BAPTISTS are a rural people" is the opening sentence of the Home Mission Board's booklet, "The Rural Church Program of Southern Baptists." This is a booklet, let it be said at the very start, that should be read by every Southern Baptist pastor, both city and rural, by each ministerial student, and each deacon in every rural church. Every person interested in the advancement of Southern Baptist work should read this tract in order to be abreast on what is becoming one of the more powerful forward movements in our history; the advance of the rural church to a new place of service.

Its Challenge

There is a new day in our rural areas. Only the blind refuse to see it and the self-deceived to admit it. Rural residents are up-to-date; rural people are dressed in the latest and best fashions; farm equipment is highly mechanized and efficient. Rural people are high in educational training and culture. Living in America surpasses the rest of the world and in rural America there is a plus. All this presents a challenge as never before.

America's history is a record of rural people. America's moral foundation is a testimony to the rural church and its faithful ministry. Truly the rural church is the life blood of America and of our Southern Baptist Convention. Poison in the blood stream weakens the whole body but healthy blood feeds and makes a strong body. We must therefore keep the blood stream of America, which is the rural church, pure and plentiful. Our first challenge is that our rural churches be well organized, well staffed, active, and doctrinally sound. The rural church is challenged to keep America spiritually strong and active.

The rural people engage themselves in producing food for America and the rural church must provide essential spiritual food.

The trend of well-trained young men entering rural work, the departments of rural work in our colleges and seminaries, and the experienced men of the city turning to rural work, give good indication that Southern Baptists are alert to their rural challenge.

Our second challenge comes from the

fact that the highest birth rate among white Americans is in the rural area served by the Southern Baptist Convention. Cities never have been self-sustaining and always depend on the surplus rural population for sustenance and growth. The rural church is, therefore, cast in the role of *foundation builder*. It is thus evident that our future will be no better than our rural churches. We are too easily blinded by the glamour and size of the city work. We must remember that like any great building it is only as strong as its foundation. The foundation of the Southern Baptist Convention is the rural church.

Psychologists have long told us that the training and teaching of early years are both vital and permanent. The rural church should rejoice that it has the opportunity to train the majority of our future Southern Baptist leaders. Let the rural church not complain because its youth leave for towns and cities, but rejoice that they go well trained in the things of our Lord and His church. How wonderful that the rural church can be of such service as to be the foundation builders for our future!

The third challenge comes from the reminder that rural church leaders are working in the area of small communities. This writer firmly believes that one of America's greatest needs is for more small communities. The small community is the atmosphere of democracy at its best. In such surroundings Baptist principles are most appreciated.

The small community is a place of friendship and informal living, a place of sharing and love, and it is also a place of social restraint. Where these things abound Southern Baptists also abound. Small community atmosphere is what politicians call the "grass roots." They know that the great problems of the world will be solved only when the mind and spirit of the small community is expanded. The challenge to the rural church is to make small communities spiritually minded that as the source spot for national development our nation may return to righteousness.

We might paraphrase John and say "Say not the harvest is for other groups. Lift up your heads ye rural churches, look about you to the fields ready and waiting for your ministry."

Its Place

What is the place of the rural church in the Southern Baptist Convention? And what is its place in your state? According to our latest *Southern Baptist Handbook* there are 23,146 rural Southern Baptist churches. This is more than 83 per cent of our total number of churches. Moreover, fifty per cent of the total membership is in the rural church. Yes, Southern Baptists are a rural people and Southern Baptist Convention leaders realize this fact. It is a conservative estimate to say that seventy-five per cent of our present Southern Baptists either are now in or have come from a rural church.

There may be some state and Southern Baptist leaders who are not aware of this fact and of the trend, but the majority are keenly interested in the rural church development program. The Home Mission Board is particularly alert to trends and needs. Its program includes surveys to establish a clear picture of rural church facts, conditions, and needs. These surveys have shown countless opportunities and sparked an active program.

Special conferences in our seminaries and summer assemblies have been put into motion. Various associations and state conventions have set up rural de-

partments and secured qualified workers. Every agency of the Southern Baptist Convention, such as the Sunday School Board, Woman's Missionary Union, and the Brotherhood is ministering to rural areas. Outstanding is the work being established in colleges, both junior and senior, and our seminaries. Perhaps most important is the encouragement and assistance given by the Home Mission Board to state conventions and associations which are alert to the rural opportunities.

There is no separation of churches into two or more groups. The rural program is but a recognition of the differences in locations and needs and an endeavor to specialize in one phase of our total ministry. A pastor of a city church encouraged this writer by saying "Keep up a good work in the rural areas, that's where I get my members."

Jesting? Perhaps, but with a keen realization of its truth. Perhaps the big city church will carry the ball of prestige and receive the honors. But, as in a good football game, someone must make the opening for the hero, so the rural church does its part. Important above all else is that Southern Baptist pastors are a team doing their work as one for the glory of the Lord.

Our countryside is dotted with new and modern church buildings. Equipment and facilities are being improved in hundreds of rural churches. Many have recently turned full time and others are following. The rural church has always been the center of rural community life. It is equipped to meet modern changes and demands. A state executive secretary said in reference to a rural church, "When you go inside close your eyes to the geographical setting and you will not know you are in a rural church." He was speaking of a rural church that five years before was half time but which is now full time and one of the highest per capita giving churches in that state. A look from the pulpit presents a beautiful auditorium, excellent appointments, the best of equipment, and a congregation as fine in appearance as is to be found. It is in the open country, but as much a part of up-to-date living as any church or area. This writer knows because he is the pastor.

Among our rural pastors are well-educated men, capable administrators, and as fine platform speakers as anywhere. Many of the finest pastoriums in the Convention are in rural areas.

The rural church has a place in the program of the Southern Baptist Convention. It has a place in the life of your state convention. It is the very heart of its respective community. The rural church is not a dull, run-down building on a forsaken dirt road any more. The rural church is rapidly becoming a bright and active spot along super-highways out from city congestion. It is busily serving a modern age with an alert and progressive program.

OUR RURAL CHURCHES

By S. F. DOWIS

	1945	1950	Inc. or Dec.
No. Rural Churches	22,951	23,146	295 +
Quarter-time Churches	7,327	3,593	3,734—
Half-time Churches	8,772	8,729	43—
Three-quarter time Churches	192	392	200 +
Full-time Churches	6,660	10,432	3,772 +
More full-time rural churches in 1950 than there were full-time churches in the entire Convention in 1946. Full-time churches in entire Convention in 1946: 10,110. Full-time churches in rural area in 1950: 10,432.			
	1946	1950	+ or -
One-room rural buildings	10,000*	5,500	4,500—
Resident Pastors	4,000*	8,280	4,280 +
Pastor's Homes	1,600*	3,125	1,525 +
*Estimated.			

The Rural Church Program, promoted jointly by the Home Mission Board and the respective state mission boards, began in 1946. Progress has been made. Some goals are: no quarter-time churches; no one-room church buildings; a resident pastor living on every rural field, giving his full time to the work and being supported by the field; a pastor's home for every rural field.



By LOYD CORDER
Secretary of Direct Missions



Rev. Mike Cassidy, the carpenter missionary.

Home Board Photos.

ON OCTOBER 4, 1893, a Norwegian square-rigged sailing ship was anchored in the San Francisco Harbor, when an Italian woman passenger, the wife of an American engineer, gave birth to a son who was christened in the Roman Catholic Church as Francis Michael Cassidy. Thus began the world-girdling career of Mike Cassidy, who became a Catholic missionary, then an infidel tramp and soldier of fortune, sailor, French Legionnaire, mine prospector, barber, businessman, and finally a Baptist missionary and superintendent of construction of church buildings for Spanish-speaking churches and missions under the Home Mission Board of the Southern Baptist Convention.

When Mike was five years old his father died and his mother decided to take her little brood to live with her father in Argentina. Mike's grandfather sent him to school to prepare for the priesthood in the Roman Catholic Church, of which his family were devout members. In November 1912, he went as a novice priest of the order of St. Francis of Assisi to China, from there to Luzon and thence to Brazil.

Mike's natural bent was more toward adventure than toward religion. So he visited his mother in Argentina and told her he had decided not to complete his preparation as a priest and that he was

going away and enter the secular world. She tried to dissuade him, but his mind was made up. Her parting words, which were the last he ever heard from her, were, "Promise me to be a good man, and may the Lord bless you, my son, and be with you through your life."

But Mike says, "As I grew older, my hate for religion grew."

He became a sailor on an army transport ship, and when World War I broke out he went to Europe and joined the French Legion in pursuit of adventure. After the war he traveled in China and Japan and wound up prospecting for gold in the wilderness of Australia where he lost his horses and equipment and had to spend almost a month walking back to civilization. Thence he went to the Philippines and finally arrived back in San Francisco where he stayed almost a year.

From San Francisco he started out to roam the United States. Eventually he met a girl whom he married in Pueblo, Colorado. Together they began to tramp from place to place until they reached Chicago. From there Mrs. Cassidy went to stay with a sister in Oklahoma until after their first baby was born. The baby died three days after birth. Mrs. Cassidy joined Mike in Galveston, Texas, where they lived for about fifteen years. Mike owned and

operated a barber shop until 1939 and then went into the wholesale produce business. During this time there were born to them four daughters and a son, Michael, Jr.

The impact of the gospel first came to bear on Mike through his eldest daughter, Ella. She wheedled him into promising to go to church with her, but he broke the promise and went fishing. His wife prevailed upon him to go to the night service that day just to ameliorate Ella's disappointment in him for breaking his promise. This was the first time in his life he had gone to a Baptist church and the first time in thirty-three years he had gone to a church of any kind. About a year later Ella joined the church and was baptized without letting her father know about it until afterward. This disturbed Mike and touched his wife who was also not a Christian. Mrs. Cassidy begged Mike to go to church and so for the second time he went. This time he joined a Sunday school class.

"That afternoon I went back to my business place and there alone I wanted to pray, but I found I did not know how to pray," he said. "When I realized I didn't know any prayer, I felt pretty bad, but I knelt down and asked God to forgive me for my blasphemy against His name. When I stood up I sighed, and a weight seemed to be lifted from

my heart. When I came home I was really happy."

That evening Mike and his wife and another of their daughters joined the First Baptist Church of Galveston, Texas.

Besides English, Mike speaks Spanish, Italian, Portuguese, Greek, Tagala, and Moro, and he reads and writes Latin. The First Baptist Church of Galveston had a Spanish-speaking Sunday school department. Right away they called on Mike to teach a class. He began studying the Bible and soon decided that the Lord had called him to the ministry. He began visiting some Spanish missions at Eagle Pass and Wharton, Texas, each Sunday on a voluntary basis and at his own expense. Then he sold his business and began to dedicate his full time to the work. Eventually the Home Mission Board appointed him and helped to support him on this field until it became necessary for him to take a brief sick leave. After that he was transferred to Deming, New Mexico, where the Spanish-speaking mission had for years been meeting in rented quarters.

Mike set out to get a church house for his congregation. He found a little Nazarene church for sale and arranged for the Home Mission Board to buy it and he, himself, supervised the moving of it to the new site that had been bought in the heart of the Mexican colony. He showed such aptness in this matter that the pastor of the First Baptist Church there recommended that the

Home Board appropriate the funds and ask Mike to build a pastor's home for the mission.

Mike saw in this the opportunity to use what he had learned in his years of business experience. He searched the material markets far and near and was able to buy practically all the materials at very much reduced prices. Then by doing a great deal of the work himself and carefully supervising the rest, he was able to build a house that would have sold on the current market for almost twice what it had cost.

Mike saw that the mission work in all the Southwestern states was suffering for the want of adequate church buildings. After praying about it he decided that the Lord would have him give the remainder of his days to making the small amount of money available for the erection of buildings go as far as it would.

He asked the Home Mission Board to continue his modest salary and give him a chance to prove what he could do. The first time this proposition was presented to the Board it was declined, but Mike insisted that the Lord had called him to this and he knew that he could save the Board several times as much as his salary each year. The Board declined it again, but Mike finally won his chance.

His first project on this arrangement was at San Marcos, Texas, where he led in the construction of a lovely church building for the First Mexican Baptist Church at a very substantial saving to

the Home Mission Board and the church.

Mike believed that he could save more money in this work if he could have some power tools. It was finally agreed that some of these tools should be bought and paid for from the appropriations for the buildings on which he worked, but in his effort to get as much building as possible for the money available, it just turned out that all the money was always used in the buildings and nothing was left for the tools, so Mike bought his own power tools, a few at a time, and paid for them out of his salary on monthly installments. The Home Board appropriated the money for the purchase of a new truck for him.

Including the pastor's home at Deming, New Mexico, Mike has led in the erection of eight buildings for the Mexican missions of Texas and New Mexico. This has been no easy job, with costs rising all the time and labor becoming scarcer every day.

An architect who planned two large buildings that he erected said of Mike, "He has some unusual ways of building things, but they generally produce a satisfactory building at considerable saving in money."

His present project is the erection of an auditorium for the Valverde Mexican Baptist Church of El Paso, Texas. As usual, the funds are short and the building is long, but Mike believes in what he is doing and once he sets himself to do a thing he is willing to make any personal sacrifice to accomplish it. His philosophy as he expresses it is, "If a man is a Christian and believes what he says he believes, then he ought to do it."



Workman mixes cement for construction job directed by Mike Cassidy.

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Home Mission Foundations

By CLAUDE T. AMMERMAN
Pastor, First Baptist Church
Troy, Alabama

MISSIONS originated in the heart of God. It is the plan by which God has projected and is carrying forward His eternal purpose of redemption and the establishment of His kingdom. This redemptive purpose includes the work of Christ and is realized through the faithful proclamation of the gospel by His followers.

The Bible is a missionary book. It gives an account of the preparation for missions, the launching of the missionary movement, and the early history of missions. It is still the best handbook on missions, setting forth its motive, methods, and aims. The New Testament was strictly a product of missions and wherever it is preached it reproduces the missionary effort. It is therefore both an instrument and a guide in missionary work.

Baptists are a Bible-loving and Bible-honoring people. It is their only rule of faith and practice. Therefore Baptists are a missionary people. The ministry of Christ is their ideal of service, and the command of Christ their missionary imperative. His method of approach to the task of missions was from the homeland out, and this plan was adopted by the New Testament churches.

In their desire and determination to promote the missionary program of Christ, Southern Baptists at the instant of the organization of their Convention in 1845, created the Home Mission Board and the Foreign Mission Board. The work of these two boards was not to be conflicting or competitive, but co-operative and complementary. They were to undergird and support each other. They were to be the "alternate beats" of the missionary heart, carrying the life-giving gospel to the whole world.

The primary task of the Home Mission Board is the evangelization of the homeland. This is a tremendous assign-

ment, for the borders of the Convention now extend from Maryland to Washington State, and also include Alaska, Cuba, and Panama. In the past ten years 988,642 square miles have been added to the territory of the Southern Baptist Convention, and 22,000,000 people. Within this territory there is a total of 77,000,000 people, 39,000,000 of whom are wholly unchurched. This vast number of unsaved equals the population of fourteen states the size of Mississippi.

In this great host of unevangelized are more than 2,000,000 Spanish-speaking people, 700,000 French, 600,000 Italians, and more than 3,000,000 of the European and Asiatic groups. It further includes the American Indians, the migrants, and thousands and even millions of unsaved in the rural areas and urban centers. Most of these are people that the churches cannot well reach and are not equipped to serve. They constitute an over-whelming home mission challenge because of their urgent needs and their unlimited potential for kingdom work.

Ever alert to the opportunities and trends of the times, the Home Mission Board has at intervals started new departments of work. There are now several of these well-defined phases or departments of work, and a look at them shows how wide and varied are the activities of the Board. Included are: Evangelism, Schools of Missions, Co-operative Missions, Direct Missions, Jewish Work, Negro Work, Summer Mission Program, General Field Work, Promotional, Visual Education, Education and Publicity, Chaplains Commission, and Church Building Loan Fund. The total number of missionaries employed by the Board in 1950 was 754, not including 271 summer workers.

The faithful stewardship of this mighty Southern Baptist agency is seen



CLAUDE T. AMMERMAN

in a glance at the record. Gratifying and thrilling indeed are the achievements. During the 106 years of its existence the Board has kept an average of 463 workers in the field. This is equivalent to more than twenty-five workers continuously since the time of Christ. More amazing still is the winning of more than 1,000,000 souls and the organization of more than 10,000 churches, better than a third of all our churches. In California alone the number of churches has jumped from 76 in 1944 to over 200 in 1950. During this same period the membership increased from 5,045 to over 25,000 and the mission gifts from \$15,473 to approximately \$150,000. Thus we see that home missions has been basic, fundamental, indispensable in our denominational growth and expansion.

No little credit for the glorious accomplishments of the Home Mission Board is due to the far-seeing vision and wise planning of the administrative forces and Board members. No agency has been headed by greater missionary statesmen or more loyal denominational servants. Into the programs and policies have gone much thought, energy, and prayer. As a result the plans have been thorough, comprehensive, far-reaching. Just now we are well into the Five-Year Crusade, emphasizing evangelism, church extension, and more effective witnessing. The goal is 2,000,000 converts, 5,000 new churches, and 10,000 new mission stations. It incorporates all essential elements of kingdom growth and is designed to strengthen the foundations of further missionary effort.

This enlarged program calls for more "motive, men, and money." A mini-

Continued on page 26

SOUTHERN BAPTIST HOME MISSIONS

Sailors

Send Japanese Student To Baptist College

By CHAPLAIN SETH E. ANDERSON

AKURA IMAMMURA, mild-mannered, soft-spoken 23-year-old Japanese national, recently addressed the Bible class aboard the repair ship USS Hector, AR-7, and expressed his deep gratitude for being chosen as the recipient of their scholarship to the Seinan Baptist College at Fukuoka, Japan.

The Bible class, under the direction of Chaplain (Lt. Comdr.) Seth E. Anderson, ChC, USN, was presented with the idea of sponsoring some deserving young Japanese by David Stevenson, boilerman, first class. He derived the idea from a Youth For Christ meeting in Sasebo, Japan.

Members of the Hector Bible class, eager to do good and add incentive to their study, set out on their plan of financing the education of one eligible Japanese youth. They were aided in their choice by Brethren Kinoko and

Amaya, pastors of the Presbyterian and Methodist churches of Sasebo respectively, who recommended Akura "Doc" Imamura for his sincere devotion and willingness to learn the teachings of Christianity.

Doc entered the Baptist college, which is on approximately the same level as the average American college, where he studies the usual college subjects along with others which will qualify him for personnel work in the religious field.

He tells of the resentment to the infiltration of Christianity among many of the older people of his country, but due to the never-ceasing efforts of missionaries and others such as himself, the Western ideas of worship are slowly being accepted, especially by the younger generation, who can be more easily



Akura Imamura reads Bible to Hector Bible class and gives his personal testimony to these men who are sponsoring his study at the Seinan Baptist College in Fukuoka, Japan.

January 1952



Chaplain Seth E. Anderson shows Akura Imamura a copy of OPEN WINDOWS which is distributed regularly among the sailors aboard the USS Hector.

Photo: U. S. Navy

swayed from the teachings of Buddha or Shintoism.

Other members of the Imamura family which includes his parents, three brothers and three sisters, have been "reborn as I have and I think they (his family) will soon join the church," stated the devout student.

Despite century-old traditions of either Buddha or Shinto worship, the trend towards a Christian way of worship and living has gained momentum in Japan in recent years due to the work of missionaries. Many scholarships, similar to the one offered by the Hector Bible class, have been awarded throughout Japan by individuals and military units, further aiding the Christian movement.

In the Sasebo area, where Doc was born and lived most of his life, an Army sergeant and his wife are sponsoring a young lady at the girl's college at Kokura, Japan, while two Army chaplains are sponsoring another Christian girl.

Sailor Stevenson, mainspring of the Hector Bible class, tells of hundreds of requests from the farthest corners of Japan that poured in to Chaplain Anderson in application for the Hector scholarship, further substantiating the claim of advancement of the Christian movement in Japan. The Bible class sponsoring Doc is planning to sponsor another student when he completes his education.

Upon his graduation in 1953, Akura will become a missionary and personnel worker at the Christian chapel of Sasebo, Kyushu, Japan, to help in the education of his people to the ways of Christianity. Asked if he wished to go

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Church-Centered Chapels For Christ

By JOHN E. HUSS, Pastor
Southside Baptist Church
Spartanburg, South Carolina

SOUTHERN BAPTISTS now number in excess of seven million according to the report made to the Southern Baptist Convention at San Francisco, California. It seems that our work is gathering momentum, and that every year will see an increase in the number of baptisms over the previous year. This is encouraging! It is about time that Baptists become alert to their great soul-winning opportunities.

One of the best ways to win and enlist for Christ is for the pastor and his church to become vitally interested in commencing church-centered mission chapels. Such a project puts new life in the sponsoring church, and at the same time reaches people who have previously never gone to any church. It has taken Baptists a long time to find the secret of reaching the masses, but, thank God, the secret is known, and capable



Hour of Power Church, Covington, Kentucky.

efforts are being made to organize these chapels which in a short time become churches.

Church leaders usually associate the name of this writer with the mid-week prayer service. God has blessed my efforts to maintain a good attendance at The Hour of Power. However, the prayer services were used to make possible a stronger Sunday school, Training Union, Woman's Missionary Union, and Brotherhood. It also helps make possible the establishment of mission chapels. There are two chapels in existence, one at Covington, Kentucky, and the other at Southside, in Spartanburg, South Carolina, that bear the name "The Hour of Power Chapel." This is appropriate because prayer initiated and was a potent factor in starting these chapels.

I was not always enthusiastic about this type of work. But I am certainly sold on it now. I was not interested in riding in an airplane until I took my first ride. Incidentally, how many people can you find that have only taken one trip in a plane? Not very many. The same thrill and satisfaction one receives in his first plane ride, he can experience in a spiritual way when he leads in starting a mission chapel.

I first helped organize a mission in a skating rink in February of 1948. There were twenty-one persons present. Today this work is known as the Wood Memorial Chapel. Latonia Baptist Church has generously provided a splendid building and recently voted to erect an educational unit. This school averages nearly 100 in Sunday school. They have a full-time preaching program.

I helped organize another mission in a housing project. There were fifty-five present on the first Sunday. Today this chapel, because of the missionary vision of Latonia Baptist Church, has a \$50,000 building, a full program, and will soon pass the 200 mark in Sunday school attendance. It is known as "The Hour of Power Chapel." In this pastor's last service at Latonia Baptist Church, the members unanimously voted to erect the \$50,000 building. The new pastor and members carried out that resolution.

My latest experience was with Southside Baptist Church, Spartanburg, South Carolina, where we established a work in a needy section of the city. In faith the church put up a \$10,000 building before there was a single member. In faith the church called a full-time pastor for the mission. This chapel also known

SOUTHERN BAPTIST HOME MISSIONS

as "The Hour of Power Chapel," begun during a revival meeting last December. What has happened? Almost 100 members have been added to the church. There is a Sunday school enrollment of 150 with average attendance of 120. Southside is now accepting bids on an educational unit for the chapel. Work will begin as soon as the bid is accepted.

Has your church started a church-centered chapel? Perhaps it would be well to ask: Is there a needy field in your community in which you can begin such work? If so, please consider these suggestions:

Appoint a mission committee in your church, the personnel to consist of the pastor, chairman of deacons, chairman of trustees, and head of each church organization. Membership on the committee is by virtue of office held. The committee should be authorized and approved by the church.

This committee should meet and study the possibilities for new work in the community.

If your city or community has a city mission program with a city mission superintendent, co-operate with that program. You can secure much valuable information and assistance. You can have your work undergirded by securing the approval of all the churches of your area. This is the ethical procedure. I know that some pastors feel they can start a work without anyone's permission. They can, but how much Morningside has 500 members and a

better everything is when there is wholehearted co-operation.

Take a religious census to explore the possibilities of having a chapel in a community. Usually the census will provide such challenging information that it will give impetus to proceed with the work.

Provide the leadership for the new work. Select some of the best leadership you have in your church. You will always find in your church people who will fill the created vacancies. This develops new leadership.

In August of 1949, Southside Baptist Church, Spartanburg, South Carolina, started a mission chapel called Morningside Baptist Chapel. The church gave up 105 members and 150 of its Sunday school members. This brought Southside's membership down to 1,611. Has God blessed this sacrifice? Southside has had 887 new members in the past 609 days and at present has 2,323 members. Morningside Chapel has become a full-time church and in August of 1951, two years after its start, had more than 700 enrolled in Sunday school, more than 500 church members, and has a budget of \$40,000. The pastor is Rev. Lewis Brazell. The sky is the limit.

Add Morningside's strength to that of Southside and see what can be done by church-centered chapels.

Southside, on August 1, 1949, had 1,716 members and a budget of \$50,000. Today it has 2,323 members and a \$104,000 budget. In addition,



Hour of Power Chapel, Spartanburg, South Carolina

\$40,000 budget and the Hour of Power Chapel 94 members and a \$6,000 budget.

Provide financial help for the new work. If you study your budget you may discover you can completely finance the new chapel until such a time as the chapel becomes self-supporting.

Be patient!

Southside has asked the Spartanburg Missions Committee for the green light to start another chapel in an area known as Hillcrest. In a year or two there probably will be a Hillcrest Baptist Church.

Brother, if you want to make a contribution that counts for the cause, commence a church-centered mission chapel for Christ!



Wood Memorial Chapel, a mission of the Latonia Baptist Church.

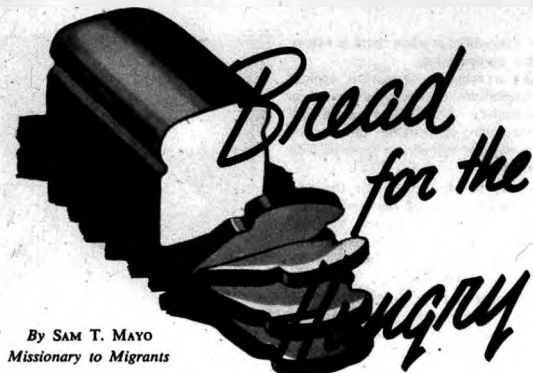
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By SAM T. MAYO
Missionary to Migrants

THE summer day was fading fast. Along the highway sped the cars and trucks carrying strawberries to the big market. Odors of frying potatoes and onions drifted from some of the trailers.

The faces of the people gathered about us at our trailer chapel were blistered for they had been in the strawberry fields all day. But the people had come from the fields in time to bathe and put on the clean clothes supplied by the missionaries. They were very tired. We wondered if under the same circumstances we could be as faithful to attend services.

The missionary announced a hymn and the service began. Even those who could not read opened their books and joined in the singing. Reverently they bowed for prayer as the missionary thanked God for the sun and the rain, the abundant crop, and the people who harvested it. He remembered the sick;

the family who had measles, the man who had stuck a nail in his foot, the mothers with the new-born babies. The sermon was a simple one about the feeding of the five thousand; the text, "I Am the Bread of Life." Bread is very important to these people who have to work so hard for it, but even more important is the Bread of Life. When the sermon was over and the invitation was given, several came forward accepting the Lord as their Saviour.

During the service two well-dressed men alighted from a pickup truck and stood to one side listening attentively. They had come seeking strawberry pickers. They were amazed to find a religious service in progress. As the audience was dismissed, the people gathered about the door of the "Gospel Chapel on Wheels," the missionaries' trailer home. Some wanted Bibles, others health kits.



Migrants attend mission service led by Rev. and Mrs. Sam T. Mayo

When all the migrants had gone, one of the two men approached the missionary, introduced himself as a Baptist deacon and said, "Is that missions? I have always opposed my church giving to missions, but I will not any more. If that is where our mission money goes I am for it."



The following advice printed in the *Stars and Stripes* was prepared by Chaplain (Lt. Col.) Clarence Q. Jones, a Southern Baptist chaplain. Although it was written for servicemen, it applies equally well to those who write to those in service.

WITH X CORPS—"Don't read too much between the lines in your letters," is the advice of Chaplain (Lt. Col.) Clarence Q. Jones, Muskogee, Oklahoma. "The written word is, after all, but a poor second cousin of the spoken word."

The X Corps chaplain believes that many family troubles of servicemen in Korea can be traced to misinterpretation of a crumpled, ink stained page.

IN A SPECIAL message published in the X Corps "News and Views," Chaplain Jones offers some advice to soldiers in the delicate art of communication by composition.

"Write every day—and twice a day if you can. But don't infect your letters with your dislike for the first sergeant or your worries about rotation."

"DON'T EXAGGERATE. A sprained ankle over here can become an amputation across five thousand miles of ocean."

"Be kind and considerate. This is a two-front affair—the fighting front and the home front. Your wife isn't leading a patrol but she's keeping a home, probably caring for a family—and doing it bravely."

"ENTER AT LEAST one note of hope and cheer in every letter. It won't cost you any more and you'll feel a lot better for it."

"All finished with your letter?—wait a minute, before you seal it give it a once over. Maybe it doesn't say the things you thought it did? Maybe it's harsh or critical? Tear it up and rewrite it."

SOUTHERN BAPTIST HOME MISSIONS

Teacher Helps Build Church In The Mountains

By MRS. JESSIE MILLER
Louisville, Kentucky

THIRTY years ago a young girl left the WMU Training School in Louisville, Kentucky, to teach in Lee Baptist Institute, a Baptist mission school in the Virginia mountains just over the Kentucky border. To this school, which included both elementary grades and high school, came students from miles around to live and study. These were paying students. That same year a new county high school was built in the town and many of the students dropped away from the mission school. The next year the mission school was forced to close because of the lack of pupils.

The young girl, Miss Arletta Campbell, was, therefore, in need of some kind of support, and not being assured of an appointment by the Baptist Home Mission Board, accepted a position as teacher in a county school. The small school was located nine miles from town in the heart of the mining district—at the "very head of the hollow." In this proverbial one-room school, Miss Campbell taught children through the first six grades.

At night, and for no extra pay, she taught a class in reading and writing to the adults of the community. During the vacation period a few students were willing to "pay some" to continue their education. For these Miss Campbell held summer classes.

During this time she had been looking for a place to worship and work for the Lord and her denomination. About two miles distant was a group of people trying to have Sunday school in a two-room school house. Despite the rough, muddy roads of the hollow, Miss Campbell attended religious services there.

All the teaching was done in a single group; no provisions were made for

children. All of the preaching (which consisted of Bible readings and talks on the lesson) was done by the community doctor, a Christian man who was paid by the mines. Working together, the doctor and Miss Campbell separated the group—she teaching the children and he the adults. As fast as teachers could be found, the groups were further divided until classes were being held in all corners—wherever space could be found. As time went on, still keeping on with her school work, Miss Campbell visited in the neighborhood and enlisted people who would and could help in the Sunday school. Rooms were added to the school building and a church was organized.

After a few years the church began holding services in a lodge hall and soon was having visiting preachers. However, these ministers were uneducated and usually willing to stay and preach for whatever the people were willing to give them. These same preachers almost destroyed all that had been accomplished. They tried to turn the church into "The Holy Sect" which still prevailed in the mountains. When asked to leave, the men would take a following with them and "hold forth" in one of the homes.

With national prosperity, good roads, and rural electricity, educational facilities advanced and other churches in the community and the Baptist group were forced to give up the lodge hall.

In the meantime Miss Campbell had married a local man and they had to some extent prospered. Her husband, Mr. Robbins, called a meeting of the church members and offered ground on which to build a church. Very soon a neat little concrete church building

stood on the land. The church was fully organized, with a board of deacons, graded Sunday school, Baptist Training Union, and Woman's Missionary Society.

Miss Campbell (now Mrs. Robbins) led or was active in all groups—serving in every post from janitor to filling the pulpit. Constantly she was trying to enlist better trained pastors and better educated evangelists. All of this took long hours of hard work and great perseverance. The "heaviest" contributor to the little church was "set in his ways" and objected to almost every attempt at advancement. He was, however, a true Christian and was slowly led to agree that the growing church become a fully-organized missionary church.

Since I visited in Mrs. Robbins' home every year, I know of her hard work, the discouragements and struggles through the years. She visited, taught, held class after class to train workers, and conducted yearly Daily Vacation Bible schools. Today the Beacon Light Baptist Church of Saint Charles, Virginia, stands a true and complete church. Sunday school rooms have been added to the main building and the church now has a full-time pastor whom it pays \$250 per month. This hard-working man is a college graduate but has not had the opportunity for seminary training. The pastor lives above the church in a six-room apartment which boasts an electrically equipped kitchen.

The little church contributes through the Cooperative Program, and last year gave \$500 to missions.

Open New Good Will Center

A building has been acquired and is now being repaired and re-arranged for use of the Good Will Center to be opened soon in Macon, Georgia. Miss Elizabeth Smalley, a recent graduate of the Training School in Louisville, Kentucky, will be in charge of the center under the employ of the Home Mission Board.



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AMONG the MISSIONARIES

A Lost Opportunity

We are going to open a mission on the Pima Reservation at Gila Crossing. One of the men who invited us out there four years ago and repeated the invitation several times, died two months ago without hearing the gospel. Incidents like this are hard for a missionary to take. If he could have heard the gospel he probably would have been saved. His blood will be on someone's hands at the judgment bar of God.

If seven million Southern Baptists would give an average of fifty cents each to the Home Mission Board, missionaries could be sent to needy fields like this to answer such Macedonian calls.

—Rev. and Mrs. C. F. Frazier
Missionaries to Indians
Arizona

A Seeking Heart

We hardly thought the trip to her house worth while, since we had stopped so many times without anyone coming with us to services. But somehow we continued to go after her. Sunday before last, to our amazement, she came and brought three of her sister's children.

Immediately she became interested in the Jesus way of life. After a Young People's party she remarked, "I had the most wonderful time." The Holy Spirit was drawing her through the Sunday school, preaching service, visual aids, prayer meeting, and the youth programs.

On Sunday night after services I

spoke to her for the first time about trusting Christ.

"I am confused," she said, "but I want to understand about Jesus."

I gave her a Bible, marked the Gospel of John, and by the next Thursday at prayer meeting she had laboriously read all but three pages. It is so difficult for her to read in English.

"I prayed morning, noon, and night," she said, "for God to help me understand. I tell Jesus thank Him for everything He made and to forgive my sins."

The next Sunday morning she walked the aisle to confess Christ. Surely the Holy Spirit is able to give understanding to the earnest, seeking heart, as it was manifested in this young Indian girl's life. What a change on her countenance! No longer is she afraid.

—L. W. Crews
Indian Center, Flagstaff, Arizona

Gives Mission An Organ

We are grateful to Miss Hazel Chisholm, organist at First Baptist Church, Jackson, Mississippi, for the Hammond organ which she gave to Rachel Sims Mission recently when she visited the mission. The organ was dedicated on Tuesday night, October 23. Miss Ruth Widick, of the mission staff, was at the console for a program of worship, followed by informal group singing.

The Junior group led in celebration of United Nations Day by presenting a marionette show with marionettes which they made as handwork activity. The

dolls were dressed in costumes of the nations of the world. Ninety-two children and parents attended the program.

—Jean Stamper
Missionary, Rachel Sims Mission
New Orleans, Louisiana

Japanese Sunday School Grows

The Japanese Sunday school in Richmond, California, has been very thankful for the new place of worship. When we first moved in we were grateful for all the room and felt we had so much space, but suddenly we realized that we are still crowded. The Lord has blessed us with a large number in Sunday school. We are seeking for a higher number.

The Sunday school as a whole pledged to work hard and have an attendance of 100 by Christmas.

As I visited in the home of a new pupil the mother informed me that they were Buddhists, but said that since Sunday school was a very nice place to be, she is grateful to us for permitting her children to attend our school.

Many Juniors in our Sunday school want to accept Christ, but because of their parents they are afraid.

SOUTHERN BAPTIST HOME MISSIONS



Junior Department, VBS, Baptist Center, East St. Louis, Illinois.

fyng the mission grounds. This will require much work and time. The work here is slow, but things are going nicely and God is blessing.

—Rev. and Mrs. Genus E. Crenshaw
Missionary to Seminole Indians
Ft. Lauderdale, Florida

Indians Have Bible Institute

The Laguna-Acoma Baptist Mission is located on Highway 66, about sixty miles west of Albuquerque. It serves two tribes of Indians: the Laguna tribe, about 3,000 in number, and the Acoma tribe, about 2,000 in number. The Home Mission Board appointed its first missionary to this field in 1944.

Each fall a Bible Institute is held. Classes in Bible, church history, church doctrines, and Christian living are taught for children and adults. The services are closed each night with an evangelistic service. The evening meal is always served to all who attend. This year a film strip on some phase of Christian living was shown each evening. The study course books, *Living Abundantly* and *This is My Bible*, were taught by Rev. and Mrs. Dalton Keeth. Rev. Walter Blair brought the evangelistic message.

This year two came making profession of faith, three rededicated their lives, and three were approved for baptism. Two women, one a mother of eight children, have already been baptized, but the other one tells us that her family

says she must always be a Catholic. She is still coming to the services and we are praying that her family will be won. Another encouraging factor which is going to be a help to the mission is that three Anglo women have agreed to teach Sunday school classes. We feel that with their leadership our Sunday school will grow.

—Mrs. Robert Selg
Missionary to Indians
Cubero, New Mexico

Indian Preacher Ordained

"A young girl read Bible verses to me. My wife also read Bible verses to me. Both of them read just the ones I needed. . . . When the preacher gave the invitation at Indian Camp, I was the first one to walk down the aisle. I left the evil things behind me and turned to follow Jesus as my Saviour. . . ."

Thus spoke Michael Naranjo of the Santa Clara Pueblo recently as he gave his testimony before the First Baptist Church of Espanola and the ordaining council. He was being ordained, the first Baptist Indian preacher in this part of the mission field.

About two years ago he answered God's call to preach. For a year he preached at the Baptist Indian Center in Santa Fe, until God laid it upon his heart to begin Sunday services in his own home at the Santa Clara Pueblo. He has preached since October, 1950, except when he was studying at Golden Gate Seminary.

Pray that God will richly bless him in a long and fruitful ministry.

—Pauline Cymack
Missionary to Indians
Santa Fe, New Mexico

Local Baptists Co-operate

Since coming to our field on the Seminole Indian Reservation here in Florida on September 23, 1951, we have come to love the Seminoles and to enjoy our work with them. We have found a host of friends in the Miami Association who are sincerely interested in the work here.

Many of the WMU organizations have already visited the field and have brought clothes, food, and milk for the Indians.

Through the WMU the Miami Association is helping to furnish the missionary's home.

Because of impassable roads to Brighton, we have not visited all of our field, but hope to very soon.

Plans are being made to continue the work on the hospital for the Indians. We are looking forward to the completion of this project.

We have found the Indians very co-operative and willing to work in beautiful



Spanish kindergarten at Carrizozo, New Mexico. Mrs. James Stoneman is missionary teacher.

Plans for the Future in SOUTHERN BAPTIST EVANGELISM

By C. E. MATTHEWS, Secretary of Evangelism

OUR PLANS for the future in evangelism are set out in the *Southern Baptist Program of Evangelism*, as approved by the Southern Baptist Convention in session in St. Louis, Missouri, in 1947, as follows: Two revivals in each church every year, one a part of an association-wide crusade; the perennial program of visitation evangelism carried on in each church through its agencies; an evangelism church council as an over-all planning committee for evangelism in each church.

In addition plans are also being made for a crusade in Alaska and one in Cuba. The annual Southwide over-all planning committee meeting was held December 10-11, 1951, in Nashville, Tennessee. This meeting was participated in by every Southwide agency in our Convention and by state agencies.

The objective of the meeting was two-

fold: First, to continue a permanent, unified program of evangelism that will harmonize participation in soul-winning on the part of every agency, every church, and every church member. Second, to make any necessary changes in the program, under the leadership of the Holy Spirit, to meet conditions in a changing world.

Outstanding personalities, representatives of Southern Baptists, participated in the planning meeting in Nashville.

Among those speaking were J. B. Lawrence, C. E. Matthews, E. Powell Lee, T. L. Holcomb, C. E. Autrey, J. N. Barnett, Kearnie Keegan, George Schroeder, C. Y. Dossey, Miss Edith Stokely, J. E. Lambdin, M. Theron Rankin, Jim Howard, Merrill D. Moore, R. T. Skinner, S. F. Dowis, John McGuire, Duke McCall, and J. D. Grey.

Achievements in Evangelism During 1951

As Reported by Department of Evangelism, Home Mission Board

In The Homeland—First, a simultaneous crusade was conducted in churches east of the Mississippi River, March 25-April 8. In this crusade there were approximately 168,000 additions to the churches, 120,000 by baptism.

Second, the training course book entitled, *Every Christian's Job*, was written by our Department of Evangelism and was published by the Broadman Press. The first print was 200,000, a record for the Broadman Press. By November 1, 1951, the first print was exhausted and a reprint of the book was being made.

Third, a simultaneous crusade has been conducted in all Southern Baptist churches in Washington and Oregon, with glorious results. The evangelists for the crusade were, in the main, pastors of leading churches in the South and Southwest. The expenses of each evangelist were paid by the church where he serves. Another such crusade will be conducted in Washington-Oregon and also in Kansas next year.

Fourth, all states in our Convention have departments of evangelism, and every state has a full-time or part-time secretary of evangelism.

In Foreign Service—We are grateful to Dr. Theron M. Rankin and the Executive Committee of the Foreign Mission Board for making it possible for the Department of Evangelism of the Home Mission Board to accept an invitation to conduct simultaneous crusades in Argentina, Paraguay, and Uruguay. C. Y. Dossey of our staff left for those crusades July 23. To date, most remarkable results have been obtained. We are of the belief that these crusades in South America, including a glorious one in Recife, Brazil, will result in a crusade in 1953 in every nation where Baptists preach the gospel.

Every Christian's Job

By JOHN CAYLOR

The topic of this discussion is the title of the book on evangelism written by C. E. Matthews and made a part of the Training Union study course conducted in the spring.

For five years the Missionary Education Council of Southern Baptist agencies has been asking for a book on personal evangelism. Dr. Matthews was selected as the author and the Home Mission Board through its committee on education planned to release the study during 1951. Dr. J. B. Lambdin and his committee at the Sunday School Board had the same idea and Dr. Matthews was asked to write the Adult book in the Training Union series. The Home Mission Board heartily agreed to let the author and the book serve a wider field by assisting the Training Union Department in the promotion of *Every Christian's Job*.

The printing of 200,000 has been exhausted and a reprint makes this valuable study available for continual use. Dr. Matthews rendered splendid service in preparing the book and the Training Union Department of the Sunday School Board spared no pains in promoting its study. The Home Mission Board has realized the value of the study and has promoted the book. Perhaps the greatest need among Southern Baptists at this time is to know how to do personal soul-winning and to be inspired to engage in *every Christian's Job*.

All agencies representing Southern Baptists have co-operated in evangelism. The finest spirit has prevailed. Evangelism is the major emphasis in all our work. As Dr. Matthews leads us we all follow. Sectional crusades have been successful beyond anticipation. State crusades are now set up. "Two revivals every year in every church" is becoming a slogan. Personal soul-winning on a perennial basis is our guarantee of growing success. *Every Christian's Job* as a book should be studied; and *every Christian's Job* as an activity should be practiced.



Here they are!

Your 1952 STUDY COURSE BOOKS

The Home Mission Board proudly presents the following authors of the 1952 Graded Series of mission study books.

- Courts Redford, author of *Crusade in Home Missions*, for Adults, is assistant executive secretary of the Home Mission Board and author of another Home Board book, *Spiritual Frontiers*. He is highly qualified to discuss the plans and programs of Southern Baptists as presented in his books.
- Ralph A. Phelps, Jr., author of *Tangled Threads*, for Young People and Adults, is professor of social ethics in Southwestern Baptist Theological Seminary. He has helpfully discussed some of the pressing social problems facing America today.
- Intermediates will be introduced to the appeal of mission work through the book, *I Too, Can Be a Missionary*, by W. Barry Garrett, editor of *Arizona Baptist Beacon*. A native of Oklahoma, he now lives with his wife and daughters at Phoenix, Arizona.
- *Everywhere Preaching the Word*, a book for Juniors, was written by Josephine R. (Mrs. Shad T.) Medlin, of Virginia. Although a busy housewife, she is also a member of the executive board of the Virginia WMU and former Young People's Leader and president of Woman's Missionary Union of Missouri.
- Mary Christian, who prepared the teacher's source book, *Home Missions Meeting Spiritual Needs*, is with the Sunday School Board in the Sales and Advertising Department, reviewing books with special responsibility for promotion of mission books. She has had a number of important positions in Woman's Missionary Union, including executive secretary of Georgia, Southwide field representative, and State Young People's Secretary of Arkansas.

The following picture-storybooks for Primary children are available:

- *Lilly May and Dan* (Race) ● *Carmita of Cuba* ● *Katie of the Canyon* (Indian)
- *Strawberry Road* (Migrant) ● *The Farmer Twins* (Rural) ● *Precious in His Sight* (City) ● *Anthony Becomes Eagle Heart* (Good Will Center).



Courts Redford



Ralph A. Phelps, Jr.



Josephine R. Medlin



W. Barry Garrett



Mary Christian

SOUTHERN BAPTIST HOME MISSIONS

January 1952



Pastor E. D. Estes stands in front of remodeled Macedonia Baptist Church, proof that rural churches can be improved.

How a Country Church was Revived

THIS CHURCH RECENTLY RECEIVED A CITATION OF MERIT FOR OUTSTANDING COMMUNITY SERVICE FROM THE MISSISSIPPI STATE COLLEGE IN RECOGNITION OF ITS PROGRAM OF IMPROVEMENT

A NEW or remodeled building and some improvements around the church yards would help give new life to many a country church is the opinion of Rev. E. D. Estes, pastor of the Macedonia Baptist Church of Winston County, Mississippi. He has just led his church in some much-needed improvements.

One of the first things which the church tackled was the yard. Flower beds were made and the members' labors were rewarded by beautiful flowers which were a joy not only to the members of the church but to neighbors in the community as well. All the trees were pruned and electric lights were in-

stalled in the church yard to be used during evening services and for socials. Next, a church sign board was erected near the highway and the driveway into the church yard was widened and graveled. Rest rooms were remodeled and a new one was built.

The church building itself has come in for some elaborate changes. Some old tree stumps were dug up and an entire new front was made for the church house including a new portico, belfry, vestibule, and two Sunday school rooms, one of which is equipped as a church nursery. All this was paid for in a few months. Later a new annex was added to the back of the church providing for

four new Sunday school classrooms, a library, and pastor's office. Then the church voted to paint the church inside and out with two coats of paint and a new closet for the storing of brooms and other equipment was built.

Equipment was also needed, so six new butane gas heaters were installed and new Broadman hymnals were purchased. Thirty-six new chairs were bought for the use of the choirs (there are three choirs now), and tables for Sunday school rooms and the library as well as a play pen for the nursery were built. A table for dinners in the church yard was also built.

The WMU, which was organized upon the suggestion of the pastor, has helped him in many ways. They helped in the purchase of a communion set, new linens, and a communion table. The women also helped pay for new light fixtures for the church auditorium.

Another addition to the church was the church library. The women helped the pastor secure the first books, and Mrs. E. S. McLeod was elected librarian. Cabinets were built for the books and new books are added every two months through a birthday offering.

Although the physical equipment of church is important, it is only a means to an end. While all of this repairing and building has been in progress the

church has been led to improve itself in spiritual ways as well. Twenty-eight have been added to the church rolls during the year, twenty-three of them by baptism. The average attendance at services has increased about forty, and seven study courses on tithing, soul-winning, and other topics of importance to the members have been conducted.

Now the pastor, who did much of the actual labor required in the building, is looking forward to the possibility of erecting a new pastor's home soon.

Yes, rural churches can be revived and greatly improved if they are willing to put forth the effort and if they have a trained pastor with sufficient time and vision to lead in the work.



Church as it was before improvements were made.

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The Pacific Northwest As I Saw It

By JOE WELDON BAILEY, Pastor
First Baptist Church
Sulphur Springs, Texas

IN 1894 Southern Baptists in the Pacific Northwest petitioned the Southern Baptist Convention for admittance. Their wish was denied. Capable leadership and consecrated pastors have now begun in Washington and Oregon what someday will be a Baptist empire.

Seventy-nine per cent of the population of these two states belong to no church. Of that number sixty-five per cent do not want to be bothered. Several cities with a population of more than 20,000 do not have a Baptist church. It presents a tremendous challenge to those who live in that section as well as to every Southern Baptist who is informed about the needs. The Federal Council of Churches has controlled much of the work in that section. For that reason Baptists and other denominations have no work in many cities.

The name "Southern Baptist" is highly respected. The name is good in the business world. It is also good among other Christian groups. The name is no longer geographical but rather doctrinal. Southern Baptists have a heritage and message that should cause us to want to keep the name. Just as Southern Pacific Railroad Company serves the Northwest and other points and is not thought of as a southern institution simply, but one that serves wherever its lines go, even so Southern Baptists serve wherever the gospel is needed.

The work in the Northwest is most difficult. In spite of the great numbers from the South and Southwest who live there, many of them feel no inclination to Christ and His church. One of the great needs of the section is money for

Mr. Bailey was one of thirty-five pastors and evangelists who conducted simultaneous revivals in the Washington-Oregon area, September 9-19, under the sponsorship of the Department of Evangelism of the Home Mission Board.

building purposes. When facilities are provided a church can easily pay back its loans. The Lutherans, for example, have seen this challenge and invest great sums of money to build commodious churches. With good and adequate buildings, Southern Baptists could grow much more rapidly. Under present conditions the work is growing in unbelievable fashion. New churches are being organized every month.

In the person of R. E. Milam, executive secretary-treasurer of the Washington-Oregon Convention, Southern Baptists have a most capable leader. Also for new locations for churches, Dr. Milam possesses a warm-hearted personality and gigantic spirit of enthusiasm for the Lord's work. With him is a staff of workers who likewise possess a Christ-like spirit of vision and compassion.



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Testimony of A Reborn Priest

By ALAN A. HUGHES
Arroyo Grande, California

I was born in California on a small produce ranch near the outskirts of the city of Oakland. I was not born of a Catholic family. My father and mother were of the Methodist faith; my father was one of the officers in the church where we attended. He was a very strict master as far as religious training of his children was concerned, both at church and at home. We always had our daily season of prayer and exhortation of the Scriptures.

When I was a young boy I attended Catholic Church one day, as a guest of one of my playmates. I loved the formalism and ritual of the Catholic Church. With this severe liking for formalism, plus the religious training I had received from my father, I was an apt subject for the teachings of the Catholic Church.

At about the age of eight I started playing hookey from some of the early classes at school in order to attend mass at a Catholic Church which I passed on my way to school. This continued during all the time that I was in grammar school.

In 1914, while I was in high school, I was visiting with my sister during summer vacation. She lived in Saint John, New Brunswick, Canada. I was still in Canada on August 4, of that year, when World War I was declared against Germany by Great Britain.

At that time I was just a few months past fifteen years of age, and like most boys of that age I was the adventurous type. Also like most boys, a soldier's life held a certain mysterious appeal for me. On August 5, the next day after Canada entered the war, I lied about my age and enlisted in the Canadian Expeditionary Forces for duty abroad.

In November of 1914 I embarked for service in France. I was landed at the port of LeHavre on the twentieth of November and sent into a training camp where I remained until the early part of May, 1915. I was then sent to the front lines where I endured many hardships for a sixteen-year-old boy.

While serving with an infantry regiment of the Canadian Expeditionary Forces in December of 1916, on the Somme River front, I received a bayonet wound in the left chest. I was bleeding internally and externally. I was so weak from the loss of blood that I was unable to make my way back across no man's land to our own lines and the aid of our dressing station. A French Army chaplain crawled out to where I lay, at the risk of his own life, and dragged me back to our lines and took me to the dressing station. He was a Catholic priest. I was then sent back from the trenches to a hospital. The French chaplain had taken my name and serial number from my identification tags. He came to see me on several occasions during my stay in the hospital. I told him about my liking for the Catholic Church. He taught me catechism and arranged for me to be baptized (?) into the Catholic faith. This French chaplain was named Reverend (notice I did not say Father) Henri Granchot. I was admitted to the Catholic faith on January 7, 1917.

After leaving the hospital, I served in France and Belgium until December of 1917, when I was returned to the Dominion of Canada for discharge from the Canadian Army on the grounds that I was an American-born citizen. I was discharged in order that I might enlist in the United States Army Air

Forces. I entered the U. S. Army on January 30, 1918, at Portland, Oregon. I was severed from the military life on December 10, 1918.

In 1927 I entered a monastery of the Order of St. Benedict, of the Old Roman Catholic Church, and started the long course of study necessary to become a member of the Catholic priesthood. It took me seven long, hard years to complete the work. This is the shortest time that one can spend in Catholic theology and attain the education necessary for the priesthood. On finishing my studies I was given two earned degrees, Doctor of Divinity and Doctor of Philosophy. These degrees are for scholastic attainment and have no bearing on the controversial question of Catholicism or Protestantism. I completed the work in the monastery in June, 1935. I was ordained to the priesthood on August 30, 1935.

I served as an active priest from 1935 to 1940 in the city of Los Angeles, California.

Continued on page 26

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Dan Patch Proves a Theory

By JOHN D. FREEMAN
Baptist Bible Institute
Lakeland, Florida

THERE is a way for the rural church to survive and grow. That idea has held sway in many minds for a half century; yet during that time thousands of such churches have closed their doors and other thousands have barely been able to continue holding services.

How is it to be done? How can the country church, with only twenty-five or forty attending Sunday school, and with a total income of only a few hundred dollars, pay a pastor?

The answer comes from hundreds of fields where wisely-led churches have pooled their resources and thus created a field large enough to challenge and retain the services of a trained, resident pastor. A field in Mississippi proves the point.

Out of Weakness

In a typical farming area near Baldwin are three churches which have been led to labor together in a "joint pastorate."



Birmingham Baptist Church, one of three rural churches that went together to form a joint pastorate to be served by a full-time resident pastor. Group is in front of recently-completed church building.

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ate." They are representative of the rank and file of Baptist rural congregations, being neither very weak nor having any large numerical or financial strength. They are also typical in the usual proportion of each church leaving the field and gone elsewhere without moving the membership. The following figures show the situation on the field, where C. E. Patch, a college and seminary trained man, is pastor.

In 1938 three rural churches, Birmingham, Safford, and Sherman, with a combined membership of 672, had 180 non-resident members, 248 enrolled in Sunday school, 13 baptisms, pastor's annual salary of \$1,016, and they gave \$257 to missions. The same churches after working two years (1948-1950) as a "joint pastorate," had 892 members, 268 non-resident members, 447 enrolled in Sunday school, 40 baptisms, pastor's annual salary of \$3,000, and they gave \$1,959 to missions.

Producing A Winner

The 1950 award, given by Mississippi State College during its Home Week exercises, went to Birmingham Baptist Church. It is one of seven rural churches in the state to win this honor. The award is given each year to the rural church that has performed during the past twelve months the outstanding service to its community. Pastor Patch was chosen, during this conference, as president of the Mississippi Christian Community Fellowship, an organization promoting rural life, especially through the churches. Already he is a leader in civic affairs in the county and wields more political influence than a city pastor could.

On the joint field of "Dan" Patch there are some 2,900 people. Instead of the usual Sunday services only, the pastor has led the people to set up a full-time program in each church. For example, since he went to Birmingham in 1949, the Training Union, Woman's Missionary Union, a Brotherhood, and a scout troop for boys and one for girls have been inaugurated, while members of the church have been enlisted in the county farm organizations.

The past months have been marked by great improvements in the church properties. Enlargement in attendance made necessary additional room for teaching and training. Now that the burden of construction work is off their hands, the churches will increase the

Continued on next page

SOUTHERN BAPTIST HOME MISSIONS

Negro Leader Dies

By J. M. DAWSON
Secretary Baptist Public Affairs Commission
Washington, D. C.

AS A LONG-TIME member of the Board of Trustees of Bishop College, Marshall, Texas, I am among the thousands who mourn the loss of its president, Dr. Joseph James Rhoads, who died October 12.

Dr. Rhoads, the son of a former slave living in Marshall, furnishes an illustration of how any boy of any race or

Dan Proves A Theory

Continued from page 24

proportion of their incomes going to outside causes.

Resident Pastoral Care

Resident care, the supervision by a pastor who gives all his time to pastoral duties on the field, is as necessary for rural churches as for city churches. It cannot be given by a man who lives off the field and who engages in secular work five or six days per week, making only Sunday visits to the church. With the smaller churches where there is neither money enough to pay for all his services nor people enough to require all his time, the only possible way for them to secure resident pastoral care is for two or three of such churches to form a field.

There are strong rural churches throughout the South that grew into full-time pastorates under a joint program. There are other rural churches that will probably never be strong enough to command the full-time services of a pastor, hence must co-operate through the joint pastorate plan if they ever have the care of trained resident pastors.

Dan Patch has demonstrated the feasibility and wisdom of bringing two or three small churches, each in a distinct field, into a joint pastorate thus creating a strong enough field to retain a capable pastor against the pull of the urban churches.

January 1952

creed under American freedom may rise to high usefulness. His father died when James was two years old and he had the usual handicaps of poverty, but he persisted in getting an education and was graduated from the Central High School at Marshall and Bishop College. Afterward he received a Master of Arts degree from the University of Michigan and honors in graduate studies at Yale University. He entered the educational field by serving as principal of the Normal School at Grambling, Louisiana, later returning to Marshall to teach in the high school. Subsequently he distinguished himself in teaching at Waco and Dallas.

When the American Baptist Home Mission Society decided to name a Negro president of Bishop College, Dr. Rhoads was chosen as the one pre-eminent fitted for this task. The Southern Baptist Convention Home Board and the Baptist General Convention of Texas were invited to approve members on

the Bishop College board. Under this arrangement I began to serve in 1938. As I have often remarked to the Baylor trustees and other boards on which I have served, the Bishop College board, under President Rhoads' counsel, demonstrated the values of orderly parliamentary procedure, and offered an example of thoroughness and efficiency.

Dr. Rhoads, a devout Christian, proved to be a most valiant leader. He was not only received with enthusiasm by his own people, among whom he stood foremost, but was recognized in various ways for his merit by other sections of our population. It is not possible here to enumerate all the important organizations, white and colored, with which he was associated on a state and national level.

Under his administration, with the fine co-operation secured from his white brethren, Bishop College stands forth as a bright jewel adorning the American educational system.



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Testimony of A Newborn Priest

Continued from page 23

fornia. My ordination took place at the hands of the Archbishop William Henry Francis in the Archbishop's Chapel in Los Angeles. It was covered by International News Photo Service and reporters from the *Los Angeles Examiner*. An account of the ordination, along with a picture of the Archbishop ordaining me, appeared in the *Los Angeles Examiner* on the morning of August 31, 1935.

During the years of my active priesthood, I believed wholeheartedly that the doctrines I taught were verily the true doctrines of our Lord Jesus Christ. I now thank God that He has shown me differently.

On the morning of March 1, 1940, while at the altar celebrating mass, I had a very severe hemorrhage of the lungs, for I had developed a bad case of pulmonary tuberculosis.

The bishop called on me that afternoon and relieved me of duty as an active priest. He said that by expectorating human blood on God's Holy Altar, I had committed a sacrilege, and that I must retire until such time as it would take for me to be beyond danger of further sacrilege. He offered to place me in a Catholic hospital but I refused, knowing that I would become a prisoner again. You see, during the time that I had spent in the monastery I was not allowed out without being under escort by someone appointed by the monastic Prior. By refusing hospitalization I automatically forfeited my income which was at that time \$6,000 per year.

I retired to private quarters in Los Angeles which I rented at \$12.50 per month. I had not saved any of my money while I was a priest on active duty. I spent most of it for liquor and wild parties in which women had a very prominent place.

During my retirement I listened to the radio most of the time, as I had to stay at home, not being physically able to be about the streets very much. It was while I was tuning in on my radio one morning that I heard the gospel of salvation being preached over the air. I listened to the preacher out of curiosity. I tuned in again the next day and the next. I became fascinated by the message.

One month later I was on my way to Vespers and Solemn Benediction at a local Catholic Church. I was passing a mission church when I decided to go there instead of to the Catholic Church. Can you imagine a priest, with his collar on backwards, sitting in a Protestant church listening to a preacher preaching about salvation by grace instead of salvation by works? That was I that night. I listened, I heeded, I prayed and I was saved, thoroughly saved. I shall never forget that night, the second day of June, 1940, about 9:00 o'clock, because that is when Jesus came into my heart. Oh, glorious day! Yes, I was saved.

It took me six years of hard study of the Bible to determine what doctrines I believed. But I was all the time preaching to the Catholic people about the wonderful saving grace of our Lord, Jesus Christ. I formed my doctrines from God's Word, not from the word of man.

In the summer of 1946 I found that I believed exactly as do the Baptists.

A Baptist preacher had me tell him what I believed. I told him that I was not willing to take any man's word for my doctrine, but that I would rely on the Bible as my all-sufficient guide.

After a conversation of more than two hours, he asked me if I would talk to a preacher friend. I would. He made an appointment for me. I talked to that preacher as I had talked to the other one. He told me that my doctrine was purely Baptist doctrine. My wife and I were baptized on September 1, 1946, by Rev. Otto H. Reese in the Linda Vista Baptist Church of San Diego, California. I was ordained to the Baptist ministry on December 27, 1946, in the same church.

I have been very happy in my Baptist work, both as evangelist and as pastor in two churches. It is my desire to be of what service I can. I truly believe that God saved me to bring the message of salvation to those poor people of Catholicism who are lost in superstitious ignorance of God's plan of salvation. They are lost; the priest teaches that they cannot be saved during this life.

Home Mission Foundations

Continued from page 10

mum of 1,027 regular missionaries are needed, and an annual operating budget of over \$2,000,000. In addition to this, \$4,000,000 will be needed for buildings and equipment. The principal sources of support are the Cooperative Program and the Annie Armstrong Offering. Together these yielded approximately \$1,325,000 in 1950. This well-conceived and well-planned crusade cannot succeed without increased revenue.

That this is a crucial hour in the history of our world, all are agreed. It could easily become a tragic hour. From every point of view America needs to be Christian. Never before have so many looked to America for so much. The world is looking for moral and spiritual leadership. But we cannot give what we do not have. The home base must be strengthened to meet this need. This is the task of the Home Mission Board. As an evangelizing, mobilizing, and unifying force it has served for over a century. It has been a foundation builder. For continued and extended effort may its own foundations be widened, deepened, and strengthened by the prayers, lives, and support of 7,000,000 Southern Baptists.

SOUTHERN BAPTIST HOME MISSIONS

BOOK REVIEWS

Broadman Comments, 1952, by R. Paul Caudill. Broadman Press. \$2.00.

Dr. Caudill follows his established plan of the printed text, explanation of words, outline, and application of Bible lesson truths to present-day affairs. *Broadman Comments* has made a place for itself and is a welcome and much-needed help for Sunday school teachers.

Points For Emphasis, by Hight C. Moore. Broadman Press. \$60c.

The genial scholar, retired to much writing, presents his thirty-fifth annual, pocket-edition of the Sunday school lessons. To say Dr. Moore prepared it is all the recommendation the book needs.

Answered by the Master, by R. C. Campbell. Broadman Press. \$1.75.

Dr. Campbell is well known as a sermonizer. This is his most interesting work. He uses questions which were asked Jesus and by exposition and illustration studies the answer. Samples of the questions are: Art thou he that should come? — By what authority? — Who can forgive sin? — What have I to do with thee? — What wilt thou have me to do?

Adventures in Christian Journalism, by E. C. Routh. Broadman Press. \$1.50.

The author served as editor of the *Baptist Standard* of Texas, the *Oklahoma Baptist Messenger*, and *The Commission*. He has retired to the greatest work of his life, that of writing books. In this little volume he describes in the story of his life the call and service of a Christian journalist.

Faith That Sings, by F. Townley Lord. Broadman Press. \$1.50.

The thirty brief chapters, each brilliant with some thought briefly developed and always Christ-centered, make a stimulating, interesting, thought-provoking, Christ-centered book.

Not only ministers, but all readers, will find this a treasure for their own reading and library.

Twenty Missionary Stories from Africa, by Basil Miller. Zondervan Press. \$1.50.

Here is material for illustrations. They are true accounts of missionary achievement and in the nature of interviews

by Dr. Miller who is a master of biographical sketches with moving incidents.

Arnold's Commentary, by B. L. Olmstead. Light and Life Press, Winona Lake, Indiana. \$2.00.

For twenty years Dr. Olmstead has prepared *Arnold's Commentary*. This volume is enlarged with a page "From My Point of View." The text is explained, the lesson discussed, illustrations given, questions submitted, and special departments given for graded groups.

Light From Many Lamps, by Lillian Eichler Watson. Simon and Schuster. \$3.00.

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Church Honor Roll

The following is a partial list of churches of the Southern Baptist Convention who have sponsored and supported the development and constitution of new churches during the ten-year period, 1940 to 1950.

These churches actually provided the leadership, at least part of the location and some of the expense of the building of the new church house.

If your church has sponsored a new church during this period and is not listed here, we shall be happy to receive the name of the sponsoring church, the name of the new church, the year organized, and the number of members at the time of organization. Your church can then be included in the honor roll which is being published from time to time in this magazine.

—S. F. DOWIS, Secretary
Co-operative Missions Dept.

Name of Sponsoring Church	Name of New Church	No. Members At Time of Year Organized
TAMPA, FLORIDA:		
Seminole Heights	North Rome	1948 816
New Orleans	Castle Heights	1948 82
El Bethel	Hillside Avenue	1948 104
Bayshore	Macfarlane Park	1947 86
Grant Park	Fletcher Avenue	1947 68
North Rome	Citrus Park	1948 123
Six Mile Creek	Brantley	1950 113
First, Tampa	Palma Cole	1950 218
First, Dunedin	Sunset Point, Clearwater	1948 80
SAVANNAH, GEORGIA:		
Immanuel	Chapel by the Sea	1948 44
Ardley Park	Cresthill	1950 27
Garden City	Silk Hope	1951 71
Bull Street	Talisferro	1950 229
KENTUCKY: (Northern Kentucky Association)		
Erlanger	Kenta-Roo	1950 34
BALTIMORE, MARYLAND:		
University	Loch Raven	1945 68*
Overlea	Middle River	1945 48*
Pimlico	Colonial	1946 64*
Middle River	Tabernacle	1946 108*
KANSAS CITY, MISSOURI:		
Swope Park	Beacon	1941 100*
Swope Park	Bethel	1941 236*
Maywood	Beverly Hills	1949 119*
Beaumont	Blue Ridge	1949 84*
William Jewell	Pennsylvania Avenue	1946 252*
Maywood	Rockwood	1941 320*
Kensington & Hale	Southeast	1942 120*
COLUMBIA, SOUTH CAROLINA:		
East Claire	Denny Terrace	1948 87
Columbia, First	Forest Drive	1948 81
Springvale	Lugoff	1950 25
SPARTANBURG, SOUTH CAROLINA:		
Millie Hill	West End	1941
Southside	Morningside	1949
Holly Springs	Little Mountain	1941
MEMPHIS, TENNESSEE:		
Bellevue	Berclair	
Boulevard	Calvary	
Concordia	First	
LaBelle	Leewood	
Levi	Longview Heights	
McLean	Oakville	
Seventh Street	Southland	
Speedway	Union Avenue	
KNOXVILLE, TENNESSEE:		
Fifth Avenue	Washington Avenue	1947 104
McCalla Avenue	Skyline Drive	1949 204
Broadway	Alice Bell	1948 74
Broadway	North Fifth Avenue	1948 186
TEXAS, DISTRICT 1:		
Soda Lake Association	Bethel, Kilgore	1946
First & East View, Kilgore	Highland Park	1946
First, Kilgore	Stanton	1946
First, Longview	Texas Avenue	1941
Port Caddo, Baptist	Holmes, Marshall	1949
Port Caddo, First	East End, Marshall	1949
Central Baptist, Marshall	Pope City	1946

Pittsburg Association	Dellwood, Mt. Pleasant	1947
First, Mt. Pleasant	10th Street, Mt. Pleasant	1947
First, Gladewater	Union Grove	1947
Red River-Texas Association		
First, Texasboro	Avondale, Texasboro	1948
Highland Park, Texasboro	Kennwood	1949
TEXAS, DISTRICT 2:		
Henderson County Association	Calvary, Brownboro	1941
First, Tyler	Virginia Hill	1941
First, Athens		
Saline Association	Emmanuel	1948
Southside, Palestine	Norwood Heights	1949
North Jackson, Palestine		
Jack-Panola Association	South Side, Carthage	1950
Central, Carthage	East Side, Henderson	1948
First, Henderson	South Side, Henderson	1944
First, Henderson		
Smith County Association	Bethel	1948
Calvary, Tyler		
First, Lufkin	Grass Road	1949
First, Lufkin	Harby	1950
Central, Livingston	Schwab City	1948
First, Diboll	Walden	1949
Clawson Baptist	Woodlawn	1947
TEXAS, DISTRICT 3:		
Southeast Texas Association		
Magnolia Avenue, Beaumont	College Street, Beaumont	1950
South Park, Lamar	Beaumont, Lamar	1947
First, Nederland	Central, Garfield	1946
Maurineville Church	Harthorn	1946
First, Nederland	Hillcrest, Nederland	1951
First, Orange	Cove, Orange	1941
North Orange	McArthur, Orange	1948
First, Silas	Good Shepherd, Silas	1947
New Bethel Association		
New Shiloh	Big Sandy	1950
First, Liberty	Calvary, Nome	1947
First, Liberty	West, Liberty	1948
Old River, Dayton	Old River	1944
First, Liberty	South Dayton	1944
First, Liberty	Raywood	
TEXAS, DISTRICT 4:		
Glenn Association	Farrington	1944
Unity Church	Grace Memorial	1942
Riverview Church	Houston, Lamar	1946
Wishard Memorial	Houston, Lamar	1946
14th Street	Larkin Street	1940
West End Baptist	Spring Branch	1949
Wash Memorial	Jacinto City (First)	1944
Magnolia Park	Magnolia Temple	1948
Park Plaza	Meadow Brook	1946
Pasadena, First	Pasadena, Second	1946
Pasadena, First	Pasadena, Southmore	1944
Park Memorial	Port Houston	1944
San Jacinto Association	San Jacinto	1950
Memorial Baptist Church	Baytown, Stewart Heights	1948
TEXAS, DISTRICT 5:		
Blanco Association		
First, Aransas Pass	Greenwood, Aransas Pass	1946
Corpus Christi Association		
First, Alice	Second, Alice	1949
Meadowpark, Corpus Christi	Airport, C. Christi	1949
First, Corpus Christi	Downtown, C. Christi	1950
First, Kingsville	Retama Park	1945
First, Alice	Orange Grove	1944
Lower Rio Grande Association		
First, Harlingen	Second, Harlingen	1946
TEXAS, DISTRICT 6:		
San Antonio Association		
Monte Vista	Lovers Blvd.	1946
Baptist Temple	Memorial	1950
Central	Mitchell Terrace	1940
Palm Heights	Pleasanton Park	1946
Duke View	Woodlawn Hill	1950
New Braunfels, First	Calvary	1944
First, San Antonio	Good Will, Mex.	1944
Calvary, San Antonio	Orient, Mex.	1947
First, Mex.	Antioch, Mex.	1940
Antioch, Mex.	Jerusalem, Mex.	1948
Houston Terrace	Shirts	1951
General Association		
First, Gonzales	East Side, Gonzales	1942
First, Uvalde	Temple, Uvalde	1948
TEXAS, DISTRICT 7:		
El Paso Association		
Grandview, El Paso	Cole Memorial	1949
Grandview, El Paso	Rosedale, First	1950
Phone Valley Association		
First Baptist	Kermit, Grace Temple	1949
First, Monahan	Calvary, Monahan	1948
First, Ozona	Todd Park	1950
Other Holmes Memorial, Sheffield	Dryden	1950
TEXAS, DISTRICT 8:		
Big Spring Association		
First 4th, Big Spring	Airport, Big Spring	1944
First 4th, Big Spring	Northside, Big Spring	1942
Stanton	Southview	1949
Southside & East 4th	Sand Springs	1944
Andrews	Fullerton	1946

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