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June
1952



Vol. XXIII No. 6

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THE HAND OF ASIA



By CHAPLAIN (LT. COL.) CLARENCE Q. JONES
New Post Chapel, Fort Sill, Oklahoma
(Recently returned from Korea)

AS THE United Nations' forces swept victoriously across the Thirty-eighth Parallel, blunting the Communist spring offensive of 1951 and turning that action into a disastrous defeat for the Chinese, it was not uncommon to observe a few enemy dead left unburied in the hasty retreat of the Communists.

One should have been accustomed to seeing unburied dead, and I suppose we were. However, I was startled somewhat on a Sunday morning, as I rounded one of the more gentle slopes of the harsh Korean contours, to see the exposed hand of a dead enemy soldier extended from an earthen mound. Either the shower of rain during the night before or a small landslide had uncovered this hand and left the rest of the body hidden in its shallow grave.

I paused to ponder, as I gazed at this unusual sight, and my first reaction was one of anger. Here was a hand that may have wielded the sword or pulled the trigger to cause injury or death to some of my comrades. And yet, as I gazed a second time, I noted that this hand was not clenched to hold a weapon, nor upraised in the clenched fist of the defiant Communist salute. It was extended, palm up, as if it had reached for something beyond its grasp and had been withdrawn in disappointed emptiness.

As I continued my gaze, the soil of Korea seemed to be

the land of all Asia, and this exposed hand to be the mute appeal of all the Orient—extended, reaching, and failing in its grasp.

I thought of Christian missions and wondered if we had placed in the hands of the Asiatics all that we might have. Could we have prevented the vacuum into which Communism flowed to cause the brutal Korean conflict? Could we have saved the lives of men, both of friend and foe, had we placed in the hands extended from Asia the handclasp of a Friend all Christians know intimately? These were troublesome thoughts.

As I stood there, I suddenly realized that it was time for my morning worship to begin, and I continued on my way to the chapel tent where the congregation was waiting. My organist-assistant seemed to lift an eyebrow at my apparent tardiness. He raised a questioning glance as I stepped over to ask him to play, as a prelude, the hymn "The Nail-Scarred Hand."

As the strain of this beloved hymn rose and fell I realized, as never before, the responsibility of God's people, whether in the chaplaincy or in civilian life, whether at home or abroad, to present the claims of the Christ who extends the hand of life and hope to all men of all nations.

The incident closed later in the day as I requested a detail to give the dead Chinese soldier a complete and decent burial.

WHY JUVENILE DELINQUENCY?



by J. B. LAWRENCE

JUVENILE DELINQUENCY is on the increase, according to the latest figures revealed by an authoritative study of delinquency conducted by the *New York Times*. This study shows a twenty per cent increase in New York in 1950, and a ten per cent increase in the country as a whole.

Why are so many of our young people delinquents? It has not always been so. Up to three or four decades ago crime and lawlessness were confined to adults, but now the average age of criminals has dropped, so we are told, to eighteen years. There must be some deep-seated moral reason for this. What has happened in our national life to produce this change in criminal statistics?

I am not an expert in criminology and do not speak as one, but I do know something about the intellectual, moral, and social currents in national life during the past thirty years.

Juvenile delinquency evidently roots in the home life of our people, but back behind the home life of our people there have been influences at work which have tended to undermine the moral and spiritual integrity of the home.

Space does not permit a comprehensive survey of all the influences digging at the moral and spiritual foundation of the home, nor can an extensive study be made of the particular influence which I shall mention. But I can at least in the space I have, call attention to what I con-

ceive to be one of the great causes for the decay in the home life of our people and for juvenile delinquency.

About forty years ago there was, so Henry P. Van Dusen says in his recent book, *God in Education*, a decided shift in education. As is well known, education in the United States was originally almost completely under Christian influences. But about four decades ago there was the beginning of a change from the Christian to the secular college. Education began to reflect the spirit of the national life, and during the past four decades the change has been rapid and far-reaching. Three features have characterized the change—expansion, specialization, and secularization.

Now, as our educational institutions have expanded and increased in specialization, they have become more and more secularized until religion is no longer the key-stone of the arch of education—that is to say, Christianity has been crowded out of education.

But this is not all the story, nor is it the worst, as I see it. A number of educational institutions have departments of religion, but the two basic features with which they have to deal—truth and man—are dealt with on a false and non-Christian basis.

As Sir Walter Moberly says, "On the fundamental religious issue—the existence of God—the modern univer-

Continued on next page

Why Juvenile Delinquency?

Continued from page three

sity intends to be, and supposes it is, neutral, but it is not. Certainly it neither inculcates nor expressly repudiates belief in God. But it does what is more definitely deadly than open rejection—it ignores him altogether."

When we leave God out of the education of our children, from the grammar school up to the university, as our educational system has been doing for the past two or three decades, the effect is to eliminate God from the minds, hearts, and homes of our people.

Someone has said, "What you want in the life of the nation, put it into the schools."

It is also true that what you want to eliminate from the life of the nation, take it out of the schools. Therefore, if God be a frozen asset in our educational system, then he will become a frozen asset in our homes and in the life of our nation.

As I have said, the colleges and universities have become conscious of the need of religion in education and have instituted departments in which religion is taught. But what they teach is not the religion of the Bible—the divine religion—but the religions of the world.

There are certain professors in the field of religious education who have worked out a philosophy of religion in which the student is dealt with on a natural basis. It is assumed that he is spiritually capable of becoming all

that is required of God by instruction in morals, ethics, and social righteousness. According to this theory, the individual does not need a religious experience produced by the acceptance of Christ as Saviour and Lord.

The development of biology, psychology, and anthropology in the past five decades made it appear that there was no evidence for a cosmic mind and purpose supporting human values, but that the universe was an impersonal system ruled by material laws.

This idea projected by a materially-minded scientist greatly affected the thought of many in the ministry. From this idea stemmed the modern mystic movement among religionists, and preachers and teachers gave themselves to the promotion of the social gospel. The result was that in the religious field there was a departure from the plain teaching of God's Word, and instead of calling men to repentance toward God and faith in the Lord Jesus Christ, the emphasis from many pulpits and in many Sunday schools in our churches was to make the environment wholesome and all would be well.

One of the prominent promoters of this theory was Professor John Dewey, who gave definite expression to the theory in his book, *A Common Faith*, published in 1934. The attitude which he took was devotion to ideal ends into which the self was integrated and the energy devoted to worthy goals. His was an evolutionary approach to religious education. In his emphasis upon progressive growth, he reflects a decisive impact of Darwin. It is an easy step from biological evolution to an evolutionary theory of religion.

The other teacher in the religious field, who was perhaps the most influential of all in this type of approach to religious education, was Professor George Albert Coe. He was among the first to make the psychological approach to religion. From this approach stems the theory of salvation by education, which he set forth in one of his most significant essays entitled, "Salvation by Education."

According to this theory, the spiritual values are immanent in the total round of human events. God ceases to be a person and is immanent in nature. "This means," says Coe, "among other things, that material atoms are forms of divine activity, that the laws of nature are simply the

orderly methods of his rational will and that man receives through nature an all-inclusive educational plan, and that God is working through nature to carry forward his universal plan."

Basic in Coe's educational theory is his claim that the religious growth of the child from birth takes place entirely within the kingdom of grace. It is this theory that causes him to repudiate the classical evangelical view that distinguishes between the lost and the saved. He holds that the infant possesses naturally the very life germ of divine grace and that this life germ is the potentially regenerate seed out of which the spiritual life grows from more to more.

He admits that there are evil tendencies in the life of the child, but these tendencies are derived not from the child's own rebellious self, but from morally warped society. The child is good, it is the social order that is bad.

From this theory of Professor Coe, that the child is inherently good, stems the teaching that what the child needs is direction and not correction; that it should be trained and not suppressed. Hence, the child from infancy up should be allowed to develop his own inherent goodness. On this theory of Professor Coe, which the educational forces have very largely adopted, roots the attitude in many homes which has transformed them into weed-patches for the growth, without restraint, of the evil nature inherent in every child born into the world.

To get at the main cause of juvenile delinquency, I think we will have to go back to the educational system in our land. This system, as I see it, fails to recognize that truth is a unit and each segment of knowledge—that it is by virtue of its place within that unity, whatever its subject matter—will be purely and rightly taught only if its relation to truth as a unit is assumed and pointed out. If there be a God, he must be the ultimate and controlling reality through which all else derives its being and the truth concerning him, as man can best apprehend it, must be the keystone of knowledge. As I see it, to save our homes and our young people, we must put God back into our educational system.

SOUTHERN BAPTIST HOME MISSIONS

NEWS

Prayer Meeting—Not Baseball

Dr. John T. Huss, pastor of Southside Baptist Church, Spartanburg, South Carolina, has released a news story stating that the Spartanburg Baseball Club, a farm club of the Cleveland Indians, has announced that it will play no Wednesday night games in Spartanburg during the baseball season. Wednesday games will be played in the afternoon in Spartanburg in deference to prayer meeting night.

Deaf Have Conference

According to Dr. J. W. Gardner, Home Board missionary to the deaf, the second annual meeting of the Southwide Conference of Baptist Deaf will be held at Knoxville, Tennessee, June 6-8. Attending the meeting will be Southwide and local church workers among the deaf who will plan for a more efficient ministry to the deaf in the Southland. Mrs. S. P. Wright of Columbus, Georgia, is president of the group.

Requests for Churches from Colorado and Wyoming

Rev. L. A. Watson, supervisor of missions in "Arizona's Outposts" says, "I never saw a field quite so ready for Southern Baptist work as Colorado and Wyoming. We have in our files the names and addresses of scores of people in these states who want us to come to them at our earliest convenience and assist in starting a Southern Baptist church."

Mr. Watson states that one of the big problems in doing what ought to be done in his field is that of finding well-trained ministers willing to make the sacrifices necessary in a new situation. Another problem is that of financing the new churches, he says.

Missionary Watson works in Colorado, Wyoming, and Montana. His headquarters are in Denver, Colorado.

Requests Continue to Come

Every month shows a change in the number of Southern Baptist churches outside the Southern Baptist Convention territory.

According to S. F. Dowis, secretary of Co-operative Missions Department, there are now eight Southern Baptist churches and seven mission stations in Utah; one church in Nevada; two churches and two missions in Idaho; nine churches and five missions in Colorado; and two churches and two mis-

sions in Wyoming.

In addition the Home Board has the following requests for assistance in starting work: Montana, four; North Dakota, one; South Dakota, two; and Nebraska, two.

From west of Minnesota and Wisconsin Southern Baptists now have thirty-four requests to start mission work.

Iowa Church Joins Convention

The Centerville Baptist Church of Centerville, Iowa, has recently become associated with the North Missouri Baptist Association in Missouri.

Evangelistic Services at Veterans Hospital

Dr. Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Convention, conducted evangelistic services at the Veterans Hospital in Columbia, South Carolina, April 6-13.

Dr. Carpenter spoke each afternoon over the public address system to the bed patients and conducted public services each evening for patients well enough to attend.

In the hospital are 835 patients, veterans of World Wars I and II and the Korean conflict. Many of these patients have been confined to the hospital since World War I.

Numbers of the men made professions of faith and requested membership in the churches. One of the things which inspired Dr. Carpenter was the co-operation of the patients in getting to the services. He looked up one evening and saw three patients coming to the services. The first man was lying flat on his stomach on a sort of bed on wheels which he was trying to roll down the halls. Just behind him, and trying to help the first man, was a man in a wheel chair, a double amputee. Behind the second man and trying to help the first two was a man on crutches.

The efficient chaplain at the hospital is Chaplain Wiley R. Deal.

Date Set for Conference

The Western Missions Conference, which was held at Phoenix, Arizona, this year, will be in Fresno, California, in March, 1953, according to plans announced by the executive committee of the conference.

New Missionaries

Among recent appointees for work in the homeland are: Mrs. Lillian Robert-

son, Woman's Emergency Home, New Orleans, Louisiana; Rev. and Mrs. Andrew H. Foster, migrants, central United States; Mrs. Anita Saenz, Spanish kindergarten, Uvalde, Texas; Rev. John W. McCandless and Mrs. Laura Formwalt, part-time workers with deaf.

Richmond Church Has Service in Chinese

Chinese citizens of Richmond, Virginia, started their own church services March 9, with hymns, Scripture reading, and preaching in their native language.

Services were inaugurated at the Grove Avenue Baptist Church with Dr. J. T. Williams, emeritus Southern Baptist missionary to China, conducting the activities and preaching the sermon. He was assisted by Mr. and Mrs. Joseph Wong and William Ligh, young University of Richmond student. Mr. Ligh is employed part-time by the Richmond Baptist Association to work with the approximately 190 Chinese in Richmond.

Ketchikan, Alaska

The First Baptist Church of Ketchikan is setting new records. The Sunday school attendance recently passed and has remained above the seventy mark. This is a fifty-five per cent increase over the attendance a year ago. Personal visitation, moderating weather, and the influx of many new people have brought many of these new members to the services, according to the missionary. A goal of 100 in Sunday school has been set.

Dossey Speaks at Texas Sunday School Convention

Dr. C. Y. Dossey of the Department of Evangelism of the Home Mission Board, who last summer conducted the evangelistic crusade in South America under the auspices of the Foreign Mission Board of the Southern Baptist Convention, recently flew across three states to speak before the Sunday School Convention of Texas Baptists. He was in a revival at Gulfport, Mississippi, and was released by the church for one day and night to meet this engagement at which he spoke on "Foundations in the Land of the Southern Cross."

Dr. Dossey had thrilling experiences in South America. He states that in his judgment the Southern Baptist program of evangelism, as we have it in the States, is just as effective in the foreign field as it is in the homeland.

Southern Baptist HOME MISSIONS

JUNE, 1952

VOL. XXIII

No. 6

Published monthly by the Home Mission Board, Southern Baptist Convention.

161 Spring Street, N. W.

Atlanta 3, Georgia

J. B. LAWRENCE JOHN CAYLOR
Editor Managing Editor

Mildred Oldham Dunn
Editorial Assistant

*Rates: 50 cents per year or \$1.00 for three years. Budget rates to churches, 32 cents.

*Change of Address: Please give both the old and the new addresses.

Entered as second class matter, January 15, 1930, at the post office at Atlanta 3, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 538, Act of February 26, 1935, authorized August 16, 1935.

Churches Urged To Conduct

Join the Church Week In Fall

By C. E. MATTHEWS
Superintendent of Evangelism

SOUTHERN BAPTISTS will conduct a special "Join the Church Week," September 14-21, this year, according to the plan sponsored by the Promotion Conference and presented to the Southern Baptist Convention in May.

Specific aim of "Join the Church Week" will be to enlist all non-resident members of Baptist churches. One fourth of the Convention's eight million members are non-resident; that is, they are not members of a local Baptist church in the community in which they live.

"Join the Church Week" will not be classed as a revival. However, special emphasis will be placed on the reception of members by letter on Sunday, September 14; Wednesday, September 17; and Sunday, September 21.

Every agency of the Southern Baptist Convention and every state convention will be asked to co-operate in the drive.

A goal of 250,000 transfers of membership by letter will be set for the period.

Sunday, September 7, has been designated as "Visitation Search Day." A special card will be used to locate non-resident Baptists.

The associational workers' meeting programs for July will be given to a study of the problem. A steering committee will be set up in every association consisting of moderator, clerk, associational missionary, chairman of evangelism, superintendent of Sunday school, director of Training Union, Woman's Missionary Union president, and Brotherhood president.

A special meeting of various agency and state convention representatives was held in Miami on Monday, May 12. Dr.

Charles E. Matthews, of the Department of Evangelism of the Home Mission Board, arranged for this meeting.

The plan was adopted by the Executive Committee and submitted to the Southern Baptist Convention in Miami.

Dr. Paul Wheeler, Columbia, South Carolina, presented the plan to the Promotion Conference in co-operation with Dr. Matthews and other representatives of state and Convention groups.

SIMULTANEOUS CRUSADES IN MISSION TERRITORY

Thirty revivals will be conducted at mission points in three simultaneous crusades in June, July, and August in Colorado, Wyoming, Idaho, and Utah, all under the direction of the Department of Evangelism of the state of Arizona, Dr. Leroy Smith, superintendent.

The same program as in 1951, a crusade in every association, will be followed this year. Already these crusades are under way and are showing good increases over past years in conversions and additions.



Leroy Smith



C. E. Matthews, superintendent of evangelism, Home Mission Board, to lead Southern Baptists in a special effort in reaching unattached and non-resident Baptists.

The associations and chairmen of evangelism follow:

Association	Chairman
CENTRAL	Rev. Frank Sutton
ESTRALLIA	Rev. Harry Mallett
GILA VALLEY	Rev. A. W. Badger
CATALINA	Rev. Eugene Stone
MT. GRAHAM	Rev. Edward Lane
SAN CARLOS	Rev. Gerald A. Hall
LITTLE COLORADO	Rev. Thomas Barnes
GRAND CANYON	Rev. D. C. Moore
MOHAVE	Rev. J. J. Johnson
UTAH ASSOCIATION	Rev. John L. Smith

**HOW MANY
NON-RESIDENT
MEMBERS
Does Your Church
Have?
WHAT ARE YOU
DOING ABOUT
THEM?**

SOUTHERN BAPTIST HOME MISSIONS

Our Next Big Task

The next big task in the field of evangelism is to help solve the perplexing and humiliating problem of churches reporting no baptisms during one entire year. The Southern Baptist program of evangelism has the solution to this problem, says Dr. C. E. Matthews, secretary of evangelism of the Home Mission Board. Dr. Matthews says that if any church anywhere, regardless of size or location, will elect an evangelism church council and use said council as directed in chapter six of the book entitled, *The Southern Baptist Program of Evangelism*, it will win people to Christ and baptize them.

Churches in the Southern Baptist Convention (by states) reporting no baptisms in 1951:

STATES	CHURCHES REPORTING			STATES	CHURCHES REPORTING		
	TOTAL	CHURCHES	PERCENTAGE		TOTAL	CHURCHES	PERCENTAGE
Alabama	2,597	539	20.8	Mississippi	1,666	270	16.2
Alaska	8			Missouri	1,679	452	26.9
Arizona	82	5	6.1	New Mexico	187	27	14.4
Arkansas	1,064	199	18.7	North Carolina	2,995	454	15.2
California	295	19	6.4	Oklahoma	1,140	165	14.5
District of Columbia	36	1	2.8	Oregon	21	1	4.8
Florida	953	104	10.9	South Carolina	1,319	142	10.8
Georgia	2,650	408	15.4	Tennessee	2,592	451	17.4
Illinois	619	128	20.7	Texas	3,598	546	15.2
Kansas	68	13	19.1	Virginia	1,252	192	15.3
Kentucky	2,277	385	16.9	Washington	20	1	5.0
Louisiana	1,057	113	10.7				
Maryland	114	16	14.0				
				TOTAL	28,289	4,631	16.4

Department of Survey, Statistics, and Information
Baptist Sunday School Board
Nashville, Tennessee

June, 1952

Criswell Teaches Largest Class In Evangelism

One of the most unique programs of preparation for a revival that we have heard of recently was that of the First Baptist Church of Dallas, Texas. Dr. W. A. Criswell, pastor, taught the book entitled *Every Christian's Job*, to the church membership for five nights, March 31-April 4.

We believe this to be the largest class ever to take a training course book on evangelism through a church agency where credit was received. The total enrollment was 703. Evidently great results followed, for the following Sunday there were forty-four additions to the

church, with eighteen of those for baptism.

Dr. Criswell, pastor of the largest white Baptist church in the world, has set an example for all our Baptist pastors and churches interested in training people in winning the lost to Christ and in putting them to work. It is our belief that in the majority of our churches the pastor and just a little handful of consecrated people win to Christ ninety-five per cent of the people who are baptized into the churches from Sunday to Sunday.



Dr. W. A. Criswell teaching the book, *EVERY CHRISTIAN'S JOB*, to church membership in the auditorium of First Baptist Church, Dallas, Texas.

To The Ends of the World Through CHINATOWN, U. S. A.

By LOYD CORDER
Secretary, Direct Missions Department

IN 1937 about twenty of us boys at Howard Payne College, Brownwood, Texas, were living across the street from the campus in an old house we had affectionately dubbed "The Air Castle." The cost of living at the house, including meals, was about eight dollars per boy per month. Some of us paid it in cash and some in produce brought from home. One of the number cooked and served the meals for his share of the cost. We had several cooks while I was there, but the most successful one was a former civilian cook of the army named G. Lawrence Stanley.

Lawrence was a very conscientious, consecrated boy. He was elected president of the Howard Payne Life Service Band. One of the functions of this band of volunteers for special service to the Master was to take groups of students out to the churches on week ends to hold services. We were very much in need of a station wagon for these trips, but we didn't see how we would ever raise the \$1,100.00, more or less, that was then the price of such a convey-

ance. Lawrence believed it could be done and set out to lead us in doing it. He arranged a chapel program and presented the need to the student body and faculty. Then he brought an earnest and eloquent message of appeal. That day we received pledges for nearly half of the total amount needed, and the members of the band were so fired with enthusiasm that right away we went out and raised the remainder needed to buy a new Chevrolet carryall.

During that year Lawrence underwent a major operation at Central Texas Hospital. One of the nurses who attended him was Frances Fredrickson, RN, from Minneapolis, Minnesota. She, too, was a student at Howard Payne and a mission Volunteer.

At the Air Castle we knew that Lawrence had previously been very much impressed with the personality and talents of this young nurse, and we were never quite convinced that it was altogether coincidental that she was given duty in the particular hospital ward where he was confined.



Rev. and Mrs. Lawrence Stanley and family.



Lawrence Stanley opens door to Chinese church in Phoenix, Arizona.

At any rate, thanks to her more than just professional interest and care, he soon got well but he never recovered from that experience. Of course, all of us students had a very much more than academic interest in such a budding romance. We felt assured that it would come to full flower at least by the time they both graduated in 1938, but the blooming thing seemed to wax and wane recurrently.

Lawrence became student pastor of the Chinese church at San Antonio, Texas, and attended Southwestern Seminary at Ft. Worth. I was still a college student and missionary to the Mexican of Coleman and Brady Associations in Texas.

About that time many of the churches of the Baptist Missionary Association of Texas were coming over to the Baptist General Convention of Texas. Lawrence's father, Rev. James F. Stanley, had been one of the leaders of the BMA. But only a few months before he had affiliated himself with the Baptist General Convention, in which he served effectively as a state evangelist until his death in 1948. We were all very happy to have the elder Brother Stanley join forces with us.

Perhaps that is why I remember so well that in conversation with Lawrence

and me, he said, "Boys, it's mighty fine for you to make the sacrifices necessary to serve the Chinese and Mexicans now while you are young and single. But before long, when you are out of school, married, and have the responsibilities of a home, you will need a place of service that can offer you more security and a greater opportunity."

I had visited Lawrence in his room in the rented, upstairs Chinese Mission on Commerce Street in downtown San Antonio. So when I heard in March of 1940 that he had gone to Minneapolis where he and Frances were to be married, I supposed that he would be getting into some other kind of work. Later my wife and I visited them in their suburban apartment in San Antonio and found them both completely engrossed in their ministry to the Chinese.

We were surprised to learn in September of 1941 that they had accepted the call of the First Baptist Church of Somerset, Texas. They were there exactly a year and the Chinese church was still pastorless.

The Stanleys were asked to return and work with the Chinese again. I learned from Lawrence and Frances later how difficult it had been for them to make that decision. Finally Frances had said, "Lawrence, other preachers will preach to the white churches, but if we don't preach to the Chinese, who will do it?"

They went back and served until January, 1949, when they were transferred by the Home Mission Board to the Chinese work in Phoenix, Arizona.

Measured by the usual standards, their work in San Antonio was never very large, but on the other hand their influence was reaching all the way to China and back.

The Board made it possible for them to have a beautiful but small church building in the heart of the city. The response of the Chinese was beyond expectation. Soon the church was full to capacity. They averaged more than

ten per cent of the total Chinese population of the city in their Sunday school attendance. Their church was affiliated with the San Antonio Baptist Association. They gave ten per cent of their gross income to the Cooperative Program.

One year their church led the whole district in per capita gifts. The Stanleys were known and loved by Baptists of all of the churches in San Antonio and vicinity. He was at one time elected president of the San Antonio Baptist Pastor's Conference. On another occasion he was associational Vacation Bible school director for the San Antonio Baptist Association.

When it became evident that the future of the Chinese work in Phoenix, Arizona, demanded the appointment of a missionary more than ordinary consecration, ability, and experience, the Home Mission Board asked Missionary and Mrs. Stanley to take that work.

Again they faced the crisis of decision. They loved San Antonio and the Chinese people there. They had built up the work and they had some fine people from the Anglo churches helping them. That had been their work since their marriage, and the problems of the field at Phoenix seemed insurmountable. God led them to go, however, and they went.

The work in Phoenix has been hard and many times they have been discouraged. Their mission property was unattractive and inadequate. Finally the Home Board bought for their work a former Jewish synagogue. Under Mr. and Mrs. Stanley's leadership the Chinese have renovated it, built a baptistry in it, and furnished it at a cost of \$7,000.00. Also they have been given a new Baldwin organ. This property is attractive, well located, and large enough for the present needs of the work. The Chinese colony of the city was so pleased with it that arrangements were made for them to hold their Chi-

Continued on Page 31



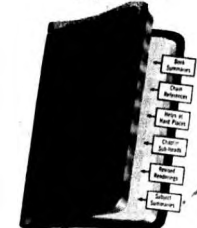
Auditorium of Chinese church, Phoenix, Arizona.

June, 1952



Ruth Marie Stanley (right) and friend Kay Ellen Wahl at GA coronation service.

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IVAN L. BENNETT

Becomes Chief of Army Chaplains

CHAPLAIN IVAN L. BENNETT, who has been serving as supervisory chaplain to the Far East Command, has been appointed chief of Army chaplains by President Harry S. Truman. He will replace the retiring chief, Roy H. Parker, who has served in this capacity since September, 1949.

Chaplain Bennett, as well as Chaplain Parker, is a Southern Baptist. It is the first time in the history of our country that a Southern Baptist has succeeded a Southern Baptist in this important position. However, of the seven chiefs of chaplains who have served our nation, four of them have been Baptists.

Chaplain Bennett's military career has placed him in responsible positions around the world. He first served as chaplain in World War I. In 1920 he went back to the chaplaincy where he has served with distinction ever since. During World War II he served as chaplain with General Douglas MacArthur all the way from their restaffing in Australia through Guadalcanal and back to Tokyo. He remained with General MacArthur until 1946 when he returned to the States for assignment. Upon the

personal request of General MacArthur, he was returned to the Far East after the outbreak of the Korean conflict to serve as supervisory chaplain to the Far East Command.

Dr. Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Convention, says that Chaplain Bennett is "one of the outstanding missionaries Southern Baptists have produced. He may not go down in Baptist history as a missionary because of

his connection with the chaplaincy, but he has been instrumental in promoting much mission work in the sections of the world where he has served as a chaplain."

While serving as chief in the Far East Command he was instrumental in the distribution of thousands of Bibles to the Koreans in their own language much as he did to the Japanese during World War II. He also edited a hymn book which had the songs in English on one side of the page and in Korean on the other. This enabled Korean and American soldiers to sing together Christian songs side by side.

During his service in the Army Chaplain Bennett has received many citations and commendations, among them the Distinguished Service Medal and the Legion of Merit.

A native of Ash, North Carolina, he received his A. B. degree at Wake Forest College and also studied at Southern Seminary in Louisville, Kentucky. Wake Forest conferred the D. D. degree upon him in 1944. He was ordained to the ministry by the Regan Baptist Church in 1914 and served as pastor of the First Baptist Church at Roxboro, North Carolina, and the Pleasure Ridge Park Church at Louisville, Kentucky.

SOUTHERN BAPTIST HOME MISSIONS



Chaplain Ivan L. Bennett.

Baptist Pearls in Havana

Havana is center of Southern Baptist Work in Cuba which started in 1885. Southern Baptists work in four western provinces, American Baptists in two eastern provinces.

Havana, Capitol of the Pearl of the Antilles

By HERBERT CAUDILL

HAVANA, in the heart of Cuba, the Pearl of the Antilles, offers a varied picture to its visitors. The Capitol has a place of its own among the important buildings of the city. Morro Castle, at the entrance of Havana Bay, is interesting because of its history and position. The streets crowded with buses, cars and pedestrians, the shops, the parks, time-worn buildings in old Havana, modern structures in the newer sections, monuments, the University of Havana, street vendors, and many other features claim the interest of those who visit the city.

But unperceived by many, there is another force, the gospel of Christ, which is working silently in the life of Havana and producing gradual changes. Since 1885 Baptists have had a part in the work of leading men and women into the abundant life. This work may be described, first through its churches and then through its other institutions.

Baptist Temple,
located on Central
Plaza in Havana, is
hub of Baptist
work in Cuba



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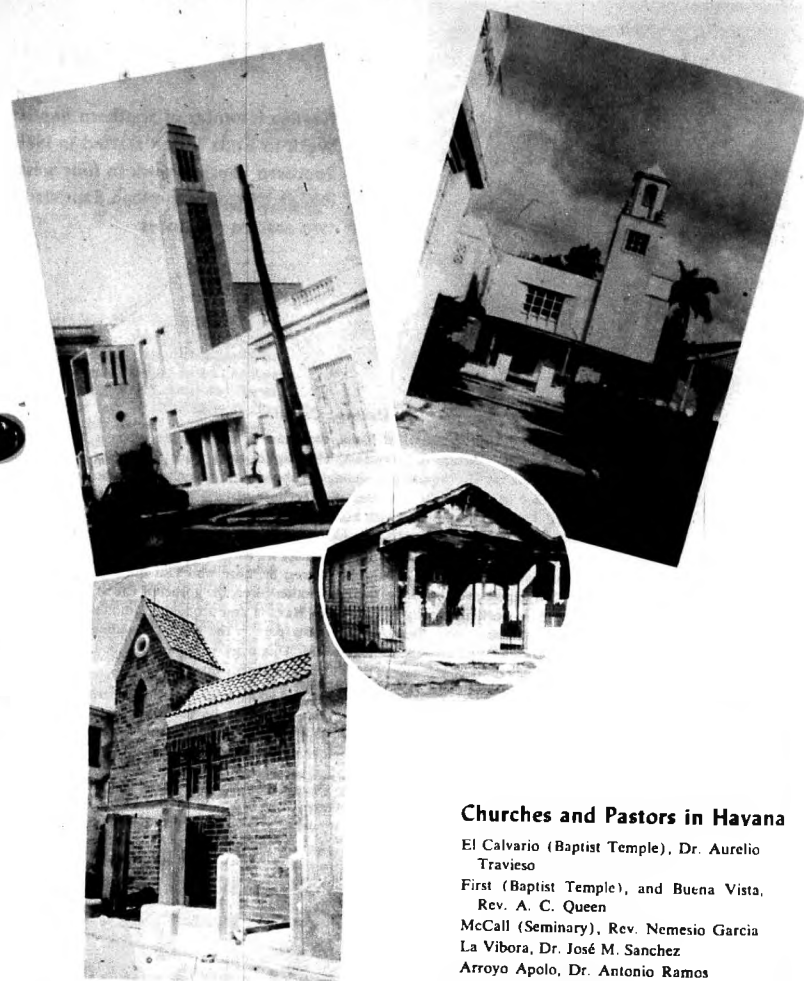
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Top: (left) La Vibora (right) Marianao
Below: Regla
Circle: Arroyo Apolo Chapel

Churches and Pastors in Havana

El Calvario (Baptist Temple), Dr. Aurelio Travieso
First (Baptist Temple), and Buena Vista, Rev. A. C. Queen
McCall (Seminary), Rev. Nemesio Garcia
La Vibora, Dr. José M. Sanchez
Arroyo Apolo, Dr. Antonio Ramos
Los Pinos, Rev. Hugo Ruiz
Guasimal, Rev. Raúl Gonzalez
Marianao, Rev. M. A. Calleiro
Guanabacoa, Dr. A. Lopez Muñoz
Regla, Rev. Luciano Márquez
Jacomino, Rev. Cleofás Castaño
La Ceiba, Rev. Emilio Planos
Calabazar, Rev. J. J. Rodriguez

The Churches of Havana

In the city of Havana there are now seven Baptist churches, and in the adjoining cities of Marianao, Guanabacoa, Regla, and Calabazar there are seven churches, a total of fourteen churches to minister to a population of approximately 1,250,000 people.

The Baptist Temple, Zulueta and Dragones Streets, in the heart of Havana, has a special place in Baptist work in Cuba. It is the home of El Calvario church, with more than eighteen hundred members, where Dr. M. N. McCall was pastor for forty-two years. The First Baptist Church, with services in English, also worships there. The church at La Vibora is the second in strength in the city. During 1951 this church assumed a building project costing more than \$8,000.00, the first time in the history of our work that a Cuban church has underwritten such a project. The McCall Church, which uses the seminary chapel, began its work as a mission on September 18, 1950, and was organized into a church with thirty-six members on December 16, 1950. Other churches in the city, Arroyo Apolo, Los Pinos, and Guasimal, are inadequately equipped for an aggressive program.

In the neighboring cities of Marianao and Regla our churches have new buildings which meet the present demands. Guanabacoa, Jacomino, La Ceiba, and Calabazar have poorly equipped chapels, while Buena Vista, a British West Indian congregation, worships in a rented house.

Baptist Institutions in Havana

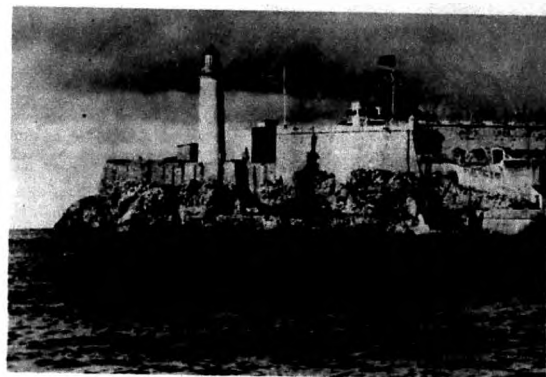
The Baptist Theological Seminary of Havana is located on the Loma de Luz (Hill of Light) overlooking the city of Havana. Fourteen men and two women are studying in the regular courses. Two short courses of eight weeks each were offered during the year, with six young women participating in each course. The seminary building, a memorial to Mrs. F. W. Armstrong, was dedicated on September 18, 1950. The dean of men of the seminary, Rev. Enrique Piña, is in charge of a book store, which helps provide religious books and supplies for our churches.

The Baptist Temple is a real center for our work in Cuba. In addition to the two congregations which worship there, it is the home of the Colegio Bautista, an elementary school of about two hundred pupils. The office of the superintendent of Baptist work in Cuba is located in this building, as well as the offices of the WMU and the Voz Bautista. Every Sunday morning a gospel message goes out from the Baptist Temple over the Blue Network (Cadena Azul), a chain of radio stations reaching all over Cuba and heard in many countries around the Caribbean Sea and the Gulf of Mexico.

A Baptist Student Union was organized in the fall of 1950 under the direction of Rev. A. C. Queen. We hope soon to have an adequate place for this new phase of our work, and we seek to minister to the Baptist students of the University of Havana. This brief, is a picture of Baptist work in Havana, an important mission field.

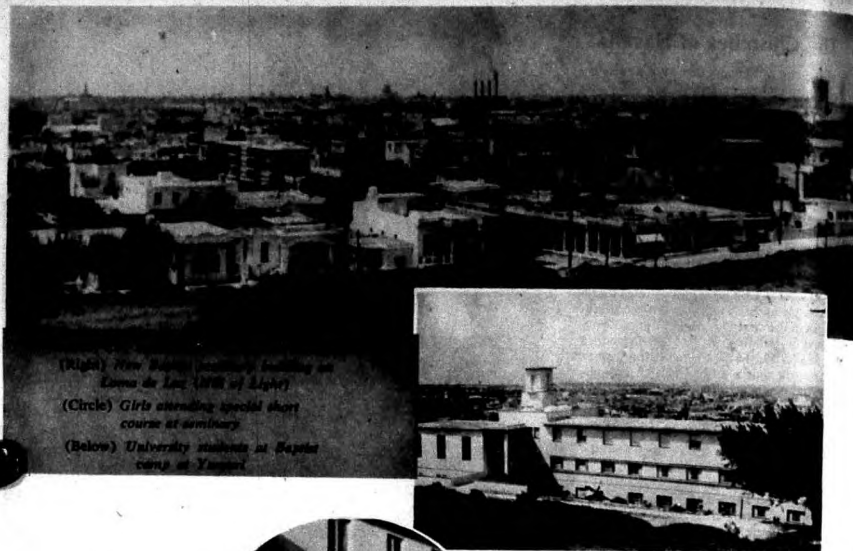


El Capitolio, Havana



Famous Morro Castle (above) and Central Park in Havana (below).





(Right) New Baptist seminary building at Casa de las Uvas of Light

(Circle) Girls attending special short course at seminary

(Below) University students at Baptist camp at Yacaré



Missionaries and Workers

Living in Baptist Temple:

Miss Mildred Matthews
Miss Ruth O'Dell
Miss Edelmira Robinson
Miss Celia Perez

Living in Seminary:

Dr. and Mrs. Herbert Caudill
Rev. and Mrs. Enrique Piña

Living in Guanabacoa:

Miss Jewell Smith

WHO WILL GO FOR US?

By JOHN CAYLOR

IN THE MAY ISSUE of *Southern Baptist Home Missions* brief life sketches of Dr. and Mrs. Lucien C. Smith and Rev. and Mrs. Paul C. Bell were presented, along with their pictures and the story of their retirement from the service of the Home Mission Board. These noble missionaries served in two of the largest fields of home mission activities, the Spanish-speaking and the French. As they retire because of age limitations, the question arises, "Who will go for us?"

In the field of French missions are 700,000 people whom Dr. Smith had been trying to reach for Christ. Louisiana Baptists and the Home Mission Board have a program that continues. Of course, there are other missionaries to take the places of the Smiths. But when a missionary retires and is replaced there is always the need for a new missionary to take up the slack somewhere down the line.

In the Spanish-speaking field there have been several retirements besides the Bells who served in Panama. Rev. and Mrs. J. G. Sanchez recently retired from the work in New Mexico. Rev. and Mrs. J. B. Silva, having reached the age of retirement, moved back to Cuba. Still further back in time other missionaries to the Spanish-speaking have retired (see under "Retired Workers" in the directory of home missionaries in March *SBHM* or the annual report).

Last year Dr. J. B. Rounds and Rev. and Mrs. C. W. Stumph retired from the field of Indian missions. In the directorate will be found the names of several other missionaries to the Indians who have retired. These all left places hard to fill. The forty-six "retired workers" are continuing to serve the Lord but they cannot be active in home missions. Who will take their places?

The Family Altar Will Help

A deacon prayed every night in the

family altar service that the Lord would send workers into the field. However, when his daughter felt the call to missionary service he was bewildered and said, "Daughter, I didn't mean you."

Perhaps the deacon did not mean for his daughter to answer the prayer he was making, but God did. Through the daily prayer for the Lord to send workers into his harvest field, the flower of the young manhood and young womanhood in our consecrated homes will answer the call to missions.

Youth Organizations Will Serve

In the Sunbeam Band, the GA and RA groups, and the YWA, as young people study about missions, there will be the challenge of the field and the call of the Master. Through Training Union programs on missions there will be a study of the needs of the mission fields. God will lay it on the hearts of some to enter his service as missionaries.

Churches Will Respond

It is a distinct blessing for any church to witness its young people as they dedicate their lives to special service for the Lord. It ought to inspire church leaders to back up their young people by seeing that mission volunteers have the opportunity for sufficient training to equip them for service on mission fields. The churches can pray for their volunteers and help them get their training; then they can back them up with their prayers wherever they go in the Lord's service.

Colleges and Seminaries Make a Contribution

After the Lord calls and when the churches encourage, young people will have the opportunity to go to college and seminary to prepare themselves for the mission fields. Christian education is the answer of Southern Baptists to missionary preparation.

Who Will Go for Us?

Those whom God has called out of consecrated homes are the material out of which missionaries are made. Young Christians who are encouraged by missionary instruction will be inspired to serve wherever they are led of the Lord. Churches with missionary emphases and practical plans for encouraging mission volunteers will supply the need. The Lord will supply workers in answer to the prayers of those who care.



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AMONG the MISSIONARIES

Opposition But Progress

The work at Jemez is progressing. We now regularly have Sunday School Sunday morning services and prayer meetings on Wednesday evenings. The opposition and intimidation of the people is increasing, but the believers are all the more faithful. One young man went with me when I was called before the Pueblo governor and council recently, and gave a wonderful testimony for the Lord. The Lord is still adding to the church those who believe. Three were baptized this month and one other is awaiting baptism.

—Lee M. Roebuck
Missionary to Indians
Bernalillo, New Mexico

Spanish Children Earn Awards

Members of the little Spanish mission of Tucumcari, New Mexico, have reason to rejoice. For some time the Junior Girl's Auxiliary, under the sponsorship of Miss Billie Clyde Andrews, had been



Children who attend Mexican kindergarten at San Antonio, Texas. Mrs. Elizabeth Escobedo is the missionary.

16

working on the Forward Steps. The Junior Royal Ambassadors, under the leadership of Rev. Julian C. Reyna, the pastor, had been working also.

Sunday evening, March 30, five girls took the step of Maiden and three boys were recognized as Pages.

Mrs. Reyna, president of the WMS, gave a short talk; Tom Gragg played a trumpet solo; and Miss Andrews questioned the girls and presented them to Mrs. R. G. Stephenson of the Trinity Baptist Church, who gave them the charge and pinned on the octagons and pins. Mr. Reyna questioned the boys and presented them to Mrs. H. E. McMurfey of the First Baptist Church, who gave them the charge and pinned on shield-arnbands and pins. The boys and girls gave their memory work in a creditable manner. Eighty-five people were present to see this first service of its kind ever to be observed in our little mission.

At the close of the preaching services which followed, a woman made a public profession of faith in our Master whom the boys and girls were learning to serve.

—Mrs. Nora G. Woodall
Tucumcari, New Mexico

Indian Girls Accept Christ

The Lord blessed us in a wonderful way last Sunday, March 30. Eight of our girls accepted Christ as Saviour. Three of them were Apaches. This was the first day we used the bus. The first Apache girl to come to our Vacation Bible school last summer was the first to trust Jesus last Sunday. She was Elaine Alsenay. The five girls other than Apaches were Pima, Papago, and Yanapai Indians.

—Rev. and Mrs. Gene Branch
Missionaries to Indians
Lakeside, Arizona

Reaching the Ranchers

Wikieup is in a remote section of west central Arizona. There is one store, including post office, and a one-room school. There are several small farms surrounded by large ranches.

Until recently this community has been accessible only by a primitive road. The road is now being improved.

Several Seventh Day Adventist families live in this valley, but their program is not much accepted by the local people.

Our first attempt to reach this community and preach in the schoolhouse was preceded by heavy rain and a high creek which necessitated an additional drive of more than 300 miles. On arrival we found the road to the schoolhouse to be inaccessible, so a brief roadside service was conducted for ten men and boys. Among them was a middle-aged rancher who declared that his mother led him to receive Christ as Saviour at seven years of age at their home in Texas. He was baptized and

Baptists, desperate in their desire to carry to the ranchers in the whole Rocky Mountain Range country is such as to challenge our utmost for Christ. God is moving his people to occupy areas heretofore untouched with the New Testament ministry. It is the missionary's task not to fail God or them.

—Fred Barnes
Missionary to Ranchers,
New Mexico and Arizona

Mexican Boy Finds Christ

Tony, a thirteen-year-old Mexican boy, was saved in the mission Vacation Bible school held at the East Side Ranch Labor Camp, sponsored by the Baptist Church of Firebaugh, California. Tony's family are Catholic and one Sunday night he failed to show up at our serv-



Members of Spanish mission at Tucumcari, who participated in GA and RA presentation of awards. Five girls and three boys were recognized.

joined a Texas Baptist church. The mother died and the family moved to New Mexico and later to Arizona. This child of God has spent his life entirely out of touch with God's people and without serving his Lord. It is our hope to lead him in redeeming for Christ what time he has left.

At the insistence of the pastor at Casper, Wyoming, we have come to this rancher's town of Wheatland where have a New Testament Baptist church. The dimensions of the potential mission God has "grounded" a few Oklahoma

SOUTHERN BAPTIST HOME MISSIONS

Long Way to Neighboring Church

We came to the Valley Baptist Church, Sanders, Arizona, from Pie Town, New Mexico, the first of November, 1951. The church here was organized December 9, 1950. The nearest church to the east is at Gallup, New Mexico, forty-two miles; to the west, Holbrook, Arizona, fifty-six miles; and to the south, Springerville, Arizona, eighty-six miles. To the north is the Navajo Indian reservation. We hope in the near future to do some mission work among the Indians.

The church is meeting in the school building but is planning to put up its own building. We have about two thousand dollars in the building fund and the land to build on. The cost will be about five thousand, and we need to borrow some of the money. I think we can arrange it here through the bank in Gallup.

—Otis R. Spriggs
Missionary-pastor
Sanders, Arizona

Indian Young Man Ordained

Members and friends of the Indian Mission at Shawnee, Oklahoma, witnessed the ordination to the gospel ministry of John L. Jones recently.

Johnny has been a loyal co-worker at the Indian mission this year. He has completed graduation requirements at Oklahoma Baptist University and will enter the seminary next fall. This summer he will serve under the Student Summer Mission Program of the Home Mission Board as RA workers among the Indians.

Dr. Harold E. Lindsey, pastor of the

First Baptist Church of Shawnee, brought the approval and recommendation of the First Church for the ordination of this young man. Dr. B. Frank Belvin, superintendent of Indian work for the Home Board, brought the ordination sermon. Others participating on the program included: Rev. W. F. Crow of the Fairview Baptist Church, Rev. Gabe Paxton Jr. of the mission, and Miss Peggy Jackson of OBU.

—Gabe Paxton, Jr.
Missionary to Indians
Shawnee, Oklahoma

Alaskan Church Dedicates New Building

On Sunday afternoon, March 9, 1952, the Eastchester Baptist Church dedicated its new building in Anchorage, Alaska. The pastor of the Calvary Baptist Church, John DeFoore, brought the dedicatory message.

The Calvary Baptist Church had its record attendance this month in Sunday school. Average attendance was fifty-one for the month.

The entire church building has been redecorated on the inside. New draperies were made by members of the church.

The church now has a daily broadcast over its own radio station. A young boy, with the help of his father, has constructed a carrier current transmitter and donated it to the church. The station is on the air every day and the worship services are broadcast to most of the city. The radio will increase the ministry of the church in allowing us to reach a larger number of people in this community.

—John N. DeFoore
Missionary in Alaska



A. E. Johns, missionary to the Indians at Coolidge, Arizona, accepts key to new car from Mrs. George R. Martin who made the presentation on behalf of the Women's Missionary Union of Virginia.

June, 1952

17

IN THE PAST TWO YEARS, millions of Koreans have travelled the long road away from home. Fleeing southward, they have left behind them everything they held dear — farms, possessions, loved ones — husbands, wives, children, slain by the Communists or by hunger and disease.



More than any other people on earth, these Korean refugees need the comfort and hope that only the Word of God can give them. PTL is now undertaking Scripture distribution in Korea. May we count upon your help?

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My Closing Ministry

By J. B. ROUNDS
Former Superintendent, Indian Work
Home Mission Board

SINCE MY RETIREMENT from the services of the Home Mission Board on April 1, 1951, I have felt that two missions are still my commission from my Lord and Saviour, whom I love and serve. These two things have been embedded in my life for years, and need Christian, Biblical, Baptist, and scientific direction.

First, I want to help uplift the Indians economically. Indians have fine talents that have been turned into channels of commercial construction. But in getting their products to the market, they have often been exploited and virtually robbed, not to the benefit of the customer, but the merchant middleman.

My aim is to endeavor to create honest commercial channels, on an extensive scale, that will bring reasonable returns to the Indian creators. We hope soon to have contacts with all the Indians in the United States, employ a person who will become an expert on Indian handicraft, and thus be able to secure for interested buyers authentic Indian products of every description.

My second project is Baptist history. This has been my hobby for nearly forty years. I believe the church in Jerusalem to which Jesus the Christ and his apostles and disciples belonged, was to all intents and purposes a Baptist church. Matthew 16:18 indicates to me that Jesus promised this church and others like it that they would never be totally exterminated. Upon that promise I state my thesis: A continued existence of New Testament churches to the second coming of Jesus Christ.

The majority of our Baptist people believe in the perpetuity of these churches. However, our historic continuity is not accepted by the scientific mind.

My aim shall be to keep up research and tabulate and publicize every new scientific finding, until we have earned from the scholastic world the admission of the truthfulness of this deduction.

Many non-Baptist minds have been and still are convinced of the antiquity of our Baptist faith. Many statements are in existence to that effect. But in the



This is the fifth and last scene in the picture-story of the life of J. B. Rounds, retired missionary to the Indians. Have you kept up with the pictures?

Do you like this means of presenting a missionary's life?

Your comments in writing will help us determine our future policy.

—John Caylor, Managing Editor

past quarter of a century this conclusion has been challenged anew by many scholars.

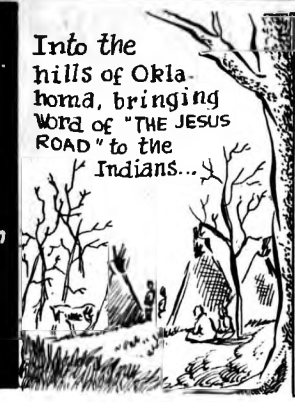
We urge you to aid us in securing every thread of evidence now in public possession to refute this negation.

Chaplain Eanes Advanced

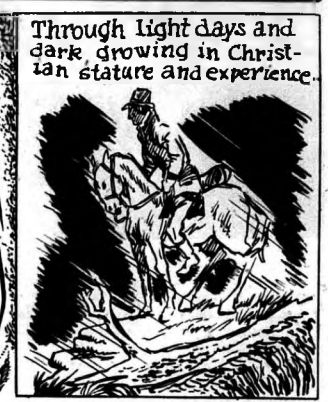
Chaplain Edward W. Eanes, a Southern Baptist Chaplain who has been working in the personnel department of the Chief of Army Chaplains, was recently named head of the department. According to Dr. Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Convention, this is one of the most important positions on the Chief's staff.

The JESUS ROAD....

This has been the story of J.B. Rounds... Southern Baptist Missionary to the Indians... from a boyhood awakening of Christ's eternal love to an adult conviction that led to a lifetime of devoted Christian service...



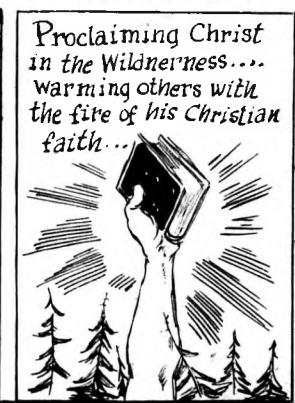
Into the hills of Oklahoma, bringing Word of "THE JESUS ROAD" to the Indians...



Through light days and dark growing in Christian stature and experience.



Walking boldly down untrodden ways, blazing Christian trails that have now become broad highways...



Proclaiming Christ in the Wilderness... warming others with the fire of his Christian faith...



There is no "END" to this story.



J.B. ROUNDS is retired now... but his story has no endings... only beginnings... The seeds of Christian love and living that he has spent a lifetime sowing continue to grow. He has set a worthy example for Southern Baptists to follow... for, having committed the Golden Rule to memory, he then committed it to LIFE!

METEOROLOGY — RELIGION ALASKA

By HELEN CARPENTER
Missionary in Alaska

I SAT IN THE LOBBY of Ellis Air Line, in Ketchikan, Alaska, waiting for my husband to return from Annette Island. He flew over on Monday to keep his weekly preaching appointment for our mission there and I was anxious to learn how everything went along. It was a stormy day and the plane was later than usual. As I wondered whether or not I should spend more time waiting, a conversation on the other side of the lobby caught my attention. A mother and a seven or eight-year-old child were very obviously about to take off on their first flight. I could sense the great excitement of the trip and yet an inner fear of a machine taking off over the ocean in a great roar and then settling down swiftly and gracefully on the huge concrete runways twenty-five miles away.

It was easy to know how they felt, for not more than four years ago I took my first flight on an amphibian plane, landing on Annette, Alaska. It was

three years ago that my husband (B. I. Carpenter) started the mission there with only one Baptist mother. Even at the beginning he went every week, believing that only by regular and constant services could any good be accomplished. The work has grown, but because of the peculiar isolation of the group, establishing a permanent church has been slow, and will take even more time. Hence, traveling by air has come to be very commonplace in our thinking.

My husband's arrival and greeting broke my reverie. "Donna and Frank are leaving," was his almost explosive greeting.

"Oh, no!" was my reply. "Where are they going, and what are you going to do without them?"

"They are being transferred to Kansas City and will be attached to the weather bureau there!" Frank and Donna Edwards had been on Annette Island for more than two years and never have we had a finer, more consecrated Baptist

couple to help us in our mission work.

After having spent three years as an officer in the Army Air Force, Frank met Donna at the Oklahoma A. and M. College at a Baptist Student Union skating party. Donna admits that she was not the only girl on the campus who was impressed by the clean-cut appearance of a handsome Christian Army Lieutenant, but, as she gave her husband a knowing look she said, "I won."

They were married after a year's courtship chaperoned and sponsored by the alert BSU program on that campus. Donna had received her B. A. degree in pre-school education and Frank continued to work for his degree while his beautiful young wife taught kindergarten and helped pay the expenses. Frank earned his B. A. degree in political science and M. A. degree in meteorology in 1949.

"How did you happen to be in Alaska?" the inevitable question comes, if you are a "Cheekako" in this great northland.

Frank told us: "After I had my degree, the call came to students trained in meteorology to serve with the weather bureau in the Territory of Alaska. The good salary and the adventure of going to the land of the Eskimos seemed to satisfy both of us. We landed in Yakutat in July, 1949, at 11:30 p. m. with the sun shining like mad." Thus began their adventures in a strange land full of new things to them.

"The unbelievable midnight sun, the indescribable northern lights, fishing in the icy waters of the northern Pacific for fifty-pound King Salmon, and picking wild cranberries that covered the lower mountain slopes, were all wonderful experiences."

But all was not exciting adventure. After a few months in Yakutat, they were transferred to Annette Island where they found an unlimited and ceaseless opportunity to witness for Christ.

There are no stores or businesses of any kind on the island, only the office of the weather bureau, operations for Civilian Aeronautics Association, offices for Pan American World Airways, and a small unit of the United States Coast Guard. Lacking commercial entertainment and the usual activities that go with living in a regular town, many of these people seek diversion in drinking and gambling parties attended by careless marital relationships and petty gossip.

This young couple was never bored, nor did time drag for them. For they found relaxation in fishing, boating, ice skating in winter, and in their hobbies. Frank loves woodworking and spends

many hours in his nearby workshop.

They have missed greatly the fellowship of other Christians, such as they experienced in BSU and church activities in Stillwater, Oklahoma. But it was because of the training they had working with Intermediates in Sunday school and Training Union that they were able to assume leadership in the mission Sunday school and lead in Vacation Bible schools, playing the piano, leading the songs for the worship service, and other activities. Only eternity will reveal the influence that this young couple has had upon the lives of their associates, as they stood, sometimes alone, against sin and its attending vices. They have done it graciously and lovingly and they leave many friends and admirers on the island.

They are taking with them to their new home a son, who made his most welcome appearance eight months ago. He is a fortunate boy to have chosen such an outstanding couple for his parents.

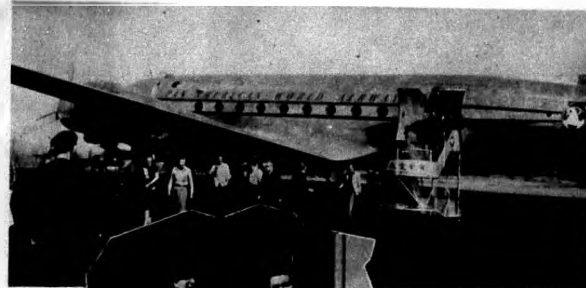
Donna is looking forward to being able to walk through a grocery store and buy her own groceries instead of sending an order to be filled by the grocer.

Frank hopes that it will not be so hard to predict the weather in Kansas City as it has been in Ketchikan, because of geographic and atmospheric conditions of which I have no knowledge. One afternoon he sat in the doctor's office in Ketchikan after having broadcast the weather report that morning. Two women across the waiting room were discussing the weather.

"I'd like to get hold of that weather man. He said it wouldn't snow until tomorrow; and look at that!"

Frank didn't look because he knew that the southeast wind was blowing snow in at almost blizzard pace at that moment. He just quietly eased down in his chair and put his magazine up to hide his face, praying that no one would speak to him lest his voice give the "weather man" away.

Yes, we are going to miss them. But



(Above) Annette Air Field, Alaska.



(Left) Frank and Donna Edwards with young son Danny.

pray with us that the Lord will send many more young couples, teachers, nurses, doctors, business men, electricians, construction workers, who can help us tell the story of Jesus to the people in Alaska.

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Frank Edwards singing at dedication service at First Baptist Church, Ketchikan, Alaska.

SOUTHERN BAPTIST HOME MISSIONS

June, 1952

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Progress in Portland

By R. E. MILAM, Executive Secretary
Baptist General Convention of Oregon-Washington

In October, 1950, Southern Baptists had in Portland, Oregon, one small church and no missions. One year later they had four churches. Packed into twelve glorious months of walking by faith and working together there is a thrilling mission story.

The Baptist General Convention of Oregon-Washington was organized April 13, 1948, in the building of what is now the Lincoln Street Baptist Church, located in the southeastern residential section of the city of Portland. This building also served as the location of the

headquarters of the two-state convention until February 1, 1951.

The church had struggled along, independent of any Baptist convention, for a quarter of a century, under the name of Antioch Baptist Church. It was made up primarily of western people who held considerable prejudice toward the work of the Southern Baptist Convention. However, while the writer was pastor there in March, 1947, the church voted to co-operate with Southern Baptists and was one of the seven churches which, in April of that year, formed the



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Northwest Association which co-operated with California Southern Baptists.

By October, 1950, under the able leadership of Pastor H. C. Price and the name First Baptist Church, the church had grown until a high mark of 200 in Sunday school was sometimes reached. While the church was itself little more than a mission in strength, it was felt, after prayer, that the time had come to open a mission in some other part of the city.

The Lord led in finding a dance hall for rent in the heart of a beautiful addition called Parkrose. There were some 70,000 people in the area and no Baptist church of any kind. The hall was upstairs over a store and was about fifty by fifty feet. The rent was \$80.00 a month with a one-year option. The church paid the first and last month's rent and furnished several hard-to-spare workers. While in the beginning these workers did not know a single prospect, the mission grew in such a way that this initial output in money became the total contribution of the church to the venture.

Missionary Roland Hood had general supervision, but Rev. Ray Branstetter, one of the preacher-members, did most of the preaching until the church was able to pay a mission pastor in January, 1951, when Rev. and Mrs. B. E. Pitts came. By October, 1951, this was an organized church with an attendance of about eighty and an income of some \$600.00 per month.

January 1, 1951, found the First Southern Baptist Church, Portland, in a dilemma. Evangel Baptist Church in downtown Portland had offered its property for sale for \$30,000.00. While it would require an additional \$5,000.00 for re-conditioning, the actual real estate was worth the money, and the building, while old, had 10,000 square feet of floor space with pews and pipe organ. This building would give Southern Baptists a new location for their headquarters and book store and a central location for their First Southern Baptist Church.

The little church already had a debt of more than \$10,000.00, and yet rose to the occasion in beautiful spirit. It was agreed that for a time the First Southern Baptist Church would function in two locations, and that the east side location would retain for a time only enough workers to maintain the Sunday school. The church bravely faced the peril of death to bring forth the new downtown work. The members not only hazarded all, but also bought bonds to make the new project possible. It was indeed a venture of faith.



Buildings of the four Southern Baptist churches in Portland, Oregon: (top) Lincoln Street and Peninsula (left) First Southern and (circle) Parkrose First.

of this Lutheran church studied Dr. Robertson's Greek Grammar.

Even while the Lutheran services continued, the Training Union and a night service were begun in the same building in June, 1951. Under the same circumstances a Sunday school was started with eight in attendance in August. It had grown to sixty when the church was organized with thirty members in October. The work continued to grow, and in December the new church, called the Peninsula Baptist Church, came into full possession of the property. Rev. C. C. Brown, general missionary, is laying foundations, but starting January first, two great churches in Texas underwrote the salary of a pastor for the church during 1952.

There is every reason to feel that every one of these four churches, started by faith, will grow by faith and work to be a great church and start many other such churches in the years to come.

It seemed almost a miracle that the bonds were sold to buy the downtown property. At the last, to meet the deadline, the church borrowed \$5,000.00 from some laymen in Houston, Texas, for 120 days, but was able to repay it in ninety days. God has blessed this venture. One Sunday in September, 1951, the east side location had 179 in Sunday school, the downtown location 173, and Parkrose Mission 90. In October the churches became separate entities. In that month the First Southern, downtown, raised \$1,500.00, Parkrose \$600.00 and Lincoln Street (the new name for the east side church) \$1,100.00.

The last chapter of this mission episode is perhaps the most thrilling of all. In April, 1951, when things were right in the critical stage of getting all three of the locations started, there came a great opportunity. Over in the North Portland area, sometimes called the Peninsula area, there are some 100,000 people, among them many Southern "immigrants." Strong efforts had been going on for many months to find a building in that area where work could be started. The Peninsula Lutheran Church offered its building site, with three buildings on it, for sale.



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VACATION MISSIONARIES

By THEO SOMMERKAMP
Student, Florida State University
Tallahassee, Florida

DURING THE LAST WAR, we all read slogans like this: "Join the Navy, see the world, and serve your country."

While the Home Mission Board isn't Uncle Sam's Navy, it could very well adopt a slogan, too, for its summer mission projects in which college students serve.

It would read: "Join the Home Mission Student Summer Mission Program, see the South, and serve Christ."

Every summer the Board sends out nearly 300 students to serve in states from the Atlantic Coast to the Pacific. Most of these students work directly with the regular missionaries of the Home Board, others with the state mission boards in the states to which they are assigned.

Two examples show that the students really do see the South. Bill was a junior ministerial student attending Wake Forest College, Wake Forest, North Carolina. His home was in Griffin, Georgia.

Bill was accepted by the Home Board as a summer missionary and assigned to Oklahoma. The state mission board there sent Bill to a small community in the western part of the state.

(Below) Beginners in Vacation Bible school, Red Oak Baptist Mission, Oklahoma County, Florida, who probably wouldn't have had a VBS last summer without the help of student missionary Joanne Leroy, a junior from Florida State University.



(Above) Rural churches that have preached once or twice a month such as the Red Oak Baptist Mission above constitute one of the main mission projects for student summer missionaries each year.

Not only did Bill assist in Vacation Bible schools, but at the close of the summer, the mission of the church Bill served needed a pastor. It called Bill.

Bill is now studying at Southern Baptist Theological Seminary, Louisville, Kentucky, preparing for foreign mission work.

Betty is another good example. She came from a small town in central Missouri and went to Oklahoma Baptist University in her junior year.

Betty was also accepted to serve with the Home Mission Board during the summer and she was assigned to Louisiana, where she worked in the delta country.

Like Bill, she is now preparing for foreign mission work.

Serving side by side with these home mission summer workers are other college students who apply for service with their own state mission boards.

This was the case of Joanne. Just completing her sophomore year at Florida State University, Tallahassee, Florida, Joanne applied for service with the state mission board in Florida. She was accepted.

Her assignment was a sparsely populated county in western Florida. There Joanne worked with rural churches.

Approximately 365 students are going out this month under the Student Summer Mission Program of the Home Mission Board to serve in all phases of home mission work. Approximately thirty-five of this number are furnished through the BSU.

About 550 students applied for this work and the Board received requests for 100 more student missionaries than they could supply.

most of which had no more than fifty members and little to offer young people.

She worked in three churches in the county, conducting Vacation Bible schools and teaching study courses.

The churches had never had Vacation Bible schools and in order to teach the young people and children, Joanne first had to instruct the few adults who were willing to help.

Though the response was slow in the churches, her work bore fruit. Only a few weeks after Joanne left the county, two students in the schools she had conducted accepted Christ.

One of them had attended the Bible school in his own church for two weeks, and when Joanne moved on to a county community five miles away for another two-week school, the boy walked the five miles each day and attended this school, too.

Despite the obvious need for these summer workers, the Home Mission Board cannot fill all the openings, because of inadequate funds and the careful screening the Board gives its applicants.

After a college student has applied to the Board for a summer mission task, he must be recommended by at least five well-known Baptists who report on the student's character, ability, and interests.

Not all of those recommended can be used because of budget limitations, yet the number of students sent out by the Board has increased regularly since 1944.

Only 71 were sent out in 1944, but in 1945, 206 students served. Last year, a record 305 student workers served in nineteen states, from Oregon to Maryland, and in Alaska, Cuba, and Panama.

The students represented more states than they served in. Home states of the students covered from Texas to Minnesota, and from California to South Carolina. Twenty-five states and Alaska were in the number.

As the number of students serving has increased, the number of people reached and converted has also increased. In 1944, 19,400 people were reached and 300 conversions were reported by the

seventy-one students.

Last summer's workers reached 113,000 people and reported almost 4,000 conversions. They worked in 1,200 Vacation Bible schools and established forty-six new missions and eleven new churches.

This year, perhaps more than 600 students will apply for work but budget limitations may restrict the number sent out to little more than half that number.

As these students serve they prove the worthiness of the original aims of the Student Summer Mission Program. The Board hoped through the program to enlarge its mission service, to help young people prepare for mission work

and to help, at the same time, the mission boards find desirable missionaries.

Work of these mission interns has brought to the attention of Southern Baptists the vital program being conducted by the Home Mission Board.

The final aim of the Board was to pay these volunteer missionaries while they served Christ. This, too, has been accomplished by the Board which pays subsistence salaries to student workers and provides room and board in homes in the communities where they serve.

Many students are joining the Board's summer service program and serving Christ. Seeing the South is only incidental.

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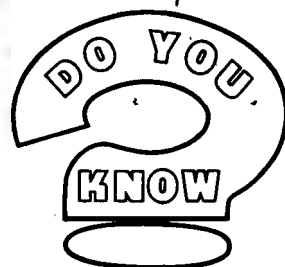
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By COURTS REDFORD

1. THAT 365 students will be working on home mission fields for ten weeks this summer?
2. THAT more than 500 students applied for participation in the program this year?
3. THAT requests for 465 workers were received?
4. THAT the number used is limited by the budget available?
5. THAT thirty of these students are supported by Baptist Student Union groups and directed by the Home Mission Board?
6. THAT the students serving in the summer mission program work on practically every home mission field where Southern Baptists are ministering?
7. THAT they are serving in the fields of evangelism, city missions, rural missions, migrant work, western missions, Alaska, Cuba, Panama, language groups, Indian work, Negro missions, missionary education, mission conferences, and camps?
8. THAT many of these students will assist in starting new churches and mission stations?

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9. THAT those serving in our regular Student Summer Mission Program are mission volunteers from about sixty colleges and eight seminaries?

10. THAT ten nationalities, including Indian, Chinese, Japanese, Mexican, Spanish, Negro, Italian, Cuban, Russian, and Anglo, are serving in this program?

11. THAT many will receive help from the summer work in determining their life's work?

12. THAT these students usually report an average of fourteen professions of faith per student during the summer?

13. THAT 305 students last summer reported 3,816 professions of faith, 1,030 dedications for special service, 4,674 sermons and addresses, and 29,281 homes visited?

14. THAT each of these workers is supervised by one of our home missionaries or by someone closely associated with one of our home mission fields?

15. THAT many young people have received a new concept of the mission task and a new zeal for mission service because of their participation in this program?

16. THAT many of our finest full-time missionaries have been appointed from among these students who have had actual missionary experience in this program?

17. THAT these students, and the missionaries with whom they labor, desire the earnest prayers of all of our friends for their work this summer?

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I Visited Paul Bell

By JOHN CAYLOR

Late in March I had the privilege of a brief visit in the room of Missionary Paul Bell in Baylor University Hospital, Dallas, Texas. Brother Bell was regaining his strength and "taking his exercise." When I entered the room he was moving his left hand from his forehead to the bed by his side back and forth. I thought he was gesturing and preaching as he lay there on the bed; but he said, "I am taking my exercise." I found him blind but clear in mind and growing strong in body after eleven weeks on the hospital bed.

Mrs. Bell has been by the side of her husband throughout his long illness. Many friends have called by to express their interest.

C. S. Cadwallader, Jr., in a letter states that letters of sympathy are coming from many people and most of the letters contain small donations toward the expenses of Brother Bell in the hospital. It is estimated that the total expenses will exceed \$5,000.00.

Brain tumors necessitated a tedious operation and recovery has been slow. Brother Bell said, "I want to get on my feet again. I want to preach."

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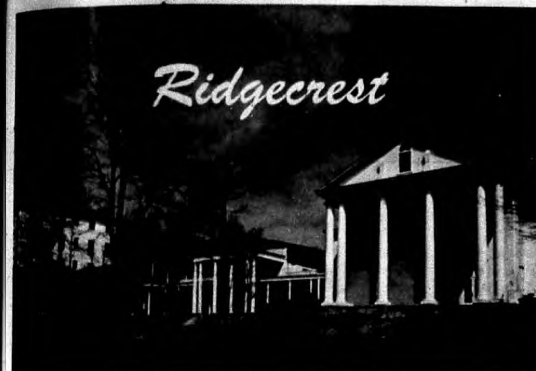
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By WILLARD K. WEEKS
Manager of Ridgecrest

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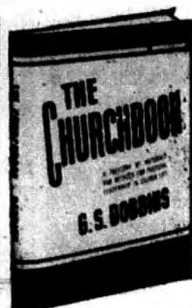
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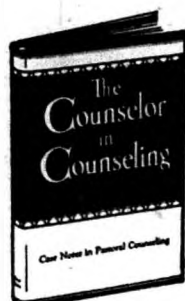
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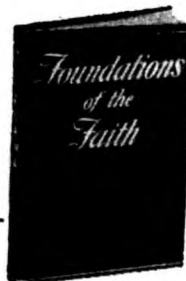
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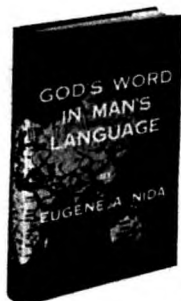
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