

HOME

Southern Baptist

MISSIONS



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By J. B. Lawrence

By J. B. Lawrence

MANY PEOPLE who claim to be Christians live and act as if God had no business in the world. They seem to forget that this earth is the Lord's and the fullness thereof and, forgetting this, they go about to establish themselves in the earth as if it belonged to them.

Look at the world today. It is a confused, disturbed, distraught, suffering world because men have assumed that it belongs to them and have proceeded to run its affairs for their own selfish benefit.

But God has a business in this world—a mighty big business. His business is to get done what he started out to do in the beginning. If I can read my Bible correctly and interpret it accurately, God started out in the beginning to establish in the world a kingdom of righteousness under the supervision and control of intelligent, self-determining beings—as free moral agents who would, voluntarily, do his will.

For this end he created the earth and endowed it with all the rich resources which it possesses. He packed into it everything that an intelligent creature could desire and wish for to entertain and make him happy and to give to him a task commensurate with his mental abilities.

To this end he gave man his first commission which was to have dominion over the earth and subdue it. He gave to man a simple test by which he might determine man's loyalty and man's purpose to obey him and to keep his commandments.

Now, if man had obeyed God and had walked in the way God had marked out for him, he would have established in the earth the kingdom of God and would have brought all the material resources of the earth under the sovereign will of God. But Satan stepped in and led man astray. Man became an alien in God's world, and because of his alienation he could not and would not establish in the earth God's kingdom.

But God did not change his purpose. He only changed his method. He still has as his purpose the establishment of a kingdom of righteousness in the earth, but in order to establish that kingdom under the supervision and rule of man it became necessary to work out a method by which he could change man's nature. The whole scheme of redemption is based upon God's determination and purpose to establish in this world his kingdom and to bring all of the resources and power of this earth under the sovereign control of a self-determining intelligent human race.

It is for this purpose that Christ came into the world, and this is our Heavenly Father's business.

There are three words connected with the ministry of Christ which give to us, when properly understood, the purpose and program of Christ. These three words are, prophet, priest, king. As prophet, Christ brings revelation to men as to what the kingdom of God is. As priest, Christ brings redemption to men that they may enter into the kingdom of God. As king, Christ brings administration to men that they may obey and realize the true purpose of the kingdom of God in the world.

The last act of the kingly Christ while here upon earth was to commission his disciples for the world task of making him known among men so that through the preaching of the gospel of redeeming love a constituency could be created for the establishment of the kingdom of God.

Now, if this is the purpose that brought Christ into the world, what then has he sent his disciples out to do? Evidently it is to consummate that purpose. Hence, he says to us, "As the Father hath sent me, even so send I you."

We can therefore define our task as that of bringing through the preaching of the gospel the saving knowledge of Christ to all men everywhere so that everyone may have a chance to accept Christ and be saved.

This being the purpose of Christ, then it naturally follows that the redemptive work which he came for holds a central place. When we think of this redemptive program of Christ we find that there are three glorious categories in Christ's program for man: One is what God does for man; another is what God does in man; and the other is what God does through man.

What God does for man is the setting up of the kingdom in the life of the individual believer. In this work of Christ redemption is secured and personal salvation made possible. The result is creation of citizens for the kingdom. The key word is faith.

In the second place, what God does in man is the establishment of the kingdom in his heart and life. This is regeneration in which the divine life is imparted to man, the Holy Spirit is given to man, and those who accept Christ are adopted into the family of God. The result of this work of God is a disposition and ability to work for the coming of the kingdom. The key word is surrender.

The third thing is what God does through man—the kingdom through the service of the believer. This is witnessing. The result is world evangelism resulting in the calling of individuals into the (Continued on page 4)

kingdom of God by the preaching of the gospel of redeeming love; it is the evangelization of the world. The key word is missions.

It is right here that the spiritual ideals of the kingdom of God meet the material affairs of man and these material things are transformed into kingdom activities.

We all recognize that Christianity is spiritual, but we do not all understand that it must have a physical expression. Let me illustrate what I mean: The gospel is fundamentally a spiritual thing—Christ is the Lamb of God slain from the foundation of the world—but the incarnation is physical. Worship is spiritual, but songs and congregations and sermons are physical. Christian fellowship is spiritual, but a handshake is physical. Service is spiritual, but giving is physical. And so on with the ordinances, for baptism is physical and represents a spiritual experience in the soul. And the Lord's Supper, spiritual in its meaning, is a physical act in which bread and wine are used.

So we find our work physical with a spiritual motive. The difficulty with us is in linking up the spiritual principles of the gospel with physical acts of service. Our difficulty is in spiritualizing our program without etherializing it.

Notice how this matter works itself out in actual experience. We find men in rebellion against God and it is our business to bring them into harmony with God through the preaching of the Word—this is evangelism.

We find men, even after they are converted, selfish, grasping, disobedient, disloyal sometimes, and it is our business to teach them to observe all the things Christ has commanded—this is stewardship.

We find human suffering and need on every hand— orphan children to care for, the sick to look after, and the poor to help—and it is our business to relieve their distress—this is benevolence, which expresses itself in eleemosynary institutions.

We find men ignorant of God's teachings and disposed to interpret the facts and experiences of life, as well as the facts of nature, from the atheistic standpoint, and it is our business to educate them properly—this is Christian education.

We find the world lying in unbelief, in sin and idolatry, with millions of people who have not heard about Christ, and it is our business to go to them with the gospel and teach them about Jesus—this is missions.

The one supreme thing necessary for

the coming of the kingdom of God in the hearts and lives of men is, that every Christian shall recognize his world citizenship and live a world-kingdom life. This means the marshalling of the Christian constituency in kingdom activity. This is the kingdom in the life of every believer expressing itself through that believer and implementing the expression by physical activity.

Every professing Christian must be led to see that he is a witness to Christ and that his supreme task is to compel men by his personal testimony and influence to accept Christ as Saviour and Lord. For this world it is Christ or chaos. We must Christianize our land or else our social order will rot in its own wickedness. This modern age is somewhat like the age in the closing years of the Eighteenth Century, when the Georges were kings of England. The whole structure of society at that time was at a very low ebb. Corruption was everywhere evident in political life. The morals of society were terrible. The nation was rotting in sin and debauchery.

Very little is said in history about the causes of change in the social and national life of England, but it is a fact that Queen Victoria's reign, which began some thirty years after Pitt entered Parliament, was characterized by honesty, integrity and righteousness in the civic, social, and economic life of the nation. History has characterized this period as the Victorian Age.

What produced this change in England? Secular history will not tell you, but it was during the period between the first appearance of Pitt and the apex in the reign of Queen Victoria that the Wesleys came on the scene and the great Wesleyan revival swept over England. It was this great evangelistic program that saved England, so Carlyle tells us, from a revolution like that which France had.

What we need in America and in the world and what we must have to save civilization is a revival of religion. Christ for our country and for the world is the only thing that will save our country and the world.

Reaching Over Million Readers

The twenty-two Baptist state papers reported to the Convention in Houston a circulation of 1,050,429 as against a circulation of 192,000 in 1940. A goal of 1,200,000 was set for the Convention report in 1954. The modest increase is within the range of possibility and it is hoped the circulation will exceed the goal.

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32	2.5%	57	4.5%
33	2.5%	58	4.6%
34	2.5%	59	4.7%
35	2.5%	60	4.7%
36	2.6%	61	4.8%
37	2.7%	62	4.8%
38	2.8%	63	4.9%
39	2.9%	64	5.0%
40	3.0%	65	5.1%
41	3.1%	66	5.1%
42	3.2%	67	5.2%
43	3.3%	68	5.3%
44	3.4%	69	5.4%
45	3.5%	70	5.5%
46	3.6%	71	5.6%
47	3.7%	72	5.8%
48	3.8%	73	5.9%
49	3.9%	74	6.0%
50	4.0%	75	6.2%
51	4.1%	76	6.3%
52	4.2%	77	6.5%
53	4.3%	78	6.7%
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J. W. Wing, Secretary
Church Building Loan Department
Home Mission Board
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J. B. LAWRENCE JOHN CAYLOR
Editor Managing Editor
Mildred Oldham Dunn
Editorial Assistant

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Oregon-Washington Baptists Gain Ten Per Cent in Crusade

During the recent simultaneous evangelistic campaign held in Oregon-Washington, 683 members were added to the churches according to the report of Paul A. McCasland, secretary of evangelism. Two missions were organized into churches and one church called its evangelist to become its pastor. He accepted. Of the number received there were 465 candidates for baptism, 191 by transfer of letter, and thirty-one came by statement of previous relation. Forty young people surrendered their lives unto the Lord for special service. Sixty-five churches and missions participated in the crusade.

Record attendance for Sunday school and Training Union were smashed and new highs set. In Sunday school 6,333 were in attendance, more than the enrollment a year ago, according to J. T. Sisemore, secretary of education.

Sixty-five churches from fifteen states sent their pastors to serve as evangelists, paying their travel expenses to and from the field. The Department of Evangelism of the Home Mission Board assisted in securing the services of these pastors. It is estimated that each church participating in the campaign thus received a direct assistance of between \$300.00 and \$500.00. "The pastors and churches of the Baptist General Convention of Oregon-Washington will forever be indebted to these good churches and pastors," says Secretary McCasland.

Home Board Makes Loans To Churches

The Loans Committee of the Home Mission Board in its May meeting approved loans to churches totaling \$166,800.00 from the Church Extension Loan Fund and the Church Building Loan Fund. This brings the total of loans approved since January 1, 1953, to \$703,900.00. During the same period \$423,500.00 in loans have been processed and closed.

Schools of Missions Over the Top

Dr. Lewis W. Martin, secretary of the Department of Schools of Missions, reports a record number of requests for schools of Missions for the fall of 1953.

July, 1953

Many requests are already in for 1954.

Recently he made a tour contacting associational missionaries and associations which are planning Schools of Missions in Arkansas. He reports excellent conferences. He is soon to be with Buncombe Association, Asheville, North Carolina, for a planning conference on invitation of Rev. H. M. Hocutt, superintendent of associational missions.

Southwide Rural Life Conference

Dr. S. F. Dowis of the Co-operative Missions Department of the Home Mission Board, announces that the two rural life conferences which have been held in the eastern and western sections will be merged into one Southwide conference to be held at Ridgecrest June 17-22, 1954.

This conference will be for all rural missionaries and pastors in the Southern Baptist Convention.

The Sunday School Board, Brotherhood, and WMU will co-operate with the Home Mission Board in providing the program. The decision to combine these conferences was made by the Rural Life Committee at Houston, Texas, during the recent Convention.

Chaplain's Son Killed

Word has been received that Chaplain John P. Neal, stationed at Fort Hood, Texas, lost a son in the tragic tornado which struck Waco, Texas, in May.

A son of Chaplain James E. Kirkpatrick of Ft. Hood, was spared.

Chaplain Neal's address is 3124 Cumberland Avenue, Waco.

French Missionaries to Ridgecrest

All missionaries to the French-speaking people working under the Home Mission Board will be guests of the Board at the Home Mission Week at Ridgecrest, North Carolina, August 13-18.

An itinerary and speaking engagements for the missionaries as they come to Ridgecrest and return to their fields will be arranged to help pay the expenses. This is a similar arrangement to that made last year for the missionaries to the Indians. More than fifty missionaries took advantage of this opportunity last year.

C. K. Rand to Leave Rescue Mission

Rev. C. K. Rand, who has been serving as superintendent of the Men's Rescue Mission in New Orleans as well as field worker leading our ministry to Catholics, is giving up his work at the mission to give full time to work among the Catholics.

Rev. Raymond Jee, who has been serving as assistant superintendent at the mission has become its superintendent.

DiMaggios to Leave Birmingham Church

Rev. and Mrs. Frank DiMaggio, who have served as missionaries in the Italian church at Birmingham, Alabama, since 1949, are resigning from their work there to serve in Schools of Missions until the end of the year when Brother DiMaggio will be eligible for retirement from the Board.

Appointed to take their place at the church in Birmingham are Rev. and Mrs. S. A. Candal who will be moving there from Knoxville, Maryland.

New Indian Mission at Shawnee, Oklahoma

At a recent meeting of the Home Mission Board it was voted to make \$10,000.00 available to apply on the cost of the construction of a new Indian mission building at Shawnee, Oklahoma. Local forces will assume responsibility for securing the site and other costs in the construction of the building.

New Spanish Church for Artesia, New Mexico

An appropriation of \$9,000.00 was made by the Home Mission Board at its May meeting for the construction of a Spanish church building in Artesia, New Mexico. The appropriation was made with the understanding that the First Baptist Church of Artesia will furnish all material and any additional labor necessary for the completion of the building.



As preacher, writer, radio preacher, and executive Dr. Lawrence spent long hours at work.

Still Looking Forward at EIGHTY

By Mildred Dunn

those days in his community. And yet, many of the traits which have helped to make him one of Southern Baptists' outstanding leaders were already noticeable in that small lad.

One of his earliest memories is in connection with an event which happened when his parents moved from Steens Creek (now Florence, Mississippi), where he was born, to North Rankin, Mississippi. It was just following Christmas and as they drove in their wagon through the town of Brandon, his eyes were attracted to a bright red wagon which Santa Claus had left some little boy. It was sitting on the front porch

and John Lawrence thought he had never seen anything so desirable. A twinkle still comes to his eyes when he thinks of that little red wagon. He never did get a wagon, but a year or so later got almost as big a thrill when Santa left him a pair of red-topped brass-toed boots which were his pride and joy. That was long before the present-day fad for cowboy boots and regalia, but those red-topped boots seemed to satisfy something of the same desire found in the hearts of most modern-day little boys for a cowboy outfit.

The country school which he attended was very poor compared to the present-day system. When John Benjamin first started, school was conducted only four months during the summer. They taught principally the three R's plus spelling. Finally he went to the Goshen school where they had six months of school each year and two teachers, a Mr. Grandberry and Miss Robinson, who, he remembers, later married. He especially recalls Mr. Grandberry because he specialized in arithmetic and taught young John most of the fundamentals of mathematics.

John Benjamin was a normal youth, he declares, looking forward as did most children to the recess and noon periods when various games such as town ball were the chief attractions.

Home life for him was similar to that which was customary for boys in his day. As he grew old enough he was expected to help around the house, milk the cows, feed the chickens and livestock, and chop wood (not only for the

cookstove, but in the winter for the fireplace which was the only means of heating the house). He also helped carry water from the spring about a quarter of a mile from home. Later he was expected to help in the fields.

Early in life the difference between his younger brother and him became apparent. While his younger brother was vitally interested in the farm and all phases of that life, John Benjamin was interested in books. He read everything that came into his home. He particularly remembers reading most of Henry Grady's speeches.

He started writing at the age of eight or nine years. His father took the tri-weekly *Atlanta Constitution*. In it was a page for young people and he often contributed to it. When he was twelve years old there was a campaign in his home state of Mississippi to rewrite the constitution to keep Negroes from voting. Young John wrote an article on what the constitution should be and sent it to a farm paper to which his father subscribed. He signed it simply "J. B. Lawrence." It was printed, and he laughs heartily as he recalls how the people of his community would not believe he had written it all by himself, but insisted someone must have helped him. From early childhood he was interested in politics and along with his father was a hearty supporter of the Populist party.

In those days the Negro question was hot. In the Pisgah precinct where he lived the Republicans often would get

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John Benjamin Lawrence, age four years.



His interest in public speaking was especially keen while in college.



Dr. Lawrence is known by many through his radio preaching program, the Good News Hour.

Dr. J. B. LAWRENCE, executive secretary-treasurer of the Home Mission Board, who, on July 10, is celebrating his eightieth birthday, has come a long way from the time when as a lad he trudged up the dusty country Mississippi road to the one-room country school to take advantage of the meager schooling offered in

Dr. Lawrence discusses plans for home mission work with his able and faithful assistant, Dr. Courts Redford.



Dr. T. L. Holcomb, head of the Sunday School Board, and Dr. J. B. Lawrence, head of the Home Mission Board, are both retiring from their positions this year.



SOUTHERN BAPTIST HOME MISSIONS

Paying the debt of the Home Mission Board was one of the highlights in the career of Dr. Lawrence.



July, 1953



Rosa Garcia proudly wears her high school graduation gown.

A Secretary WITH A MISSION

By Loyd Corder

Secretary Direct Missions Department

THE TIME in the history of the human race during which most of man's work was done and his battles fought with implements of stone is referred to as the Stone Age. Later men learned to work and fight with implements of bronze. This is called the Bronze Age. Then came implements of iron and the Iron Age.

We now live in the Paper Age and the typewriter is stronger than the sword. But, of course, the typewriter is supported by its formidable allies and companions, the filing cabinet, the short-hand pad, the dictating machine, the mimeograph, printing press, and all the photographic processes.

That is where Miss Rosa Garcia comes into the picture. She is one of the army of working girls who keep the leaves of the paper age turning smoothly. But she belongs to that very special and select group of two dozen girls who keep the headquarters force of the Home Mission Board on the right page and the right line.

More specifically, Miss Garcia is secretary in the Direct Missions Department of the Home Mission Board. This is where paper, contrary to Bible admonition, is two-tongued. It speaks English and Spanish and occasionally even other languages, for this is the department of home missions that deals with the evangelization of the foreign-language-speaking people of our homeland.

In fact, that is exactly why Miss

Garcia happens to be in this office. Spanish papers just do not respond to the reading and writing techniques of the average stenographer in this part of the country. So the Home Mission Board went to Beeville, Texas, to find a person whose talents, training, and background fitted her for this particular work.

Rosa's family are Mexican-Americans. At least three generations back on both sides of the family have been native-born citizens of the United States. When her father Isidro Garcia and her mother Juanita Segovia de Garcia were married, he was working as a "bronco buster" taming horses for a ranch. Later he worked as a regular ranch and farm hand. Now he is a section hand on the Southern Pacific Railroad.

Of the six children in the Garcia family, Rosa is the only one that has finished high school. Her younger brother and sister are still in school. It is not easy for children of Spanish-speaking families to go to high school. First, there is the language problem. Rosa's case is typical. When she enrolled in the first grade of the West Side (Mexican) Elementary School she knew no English. It took her two or three years to learn the language. Classes were in English, and on the schoolground all conversation was expected to be in English. But rules can't keep girls from talking, and most of her conversation continued to be in Spanish.

Another problem is that of social pressures growing out of the common Texas prejudice toward Mexican people. Beeville, being in southern Texas, probably had less of that than many other

places, but even there you can imagine the discouragement some of the Mexican students felt on account of their not been accepted in many of the social activities of the young people with whom they were associated in school.

For instance, at that time the youth



Rosa (seated) with some of her YWA friends. Rosa was the president

SOUTHERN BAPTIST HOME MISSIONS



Rosa gets some instructions from her boss, Dr. Loyd Corder.

center serving Rosa's high school friends had in its constitution a provision that prohibited Latin-American students from attending its functions. Twice each week the town skating rink admitted Latin-American young people only. The rest of the time it was for Anglo-Americans only.

On the other hand there is the economic problem. Most Mexican families had to take their children out of school during the fall to earn a good portion of their annual income by picking cotton. Rosa's family went cotton picking only two or three seasons in order to build additional rooms for their modest home. Even when they went, they left her and one of her sisters with an uncle so that Rosa could continue in school.

When she graduated from grammar school, some of Rosa's brothers and sisters had already dropped out of school to work. They had wanted to continue their studies, but could not. So they pitched in to give her the opportunity of attending the A. J. Jones High School in Beeville, Texas. But even so, the going was not always easy and during the summers Rosa did her bit for the family budget by working as a sales girl in a local drug store.

After she graduated from high school in 1950, Rosa continued working as a sales girl. First, it was in a ten cent store, then for more than a year just prior to coming to Atlanta she worked in the Sears Roebuck and Company order office in Beeville.

Her coming to the Home Mission Board offices was a direct result of home missions. As is to be expected, her parents were originally Catholics. When her father began working for the railroad, his boss was a Mexican Baptist by the name of Alfredo De Russe. Mrs. De Russe invited Rosa's family to the little Mexican Baptist church of Beeville. Her father and mother went, but Rosa was the only one of the children who attended.

She made her profession of faith during revival services led by Rev. I. E. Gonzales, pastor of the First Mexican Baptist Church of Corpus Christi, Texas. A little later, in 1947, she was baptized by Rev. Milton S. Leach, Sr., who is now the Spanish Missions Coordinator for New Mexico and Arizona, but then he was missionary to the Mexican people for the Blanco Baptist Association of Texas.

Rosa became very active in the Bee-

ville church. She was a Sunday school teacher, then Sunday school secretary. She was active in GA work and then in YWA. One year she was the church treasurer; and during 1952 she served as general director of the Training Union.

Brother and Mrs. Leach were very much impressed with her talents and faithfulness. After they moved to New Mexico, he mentioned to her that he would like to arrange for her to teach a kindergarten in Albuquerque and do some secretarial work for him. This came just at a time when I was desperately searching for a person who could do the work in my office in English and Spanish. In spite of her lack of experience, Brother Leach thought that with a little practice Rosa could do the job.

I called her by long distance telephone. She was almost too surprised to talk. She said she knew nothing of secretarial work and she thought I must have called her by mistake, but she was willing to talk with me further about it when I came that way.

About two weeks later when I went to see her, I found a very poised young

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July, 1953

Stewardship Obligation in Missions

W.M.U. Circle
Theme Program

By John Caylor

I HAVE a stewardship obligation in missions. Every Christian ought to be a missionary and may be a missionary through his local church. My stewardship obligation begins with my own personal witnessing.

The first impulse of a Christian is to win somebody to Christ. That impulse should not be stifled. As Dr. C. E. Matthews expressed it in his book titled *Every Christian's Job* it is the responsibility of every saved person to seek the salvation of others.

One way of considering the evangelistic obligation is through mass evangelism, the conception that people are won

to Christ in congregations. Great numbers may make decisions in a mass meeting but every conversion is an individual matter and usually every decision which is made even in a mass gathering is the result of some personal contact. My stewardship obligation begins with a personal expression of my faith in Christ and my concern for those who are out of Christ.

My stewardship obligation expresses itself through the whole church life. Everything in the local church has as its ultimate aim the winning of people to Christ. Whether it is the Sunday school for the teaching and study of God's Word, the Training Union for making church membership more practicable, or Woman's Missionary Union with its various avenues of service, or the Brotherhood with its approach, every organization in the church seeks to make the missionary emphasis practical and successful. The general services of the church are all beamed in the direction of training church members to be better witnesses or toward giving a ringing testimony to influence people to accept Christ. The stewardship opportunity, therefore, is churchwide as well as individual.

I have a stewardship obligation in missions which expresses itself financially. In other words, my dollars should be missionaries, and they can be. There are many avenues of service for dollars. It is not the purpose of this discussion to show the missionary expression in all the agencies and organizations within the local church and within the framework of denominational agencies. The well-informed Baptist realizes that every organization of his church and denomination is missionary in purpose. My stewardship obligation is to make that

missionary impact more powerful and expressive.

Co-operation is a good Baptist principle. For a generation now Southern Baptists have been promoting the Co-operative Program. This is a budgetary plan of pooling Baptist money for equitable support of all phases of church and denominational life. The Co-operative Program when it is made thoroughly co-operative and inclusive is adequate to meet both our missionary obligations and opportunities.

Tithes and offerings are taught in the Scriptures and attested by experience as the right way to finance kingdom interests. When church members put their tithes and offerings into the treasuries of their local churches and local churches divide their income equitably as between local work and world missions, there will be plenty of money for the Lord's work. By "world missions" we mean the expression of our missionary opportunities and obligations beginning with personal witnessing on a local basis and extending through all the agencies of missionary endeavor to the "uttermost part" of the earth.

Money-raising schemes have been devised by many groups. Southern Baptists have adhered to the "tithes and offerings" plan and have shunned all others.

Recently, by inadvertent oversight, Southern Baptist Home Missions reproduced an ad with the words "RAISE MONEY FOR YOUR CHURCH" in the headline and giving a plan other than tithes and offerings for raising money in the church. Dozens of letters protesting that ad were received by the magazine. It was an error to run such an ad, not that it was an error in advertising the product, for the product is trustworthy, but the money-raising scheme is not in line with the policies of our magazine, our Board, or the stewardship plan of Southern Baptists. It was almost worth the error to observe from the correspondence received from pastors, laymen, and women that Southern Baptists are alert to any violation of the scriptural plan of financing the kingdom.

Congratulations to our readers! They read our ads. The ads are for service to our constituency. They object when an ad is not the right kind; this helps us keep the right kind of advertising. They are alert to the scriptural plan of tithing. My stewardship obligation can be expressed according to God's plan as I place my tithes and offerings in the treasury of the church of which I am a member.

God Moves Onward In Cuba

By Christine Gornett

Missionary at Camacho
Santa Clara, Cuba

YOU WOULD have thought that the little chapel at Camacho, Santa Clara, Cuba, was Solomon's Temple had you attended the dedication service in March. The dedicatory prayer by Dr. A. T. Bequer, president of our Cuban Baptist Convention, carried us straight to God carrying a "House of Prayer" in our hands.

The dedication sermon by a visiting pastor made the \$1,087.00-church look like a million-dollar place of worship and was the herald of God's triumphant march in the small community of Camacho.

Six little girls in long dresses of varied colors gave thanks to God, to the "American friends," and to others. Then a large group of children joined them in a chorus. One of the girls gave from memory a most interesting combination of Bible verses on the "House of God."

Two hundred forty-two people were hushed into silence for two hours as they looked and listened.

And now the small group of Baptists in our mission are paying the debt of a hundred dollars that we need to complete the work. Did you ever give 'till it hurts? That is what they are doing, but they had to "give themselves first." As they give they speak of the love and prayers of the brothers and sisters in the States who made it all possible.

The chapel was erected with love gifts that came like lightning when friends knew that I was coming here to get this old mission organized into the Second Baptist Church of Santa Clara, and I had thought that I did not even hint for help when I wrote the letters. In three short months the house of worship is a reality, concrete, tiled floors, glass windows, platform, and all.

The seven Baptists of this community who love the Lord and co-operate in all

the projects are praying for the four who have not attended yet, and also for the four who are studying before being baptized. God is moving in hearts and lives.

This week we will organize the WMS and expect to have it an A-1 society. The Sunday school is well organized, although small yet, and joining in the co-operative plan of the convention. The mission house where I live has been improved. The loved ones from Consolacion del Sur, who had talked of building me a little home when the Sunset Days should come, helped with the addition of a room which is my very own. I think they came to the conclusion that the real end would never come, be-

(Continued on Page 30)

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Baptists Concerned About NON-RESIDENT MEMBERS

By C. E. Matthews

Secretary Department of Evangelism

IF THE WRITER is competent of discernment, it is his belief that the non-resident church membership problem provoked more concern than any other subject discussed before our recent Southern Baptist Convention in Houston. This concern was not limited to the interest manifested by the audience when the subject was discussed on the floor of the Convention. On every hand throughout the days of the Convention pastors sought opportunity to discuss the matter around the Convention hall, in hotel lobbies, and wherever opportunity afforded.

This is certainly as it should be. If a businessman discovered that forty per cent of his employees were doing nothing toward contributing to the promotion of his business, immediate and definite attention would be given them. That is exactly the situation concerning God's business as it is promoted by Southern Baptists today. It is safe to say that forty per cent of the people whose names are on the rolls of Southern Baptist churches today are not contributing anything to the cause of Christ.

A Preventative As Well As a Treatment Must Be Found

There is a reason for such heartbreaking losses of church members today. There are at least one and a half million non-resident members, while a large percentage of resident members are just

as inactive and impotent in service and giving as if they were non-resident.

An iron lung is a treatment for polio, and not a preventative. "Transfer Church Membership Week" is a treatment and not a preventative for the non-resident church membership problem. We thank God for the iron lung in the treatment of polio. We would be hard-hearted ingrates toward God and humanity if we did not make fullest use of it. We thank God for the movement of "Transfer Church Membership Week." Thousands of lives of precious Baptists will be saved if we throw ourselves into this effort of recovering them for the Master. But, at best, all methods of recovery are but a treatment and not a preventative.

What Is the Preventative?

It is a proper program of induction of new members into our churches. Such a program, undoubtedly, can be found if we as pastors and leaders will set ourselves to find it. God will help us. In him, infinite wisdom is found. There is no problem too great for God and his children to overcome. We as a denomination are discovering and using with great effectiveness methods for winning the lost to Christ. In the past six years, 2,036,264 persons have been baptized into Southern Baptist churches. With the same zeal and determination applied to preventing the loss of lives in the service

of Christ as we manifest in winning souls, we can be as successful in saving lives as we are in winning souls.

The writer has been as guilty as anyone in the slipshod and inadequate method of receiving people into our churches. There can be no improvement or change in God's plan of salvation. A public confession of Christ as Saviour is God's own way to eternal life. But church membership is not involved in the salvation of the soul. One is the saving of the soul; the other has to do with the saving of the life.

A definite program for those who apply for membership in a church should be discovered by our Convention and recommended to the churches. Our churches are ready for such a program. Here are some suggestions for such a program which should be presented in book form:

First, make clear to the new member the meaning of a Christian experience, or the new birth. If the applicant has not experienced regeneration, he will discover it and rectify his mistake.

Second, teach the new member the meaning of church membership and what it involves. There should be a signed statement on the part of the applicant that when he moves to another community and it is not practical for him to return for worship in his present church, he will unite immediately with a church of his choice.

Third, there should be a chapter on the New Testament church, its ordinances, and the meaning of the ordinances. This will prevent the new member from being swept by every wind of isms that blows.

Fourth, inform the new member concerning the Southern Baptist dollar, what becomes of it, how it is divided among the causes fostered by Southern Baptists. This is something that two-thirds of our inactive members and non-resident members know nothing about. The marvelous work of Southern Baptists in missions, evangelism, Christian education, benevolences, etc., is sufficient to appeal to any redeemed soul for his enlistment. The world has appeals for many good causes. People want to give of their money and time to the best things in life. Those best things are what Southern Baptists are doing.

Fifth, there should be a study of the Church Covenant. This study would reveal to the new member Christian standards of living as taught in the New Testament. He would not have to guess at what a New Testament church con-

(Continued on Page 23)

SOUTHERN BAPTIST HOME MISSIONS

We Must Tell Them

By Mrs. E. C. Branch
Missionary to Indians
Lakeside, Arizona

I STOOD on the porch of the little building where we hold services greeting the people as they descended from the crowded bus which Mr. Branch had just driven into the yard. Yes, there was Carolyn with her two baby brothers again. In my heart I prayed that God would especially make the child's heart glad this day.

Carolyn is about eleven years old. In her arms she carried her eighteen-month-old brother, while by the hand she led a four-year-old. All during the day she cared for the children, soothing them when they cried (which was often both at once), feeding them at the noon hour, lifting and carrying the big baby boy. Always, though, she managed to join in the singing.

On the bus going home, the baby nestled his dirty little face against her shoulder and slept. I took him from her tired arms and held him, which he would not have allowed me to do had he been awake. Soon she, too, was sleeping, her dark braids bumping against the back of the seat as the bus jolted along.

Why does Carolyn bring her baby brothers and mother them all day at church? As yet we do not know. Perhaps the children have no mother, or perhaps she brings them that they, too, may have the noon meal. But most likely the parents are drinking or have gone somewhere with others to drink, leaving Carolyn to care for the children. As the

sleeping child stirred in my arms I thought of all the other "little mothers" on the reservation who are caring for little brothers and sisters while parents drink and fight.

The following day I stopped at a camp by the canyon, high above White River, where a little cabin stood near the wickiup. In one corner of the cabin, on a pile of blankets and quilts on the floor, lay a grey-haired grandmother whose dull, hopeless eyes spoke of patient suffering, of endless days and sleepless nights. For two years she has been helpless from broken bones that

will not heal. She closed her eyes as I prayed, though she understood little of what I said. But she did not smile as she thanked me in Apache for the fruit I brought her. The pain-wracked face remained expressionless.

Pray for us that soon we may bring a smile to her lips, that hope in Christ Jesus will brighten her eyes and bring peace to her soul.

Little children and aged grandmothers! Young and old, poor and rich, red and white, drunken mothers and fathers. Jesus loves all and died for all who sin. We must tell them!

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Students plan for nation-wide expansion of BSU work in Negro schools.

Both Hands Are Free

By Harold D. Gregory

Superintendent of City Missions
Nashville, Tennessee

S E. GRINSTEAD, a native of Montgomery County, Tennessee, and a layman of almost unlimited talents and abilities, began his work as Baptist Student Union Secretary for all the Negro colleges in America on April 1. He was employed upon the recommendation of the secretaries of the publishing boards of the two major Negro Baptist conventions of America and the Student Department of the Sunday School Board of the Southern Baptist Convention. He is to serve under an advisory committee of the above agencies and in co-operation with the three conventions as an employee of the Home Mission Board.

Mr. Grinstead completed his high school work at A. and I. State University and later earned his Bachelor of Science degree from the same University. He received his Master's degree from Fisk University with a major in education. He has also done special work at Yale, Texas Christian University, and seminary work at Southern Baptist Theological Seminary. He served as teacher for twelve years and for seven years he was curator of Negro collections in the

library of Fisk University. While serving in the latter capacity he made a special contribution in the bibliographical compilation of Negro writings. This work was favorably commented upon by the *World Library Journal* of London. He has also served as a faculty member of the Community School for Religious Work at Fisk.

He has served as Sunday school superintendent at Westwood Baptist Church of Nashville for over twenty years and has been active in his denomination as a faculty member of both the Sunday school and Training Union Congress. In addition to these things he has found time to serve in various civic enterprises and in particular as president of the Board of Directors of the South Street Center, a large settlement house.

He is married to the former Miss Kate Chilton of Hopkinsville, Kentucky. They have two children, a daughter Amelia Ann and a son S. E. Grinstead, Jr.

Mr. Grinstead was elected secretary for the Negro Baptist Student Union for the Nashville area when it was founded in 1945. In the eight years he has served he has been instrumental in establish-

ing Baptist Student Union work on the campuses of the six Nashville schools of high learning where there are more than 2,000 Negro Baptist students. In addition to the local work he has visited fifty-seven of the 110 Negro colleges of America and has succeeded in starting BSU work among Negroes in Georgia, Louisiana, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, and Texas. This work was formally organized under his guidance into the National Baptist Student Union Convention and has functioned as such for the past eight years.

All of these things have been done while Mr. Grinstead served on a part-time basis—this includes securing an education and his teaching experience—because for twenty-three years he has served on the night shift as a mail clerk with the United States Postal Service and the other things have been done as extras. Mr. Grinstead has said at times he felt as if he were trying to do the thing upon which his heart was set with one hand tied behind him, and that was literally true. But since he has begun BSU work on a full-time basis and

on a national scale, he says, "Now, both hands are free."

The crowning climax to his local service with us was consummated in the dedication of the first Baptist student center for Negroes in America on March 27, 1953. This beautiful and well-planned structure, valued at more than \$25,000.00, was erected on the main thoroughfare near Fisk, Meharry, and A. and I. State University, and served as host to the eighth annual Spring Retreat of the National Student Union



S. E. Grinstead, National Baptist Student Secretary for Negroes.



Cornerstone laying for first Baptist student center for Negro students in Nashville, Tennessee.

WELCOME TO S. E. GRINSTEAD

By G. Kearnie Keegan

Secretary of BSU Work
Southern Baptist Convention

THE BAPTIST Student Union forces welcome into the ranks of fellowship S. E. Grinstead, who will work with Negro Baptist students all across our nation.

His popularity has been evidenced in the fact that a number of state BSU secretaries have gladly assisted him in visiting Negro campuses. Some have aided in organizing BSU's on these campuses.

The Home Mission Board is to be commended on this forward step in seeking to enlist Negro Baptist students that they might have a sense of mission to their own people and become trained leaders in their local churches.

It is my pleasure to serve as chairman of the advisory committee along with representatives from the two Negro Baptist conventions and Dr. Guy Bellamy, superintendent of the Department of Negro Work, in promotion of this work.

Convention. There were thirty-four schools represented in the retreat with over 200 students present.

It has been my happy privilege to work rather closely with Brother Grinstead in initiating the work on a local level and perhaps in some small degree otherwise, and I have found him humble, consecrated, persistent, and practical in all of his achievements. I have a personal conviction that this movement holds more hope for the amelioration of our problems in the field of human relations than any other program in which we are engaged.

Yes, Brother Grinstead says, "Now, both hands are free," but he does not mean it like the boy who rides on a bike and says, "Watch, no hands!" No, since both his hands are free to tackle this most gigantic and challenging task, I know you will want to lend him your hands and your prayers to the end that the increasing number of trained young people whom he seeks to serve may remain true to the Baptist faith and message, and that together we may glorify the Master of all men. If you will arrange a contact for him with a Negro school, college, or university near you, he will be happy to hear from you. His headquarters is: Baptist Student Center, 2023 Jefferson Street, Nashville 8, Tennessee.

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AMONG the MISSIONARIES

Organizing Churches in Colorado

The church at Haswell, Colorado, held a revival at Sugar City, Colorado, and closed with fourteen ready to organize a mission. Since its organization the Haswell church has undergirded and assisted the new mission by providing supply pastors each Sunday and necessary literature.

Sugar City has 500 or more people with about another 400 living within five miles. Ordway, Colorado, is only five miles away with a population of 1,500. The reason for organizing a mission in Sugar City instead of Ordway was because there is a conservative Baptist church in Ordway and no Baptist church in Sugar City.

The people at Sugar City are very enthusiastic about their mission and we feel it will be a going church in a short time. We hope to organize the mission into a church soon.

The mission has averaged \$25.00 a Sunday offering since its establishment. Some of the people are already tithing. We have been using the offerings to pay the supply pastor, but will set up a budget for the church when it is organized.

We are planning to hold a revival in Eads, Colorado, soon and will organize a mission or church there. There are several Southern Baptists living in and around Eads who are very interested in beginning Baptist work there. Eads has a population of about 1,100.

Lamar, Colorado, is next on the list after a church is established at Eads.

—Kenneth E. Roediger
Missionary-Pastor
Haswell, Colorado

Successful Revival at Sacaton

The revival at Sacaton was the most wonderful experience that has happened in our missionary career. Our people are still rejoicing. Seventy-six came for-

ward. Many were members of the church who had never attended since we came here. Actually they were conversions.

We had seventeen professions by those who had never made professions before. Ten joined the church by baptism and eight were baptized. I am sure there will be more.

It is all going to be a great blessing to our work and to the Sacaton church. Our attendance averaged ninety-six, which is the highest we have ever had.

Most of our churches have had good spring revivals and all of them will have fall revivals. All will have Vacation Bible schools.

—Rev. and Mrs. C. F. Frazier
Missionary to Indians
Coolidge, Arizona

Missions in the Salad Bowl

Salinas, California, has the vigor of youth and a fine character of a city that has grown up with a glorious historical background. It is truly a wonderful place to live, work, and establish good Christian homes.

Salinas is an agricultural, commercial, and financial hub of the great one-hundred-mile-long Salinas Valley, the salad bowl of the world. Salinas has a population of 17,500 with an additional 50,000 persons residing in its immediate vicinity.

Salinas has ideal weather, warm enough for comfort and cool enough for enjoyment.

Agriculture is the basic and primary industry of the Salinas Valley and represents an annual production of more than \$100,000,000.00. Its most important crops are: lettuce, carrots, sugar beets, and beans. Tomatoes, celery, dry onions, broccoli, artichokes, and numerous other vegetables are also grown.

There is a large Mexican community, and the Spanish population has grown within the last ten years. Every year

the government engages thousands of nationals to harvest the crops. We believe that our Spanish-American Baptist church can do much spiritually for our people and to advance our relations with our neighbors.

We do appreciate your prayers for our work and every help that has been given with the purpose to save many souls for our Lord.

—Rev. David M. Cuevas
Missionary to Spanish-speaking
Salinas, California

On the Cuban Field

On the night of April 19 we had our first baptism. Gisela Ponce, a young



Members of St.

woman of sixteen years, asked for baptism and requested to be baptized in Regla since she used to attend that church and is now studying with the pastor of Regla.

There were at least fifty who went in a body, afoot, and it made quite an impression on those who saw us pass. Some asked where the procession was going.

This and other evidences of success in the Lord's work has got the devil on a rampage in this community. First, he entered the hearts of some of those who attend the mission and they got so peeved with two of the teachers (over nothing) that they went home. Most of them have returned since.

On Saturday morning there came a rap on the front door of the mission. The missionary and a woman visiting her both went to the door. There stood a fat lad of some twelve or fourteen years from the Catholic church and a ten-

year-old boy of Chinese descent who had been attending the mission somewhat regularly. The elder of the two solemnly handed the missionary a New Testament saying: "This boy is returning to you this New Testament because he isn't coming to this church any more. He is a Catholic."

The woman visiting (herself a Catholic but not active) spoke impulsively: "Since when?"

"Since yesterday," was the reply.

The missionary could only say: "That is all right," as her heart sank within her. At that moment the little book seemed more precious to her than in all her life.

price to get Baptist work established at Mayer, Arizona.

The sixth is the mission at Ely, Nevada, sponsored by the church at Provo, Utah, 230 miles east. The mission pastor and his wife are both employed, sustaining themselves and the main support of the mission.

I would like to challenge strong churches in the East to allocate \$5,000.00 a year to send a preacher as their personal missionaries to these western towns and stay by the stuff.

Here is a trophy from the School of Missions in Mississippi last October. A letter just received from James Fancher, now of Portola, California, says: "The

night you spoke I told my wife I felt strangely moved by the need of the West. Within two weeks I received an invitation to preach in a revival in California. We had twenty-nine additions to the church. They called me as pastor. I accepted and we came to the field January 18, 1953. Now we want you to preach in our revival in June."

—Fred R. Barnes
Missionary to Ranchers
Arizona and New Mexico

Class for Eskimos

Brother Tom Willock is ready and waiting to start a Sunday school class for Eskimos who do not understand English. Brother Willock cannot read, but can retain all the help given on the lesson and relay it to the people in Eskimo.

He conducted prayer meeting last night in Eskimo and from all reports was very effective.

We have found the Christian Eskimos to be as fine as can be found anywhere, but the lost stoop as low in sin as is humanly possible.

—Rev. and Mrs. John Dickerson
Missionary
Fairbanks, Alaska



Church, Hollywood, California, observe first birthday of church. Missionary Paul Rogasin is pastor.

"What Christianity is there in a church which denies her people the use of God's Holy Word?" she thought.

That afternoon, during the recreation hour, the same ten-year-old boy returned to the mission to invite our boys to their "doctrine" and said they were in a contest with us.

—Jewell Smith
Missionary
Havana, Cuba

Progress in the Ranch Area

This is the sixth revival in a row. These revivals have been in small churches in range and farm country. Four of the churches are progressive and growing, all with resident pastors. One church has had a hard time from its beginning about three years ago. A very few members, with some denominational aid and dauntless preacher boys from Grand Canyon College, are paying the

Part of congregation at holding the revival for the deaf held April 8-9 at the First Baptist Church, Little Rock, Arkansas. Evangelist was Rev. Carter Swanson.



First Southern Mexican Baptist Church, Salinas, California. Rev. David Combs is missionary-pastor.

Religious Program at Freedom Village

By Chaplain Wm. H. Vinson

Somewhere in Korea



AS FREEDOM VILLAGE opened to receive the first United States personnel repatriated on the morning of April 20, 1953, I was one of the Protestant chaplains standing by to offer the first religious opportunity for the men so recently liberated from Communist hands. In each line of processing tents a Protestant and Catholic chaplain were ready to meet the men. It was not known what to expect from the men. Were they so thoroughly indoctrinated that their faith had been destroyed? What would be their feeling toward religion? These questions loomed in our minds and the minds of the people of the world. As chaplains, we were standing by to give any comfort or encouragement we could.

Shortly after ten o'clock the first ambulances brought the first group of repatriates. They stepped forth in their new, baggy, quilted Communist uniforms and began the trip through the processing tents. The first man was Robert F. Philpott, Hogansville, Georgia. His face brightened as I met him in the nourishment room, sipping the first coffee in months. We moved into the small chapel, and kneeling there before the altar, thanked God for his grace and deliverance.

My heart was thrilled as he began to tell me of the men and their small prayer meetings and services. This was the word we had been waiting for from the POW camps of North Korea. Philpott was a Baptist, who had been active in the camp and hospital services. This amazing testimony was duplicated some

dozen times that first day. We, who had come to give, had received. One could not but burst forth with prayers of thanksgiving as these men poured out their hearts, deeply moved by the dream of freedom come true.

As Captain Upchurch, Army photographer, so aptly put it, "This is the real gate to freedom, freedom to worship God once more."

From the interviews of the first four days we have glimpsed the religious life of Communist POW camps. It has not been easy for men to stand up for Christ under such adverse conditions.

Seemingly, there were no religious services in the early part of the captivity. Those coming back after thirty months of imprisonment state that only in the past eighteen months of imprisonment have they been allowed to hold services of any kind. In line with the gradual improvement of all camp conditions, men have been permitted to read their Testaments and sing old familiar songs within their squads of nine men, so long as no denunciation of Communism was made.

Several camps were permitted to hold larger services on Christmas and Easter upon request of the men. Many men lost their Testaments when captured or in the hospitals. Most of those having Testaments left them behind for the men still in enemy hands. Each was given a New Testament during the course of our interview.

One of the most prized articles of the men from one camp were the lead

crosses they had made from tooth paste tubes. As the first century Christians used the sign of the fish to identify themselves, so these men used the cross as the symbol of their faith, undaunted by the many indoctrination lectures.

The question has been asked, "Did the imprisonment seem to dull the religious fervor of the men?"

From my observation, the imprisonment tended to sharpen the fervor of the men. The apex of the emotional uplifting within my soul came as three men told of how they had found the Lord as their Saviour while in prison camp.

As we talked, the plan of salvation was brought out and these men openly professed their trust in Christ. They will join the church of their choice in their home towns. Letters have been written to the pastor of each church of their preference.

One chaplain, talking about field equipment, once said, "Give me my New Testament and my finger, that's all the equipment I need." These men literally had just that.

It is a tribute to the church training of each that when in a strange land without the usual leadership of a clergyman, they carried out the work of the Lord themselves, dependent on none but Jesus Christ himself for strength and guidance.

The Spirit of God is not bound by battle lines or barbed wire fences, but dwells within the man wherever he goes. This is the secret of the strength of Christians in the grip of Communism.

Oklahoma Baptists Help Mexican Mission

By Rev. Carlos Pierson

Missionary to Spanish speaking
Oklahoma City, Oklahoma

GOD HAS INDEED put upon the hearts of Oklahoma County Baptists the matter of Mexican missions. Would that other associations, where there are even greater numbers of Mexicans than in Oklahoma City, might catch a missionary vision such as the Baptist people in this area have.

In 1946 this association was used of God to build a beautiful \$23,000.00 church of Spanish architecture for the Mexican Baptist people. This has been a great blessing to our work here. How our people do appreciate it!

Then the association, realizing the

need of a parsonage for our work, built a \$7,500.00 three-bedroom home, which was finished in December of last year.

The WMU of the association, not to be outdone by what the association had done, donated for our work a brand new 1953 station wagon.

How this missionary-pastor and his wife have rejoiced in seeing the missionary interest that this association has shown in Mexican work. We have worked in mission fields and many of our missionaries are still working in fields, where the Anglo brethren have not learned to give from the bottom of their hearts. They have, perhaps, given things that were discarded and they could not use themselves, and then thought they were giving to the Lord. Oh that our people would wake up to the fact that we are not giving until we have given our best, whether it be in service, money, or gifts. God is not pleased with anything unless it is our best.

How to Give

Give as you would if an angel awaited your gift at the door. Give as you would if tomorrow found you where giving is o'er.

Give as you would to the Master if you met his loving look. Give as you would of your substance if his hand the offering took.

Church and station wagon furnished by Oklahoma Baptists for Mexican church.



New pastor's home built for Mexican pastor, Rev. Carlos Pierson, and family.

THESE THINGS REMAIN

By
Carlyle
Marney

Pastor, First Baptist
Church, Austin, Texas

Distinctive in form, unforgettable in spiritual power and impact, these ten messages will lay hold upon believer and seeker alike.

Here is sensitive awareness of the thoughts, emotions, and needs of people in all stations of life—soldiers, legislators, down-and-outers, grocery clerks, students, housewives, businessmen. Here is the conviction that Jesus Christ is the answer to frustrated, aimless, hungry lives. Above all, here is forceful writing that communicates this conviction to others—making Christ real to all who read.

Mind and passion, historical insight and contemporary fervor, basic truth and imaginative presentation—all combine in this unusual book to give new understanding of old truths and new power in proclaiming them.

For every reader, here are thoughts to live by—a challenge to new allegiance to the eternal things of the spirit, the only "things that remain."

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for Every Man

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SEND THEM AWAY, LORD!
ALL THE SONS OF EARTH
HERITAGE
IS THERE NO PEACE?

\$2

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Dr. Alfred Carpenter, director Chaplains Commission, Southern Baptist Convention, was evangelist at the preaching mission, Sampson Air Force Base, New York.

1,322 SERVICEMEN Decide For *Christ*

By Mildred Dunn

AT A RECENT simultaneous preaching mission held at Sampson Air Force Base in New York, 1,322 decisions for Christ were made by the men who were stationed there for their basic training. According to Dr. Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Convention, Wing Chaplain Aubrey C. Halsell led Jews, Catholics, and Protestants in a mighty movement toward God.

Services for the Protestant and Baptist groups were held each day at noon in the large theatre where there was an average attendance of 1,750. The evening services were in the chapel where an average of 675 persons attended. Reports indicate there was a total attendance at the Protestant services of 43,187, with 1,322 decisions for Christ of which 704 were professions of faith and 618 rededications. The first Sunday of the meeting an offering for world relief was taken amounting to \$2,278.36.

Preacher for the Protestant group was Dr. Carpenter and the song leader was Rev. Levy L. Cope, former chaplain, now pastor at East Lake Baptist Church, Chattanooga, Tennessee. Dr. Carpenter pointed out that a

Crowds of servicemen crowd into the base theatre to hear the preaching of God's Word. More than a thousand decided for Christ.



SOUTHERN BAPTIST HOME MISSIONS



Women took turns ushering at the recent preaching mission at Sampson Air Force Base. They are shown here with Wing Chaplain Aubrey C. Halsell.

complete job in preparing for the simultaneous preaching mission had been done before his arrival. He also stated that the men there at the Air Force base responded to the gospel the same as men in other walks of life. He was also impressed with the Christian airmen who were led by the Lord in prayer and personal work even more than when they were in civilian clothes. He felt that the revival was primarily the result of

months of preparation and prayer, resulting in a sustained spiritual program over a period of time previous to the date of the mission. Sampson Air Force Base is given to basic training and receives more than 300 men daily. Its total personnel is approximately 25,000. Other Southern Baptist chaplains on the base besides Chaplain Halsell are Edward O'Neal and William Keen.

PRAYER TIME

A Book of Devotions for Families with Young Children
Edited by Edward D. Staples

More than two hundred suggested devotions for use by families with young children, contributed by leaders in children's work, teachers, and parents—all of various denominations—who are experienced in writing for young children. 256 pages. Single copies, 35 cents. Three copies, \$1.00.

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Illustrated by Sam Leach

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The Upper Room

The world's most widely used devotional guide
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Male quartet furnishes special music for revival services.

July, 1953

RESULTS of a Helping Hand

By William E. Waterhouse, Pastor
Mountain Brook Baptist Church,
Birmingham, Alabama

Located in a prosperous community, was the first property bought by the Home Mission Board under the Extension Loan Fund and is a good illustration of the value of the City Mission Program.

Located in the center of the beautiful city of Mountain Brook, the loveliest of the suburbs of Birmingham, is the attractive Georgia-Colonial chapel of the Mountain Brook Baptist Church. Though this church has been in the first unit of its plant for just a little over two

years, it has already outgrown its quarters and is completing plans to build another unit in the near future.

Dr. J. L. Aders, then with the Baptist Home Mission Board, saw the possibilities of this growing suburb in 1944. Under his direction the church was

organized on September 10, 1944. The Home Board purchased property which it permitted the young congregation to use until the church was able to buy. By the time the church reached its second anniversary it had bought and paid for four acres on Montevallo Road, one of the choicest sites in the city. On this site the present plant was begun in October, 1949, and occupied in January, 1951.

There were fifty-one charter members of the congregation. By April 15, 1948 the church had eighty-five members. The present membership is 329. The membership has almost doubled since the church occupied its present plant in January, 1951. The Sunday school has reached an enrollment of 426.

The church bought a pastor's home in April, 1948, that is valued at \$25,000.00. The present unit of the church plant, with equipment and land, is valued at \$170,000.00. This gives this young church a property and equipment valuation of \$195,000.00, on which the remaining mortgage is only \$25,000.00. Most of this will be paid this year. In the past five years the total receipts of the church have exceeded \$125,000.00.

When the church lot was acquired an architect was employed to draw, in association with the Architectural Department of the Sunday School Board, an over-all plan that could be built in units. The completed plant will cost between \$750,00.00 and a million dollars.

First unit of Mountain Brook Baptist Church, first property bought by Home Mission Board under the Extension Loan Fund.



SOUTHERN BAPTIST HOME MISSIONS

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The Church Of Tomorrow



Architect's drawing of completed plant when today's dreams become tomorrow's realities.

It is of Georgian-Colonial architecture to fit in with the community. Hundreds who have visited the building have acclaimed it as the most beautiful they have ever entered.

Three things have made possible the outstanding achievement of this congregation—faith, vision, and courage. Though located in a community that reveals only thirteen per cent of Baptist persuasion, it is believed that the Baptist message will exercise a vital influence in the moral and spiritual life of the

city. Though in a community of young business and professional people who have many diversified interests to claim their time, yet a full program of Baptist activities is being projected.

Rev. W. E. Waterhouse has been pastor of the church for the past five years.

The present chapel is air-conditioned. Carillon bells invite worshippers to the services. Good music is featured under the direction of Winfield W. Crawford, minister of music. The future of this church looks bright.

NON-RESIDENT

(Continued from Page 12)

siders as right and wrong in regard to worldly pleasures.

Sixth, a chapter should be devoted entirely to Christian living in the home and the proper literature for guidance in Bible study and prayer as it applies to family worship.

By all means, these lessons should be taught by the pastor if possible. He is, as a rule, the most capable person to deal with these subjects. It would give him opportunity to get acquainted with every new member of the church, and every new member of the church opportunity to get acquainted with the pastor. This class should be sponsored by the Training Union of the church,

as the Training Union is the organization founded in 1896 for the purpose of training in church membership. Already we have in great circulation a booklet with most of these lessons in it. Its title is *Your Life and Your Church* by James Sullivan. A revision of the book is necessary.

Reception of Members Contingent On Their Taking Course of Lessons

The reception of new members into the church should be contingent on their taking the course of lessons. This is quite a departure from Southern Baptist customs, but it is safe. It is practical.

It is practiced by other denominations. It is the method followed by Baptist churches in other nations. Some will say, "The Ethiopian did not take a course of lessons before Philip baptized him." That is correct; neither was the thief on the cross baptized. Conditions prevented the proper carrying out of practical things in both cases. Southern Baptists are engaged in the work of growing New Testament churches. We are duty bound to use methods that are the most effective in the work and the best to be found.

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BUDDHIST WOMAN

Gives to Baptist Mission

By Richard S. Uejo

Missionary to Japanese
Richmond, California



The 501 pennies brought by Buddhist woman to Japanese Baptist Mission.

SUPPER was just over when we heard an apologetic knocking at our apartment door. Mrs. Uejo opened nonchalantly for we are in the habit of hearing door knocks, especially this particular one.

And there stood Moriama-no-obasan (Mrs. Moriama), bowing and bowing, with too much courtesy to make me uncomfortable. As usual she brought her greetings, smiles, thoughtfulness, and kindness in our humble apartment. Also, without failure, she always empties her laden hands apologetically for the "little" she does and goes with her heart filled with joy.

This particular evening she brought a container heaping with coins, which she had systematically saved.

In her late fifties, she yet labors in-

dustriously in a nearby plant nursery to help in the family expenses. Noting the good that is done at the Japanese Baptist Mission, she insisted that we receive the money for the boys and girls of the mission. Then in her characteristic spirit of humility coupled with Japanese courtesy, she left. She left, but she left something for the Lord's cause. Yes, she emptied her laden hands, and left with her heart filled with an act of good deed.

We breathed a word of thanksgiving and joy unto the Lord. Then we counted: one, two, three, and on and on; 498, 499, 500! Yes, 500 pennies! Oh yes, to be exact, 501 meaningful pennies.

Turning to Mrs. Uejo I said, "I wish and pray every Southern Baptist Christian will give at the least 500 pennies

over and above the tithe to the cause of missions!"

This is dynamic giving. If this is done the world will receive a spiritual upheaval from ungodliness to godliness.

Moriama-no-obasan did not give as a philanthropist, not as charity, not carelessly for any cause as some do, not thoughtlessly, not with mere sense of duty, not to soothe her conscience, not in a Pharisaical way for public display; but she is always giving and helping because she likes to do it.

BUT she is a Buddhist. Sincerely and willingly she is always in the act of doing good, for that is her religion. What about you, dear reader? Does your faith exemplify the good works that glorify your Saviour?

SOUTHERN BAPTIST HOME MISSIONS

Faithful Indian Interpreter Dies

By Marvin Sorrels
Missionary to Indians
Sells, Arizona



Mrs. Emma Mackett.

MRS. EMMA MACKETT, faithful missionary interpreter for the Papago Indians, died on April 20, after a prolonged illness. Funeral services were conducted in the Baptist church at Sells by Missionary Marvin Sorrels.

It was in Mrs. Mackett's yard in June 1941, that Rev. C. F. Frazier preached the first Baptist message on the Papago Reservation. The following January she gave her heart to Jesus. When she was baptized in the baptistry of the Baptist church at Sacaton, she gave this testimony:

"I want to thank you, my Indian friends and my white friends, for loving me and bringing to me the love of Jesus. I never knew there could be such wonderful love. Thank you. Thank you."

An example of Mrs. Mackett's faith was seen when the adobe bricks were being made for the new Baptist church building at Sells. Accompanied by the jeers of hostile Indians, the laborers had made the adobes and laid them out to dry. Many were still flat on the ground, not stacked, when a torrent of rain came one night.

Mrs. Mackett awoke suddenly because she remembered how that on previous occasions the water had run with great force down the hill and directly in the path where those adobes were lying. On her knees she asked God to spare those adobe bricks with which they wanted to build a house where the Indians could meet and worship him.

The next day the news of a miracle spread throughout the little village of Sells. While other stacks of adobes had been completely washed away, not a single Baptist brick was damaged. From that day many Papagos were more receptive to Southern Baptists and their workers.

The Baptist Home Mission Board ap-

pointed Mrs. Mackett as the interpreter for the missionaries March 1, 1947. During the five years we had the privilege of working with her, I have never known a more faithful servant of God. It was never too hot or too cold for her to accompany us over the reservation.

During this time we kept praying with Mrs. Mackett that her son Robert might surrender his life to Christ. The victory came one morning about two years ago when Robert came forward during our Sunday morning service and publicly confessed Christ as his personal Saviour.

Mrs. Mackett said just a few days before her death, "I know I have many Christian friends praying for me, but God has been so good to me. He has let me live to see my son saved and well founded in the faith. I am so tired and weary, and I am ready to go home when God is ready for me to go. My deep concern and prayer is for my people who do not know Jesus in their hearts. I pray that they will hear the Word of God and be saved."

Mrs. Mackett is missed by Indians and whites alike, but we thank God that her son Robert feels the call and has surrendered to help us carry the gospel to the Papagos. This was a great comfort to Mrs. Mackett in her last days here on earth. We shall do our best to see that her prayer and desire is fulfilled.

July, 1953

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Still Looking Forward

(Continued from Page 7)

large groups of Negroes to the polls and vote them in groups. He recalls a meeting in his father's home when John was about eight years old. The white men were planning how to break up that practice. They decided to have two white men go to the polls the next day and place themselves in the midst of the Negro group and start a fight, each pulling out a gun and starting to shoot. Just as they planned, the Negroes left in every direction and not a Negro vote was cast that day.

Laughing over the remembrance of that, he sobers as he says: "Equality has to be something attained, not forced. Negroes are today attaining a certain degree of equality."

One of his pet departments of work at the Home Mission Board through the years has been the Negro Department. He is enthusiastic about the Board's program of educating the Negro preachers and religious leaders because he thinks that is the best way to help bring equality to the Negro.

Because there was no regular high school in his community he had to take a prep course in college and then enter on a special examination.

There was no surplus money in the home of his parents so he had to largely make his own way. When he went to college he had \$18.00. When he received his A. B. degree he had \$800.00 in the bank. He was fortunate during his college days to be called as pastor for several rural churches. In addition he held all the revival meetings he could get during the summers. Then, too, expenses were not as much as they are now. He recalls that during his junior

and senior years he lived at the best boarding house near the college, Mrs. Tatum's Boarding House, and paid \$12.50 per month.

It was on a Saturday afternoon before the first Sunday in August, 1894, during a church conference, that he first surrendered to preach. Two weeks later he went to a community ten miles from his home to visit his uncle and attend a revival meeting. The evangelist got sick and the young pastor asked John Lawrence to do the preaching. The preacher later admitted that when he asked him he was afraid he would not preach, but afterward was afraid he could not preach. Nevertheless, Lawrence did accept and in that country church during the week he preached every night and there were sixty professions of faith and one surrendered for the ministry.

Public speaking as well as reading and writing had interested him early in life. At Mississippi College, while he was a student there, it was customary for the junior and senior students to give original speeches in the chapel as part of their English assignment. During his senior year he was elected by the faculty to represent his school in an oratorical contest with other colleges. The contest was held in the Opera House at Natchez, Mississippi, and he won first place for which he received a medal which he still has. Second place went to L. P. Leavell. Dr. Lawrence spoke on, "A Problem For Democracy."

He was married in 1900 to Miss Helen Alford and in 1901 was called to his first full-time pastorate at Greenwood, Mississippi, where he was pastor for al-

most four years. From there he went to Brownville, Tennessee, for two years; to Humbolt, Tennessee; to Coliseum Place Baptist Church in New Orleans; and then was elected secretary of missions for Louisiana in which capacity he served until he was called as pastor of the First Baptist Church of New Orleans where he served for three years before going to the First Baptist Church of Columbus, Mississippi. While in Louisiana he served three years as editor of the Baptist state paper.

It was while pastor of the First Baptist Church of New Orleans that he became active in getting some laws passed to clean up the city, particularly regarding the prohibition of the sale of liquor to minors, the closing of saloons on Sunday, and the prohibition of the sale of intoxicants in grocery stores. He ended up by being challenged to a duel by the city attorney, who took offense because Dr. Lawrence had indicated in his pulpit that he felt the laws were not being properly enforced. By the aid of three of his deacons the matter was settled without bloodshed.

For six years, from 1920 to 1926, Dr. Lawrence served as pastor of the First Baptist Church of Shawnee, Oklahoma, and for four years of that time also as president of Oklahoma Baptist University.

He was secretary of missions in Mississippi during the Seventy-Five Million Campaign and Mississippi was one of the first states to reach its quota. Although Mississippi had never given \$100,000.00 to missions in any one year, the goal was five million in five years. His last position before coming to the Home Mission Board was in Missouri where he served as executive secretary of Missouri Baptists.

Since coming to the Home Board as its executive secretary in 1929, he says it has been mostly just hard work. He is, however, proud of the fact that he has been able to accomplish the three major goals he set himself at the beginning. Those three things were: to pay the debt of the Board, to obtain a headquarters building, and to establish a worthy mission program. Now, as he approaches his retirement in December of this year, he feels he has adequately accomplished each of these goals. Helping him during most of this time, first as secretary and since 1949 as wife and secretary, has been the former Miss Helen Houston.

During his years as leader he has learned to meet opposition. He remembers the time when he suggested

that Southern Baptists put on a special campaign and wipe out the debt of the Foreign Mission Board. He was soundly sat upon. He says every editor in the Southern Baptist Convention jumped down his throat and completely squelched the idea.

When asked about recreation he insists that he has never had a vacation. He declares he doesn't believe work hurts anyone, but rest might. However, through the years, no matter how burdensome the problems, he has practiced one thing. When he closed the door of his office in the evening he left all his problems there and would not even think about them until the next day. Most of the time he does some kind of physical labor after office hours. Usually he has a garden, and for the past ten years has owned a farm near Atlanta where he works and gardens. The farm he now owns has a lake stocked with fish and he likes to spend some of his Saturdays fishing. He declares he can't keep idle, but must be doing something all the time.

And so he comes to his eightieth birthday with a record of being a great preacher, denominational leader, writer, and radio speaker; still a vigorous man, eager to continue doing even after his retirement in December.

Now Go To Church On Highway—Not By Boat

By Mrs. Antonie J. Naquin

Missionary to French
L'Isle de Jean Charles
Montegut, Louisiana

L'Isle de Jean Charles until recently was the mission field where all traveling to and from had to be by a motor boat. But since June 1952, the State of Louisiana made a road along the large canal which was dug through the prairie marsh lands in 1950.

The people here, mostly fishermen, are very happy about this road. One reason we missionaries and Christian people are so happy is that now we can go to church at Point au Chien. Traveling time is not more than fifteen minutes now.

It is also good to have a road when there are sick people who need to go to a doctor or when the ambulance is needed to bring sick people home.

The road also makes it possible for fruit trucks, meat trucks, gas trucks, and others to bring needed supplies to us.

July, 1953

Papago Partakes of Bread of Life

By Mrs. Marvin Sorrels
Missionary to Indians
Sells, Arizona

MONDAY was a busy day in the missionary's home as the people came by on their way to the trading post at Sells. They came by to say "hello" to the missionaries and to ask for clothing.

The last lady (Mrs. Wilson) who came had to wait for her son to come for her.

Brother Sorrels picked up the Bible and began to read and to explain the plan of salvation step by step to this Catholic friend, while the rest of us prayed.

She understood, and by the time the message was finished she was willing and ready to receive Christ as her personal Saviour.

Joy came into her heart as she accepted him who had said, "If any man eat of this bread, he shall live forever." We rejoiced with her that her hungry soul had been fed.

After she was further instructed from God's Word on the doctrines of baptism and church membership, I said to her, "Now our souls have been fed, let us go to the dining room and feed our physical bodies."

In the afternoon Mrs. Wilson went home with Jesus in her heart, a Bible in her hand, and a small box of clothing.

Her son and husband are not Christians. Pray for them.

The school children who attend our little mission school enjoy the thrill of sometimes riding to the store on the oyster trucks which pass late in the afternoon. Another thrill is on Sunday when a truck comes to take them to church and later to BTU.

Yes, some of the picturesqueness of this bayou community is gone, but many opportunities for development have come to the people.

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A Secretary

(Continued from Page 9)

lady of about medium height and stature. Her hair is black as midnight. So are her eyes, and sometimes stars twinkle in them. Her face is full but not oval, and the distinctive quality of her voice I had first noticed in our telephone conversation is rather enhanced by her slight but typical Spanish peculiarity of pronunciation.

It was apparent in this first interview that she knew nothing of the work she would have to do in the Atlanta office, but it was equally evident that she was quick to learn and could follow instructions. For four years she had not practiced typing. I asked her to type a few lines for me. She was very slow and deliberate, but her response under the nervous strain of the occasion seemed to me to indicate that with practice and a few weeks of coaching she would be able to do the work acceptably.

Frankly, I preferred to teach secretarial duties to a person who knew Spanish and English rather than to teach Spanish and perhaps my personal brand of English to a person who knew secretarial work.

Rosa began her work here on January 5, 1953. All of us admired the courage she showed to give up her good job at home and go a thousand miles away from her own people to live among strangers and work at a strange job. I must confess that I still had some misgivings about the results of it all. How pleased I was to see that right away she won the friendship and sympathetic understanding of the whole office force. They set right in to help her learn her job, and she saw to it that no one had to give her the same instruction twice. So within four months, thanks to this remarkable example of co-operation, she became quite proficient.

Did it ever occur to you that bilingual persons have more problems in spelling? For them the alphabet has two entirely different sets of sound values. Though many of the symbols are the same, you actually have distinct alphabets. Rosa has not escaped this problem, but by keeping her Spanish and English dictionaries constantly at her elbow, she has quite satisfactorily conquered it. But

you may be sure that when she makes an occasional mistake, it will be different than most of yours.

Perhaps you wonder what a secretary in the office of the Direct Missions Department of the Home Mission Board would do. Each day she opens and reads the mail. She must decide what letters from the file her boss will need in order to give intelligent answers. Also, she must figure out just where the letters should be sent in order that they may intercept him quickly in his trips over the mission fields.

Her boss carries a dictating machine around with him so that he will not miss any opportunity to dictate more records and send them back for her to transcribe. So first, last, and all in between she types letters, letters, and more letters. When it is not letters, it is recommendations for the Board meeting, or articles for publication.

Then there are the reports of all the 500 missionaries of this department to be received, tabulated and filed. There are the pay checks to be mailed out. There is the filing to do and the phone to be answered. The mailing lists must be kept up to date and the changes of address furnished to the offices of the Woman's Missionary Union and other denominational agencies. Also all the actions of the Home Mission Board affecting this department have to be catalogued for reference.

But don't feel sorry for Rosa. She enjoys it. She hums, whistles, and sings while she works. She feels that she is serving the Lord in this work just as certainly and just as much as if she were a missionary out on the mission field. And so she is. She shares the problems, disappointments, experiences, hopes, aims, and accomplishments of all the missionaries of her department. She is making a worthy contribution to the work of each of them, and she says that the fellowship in service with her fellow-workers in the Home Mission Board headquarters is "wonderful." Now she feels fully justified in the reason she first gave for accepting this work: "It will give me a better chance to serve the Lord."

How Long Must We Wait?

By S. T. Smith

Missionary to French
Golden Meadow, Louisiana

FROM TIME to time we are all prone to wonder about what is yet to come and try to gaze into the future. Especially is this true in mission work. As we pray, work, and strive to accomplish the will of God it sometimes seems impossible to make any headway. As I write these lines there are many things that keep creeping into my mind and I want to share with you some that mean so much to a missionary and to the people with whom he lives and works.

Prior to 1936, in a community in which we are now sponsoring a mission, a church existed. It was a Baptist church which was started by missionaries who went out without support from any board and with only the good wishes and prayers of their home churches. They labored long and hard, facing many hardships that we will never realize, pressing forward always, depending upon the Lord to supply their needs and to uphold their laborious efforts.

At that time Baptists in this part of the country were not as strong as they are now and because of that I find myself trying to excuse the failure of the Baptists in this part of the country for not heeding the call of this struggling church, for not hearing the call of God to bring all the tithes into the storehouse, that there might be meat in the storehouse of God.

Baptists are now much stronger in numbers and churches and I am forced to admit, as I work day by day in this area, that even today after some twenty years, the church is not in operation but exists only as a mission. How it humbles my heart to look upon that mission and to know that more than a thousand people live in that area.

In 1936 the church in Golden Mea-

dow was organized and soon all work in the first community ceased, leaving a number of members without any place to worship.

Five years ago I began working in that community again and almost the first question asked me was "Preacher, how long will it be before we can get someone to come to our community and preach the gospel to us and lead, giving the necessary help for us to have a church?"

After five years I cannot help but ask myself that same question: HOW LONG?

We are now trying to lease some property on which to construct a temporary building that can be moved to a new location later if necessary. The work was carried on during the winter largely by students from New Orleans Baptist Theological Seminary. But again we face the question as to who will continue the mission through the summer when the seminary students are not here.

If I conduct the services this summer it will mean two more services each Sunday to go with the four I already have, with more than 120 miles to drive to get to the services. Again the question how long will it be before help gets here?

At times as I pray for strength and wisdom to carry on, I find myself asking the Lord HOW LONG WILL IT BE BEFORE HELP COMES? How long will it be before some child of God will say "Here am I, send me." Then the greatest question of all, HOW LONG WILL GOD'S PEOPLE REFUSE TO GIVE TO GOD WHAT IS HIS SO THAT THE LOST SOULS HERE AND ELSEWHERE WILL BE ABLE TO FEAST UPON THE WORD OF GOD?

Pray, let me join with the people in that community and ask: HOW LONG?

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FREE BOOK

Doves in the Dust, by Perry F. Webb. Broadman Press. \$1.50.

Perry F. Webb, of San Antonio, Texas, has been called upon to do almost everything Southern Baptists need done from preaching the Convention sermon to the work of committees and boards. In *Doves in the Dust* he offers his first book of sermons, gems of grace and gratefulness. The language is choice; the imagery is moving; the illustrations are live. One of his sentences lingered with me when I heard him preach the sermon, "We Have a Hope": "A religion that doesn't look out, and go out, and help out is a religion that will soon be washed out!" The choice of topics is interesting: Doves in the Dust, Virtues of a Waste basket, We Have a Hope, A Preacher's Prayer, The Highway to Happiness, The Sin of Tolerance, Follow the Leader, Keep the Light Shining, What's in a Name?, Resurrection Reveries, Divine Providence, and When Jesus Comes. This volume deserves a place in the preacher's library.

The Carpenter's Method of Preaching, by J. B. Deaver Cooke. The Seaboard Press, Philadelphia. \$2.95.

Dr. Cooke declares that the preacher's greatest problem is his preaching. In this volume he endeavors by the analogy of carpentry to describe effective sermon building. With Jesus as the carpenter and as the preacher using the carpenter's method, the author suggests that the audience could be represented by a useful block of wood, the preacher as hammer, and the idea to be presented as a nail. The effectiveness in presenting ideas is illustrated by repeated blows of the hammer upon a single object, the nail (idea), driving the idea into useful reactions. The hammer is used to drive one nail. Repeated blows are struck upon the head of that single nail. The preacher to be effective must use the single idea method and the repeated blow of the hammer to make his preaching effective.

cause I am doing the work of about six people now.

The house is at the side of the lot which is our property and the chapel is at the rear. You can imagine how that lot screams at me every time I see it, for it dreams as do I of a real church building there some day.

Rejoice with us that God is moving on, not only here in the mission of Camacho where I live, but in the large city church where I also work, and all over our Cuban Baptist territory. The reports at the general convention in March proved that.

And while you rejoice, love us and pray for us.

New Missionaries

Candal, S. A. and Mrs. (Italian), 716
18th St., Ensley, Birmingham, Ala.

Hart, Gertrude (Negro Work), 850 N.
Fariah St., Jackson, Miss.

Heiney, F. Harold and Mrs. (Indian),
Box 749, Univ. Sta., Shawnee, Okla.

Hubbs, Fred D. (Pioneer Program),
15100 Kentfield, Detroit, Mich.

Mackett, Robert (Indian), Box 123,
Sells, Ariz.

Rodriguez, Mario (Spanish-speaking),
BBI, Box 552, Lakeland, Fla.

Transfers

Morrisette, Jewell (Carver Center, New
Orleans, to Negro Mission Center),
1461 Fulton Dr., Mobile, Ala.

Changes of Address

Barry, Mrs. Emilia T. (Spanish-speaking), 629 S. Ferris, Los Angeles 22, Calif.

Bloomer, Fred A. and Mrs. (Indian), Box 76, Ft. Cobb, Okla.

Cameron, Harold E. (Pioneer Program), 273 S. Alfred St., Elgin, Ill.

Crews, L. W. and Mrs. (Indian), Box 371, Chandler, Ariz.

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Dyess, Julian and Mrs. (Good Will Center), 2019 Gough St., Baltimore 31, Md.

Kramer, Mrs. Hazel (Good Will Center), 813 Elysian Fields Ave., New Orleans, La.

Medlock, A. A. (Rural Church Program), 911 N. Division St., Salisbury, Md.

Rodriguez, G. C. and Mrs. (Spanish-speaking), Box 662, Camino Real, Havana

Ware, E. Whitford (Negro Work), Fla.
Normal Industrial College St. Augustine

Whitted, Wm. L. (Negro Work), Leland College, Baker, La.

Vidick, Ruth (Good Will Center), 729
Second St., New Orleans, La.

Deceased
Lockett, Mrs. Emma (Indian), Box
123, Sells, Ariz.

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