

SOUTHERN BAPTIST
HOME MISSIONS

Motto: Trust the Lord and Tell the Pe

VOL. XV.

DECEMBER, 1944

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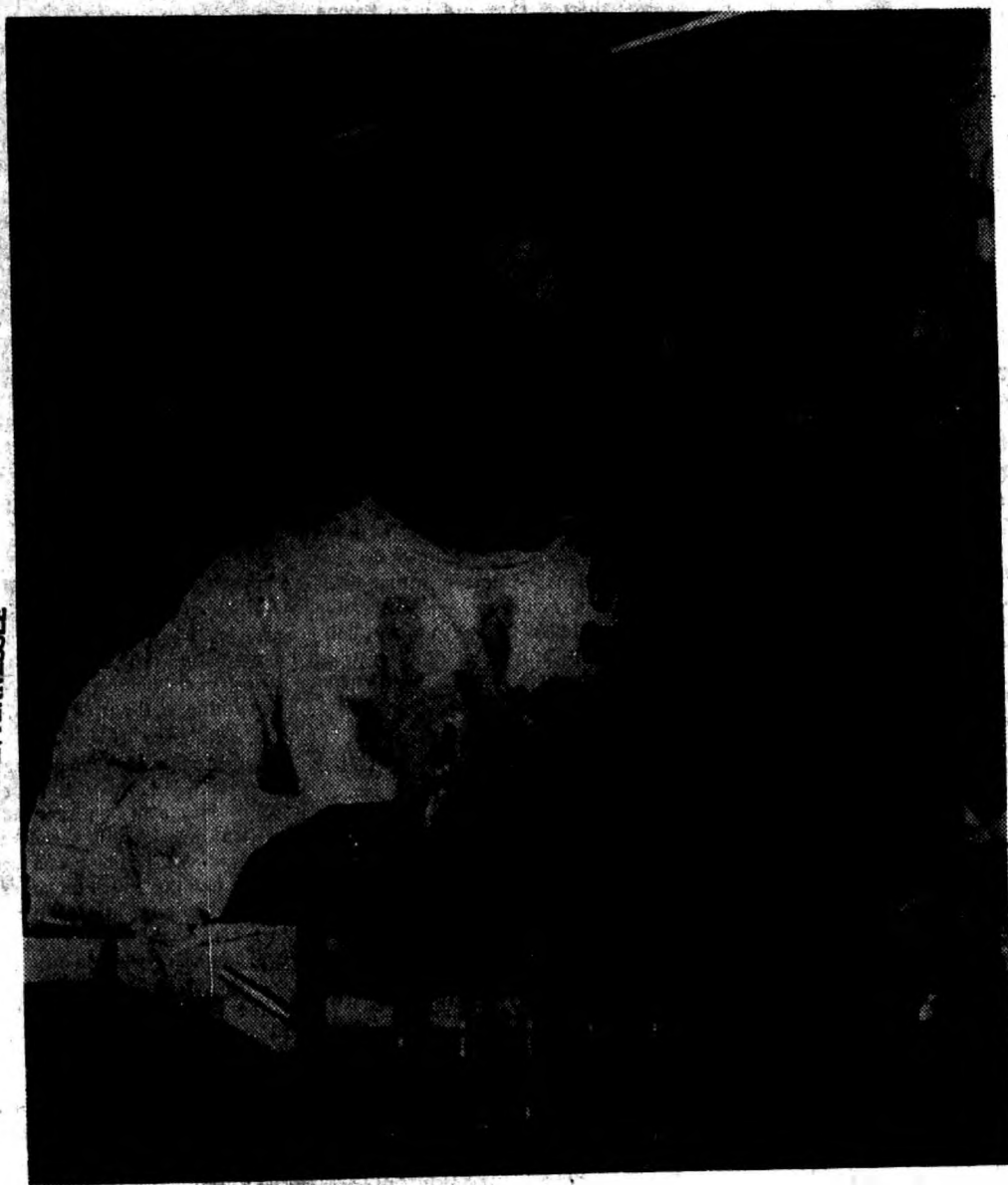


Photo by U. S. Army Signal Corps.

When They Return

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A World Council of Churches

CHURCH leaders of the Protestant denominations, so we are told, are planning for a meeting of the World Council of Churches immediately after the war is over.

Eighty-six denominations, so we are told, in twenty-nine countries have joined this movement, which grew out of the Oxford and Edinburgh conferences of 1937.

Southern Baptists sent representatives to these conferences, but Southern Baptists have not joined the World Council. We sincerely hope that they will not join. Baptists have a world organization, the Baptist World Alliance, and this organization should meet immediately after the war is over and plan for the evangelization of the world.

Dr. Gambrell used to say that Baptists could not work in a blind bridle. Neither can they work under the direction of a World Council of Churches whose faith is not their faith and whose practice is not their practice.

We should make America a base for the international propagation of the New Testament faith. Southern Baptists offer to God the greatest leverage at His command for the preaching of the pure Gospel of Christ to a lost world.

Catholics at Work in Dixie

IN an article in the August issue of *Columbia*, a Catholic newspaper, we have a report of the fifth annual meeting of the Catholic committee of the South which met in the city of Memphis to discuss plans for the evangelization of the South.

The purpose of this committee, so we are told in the article, is to "insert the philosophy of the Papal social pronouncement as a part of the South"—that is, to convert our Southern people to Catholicism. This article admits that the South is predominantly Protestant. In fact, more Protestant than some of the South American countries are Catholic, and yet the Catholics are launching a program to convert the South to their way of thinking, but, at the same time, protesting against Baptists sending missionaries to South America.

So long as Catholics are projecting a missionary program into Missis-

sippi, for instance, which is predominantly Baptist, they are very inconsistent if they object to Southern Baptists sending missionaries to any country in South America. O consistency, thou art a jewel!

Chaplains Needed

THE Army and Navy of the United States are calling for more chaplains.

We are being warned that the need for chaplains will continue for some time. Demobilization will necessarily be a slow process since not more than two hundred and fifty thousand men will be dismissed from the service each month.

There will more than likely be a long armistice and large armies of occupation and, when the war is over, there will no doubt be a large standing army. We may also have a system of universal military training. If so, the need for chaplains will continue, and, since the chaplaincy has been made a branch of the service, there will become a permanent field of service for those who desire to enter the chaplaincy.

Alcohol and Crime

THE Supreme Court of the United States said in the *Crowley vs. Christy* decision, "Most of the crime in every state is caused by the retail sale of intoxicating liquors." Chief Justice Cokeridge, of the English Court, said, "Nine-tenths of the criminals who come before the bar are made so by the saloons." We have in the United States, according to J. Edgar Hoover, four million five hundred thousand criminals. A crime is being committed every twenty-two seconds, costing our country fifteen billion dollars annually. And yet, in the face of these facts the distillers are given a month in which to make fifty million gallons of liquor, using seven billion bushels of grain, enough grain to feed the starving people of Greece. What can we expect from such procedure as this?

A Grave Problem

DR. EDWIN SAUVER, professor of Hygiene and Physical Education at the University of Rochester. Now

York, has this to say: "Reliable statistics indicate that there are at least six hundred thousand chronic alcoholics and one million three hundred thousand intemperate users of alcohol in the United States. Alcohol is probably more responsible for poverty, broken bones, illness, crime and death than any other of our common diseases from which humanity suffers."

Dr. J. Raymond Schmidt, general superintendent of the National Civil League, says, "Out of the war America will inherit her gravest health problem—even greater than tuberculosis and cancer. Tuberculosis causes about sixty thousand deaths a year while cancer takes a toll of approximately one hundred and fifty thousand lives. Although it is difficult to determine the actual number of deaths traceable to alcohol, competent authorities estimate that alcohol directly and indirectly causes from two hundred thousand to three hundred thousand deaths yearly."

And yet our national administration gave the distillers the green sign to manufacture fifty million gallons of the death-dealing stuff.

The Motion Picture Menace

THE motion picture division of the New York State Department of Education, which checks films to be licensed for exhibition in that state, made over four hundred cuts from films offered for production.

There were twenty-three cuts of sacrilegious scenes from fourteen hundred and sixty-two films submitted. There were also one hundred and sixty-two deletions for indecency, one hundred and forty-eight for immorality or tending to corrupt morals, sixty for inhumanity, and nine for tending to incite crime. Evidently Hollywood does not know what is decent and what is indecent.

We wonder if there should not be in every state a committee appointed by law composed of educators and ministers to censor and delete from every film shown in the state immoral, sacrilegious, and indecent scenes.

Something should be done to preserve the youth of our land who are being largely influenced by the movies.

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J. B. LAWRENCE

Editor

JOE W. BURTON

Managing Editor

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HOME MISSIONS

My God Shall Supply All Your Need According To His Riches In Glory By Christ Jesus.—Phil. 4:19.

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NO. 12.

IF ever the churches of Christ were challenged to fulfill in the broadest terms their original divine commission—which is their only reason for existence—that time is now. The world is waiting for the Gospel of Christ.

An All-Out Evangelism

The hungry hearts of men are famishing for the bread of life. The solution of all national and international problems awaits the Yeshuism terms of the Man of Galilee. The most thoughtful minds in the world are looking to the churches as the only hope in the midst of a rocking, reeling civilization.

Everyone acquainted with world conditions knows that the churches must serve as agents of Christ if they would help a sin-sick world; they must be evangelists of the cross, messengers of mercy with the Gospel of salvation if they would serve in this present world crisis; they must become centers of influence and power for the spiritual reign of Christ in men and through men over things.

This means that we must have a spiritual awakening that will give our churches contact with Christ and power with men—the two go together. We must have a spiritual awakening that will make Christ real to us, something like the revival that swept England under the Wesleys, America under Jonathan Edwards and Wales under Evans Roberts.

We are not thinking now of an enlargement campaign. We are thinking of a tidal wave of spiritual power to overflow our Southern Zion like a Mississippi River flood; a spiritual tide that will break up all case-hard customs, sweep away all traditional habits and inhibitions and leave our churches free to do the things that ought to be done in ways that are best.

We are thinking of a revival that will revitalize the members of our churches and create in the hearts of our pastors a consuming passion for souls; a revival that will fructify the lives of our people and make to bloom again as flowers in the springtime their experience of grace.

We need a revival that will fill our churches with anxious and sincere worshipers and make of every follower of Christ an enthusiastic soul-winner; a revival that will put the Bible back into its divine place as the inspired Word of God, authoritative, final and complete, and make of it the trusted guide and daily companion of every disciple of Christ.

We need a revival that will make Christ so real to the members of our churches and His command to preach the Gospel to every creature

at home and abroad so imperative that everyone who names the name of Jesus will dedicate himself to the task of witnessing to Christ as Saviour and Lord, beginning in his own home and continuing unto the uttermost parts of the earth.

In this all-out evangelistic crusade let us remember that we are living in a new world and should adapt our methods to the new conditions we face. We do not need a new Gospel, but we do need a new method of approach to lost men in the presentation of the old Gospel.

The time has come when we cannot have a spiritual upheaval in a church by simply announcing a series of evangelistic services. The objective of the old-fashioned revival meeting—the winning of souls—is still the objective, and must ever remain the objective of the churches of Christ and the objective of their evangelistic effort. But today all the forces of the church must be organized and directed to this end. There must be visitation in the homes of our people, the holding of services on the streets and in the various institutions, the distributing of tracts and the use of every means and method in carrying the Gospel of Jesus Christ to the lost who are not attending our churches. Visitation evangelism must be linked with mass evangelism in an all-out program planned to reach the entire community.

Whatever approach is made, however, to the evangelistic task must keep in the foreground the fact that it is the souls of men we are after. Baptists must never lose their passion for souls, nor must they ever become content to depend entirely upon the Sunday School, or other organizations, in the church, to do the evangelistic work of the churches.

Every organization and group in the church life should be evangelistic and should be constantly replenishing the church membership with new professions of faith, but there should be, in addition to all that can be done in the Sunday school and in other organizations, as well as all that can be done in the regular services of the church, special efforts when the church as a whole marshals its forces and goes afield within its own territory to reach for Christ those who are not attending the church services.

We must come back to the New Testament in our methods. In the early days every believer was a soul-winner. "As they went, they preached." This is the divine plan. We need today sermons in shoes. Our pastors should begin to emphasize from their pulpits Christ's statement, "Ye shall be my witnesses."

When They Return

By LAWSON H. COOKE

Baptist Brotherhood General Secretary

FROM platform and pulpit, in magazines and newspapers, we meet with increasing frequency the expressions "postwar" and "postwar planning." Perhaps a more appropriate expression would be "mid-war planning for postwar problems."

Individuals, institutions, corporations, and nations are meeting in frequent conferences to discuss plans by which inevitable postwar problems may be met and solved. Most of these plans have to do with social and economic situations. Few of them are plans to meet the moral and spiritual dislocations which have been brought about by the war.

Problems Cited

If our churches do not begin now to anticipate these moral and spiritual situations, and adopt plans through which they may be at least eased, if not completely solved, there is little hope for a solution through any other agency.

Insofar as Southern Baptists are concerned, the problem will result from the demobilization of more than one thousand Baptist chaplains, and nearly one-half million members of Baptist churches now serving with the armed forces. This problem must be solved within the divine mission of the churches.

Southern Baptists have been discussing "relocation" agencies for the purpose of readjusting these service men to civilian life. The word "relocation" is perhaps not the best, especially when referring to the return of Baptist chaplains. Its implications, and very easily the operation of the agency, could carry us far afield from centuries-old Baptist traditions and conceptions of the divine call to the pastor.

Principles Contradicted

Unless carefully guarded, our enthusiasms and personal interests could swing a "relocation commission" into an episcopacy, the functioning of which would violate the fundamentals of Baptist beliefs concerning a called ministry and contradict our understanding of a Baptist church.

Then, again, to resolve a church into an employment agency, or to set up

within a church a committee which would act as such, would immediately meet with insurmountable practical difficulties; and is it necessary? To begin with, there is a Federal enactment providing definitely for the re-employment in their old jobs of men who left them to go into the armed services. This law will be backed by Federal authority, and supplemented by Federal co-operation in the readjustment of service men to civilian employment. Civic organizations and groups will supplement government aid.

Of course, there must be in our churches a spirit of Christian fellowship and friendship which will inspire the confidence of the men and women when they come back. They must be made to feel that they have come home, that they are back in the family circle, and that each member of the family is genuinely interested in their welfare, and will do everything possible to aid in readjusting them to civilian life.

Needs Listed

Under normal conditions, there are nearly as many pastorless churches as there are Baptist chaplains to be demobilized. It would seem that there will be a natural and normal adjustment of the chaplaincy problem.

Then, too, there are broad areas, thickly populated, throughout the Southern Baptist Convention that do not have anything like the necessary church facilities. Unquestionably, a large number of missions and new churches will be organized in these areas, and this will contribute substantially to the solution of the problem.

In considering the men and women who will return to their churches, we must not forget that there will be the need of spiritual adjustments, and the re-establishment of church relations. It would seem that this is the problem to which our churches must primarily address themselves, and for the solution of which they must begin now to plan.

A father recently received a letter from his son serving overseas. The substance of the letter was this: "You

remember the day that we were riding along the highway and accidentally ran over a dog. You will recall how upset I was with that accident, and how it was days before I got over the effects. Compare that with my going out now each morning on a manhunt, eager to kill human beings, then coming back from the mission to count the kill, and to compare the score with others who have been out on a similar 'hunt.' Dad, what is taking place inside me?" Now, there is a problem for some church.

Our churches must have something that will re-establish the dignity and the importance and the value of human life in the thinking of such young men. Take another case. Not long ago, a young man who was active in the young people's department of his Sunday school, and a regular and interested participant in the services and activities of his church, stated that he did not think that anyone should contribute a dollar to send missionaries to Japan at the close of the war. Now, there is a problem!

Duties Outlined

The church must have something to put back into the heart of that man that spirit of world missions that once prompted him to contribute liberally to the mission program of his church.

Most of these men and women went from their churches out of the young people's departments. We looked upon them as boys and girls; and they were. But sometimes experiences will age a person more certainly and more rapidly than years.

Maturity is not always a matter of tearing pages from a calendar. These boys and girls have gone through experiences that have matured them into men and women. These men and

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women will come back to their churches, not provincials, but world citizens.

Their experiences have given to them a world concept. They come back with invaluable information; information not to be gotten from books. There, too, is a problem!

Message Exported

The church must plan to capitalize upon the experiences of these men and women, and utilize their developed and broadened personalities in a larger church program for the evangelization of the world.

This in reality is the relocation task of the churches. This is the kind of employment agency for the church to set up. It means that jobs within the churches must be available for the enlarged capacities of these men and women when they come back.

To be specific, it means that the men and women, who now hold several official places in the church, must relinquish some of them for the employment of the men and women who return from war service.

It means that men and women, now

holding places through sentimental considerations, must make some of those places available for the young men and women who are coming back.

It means that our mission boards and programs must be so planned and operated as to call these world citizens into missionary service. They have been in places—mere specks in the ocean—which are entirely outside our current missionary program—and not even on our missionary maps.

But those places are inhabited by heathens. The men and women of our churches have met with them personally; they know what they look like; they know how they behave; what they think; how they act. These are the men and women who must be inspired through their churches and through their boards to go back to those places and to finance others to go there to tell those natives of the Gospel of our Lord.

Southern Baptists cannot afford to permit these heathen people to continue in their heathenism when the armed forces of the nation shall have been withdrawn.

Our capitalists, our commercialists,

Robes of Splendor. Harold E. Dye. Broadman Press. 200 pages. \$1.75.

Eloquence and beauty of language make these sermonic messages as personal as a fireside chat. As Jesus spoke parables in language the people knew, so the author ascends the heights and carries the reader with him, fully unaware of the loftiness, because of the simplicity of speech.

On every page there are one-sentence sermons on which the reader could muse indefinitely.

The author is known to his constituency as editor of the *Baptist New Mexican*.

A Century of Jewish Life. By Isamar Elbogen. The Jewish Publication Society of America. 814 pages. \$3.00.

In this volume one not only finds the achievements of the Jews during the past century, but also a discussion of the Era of Liberalism, the Zionist movement, the present world unrest, anti-Semitism in western Europe, the German situation, Hitler's war against the Jews, the Jews in America.

The author is well qualified for the task which he has undertaken. He is a famous scholar, historian, and an outstanding authority on the religious and social history of the Jews. He was editor of the two leading German-Jewish encyclopedias.

The reader will find this volume a veritable gold mine of information.

Home Mission Book Shelf

Awake Turning. Coe Hayne. The American Baptist Home Mission Society. 50 cents.

This book deals with the work of the Home Mission Society of the Northern Baptist Convention to the Kiowa tribe in Oklahoma.

Information is mingled with history as the author paints vivid scenes of sacrificial work of missionaries to these early Americans.

The book is well illustrated both with pictures of the missionaries and of the people to whom they have ministered.

Youth Looks at Liquor. Compiled by the Training Union Department of the Sunday School Board. 51 pages.

From hearts burdened by knowledge of the power of liquor to degenerate the lives of friends and acquaintances; from minds keenly alert to the increasing evil of drink; and from souls that decry the ravages of sin wrought by alcohol, are presented fifteen stirring messages from Baptist youth of the South.

These messages could well be a clarion call to all Baptist youth in the South to join hearts and hands to depopularize this evil in society as a strategic move, with the aim of pointing lost souls to the Saviour.

COVER PICTURE

WAC Pfc. Fannie C. Maguire, a Baptist from Adel, Ga., is shown making blood tests at Walter Reed General Hospital. Her husband, T/Sgt. Henry Maguire, is also in the service.

our industrialists are not planning that way. To those islands of the sea will be sent tractors and typewriters and radios and refrigerators and sewing machines and cigarettes.

Southern Baptists must see that the exportation of the Gospel of Christ is not overlooked.

Broadman



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on the International Bible Lessons for Christian Teaching (Uniform Series, 1945)

By W. H. WHITE

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CONTRITION—CONFESSION—CONSECRATION

By M. E. DODD
Director Centennial Evangelistic Crusade

IN a certain series of revival meetings Psalm 51 was read at every service, with special emphasis upon verse 17: "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise."

During that meeting the joy of salvation was restored to many saints and the way of salvation was revealed to many sinners. This experience could be repeated in every church in the Southern Baptist Convention. God's laws do not vary. His spiritual laws can be depended upon with as much assurance as his natural laws.

God's law for revival is for his people to pass step by step from contrition through confession to consecration. And that is the only way we can confidently count on having a revival.

If the people who are called by the name of Christ will (1) humble themselves, and (2) pray, and (3) turn from their wicked ways (2 Chr. 7:14), there is no telling the marvelous blessings they would receive.

Contrition means "sincere sorrow for sin, wrongdoing, or offense, especially as arising from a sense of the baseness of sin, and God's loving mercy and grace." As long as we look lightly upon sin, and especially sins, and more especially our own personal sins, we cannot prosper spiritually nor can we help others (Prov. 28:13). But, Psalm 32:5.

Obstacles Removed

Any attempt to cover our sins, to excuse or to minimize them, will only make bad matters worse. The only thing for Christians to do with their sins is to drag them into the open, and look at them under the white light of God's Word. When this is done, sins will appear in all the foulness of their real nature in such stark contrast to the goodness and grace of God, that godly sorrow will seize our souls and we shall confess.

Confession of all sins to God, confession of sins to the church which have offended and injured the church, and confession of wrongs done to individuals are all necessary to revival and to soul-winning.

This is why the plans for our Centennial Evangelistic Crusade call for contrition, confession, and consecration. Lord's Day, December 31, is suggested as such a day. If Southern Baptists will come through in even any appreciable numbers on this program,

the winning of a million souls in 1945 will be a comparatively simple matter. It is stated in the Scriptures and demonstrated by the history of God's people, that unconfessed and unrepented sin is an insuperable obstacle to Christian usefulness.

"And Aaron . . . shall confess . . . the iniquities of the children of Israel, and all their transgressions in all their sins" (Lev. 16:21). "If they shall confess their iniquity, . . . then will I remember my covenant" (Lev. 26:40, 42). "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, . . . and ye have not obeyed my voice, saith the Lord" (Jer. 3:13).

Do we want the salvation of souls, of some one soul, strongly enough to pay the price in humility, contrition, and confession? If we do, then we can lead one to Christ. If enough of us feel that way about it, we can lead a million to Christ.

The great revival, recorded in Nehemiah, shows that confession of sin had much to do with producing the revival. "Israel separated themselves from all strangers, and stood and confessed their sins" (Neh. 9:2).

At Pentecost the people cried out, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized, . . . and ye shall receive the gift of the Holy Ghost." Through the centuries, great spiritual awakenings have been similarly characterized.

Revivals Needed

The great Shantung revival in China during the 1930's was vividly marked by contrition and confession. The missionaries, Christian leaders, and members read all that the Bible had to say on such sins as hate, jealousy, envy, covetousness, lying, stealing, and adultery. Then they began confessing their own sins. A Chinese Christian would say to the missionary, "I have hated you because you were a foreigner, please forgive me, as God has forgiven me." The missionary would say to the Chinese leader, "I have been jealous of you and unwilling to trust you, please forgive me as God has forgiven me."

At a service which I conducted in Kuifeng an old woman came up and threw a piece of money on the platform. She explained through the in-

Suggested Services for December 31

By M. E. Dodd

General Director
Centennial Evangelistic Campaign

Here is a suggested outline of program for the services of contrition, confession and consecration in all Southern Baptist churches, on Lord's Day, December 31, in preparation for the Centennial Evangelistic Crusade to win a million souls in 1945.

9:00 A.M.—ALL SUNDAY SCHOOL OFFICERS AND TEACHERS

The superintendent announces: "This is the first service for the winning of our part of one million souls to Christ during the Southern Baptist Convention centennial year (1945). The Crusade leadership has requested that each officer and teacher of the Sunday school win at least one soul during the year, and that they make every effort to win one each quarter or each month. In order to do this, it is necessary for those of us who are Sunday school officers and teachers to be:

(1) Right in our own hearts, (2) right with each other, and (3) right with God.

The Bible instruction on these matters is in James 5:16 and 1 John 1:9, which I now read."

Pause for open confessions which anyone will make.

Then, all get on their knees and spend remainder of the period in prayer, praying for each other, and praying for the Southwide Crusade.

9:30 A.M.—IN DEPARTMENTS AND GROUPS

After fifteen minutes for devotional period, taking of records and necessary announcements, the superintendent, class president, or

teacher should repeat the above program, with additional emphasis upon:

(1) Contrition, which means deep sorrow for all sin, (2) confession, which means acknowledgment with request for forgiveness to individual, or group sinned against and to God, and (3) consecration, which means the giving of self wholly to the Saviour and filling the life fully in service to God.

11:00 A.M.—THE CONGREGATION IN WORSHIP

The pastor preaches on some kindred theme and calls the people to their knees in contrition, confession, and consecration. He announces that the church house will be open all the afternoon and evening for those who are backslidden and indifferent to the church, and bring them to the church house for an hour of prayer and meditation during the afternoon.

6:15 P.M.—TRAINING UNION AND BROTHERHOOD SERVICES OF CONTRITION, CONFESSION, AND CONSECRATION

7:30 P.M.—B. S. U. ANNUAL SERVICE

8:20-10:00 P.M.—FELLOWSHIP PERIOD IN SOCIAL ROOMS

Spiritual songs and personal conversations on spiritual things.

10:00-11:00 P.M.—TESTIMONY MEETING IN THE AUDITORIUM

This is for everybody to give a testimony on "God's Goodness to Me and Mine during 1944."

11:00-12:00 Midnight—SONGS, SCRIPTURE READING, AND SERMON ON CONFESSION

This service ending on benediction at 12:01. New Year's greetings and personal covenant with each other to dedicate the whole year to the service of the Saviour.

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terpreter that this was restitution of ill-gotten money.

In another city a Chinese pastor confessed that, by lying, he had gotten funds from one of our Southern missionaries while studying there, and that he was now restoring it in full.

The revival that resulted was characterized by all that occurred at Pentecost.

Victory Promised

"Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16). In the New Testament economy, there is no provision for professional confessionals, there is no one human priest. Christ is the only mediator between God and man, our only great High Priest. But all believers are kings and priests unto the Lord. Revelation 1:6, 5:10. Therefore we are to confess to one another.

On "D" Day—the European western front invasion day—the members of my church began assembling at their house of worship for prayer at three-thirty in the morning. From then to 10:00 P.M., hundreds of people came and went. I saw more tears and heard more prayers of penitence and petition on that day than on any previous occasion. I knew our allied victory was assured.

December 31 will be "D" Day for Southern Baptists. Oh, that our Baptist people may be found in their house of worship on that day, that "penitential tears" may flow, and that we may thereby lay the foundation for great soul-winning victories during our centennial year.

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ITALIAN PRISONERS ARE STIRRED BY MESSAGE

Fascist Officers at Missouri Camp Discuss Religion and American Way of Life With Home Board Missionary

By J. F. PLAINFIELD

ONE of the most impressive and heart-touching experiences was my visit to a camp of Italian prisoners of war, all officers of the Army, six miles from Sikeston, Missouri.

Entrance to the camp was obtained with some difficulty since the authorities were afraid of Fascist propaganda. With my long record of active vocal and written opposition to the theories and practices of Fascism, it was not long before permission was granted.

Opposition Expressed

In the camp, itself, opposition to my speaking to the Italian officers was expressed by an Italian major on the ground that they, being all Catholics, could not allow a minister of the Gospel among them. But the majority of the officers made such a protest against the major's objections that I soon sat in the midst of seventy-five Italian officers propounding the Gospel doctrines; and in a great flurry of questions and answers, the distinctive doctrines of evangelical faith were presented. All the officers spoke freely, and there were some who valiantly, but in good humor and rather intelligent reasoning, fought back in the customary way of Roman Catholics.

However, the whole group was deeply interested in the religious and social discussion of the American structure of life; and when the call was sounded for a return to their duties in the field, all asked for my return engagement of the following Saturday

evening to continue the discussion. There was an evident desire on the part of many to know more of the Gospel; and quite a few told me of leanings toward the teachings of the Bible.

Sincerity Shown

Deprived of their complete liberty and under the restraints of a life quite different from their normal way of activities, these handsome young officers were eager to listen to anyone who could speak their language intelligently, correctly, fluently, and who could bring back to their distracted and lonesome hearts the memories of home and country. To them it was an experience never to be forgotten; to me an opportunity never to be missed.

Expressions of disapproval of the theories and practices of Fascism were frequent, and a sincere desire of some to remain in America quite openly advanced. This is a missionary opportunity of major importance since it revealed that under the stress of life these young men were eager to know things about God and America in spite of the objections of their superior officers still bound by the traditions of their national and religious background.

It is a healthy sign of future freedoms.

LAYMEN WILL DRIVE CHINESE BUS

By MARGARET JUNG

Chinese Missionary in Phoenix

THE young man who was our bus driver ever since we bought the bus has entered Baylor University to prepare himself for the ministry. We rejoice at his going but hate to lose him.

Just before he left everyone asked, "Who is going to be our bus driver after Mr. Wallace leaves?"

My answer was that I did not know and certainly God would lead someone to us if we put our faith in Him.

After much prayer, word came to us from the pastor of Central Baptist Church that several laymen of the church had volunteered to drive the Chinese Sunday school bus for a period of one month each.

MISSION STUDY via TRAILER BUS

By CLARA LANE

W. M. U. Field Worker, South Carolina

RING-A-LING-LING," sounded the telephone, and a sleepy Baptist woman rolled out of her hotel bed.

"Good morning. It is five o'clock," came a voice over the line.

With lightning speed the listener recalled that a mission tour was the schedule of the day, and her reply, "Thank you," was very pleasant and happy.

Some thirty delegates to the W. M. U. Convention in Oklahoma City were thus awakened on a morning in September that they might be ready to join Miss Wilma Bucy, field worker of the Home Mission Board, in a first-hand study of the Indians in Oklahoma.

In a residential section of Oklahoma City near Southside Church, alarm clocks sounded in several homes as the pastor, W. M. S. president, Y. W. A. and G. A. presidents, R. A. counselor, and church hostess arose to board their church bus and go by for the out-of-town visitors who were to make the tour.

At seven o'clock the loading began in front of the hotel. Pillows provided by the thoughtful people of Southside Church covered every inch of the seats around the walls as well as the "straddle seat" down the center. In a few minutes the party was settled and ready for the first lap of the journey.

Rev. Lawrence B. Cobb, driver of the bus and pastor of Southside Church, assured the group of his concern for their safety and comfort. Before he climbed into the cab with Dr. J. B. Rounds, superintendent of Indian work, and started the sturdy motor, he asked that all join him in special petition to God for His blessings upon the trip.

Pupil Participation

As the outskirts of Oklahoma City were reached, Miss Bucy arose, lifted her hand for attention, and the lively conversation among the passengers ceased. Briefly she reviewed the purpose of the trip and the plans she and others had made for the "traveling class".

Being an experienced teacher, she provided for much pupil participation. The first learning activity led to the

class members getting acquainted with each other. In a one-minute "study period" each person found out all he or she could about the individual on his or her left. There was much head turning and flow of words as the question and answer method was used to get information. All too soon the minute was up and members of the party were introduced.

Miss Robinson and Miss DeVault soon learned the technique of sitting on the "straddle seat" and introduced it to others, even to jolly Mrs. Douglas Ginn, the only W. M. U. office secretary present.

There was a wonderfully fine spirit of fellowship and unselfishness as the group exchanged places to rest each other and conversed about mission work in the various states.

After a pause for refreshments about 10 A.M., Dr. Rounds joined the group inside. He shared very interesting experiences as one person after another asked questions of his life's work among the Indians. His articles in *Southern Baptist Home Missions* will have more meaning to all who heard him that day.

Lunch was eaten in a cafeteria in Muskogee and the fastest eaters had time for a little curio buying in a gift shop nearby.

Indians at Worship

In mid-afternoon the Cherokee Indian Baptist Association Assembly Grounds were reached. The group noticed several tents varying in form from quilts attached to the wire fence and staked to the ground to the regular type. Wagons, buggies and cars and many children were here and there.

The majority of the men were inside the large tabernacle having their afternoon session while the women sat on benches under the trees and transacted their business. An interpreter explained that the reports of the various churches were being read and offerings turned in. Most of the "pale-faces" joined the women's group. It was learned that the men and women take turns in using the building.

The night service was for both groups and the congregation was estimated to be 1,500 persons. The associ-

ational meeting had begun on Wednesday and it was scheduled to last until Sunday night.

Rev. and Mrs. Roe R. Beard, Home Board missionaries, were on hand guiding and making suggestions to the leaders. Everyone was greatly impressed by the thoroughness and sincerity of Cherokee Baptists.

After a few restful hours of sleep and breakfast in Tahlequah, the party started toward Bacone College which is owned and operated by Northern Baptists. It was pleasing indeed to see the well-equipped plant our neighbors provided for the Indians in our Southland. Oklahoma Baptists would like to buy it, but their offer was refused.

The party lingered so long with the gracious president and his co-workers that the hour for the special W. M. S. program at the Osage Church was past and the ladies had gone to a big Indian festival some twenty-five miles away when the white visitors finally arrived.

Progress Noted

A deacon served as a one-man hospitality committee and in hesitant English told about this interesting church of which Rev. Wagon Iron is pastor.

To relieve the disappointment of the group, Miss Bucy and Mr. Cobb agreed to take them to a peyote church a few

MISSION TRAVELERS

PARTY personnel who visited the Oklahoma Indian fields following the W. M. U. convention included:

State W. M. U. secretaries: Mrs. Berla K. Spooner, Okla.; Miss Lathrop Reynolds, La.; Miss Vannie E. Laine, S. C.; Miss Junior Singleton, Ga.; Miss Mary Northington, Tenn.; Miss Josephine Jones, Ill.; Miss Bonnie Traylor, Miss. Miss M. Trues, Mo.

State W. M. U. presidents: Mrs. Peter Kirtles, Ga.; Mrs. Chas. M. Telford, S. C.; Mrs. E. H. Hawkins, Ala.

Miss Juliette Mather, W. M. U. young people's secretary, State Young People's secretaries: Miss Kathryn Abbe, N. C.; Miss Doris DeVault, Ala.; Miss Edwina Robinson, Miss.

W. M. U. field workers: Miss Jollie Hunt, Ga.; Miss Clara Lane, S. C.

Evangelist Bishop, Southside R. A. secretary: A. T. Greene, R. A. secretary in North Carolina and South Carolina.

Mrs. J. R. Boatwright, S. C.; Mrs. George McWilliams, Mo.; Mrs. C. McCaughan and Mrs. George J. Hubbard, Fla.; Miss Nellie Norton, La.; Mrs. L. E. Robinson, Miss.

Mrs. L. F. Maynard, Ala.; Mr. Douglas Ginn, Tenn.

Southside Church: Rev. Lawrence B. Cobb, Mrs. Carl Ambrose, Mrs. R. E. Smith, Mrs. J. L. Lowery, Mrs. Melvin C. Bond, Messrs. Harry Jane Oliver and Elaine Goodman.

Miss Wilma Bucy, field worker, and Dr. J. B. Rounds, superintendent of Indian missions, Home Mission Board.

Visitors to Indian Fields Find First-hand Contacts Provide Ideal Opportunity to Study Missions

miles away. (Look up your copy of *They Need Not Go Away* and read Miss Thelma Brown's interesting description of that church.) A Christian youth who showed the way was bombarded with questions by the interested learners.

There was a choice in the Saturday evening plans. Some chose to shop in Pawhuska, get much needed baths and go to bed. Others ate very hurried suppers and went to the Indian festival.

Sunday was different from other days. Mr. Bishop read the Scripture for the Sunday school lessons and one after another led in prayer as the wheels of the bus rolled over the highway.

There was much to challenge the group to pray. The progress since the horse and buggy days of the pioneer missionary, G. Lee Phelps, came into the minds of some and inspired thanksgiving, the present great spiritual need of the Oklahoma Indians encouraged petitions.

When Pawnee was reached some attended the white church, going in late; others feared so many thus entering would be disturbing and chose to wait until afternoon for a period of worship with the Indians. A quick visit was made to Pawnee Bill's home. His sister and heir, Mrs. Judy, received the Christian visitors most hospitably and showed them over the spacious house in which he lived and to which groups of Y. W. A. s now go for their house-parties.

Indian Hospitality

The last contact with the Indian Christians was made at the Pawnee Church. The missionaries, Rev. and Mrs. A. Worthington, welcomed the visitors and led in a service of praise and fellowship.

The deep emotion of an Indian father praying for the boys in the armed forces touched the hearts of everyone. The testimonies of the Sunday school superintendent and others rang with sincerity and made the white visitors realize that we are truly the children of one Father.

After the religious service was over all were invited to go to the missionaries' home for tea provided by the Indian women. The living room was lined with Indian handicraft assembled by the same kind friends. Reluctantly the white folks had to "eat and

run," as the Indian women expressed it.

The ride from Pawnee to Oklahoma City provided about three hours of time for discussion. Each person was given opportunity to give his or her impressions of the missionary tour. These cannot be repeated here.

Journey's End

Suffice it to say that the groups thinking turned to the minority groups in the home communities. Mrs. McWilliams voluntarily became the leader for discussion of the work of W. M. U. among the Negroes, the minority group with whom most of those present have had contact.

Those who were privileged to have this first-hand contact with a small portion of the Indian mission fields are grateful to God for His protection and care every mile of the way, for Miss Wilma Bucy, the most capable and unselfish conductor, to the Home Mission Board who spared her for this service, to Mrs. Spooner for serving as "contact" person and making us



An Indian woman of Oklahoma.

welcome among the Indians, and to Mr. Cobb and the Southside Baptist Church for providing a means of travel.

We hope that many Southern Baptists will have such an opportunity when travel is normal again. It is an ideal way to study missions.

When Benny Was Baptized

By ALEX PASETTI
Italian Missionary

Happy Smile Illumines Boy's Face When
His Persistent Desire for Baptism Is Fulfilled

SOME weeks ago fourteen children, most of them from Spanish homes, came forward to make their profession of faith in Christ and some of them wanted to be baptized while others were hesitant.

Among these was a twelve-year-old boy by the name of Benny. Benny came to us last winter and has attended Sunday School regularly. We had not baptized Benny, after he had made his profession of faith, because we wanted to see how sincere he was in his profession, while at the same time we taught him the simple Baptist doctrines. Not only to him did we teach our doctrines but to several others.

Benny, however, wanted to follow his Lord and Saviour in baptism and was persistent in asking when he was going to be baptized. He seemed to be a little unhappy until we told him that we were going to baptize the following Sunday, and then his face shone brightly as a big smile came to his face, a smile as only a Spanish boy can give.

We did baptize Benny. We hope that he will continue to be as persistent in all things from now on. We are expecting great things from Benny.

There are still others who need our prayers, others who have made their professions of faith, but who are hindered from following their Saviour in baptism because of their parents. We are praying for the Lord's leadership in this vital but tender problem.

Army Experiences Prove Beneficial For Future Service

By AARON W. HANCOCK

FROM his post in Indiana, Sgt. Sam Morris, a full-blood Sac and Fox Indian, wrote to me recently of his Army experiences which, he says, are fitting him for mission work with his people after the war.

Sgt. Morris was converted at sixteen while I was a missionary to his tribe. Later he surrendered to the ministry. His letter follows:

RECENTLY, I have been appointed as chief clerk of the base supplies for the entire field. I have eleven clerks working for me and I find them very co-operative and helpful in every way. But in spite of all this good help, I find that there are many feverish headaches attached to this job.

"Nevertheless, I enjoy it because I am learning and experiencing such qualities as leadership, patience, and management, which I will need and use as a pastor of a church after this terrible conflict is over.

"I pray that a quick victory will hasten the end of this war so that we can all work toward an Indian mission campaign to further enlarge the visions that our pioneer missionaries saw when they began their work many years ago in Oklahoma. Sometimes it seems impossible; but as we look back through the biblical history, we see that the Gospel was slowly propagated through the ages—slowly but surely it is being brought to its destination, 'The whole world.'

A Time for Missions

"The Gospel is being preached on every war front, island, country, and continent throughout the world. One boy was telling me recently that while he was on Guadalcanal the natives of the island always attended services with them and through an interpreter or sign language by one of the soldiers, they received the Gospel.

"As Christians we are now face to face with the greatest challenge that any nation and generation has ever faced in all the world history. This is no time for us to be afraid, but to be brave. We cannot fail Him who died for the world.

"I am glad that you people led me to the light. I once was blind but now I see. I thank God for you good people again and again and may He continually bless you in these dark days.

"My prayer is that more Indian young people will surrender their lives for Christ and His purposes."



Above is a Kickapoo home. Shawnee Indians are the most difficult tribe to reach with the Gospel in Oklahoma, even surpassing the wigwam-dwelling Kickapoos, according to Missionary Zunigha. He writes below of his impressions based on a year's work with the Shawnees.

Shawnees, Set Against Christianity, Now Show Some Response to Word

By V. J. ZUNIGHA

Missionary to the Shawnee Indians
in Oklahoma

THE Shawnee Indian field is very new. I do not know of another tribe in the state that does not have some kind of a church, but the Shawnee Indians. All along the years they have rejected Baptist, Methodist, Holiness and Jehovah Witness teachings.

A year ago my wife and I came on the field.

Today we have ten Shawnees that have expressed the desire of accepting the Lord as their personal Saviour—nine children from six to sixteen years, and a woman about thirty-eight years old. Though they do not want to be baptized now, we believe they will soon. Eleven Shawnees have come on promise of letters from school churches, making a total of twenty-one members who constituted the new Shawnee Indian Baptist Church.

Our greatest task is to teach and do personal work until they learn the joy and responsibility to Christ and His church. They were saved years ago in the Indian schools and turned loose into the world. All have lost the joy of their salvation.

One week of revival meeting brought the Shawnees to the church in great numbers. They are prejudiced toward the church. They have been taught not to have anything to do with the church, that it would bring misfortune and even death to the Shawnees if they attended church. It has been said that the Kickapoo Indians are

backward, but the Shawnees are much worse than any tribe in Oklahoma.

Shawnees are against education and most certainly they are against our Christian religion. The commissioner of Indian affairs, John Collier, sent representatives to tell the Shawnees and other tribes in the state to revive their old customs and religion.

Indians Hold Aloof

The Peyote chief told me, "The office in Washington will back us up. We do not want white man religion. We Indians have our own religion."

In order to get the Shawnees to attend our meetings during our revival meeting, Mrs. Zunigha cooked two meals daily for the Indians, and we were able to hold them for our services. We fed from eighteen to thirty-five Indians twice a day for one week. The last Sunday of the meeting we had the most people.

The chief, seventy-four-year-old Charlie Switch, attended Haskell Indian School fifty years ago. He told me he stayed long enough to learn the blacksmith trade. He cannot see how to read now, and lives alone. When I told him we were going to feed them he was there most of the week.

He told me that he heard more white man's preaching in one week than he had ever heard all of his seventy-four years. We pleaded and prayed and did everything we knew how to get him to accept Jesus as his Saviour, but of no avail.

Most of them said as we talked to them that they wanted to think it over.

PENNIES FOR CHINESE

Mexican Boy Refills Bank
To Save Starving
War Orphans

By MRS. GEO. T. LEWIS
Missionary to the Mexicans

A FEW months ago when in the Sunbeam Band meeting I showed them the object lesson of the dime that could save a Chinese child's life, the children were so thrilled with it that we used it at every meeting for a while and even presented it to the whole church.

Five-year-old Daniel was greatly impressed and announced to his family that he wanted to save his pennies in a glass piggy-bank he had for the Chinese war orphans.

Twice he had filled the bank which contains about two dollars and now he has come with another glass bank in the shape of a Liberty Bell just full of pennies.

Last night I presented him as an object lesson with a glass pig in one hand and a Liberty Bell in the other, both full of pennies.

He wants the banks back right away so that he can refill them for the hungry Chinese children.

Christian Mexican Leads Lost Husband To Tithe His Wages

By MRS. ARAH SWINDLE
Missionary to the Mexicans

LAST year one of our Mexican mothers, whose husband is not a Christian, told me this story:

"When we came home from the cotton fields," she said, "I carefully counted out the tithe from mine and the children's earnings and took it to church on Sunday.

"Later my husband asked, 'Why did you not take a tithe from all our earnings?'"

"I replied to him that whether or not he tithed his own personal earnings must be between him and the Lord.

"Then he said, 'Well, next year we will tithe it all.'"

This little woman was very happy. She felt that he was on the road toward accepting Christ as his Saviour.

This year they went away to Michigan to work in May. In August our pastor received a letter and check for \$90 from the husband and father, stating that this was the tithe from his family.



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Mr. and Mrs. Ibarra and Gilberto standing in front of the vehicle which is neither car nor truck.

Serving The Lord With Gladness

By JOSHUA GRJALVA
Missionary to the Mexicans

The consecrated Ibarra family lives Christianity. There are seven members in this fine family. Mr. Ibarra has served as superintendent of our Sunday school for two years; Mrs. Ibarra, who cannot read or write, has held various offices in the W. M. U. She has a good memory and memorizes well—particularly Scripture. She tells her friends about her Saviour.

The Ibarra's have one daughter, Estefana, who is studying at our Seminary at El Paso, Texas, to be a missionary. Another daughter, Lupe, dedicated her life this summer to be a kindergarten teacher. Their son, Gilberto, wants to be a preacher.

When the Ibarra's became Christians they were segregated from their relatives.

About a year ago the Ibarra's began a mission at the home of a family they had won to Christ. Every Sunday afternoon they travel about eight miles to the mission point. Mr. Ibarra reads the Scriptures and Mrs. Ibarra talks to the women about Jesus Christ.

Mr. Ibarra has a vehicle which is neither car nor truck, whose tires are fixed with bolts and screws. It is very economical because it runs on half-gasoline and half-kerosene. He calls it "La Sufridora Missionera" (the suf-

fering servant). He has dedicated it, as he has his life, for the service of the Lord.

Will Erect Memorial To Early Missionary On Southwest Frontier

HOUSTON Baptists have projected a plan to erect a memorial to Rev. William M. Tryon, pioneer home missionary, who helped to lay the foundation for Baptist work in Texas, according to *The Watchman-Examiner*.

William M. Tryon went to Texas over a hundred years ago as an appointee of the American Baptist Home Mission Society. When the Southern Baptist Convention was organized in 1845, he and Rev. James Huckins, having severed their connection with the Northern Society, became the Southern Board's first missionaries, both continuing their work in southeast Texas.

Tryon was a fervent evangelist and organizer of churches. During his first nine months in Texas he baptized 174 converts, according to *The Watchman-Examiner*.

Accepting an appointment as missionary and pastor of the revived First Baptist Church in Houston, he soon built up a congregation from six to ninety, and led the church to erect a beautiful brick building which was said, at the time, to be the finest piece of masonry in the state.

Contemporaries credit Tryon with being one of the leading spirits in the organization of Baylor University, rec-

"Tell Me Jesus Way" Seminoles Beg Missionary To Deliver Message; Dying Man Saved

By WILLIE KING
Missionary to the Seminoles

ON last Sunday morning while we were going through the Brighton Indian Reservation, at the first camp we stopped to speak a few words and then to go on.

Old Lucy Pearce asked where we were going. We told her where we were going. She asked for what. We told her to preach to Josie Billie's group.

"We want to hear Jesus Way words, too," she said. So we had to get out and give them the Word of God and pray with them, and then went on sixty-four miles south, telling them to come over to Horney Pond Canal station, where we would hold another service at night.

They were there. This is encouraging as they are coming to station faithfully.

One professed faith in Jesus as his personal Saviour. His last words were these: "Now I am ready. Only awaiting for two A.M. o'clock. Before I go I want to see my brother."

His brother was working sixty-eight miles west; he was sent for.

"Now I can't wait no longer," he said. "The hour two A.M. is nearing."

He calls his oldest sister, tells her it was good to submit yourself to Jesus Way. "You all listen to Old Man Willie what he tells you all," he said.

"Now they have brought me nice white clothing for me to dress," he continued. "Is it two o'clock yet?"

His sister said, "Almost now." He looked up into her eyes, said aloud, "Two o'clock," and passed on to beyond.

ords revealing that it was upon his modest insistence that the school was named for Judge Baylor rather than for himself.

Although Tryon died at the early age of 37—a victim of yellow fever—his influence is still felt in Baptist circles throughout the Southwest.

A committee has been appointed, composed chiefly of Baptists of Houston, to work out plans for the erection of a suitable memorial, it is reported.

"Where Are the Jewish Converts?"

Age-Long Question Is Wisely Answered By Jewish Worker

By JACOB GARTENHAUS

THE question concerning the feasibility of establishing a Jewish-Christian church has frequently been discussed in Jewish-Christian circles. In several of our cities some of the Jewish believers have sought my counsel, and invariably I have discouraged such a step.

1. It has been argued that such a separate church would be beneficial to the Jewish believers themselves. The young convert often finds himself alone, cut off from his own people and ridiculed by them. He feels the need of the fellowship of those of his own race who have taken such a step.

2. It has also been argued that the young convert, especially the one who has imbibed the traditions, customs, and habits of his people which are quite different from those of other people, would find everything connected with the new life, socially, morally and spiritually, too drastic a change, and eventually would become discouraged and leave the church.

3. Again, it has been suggested that a corporate body of converts presents a united testimony not only to Israel but to the church as well.

Arguments Answered

Briefly let me answer these arguments. In the first place, I am opposed to a Jewish-Christian church for the reason that it is unscriptural and would build up the middle wall of partition which Christ came to break down. It would create another denomination, separating Jewish from Gentile believers whom Christ came to unite. As to the argument that such a church of Jewish believers would present a testimony, both to the Jewish and Christian worlds, such a testimony could be given by a Jewish-Christian fellowship organization, just as well as a Jewish-Christian church. This also will adequately answer the question often raised, "Where are the Jewish converts?"

From the very beginning of my ministry, therefore, it has been my policy



Rev. Jacob Gartenhaus, left, and Dr. K. O. White with two Jewish converts whom the Metropolitan pastor baptized recently.

to encourage Jewish converts to unite with the local church, proving themselves by their devotion to Christ an example worthy of the name "Christian." Thus they would encourage Gentile believers to become more concerned in seeing others of Israel's race come into the church, proving the efficacy of the Gospel to save an Israelite.

Jewesses Baptized

Recently it was my glorious privilege to participate in the baptism of two Jewesses who had come to a saving knowledge of the Lord Jesus and united with the Metropolitan Baptist Church, Washington, D. C., making a special request that I have a part in the baptismal service. I have never witnessed a more impressive service. Many friends remarked that it will be a never-to-be-forgotten experience. The noble pastor of that great church, Dr. K. O. White, has the following to say of this occasion.

"At our mid-week prayer service recently the three hundred people who were assembled witnessed at the close of the service the baptism of two candidates upon the profession of their faith.

"You may say, What is unusual about that? Just this—that both of the candidates were Jewesses and that Jacob Gartenhaus, our Southwide field secretary among the Jews, was present in the pool with us.

"Shortly before the prayer meeting hour these two ladies, Mrs. Robert R. Cohen and Mrs. Beanie Esau, appeared before the deacons of our church and gave their personal testimony. It thrilled our hearts to hear the strong, positive note of assurance in their voices as they witnessed to a personal experience of the saving power of Christ. One of them specifically stated that previous to this experience she had always had a great fear of death

"God Forgive Me!"

NOTHING Jewish in my house!" These were the words of a wealthy gentleman who was entertaining a well-known clergyman. Said he, "I have such a hatred for the Jew that I will have nothing Jewish in my house."

The clergyman guest quietly arose and took a beautifully bound Bible from the table and a New Testament from the bookcase and placed them before the fireplace. He then proceeded to take down some paintings from the wall. He removed one picture of Paul preaching at Athens and another one of Christ.

The gentleman was greatly surprised and asked, "What are you doing? Why such liberties in my house?"

To this the clergyman replied, "You just said that you would not have anything Jewish in your house. I was just beginning to help you take away the many Jewish things you happen to have in this room. Shall I throw them into the fire?"

"Stop! Stop!" cried the gentleman. "May God forgive me. I have never thought of it in that light. Little did I know how greatly indebted I was to things Jewish."—*Jewish Missionary Intelligence*.

Worker Conducts Outdoor Series

"My desire," the missionary says, "is the same as Paul's when he said, 'my heart's desire and prayer to God for Israel is, that they might be saved.' This is my desire for the Italians."

(Continued from page 14)

MISSIONS IN CUBA

MISSIONS IN CUBA

Total 114
HABANA — McCall, M. N., superin-
 Mrs. McCall, Baptist Temple, Drago-
 Zuleta, Euykendall, Billie, Baptist
 Dragones y Zuleta, Mattie, Múdr
 Temple, Dragones y Zuleta.
 Mrs. H. R., Baptist Temple, Dragone
 Zuleta, Robinson, Edelmir, Silvia, Silv
 Temple, Dragones y Zuleta. Viva
 R. Mrs. Vivanco, Cuban Havana Coll
THE PROVINCES —
 Mrs. Mrs. Chavilla Barrio

RURAL MISSIONS

ALABAMA—Berry, Minnie, Scottabara, Cunningham, Colla, Baptist Headquarters, Montgomery. —Raymond, Baptist Headquarters, Montgomery.

CALIFORNIA—Hathcock, D. F., Los Angeles.

ILLINOIS—Waring, W. T., Carbondale.

KENTUCKY—Rooks, R. N., Paducah.

MISSISSIPPI—Harris, J. B., Natchez.

MISSOURI—Dowdy, John, W. 1023 Grand Avenue, Kansas City, Mo. 64109, Grace, 1923 Grand Avenue, Kansas City, Mo. 64109.

NEW MEXICO—Carpenter, B. I., Helen.

OKLAHOMA—Baker, Joe R., 223 1/2 N. W. 10th Street, Oklahoma City 2, 223 1/2 N. W. 10th Street, Oklahoma City 2.

OKLAHOMA—Thomas P., 223 1/2 N. W. 10th Street, Oklahoma City 2.

OKLAHOMA—Harris, J. B., 223 1/2 N. W. 10th Street, Oklahoma City 2.

OKLAHOMA—Robinson, D. B., 223 1/2 N. W. 10th Street, Oklahoma City 2.

OKLAHOMA—Harris, J. B., 223 1/2 N. W. 10th Street, Oklahoma City 2.

MISSIONS WITH NEGROES

Riland Smith, 229 Ashburn Avenue, Atlanta, Ga., field secretary.
 Co-operating institutions: Arkansas Baptist College, Little Rock, Ark.; Benedict College, Columbia, S. C.; Bishop College, Marshall, Texas, Florida; C. C. Barnes Industrial Institute, St. Augustine, Fla.; Grand College, Dallas, Texas; Warehouse College, Atlanta, Ga.; Matches College, Natchez, Miss.; Oklahoma School of Religion, Langston, Okla.; Selma University, Selma, Ala.; Shaw University, Raleigh, N. C.; Stoner College, Harrison, W. Va.; Virginia Union University, Richmond, Va.; Western Seminary, Kansas City, Mo.

TENAR COMMUNITIES

Total 5
Briesen, Mrs. Roy, 216 Queens Chapel Road
Washington 18, D. C. DeLaughter, T. J.
Waplewood, La. McArthur, W. C., Haz 485
Knox-que, N. M. Madlock, Albert, 604 Com-
pass Road, Baltimore 28, Md. Mills, Evelyn,
15 Eighth St., N. W., Washington, D. C.
(Continued on page 15)

ADMINISTRATIVE AND FIELD FORCE

Trial 30

J. B. Lawrence, executive secretary-treasurer; Courts Redford, assistant executive secretary; Noble T. Small, James Garrettsman, field agent; J. W. Martin, superintendent of camp work; Joe W. Burton, secretary of education; J. W. Martin, superintendent of camp work; Mrs. Lela Heath, field workers; J. W. Webb, office secretary; Mrs. R. W. Barnett, secretary; Mrs. E. C. Smith, secretary; Ann Daniel, Sara Parr; Krensis Olson; Helen Ruston; Anna L. Murelhorn; Mrs. T. J. Peck; Mrs. J. H. Smith; Mrs. J. H. Smith; J. P. Whitman, attorney; Ed Red Bank; Eugene Atlanta 3; Ga. N. T. Tull, field representative; J. W. Martin, department, Magnolia, Miss.; Mrs. Dora Roberts, Lawrence, Miss.; Editor Shirlay Jacobs, stenographer; Fox Woods, Route 8, Kansas City 16, Kan.; Cleveland S. C., field representative.

CITY MISSIONS

Total 26

BAYLIS, S. P., superintendent, 318 East Beach
BIRMINGHAM—
ALABAMA—Aders, J. B., 738 Education Bldg.,
Birmingham. Mills, Rye, 43 Cedar Street,
Birmingham. Smith, Wm. Rm. 204, State
University.
ARKANSAS—Phillips, J. N., Baptist Building,
344 North First Avenue, Phoenix.
ARIZONA—Stanley, Taylor, 191 East N. Tyler,
Phoenix.
CALIFORNIA—Pouffert, C. Clyde, 1981 East H
Street, Los Angeles. Williams, John W., 272
Seabright Avenue, Long Beach 6
DISTRICT OF COLUMBIA—Smith, A. L.
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MISSIONARIES TO THE FOREIGNERS

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We are glad that it is. There was a good deal of bitterness in the campaign. Many people said things they didn't mean and did things they now regret.

Some brickbats were thrown at Spiritual Mobilization but we have forgotten about them. We harbor no ill will toward those who threw them, who charged us with all sorts of things which weren't true.

It is important that we all forge such things and that the country be united in common dedication to swift victory and a better post-war world.

Spiritual Mobilization continues to sing its same song, occasionally in a different key for the sake of variety. We shall continue to sound the alarm against pagan statism, and shall continue to champion spiritual ideals and basic freedoms which have made America strong—the Christian fundamentals which statism at the totalitarian level would undertake to destroy.

In a calm, judicial, post-election mood let the clergy of America contemplate the necessity for keeping the state servant instead of permitting it to become master as it threatens. Each in his own way, let us all be mightyly effective. Free pulpit, free press, free enterprise, free assembly, and free speech cannot be taken for granted anywhere in the world! But they can be vouchsafed in America.

Are you interested in receiving our pamphlets? We have a new one titled "After Election" which we'd like to send you.

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This was the greatest thing that has ever come to these Indians. They are already planning for the 1945 Institute. They want the same faculty.

We had a very fine Vacation Bible School, with an enrollment of fifty-four, twelve professions of faith, and seven additions to the church by baptism, five at Sacaton and two joined Casa Blanca Church. Dr. Willis J. Ray, our state secretary, did the preaching.

This school has been of untold value to our work among the Indians, and we expect future schools to grow in number and interest.

The Indians fell greatly in love with Dr. Rounds and Dr. Ray.

Prospects for our work are brighter than they have ever been. Some of our young men have told us they are called to preach. As soon as they can get some training we can begin to expand into some of the tribes that are calling for the Gospel.



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Visitors Hear Gospel First Time As Many Attend Annual Fiesta

By LIZZIE MCSWEEEN
Missionary to the Indians
in Santa Fe

AS the yearly fiesta came early in the fall we had many visitors in our midst. Indian friends came to town to sell their wares and to our mission to visit us.

Our kindergarten room was converted into a dormitory during the nights. On Saturday night we had nineteen Indians to spend the night. Among this group very few were Christians and we tried to use this opportunity to witness for our Saviour.

Sunday morning two ladies went with us to the church services who had never attended any Christian services before. We had one for the evening services who had never attended a Christian service before. One Christian realized she should attend the services instead of selling her wares on the Lord's day and so she went with us. We were happy over that victory.

The week following a young lady whom we had as our guest gave her heart to Christ and followed the Lord in baptism soon afterwards.

Heaven's house of lords is the house of the lowly.

Where there is no inner light, there can be no outer radiance.

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