



SOUTHERN BAPTIST

HOME MISSIONS

Motto: Trust the Lord for the People

VOL. XVI.

MARCH, 1945

NO. 3.



FORTY YEARS of mission service in Cuba are completed this month by Dr. McCall. In the past decade he fostered an extensive building program. The beautiful chapel at Cienfuegos is shown above. There remain thirty churches without places of worship.

RELIGION has had a hard time in the cities according to Dr. Dodd. Baptists meet their strongest opponents there. Dr. Dodd stresses the importance of simultaneous evangelistic campaigns in cities in his insistent appeal on page 9.

SPIRITUAL progress must spring from the freedom of the individual in the churches . . . A man's church gives him opportunity to worship and thus develops the highest faculties of the soul, writes Dr. Bassett in "The Believer and His Church" on page 4.

ATTENTION is being focused on missions in rural areas. Dr. Redford writes on page 6 of the joint state-Southwide plan of country church work. He states three principles that guided in the planning of this program. Meet the rural workers on page 2.



Where Are We Headed?

IF the youth of today become criminals, what will the state of tomorrow be? This is a question which should be pondered seriously by those in authority now.

According to statistics gathered by the F. B. I., the average age of the persons arrested in 1943 was eighteen years. The arrests of seventeen-year-old boys increased 27.7 per cent, and of sixteen-year-old boys, 61 per cent during 1943. For the past two calendar years arrests of girls under twenty-one years of age have increased 130 per cent.

Here is a grave problem for the church. We must get our religion back into the homes of our people. The home fellowship hour of the city mission program of the Home Mission Board will help mightily to solve this problem of delinquency.

Something We Need

THE Associated Press brings a story from Nashville, Tennessee, that "Global Thinkers, Inc." will begin a series of broadcasts appealing for "a return to finer femininity so that our men won't come home from the battlefronts to marry drunken, immoral women."

This organization proposes to fight against smoking and drinking among women. Miss Grace L. Donaldson, of St. Petersburg, Florida, is the national director. Miss Donaldson says, "We are not reformers, we do not carry hatchets, and we have no quarrel with anyone. Our aim is to educate women to think themselves into a new and better way of life. It is a new approach to an old problem."

A Strange Procedure

THE War Department has ordered all state directors of the draft to call out farm workers from eighteen to twenty-five years of age to be inducted into the Army. Two days before this order was issued the nation's distillers were granted another holiday from war production in order that they might spend the entire month of January making whiskey.

It is strange that the distillers, who make nothing essential to the war but who use up grain needed for bread, are given permission to manufacture

liquor which destroys the efficiency of the men who drink it, while the men needed on the farm to make bread for the nation and for the world should be called into the armed service.

Men Without a Chance

THERE are large groups here in our own land, totaling hundreds of thousands, who have never heard the Gospel. They are cut off from the services of our churches by social, economic, racial, and language barriers that effectively isolate them from the saving power of Christ. These groups—the underprivileged in the industrial centers and in the congested sections of our cities, the foreigners in our midst, the Indians from whom we took this country, the isolated families shut in and shut out by poverty and ignorance, the tenant farmers and the migrant workers—do not have a chance

Alcoholics Anonymous

THERE is a very interesting group calling themselves "Alcoholics Anonymous," composed of former alcoholics. They say that alcohol is a poison and that alcoholism is a disease created by poison from alcohol. Their task is to cure alcoholics of the alcohol disease.

It is admitted by doctors and chemists generally that alcohol is a poison. The Federal Drug Act passed by Congress places restrictions on the sale of poisonous drugs, but the same Congress that restricts the sale of poisonous drugs licenses thousands of saloons to sell alcohol which is a narcotic poison. Why cannot Congress be consistent?

Catholics and the Negroes

THERE are, according to statistics available, thirteen million Negroes in the United States. Of that number between eleven and twelve million are in the territory of the Southern Baptist Convention. There are about five million non-Catholic Christians, of which number some four million are Baptist. There are, according to Catholic statistics, three hundred thousand Catholics, three hundred and twenty-six churches, two hundred and sixty-three Catholic schools, fifty thousand enrolled in these schools, four hundred and sixty-eight priests, and sixteen hundred sisters engaged in edu-

ated mission work. The Catholics so far have not made very much headway with our Southern Negroes, but they have a very strong mission program. They are building schools, establishing churches, and locating missions. We must not let the Catholics steal away our Baptist Negroes. The Home Mission Board, in co-operation with our state mission boards, has in mind a great mission program for our Negroes.

The Man God Planned

WHAT would happen today if you or I should say from the heart, "Lord, work thy will within me." Dare we do it? Are we afraid? If so, what do we fear? What is God's will? What does He want to make of us?

You have heard, no doubt, the story of the man who dreamed that a man of wondrous beauty and noble bearing approached him. With admiration and envy he gazed upon this wonderful man and said, "Who is this stranger of so majestic mien?" The answer came, "This is the man God meant you to be."

Progressive Conviction

A MAN and his wife were sitting to their quiet parlor, she busy with her magazine and he with curious interest reading a Bible which he had picked up.

"Wife," said he, "if this Book is right, we are wrong." She stopped reading, looked at him curiously and then resumed her reading.

After a few minutes he said a little more earnestly, "Wife, if this Book is right we are lost." She stopped to talk with him over that fact and then resumed her reading.

After a half-hour reading the Bible, he looked up and said with tears in his eyes, "Wife, if this Book is right we may be saved."

Read the Bible, friend, and it will tell you where you are wrong, why you are lost and the blessed fact that you may be saved. It reveals in Christ Jesus the fullness of God's love, sympathy and mercy.

"Believe on the Lord Jesus Christ and thou shalt be saved."

He who does nothing will soon have nothing to do.

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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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WE now have 545 missionaries working in about 1,500 mission stations, but this is a small group when compared with the task which we have in hand. We have 136 missionaries to the 1,500,000 Mexicans and Spanish-speaking Americans, 83 missionaries to the 250,000 Indians, 17 missionaries to the 700,000 French, six missionaries to the 7,000 Chinese, ten missionaries to the 650,000 Italians, five missionaries to the 40,000 deaf, 15 missionaries in rescue homes and good will centers where there are tens of thousands of underprivileged, 20 missionaries to the 11,000,000 Negroes, 114 missionaries in Cuba for the 2,500,000 people in the four western provinces, 11 missionaries for Panama and Central America where there are some 12,000,000 people. There are 40 superintendents of city missions in 40 of our largest cities working in co-operation with the state mission boards where there are at least 9,000,000 unchurched people, 1,500,000 of whom are foreigners and of foreign birth.

More Missionaries Needed

In the whole field of Home Mission activity, we have today approximately one missionary for every 35,000 people. This does not include the unchurched in the territory of our churches, except in the cities. It only includes those who are without a chance in the homeland unless we send missionaries to them.

This does not include mission stations, chapels and homes for the missionaries. Southern Baptists should send the gospel to every person in its territory.

The Catholic Church and America

THE Catholic Church has set itself to the task of winning America; in fact, the Catholic Church has to win America in order to maintain itself in the world. We are informed from reliable sources that the chief support of the Vatican comes from American Catholics. We know that the lengthening shadow of the Kremlin has fallen across St. Peters, that there is an anti-clerical revolution threatening in Spain, that Communists sit in the Italian cabinet, that France emerges from captivity with a strong leftist group embedded in the government, that Latin-America is seething with religious unrest, that, in all the Roman Catholic world, the only place where the wealth and stability of the church are not threatened is in the United States.

I wonder if our people know what the threat of Romanism means? The Roman Catholic church

is a totalitarian church; it is just as totalitarian as Nazism in Germany, or Fascism in Italy, or Communism in Russia. The Pope is the absolute dictator.

This totalitarian church has as its purpose, according to a book published in 1940 and used as a textbook in all the Catholic universities, the intention of establishing itself as the state church in this country. The encyclical of Pope Leo XIII condemns the American system of separation of church and state.

If anyone denies this, or questions it, let him take the statement of Pope Leo XIII quoted in *Catholic Principles of Politics* as authority. Pope Leo XIII said, "The state must not only have care for religion but recognize the true religion. This means the form of religion practiced by the Catholic church."

We wonder if a democratic country that repudiates totalitarianism in politics will accept a church that is totalitarian in religion and that has as its announced objectives the subordination of the state to that religion. Literature is being circulated among the soldiers in the Army which affirms that there is only one church of Christ, the Catholic church.

Every Believer a Missionary

The Great Commission in Matthew was not given alone to those who were called to foreign mission work. That Commission is given to every believer. The imperative in that command is not the word, "go," but the word, "disciple." Every believer is a missionary and receives from the lips of his Lord the command to "make disciples of all nations."

An all-out evangelism means that every resource of our denomination, every organization in our churches, every institution of the kingdom, and every believer shall, altogether, under the leadership of the Holy Spirit give themselves to the winning of the lost.

Let us also remember that a revival cannot be worked up; it must be prayed down. Our churches must depend upon God. They must dedicate themselves to the service of Christ. They must follow the leadership of the Spirit. They must preach and teach the Bible. They must live and work in an atmosphere of prayer and devotion. By doing this they put themselves in a position to be used by the Holy Spirit in reaching the lost with the Gospel of Christ. Under such conditions and with competent leadership each church should go all-out in an evangelistic crusade for reaching the unsaved.

THE BELIEVER and HIS CHURCH

By WALLACE BASSETT

Pastor, Cliff Temple Baptist Church
Dallas, Texas



Dr. Bassett

H. G. WELLS said that a person's greatness was determined by what he left in the world to grow. He added that by this test of greatness Jesus Christ was the greatest person who ever lived in the world. Certainly Jesus left more to grow than any person who has ever lived in this world.

What did Jesus leave to grow? He left His church. That was His legacy to the world. Some have left imposing buildings, or great works of art to be viewed and admired by coming generations. Some men have left great books they have written, or great music they have composed, and people have read their genius in these things. Some men have founded states or written constitutions, or organized and led great armies. Jesus left none of these things. He left His church and said He had builded it on a rock and that the gates of hell should not prevail against it. This church He left as His predecessor and gave His message into its keeping.

Just what do we mean by the term church? Well, we mean exactly what the New Testament teaches, for we, as Baptists, try to conform to the New Testament terms. It has three uses. In the New Testament, according to Dr. George McDaniell, the word we translate "church" is used 114 times in the New Testament and ninety-three of these times it is used to refer to a local congregation. The other two uses of the term are as an institution and as the redeemed of all time. Since I am to discuss the individual and his church my use of the term is that which we generally find in the New Testament—the local congregation.

Vehicles of Power

As local congregations we must see them as more than mere organizations, because of their relationship to their divine Lord. Had they been just human organizations they would have perished from the world centuries ago. Opposition to them was organized and rampant from the very beginning. From the human viewpoint odds were against them, but in spite of all these odds they continued to survive and function.

"We Have A Mission"

This is the third in a series of articles on the distinctive beliefs, contribution, and mission of Southern Baptists.

The fourth in the series, by Dr. Jeff D. Ray, will be on the theme, "The Place of Preaching." Dr. Ray will discuss the importance of preaching in a religious order founded on individualism.

So instead of thinking of them as organizations we would be more correct to think of them as organisms since they are sustained by one life—the life of Christ. He refers to these churches as his body and Himself as their head. As the body of Christ, these churches are the expression of His life and spirit, and give a tangible outward manifestation of this divine life.

This being the case, these organisms have more than a human program and manifest more than human wisdom and virility. Christ's hope for the world is in these churches and His supreme interest is in their beginning and development. They are not headless torsos, but as Christ's body they are a part of His personality. From Him they draw their life. They share His experience and character and execute His will. This makes them more than human agencies, and enables them to become the greatest product of his story.

So, we can see that they are man's best achievement plus what God can do. They are the vehicles of the power of the Holy Spirit and stand for a new humanity.

Continuous Existence

Joseph Cook said that every true church was a contract of three, not two persons. He meant by this that they represent not only agreement of men with men, but also an agreement of men with God.

Neander said, "The church is a union of men arising from fellowship of religious life; a union essentially independent of and indifferent from

all other forms of human associations."

This divine element in these churches accounts for their continuous existence. They have faced difficulties and overcome obstacles no human organizations could have survived. Legend tells us that the parts of the walls of Troy which were built by the gods did not fall. It was not through human cleverness nor strength that the churches survived, but because they are manifestations of the divine life.

These divine-human institutions, so different and unique from all other institutions in the world, were independent of each other and yet interdependent on each other. One did not try to control the other, yet they had a kinship and love for each other.

(Continued on page 8)

Special Offer

The message on the opposite page if printed in your local newspaper would reach many people of the world who never go to church.

If local sponsors will arrange for the necessary space, either by purchase or donation, so that the message on the opposite page can be carried in any newspaper, the Home Mission Board will provide the mats or cuts without charge.

The Board will also co-operate in the same manner with local groups in the publication of the entire series of messages of which this is the third, the first and second having been printed in the January and February issues.

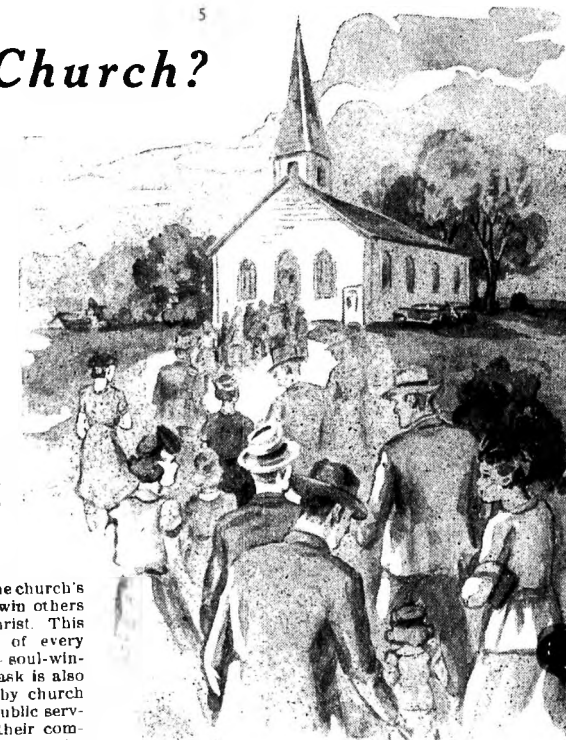
Inquiries are invited from responsible persons who are interested. Address Joe W. Burton, 316 Red Rock Building, Atlanta 3, Georgia.

What Is A Church?

Divine In Origin "I will build MY church" (Matt. 16:18). The church was founded by Jesus Christ the Son of God. He conceived the idea. He alone founded it.

Godly In Life Its members believe on Christ. They have committed their lives to Him, for time and eternity. Their great desire is to live as He wants them to live.

Christian In Mission A church's task is the work her Founder and Saviour wants done in the world—winning all people to faith in Jesus Christ, God's Son.



Winning—The church's big job is to win others to faith in Christ. This is the work of every Christian—soul-winning. This task is also done jointly by church members in public services and by their combined gifts used in missions on foreign fields and in the homeland.

Baptizing—A believer in Christ, wanting to be with other believers, joins the church by baptism. Baptism is a public act by which the believer says that he has given up his sinful way of life, has trusted Christ to save him, and is obeying Christ's commandment in baptism.

Teaching—The new church member wants to live the Jesus way. He wants to learn Christ's rules. The church is a group of people seeking to master the Christian way of life. A New Testament church teaches all of the things Christ commanded.



We Have
A Mission

The TRUTH Shall Make Men FREE

Home Mission Board—Southern Baptist Convention

This is the third of a series of messages on the distinctive New Testament beliefs held by Baptists. An enlarged copy of this display, suitable for use as a poster, may be had for ten cents from the Home Mission Board, 316 Red Rock Building, Atlanta 3, Georgia.



FBA Photo

THE co-operative rural mission program was launched only a year ago. The enthusiasm with which our Baptist people have welcomed this program is evident from the fact that eleven states have already entered into this co-operative effort with the Home Mission Board. Other state leaders have sought conferences looking forward to such work in their respective states.

Under this joint state-Southwide plan of country church work, one or more workers are selected to serve under the direction of the state mission board in the promotion of a program agreed upon by the co-operating boards. Each board shares, usually equally, in the support of such workers

Program Defined

These workers are selected by the state mission board and approved by the Home Mission Board, and that part of the salary which is assumed by the Home Board is sent to the state board for disbursement. The missionaries thus employed make duplicate reports, one to each of the participating boards.

At present, thirty-eight such workers are employed. The work has grown even more rapidly than we anticipated and the budget allocation for this phase of our work has not been sufficient to meet all of the requests. This manifestation of interest proves that our people are genuinely interested in our country churches and are anxious to support a program in their behalf.

This is not an associational mission program. It uses the association as the unit of study and work, but it does not contemplate supplementing the salaries of associational missionaries. We plan to do everything possible to assist associational workers, but with more than nine hundred associa-

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SOUTHERN BAPTIST HOME MISSIONS

Planning and Growing
A Unified Program of

Missions in Rural Areas

By COURTS REDFORD

Assistant Executive Secretary

tions in our Southern Baptist Convention, it is evident that the Home Mission Board could not support a rural worker in each association. The cost would be prohibitive.

However, the program as now in operation provides for the strengthening of every association mission program, whether or not that association has a paid missionary. It provides help not only for the stronger associations that request it but also for the weak and lifeless associations which request no aid.

Work Planned

This program makes it possible for the participating mission boards to take the initiative in carrying forward mission work where it is most needed.

There were three principles that guided us as we planned this work. First, the mission spirit impels us to use our common resources to help those who need it most. Allocations should be made, not in response to pressure groups, but in response to revealed needs.

Second, the task of our Board is not to do the mission work for our churches in fields where churches exist, but to revitalize, guide, and support our churches that they may do their own mission work. It is far better that a church sponsor a mission revival and conserve the results than for an independent worker to hold the meeting and leave his converts, if any, without leadership. Our churches will do most of our mission work if they are alive and properly guided. Churches with such a program will become enthusiastic in the Lord's work.

Success Measured

Third, the Home Mission plan of rural mission work provides for a state director and such district field men as may be needed or as can be supported. These receive their full salaries and expenses from the co-operating boards. These workers are then free to assist any associational missionary or other associational leader who may need his help.

The worker is also free to go into new fields or neglected fields. Irre-

spective of whether or not his immediate results will make a big showing. His success will be measured, not primarily by what he does, but by what he can inspire and help the pastors and churches to do. His success is so interwoven with theirs that his attainments will be largely measured in their growth.

Methods Shared

As workers here and there over the South manifest an unusual ability in this mission task or in some particular phase of it, we shall call upon them to write up their experience and their methods that all may profit thereby.

We hope that the Home Mission Board may thus become a clearing house whereby the methods of rural missionaries may be broadcast from state to state and from association to association in order that we may grow a co-ordinated, well-understood, and effective program for developing great country churches and enlisting them to co-operate in a denominational program.

This co-operative state-Southwide program also seeks to provide help for rural pastors. Rural conferences or institutes are being planned in practically every state. The seminaries are offering specialized courses on the country church, and many of our finest young men are planning to plant their lives in such fields.

New Emphasis Given

Many of our Baptist papers have had special rural life issues. Nearly all of the state conventions made provision for the presentation and discussion of the country problem either by a speaker or by a committee report.

The new emphasis given to the country church is reflected in the state mission budgets for 1945. In almost every case there has been a large increase in such allocations. Our people have been awakened to the needs of our country churches and have been constrained to provide for these needs.

The enthusiasm of our state-Southwide missionaries for this rural mission program will do much to guarantee its success.

March, 1945

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Forty Years of Mission Service Completed by Dr. McCall In Cuba

CUBAN Baptists will celebrate forty years of Dr. M. N. McCall's missionary ministry on the island when they meet in annual session the last week in March. From four small churches and as many other preaching places, with a total membership of about 400, the Cuban work has grown until now there are sixty-two churches, 129 additional preaching stations, and a total church membership of over 5,000.

A native of Georgia, trained at Mercer University, Denison University in Ohio, and Southern Baptist Seminary, Dr. McCall went from the pastorate at Dalton, Georgia, in February, 1905, to the field in which he has remained for four decades.

Succeeds Dr. Daniel

Soon after his arrival in Cuba, Dr. McCall succeeded as superintendent of mission work on the island, Dr. C. D. Daniel, who resigned on account of ill health to return to the States.

Dr. McCall's leadership in Cuba has been marked by the building of churches. Fifty-eight existing congregations are the results of the wisdom of his policy of establishing New Testament churches throughout the four western provinces in which Southern Baptists do mission work.

Another significant feature of Dr. McCall's work has been the training of Cuban converts for Christian service. The Cuban missionaries, with

only one or two exceptions, have been trained under the personal guidance of Dr. McCall in the seminary in Havana.

Ambition Realized

Recently a training school has been added by which young women are prepared for mission service.

In the past decade, Dr. McCall has realized the ambition of his life through an extensive building program, made possible through the Botkins Trust Fund. In strategic locations a number of beautiful chapels, costing from five to around ten thousand dollars, have been erected.

On the cover is shown the chapel at Cienfuegos, completed five years ago.

Remarkable Growth

There still remain over thirty churches, or more than half of those on the Cuban field, without permanent places of worship. These meet in homes of the members or in rented quarters. Dr. McCall is hopeful of re-



Dr. M. N. McCall

alizing fully his life's purpose of building church homes for all of these churches.

Dr. McCall has been pastor of the church in Havana and president of the Cuban convention during all of these years. The church has grown from around one hundred members to over a thousand. It operates a number of missions in the great metropolitan capital of Cuba.

RURAL WORKERS

SOME of the most able denominational leaders in the South have been selected to serve as state directors and as rural field workers. The list of those now being supported jointly by the Home Mission Board and the respective state mission boards is as follows:

Rev. B. J. Carpenter, Albuquerque, New Mexico.
Rev. W. G. MacArthur, Estancia, New Mexico.
Rev. Z. D. Young, Regina, New Mexico.
Rev. George Park, Magdalena, New Mexico.
Rev. Leo K. Sullivan, Albuquerque, New Mexico.
Rev. Milton E. Cunningham, Phoenix, Arizona.
Rev. A. B. Barnes, Phoenix, Arizona.
Rev. W. J. Crowder, Baltimore, Maryland.
Rev. Stanley E. Wilkes, Shreveport, Louisiana.

Rev. J. F. McLelland, West Monroe, Louisiana.
Rev. J. D. Scott, Many, Louisiana.
Rev. A. N. Murray, St. Joseph, Louisiana.
Rev. Sam T. Mayo, Winfield, Louisiana.
Rev. H. A. Sylvest, Amite, Louisiana.
Rev. Stafford Rogers, Bernice, Louisiana.
Dr. Otto Whittington, Springdale, Arkansas.
Rev. W. R. Jones, Warren, Arkansas.
Rev. H. A. Zimmerman, Arkadelphia, Arkansas.
Rev. J. I. Cossey, Jonesboro, Arkansas.
Rev. C. C. Roberts, Ft. Smith, Arkansas.
Rev. C. G. Davis, Walnut Ridge, Arkansas.
Rev. Sam W. Scantlan, Oklahoma City, Oklahoma.
Rev. George P. Drake, Custer City, Oklahoma.

Rev. Thos. F. Glosup, Pawhuska, Oklahoma.
Rev. J. G. Heard, Woodward, Oklahoma.
Rev. J. E. Outlaw, Oklahoma City, Oklahoma.
Rev. Ollie Robinson, McAlester, Oklahoma.
Rev. L. A. Watson, Durant, Oklahoma.
Rev. John W. Dowdy, Kansas City, Missouri.
Rev. Roy Boatwright, Marceline, Missouri.
Rev. R. B. Hooks, Louisville, Kentucky.
Rev. Collis Cunningham, Troy, Alabama.
Rev. E. Raymond Dykes, Jasper, Alabama.
Rev. D. P. Hathcock, Riverside, California.
Rev. B. N. Lummus, Fresno, California.
Rev. W. T. Waring, Carbonate, Illinois.
Rev. Percy Ray, Myrtle, Mississippi.
Miss Minnie Berry, Scottsboro, Alabama.

THE BELIEVER AND HIS CHURCH

(Continued from page 4)

There was no over-all organization nor was there any supreme individual who gave orders. Each New Testament church was a separate unity. It attended to its own business and no outside overlord controlled its affairs. As Baptists, we believe the New Testament churches were little democracies with no boss or dictator except Jesus Christ Himself!

Not only do we believe that these churches were independent of all other churches and all over-all controls, but we believe that every individual voluntarily going into these churches retains all his own independence when he joins the church and accepts no master but Jesus Christ Himself.

Little Democracies

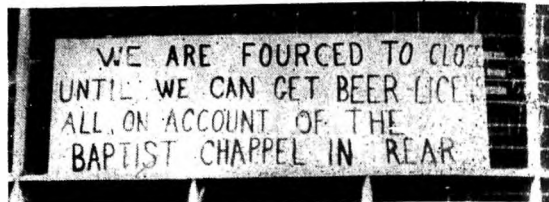
Christianity began in the world by Jesus Christ establishing Himself as Saviour and Lord in the hearts of a few simple-minded individuals. In the latter half of the first chapter of John we see Jesus finding a few men as individuals and attracting them to Himself as individuals. They were mere men with faults aplenty, yet they responded to Him as individuals and were satisfied with Him as individuals and transformed by Him as individuals. As a result they were men empowered by His spirit as individuals and they banded themselves together as individuals.

Thus began the greatest movement in the history of the world. This movement has done more for the benefit of the world than all other movements combined.

These individuals possessed a oneness, but it was not a oneness of compulsion. It was a oneness of His spirit and life. They became members of His church by regeneration, or new birth, which they came into possession of by voluntarily surrendering to His will. This made them love the same things and hate the same things Jesus loved and hated. This made them have the mind of Christ.

Science tells us that nature is careful of the type but not the individual. This is not true of Christ. His purpose is not to destroy the individual but to make the right kind of individual.

In the parables recorded by Luke in the fifteenth chapter it was one coin, one sheep and one son that was lost, sought, and rejoiced over when found. So careful was He for the one lost sheep that ninety and nine were left



A MISSION opened under the sponsorship of the city mission program in Louisville has closed at least one beer joint, according to Rev. J. Perry Carter, Louisville superintendent of city missions.

Shortly after the mission opened under the sponsorship of the Ninth and O Baptist Church, a man attempted to secure a beer license to sell beer in a nearby building. The pastor of Ninth and O Church and other Baptist leaders in the city invoked Kentucky's law prohibiting the sale of intoxicants in the vicinity of churches and schools, and as a consequence the license to sell beer was denied the would-be whiskey peddler. Finally he closed his place of business as evidenced by his crude sign shown above. The building has remained vacant and the sign, after many weeks, is still a testimony of the influence of Christian missions, according to Superintendent Carter.

in the fold until the one out in the wilderness was found and brought back to the fold.

As a result of Christ's divine interest in the individual He has enabled men and women to reach the highest type of manhood and womanhood ever seen in the world. All this is done, not by any outside compulsion, but by men and women voluntarily accepting Him as Master and receiving His spirit into their hearts.

Christian Fellowship

Then since they have this mind and spirit they bind themselves into churches with Him as head and receive divine illumination from Him, and in turn they grow as individuals in Christ's likeness. Since he is their Master they labor together to carry out His Commission and win others to Him. Banded together they become His churches in the world and become His legacy to the world and His representatives on earth. Dr. John Newton Prentiss in his book, *The Church a Composite Life*, tells us that Jesus, through the ministry of His churches, gives motives, illumination, power, authority and building substance because the Christians' life in the churches is a continuation of the appropriation of the life of God. He reminds us that the New Testament churches as the body of Christ hold a vast accumulation of stored and conserved spiritual energy by which individuals, as they come into contact with these churches, are vitalized. The churches' contri-

bution to the individual gives to him the thrill of conscious communion with God.

Paul speaks of the church in Philippi as a colony of heaven. Such a colony provides the environment by which a man's spiritual life can unfold and grow and by which he can work out the salvation implanted in him when he voluntarily accepts Christ and is born again.

As genuine members of churches they have kindred minds because they are children of the same Father. They have fellowship one with another and from their hearts they can sing:

"Hest be the life that binds,
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

Someone has said that character is the joint product of nature and nurture. Such being true, Christian character comes from being made to be partakers of divine nature by new birth and nurture made possible by the church and its fellowship. Thus the Christian's tutelage comes from the spiritual environment of Christ's church.

No one can even begin to measure the contribution of New Testament churches to mankind. A man's church gives him opportunity to worship and thus develops the highest faculties of the soul.

Channing says, "Worship is man's highest end for it is the employment of his highest faculties and affections." (Continued on page 13)

Capturing Our Cities for Christ

By M. E. DODD

General Director, Centennial Evangelistic Crusade

CITIES were made by men, but God made the country. The implication is that cities are bad. They are, generally. Cities have been the despair of all civilizations. Kings and emperors have issued edicts to stop their growth. Cities reek with physical sordid and seethe with moral corruption. Cities abound in riches and are abased with poverty. Riots between the races and clashes among the classes reach their climax in the cities.

Religion has had a hard time in the cities. It is forced to either conform to the materialistic forces and become formal and worldly or to butt its own brains out trying to transform the life about it.

This is why Roman Catholicism is what it is and why it predominates to most of our cities. It prefers to conform and survive as a politico-social power, though without moral or spiritual vitality.

This is why Baptists, who refuse to be conformed to this world but prefer to be transformed in Christ, prosper the most in the country and have their hardest fights for survival in the cities.

As confirmation of these statements, take two facts which were brought out in recent reports by two entirely detached and independent sources.

Archbishop John F. Noll, of the Roman Catholic Church, reported in *Time Magazine* that while Roman Catholics predominate in most cities, they reach their highest position in Boston where 24 per cent of the population belongs to them. Along with this comes the Gallup poll on atheism in this country showing that the highest percentage of atheists are in and around Boston. On the other hand, the Gallup poll shows that the lowest percentage of atheists is in the South, where Baptists predominate.

These facts show that formal religion which conforms to the ways of the world does not produce believers. It is, therefore, up to the Baptists to fight on in their struggle to maintain spiritual religion which transforms human life.

THE best method yet devised by Baptists for evangelizing our cities is the simultaneous evangelistic crusade, with meetings in all the churches of the given city or area. This method has several distinct advantages over any other:

1. It is able to capture the attention of the community in a way that no individual church meeting could do.

2. It brings all the Baptist forces together in a united and co-ordinated

plan, to be utilized by visiting evangelists or by transcriptions.

4. A Committee on Extension Services. This Committee would secure appointments for visiting ministers in the high schools, civic clubs, colleges, and other public places of the community.

5. A Finance Committee, who would set up a budget for all general expenses of printing and publicity, and recommend the method for raising it. Two methods have proved practical:

(1) To apportion the amount to the churches on a per capita basis—usually 1, 2 or 3c per member, to take care of all the general expenses; or

(2) As it is customary for churches to take collections each night of the meeting for current expenses, ask that collection on a given night of the first week, preferably Thursday night, be given to this general fund.

A GENERAL Steering Committee would consist of the chairman of each one of the above named committees, and they together would select the membership of each committee.

Preparation for a crusade would consist of:

1. Taking a census or getting a list of prospects.
2. Conducting schools of evangelism in each church.
3. Conducting prayer meetings— cottage prayer meetings, all-day prayer meetings, and special prayer meetings.

We strongly recommend the ten days' prayer meeting like that preceding the first Pentecost, of 24 hours each. These prayer meetings would be held in ten different churches with the pastor and his various groups responsible for 24 hours, beginning at nine o'clock in the morning and going until nine o'clock the next morning.

The first all-day prayer meeting should be held on Wednesday of the second week, preceding the beginning of the crusade, continuing in one church after another, and closing the ten days and nights Saturday morning at nine o'clock. Each individual church might have its own 24-hour prayer meeting beginning at that time and ending the Sunday morning on which the crusade begins.

During the crusade, itself, all churches would have their own full program on Sundays. They would also have services every night at the same hour of all the churches, having morning or afternoon services as they see fit.

The pastors, evangelists, song leaders, educational directors, other staff members, and as many members of all the churches as can do so, should come

(Continued on page 16)

NOW I Am SAVED!

Young Jewess Relates Experiences
Which Turned Her to the Messiah

By AN EX-ORTHODOX JEWESS

TWENTY-THREE years ago, in Brooklyn, a daughter was born into an Orthodox Jewish home. This child was trained in her early years by loving and devoted parents to be a good daughter in Israel. At the age of seven, she was sent to the Hebrew school which she attended for five years, in the study of the traditions, precepts and customs of Judaism, and also to learn to read, write and speak Yiddish. I am that Jewess.

As a child, stories relating to Christ interested me. I often heard His precious name mentioned by my playmates who were Gentiles and Christians. As Jewish children will, I asked my mother concerning Jesus, and like all Jewish mothers, she gave me the answers that seem to be common amongst my Jewish people—that Christ was an illegitimate son, and this I could not understand, for He was worshipped and called the Saviour.

When I became a young lady, my parents told me that it would please them greatly if I were to marry a nice boy from an Orthodox Jewish home. The town in which I was reared, a small town with a population of only 12,000, had but few Jewish families among its people. I was constantly in contact with Gentiles, and it was only natural that my parents feared that one day I would marry a Gentile, for my contacts with Jewish people were almost nil.

Christ Rejected

However, I did meet a nice Jewish boy who was visiting in our town one day, and I am happy to relate that this boy is now my husband. It was through him that I first heard about Jesus in His true light, for my husband had been saved three years before I married him.

After our wedding, it seemed that the Lord started to follow me and asked me to accept Him as my personal Saviour. Much to my sorrow, I rejected Him for three long years, for now I can appreciate what it means to be without Christ.

I would have accepted Him sooner had it not been for the manner in which I had been witnessed to. Whenever my husband and I went there were always Christians who would witness to me, and I was met with sad faces which sometimes made me wonder if my face would be sad, too, if I would accept Jesus as my Saviour.

On our honeymoon we attended a Bible conference. There I met many

Christians who professed their love for me and among these people there was again this certain pious type who persisted in their dealing with me that I *MUST* accept the Lord or otherwise I would be damned.

They told me, too, that I could not do this or that as a Christian, such as using lipstick, nail polish, and I would have to give up several small pleasures in which I indulged, the penalty of which would be severe punishment by the Lord. When I asked them why they became very evasive and I was left in a fog wondering at the same time whether I would be happy as a Christian.

Perturbed in Mind

These people meant well, but they did more harm than good. In fact, they undid what little good my husband had done in the short period of time that I knew him. Truly, when the time came for us to leave this Bible conference I could not get away from there fast enough. My mind was greatly perturbed, for I wanted to know the truth about Christ, but these people had turned me away.

My husband and I settled in Albany, New York, where one day at another conference held in this city we met an evangelist who was speaking at a Baptist church. My husband and I attended one of the services and a hymn sung that night by this evangelist was "Pass Me Not." The words of this song touched my heart and lingered in my memory. Whenever we went to church and hymns were requested of the congregation, I would invariably ask that this hymn, "Pass Me Not," be included in the song service.

Message in Song

On another occasion as we walked into the church my favorite hymn, "Pass Me Not," was being sung, and suddenly I realized what the Lord was trying to tell me through the words of this beautiful song. "Pass me not, O

gentle Saviour, hear my humble cry. While on others thou art calling, do not pass me by." It seemed to me that the Lord was asking me not to pass Him by.

A few months later, on my twenty-third birthday, I celebrated the occasion by inviting a few friends to our home, including a Hebrew Christian business man. During the course of the evening, he asked me if I would take a walk with him.

Way Made Plain

I knew that he would talk to me on matters concerning the Lord and, strange as it may seem, something drew me to him, for I wanted so much to listen to what he had to say, fully knowing what his reason was in calling me aside. He told me of my need for Christ and how the Lord was his Saviour and Messiah, and would be mine also if only I would accept Him through faith, that He died on Calvary's cross to take upon Himself my sins.

The virgin birth was not clear in my mind and I asked him many questions regarding it. It was not long before my new friend cleared up this entire matter to my satisfaction, and I felt so relieved in having been witnessed to by such clear and kind understanding and teaching. He asked me to search my heart and accept the Lord Jesus Christ as my Saviour.

I cannot express what a joy came into my heart when I said these words: "Yes, I accept the Lord Jesus Christ as my personal Saviour and my Messiah." My body vibrated from head to foot, for a new life seemed to be awakening within me.

Witnessing for Christ

While this Hebrew-Christian friend witnessed to me it seemed that I could hear the words so plainly repeated again and again, as if someone was pleading with me, "While on others thou art calling, do not pass me by." I know the Lord was searching my heart for the answer.

Today, just two days after my baptism, I feel led to write these few words of testimony that perchance this message may reach the hands of some of my Jewish brethren. It is my prayer that it may be read by them with an open mind and heart, and may they give deep thought to their salvation and accept the Lord Jesus Christ as their Saviour, and come to know through faith their true God, the Messiah of Israel.

I prayerfully thank Him for His promise, "Believe on the Lord Jesus Christ and thou shalt be saved."

10th Anniversary of The Upper Room

TEN YEARS ago The Upper Room, a devotional quarterly, began as a venture of faith. Today it has grown to a circulation of 2,350,000 copies per issue and is going to every country of the globe.

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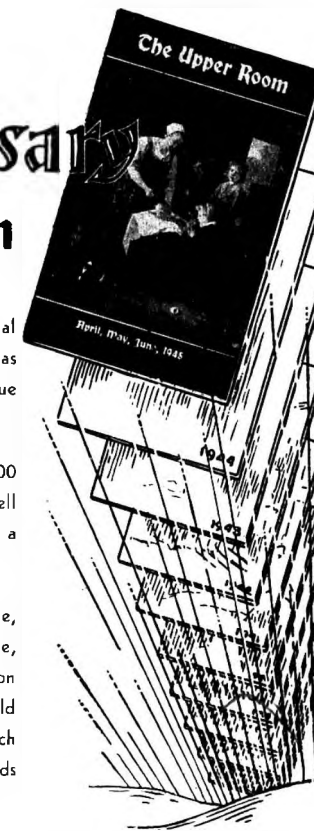
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Building New Testament Churches on the Frontier

Wisdom of Board's Early Policy Seen in Great Southwide Growth

WINNING converts to Christ and organizing them into New Testament churches has been the principal function of the Home Mission Board throughout its history. In its earliest years the Board had definite plans for the building of churches on the frontier and in destitute sections. Here is an interesting record from the early life of one such church—First Baptist Church of Houston, which now after a hundred years is one of the greatest churches in the Convention. R. C. Burleson, who a few years later became president of Baylor University, was the young missionary pastor. Burleson went to Texas from Alabama in 1848, being appointed by the Board to succeed Wm. M. Tryon who had died of yellow fever.

(Below is a letter, written to the Board by Rev. R. C. Burleson of Houston, Texas, and printed in the *Missionary Journal* for May, 1849.)

DEAR BRO. HOLMAN.—I cheerfully comply with your request in making occasional communications to the Journal, setting forth the importance of domestic missions, especially in Texas.

A brief history of the Baptist church in the city of Houston, will illustrate this subject perhaps more clearly than any process of argumentation which I can employ.

Houston is the commercial town of several large and fertile counties. In 1845, its rapid growth indicated that it would be one of the chief cities of Texas; hence the Baptists felt an anxious desire to establish a strong center here at an early period.

At that time our cause was in an unhappy condition. The interesting little church gathered here in 1841, by brother Huckins, was nearly extinguished by deaths, removals and apostasy.

Several persons favorable to Baptist sentiments, had become skeptical, or had gone into Peco-baptist churches. Among these were some whose parents were pious Baptists. The few who remained steadfast in the faith, were unable to maintain a minister of suitable talents to command an influence in the place, as the Presbyterians, Methodists, Episcopalians and Roman Catholics, had educated and accomplished pastors. These things all combined to darken the prospects of a Baptist church in this place.

At this crisis, however, the Board of Domestic Missions at Marion, Alabama, appointed as their missionary in Houston, the lamented Tryon.¹ A church of seven members, six females and one male, was collected, but they had no house of worship, and not a dollar in the treasury.

Relying on the fostering care of the

1. Wm. M. Tryon had been in Texas a

Board at Marion, the omnipotence of Baptist principles, and the influence of the Holy Spirit, they were confident of success.

They were not disappointed. God blessed their efforts. Backsliders returned to the fold of Christ; careless sinners were awakened and converted. Among them were the wayward children of pious Baptists who were residing in distant States. Multitudes were often assembled on the banks of an adjacent stream to see (and some for the first time) the solemn and beautiful ordinance of baptism administered.

But in their highest prosperity, and in view of their brightest prospects, their beloved pastor was cut down. With blighted hopes and sorrowful hearts they followed the lifeless corpse to the silent grave. He fell a victim

number of years as a missionary of the American Baptist Home Mission Society prior to the organization of the Southern Baptist Convention. He became one of the Southern Convention's first missionaries, being appointed in the first year of the Convention's existence.

2. Tryon died of yellow fever on November 18, 1847.

Applications for Aid

TO enable the Board of Domestic Missions of the Southern Baptist Convention to make judicious appropriations of the funds entrusted to them, they have adopted the following regulations, which those desiring aid will observe when preparing their applications:—

All applications from feeble churches should be made by the churches themselves, signed by the Minister and Clerk, or, which is preferable, by a committee appointed for that purpose.

All applications should be accompanied by a certificate of one minister, or more, of known standing, as to the general character, piety and qualifications of the minister for whom aid is requested to occupy that field, and as to the propriety of such an appropriation.

All applications must be accompanied with the name of the church;—the number of members;—the number of the usual congregations in attendance;—the name of the town in which, or near which, said church is located;—the number of population;—the number and size of other churches in the town or vicinity;—the name, age and post office address of the minister;—the number of his family depending on him for support;—the portion of his time the applicants desire to secure;—the total amount of salary necessary to secure his services for the given time.

(Above is printed the rules adopted by the Board to be met by those who desired the Board's assistance in the organization and nurturing of churches.—From the *Missionary Journal* for April, 1848.)

to the "yellow fever," which occasionally visits this city.

Who was ever more useful in life, or more lamented in death, than the Rev. William M. Tryon? God permitted him to see the feeble church increase from seven to eighty-two members, and a beautiful and commodious church edifice completed, and filled with attentive hearers.

This church now numbers one hundred and sixteen, a number of whom are interesting young ladies and gentlemen. A bible class, prayer meetings, Sabbath school and monthly concert, are regularly observed. An effort is now being made to get every church member read a good Baptist paper.

It is confidently expected that this church will exert a wide and salutary influence in Texas. The State convention meets here on the 10th of May next. The church now supports her own pastor, and has recently donated the sum of twenty-five dollars to the Board at Marion.⁴ Our contributions to the Baylor University,⁵ and to mission.

(Continued on page 16)

4. In a previous letter, Burleson had proudly reported that the church was now self-supporting and was sending an offering to the Board of \$15 as a sort of first-fruit in expression of appreciation of what the Board had done in Houston.

5. This brick structure was erected at a total cost of around \$5,000. It was said at the time to be the finest piece of masonry in the state.

6. Baylor was founded at Independence on February 1, 1866, thus antedating the founding of the Convention by four months. The Founders' Day program this year at Baylor University included the unveiling of memorial pillars to the three founders of the school, Wm. M. Tryon, James Huckins, and Judge H. E. Baylor. Tryon and Huckins were pioneer Home Missionaries while Judge Baylor was a preacher-jurist.

The Believer and His Church

(Continued from page 5)

on the sublimest object." This highest end of man is made available to him through the churches of Jesus Christ.

But if the churches do so much for man, how through man so much for the world, do men owe anything to their churches? This question answers itself to all thinking people.

Man's Obligation

In proportion to what man receives he is obligated to give. The churches have made it possible for Christ's life to flow into the lives of individuals, so they in turn are obligated to pour their redeemed lives into their churches, and through their churches into the world.

Redeemed individuals are obligated to subject their wills to the divine will and obey the apostolic injunction to "let this mind be in you which was also in Christ Jesus." Quoting Dr. Prentiss again, "We are related to Christ as inlet and lake are to the ocean."

This relationship and obligation are direct, with no bishop or priest coming between, and what we owe, we owe as individuals.

This obligation can be discharged to better advantage, however, when we individuals voluntarily pool our spiritual and financial resources and co-operate with others of like precious faith. Just as individuals join trade unions to reach a common goal, so Christians join churches and through them work for the enthronement of Christ in human hearts everywhere.

It is a tremendous and humbling truth that when we own, we owe. We have received through these churches the message which enabled us to be saved, and from them we have received instruction, enlightenment and opportunities to worship. We owe to them love, loyalty, personal consecration and parity of life. We owe them financial support in proportion to our ability.

Spiritual Progress

But there is no compulsion that we discharge any of these obligations. It is all on a voluntary basis. Of course, this rules out absolutely the idea of the state church supported by taxation.

Having the mind of Christ and therefore being of the same mind as others who have the mind of Christ, each redeemed individual must stand in his place, shouldering his share of burdens and responsibilities.

As Baptists, we believe that individuals will be more inclined to discharge these obligations from the inner urge than from any outside compulsion. It is difficult for some outsiders to understand this.

A man said to me the other day that he could not understand how Baptists raised so much money and carried on such an extensive and expensive benevolent and missionary program with the loose-jointed organization we had.

"Why in your churches everybody seems to do as he pleases," he said.

"Every man does as he pleases," I answered, "but if he loves God he pleases to do what God wants him to do. In a well-regulated family where love reigns, every member does as he pleases."

As all modern progress has its roots in individual freedom, so all spiritual progress and expansion and service must spring from the freedom of the individual in the churches. Since we have received we feel we must give.

Laborers Together

The psychologist, William James, said, "The current of life that runs in at our eyes and ears is meant to run out at our hands, feet and lips."

We have received so much from these churches we want to make them as attractive as possible and we desire the lives of the members to be as winsome and sweet as we can make them.

Every sincere church member strives not to lower the standard of living preached to his church and is willing to sacrifice his own personal interests when these conflict with the interest of his church. He will even neglect other worthwhile matters to be regular in his attendance on the services of his church. He prays for it constantly and works for its interests unceasingly, not because he has to do it but because he wants to do it.

Not only do free individuals band themselves together to labor through their churches, but individual churches band themselves together to evangelize the world.

Experience has taught us that this can be done to better advantage when churches pool their efforts through their churches.

One of these boards that has had a glorious history for the past century is the Home Mission Board of the Southern Baptist Convention. Its purpose is evangelization of the portion of America included in the territory of

the Southern Baptist Convention. It has headquarters in Atlanta, Georgia. No individual church can accomplish much by working alone, no matter how large this church might be, but individual churches working together have enabled the Home Mission Board to accomplish wonders. During the past century free individuals in free churches through the Home Mission Board have labored voluntarily in planting free churches all over the South.

This agency has enabled us to go into places where Baptists are few and weak, or where there are no churches at all, and start churches that have stood as lighthouses for Christ.

Some of these churches started through the Home Mission Board are still small in membership, while others have grown to be the largest churches in the world.

Is our work finished here? No, it is scarcely begun. In the South individuals are being born more rapidly than they are being saved. Unless the Christians of America see the militant advance of paganism in our land, they will awaken some day to the awful truth that their blindness and neglect are responsible for the damnation of millions of souls, as well as the destruction of political freedom. Political freedom is impossible where there is no religious freedom.

This is our great opportunity. Millions are dying today to defend the freedom of the individual to worship God in his own way. This has been the contention of Baptists through the years. God has given us, as a denomination, the great opportunity of our life—to teach people the true way to worship.

God help us to prize the most of these rare and heaven-sent opportunities to witness to the saving power of Jesus Christ.

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Miracles on New Caledonia

Movies and Organ Music Presented
By Baptist Chaplain Amaze Natives

A VILLAGE of natives in New Caledonia crowded into their bare-walled chapel recently and witnessed what they considered two great miracles. They saw their first motion picture and heard an electric organ for the first time.

The movie was "King of Kings," brought to them by Chaplain Lonnie W. Knight, the island chaplain, from Carrollton, Mississippi; and the organist whose music first frightened then thrilled them was T/S Vinson L. Long of Buffalo, New York.

Chaplain Knight, a Southern Baptist who went into the service from his Mississippi pastorate, was first appointed a reserve officer in 1938. He was assigned to active duty in June, 1941. He and the chaplains on his post have engaged for a number of weeks in a preaching mission on New Caledonia.

To balance the solemnity of the religious film, several Disney shorts preceded it. The natives were stunned to see a duck, a mouse, and a dog galavant in a field of brilliant color and

With a mixture of emotions New Caledonians witnessed their first movie, shown by Chaplain Knight. With quietness of spirit they watched "King of Kings" (first picture below) and then burst into a joyous frenzy at the sight of Donald Duck.



music. Then, when they caught the humor of it, their shrieks of laughter echoed in the barren church and they jibbered anxiously in their native language.

The French Protestant missionaries who work with them explained the theme of "King of Kings" before the film began. It was an old story to them, one which they had heard many times and, in spite of the English titles, they followed the play attentively.

Never had they imagined the luxurious life of the preconverted Mary Magdalene, nor had they ever seen zebras like those that drew her chariot when she went to visit Christ. The sight of Christ before them on the screen quieted the natives. They had seen His pictures and heard much about Him, but this was the first time they realized that He was a living person like themselves who sat down to meals, laughed, and played with children. The magnificence of the Last Supper and the crucifixion captured the natives' attention and they were rigid and alert. They were seeing before them the dramatization of the missionaries' stories, and it was a great event.

When the portable organ arrived, the natives gathered around the trailer, peering curiously at the oil drums, the murmuring generator, and the beautiful mahogany organ. A few of them pressed the keys and touched the pedals. Conversing softly, they wondered what it might all be and how, for they had been told that this furniture before them created lovely music.

The hour of Cpl. Long's concert arrived and the natives crowded about him, sitting beside him on the bench, sliding into the opened compartment to stand behind the organ, or resting cross-legged on the grass. Cpl. Long began to play softly. Alarmed by the new sound, some of the natives backed away. A frightened child cried. The

music continued, swelled, ahmed, changed moods, tones, whispered hymns, then roared majestically over the natives' heads and into the tropical jungles. Assured, the natives came closer, listened quietly and intently. This was magic to them.

An electric organ built into a specially designed trailer opened a new world of sound for a tribe of natives who knew no other music but the beating of their drums, the weird moaning of the tribal chants, and the wheezing, uneven, unmelodic efforts of the ancient pump organ in the mission church.

This same organ has been pulled by truck to outlying New Caledonian posts to thrill thousands of Americans, to give their prayers a melody and their hymns strength.

Aptly, when the organ concert ended, the natives sang some of their own hymns which was their only way of saying, "Thanks for a miracle."

Capturing Our Cities

(Continued from page 9)

together for a noon-day service from 12:05 to 12:50. This is necessary to the unity of the crusade. At one o'clock the pastors, evangelists, and other workers should have lunch together to make their reports, to get assignments for extension services the next day, and to pray.

The city mission program of the Home Mission Board in co-operation with state boards and local forces is the best program Baptists have ever had for conserving the results of simultaneous meetings and for carrying on a continuing service of evangelism.

The apostles of the First Century laid siege to the cities, knowing that if they could capture them they would control the influences which radiate from them. We, their successors of this century, should strive by all possible means to do the same thing.



Chaplain Knight assists a Kanaka father console his small son, after the child had been frightened by his first organ concert.—Photos by U. S. Signal Corps.

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