

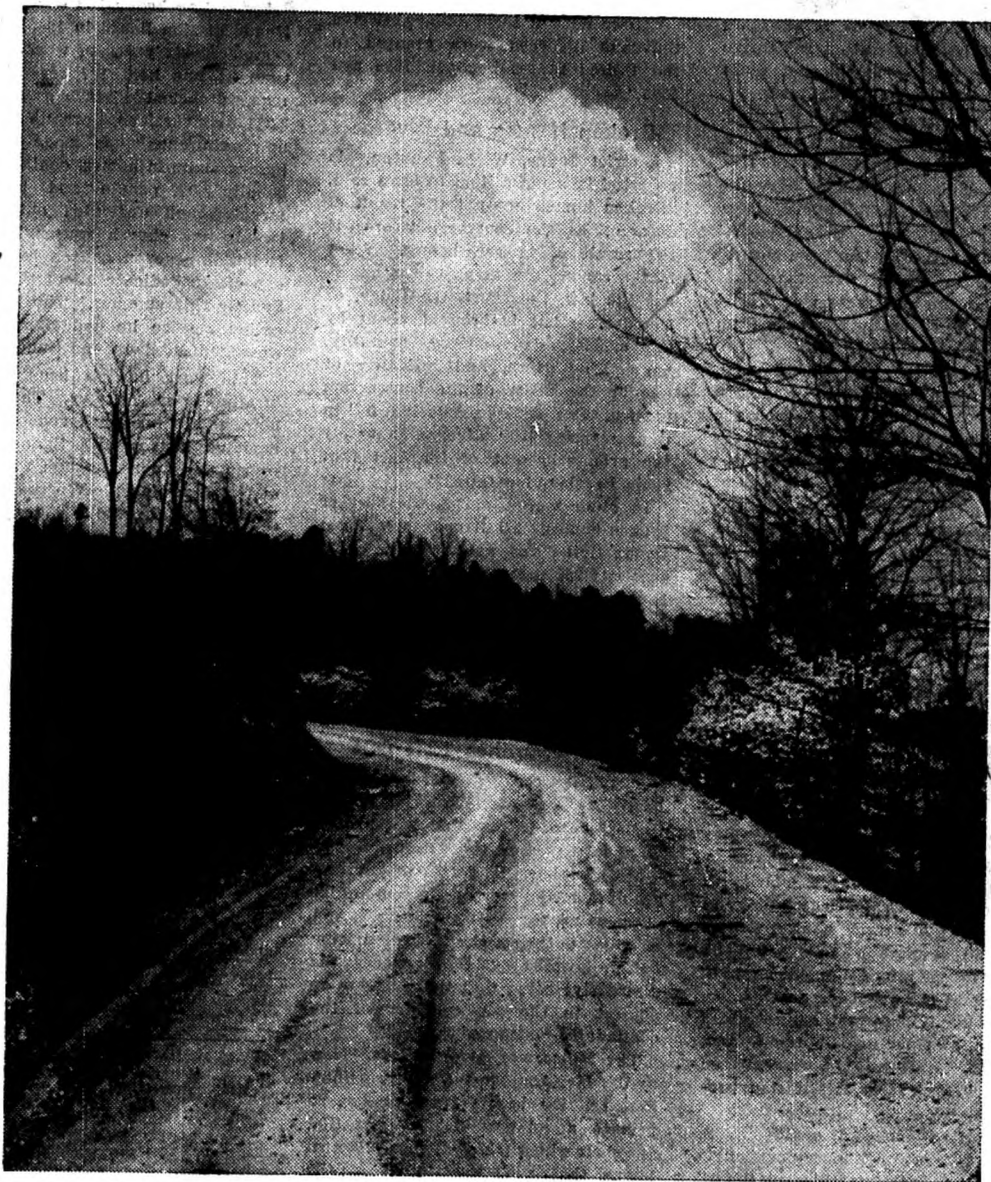
SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

SOUTHERN BAPTIST

Home MISSIONS

MOTTO:

Trust the Lord and Tell the People



APRIL 1946

MISSIONS AND THE MARCH OF EVENTS

By J. B. LAWRENCE

Frequency Modulation Broadcasting Stations

Mr. E. K. Jett, a Federal communications commissioner, prophesies that within the next two or three years there will be in operation some five hundred frequency modulation radio stations within the United States.

"This would be a ten-fold expansion, he said, over the present number. 'The advantage,' said he, 'of frequency modulation stations over the present system of amplitude modulation stations, from the listeners' standpoint, is its freedom from static.' There is also another advantage, said he, in that the new system of broadcasting is free from interference from other area stations.

As the sainted Dr. Truett said, 'Wisdom has fled from Southern Baptists,' if they do not preach the Gospel over the radio so that all the people in the homeland will have the privilege of hearing the gospel.

The Home Mission Board has a radio program over twenty stations, beginning in Washington and extending to San Francisco. We are preaching every Sunday—according to the fan mail received—to millions of people.

Facts of Interest

Porter Routh, Secretary and Editor of the Quarterly Review, published by the Sunday School Board, Nashville, Tennessee, is sending out a survey bulletin from which we quote the following interesting facts:

"Fifty-four per cent of the American women listen with regularity to the 'soap operas' each morning on the radio. A survey shows women spend an average of one hour and twenty-seven minutes each morning listening to the suspense dramas.

"Two hundred forty-three thousand refugees, 67.8 per cent of them Jews, came to the United States between 1933 and 1944 from totalitarian persecution.

"Fifty-five per cent of the U. S. farm homes are without electricity.

"The number of families in the U. S. is increasing at about twice the rate of the population increase.

"Allied Liquor Industries, Inc., has announced that the alcoholic beverage

industry collected \$2,400,000,000 in Federal revenues in 1945, a sixteen per cent increase over 1944 and six times the figure for 1934, first year after repeal.

"Three million three hundred twelve thousand divorces were granted in the United States between 1935 and 1940."

Broken Homes and Divorce

District Judge, W. L. Fauntun, is reported in a news item to have said,

"Broken homes are not the result of divorce; on the contrary, divorce is the result of broken homes. What really causes the actual situation is not the law, the court, the judge, or the decree, but is brought about by the cruelty, drunkenness, brutality, neglect, desertion, and infidelity of one or the other of the contracting parties. The parties themselves fall in their married life; divorce is merely the pronouncement of the fact that their marriage has failed."

In other words, sin is the seat of broken homes. All divorces stem from wrong living and wrong doing. This accounts for the fact that where both husband and wife are devoted members of the church they are rarely ever divorced. The way to cure the divorce evil and save the homes of our country is to win the boys and girls of our land to Christ.

The Churches Left Out

The Milwaukee Sentinel printed recently a front page editorial on the subject headed, "Religion Is Private." Here is a part of the editorial: "So the Milwaukee CIO wants to buy and set up a model workmen's community—exclusive for CIO members. And it starts out with the idea of driving out or keeping out the churches, the alternative being that the churches be subject to the tax collector of the community instead of to God."

The Milwaukee Sentinel says, "Now really, Mr. Adelman! Don't you know that religion is a private matter, so private a relationship between God and man whom He created in His own image that the Constitution of the United States forbids Congress to make any law respecting an establishment of religion, or prohibiting the free exercise thereof?"

But we are, nevertheless, constantly up against the contention that the churches are useless and should be relegated to the limbo of forgetfulness, by certain groups in our social order. We must keep on driving down our stakes, lengthening our cords and making the ministry of our churches more effective.

The Great Work Of A Country Missionary

Percy Ray began his work with the Home Mission Board in 1940. He has completed six years of work. In that time he has held 147 revival meetings, preached 3,913 sermons, had 3,321 conversions, organized eight new churches, has made 3,904 religious visits in homes, contacted personally 2,887 people and has constructed and dedicated out of debt twenty-five church houses. He now is building seven church houses and expects to dedicate all of these some Sunday this summer. The last dedication service he had five churches were dedicated on one Sunday.

This work has all been done out in the open country. The church houses built are brick veneered, commodious houses with Sunday school rooms and an auditorium well seated and well equipped. We consider this a monumental piece of country church work.

One World Or None

A tract has just come to our desk with the above title. The question raised is, whether the people of the world have moral character strong enough to control the forces that have been released by science.

"The atomic bomb, says the writer, has literally shattered all hope for the race on anything but international cooperation for peace."

It would seem that, the information coming from every source, the time has come when righteousness is necessary to the safety of humanity. There is no power on earth but Christianity that can make men good. If we will save America we can save the world.

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Editor
JOHN CAYLOR
Managing Editor
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HOME MISSIONS

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

VOL. XVII.

APRIL, 1946

No. 4.

Preserve the Cooperative Program

No action should be taken which would disturb the confidence of our people in the integrity of the Cooperative Program. We must keep it inviolate for the current work of our boards, agencies and institutions.

It is an easy way to try to take care of the capital needs of boards, agencies and institutions of the Convention by dipping into the Cooperative Program, but a dangerous procedure. Two things result: First, we impoverish the current budgets of the boards, agencies and institutions, and second, we open the flood-gates for designations.

The Cooperative Program is, and should be for the current work of the agencies. It will not take care of both current needs and capital needs. The state mission boards recognize this fact and act accordingly.

Every church in every state is as much interested in and as much obligated to the southwide work as it is to the state work, and should have an opportunity to give for the equipment of southwide institutions.

There should be constructive thinking and constructive cooperation for the advancement of the Kingdom of God on every front.

We must carry on our work. We must have adequate equipment. Our people are ready and willing, if given a chance, to keep our program of work going and to give the necessary equipment for the carrying on of that work.

The Cooperative Program would not have paid our debts and carried on the current work of our boards and institutions. The debts had to be paid outside of, and in addition to, the Cooperative Program. So must it be with capital needs if we would preserve the Cooperative Program and the current work of our boards and agencies.

The Hundred Thousand Club did not hurt the Cooperative Program, but it paid the debts of the Convention. Now, why not project a similar movement outside of the Cooperative Program for capital needs?

There should be a carefully thought out and projected a long-range denominational program for capital needs. We should quit playing around our doorstep and get out into the wide open spaces where the sunrise of endeavor kisses the skyline of God's great kingdom horizon.

The Historical Basis of Christianity

The Christian life is not primarily based upon psychological principles. There is much that might be said on this subject, but with all that is said these days little is told.

Christianity is historical and its basis is the person of Jesus Christ. The fact about it is that there is a trinity of truth involved and all is symbolized in the ordinance of baptism. This vital fact has not been given the emphasis that should have been given to it.

First, in baptism we have the historical fact set out that "Christ died for our sins." That fact cannot be emphasized too much in our day.

Second, in baptism we have an experimental fact declared: "We died to sin." That, too, cannot be too much emphasized these days of superficiality. We need to give this truth much more and proper emphasis.

Third, we have in baptism prophetic Christianity. "We shall rise with Him." But the resurrection will not be ours unless there is first an experimental Christianity realized in our hearts.

The Christian religion, therefore, is the most pragmatic of all religions in the world today. In sorrow it is our comfort. In perplexity it is our helper. In all of life's trials and temptations it comes to our rescue. Jesus is the unfailing friend to all who look to Him.

The Way Up Is the Way Out

The root cause of the world's disorder today is spiritual. Only by spiritual forces and means can our civilization be saved from the unprecedented perils that now beset it. The only way out is the way up. Our world will never get right with itself until it gets right with God. We must have a revival of the sense of the reality of God and of our dependence upon Him.

The Challenge of Home Missions

The challenge of Home Missions is the challenge of racial relations here at home that test the Christ spirit of our churches and prove or disprove the reality of our mission passion and love for the people of the lands afar to which we are sending our missionaries. Jesus Christ, the Saviour of men, came to save men not because there were so many, but because they were so dear, and He died for all races everywhere.

Is The Cooperative Program At Work Around The World?

By J. W. MARSHALL

IN 1941, I stood just inside a large Buddhist temple in Tokyo watching the masses of worshippers. All were very serious as they dropped on their knees before the huge but lifeless Buddha. Each kowtowed (bumped head on floor several times) and then threw an offering toward the massive money-chest which had a conspicuous place before Buddha. A poorly clad mother knelt at the feet of

A Foreign Mission secretary points out the desperate needs on the field and points up some dangerous trends at the local base. Buddha for a long time with outstretched arms. She was sincere and her burden very heavy. In some respects she was very much like my own mother. Reverently the lady bowed out of Buddha's presence and dropped on her knees before one of the lesser gods that were arranged against the walls of the temple. She kowtowed before many of them—the kitchen god, the god of good harvests, the god of childbirth, and others. Perhaps she was praying that a daughter be blessed with a son, or for her own son on Chinese battlefields. She was surely praying for food and for an aged husband to have health to continue work on the two acre farm.

Before each of the gods she left a prayer and an offering until her purse was empty. Then, with a look of dissatisfaction, she went away from the temple and the many gods. The burden seemed even heavier. I thought of my own mother, with her beautiful faith and her absolute assurance in a great and loving God.

I had an impulse to stop the little Japanese woman and say to her: "Mother, there is a God who will comfort your daughter. He will stand by your side in your kitchen. He will walk with your husband in the fields and at the same time your son can have His presence, and . . ." Then there came to me a sense of helplessness. I could say not one word. To me her language was unknown, and English to her was foreign. I could not tell how Christ had died for all and that repentance and faith would bring to her eternal life. Then I thought of our missionaries who have made sacrifices to learn her language. For a moment I closed my eyes to see. Yes, there was Maxfield Garrett quietly witnessing in Japanese to university students. There was Cecil Lancaster in a Kokubun home telling in Japanese to the parents of her students the story of Christ. There were other missionaries in slums, in churches, in

cities, and country places witnessing just as effectively in the language of the people.

Next, I thought of my home church. The church treasurer was writing the check for a percentage of the total for the month. This check arrived in the state Baptist headquarters along with a stack of checks from other churches. The state treasurer wrote a check for a percentage of the gifts received in his office and I followed this check to the Executive Committee of the Southern Baptist Convention in Nashville where another check for a percentage of the total gifts from all states was mailed to the Foreign Mission Board, Richmond, Virginia.

I could visualize the secretaries and Board members in Richmond praying humbly for the leadership of God in the proper distribution and use of the foreign mission funds.

Standing there in the Buddhist temple, surrounded by worshippers, I humbly thanked God for the privilege of contributing, through the Co-operative Program, to the work of foreign missions in Japan. It is the only way I can witness for Christ in Japan, in Nigeria, or in any other foreign country.

The all-inclusive Co-operative Program which was adopted by Southern Baptists in 1926 is the lifeline of long-range and long-term endeavors. A haphazard program of giving can be tragic. A missionary with an attractive personality and

platform ability is constantly in demand for churches, conventions, and schools. He would have no trouble financing the work in his station. But another missionary, with less platform personality and who may be doing a more effective work on the field, would probably have great difficulty in securing adequate financial support. The first missionary might be doing the work of a rural evangelist—a work which requires only a small budget. The less attractive missionary may be in charge of a large hospital or school—a work which requires a much larger budget.

Some phases of our work at home have a popular appeal. Without the Co-operative Program there is much danger of having an unbalanced work. For example, foreign missions would suffer without the seminaries to train leaders.

There may be an even greater danger—that Southern Baptists will take the Co-operative Program for granted and expect it to work itself. Our people must be continually educated as to the soundness and all-inclusiveness of the Co-operative Program. We must not relax in easy chairs, feeling that everything is secure because we have the Co-operative Program—for then there will be no Co-operative Program. The Co-operative Program means work and sacrifice. It is not merely something to which we give our money; but it is a channel through which we serve the world at home and abroad. The program depends on the constant appeals of all our work to all our people. Unless Southern Baptists are informed they will have no vision.

It is encouraging and satisfying to know that at least a small percentage of what we give will go to each and every cause that Southern Baptists foster. Through the Co-operative Program a portion of every gift, however small, will get to Japan. Other portions will care for orphans, educate Christian leaders, heal the sick, and evangelize forgotten areas at home.

While all of our informed people are humbly grateful for the Co-operative Program, many of them are concerned about our future, for they believe that an adequate "around-the-world" program cannot be built on the present distribution of co-operative gifts as between local programs and worldwide causes.

April, 1946

Gifts to local work through the years have had a phenomenal increase for which we are profoundly grateful, while in proportion, gifts to foreign missions, have had a startling decrease since 1920. In 1920 the Foreign Mission Board received 8.1 per cent of the total gifts by Southern Baptists while only 3.9 per cent was received in 1945. Although 1933 was our darkest year financially, foreign missions received 2.9 per cent of the total gifts. Through all these years of missionary experience and through two devastating global wars, it does seem that we would have learned some unforgettable lessons. But apparently not, for the percentage given to foreign missions in 1945 represents an increase of only one per cent (1%) over the darkest year in our history of missions, 1933.

Southern Baptist Gifts

	Gifts to Local Work	Gifts to Missions Education and Benevolences	Foreign Mission Board Receipts	Percentage of Total Gifts Contributed to Foreign Missions
1920	20,843,421	14,038,861	2,840,149	8.1
1925	30,771,574	8,256,435	2,278,225	6.3
			(1,259,886 borrowed)	
1928	32,525,122	7,402,788	1,428,666	3.5
			(310,000 borrowed)	
1933	19,408,587	3,880,774	691,987	2.9
			(25,000 borrowed)	
1938	29,466,811	5,798,829	1,133,982	3.2
1941	37,035,287	7,822,340	1,489,290	3.3
1944	59,295,901	17,303,518	2,961,013	3.9
1945	*69,000,000	\$22,000,000	3,592,001	3.9

(See *The Southern Baptist Handbook*, 1945, pages 130 and 87.)

*Estimates by Dr. Alldredge.

Readers will notice that in 1945 we invested \$69,000,000 for the Master within the territory of Southern Baptists and \$3,592,001 on all the remainder of the world with a population of more than 2,000,000,000. It is fair to say that we also contributed \$263,800.47 in 1945 for world relief. But it is also true that during the same year there have been campaigns for more than \$40,000,000 in individual states for state causes.

Southern Baptists cannot claim to be true to the Scriptures and give so little to the evangelization of the rest of the world. We have never given more than 1-10 of a penny per capita per annum to make Christ known in Japan. For foreign missions throughout the whole world, during the twelve months of 1945, the average Southern Baptist gave less than

sixty-five cents. There are more well trained Christian workers in New Orleans than Southern Baptists have foreign missionaries in all the Latin-American republics with their 92 million inhabitants. Of these, the Catholic Church does not even claim 32 million.

It is true that Southern Baptists have 22 missions in 19 countries with 2,922 churches and chapels, 267 primary schools, 25 secondary schools, 3 colleges, 12 academies, 34 theological and Bible training schools, 9 hospitals, 1 orphanage, 6 publishing houses and societies, and 6 good will centers and clinics; but it is also true that in India, with her 390 million people, we do not have a witness. It is also true that we have no missionary in thirteen other countries of Asia with 193 million inhabi-

itants. It is also true that we have no witness in Africa to minister to the 123 million people who live outside of Nigeria.

This is not an appeal for Baptists to give less to the causes at home—but more. At the same time we must increase our gifts for work abroad. Our debts are paid. The war is over. Doors that have been closed to missionaries are now open wide. The per capita income of Southern Baptists is higher than ever before. Now is the time for missionary expansion. We will not fail.

Southern Baptists must face the fact that the whole world is the field. Surely the Master included us when He gave the commission: "Go Ye into all the world and preach the gospel to every creature."

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The COOPERATIVE PROGRAM AT WORK AROUND THE WORLD

By DUKE K. McCALL

A good Southern Baptist has arms 12,500 miles long. He has ears which can hear the whimper of a hungry baby from the other side of the city, or from the heart of Africa. He has a voice which can whisper into the ear of his neighbor, or woo the heart of a Mohammedan with the good news of God's love.

One of the most thrilling evidences of the divine wisdom of the organization of Southern Baptists is the Co-operative Program. Through this program, spiritually competent individuals, united in self-contained churches, unite their efforts to win the world for Jesus Christ. The marvel of this program is that it is done without compulsion. The miracle of this program is that it magnifies the efforts of every individual Southern Baptist in such a way as to affect the entire world.

The Cooperative Program is a venture in educational, promotional, and financial cooperation. It begins in the local church. The first step is the effort of every church to follow the command of Jesus, "Teaching them to observe all things whatsoever I have commanded you." No church or the Christ who gave his life as a ransom for many can stop with the local program. Visions of the unsaved, the unchurched, the sick, and the orphans throughout the state and the homeland and the world must be presented to claim the conscience of each believer. The energies of all our Baptist agencies are united in an effort to teach each convert about the total ministry of a Christian to a lost world.

A second cooperative step is the promotion of every phase of our Southern Baptist witness. This comes at last to focus in the every member canvass, when each individual pledges a part of his time, interest, and energy as represented by so many dollars he has earned to the cause of Christ's Kingdom. This promotion is a co-operative enterprise, though at last it comes to a climax in the local church.

Doctor McCall is retiring from the presidency of Baptist Bible Institute to become (May 1st) Executive Secretary of the Executive Committee of the Southern Baptist Convention.

Behind it, in addition to the work of the pastor, is the literature prepared by the denominational organizations. The expert assistance and advice offered the various phases of the church's organizational life through state and southwide organizations provides the best possible machinery. The inspiration of messages delivered in person and from the pulpit and over the radio produces a cumulative responsiveness to the individual's divine responsibility.

The only way to evaluate the assistance of the state and southwides agencies in securing the participation of the church members in the full program of the church would be to try to operate a church without the benefit of a trained ministry, without any literature from the outside, without any suggestions as to methods of organization, and without any sense of belonging to a world embracing program. Every phase of the life of our denomination, from the local church on outward, profits by this unified promotion of our purpose to claim the world for Jesus Christ. The church member does not have to choose which part of the program he will support. He participates in everything.

The third step is a cooperation in the financial program. The first decision which is made is to determine how much of the gifts of the church members should be invested in the program of the local church. It is my conviction that a conscience needs to be created at this point, lest in this division many local projects should be credited to world conquest. The evangelization of the home community, even through a mission of the church, has not reached the cooperative stage.

Increasingly, our churches should engage in local mission projects supervised by the church. This, however, is a part of local responsibility which should have an adequate portion of the budget, but should not be used to camouflage an inadequate portion of the budget designated for the cooperative enterprises of the church.

The second part of the financial co-operation is the division of the funds sent from the local church to the state Baptist headquarters. Here representatives from each of the cooperating churches determine what part of the funds received in the state should be spent on schools, hospitals, orphanages, and missions within the state. A good Southern Baptist recognizes no geographical boundaries to his responsibility, and so the traditional ideal for division between state and southwide funds has been half and half. One of the finest characteristics of Southern Baptists has been that they have been unwilling for the man across the miles to wait for the gospel until every man near by had heard it. Our Baptist policy has been dispersion of our witness, rather than saturation of a community with converts. Thus, it is true denominational statesmanship by which these representatives of the local churches determine in what proportion the funds available will be invested in the various phases of the state mission program.

The third time the gifts made by the church member are divided is by the representatives of the various local churches united in the Southern Baptist Convention. All funds which are to be used for causes beyond the bounds of the State Convention are sent to Nashville, Tennessee, where once each week checks are mailed to each agency and institution for its respective share. Each share is determined by the Convention in terms of the relative needs. The consideration is not how much could be spent

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on any given project, but in what proportion can the various institutions and agencies supplement each other to claim the world for Christ. During 1946, after deducting certain preferred items for such things as the Baptist Brotherhood of the South, the Radio Commission, the Social Service Commission, the Education Commission, the Relief and Annuity Board, and the Executive Committee of the Convention, the table of percentages was as follows:

Foreign Mission Board	60	1 3/8
Home Mission Board	23	1 3/8
Southern Baptist Theological Seminary	4	4 8/8
Southwestern Baptist Theological Seminary	4	4 8/8
Baptist Bible Institute	4	4 8/8
American Baptist Theological Seminary	2	%
W. M. U. Training School	1	%
Relief and Annuity Board	10	1 3/8

These percentages for 1948 are identical with the percentages for 1945. During 1945, a total of \$3,860,708.37 was given to the Cooperative Program. After the preferred items were deducted, the agencies received the following amounts:

Foreign Mission Board	\$1,775,926
Home Mission Board	826,765
Southern Baptist Theological Seminary	157,860
Southwestern Baptist Theological Seminary	157,860
Baptist Bible Institute	157,860
American Baptist Theological Seminary	71,037
W. M. U. Training School	35,518
Relief and Annuity Board	367,021

Only the most extensive efforts by each agency could have secured for them such support as was provided by the Cooperative Program. In truth, this is the life line of each of our agencies. At the same time, each received in proportion to its need and its ability to contribute to the overall attack upon a sin-cursed world.

The Cooperative Program is safe, sensible, and scriptural. It is safe, because at every point it is controlled by the members of the local church.

their representatives. No selfish or unsound programs can be unloaded on Southern Baptists. It is sensible, because together we can accomplish so much more than we could accomplish alone. A gift so small that it would not pay postage to a foreign country actually engages in everything Southern Baptists undertake. It is scriptural, because we are "laborers together." The point of that quotation, however, is that we are "laborers together with God." Our cooperation is not only horizontal among ourselves, but is vertical, reaching to the highest heavens from which the power of Almighty God descends to magnify our efforts to carry out Christ's commission.

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CRIES FROM WAR-TORN EUROPE

We are receiving heart-breaking letters from our missionaries in Europe. They are pleading with us to send them financial help immediately. Missionaries from Poland write the following:

● "As we write this letter to you, our eyes are filled with tears because we are now in dire need. We plead with you and other Christian friends to help us. *Do not turn us down!* All that we had was destroyed during the war, and now we are left without shoes, clothing and food."

- A Christian Mother in Russia paid the price of two cows for one Russian Bible, so that her son could have a Bible before the Nazis deported him to Germany.

- Other pleas are coming from Belgium, France, Sweden, Iran, China, and South America. The doors are opening, and great opportunities lie before us. We must invade these fields with the Gospel, as soon as the Lord

- We must continue to support the Russian Bible Institute in Toronto, Canada, and in Argentina, South America, as well as the missionaries in Alaska, Canada and United States. A Russian Mission Home is greatly needed in Chicago.

- Money can now be sent direct to Soviet Russia for Missionary work. Cries for New Testaments, and gospel literature are constantly coming to us from all these fields.

* We received the following cablegram in January from Moscow, "800 dollars received, thanks heartily. Alexander Kareff, General Secretary, All Union Council Evangelical Christians and Baptists."

• Will you pray for these urgent needs, write for more information and if the Holy Spirit is speaking to you, send your gifts and make checks payable to the

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Illustrated Russian Gospel News magazine copy sent free on request



Proposed Building, Harvard Avenue Baptist Church, Tulsa.

City Missions In Action

On June 9, 1943, the University Baptist Church called the Rev. Frank McNamee to become missionary pastor for the purpose of establishing a mission in the Florence Park area of Tulsa, Oklahoma.

The first services were held in a tent on 21st Street, opening with a revival led by Leo M. Perry, pastor of the sponsoring church. Following the revival, Sunday school and worship services continued in this same location each Lord's Day until August.

During the month of August a special committee of the W. M. U. of the University Baptist Church met with the deacons to formulate plans for continuing the mission movement. As a result of this meeting the deacons recommended that the church assume the responsibility for securing a building for the meeting place and sponsoring the work.

The Harvard Avenue Baptist Church, under the name of the Florence Park Mission, with regular services scheduled, held its opening on Sunday, September 26, 1943, in a rented store building at the corner of 15th and Florence in the same area. Services have been held regularly since that date.

On February 20, 1944, the mother

church voted to purchase, at a cost of \$2,000, two lots located at 17th and Harvard for the location of a permanent church home. The city mission committee, under the direction of City Superintendent of Missions, A. L. Lowther, expressed faith by contributing \$250 of the first \$500 paid toward the purchase of the lots.

A tent revival with Brother Lowther preaching and H. M. Finley directing the music was held July, 1944. That same month, upon the mission congregation's raising \$1,000 for building purposes, the University Baptist Church approved a building program of \$20,000 for the erection of a building on the above-mentioned lots.

At the time of the resignation of Rev. Frank McNamee to accept a pastorate in New Castle, the new building was well under construction.

On June 17, 1945, Rev. Ollie S. Robinson accepted the mission pastorate. Under his leadership the mission entered the first unit of the new building September 9, 1945. The next week the pastor of the mother church led the mission in revival services which resulted in 21 additions. The week climaxed September 23 in the organization of the Harvard Avenue Baptist Church with a membership of

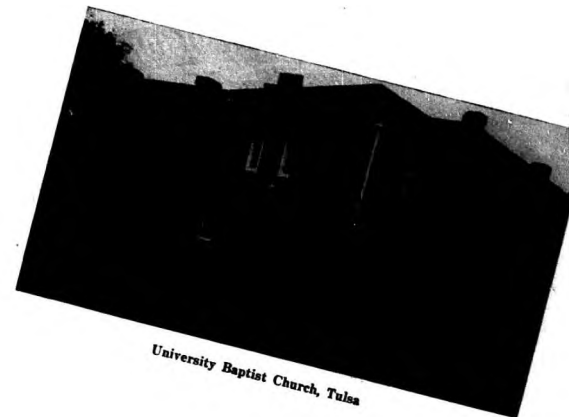
ninety-four, with additions bringing the total charter membership to 102.

Dr. T. P. Haskins, associate secretary of the Baptist General Convention, of Oklahoma, delivered the sermon at the organization service. Eighteen churches and their pastors and workers, and A. L. Lowther, Superintendent of Tulsa Baptist City Missions, joined the University Baptist Church in the organization service.

The mother church and the newly-constructed church brought a special over-and-above love offering of \$1,657.21 for the completion of the first unit of the educational plant of the proposed building. The construction is of beautiful faced brick. The first unit of the plant now occupied has been erected at a cost of \$25,000.

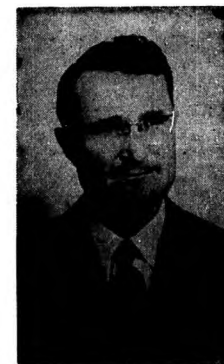
Albert E. Smith, chairman of deacons of the University Baptist Church, and a Tulsa builder, superintended the construction. The building committee was composed of Albert E. Smith, George C. Massey, and C. A. Case of the sponsoring church, and Ray Jennings, and J. M. Ivy, of the mission.

The building was planned by the architectural department of the Sunday School Board and designed by Joseph R. Koberling, Tulsa architect.



University Baptist Church, Tulsa

By LEO M. PERRY



Above are pictured Rev. Leo M. Perry, pastor of University Baptist Church, Tulsa, Oklahoma, City Missionary A. L. Lowther, and Mission Pastor Ollie S. Robinson, who were instrumental in the institution of the Harvard Avenue Baptist church of that city.

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Faith in Prayer

By CHAPLAIN NELSON F. DAVIS, JR.

A few weeks ago, one Sunday morning, church call was blown and some sixty-five men gathered in a semi-circle around my small portable organ as my assistant played. The church building that morning was a pine tree grove with the heavens as its shelter. Our pews were made of helmets which the men ordinarily wore on their heads.

After beginning our services with the Doxology and Invocation, we sang a few songs and read a portion of God's Word responsively. Then my assistant, a young talented lad from Plymouth, Indiana, sang my favorite hymn, "Be Still My Soul The Lord is on Thy Side." As he was singing a period of silence was noted in the crowd. Then I delivered the Lord's message.

That morning I tried to preach on the question, "Why are our prayers not answered as we would like for them to be?" The men listened very attentively and hardly a move was noted. After the service four or five of the men lingered until the rest of the crowd had gone; then they came to me and said, "Chaplain, why don't we start a prayer meeting?" "Of course," I said, "Sure, we will start one tonight at 9:30." When 9:30 came there were six of us in the circle. We read a portion of God's Word and then prayed. We remembered the promise of Jesus when he said, "Where two or three are gathered together in my name I will be in the midst of them."

Surely God is keeping that promise and our group is growing in size. Even though the odds are in favor of the devil and his gang, there are a few of us who claim God's promise and feel that much fruit will be produced for the advancement of the kingdom of God through our small group who meet each night at 9:30 to pray.

I am convinced that these and other thousands of men in service all over the world will make great leaders for the cause of Christ when we can all return to normal life again.



"Of the Spirit . . . To Save the Flesh"

New Urgency in the Study of Missions

By UNA ROBERTS LAWRENCE

"We have had our last chance." These solemn words, spoken in the deliberate, serious voice of Douglas MacArthur that day of Japan's surrender, are now unforgettable history. The background for them was not just the surrender of an enemy, but the falling of the first atom bombs, the sudden terrible knowledge of power now in the hands of human beings too vast, too mighty for the mind of man to comprehend.

"If we do not now devise some greater and more equitable system, Armageddon will be at our door," went on MacArthur's solemn voice that day. "The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art and literature and all material and cultural developments of the past two thousand years. It must be of the spirit, if we are to save the flesh."

This was not a preacher talking, or a missionary, or even a teacher before a class studying missions. It well might have been, for these are the words they should be saying, as never before. This was perhaps the greatest military genius of our day, one of the greatest of all history, saying that Christian missions have an urgency never before known; that knowledge of the needs of the peoples of the world for spiritual light is the only weapon that will serve us in such a day as is upon us now.

If now we discount the power of spiritual truth, if now we hug our knowledge of God to ourselves and let the rest of the world go on without God, we go to destruction. The only power now that can make man and his world safe from man's own handiwork of destruction, is a spiritual development within man's heart that will redirect this terrific power into channels of service and life, away from destruction and death.

We have had world leaders who have known this before. Kagawa tried a quarter of a century ago to make us see the mighty power of love as a force in the making of a nation and international relations. Gandhi has

been for over a half a century demonstrating the mighty power of the meek against the political, economic and military power of the British Empire.

A decade before Pearl Harbor, Secretary Stimson tried to mobilize the moral influence of England and the United States against the first aggressive act of Japan in Manchuria. But because we, the people, did not support him with the force of public opinion, he failed. Leaders cannot succeed unless their people understand and support their leadership. That is urgently true today.

The other day in London, Prime Minister Atlee said, "The coming of the atomic bomb was only the last of a series of warnings to mankind that unless the powers of destruction could be conquered, immense ruin and almost annihilation would be the lot of the most highly civilized portions of mankind . . . It is for the peoples of the world through their representatives to make their choice between life or death. Let us be clear as to what is our ultimate aim. It is not just the negation of war, but creation of a world of security and freedom, of a world which is governed by justice and moral law."

We have chosen in the past, a choice which brought death to our finest youth twice within a generation. We must understand this time those terrible issues and make a better choice. There may be no other opportunity given mankind.

The issues lie in the hearts of men and only God can change hearts in any land. In every direction we face explosive situations, racial conflict, depressed peoples, hunger and need beyond description, all in desperate need of both spiritual and physical Christian ministry.

Today the one thing we know for sure about Germany is that some way, somehow, hearts must be changed in that unhappy land. Only Jesus Christ can do it. The only way He can reach the hearts of Germans, Japanese, — or any people, — here or far away, — is through the witness of those who al-

(Continued on page 14)

Mission Books in a Gift Shop

Even the Order Department of the Home Mission Board can provide a thrill now and then! Today comes an order for two dozen copies of *By Way of Cherokee*, by Thelma Sharman Brown, from Lloyd's Cherokee Inn, of Cherokee, N. C., the setting of the story in which Miss Brown framed her fascinating account of Indian life.

Never before, that we can remember, have we had an order for mission study books from a *Gift Shop*. Lloyd's is well known as one of the largest sellers of authentic Indian handicrafts in the Cherokee country of North Carolina. Our mission study world truly is growing larger, when gift shops start selling our books! Because Lloyd's carries only authentic Indian articles, we feel this order is a distinct compliment to this book about Indian life and mission work.

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BRIEF ITEMS OF INTEREST AMONG MISSIONARIES

FOR ninety-two years I have been living without knowing how to be saved. I thank God He sent you to tell me in a way that I could understand." So said an aged French-speaking Indian convert to Missionary Mitchell W. Salas. The convert died the following month.

What if the missionary had delayed?

Home Missionary Wilton W. Simpson of Philadelphia, Mississippi, endeavored to present to every Indian above five years old on his field a Bible for a Christmas present.

Rev. E. V. Rodriguez last month reported twenty-one professions of faith in his fruitful ministry as a missionary at Beeville, Texas.

"In Savannah," (Georgia) says Shau Yan Lee, "they asked how to organize a new Sunday school, and I believe that some day our Chinese will have a Sunday school there."

THE Hancocks of McAlester, Oklahoma, say: "We have had many rededications in our Indian churches during the month. Most of them are returned service men."

A vigorous church program is the best welcome to give the returning veterans.

A. Worthington reports twelve conversions at Chillico.

"With peace settling once again over the war-torn world," writes Missionary Alex Pasetti, "we seem to face a growing indifference toward the church and Christianity. More and more as we visit among our people we cannot help but see their arrogance and their proud look."

"Whereas a year ago they would ask us to pray for peace and victory and a return of their loved ones, now they say, 'when we have time, we will go to church.' And some even laugh in your face at the mention of church attendance."



You will want this exquisite book with its eighteen full color pages and many beautiful black and white drawings to be a part of your library for all time. The text is from the King James Version of the Bible with no additional material. Everyone of every age will be able to appreciate the sheer beauty of Everett Shinn's inspired interpretation of one of the world's greatest masterpieces—THE SERMON ON THE MOUNT. \$2.00

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MISSIONS PARADE IN OKLAHOMA CITY



Rev. Guy Bellamy, superintendent of city missions, Oklahoma City, submits the above picture as his version of Missions Parade. "It was an unusual service had at the Capitol Hill Baptist Church in Oklahoma City in which Spanish-speaking people, Indians, deaf, blind, whites, and Negroes participated. We called this our Missions Parade. All of our different work is represented." In the service all of those present sang the hymn, "At the Cross." Spanish-speaking people sang it in their language, Choctaw Indians in theirs, and so on, until all had sung it in their own way. It was really a Missions Parade.

Book Reviews

They Found the Church There. By Van Dusen. Scribner's.

Here's the answer to your question, "Who founded the missions that produced the Christians' our men and women in the armed forces found all over the Pacific?" Dr. Van Dusen, scholarly professor of Union Theological Seminary in New York City, gives us the rich missionary backgrounds of the experiences of air-men, soldiers, sailors, and marines, many of whom were rescued from death by Christian natives at risk of their own lives.

A sincere believer in church union, Dr. Van Dusen also believes in the eternal values of what the denominations have done through their foreign mission boards. So we have this book rich in inspiration as well as information. With occasional editing of such non-Baptist expressions as

"the Church," it is one of the most timely books for study now.

As one service man said, "Now that I have seen, I am going to be a different Christian." Next best to seeing missions out there, is reading this vivid account of them.—U.L.R.

Gil Dodds, The Flying Parson. By Mel Larson. The Evangelical Beacon Press. Price: \$1.25.

A sportswriter presents an athlete whose slogan is, "I run for Christ." Interestingly written, it is a good story of a good man who does a good job for a good purpose.—J.C.

The Adventures of Andy McGinnis. By Oswald J. Smith. Zondervan. 75 cents.

The story of Andy McGinnis follows a boy through experiences with a robber, a tame crow, a kidnapping, a near tragedy on a hunting trip, and other thrilling boyhood happenings. There is sorrow in the death of a sister. But

the real story is that Andy "got converted" and became a missionary.

Boys, young, grown-up, or grown-old, will read it with pleasure.—J.C.

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Dept. 21

A New Urgency in the Study of Missions

(Continued from page 11)

ready know Him, the preaching of the Gospel which is, even in an atomic age, the power of God unto salvation for men and the world.

This is missions. To enlarge our missionary enterprise, to meet these mighty challenges, we must know more about the needs, the task and our part in it, than we have ever known before. That means the study of missions.

This year the Home Mission Board is challenging to a study of one of these explosive areas of life, that of race, in a series of books dealing with spiritual bases for thinking and living together, and, for young people, stories of men and women who have blazed trails of Christian understanding in our own land. Thus we strike at the heart of one of these most critical areas of human relations that leads

Sly men make plans to sabotage our dreams.
We hold the key to grandeur or to doom
And use its force for trash and tawdry schemes
The empty mills are symbols of our plight—
The wheels are stilled and anger rends the air.
The men whose brains could solve the useless fight
Have come to terms with rancor and despair.

We are at peace—the homeless cry in vain;
The soldier waits for that which he is owed,
The wounded lie upon their beds of pain
And terror stalks a dark and twisting road.

The guns are stilled—life grants another lease.
When will we learn that Brotherhood is peace? *

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RADIO SERVICES IN SPANISH

KWBU, Corpus Christi, 8:45-9:00
Sunday Mornings

DR. FRED C. EASTHAM announces a regular weekly broadcast of the Gospel in Spanish over Radio Station KWBU, Corpus Christi, 1030 on the dial.

A Mexican preacher will preach to Mexicans over the radio. This service has already started, having been begun Sunday, January 20. The time is 8:45 to 9:00 A.M. Loyd Corder, superintendent of Mexican work for the Home Mission Board, will have charge of the program.

Beginning with a theme song in Spanish and closing with a Spanish song, the program will have a twelve-minute sermon in Spanish.

Pastors in the territory where great numbers of Mexicans live, and missionaries in this group, are requested to give information and assist in getting the messages over to Spanish-speaking Americans.

to war. It we only go a little way toward solution of this one problem, we shall contribute to one of the world's most desperate needs. In Africa, in India, the Near and Far East, racial conflicts may any day provoke an incident that will touch off the next world war and the end. We have the answer—love of Christ in the hearts of men.

This is no cry of "wolf,"—this appeal from the material to the spiritual. Men call this spiritual need by different names, but they all mean the same, finally. Christ today is the most dominant figure of history, and Christian missions the most urgent business of men.

Walter Winchell who is certainly no preacher, recently in his newspaper column expressed it in these poignant words, attributed to "Don Wahn."

Word and Way Editor

Dr. Lewis A. Myers, who has just returned from service in the armed forces, has been named editor of the *Word and Way*, recently acquired Missouri Baptist paper which is now owned by Missouri Baptists.

Dr. Myers taught journalism in Southwestern Baptist Theological Seminary, and was editor of the *Arkansas Baptist* before going into the chaplaincy. His return to the field of journalism is an asset to Baptists.



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Soldier-Missionaries In Ceylon

By Cpl. Lynn P. Robbins
Riverside Baptist Church
Four Mile, Kentucky

I would like to cite one example of what is being done for Christ on this island.

In Matala, Ceylon, there is a small Baptist orphanage. It has been laboring under great difficulties, for funds are very scarce. Since U. S. Army forces have been here, some of our number have been contributing to this home.

It has also been the privilege of several Americans to visit the home. We are very impressed by the happiness showing on the faces of the little girls in the orphanage. The living conditions are extremely poor, yet they seem very happy.

Our chaplain, George R. Wilson, former pastor of a Baptist church in Tucson, Arizona, has been encouraging and helping in these efforts. Personally, I believe that many American soldiers are realizing as never before the need for Christianity in these pagan lands, where this great world-wide conflict has taken them.

The soldier has seen the poverty-stricken peoples of the earth and noted that where Christianity is widespread, living standards are higher, and womanhood is raised to a higher level.

I think, too, that we can usually pick out a Christian native by his facial expression, for he is always friendly and smiling, while the non-Christian's face shows the despair and hopelessness of his condition.

Truly Christ is the only hope of the world! What do we propose to do with His Commission to "go into all the world?"

Herein lies the answer for a just and lasting peace, for only when Christ reigneth in the hearts and lives of people everywhere, can there be an abiding peace.



EXPRESSION OF SYMPATHY

Love and sympathy from all Home Board forces are extended to Doctor J. B. Rounds, Superintendent of Home Mission Work among the Indians, in the death of his companion of forty-six years, last October. May the Lord sustain and comfort our co-laborer.

On February 28 the Lord called home Rev. Abel R. Saenz from his missionary labors in Brownsville, Texas. Sympathy is expressed for the family and friends of our fellow missionary.

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● "After the letter was written, cancelling the order, I kept thinking of it, and something within me seemed to tell me that I had acted too hastily. I felt a deep sorrow, which one feels when he commences a good work and then gives it up. About this time the shipment of the 100 copies for the next quarter arrived, as my letter had not been received in time to cancel the order for this shipment. My soul experienced great joy and at once I made up my mind to continue the work which I had begun. Please continue to send me the 100 copies forever. The seed of the Gospel has to be sown in the hearts of men."

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