

Southern Baptist HOME MISSIONS

MOTTO: TRUST THE LORD AND TELL THE PEOPLE

THE Bible is heaven's dew-drop sparkling in the light of the rising Son of Righteousness.

It is a fit cradle in which to rock the infants of a nation, and a beautiful shroud in which to wrap the departed dead.

To youth it is inspiration, to the mature, courage, and to him who looks on life at the sunset, it is hope and consolation.

In the twilight when evening shadows gather it is a pillow of rest on which the weary saint may lay his head and dream the dreams of the just.

The Bible is God's Holy Word spoken to unholy people that they might become holy.

The Bible is heaven's life line to a sinking sinner; it is the sheltering rock from turbulent storms; it is chart and compass on the voyage of life.

Paul says the Bible is good: it is good for doctrine, for reproof, for correction, for instruction in righteousness.

Holy men of old spoke as they were moved by the Holy Ghost.



And the word they spoke under divine inspiration became a lamp unto the feet of God's saints and a light unto their path.

Hide God's Word in your heart that you may not sin against Him.

Know the Bible and be wise.
Live the Bible and be good.
Love the Bible and be happy.
Give the Bible and be helpful.

CORRESPONDENCE BIBLE COURSE

On January 1, 1947, the Home Mission Board will begin a correspondence Bible study course. The studies will be in Matthew's Gospel. Dr. S. F. Dowis, Superintendent of Co-operative Mission Work, will prepare the studies. He is well-qualified for this task, having taught the Bible in his pastorate and in numerous Bible conferences and classes. The course is open to everyone. There is no charge whatever. If you want to know your New Testament, write to the Home Mission Board for an enrollment card in this class. Studies will begin January 1 and will be continued through the New Testament.

The Radio Program

The Home Mission Board is promoting a transcribed radio program, the "Good News Hour," in co-operation with the Radio Commission of the Southern Baptist Convention.

It is strictly an evangelistic program. The old familiar hymns which have lasted through the years are sung by a select choir gathered from among the Baptist choirs of the churches in Atlanta. The Executive Secretary of the Home Mission Board is doing the preaching. The program is now going over 41 stations as follows:

Alabama: Florence, WLAY; and Montgomery, WMGN
 Arizona: Globe, KWJB; Safford, KGIU; Prescott, KYCA; Lowell, KSUN; Yuma, KYUM; Phoenix, KPHO; and Tucson, KTUC
 Arkansas: Eldorado, KELD; Jonesboro, KBTM; Little Rock, KGH; and Texarkana, KCMC
 California: Los Angeles, KRRD; Modesto, KTRB; and Oakland, KROW
 District of Columbia: Washington, WWDC
 Florida: Jacksonville, WJHP; and St. Petersburg, WTSP
 Georgia: Macon, WNEX; and Savannah, WFRP
 Kentucky: Louisville, WINN
 Louisiana: Shreveport, KTBS; and New Orleans, WNOE
 Mississippi: Jackson, WSLI; and Vicksburg, WQBC
 Missouri: Springfield, KGBX; and St. Joseph, KVAK
 New Mexico: Hobbs, KFEW; Roswell, KGSL; Tucuman, KTNM; and Silver City, KSIL
 North Carolina: Jacksonville, WKNC
 Oklahoma: Ada, KADA; and Tulsa, KTUL
 South Carolina: Spartanburg, WORO
 Tennessee: Chattanooga, WDOD; and Memphis, WHBQ
 Texas: San Antonio, KTSB; and Corpus Christi, KWBU
 Virginia: Roanoke, WSLF

The Last Crusade

In the year, 1146, along the road that leads to Vezelay in central France surged an angry mob of men swearing that the Holy Land must be taken from the Moslem. That was eight hundred years ago. But recently another group of some thirty thousand crusaders marched along this same road on another crusade, a crusade for peace, swearing that there should never be war any more.

They bore a wooden cross on the shoulders of British soldiers from World War II. They marched from Dieppe, where thousands of their comrades had died because men had left the paths of peace.

The world wants peace. It seems that the leaders of the great nations would recognize this fact and plan for peace. The people never make war, it is the leaders that make war. May the Lord help the leaders to plan for peace!

More With Less

According to a survey made by the National Stewardship Institute of the Golden Rule Foundation, the church membership in the United States has been growing, but the income of the churches has been decreasing. From 1932 to 1945, the population increased about 113%, the national income 116%, church membership 118%, but gifts to churches decreased 80%.

From 1920 to 1932, church giving totaled \$5,534,906.178, but for the next thirteen years, from 1933 to 1945, it totaled \$4,479,560,693, a decline of better than \$1,000,000.

The per capita gifts averaged from church members slumped from \$20.31 during the first period to \$13.90 during the second period. This, of course, is for the total church membership in the United States.

We are happy to know that receipts among Southern Baptists increased during the past thirteen years over the receipts for the thirteen previous years. May we continue to grow!

Education and Religion

The Home Mission monthly of the Northern Baptist Home Mission Society, under the title of "A Great University Acknowledges That It Cannot Be Neutral in Religion," has this to say: "One of the few hopeful signs of the times is the announcement of a new development of religion at Yale University to develop greater ethical and spiritual values. When a leading university thus admits that it cannot be neutral in religion and that religion must be a motivating force in the lives of students and in the world, it is back on those solid foundations on which the colleges of America were originally established."

The first schools in this country were established by Christians and operated by Christians. The first president of Harvard was a Baptist.

It should be said, however, that religion is not Christianity and that morals and ethics are principles of conduct taught by the pagans as well as by Christians. If we do no more than teach ethics we may have better behavior and may come to think that this is all that is essential, thereby failing to secure that which the gospel provides, namely, salvation through a personal faith in the Lord Jesus Christ.

It might be detrimental to the progress of Christianity to have our colleges throughout the country establish a department of religious education, since it would hardly be likely that they would teach the New Testament doctrine of regeneration as essential to salvation, and leaving this out would lead our people away from Christ.

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161 Spring Street, N. W., Atlanta, Ga.

J. B. LAWRENCE

Editor

JOHN CAYLOR

Managing Editor

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THE HOME MISSION BOARD AT HOME

The Home Mission Board at last is in its permanent home. This has been quite an achievement. For about two years we have been working to find a place suitable in every way and well located where we could house the Board for the next hundred years. We have at last secured the place. The Board, for the first time in its history, is adequately housed in its own home with ample room for effective work.

It has taken time and thought, as well as a bit of wise trading, to secure the place we have.

For six or more months the property committee searched the city of Atlanta for either a lot on which to build or a building that could be adapted to the needs of the Board.

After looking at dozens of pieces of property, the committee found a building at 494 Spring Street, N. W., that was in every way suitable. It was fireproof, air-conditioned, with full basement and two stories, all together about 25,000 square feet of space. But it was twelve blocks up from the downtown section, and when we moved into this building, adequate and fine as the building was, we immediately found it very inconvenient as to location.

We then found that the building we are in, right in the heart of the downtown section, could be bought. It was agreed by the property committee that if we could sell the building we had purchased and were in, that we would buy the downtown building.



494 Spring Street, N. W., Atlanta, Georgia

We paid \$87,500.00 for the uptown building. We bought an adjoining lot to keep anyone from shutting us in with a building, for \$4,000.00. The property uptown cost us approximately \$91,500.00. We sold this property for \$125,000.00, which gave us a profit of \$29,132.00. We had rented the uptown building for an annual rental of \$20,500.00. We netted in rentals \$11,410.00. This gave us in addition to our own rent a profit on our sale and rent of the uptown property of \$40,542.00 to apply on the purchase of the downtown building.

The downtown building cost \$200,382.00. Deducting the profit made in the sale and net rentals of the uptown building, our new, permanent home cost us \$159,839.00.

The 161 Spring Street Building is fireproof, but not air-conditioned. It is three stories high, but the foundation is constructed to carry six more stories, making a nine-story building. Each floor contains 6,000 square feet of actual office space, not including halls. A moderate rental for this

space is \$1.75 per square foot, or \$10,500.00 per floor, or \$31,500.00 for the three floors per year, with the rentals for basement rooms not included.

The Home Mission Board occupies the entire second floor. We have private offices for each department of work, a chapel large enough for our Board meetings, and room for a library. In the basement we have ample storage room for our records and a studio for our Visual Education department.

On the present rental basis we will get our own rent free, amounting to \$10,500.00 per year, and 4% net on our investment.

Come to see us in our new home when you are in Atlanta.



161 Spring Street, N. W., Atlanta, Georgia
 Present headquarters

The Catholic Church and the Negro

In a Labor publication, the statement is made that 300,000 Negroes were received into the Catholic Church in the last few years. If this be true, it is significant indeed. The paper making this statement says further that "the Catholic Church is making the best approach to the Negro people and the Negro problem." It justifies the statement on the ground that "Catholics have taken the lead in fighting racism and in movements to promote better racial understanding."

It is true that the Catholic Church makes no distinction between races and that the policy of the Catholic Church would put the Negro on the same social basis with the French, Italians, German, Russian, and other immigrants from European countries.

Southern Baptists have on a very sensible, sane, wise, effective, and efficient mission program for our Negro brethren. Dr. Roland Smith, a well-educated, well-trained Negro, is the assistant to the Executive Secretary in this program. We are enlarging that program just as rapidly as funds will permit. We believe that the enlargement of this program will meet and effectively stymie the Catholic program which is being backed up by millions of dollars.

Catholic Growth

The Catholic Year Book reports that there were 57,430 converts to Catholicism in 1945, and that 705,557 children were baptized. This gives, according to Catholic statistics, a total of 24,402,124 Catholics in the United States, Alaska, and the Hawaiian Islands. This number, of course, includes the infants baptized. There are 38,980 ordained priests and 139,218 nuns reported. The Catholics are spending millions of dollars to make America Catholic. The antidote for Catholicism is the gospel of the Lord Jesus Christ.

AMONG THE MISSIONARIES

Old Timers at Tahlequah

Rev. Jim Pickup, for thirty-five years a missionary among the Indians, himself a full blood Cherokee, writes interestingly of a recent experience. Let the missionary give an account of the experience:

"I am busy with the Lord's work. A few days ago I had a wonderful experience about my work on my field. In my meeting, a man gave his life to the Lord at the age of eighty-nine years and the Lord gave me the privilege to baptize the aged man. I could see the change in the man, just like a child with a new smile, and his countenance was changed. This is the oldest man I ever baptized."

Missionary Pickup works with success among his own people. The Lord is doing great things through his ministry.

New Foreign Mission Books

As we go to press three new Foreign Mission books come to the editor's desk: *Now Is the Day*, a compilation, by Baker James Cauthen, George W. Sadler, Everett Gill, Jr., Nan F. Weeks, and M. Theron Rankin; *This Is My Father's World* by Margaret T. Applegarth; and *God Is Love in Any Language* by Mrs. Clyde V. Hickerson.

These books are timely and challenging. This is a day of real emphasis on Foreign Missions. In addition to relief of physical hunger, there ought to be real effort now to relieve the hunger in men's hearts for the gospel of redeeming grace.

The Braille Baptist

A digest of the Sunday school and the Baptist Training Union lessons and vital articles about the teaching, training, and missionary work of Southern Baptist churches.

Published monthly by the Sunday School Board of the Southern Baptist Convention, 161 Eighth Avenue, North, Nashville 3, Tennessee. T. L. Holcomb, Executive Secretary-Treasurer.

Printed by the American Printing House for the Blind, 1839 Frankfort Avenue, Louisville, Kentucky.

Radio Helps Church Attendance

Rev. Loyd Cordor sends us the following story which illustrates some of the good that the radio program is doing in missionary work:

"An elderly lady by the name of Rodriguez came into the home of our missionary in Belton. When she was introduced to Pastor Hurtiz she was extremely happy and told us that there

had been some domestic problems arising in her home and the Sunday before she had given up hope of attending church. However, at the hour of the radio program she was visiting in the home of her daughter-in-law and they had the radio turned to the station in Corpus Christi.

The old woman was so moved by what she heard in the sermon that she burst into tears and said, 'I must go to church.' She insisted to such an extent that her son cranked up the old truck and brought her to town. However, before they arrived at the church in the little town, the truck broke down. Such had been the insistence of the old lady that her son hired a taxi and took her

to church. During the following week she found a radio that she could buy, probably on credit. She bought it and took it home because, as she said, 'I must arrange so that I can hear those sermons every Sunday.'"

Dr. J. C. Wells

Pastor E. L. Stovall of New Orleans writes commendatory words about the coming of Dr. J. C. Wells, new superintendent of City Missions in New Orleans. Says Brother Stovall: "Dr. J. C. Wells is a scholar, a real city missionary, is spirit-filled, a very humble minister of the old-fashioned gospel, a good mixer, constructive, scriptural evangelist, and therefore safe, orthodox leader."

Dr. Wells is getting a good start in New Orleans as superintendent.

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Announce "CHRISTMAS BLESSINGS"

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THINKING OF THE FUTURE

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A New Day for Hayes, Louisiana

By F. A. STEPHENSON
Mauriceville, Texas

We have just closed a ten-day revival with the church at Hayes, Louisiana. Rev. M. Aguillard is the pastor. This is more of a missionary story than a revival report. I hope that everyone who reads this article will be more missionary minded.

For many years the work at Hayes has been very, very low. The old church building was practically rotted down, and the few Baptists who could be found there were very discouraged, as there were no regular services being held. The Holy Rollers had come in and used the church building, and finally after some time built their own building, but took all of the pews and the piano to their own church.

Some of the faithful few Baptists got in touch with Brother L. C. Smith, one of our French missionaries at Pineville, Louisiana, and he began going there and holding services as often as he could. He saw the need of a missionary on the field and the great possibility in that part of the state, as there is no Baptist church between Lake Charles and Lake Arthur, a distance of forty-five miles, or between Welch and the Gulf of Mexico, another forty-five miles. Hayes is located in the center of this field, and is a very thickly-populated Catholic and Holy Roller country.

In November of last year Rev. M. Aguillard, another French missionary, resigned his good church at Bridge City, Texas, where he had led the people in building a beautiful building and had seen the church grow into one of the greatest rural churches in southeast Texas. Brother Aguillard felt God was calling him back to his own country, and among his own people.

When Brother Aguillard moved on the field everything was very difficult. They had moved out of a nice, modern pastor's home at Bridge City, and had now found shelter in a tumble-down shack with no heat. They had to go to bed many times when they would get cold.

The Home Mission Board has appropriated several thousand dollars for this work. An entire city block of land has been bought in the heart of the town. There are many beautiful pecan trees and a fine well of water on the ground. A beautiful modern church building 30 x 50 has been erected and completely furnished, and the pastor's home, a 36 x 40 modern bungalow, will soon be ready to move into.

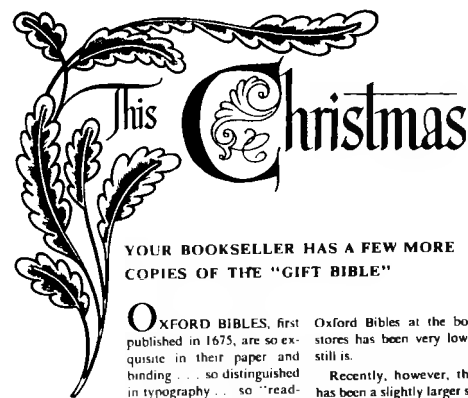
A Sunday school was organized last February and there is an average of thirty-five in attendance.

There have been thirty-eight additions to the church in the past eight months.

At the close of the meeting last Wednesday night the pastor led five converts down into the beautiful baptistry in the

church, and baptized them. The house was packed and several old people had never seen a person scripturally baptized, and at least half of the people there had never seen a person baptized in a baptistry.

Let us pray for Brother Aguillard and the work there in that ripe mission field.



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1946

FOR THE GLORY OF GOD

Pastor William Fetter of Russia, now known as Basil Malof of Washington, D. C.

In response to an inquiry from a kindly interested Southern Baptist leader, the following authorized explanation is given about the change of the name of Pastor Fetter to Malof, and about his present work.

Many will remember Pastor Fetter-Malof as the founder of the First Russian Baptist Church at St. Petersburg and Moscow, Russia. He was born in Russia, his father being one of the early Baptist pioneer preachers there. He received his theological training at the pastors' college of the great Baptist prince of preachers, C. H. Spurgeon, in London, England.

Pastor Malof first came to America in 1911 as leader of a delegation of fifty Baptist pastors to attend the Baptist World Alliance in Philadelphia, Pennsylvania. His address at the meeting was printed in the Alliance volume of that year. It was at the meeting of the Alliance when Dr. J. H. Shakespeare, general secretary of the Baptist World Alliance, made the public statement: "The future religious life of Russia depends more upon William Fetter than upon any other living man."

Pastor Fetter built the first Russian Baptist Church at St. Petersburg, with a seating capacity of 2,000. The building was dedicated on Christmas, 1911, by Dr. Robert Stuart MacArthur, pastor of the Calvary Baptist Church of New York City and president of the Baptist World Alliance.

Because of the widely spreading influence of his work all over the Russian Empire, Pastor Fetter was sentenced in the Kremlin of Moscow to imprisonment in a fortress and later was banished to Siberia. Finally he was exiled from Russia. Fetter was the first Baptist preacher whose presence in Russia had become intolerable to the priests and hierarchy of the Russian State Church.

Pastor Fetter's manifold experiences are described in interesting detail in his life history, *Sentenced to Siberia*. The price of the book is \$1.00 and can be ordered from the Russian Bible Society, P. O. Box 2709, Washington, D. C.

During his exile from Russia, Pastor Fetter made several visits to the United States and was a welcome speaker in sessions of the Southern Baptist Convention. When the Baptist Tabernacle of Atlanta was dedicated by Dr. Len G. Broughton, Dr. G. Campbell Morgan of England and Pastor Fetter were the two principal speakers at the service.

During his exile years Fetter established, with the assistance of missionaries, about 200 new Baptist churches in Poland and other Eastern European countries. From the Salvation Temple Revival Baptist Church at Riga, Latvia, Pastor Fetter, his wife, and two sons came as delegates to the Baptist World Alliance in Atlanta, Georgia, in 1919. Their other children attended with them and, having been trained in the art of music, they made up a family musical band. The band was known as the "Fetter Family Rainbow Orchestra" and consisted of father, mother, ten sons, and three daughters.

On the second Baptist World Alliance Sunday, by special invitation, the orchestra gave a musical missionary meeting at the Atlanta Baptist Tabernacle.

Pastor Fetter and his family orchestra have visited many churches in Georgia, South and North Carolina, Virginia, Florida, and other states. At the New York World Exhibition they gave a concert in the Temple of Religion.

When war came, Pastor Fetter was unable to return to his mission field in Eastern Europe. Having come to the United States as visitors, the family had to leave the country. By special consideration of the Government, they were allowed to go to Canada and from there to return to the States with the right to become American citizens.

The Fetter children were placed in various schools and universities in the United States and since then have graduated with honors and degrees. Four of the sons were drafted into the American Army where they served with distinction.

Pastor Fetter moved to Washington and brought into being again the Russian Bible Society, which was first established under Czar Alexander the First, the conqueror of Napoleon in 1813 in St. Petersburg. In 1824, because of strong reactionary influence, Czar Nicholas the First closed the Bible Society. One hundred and eighteen years later under the presidency of Pastor Fetter, who had already changed his name to Basil Malof, the Russian Bible Society was incorporated in free America. Pastor Malof is a member of the First Baptist Church of Washington, D. C.

The Russian Bible Society has recently purchased the former Italian Embassy for \$75,000 as its American and international headquarters and as a home of the Russian Missionary Training Institute.



Pastor Fetter-Malof of Russia with his wife Barbara and their thirteen musical children. Daniel, Lydia, Mary, Timothy, Paul, John, Philip, Elizabeth, Andrew, David, Peter, James, and Joseph. Of these Paul, Philip, Andrew and David were drafted as soldiers in the American army.

The Society has sent an offer to the Soviet Government to publish in Moscow one million copies of the Russian Bible and five million copies of the New Testament.

The Society is building up a fund of \$45,000 for the purpose of bringing to Washington from camps in Belgium and Germany the first group of fifty refugee Baptist young men for training in mission work to be sent back to Soviet Russia as evangelists and missionaries.

THE REASON FOR CHANGE OF NAME

Twenty-five years ago Pastor Fetter began to use the name of Malof as his literary and pen name. Under the Russian name he published 81,000 copies of the Russian Bible following World War I. Under the Russian name he published a book of poems in English which was printed in London some twenty years ago.

After his exile from Russia, while president of the Russian Bible Society, Fetter realized the necessity for adopting a name in the language of his ministry, Russia. In a spiritual experience which showed him the greatness of God and the smallness of himself, Pastor Fetter ideologically chose a new name, Malof, which in Russian means "a little one."

It might be added parenthetically that the family name, Fetter, had been imposed upon his grandfather, a Latvian peasant serf of the German barons of Russia, at the time when the Russian Czar freed the serfs.

In the change of name, Pastor Malof followed the example of the Apostle Paul who chose the name Paul, which means exactly the same in Greek as the word Malof means in Russian—"a little one."

Paul discarded his Jewish name and adopted a Greek, and his ministry was mainly to the Gentiles. As Paul felt he should be a "Greek to the Greeks," so Pastor Malof desired to be a Russian to the Russians.

Jesus said that the children of this world are often wiser in their affairs than the children of light, and this is clearly evidenced by the present Russian rulers in the changing of their original names into simple-sounding Russian names. The best example of that wisdom is that of Stalin, whose actual name is Djugashvili—a Georgian name from the Caucasus. Under the name of Djugashvili, Stalin could never have ruled the nationalistic people because scarcely any Russian could have pronounced his name. The word Stalin, which means "steel," or "the steel-man," or "a man of steel," every Russian understands and can pronounce. Thus Bismarck, a Jewish name, was changed to Trotsky; Skryabin to Molotov, meaning "a hammer."

Pastor Fetter took the name Malof—first, to express his own littleness in the presence of a mighty God, and secondly, to make his mission work among the great Russian nation more understandable and simple.

His name was legally changed by a decree of the U. S. Court, and under the name of Malof he has secured his citizenship papers.

Pastor Malof is busy lecturing in churches, conventions, and schools on "Russia and Christianity." He is gathering funds for the Baptist youth in refugee camps that they might be brought to America for training as missionaries to return to Russia with the Bible.

Invitations to address conventions and churches and contributions to the work may be sent to:

THE RUSSIAN BIBLE SOCIETY
P. O. Box 2709
Washington, D. C.

A VACATION IN CUBA

A Suggestion to Southern Baptists
By E. A. STANISTREET

Why not take a vacation in Cuba? Can't do it? Why not? This is an account of two ordinary Baptists who did just that and it was the most enjoyable vacation they ever had.

We arrived in Miami about five o'clock in the afternoon and took the six o'clock plane, which was three quarters of an hour late because of a change of crews. We were on the streets of Havana by nine-thirty after having checked in at the hotel.

The next morning we had no trouble finding the Baptist Temple at the corner of Zulueta and Dragones. There we made the acquaintance of Miss Edelmira Robinson, who is the secretary and office manager of the Baptist Church and College. Neither Dr. McCall nor Miss Matthews was in Havana, it being their vacation time. We did meet some of the personnel of the College, among them Miss Jewell Smith, a teacher who was most gracious to us. She gave us unstintingly of her time and attention. Several of the students were also very kind and helpful to us in various ways, among them Juanita Rodriguez and Celia Perez.

One of the interesting points is the site of the new school which will be on top of a hill which commands a view of the whole city of Havana. Mrs. Stanistreet brought back with her a handful of Baptist ground from that consecrated place.

Now, the ordinary sight-seeing trips are interesting, but they usually include night clubs and other objectionable sights. We did see Morro Castle, the Capitol, the old cathedrals, University of Havana, and other important points, but having supported Baptist missions for years, we were anxious to view the work itself and felt we must take this opportunity.

The first call we made was to Templo Bautista at Regla, which took a trolley ride, a ferry trip across the bay, and a short bus ride to reach. There we found Rev. Herbert Caudill and his wife and family happy in their work. A Baptist student, Eduardo Gomez, helped us on this trip.

We attended the prayer meeting at the Temple in Havana on Friday night conducted by one of the students. We were happy to take part in the singing, although we sometimes found we had a syllable or two left over when we tried to follow the Spanish words. The writer has a fairly good knowledge of the

Spanish language, which was found quite useful, but not absolutely necessary.

We attended Training Union on Saturday night at 8:30 and found it very much like the Training Union at home (First Baptist Church, Daytona Beach, Florida) except, of course, the language. We were rather diffident about hazard-ing our Spanish when asked to speak, but found an excellent interpreter in the person of a Jamaican lady who proudly informed us that she was British.

On Sunday morning we attended the English-speaking Sunday school in the Temple and the English-speaking church service. Rev. Herbert Caudill is pastor and we heard him preach a very heart-searching sermon. We were sorry to note that there was a rather small congregation.

In the afternoon we attended the Sunday school (Spanish) and promptly found the Junior Department, which is our special interest in our home church. And, say! those Juniors really can sing. We visited several of the classes and in every one of them the boys and girls rose to their feet as we came into their classrooms, a notably polite gesture. We were asked to speak at their closing assembly and we closed our little talk by asking the Juniors to quote John 3:16. They asked us to quote it in English which pleased them very much.

At night we attended the Spanish-speaking church and found the auditorium crowded to the walls. The preacher, Rev. M. A. Calleiro, who is the pastor at Mariano Mission in Havana, gave an interesting message on the "Three Crowns of Jesus." This was followed by baptism, and although the hour was approaching ten o'clock not a person made a move until it was all over. (Other Southern Baptist churches please copy.)

During the following week it was our special joy to meet personally Brother Calleiro and his large family at their Mariano mission home, where this noble man of God is doing a great work.

We visited two other missions during the week, one at Consolacion del Sur where we found Miss Christine Garnett presenting a solid front for the Lord. Her station is reached by omnibus from Havana, about one hundred miles over fine tree-arched roads, and the fare is surprisingly low.

The other mission is that at Cardenas, about one hundred and fifty miles from Havana, through some of the most beautiful countryside we have ever seen.

The road runs through the aged city of Matanzas and over the mountains along the coast of Cuba. Here we met one of the finest Christian characters on earth, Dr. Martinez, a physician and surgeon as well as the pastor of a fine church. Dr. Martinez needs our prayers. He is facing the enemy in many ways.

Now we are back to our original text: Why not take a vacation in Cuba? Many of you have made money during the war and that money belongs to the Lord anyway, so why not spend some of it visiting the work of our missions? If you do, you will want to help them and encourage them in their work. They are now more real than ever to the writer and we will pray for them with a more enlightened vision now that we have made their acquaintance. We feel these folk are our special friends.

You might also make a pilgrimage to the home of A. Pereira Alves in Cumanayagua. He is a well-known missionary pastor, author of several books, and a constant contributor to Latin-American publications. He is a great soul and well worth knowing. . . . But that is another story.

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"I PLEDGE MYSELF"

By GLENDON McCULLOUGH
Georgia Royal Ambassador Secretary

These words of the Royal Ambassador Pledge of Allegiance are significant. They present a solution to the problems of our world.

Fellows who will "pledge themselves" to answer the call to our mission fields or who will "pledge themselves" to support this mission program with their finances, influence, and prayers are the answer to Southern Baptists' need in this hour.

It is more reasonable to expect that a boy will be more interested in something with which he is familiar. Seeing something for yourself makes an impression that will last a lifetime.

These thoughts prompted the Georgia Royal Ambassadors to sponsor a tour recently of some of our mission fields in the South. The group made up of older Intermediate Royal Ambassadors, traveled in a chartered bus for seventeen days over the great expanse of our Southern Baptist Convention territory. The fellows returned with knowledge of the work our denomination is doing, a vision of the possibilities, and a consciousness of the needs that are upon us.

Included in the places visited were the Sunday School Board in Nashville and the Relief and Annuity Board in Dallas. These visits gave a better comprehension of the great work of our denomination and prompted one of the Royal Ambassadors to say, "My first impression is that our Baptist work is BIG BUSINESS."

Our work among the Indians in Oklahoma presented the first mission challenge of the tour. The work at Muskogee, Pawnee, the Indian Center in Oklahoma City, and a little Kickapoo Baptist Church near Shawnee were the very first mission stations many of the boys had ever seen. They were interested in doing something when they got back home, but they also wanted to take an offering right there for this work. They had seen the great needs and the faithfulness of the workers and it drew a big response from them.

In San Antonio and Brownsville four days were spent among the Spanish-speaking peoples of our country. We visited many of their churches and missions where there were few members and little finance, but a great work is being carried on.

The Chinese church in San Antonio was of great interest. The story of how these people came to Texas, the growth of their work, and now the ministry to the great number of Chinese service men



Ambassador Extraordinary Bobby Banks displays his Mexican regalia during a visit to the work in Brownsville, Texas.

stationed there made a person proud of our work.

The plans for a Baptist academy in the Rio Grande Valley were told to us in Brownsville.

In New Orleans the Baptist Rescue Mission, the Rachel Sims Mission, and other points of Baptist interest were visited.

After the Sunday evening service, our group attended a fellowship period at the Rachel Sims Mission. The young people of all nationalities, their singing, and their consecrated lives were testimonies to the great work that has been done in that city.

Through seeing the work for ourselves, more than one of these Royal Ambassadors, in this first tour of its kind in our Convention, came to say "I pledge myself" in this cause of giving the gospel to the people of our Southland.



In the Art Lodge on the Campus of Bacone College in Oklahoma, the Royal Ambassadors examine an iron kettle which had been brought over the "Trail of Tears" from Georgia.

One of God's Surprises

By MARY NELLE LYNE

The missionary had just arrived. Her heart was filled with love for the Chinese people and an earnest desire to help them; but she did not know even one of them in the whole big state of California, and was puzzled about how to begin to let them know how much she wanted to be their friend. If she could find only one Christian, who would understand and tell her how to get in touch with others!

Taking the telephone directory and glancing down the list of Wongs, Chins, Yees, and Lees, her eye suddenly fell upon "Rev. Lee, Yick Soo." Ah, here was her Christian! She called at his home immediately and found an elderly Chinese scholar, a retired Presbyterian minister who speaks very little English, but who was exceedingly gracious to her, especially when she began talking in Chinese to him. He was on his way to the private Chinese school he is conducting in a dwelling next door, and invited her to go along.

A group of children come after their regular school hours and study Chinese for two hours every afternoon.

The teacher was kind enough to invite the missionary to return the following afternoon and tell illustrated Bible stories to the children. Feverish preparations had to be made for the unexpected opportunity, but since then arrangements have been made to go regularly three times a week for half an hour before the school begins.

Mr. Lee has also given the missionary much information that helps greatly with the survey she is making, and has introduced her to a large number of Christian friends. God was good to lead her directly to Mr. Lee's door, and he has been a great blessing.

REVIVAL IN FRANKFURT

By CHAPLAIN DWIGHT L. BAKER

It began this way. Early in May, when Germany began breaking forth in her first post-war spring, remarks began dropping from the fellows, quite unsolicited, to the effect: "Sure would be nice to be home for the summer revival" . . . "remember the open air meeting at home in the country church?" . . . "our pastor always had a youth revival with us each summer," and many others.

Well, why not one here since we couldn't be there? I had always had two and three revivals a year in my civilian pastorates. If it were a question of need, no one could be so presuming as to feel a lesser need over here than at home.

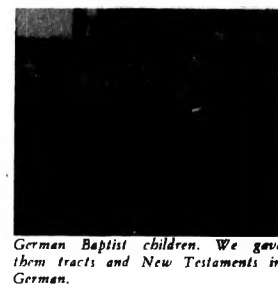
Nevertheless, a revival in a paratroop regiment that was pulling guard four hours on, six hours off, and still keeping in shape as required of a tactical unit on strategic reserve status, sounded to some as slightly preposterous. One officer remarked, "Do they have revivals in the Army?" and another, "More power to you, if you can do it."

We began by praying and writing our churches at home to pray with us. The large Frankfurt Youth for Christ organization began backing us from the start, not only by their prayers but later with their presence and personal soul-winning.

Never have I seen such earnest praying for a revival. Every Wednesday evening at our regular prayer service petitions went up from fellows I had never heard lead publicly in prayer. Letters came from home telling us that our churches there were praying for us. Other chaplains here in Germany said their boys were also remembering us in prayer.



Sunday school picnic for the children of the Baptist church. The pastor said that never in their young lives had the children received such a treat. We were only able to give them a small bit of candy, peanuts, and fruit juice. The service men at the chapel brought it from their PX supplies.



German Baptist children. We gave them tracts and New Testaments in German.

We did not spare ourselves in preparation. Each trooper seemed to take a personal responsibility for the success of the revival. It was our "noble experiment." Our advertising was of high caliber and attractive. We had no fear of being sensational after seeing the bold, attractive advertising of the USO shows and Special Service features. We knew the service man likes to be sold on the coming attraction, even religion, so we made a bid for him.

Fearing the chapel would not accommodate the crowds, we secured a large tent and set up a public address system, a two-tiered platform, two pianos, and space for a fifty-voice choir.

From the opening stanza of "Revive Us Again" to the final "Amen" of the meeting, God's Spirit charged the atmosphere with His electrifying presence. The altar was filled every night—buddy bringing buddy; personal soul-winners moving skillfully among the crowd, encouraging those under conviction of sin to surrender; earnest seekers coming for

knowledge of salvation; and backsliders seeking anew to have the joy of their salvation restored.

The meeting lasted one week, August 19-25. On Wednesday night it poured rain, but the largest crowd thus far in the series of services was present. On Thursday night, Dr. J. H. Rushbrooke, president of the Baptist World Alliance, was there. Friday night, Chaplain E. M. Robertson, son-in-law of Dr. Louis D. Newton, was present and brought a thrilling message in song. On Saturday night, designated as "Frankfurt Youth for Christ Night," Dr. Abraham Verreido from Washington, D. C., was there and gave a glorious after-service testimony to the entire group. While there were yet converts at the altar, he stepped up to the microphone and said, in substance, "This is the experience I've been looking for. The people of America have been hearing the seamy side of the conduct of American men overseas, of their drunkenness and their high venereal disease rate, but I'm going back to Washington and tell them that the most hopeful sign I've seen yet is this revival meeting, and service men and women prostrate on their knees before God."

But to me the grandest sight of the entire meeting was seeing Chaplain (Colonel) Paul Maddox, our new European Theater Chief of Chaplains, coming down the aisle night after night and kneeling beside some private to point him to the Lamb of God. That sight melted our hearts.

Delegations and individuals were there from all over Germany—Bremen, Berlin, Weisbaden, Heidelberg—and from neighboring countries such as Italy, Austria, and England.

Many German civilians came, and several found the Lord.



Inside the partly-damaged Baptist church in Frankfurt. The windows were shattered and the roof destroyed.

GOLDEN MEADOW REPORT

By ANN HUGULEY

Golden Meadow, a little French fishing town on a bayou in southern Louisiana, is the most picturesque place I've ever seen, crowded with superstitious old women, jabbering children, ruddy French fishermen, and smelling of shrimp and oysters. The oil wells, the individual cisterns in back of every house, the inevitable fences to keep out the roaming cows, and the colorful boats floating up and down the bayou create a delightfully fascinating scene.

Adding to the quaint character of the town is the language of the people, a queer mixture of French, Spanish, English, and Italian. I found it quite difficult to understand what they said, and when I tried to talk to them they would laugh and say, "She talks book-French!"

One day I spent fifteen minutes trying to explain to one little girl when Bible school was to begin, but I finally gave up in dismay and told her I would just come for her on the day the school started! I was really pleased to learn that the few children who went to school and the business men spoke fairly good English.

The people of Golden Meadow do not look so different from the people of any other American town, except that most of them are poorly dressed and all are quite tanned from the sun. But there is a distinctive group down the bayou called the Sabines. These people call themselves Indians, the first inhabitants of the bayou section—and they do have the characteristic black hair, high cheekbones, and a reddish tint to their dark skin. The French of Golden Meadow refuse to associate with the Sabines, so these friendless people are forced to have their own community, with their own church and school—both Catholic, of course.

The Catholic Church came to Golden Meadow in about 1920, when the French people first started moving up the bayou to build the town, and Catholicism was the only religion there until the oil boom of 1934 began to entice English-speaking people to the place. Naturally, these people brought with them their own religions, and in 1936 a group of 19 Baptists organized themselves into a little church, built a small church house, and called a pastor who could speak both French and English. The pastor's French wife was a great asset to the work.

While the preacher was on the field, the little church prospered and the small building was filled to capacity

with both French and English-speaking people every Sunday. But after two years this fine pastor had to leave Golden Meadow, and since that time the church has suffered a steady decline in membership, in attendance, and in enthusiasm. Not being able to secure another full-time pastor, the church has had to be content with a series of young student preachers, driving down from the seminary at New Orleans on week-ends, and unable to speak the language of the people.

Naturally, the French people stopped attending the church services because they could not understand the preacher. Many of the English-speaking people moved away from the town after the boom, and there has been no regular pastor to contact the few new ones moving in. Now there are about 45 names on the church roll, with only six families remaining faithful, trying to hold on, struggling to keep things going until help comes, and praying desperately for a full-time, French-speaking pastor to come and harvest the field of Golden Meadow.

And there is such a great opportunity for Christian workers there! One ex-Catholic, a leading citizen of the community and a reliable man, estimated that of the 5,000 French people of Golden Meadow only 2,000 go to the Catholic Church and practice that religion. The other 3,000, going nowhere to church and having no religion, are truly "sheep without a shepherd."

The leader of the 2,000, however, has his "flock" well organized and very much under his domination, so that the city is truly "run by the Catholics." The so-called public school requires Catholic children to attend a catechism class each week while Protestant teachers are not allowed to mention their religion; the big parades, fairs, and other festivities with the inevitable drinking, gambling, and dancing are held on Sundays; weddings and funeral ceremonies are limited according to the amount of money paid the priest, etc. These are bad enough, but I think the worst thing the Catholic priest does is to keep the Bible from the people.

We had 18 Catholic children in our Bible school, along with eight Methodists and four Baptists.

During those two weeks I learned how ignorant the Catholic children are about God's Word. For instance, one day I asked how many could say John 3:16, and they repeated in unison the words: "John, three, sixteen."

Nor is it only the children who know so little of the Bible. Talking to an old lady who had taught the catechism for many years, I asked if she knew John 3:16, and she did not know what I was talking about—nor could she repeat any one Scripture verse. Some of the Baptist ladies told me that they had introduced their neighbors to the Bible, and many slip into the Baptist homes as often as their secrecy is insured to "listen to more of that black Book."

The people of Golden Meadow walk in a great darkness. I believe there are three answers to the crying need there on the bayou: a full-time, French-speaking pastor; a pastor's home; bus in which to go up and down the bayou bringing the people to church. The Catholics are fast, ardent, and shrewd workers. What is to be done must be done quickly.

Five Hundred Baptists Meet In Bayamo, Cuba

By HERBERT CAUDILL

August 23-25 were memorable days for more than five hundred Cuban Baptist young people, who gathered in the historic old city of Bayamo for the Fifth National Congress of Baptist Young People.

About ten years ago a number of the leaders of our young people felt that it would be fine for all Baptist young people in Cuba to get acquainted. For many years the two Baptist conventions, one in Eastern and the other in Western Cuba, have worked for the evangelization of the country, but we had thought in terms of Western Cuba and of Eastern Cuba. It was felt that we should know each other and have the interest of the whole country at heart.

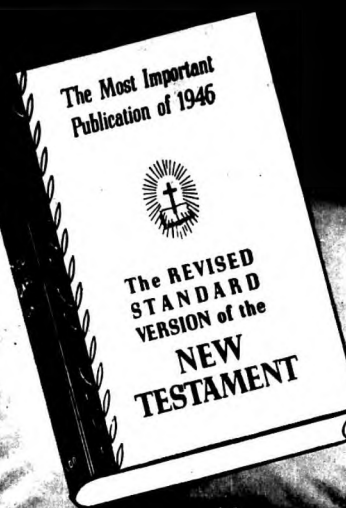
Thus it was that in August of 1938 the first meeting was held in Ciego de Avila, Province of Camaguey, in the eastern field. In spite of traffic difficulties about two hundred people gathered for that first meeting. The second meeting was held in Cienfuegos, Las Villas, in 1940, with an attendance of about four hundred. The third meeting was in 1942 in Santiago de Cuba, the fourth in Mantanzas in 1945.

The goal for the fifth Congress in Bayamo was five hundred registered messengers. When the final total was read it was found that we had reached the total of 508. The splendid church building was filled at every service, and at night more than six hundred people crowded in. Thus it is quite possible that more than a thousand people attended one or more of the sessions.

(Continued on Page 13)

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Five Hundred Baptist

(Continued from Page 10)

The general theme for the Congress was "Our Young People Surrendered to Christ." Subjects discussed were: "Growing and Living in the Image and Likeness of Christ," "Baptist Young People and Politics," "The Influence of Christianity in the Home," and "Factors in Spiritual Growth."

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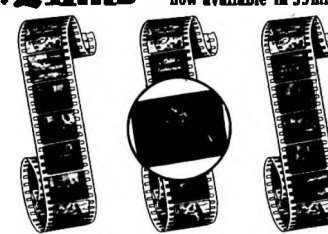
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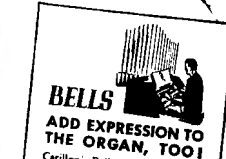


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Book Reviews

Beyond Prejudice. By Toru Matsumoto. Friendship Press. Cloth, \$1.25; paper, 75 cents.

The author was born in Japan and is a graduate of Union Theological Seminary in New York. He gives a review of displaced Japanese who were moved away from the Pacific Coast into "protective custody" camps by our Government.

He traces the sorrow and suffering of these displaced people and gives the story of Christian action and church work in seeking to ameliorate the sufferings of the Japanese and to get them returned into normal activities and society.

A great Christian writes from the Christian standpoint about displaced people.

Prince of the Pulpit. By Joe W. Burton. Zondervan Publishing House. \$1.25.

Here is a review of the life and ministry of Dr. George W. Truett. The material in the book appeared first serially in SOUTHERN BAPTIST HOME MISSIONS. It met with such gracious response that the editor of SOUTHERN BAPTIST HOME MISSIONS decided to put the material in book form.

Published by Zondervan, this story of

the greatest preacher of our generation is in readable form and will make its appeal to young and old alike.

Dr. Burton's style is good, and the workmanship in the book is excellent.

Author of Liberty. By Carl McIntire. Christian Beacon Press. \$2.25.

The author is pastor of Bible Presbyterian Church, Collingswood, New Jersey, and active in the direction of the Bible Presbyterian Synod.

The book attempts to set forth the background of freedom. The author declares that there can be no freedom apart from Jehovah God. Modern socialism, communism, closed shop, and various other modern trends are dealt with in a fearless manner. The author would call us back to simple faith and worship in God. He also believes in rugged individualism in economy. For him there is nothing good in a pampered society of people with special privileges.

The Miracle of the Bells. By Russell Janney. Prentice-Hall. \$3.00.

This novel has an unusual but fascinating plot. The death of the heroine was not in vain. Her obscure village was made known far and wide by the ringing of the bells heralding the girl's funeral. Her career brought to the little town not only fame but comradeship of

undertaker, saloon keeper, priest, and people, wealthy and poor alike. The color of the book is decidedly Catholic.

Piety and Poverty in Chile. By R. Cecil Moore. Broadman Press. \$1.50.

Dr. Moore, who is an evangelist in Chile, has drawn back the curtain to give a view of conditions in Chile from early history until the present day. The blanket of Catholicism which stretched over the South American countries is properly entitled, *Piety and Poverty in Chile*. The author describes various Catholic orders, and the disorders engendered by them. The work is historical and documentary. Let those who have grown conciliatory in their attitude towards Catholicism read this book and see the aim and the results of the work of the various Catholic orders.

Beauty for Ashes. By John R. Chiles. Published by Carson-Newman College, Jefferson City, Tennessee. \$1.10.

A series of memorial messages or funeral sermons chosen from among the number delivered by the author during his 29 years as pastor of the First Baptist Church at Rogersville, Tennessee. *"Beauty for Ashes"* will fill an unoccupied niche in the library of pastors, wrote the late Dr. John R. Sampey in the introduction to this volume.—J.D.F.

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