

SOUTHERN BAPTIST
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DECEMBER

Southern Baptist

1946

HOME MISSIONS

MOTTO: TRUST THE LORD AND TELL THE PEOPLE



MISSIONS AND THE MARCH OF EVENTS

by J. B. LAWRENCE

Back to the Farm Movement

We are told by an Associated Press dispatch that there is a "Back to the Farm" movement. The Bureau of Agricultural Economics reported that on July 1 of this year 11,386,000 persons were working on farms in the United States, almost a half million more than at the same time in 1943.

It reported also 164,000 increase in ownership of farms. In 1943 there were 1,190,000 Southern tenant farmers and about 432,000 sharecroppers. But the war period saw significant inroads in the number of farmers who held no land and enjoyed none of the privileges of responsibility which come with ownership of the soil.

This is significant in the light of the fact that 65 per cent of Southern Baptists belong to rural churches and 80 per cent of our church leaders come from rural churches. In the entire United States, according to the census of 1936, there were 125,000 rural churches. If only one-fourth of them maintains a preacher, it means that there are ten rural preachers for each rural country in America. Only 20 per cent of Roman Catholic membership is rural. These facts would indicate that the country church program of the Home Mission Board is a very essential part of our kingdom work.

The Life of Christ Filmed

A company has been formed, so we are told by a news dispatch, in Hollywood to film the life of Christ in technicolor. This film will cost approximately \$2,000,000. The picture is intended to serve a double purpose: it will tell a beautiful story and will present to the public for the first time the life of Jesus in its entirety. Dr. George McReady Price, author of *How Did the World Begin* and *Genesis Vindicated*, is to be technical adviser on the production.

We sincerely hope that the producers will stick to the Bible and avoid all legends and romanticizing. If a real, accurate, biblical life of Christ could be produced, it would be one of the greatest things for the progress of Christianity that could be done. Let us sincerely hope that if the picture is made it will be a correct presentation of the life of Christ as recorded in the Scriptures.

Are Our Colleges Pagan?

Dr. Morris Wee, at the closing session of the biannual convention of the United Lutheran Church in America, said that "paganism is the prevailing philosophy in the seventeen hundred college and university campuses of this country." He asserted that "a conspiracy of silence concerning God in modern secular education is making it appear that God is unimportant to the college student."

If this is true, it is time for Christians to look into the teaching of American colleges. Someone has said, What you want in your national life, put it into the schools. If the colleges in America are pagan, then ultimately, if the saying be true, we will have a pagan nation.

Communism a New Religion

Robert Quillum, in one of his columns recently, called attention to the fact that Communism is a religion. He says, "Now the world has a new religion. Its devotees call it communism, which it is not, and never call it a religion, which it is. But whatever it may be called, it fits the dictionary definition of religion."

The disciples of this new religion are not reluctant to talk about it. They have a line of argument put out by propaganda experts and they use it with the persuasive aggression of narrow, deep conviction wherever opportunity offers. They are fighting other religions and their fight is slowly gaining ground. There may come a time when Communism dominates the world, unless Christian people recognize its menace and become as aggressive in the propagation of Christianity as Communists are aggressive in the propagation of Communism.

Buddha in America

A "good news" broadcaster said recently, "A statue of Buddha is being brought from China to be placed in a beautiful setting on Avery Island in Louisiana. This statue has been a center of worship for hundreds of years and is now to provide a setting for the worship of American Buddhists." It looks to us as if the devil is doing a little missionary work of his own. We take the gospel to China; he brings Buddhism to the United States.

There are now, so we are told, 15,000 Americans to whom Buddha, represented by his image, is the most important man who ever lived. In many American homes you will find a little image with a wise smile set back in some place as a cute something to burn incense to, or as a good luck charm. That image to 200,000,000 in Asia represents god. We must not forget that God said, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath. . . . thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

Bible Distribution

During 1945 the American Bible Society distributed 12,243,355 volumes of the Scriptures, the average per year for the preceding ten years being 8,251,197.

Is the distribution of the Word of God sufficient? In New Testament times in every instance where a man was saved the Lord provided a messenger who led him into the truth.

Philip was sent from a revival in Samaria to the eunuch to tell him the meaning of the passage in Isaiah. Peter was sent to Cornelius, who was a man of prayer, to show him the way of life.

What we need is not simply the distribution of the Bible—we need that—but we need men whose hearts are filled with the love of God and who have an experience of grace to tell the people what the Bible teaches and to lead them to accept Christ whom the Bible reveals. May we send missionaries to all the lost people of the world!

Gambling Is Increasing

According to a news dispatch, parimutuel betting rose to \$1,100,000,000 last year. This is reported in May, 1946, by the federation of tax administrators. Eighteen million United States citizens went to the betting windows in 1945, which was twice the number that went in 1943. Is America becoming a land of gamblers? How we do need the gospel of the redeeming grace of the Lord Jesus Christ here in the homeland.

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J. B. LAWRENCE
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SOUTHERN BAPTIST

HOME MISSIONS

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

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No. 12

The Function of the Home Mission Board

The function of the Home Mission Board as an agency of the Southern Baptist Convention is unique in many respects. It is a missionary board, a board of survey, a unifying agency for Southern Baptists, and a connectional board through which the impact of the entire denomination can be brought to bear upon the missionary tasks which are Convention-wide in their nature.

The Home Mission Board, in co-operation with the state mission boards, gives to Southern Baptists a unity in missionary undertakings which is essential to the integrity of the denomination.

The state mission boards are not integral parts of the Southern Baptist Convention and never can be if we maintain our Baptist polity, but they are important parts of our denominational life and should have some means by which and through which they could, as organizations, co-operate in the mission tasks which are Convention-wide in their nature.

The Home Mission Board furnishes the nexus between the state mission boards which our Baptist polity cannot provide, and gives to Southern Baptists a solidarity in our mission work in the homeland on a co-operative basis which other denominations secure by ecclesiastical overhead direction.

The benefits of this co-operation are evident. Our state conventions are not of equal strength, or of equal missionary needs. There is still a great west where Baptists are weak and missionary needs are great. New Mexico, Arizona, and California are rich fields for missionary work. The Baptists in these states are weak, and unless the stronger states of the Convention come to the relief of these weaker states, the fields of missionary needs may be undeveloped.

Not only so, but the stronger states need these mission fields in order to give them an opportunity for expressing their desire to help win the homeland to Christ. It is fields of needs that furnish the opportunity for Christian service, and especially is this true of missionary service. We carry the gospel to sections that do not have it. In these sections in the homeland the people are just as lost and just as precious as anywhere in the world. There are many places in the homeland where the people will never hear the gospel unless we carry it to them. The Home Mission Board furnishes the means whereby our churches can carry the gospel to these lost souls.

The Home Mission Board gives to Southern Baptists the assurance that no field of need will be overlooked. The Board also assures Southern Baptists that no field will be entered until a careful survey of the field and its needs in the light of all the mission needs in the homeland has been made. The type of work needed as revealed by the survey will be projected in each field.

The Board also gives to Southern Baptists Convention-wide, uniform types of work and ties the state mission

boards together in these Convention-wide programs, thus unifying their efforts and making secure the integrity of the Southern Baptist Convention. The Board enables the churches which belong alike to both the Southern Baptist and the state conventions, to have a part in all the mission work of the Southern Baptist Convention as well as that in their own state.

In this age of mass production in wickedness, when forces vast and sinister are digging at the foundations of righteousness, when destructive influences are attacking the integrity of denominational life, and the seepage of materialism into our church life is cooling the spiritual ardor and chilling the missionary spirit of many, the Home Mission Board stands for spirituality, unity, denominational integrity, and co-operation in Home and Foreign Mission work.

Think on these things. Baptists are one great big brotherhood. Their interests are one. They have one Lord, one faith, one baptism, one great commission. The one Holy Spirit animates them, and if there ever was a time in all their history when they needed to move as one man towards the solution of the problems which this materialistic age is thrusting upon them, it is now. In the name of our Lord let us go forth together to conquer for Christ.

Central America Needs the Gospel

In the middle American republics there are 46,531,277 people living in the eleven republics lying between the United States and Brazil. Of these countries Mexico has the largest population, 19,848,322, with Colombia coming next with 8,701,816, and Panama with 570,351 has the smallest population.

Rev. Paul Bell, superintendent of Home Missions in the Canal Zone, opened up work in Honduras and Guatemala. He was invited by a group of Christians to come and hold a meeting. He spent two weeks with them and taught them the Bible. They joined the Baptist church and Brother Bell baptized them and organized a mission work. This work is now being turned over to the Foreign Mission Board. A work in Colombia was started by a Cuban baptized by Dr. McCall. The Foreign Mission Board has recently begun work there. It is to be hoped that Southern Baptists will soon occupy this entire Central American territory.

A New Name Needed

The Illinois Baptist has a very illuminating article under the heading of "A New Name Needed." The editor says, "The name of the Southern Baptist Convention needs to be changed. A new name is needed. The word 'Southern' should be dropped, or another word substituted."

This is worth considering. Since the Southern Baptist Convention territory has been enlarged so that it reaches from the tidewaters of the Atlantic to the shores of the Pacific, it is no longer, strictly speaking, a Southern Baptist Convention, but has come to be a Southern and Southwestern convention.

GOD ANSWERS PRAYER

by ELIZABETH TAYLOR

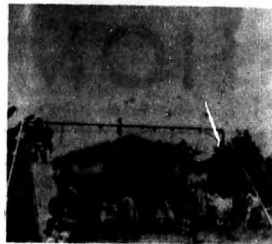
For a long time we had been praying for a playground set which was so much needed at our Center. Money had been offered to buy one but a suitable set could not be found during the war. Last February we were sent on a School of Missions to one of the garden spots of Florida, Orlando. One night while in that association we spoke at the fine little Baptist church at Pinecastle, Fla.

A dear Brother Meloon and his wife

but wife and I had it constantly on our minds and prayed about it often, and with God's help we have been able to send it. We pray it will be a blessing to you and your work. . . . I was offered \$100 for this set the day I sent it to you."

Thank God for men like Mr. Meloon who share their profits for the advancement of His kingdom.

If Mr. Meloon could have peeped in



Miss Taylor and her Sunbeams in Key West



Miss Taylor and her Beginners enjoy the playground set given by Mr. A. L. Meloon of Pinecastle, Florida

heard us and became interested in the Cuban children in Key West. The Meloons had little children of their own and knew what it meant to teach and care for children. After the services that night they went home and lay awake many hours talking and praying. Mr. Meloon did metal work and made playground sets. God laid it upon their hearts that night to donate a playground set to the Cuban children. The next morning the telephone where I was staying rang and a voice at the other end of the line inquired if I could use a playground set to an advantage in our kindergarten, if so, to come over and select the set suited to our need.

We waited several months for the set, then one day a letter came saying, "We have waited a long time to send the set to you, but many unexpected things have come up to hinder prompt delivery,

the next week at the Mission he would have seen thirty-one Sunbeams having a happy time at play. Yet his heart would have thrilled more if he could have seen their beaming faces as they sat listening to Bible and mission stories, and if he could have heard them singing joyously songs of love and praise to God or have heard them repeating their watchword, "Jesus said, 'I am the light of the world,' Jesus said, 'ye are the light of the world,' therefore, 'let your light so shine.'"

Some can pray, some can go, some can give. May we each see our opportunity and let our light shine in God's OWN WAY.

To do the will of God

This was the mainspring in the life of Dr. George W. Truett, and it is the theme of the film which tells the ever-inspiring story of his life. Just released by the Sunday School Board, it highlights his achievements as pastor and world servant of Baptists. Watch the impressive unfolding of God's will through Dr. Truett's life in

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ALL THINGS TO ALL MEN

by FRED A. McCauley

"I am made all things to all men, that I might by all means save some."

This is a caption, taken from I Corinthians 9:22, that might well be considered a fitting description of the work to be performed by the general field workers of the Home Mission Board who are serving in California. From the field of each, a paragraph is given that will help to describe the work of all throughout the state.

Rev. G. E. Armstrong, working in the Sacramento area and northward, reports that from Oroville (our northernmost Southern Baptist church) to the Oregon state line, a distance of more than 200 miles, there is no Southern Baptist Church, and there are three whole counties, ranging in population from 30,000 to 90,000 with no Baptist work of any kind. Surveying such fields, establishing missions, growing them into churches, and helping to get church homes for such churches, constitute a great part of the work of these missionaries.

In helping to provide a church home for the church at Marysville, Brother Armstrong recently made an unusual mistake. The amount necessary to complete the payment was \$1,768.00; through an error in addition on the part of the one recording the offering as it came in, the amount actually raised was \$2,268.00, or exactly \$500.00 more than was needed to complete the task; however, we are informed that the Marysville church had no trouble in finding a good use for the added amount raised.

Rev. H. H. Stagg operates in the San Francisco Bay area, where there is a population of more than 3,000,000, or equal to the population of the entire state of Georgia. For Georgia's 3,000,000 the whites have more than 2,400 Baptist churches besides all the colored churches; for a like population in this cosmopolitan California area, there are exactly 40 Baptist churches (Northern and Southern) or an average of 75,000 per church. In the midst of this teeming multitude, the Golden Gate Baptist Theological Seminary is located, and Brother Stagg assists materially in helping to locate mission fields for the many student workers who are attending this Seminary.

Rev. Walter D. Thompson, but recently come to the field surrounding San Jose, in surveying his field found Santa Clara, a city of 25,000 population, without a single Baptist church in it, and yet with many Southern Baptists residing there. He reports that during the past six weeks two new missions have been established in that field, and that of the eight churches and missions on his field only two of them have their own church buildings.

Rev. Charles C. Bowen serves the Modesto area which does not contain such large densely populated areas but, in addition to the scores of smaller cities and larger towns, has the great problem of ministering to thousands upon thousands of migrant workers who follow the fruit and vegetable harvests. Brother Bowen is almost constantly in a mission revival service and every few weeks is in need of another pastor on his field to take care of another newly-organized Baptist Church.

Rev. B. N. Lummus has as his territory, Fresno, and the territory immediately surrounding that city. Fresno seems to have been very impartial in the distribution of the number of Baptist churches heretofore, with three Colored, three Independent, three Northern, and three Southern Baptist churches. Brother Lummus has it definitely in mind to change that proportion to one-half Southern rather than one-fourth. The Fresno Association has purchased a tent, and he is now in his second revival of six, with the avowed purpose of establishing a much needed mission in each of as many different sections of the city. The first of these six contemplated missions has already been established, and is being sponsored by the Bethel Baptist Church; the next one is to be sponsored by the First Southern; and likely the third one by the Olivet Church.

Rev. Don P. Hathcock, serving the San Bernardino area, which extends from Needles back west to the Los Angeles County boundary line, relates a most interesting incident. He had gone to Barstow, a thriving and rapidly growing little city which had no Baptist church. He began making inquiry and found several Southern Baptists living in the community. When he began to inquire about a possible location for a meeting place, he was informed by some of the citizens of other religious faiths that there could be no Baptist church in Barstow because of an agreement to that effect. Brother Hathcock told the citizens that he had been much in prayer,

receiving instructions from the Lord as to what was to be done there, and that the Lord, far from telling him of any agreement not to have a Barstow Baptist church, had definitely led him to establish such a church. Today we have a thriving Baptist church there, with one of the best building sites available in the city upon which to erect a new church building.

Rev. Clarence A. Butler has the tremendous responsibility of the mission work in Los Angeles County, with its more than 3,000,000 population (one out of every fourteen persons living within the confines of the Southern Baptist Convention). Though the impact upon that great city may seem wholly inadequate, yet progress is being made. Three new Southern Baptist churches have been established in as many months, and several more missions have been set in motion which give promise of growing into churches.

Brother Butler has also succeeded in getting the "Good News Hour" broadcast carried by KKKD, which helps to spread the gospel message to hosts of those who would otherwise not know the story of salvation as proclaimed by Southern Baptists. This is a recorded program each week, with the sermon by Dr. J. B. Lawrence. It can be carried on your local radio station if you will make the arrangements with the station. The Home Mission Board cares for the expense of the program.

Rev. Clyde Foster, who serves the San Diego area, has erected a real monument to his work in that area in the matter of ferreting out the prospects, holding a revival meeting, establishing a mission, and since then developing that mission into a self-supporting Baptist church in La Jolla, one of California's most beautiful suburban cities. This work began in February and soon the church called a pastor, thus liberating Brother Foster to repeat such operations in another section of the territory.

The Bakersfield area is at present without the field worker scheduled to serve there; but during the spring and summer, with the help of some of the summer workers employed by the Home Mission Board, the work has been going forward. Vacation Bible schools have been held in most of the churches, in some instances where there was no church building and the schools had to be held in the parks. Perhaps the outstanding example of rapid growth in this section is that of the First South-

Continued on Page 7

A STUDENT'S SUMMER

by CRYSTAL PHELPS

Ever since I can remember, I have studied missions in every phase of church work—in Sunday school, Baptist Training Unions, G.A., and Y.W.A. But now, after being on a mission field in summer work, I realize that I had very little conception of the real work and opportunities of a mission field. Certainly I have been challenged by the need of missionaries, Home missionaries. Always before my thoughts were centered on the dire necessity of the foreign fields, but I have found, through this summer's work, that people right here in America fall not far short of pagans.

The Vacation Bible school at Sells, on the Papago Indian Reservation, was one of the best in which I have had the privilege of working. Twenty-three accepted Christ. One night (there was a revival at the same time as the Vacation Bible school) a boy accepted Christ; just as soon as he received Christ into his heart, he went straight back to the back seat and talked to a friend about being saved.



Pima Indian Vacation Bible school at Blackwater, Arizona.

In the Indians I found a loyalty to Christ not always evident in the lives of Christian white people.

This incident did not happen in Vacation Bible school, or with boys and girls, but I should like to relate it because it was amusing and inspiring to me. At Casa Blanca, on the Pima Indian Reservation, the Fraziers were having a revival. One night they had trouble lighting the coal oil lamps. Brother Frazier began his talk with something like this: "Every time a revival like this starts, Satan gets busy. He tries every way he knows to break up a service. Tonight he's in the lights, and I can

hardly see how to read this Bible. When I was saved, I began war with Satan, and I've been fighting him ever since." At this point, Brother Johnson, Indian preacher at Casa Blanca, ran up to the pulpit, pulled out a flash light, turned it on the Bible, and grinning, said, "I want to help you fight him!"



Miss Crystal Phelps is seen at play with the Negro Vacation Bible school near Randolph, Arizona.

The eagerness of Indian boys and girls to learn was a great challenge to me, and I found that they learned readily, despite the fact that some of them are retarded in school. I soon forgot that they had brown skins, straight black hair, and black eyes, and they became another group of laughing, happy children, like our own, responding to the same stories, games, and Bible drills with

Some of them did not even know the simple story of Christ.

"Go ye into all the world." Yes, but let us begin with spiritually starving boys and girls, men and women, right here around us.



Young Indian converts at Sells, Arizona. Shown also in the picture are Home Board missionaries, Rev. and Mrs. C. F. Frazier and Mrs. Helen Lloyd Hardman.



A Vacation Bible school was held under a brush arbor at Lebi, Arizona.

exuberance. They loved Vacation Bible school. One married fifteen-year-old girl brought her baby.

At Blackwater there is no Sunday school and, as a result, the children know practically nothing about the Bible. They talked Pima among themselves during recess and the handwork periods. One day Mrs. Campbell from Coolidge, who was helping with the girls' handwork, reminded them that she could not talk Pima, wishing to join their conversation. A little later, she began teaching them the books of the Bible—Genesis, Exodus, Leviticus, Numbers, Deuteronomy. One Junior girl said, "Now what language are you speakin'?"

Some of them did not even know the simple story of Christ.

"Go ye into all the world." Yes, but let us begin with spiritually starving boys and girls, men and women, right here around us.

Bibles on a Streamliner

Three leather-bound copies of the world's "Best Seller" book, the Bible, will be placed in the club cars of *The Tennessee*, Southern Railway Washington-Memphis streamliner, as the gift of H. K. Buck, of Memphis, Tennessee, terminal superintendent of the Illinois Central System, it was announced in Washington recently by Ernest E. Norris, president of the Southern.

The handsome Bibles, eight by six inches in size, with *The Tennessee* in gold letters on the covers, were donated by Mr. Buck "for the pleasure and benefit of patrons of the Southern" and in memory of his mother and father.

Mr. Norris said that following a trip on the streamliner between Memphis and Washington, Mr. Buck wrote J. B. McWilliams, terminal superintendent of the Southern at Memphis, to compliment the Southern on the pleasant and comfortable trip on *The Tennessee*.

The Illinois Central terminal superintendent added that during the trip he observed another passenger in the club car request a minister to loan him his Bible for a few minutes. He then noticed, he wrote, that while the car was well supplied with current magazines, it did not have a copy of the Bible available.

His offer, relayed by Mr. McWilliams, was promptly and gratefully accepted, and the Bibles will be placed on the trains in the near future, Mr. Norris said.

All Things to All Men

Continued from Page 5

ern Baptist Church of Bakersfield, of which Brother G. F. Loving is the pastor. In May Brother H. H. Stagg of the Bay Area led in a revival meeting resulting in 35 additions; then in June he conducted a Vacation Bible school with an enrollment of 254 and an average attendance of 203 which resulted in 61 conversions and additions to the church for baptism. These additions are beginning to crowd the walls of the beautiful new church building just recently completed.

The Home Mission Board, to relieve these brethren of other types of mission work, have elected and sent to the field, Dr. L. A. Brown to survey the field for language groups and has also sent Miss Mary Nelle Lyne to work particularly with the Chinese. This is but the beginning of a badly needed and expanding work among the Chinese, Japanese, Russians, Spanish, Indians, and other language groups.

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RESOLUTION

WHEREAS, Dr. Fred C. Eastham, having felt led of the Lord to accept a call to become pastor of the First Baptist Church, of Springfield, Missouri, has resigned his position as Secretary of Evangelism of the Home Mission Board of the Southern Baptist Convention, and

WHEREAS, Dr. Eastham has rendered invaluable service as the head of this most important department, having made an outstanding contribution to the Centennial Evangelistic Crusade, and having endeared himself to all connected with the Home Mission Board;

THEREFORE, BE IT RESOLVED,

First, that we, the Executive Committee of the Home Mission Board in regular session, October 3, 1946, do hereby express our deepest appreciation for the services rendered in this responsible place of leadership among Baptists by Dr. Eastham;

Second, that we most heartily commend him to the First Baptist Church, of Springfield, Missouri, and to the Baptists of Missouri;

Third, that we assure Dr. Eastham of our love and prayers for his happiness and success in his new field of labor for Christ;

Fourth, that these resolutions be inscribed upon the minutes of the Home Mission Board; a copy printed in the *Home Missions* magazine, and copies sent to Dr. Eastham, the First Church of Springfield, and to the *Baptist paper of Missouri*.

Respectfully submitted,

Committee on Evangelism.

JAMES P. WESBERRY, Chairman

Mrs. PAUL ETHERIDGE

JAMES W. MIDDLETON

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A LETTER FROM CUBA

Iglesia Bautista
Colon, Cuba,
March 22, 1946

"...and there remaineth yet very much land to be possessed" (Josh. 13:16).

Dear Christian Friends:

Although this is our first letter this year, we want to tell you something about the Christmas program we had on December 25. As we have told you in previous letters, the greatest attendance we have at any service is at Christmas. A special program was prepared with many of the young people taking part. This service starts at 8:00 P. M. and usually ends at 11:30 P. M. This last year we had an evangelistic campaign from December 26th until the 31st, so as to take advantage of the enthusiasm shown in the Christmas program. We had with us Rev. Nemesio Garcia from Guanajay, and we are so glad to say we had a good attendance and there was much interest.

In January we had Rev. Herbert Caudill of Regia, during which time we studied a book on Sunday school work and evangelism. Forty-five believers received credit for these studies. At the same time we had services in Guareiras and Colonia-Cuba, with Pastor Rodriguez. Each afternoon for five days Rodriguez and E. Pina went to Guareiras on bicycles. As for our mission in Guareiras, we are optimistic and hope soon to have fruit to show for our labor there. Guareiras is eight miles south of Colon. Also at Colonia-Cuba, a country mission about eleven miles east of Colon, we had two services at night. Many people from the country attended. This mission is in the home of a member of the church, Lorenzo Hernandez.

On February 18, we started our third evangelistic campaign, having meetings in Colon for a week. This campaign was started with a special "Young People's Day" (Dia de la Juventud). There were visitors from the church at Jevellanos (our ex-mission with Brother Espinosa) and also from the church at Santo Domingo. The program was very interesting, being especially on temperance. For the first time in the history of our church, we had with us the mayor of the town, Senor Joaquin Cartaya, and we are glad to say that the opening speech was in his charge. He recognized the effort which is being made by the Baptists of Colon to guide the young people in the right way. A photo was taken and sent to one of the main newspapers in Havana, *El Pais*, the reporter being a member of our church, Dr. Adolfo Grille. Also we had with us

the platform Dr. J. Fernandez Torres, an old man, inspector of the public schools of Colon, and Dr. Emilio Cespedes, president of the Board of Education. This we consider great news because of the position and consideration the church is having in the town.

The following nights we had two meetings each night—Rev. H. Valdes from San Juan y Martinez preaching to the adults and Dr. A. Pereira preaching to the children.

The last night three, who were previously accepted by the church, were baptized, two young girls 18 and 21, Estrella Perez and Onelia Hernandez, and a young man, 20, Celestine Yubero.

More good news. A young man, Felix Ojeda, 21, our Sunday school superintendent who is finishing high school this year and also teaching in a school in town, feels God is calling him to serve Him. Also a young girl of 18, Celia Garcia of the Philathea Class, is a volunteer. We hope both can attend the Baptist seminary and girls' missionary school in Havana. There is also a young man, member of the church, Humberto Hernandez, from the country who, we hope, will go to school to prepare him-

self for work among the country people.

At the close of the campaign we had a special meeting of our library "Biblioteca Philathea." Last year, under the Philathea Class it was started and now a society has been organized. We are glad to report that we already have about two hundred eighty books (in Spanish). The "Biblioteca" (library) has been registered in the office of the Director of Culture of the Secretary of Education of Cuba. We have received several books from the Cuban Government.

Here is a report of the work accomplished from March 1945 to February 1946, which we sent to our Cuban Convention. The church of Colon: Places of preaching (missions) 6, Sunday schools 5, preaching services 218, special services 56, prayer meetings 89, pages of tracts distributed 44,248, Bibles and New Testaments 434, Gospels 980, baptisms 4, Sunday school teachers and officers 12, deacons 4.

Other organizations: Woman's Missionary Union, Baptist Training Union, Biblioteca Philathea.

Financial report: Help to the pastor \$78.00; co-operative plan (Cuban Convention) \$138.00; Vez Bautista (paper) \$15.00.

During the year four were baptized (from 18 to 21 years old).

Please continue praying for the work and the workers.

Yours in Christ,
HAZEL & ENRIQUE



The mayor of Colon, Cuba, in an opening address in a series of evangelistic services recognized the effort which is being made by the Baptists of Colon to guide the young people in the right way.

The First of Its Kind

By LOTTIE STEPHENS

Missionary in Louisiana

On May 3, 1945, the Home Mission Board appointed a white missionary to work among the Negroes in Morgan City, Louisiana. Her work is to organize and direct kindergartens, and to help in the Negro churches as much as possible.

On July 1, the missionary held a Vacation Bible school clinic which was well attended by other churches as well as by the members of the St. John Baptist Church. In connection with the clinic she enrolled the children of that church in their first Vacation Bible school. Seventy-one were enrolled in this school. There were no conversions, but one fine fifteen-year-old girl surrendered to become a missionary. She is now in New Orleans preparing herself for a missionary career. Her surrender is the first in the experience of your missionary.

The Mt. Era Church also held its first Vacation Bible school. The closing exercise marked a high peak in spiritual experience. The gratitude of the Negro Christians was so great that they voluntarily made a liberal offering to pay the workers' traveling expenses that a school might be held in another neighborhood. This was doubtless their very first participation in a missionary effort.

One of the pastors at Thibodaux, Louisiana, invited the missionary to hold a school in his church. The whole summer had already been scheduled so there was no time for it except a brief period after school hours. The teachers in the public school graciously agreed to help. They brought the children across town to the church, and the missionary for two hours longer taught God's Word. The pastor's garage was converted into a little cafeteria where, on arrival, the children were served a light lunch by the church members. This was a joint school sponsored by both the Mt. Zion and Moses Churches. Twenty-two children made a profession of faith in Christ. This was their first Vacation Bible school, and the memory of it lingers in the hearts of its participants.

A community-wide Vacation Bible school was held at Greenwood, Louisiana, which resulted in the organization of a week-day Bible class. This class was held after school each Friday after-

noon. The missionary wrote a playlet and used some of the children in presenting it. For the first time in their lives the people of that community heard such a playlet. They welcome the presence of the missionary and are eager for more Bible knowledge.

On the third Monday in September of 1945 the first kindergarten was opened at Pilgrim Center with an enrollment of twenty-nine pupils. They were a group of happy little faces that followed the instruction of the missionary and two volunteer workers for eight months. At Christmas they pantomimed the story of "The Nativity" in a very fine manner. On May 9, 1946, the first graduation exercises were held at which time ten received diplomas.

Another first-of-its-kind meeting was held in the New Lora Church on August 27, 1946. After all of the conventions and associations were over the young people gathered for a rally at which time they had a program especially designed for them. They enjoyed two hours of fun and then their lunches which they had brought. This was followed by a series of reports of various meetings given by the young people. They voted to hold such a rally every three months. One of the churches invited them to meet on their grounds.

Your missionary has been in Morgan City only sixteen months, but there have been marked advancements in the work. Please pray for us that we may continue to enlighten our Negro friends in Christian living and better organized church life.

Youth Answers the Call

by ALEX PASETTI

Missionary in Tampa

Almost four years ago I baptized Frank Gonzales. Frank had been a regular pupil in Sunday school and would attend services fairly regularly, too. His good record continued for several months after his baptism and then he went with the wrong companions and drifted away. Although we urged him to return to Sunday school and church Frank always had his excuses for not coming.

In the early spring of 1946 a young lady came into our Sunday school for the first time. We could not help but wonder who she was, where she had come from, and who was responsible for her being here. Of course, curiosity was great, but good manners were greater. However, a few weeks ago, as we visited in her home, we asked her what or who had led her to come to our church. Her simple reply was, "Frank asked me to." Then she told us how she was planning to go to another church with a girl from her neighborhood, but "Frank asked me to go to his church, and I went." I do not think that Frank yet realizes the good he has done by giving a simple invitation. Why? Because... well, here is the story of Joyce Flanders.

She came to Tampa from Georgia, a young lady of seventeen. She knew the Bible pretty well, and yet was not a Christian. However, about two months after she had first come to us, Joyce accepted Jesus as her Saviour and Lord and I had the privilege of baptizing her two weeks later. Several weeks after she had been baptized, Joyce expressed her desire to be a missionary to Japan. But it is more than just a desire, it is a calling.



Miss Joyce Flanders

So strongly does Joyce feel that calling that she is determined to go to the university here in Tampa and begin preparation for the task she feels is assigned to her by the Master. At the present she works eight hours each day and goes to the university four nights each week. She is determined; she is willing; she is capable. May God send us more like Joyce Flanders.

A LETTER WITH A STORY

by STANLEY SMITH

Missionary to Seminoles in Florida

The following letter was written to Josie Billy, a former medicine man, who is now preaching the gospel, and taking his training in the Florida Baptist Institute in Lakeland, Florida.

Ingram Billy has taken over as a leader and medicine man of his tribe, which means he has more than half of the tribe which follow the old pagan customs.

This medicine man had invited a Christian group to hold services in his camp. Brother Josie Billy took sixty Christians and held services there. Then he received a letter:

Ochopee, Fla.
Aug. 22, 1946

Dear Josie,

Everything here is quiet and peaceful, and we do not want trouble. We all think it is better for your group not to come over here. It only means trouble. We are now good friends and we want to stay so.

You are welcome to come to see us but not in a group or for religious work. This is only for Indian people.

My brother, I will help you in any way in the Indian customs but not in your new religion.

If you and your group like your new way stay where you are, but do not bring it down here. Jimmie and I do not want it nor anything that will separate our people or make trouble among us. We want everything right.

Why not all be friends instead of having trouble by bringing in this new religion?

We hope you will think about this.

Your brother,

INGRAM BILLY.

I know that Ingram Billy is not able to read and write and cannot conceive such words to form a letter. Someone is trying to keep the gospel out of the Tamiami Trail group.

The writer has baptized more than fifteen from this group and now Christians are told to stay out. Pray for the missionary and Josie Billy as they try to win converts on the Tamiami Trail.

Miami Herald—Oct. 11, 1946

Josie Billie Learns His ABC's

by STEPHEN TRUMBULL

Herald Staff Writer

Lakeland, Fla.—A 63-year-old Seminole grandfather sits in a classroom here and laboriously spells out the words in a white man's first reader.

He appears to be completely unaware that his starting the three R's, late in life that it is, has caused more jubilation than any single event since white men have tried to carry their religion into the Seminole nation.

The aging student is Josie Billie, one-time medicine man and one of the most influential and respected members of the Big Cypress branch of that Indian tribe that long has held out against all ways of the white man, his faith included.

When he enrolled in the little Bible school of the Southern Baptist Association here on September 17, there was more than mild skepticism on the part of Floridians familiar with Seminole ways. Old Indians, like old dogs, are hard to teach new tricks.

Like a New Life

But Billie is taking to his new way of life like a duck takes to an Everglades pond. The four younger Seminoles who enrolled with him are following his every example. White leaders of the school are now confident that Billie will do what their best efforts have failed to do, bring the Seminoles in to really sizable numbers.

For years it has been an uphill grind for white missionaries to the Indians. Converts could almost be numbered on the fingers of the hands. Then the Rev. Stanley Smith came into Dania from the Oklahoma Seminole tribe and 150 conversions now have been recorded there. Many of the older Indians, however, still stand aloof.

When Billie was baptized 27 of his tribe followed his example. With Billie

able to return to the tribe and preach, Baptist leaders of the state believe the tide will be turned.

In accepting the white man's religion, the five Seminole students have discovered that some of his other ways of life also are acceptable. When the Indians moved in at the school Dr. T. S. Boehm, head of the institution and pastor of the Lakeland First Baptist church, ordered separate cooking facilities installed for them. They said they didn't like the white man's culinary ways even slightly.

Eat with Whites

There was some slight delay in getting the facilities. The five Indians, a bit reluctantly, agreed to eat with the white students during the delay. Finally the extra stove and kettles arrived. To date they have not been used. Josie and his fellows have grown downright fond of paleface omelet.

The school is a small one, designed not only for potential missionaries but for others who have lacked the opportunity to attend regular schools. Its teachers are volunteers from Baptist ministers of the Lakeland area. The dormitory is made from materials salvaged from the Army air field nearby.

The Indians have a room to themselves and they keep it spotless. Their bright regalia hangs, incongruously, among their more somber and orthodox garments on wire coat hangers neatly spaced along a length of pipe in a curtained-off closet. They sleep on army-style steel cots.

The roof overhead is galvanized iron, instead of the familiar palm frond thatch. Appropriations for the school from the association are small but improvements are going forward, with the students doing much of the work.

Josie's dormitory mates are Sam Tommie, 46 years old and the father of seven children; Junior Buster, 20, musical, who wants to be a song leader; Barfield Johns, 29 and the father of three children, and Billie Osceola, father of two children.

Extent to which their education will progress before they are sent back to their people as missionaries has not yet been determined.—Used by permission of Miami Herald.

JEWISH CHRISTIANS ASSEMBLE IN CHARLOTTE

by JACOB GARTENHAUS

Christianity began nineteen centuries ago as a Messianic movement within Judaism. The first Christians were Jews; the first missionaries were Hebrew Christians. The greatest Jewish exponent of Christianity referred to himself as "of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews." It was this Jew, Saul of Tarsus, who with other Jews received instructions from the Messiah, Jesus, to "go ye into all the world, and preach the gospel to every creature." This, in effect, was to make the Judaism of the Bible, the monotheistic conception of

Protestantism with its liberal tendencies, there has sprung up a great movement on the part of the Jewish masses to return to the apostolic church. Dr. Jacob Peltz, General Secretary of the International Hebrew Christian Alliance, stated in an address that "there are one hundred and fifty thousand Hebrew Christians in America; and of the two hundred thousand Jews surviving in Hungary, about sixty thousand have accepted Christianity. And conversions of Jews are taking place all over Europe."

With the same zeal and enthusiasm which marked apostolic Hebrew Chris-

principal address was delivered by Dr. Jacob Peltz of Chicago and London, who had recently returned from Europe. He stirred the hearts of his listeners with his eye-witness account of the aftermath of the horrors of Nazism, the destruction and death of millions of Jews, and the suffering from starvation and exposure of those who have miraculously survived. The one redeeming feature, he said, is the faith which has carried many of the Hebrew Christians through dungeons, concentration camps, and underground hideouts, where they ever witnessed to their fellow Jewish sufferers, holding out to them faith and hope of which even such miserable conditions could not rob them.



Some of the delegates to the thirty-first annual conference of the Hebrew Christian Alliance of America, Charlotte, 1946.

God and His redeeming love, available to the Gentile pagan world. This missionary movement, begun by Hebrew Christians, resulted in the founding of churches, the breakdown of national and racial barriers, and the transformation of society.

Christianity lost its spiritual power and influence with the Jewish masses when its simple teachings began to give way to pagan customs and practices with the unholy alliance of church and state. From then on the cross which was a symbol of love became a symbol of hate, and there was nothing left in the church to appeal to the hungry Jewish heart.

Notwithstanding this, the cross did not entirely cease to draw some of the kinsfolk of the Lord. Church history records glorious Jewish conversions. In recent years remarkable changes have taken place. In spite of the Roman church with its paganism, and the callousness and indifference on the part of

tianity, Hebrew descendants today are seeking to spread the Messianic movement among the Jews of America and other parts of the world.

In the annals of Christianity and the history of Charlotte, North Carolina, the thirty-first annual conference of the Hebrew Christian Alliance of America will stand out as a unique gathering. What a sight it was to behold the sons and daughters of Israel, redeemed by the blood of Christ, gathered from the North and the South, the East and the West, to meet in Charlotte, precursors of that greater movement foretold by the prophets of old. (See Ezekiel 36:24-28.)

For six memorable days, September 22-27, the conference held sessions at the First Baptist Church of Charlotte. On Sunday, September 22, Hebrew Christian ministers occupied some thirty or more pulpits in the city.

In the afternoon a mass meeting took place for the general public when the

For these remaining, living skeletons Dr. Peltz pleaded with Christians not to turn a deaf ear, for often Jewish believers feel twice forsaken: by their own because they are Christians, and by Christians because they are Jews.

Officially, the conference opened Monday evening when words of greeting and welcome were brought by representatives of the various civic and religious groups. A soul-stirring address was delivered by the president of the Hebrew Christian Alliance of America, Rev. A. J. Kligerman, D.D. The writer presided over this meeting. What an inspiration it was to hear the organ peal out the music and the voices raised in singing, "All hail the power of Jesus' name," particularly the stanza:

"Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all!"

Continued on Page 23

Fourth Mission School

The picture sent by Mr. Harry P. Wootan, Educational Director, Gaston Avenue Baptist Church, Dallas, is a sample of local church co-operation in a Southwide program of mission emphasis. We quote Mr. Wootan's report:

"Our fourth annual mission Vacation Bible School recently conducted was in many respects the most successful we have held. The faculty, composed principally of young women from Baylor University School of Nursing, was augmented this year by some of our local workers. Miss Nina Meredith, B. S. U. Secretary, served as director. To her and all who assisted we extend our thanks. The enrollment reached fifty-six with an average attendance of forty-six. These little folks' hearts were as hungry and responsive to the gospel as any we have ever seen. May God bless the seed that were sown."

Dr. H. E. Fowler is superintendent of City Missions in the co-operative City Mission Program of the Home Mission Board and the Texas Convention. Hundreds of such schools have been conducted during the past summer in the cities of the South.

NEWS FROM INDIAN FIELDS

by J. B. ROUNDS

On Sunday, September 8, 1946, the Sells, Arizona, Papago Indian Baptist Church was dedicated. Rev. L. U. C. Kufman and Mrs. Kufman and Mrs. Helen Hardman are located there and doing fine work. There were baptized at that service one Anglo, one Spanish, and one Indian. The work there is

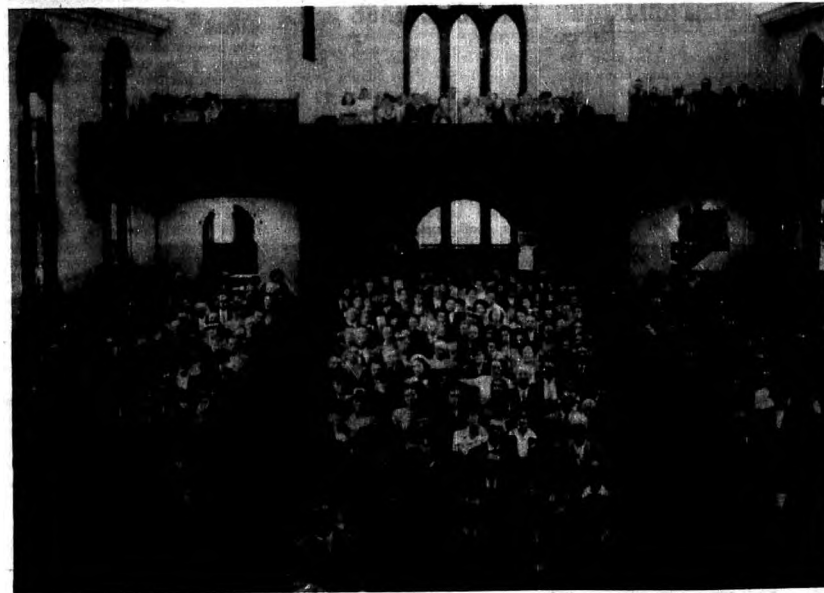
moving in a very encouraging manner. We will soon have Indian Centers in Santa Fe, Bernalillo, Albuquerque, Gallup, New Mexico; and Phoenix, Arizona, and Oklahoma City, Oklahoma. We hope also to have one at Flagstaff, Arizona, soon as well.—All-Indian Baptist.

A MISSIONARY PASSES

Love and sympathy are extended Rev. Moses Wesley, Indian missionary at Red Oak, Oklahoma, whose wife passed away October 1, 1946.



BIBLE TEACHINGS ILLUSTRATED—Missionary Shau Yan Lee uses the above chart to illustrate Bible teachings to the Chinese in Norfolk, Virginia.



SUNDAY AFTERNOON RALLY, First Baptist Church, Newport, Kentucky, at which the associational missionary emphasis program was launched. Center, front row, Rev. W. K. Wood, superintendent of city missions and local director of the program; W. K. Mikhalchuk, Russian Home missionary; name of next man unknown; Rev. W. H. Curl, secretary of missionary training in Kentucky; and Dr. John D. Freeman, rural field worker, Home Mission Board. Farther back may be seen Lewis Hancock, Berkman DeVille, and J. W. Gardner, Home Board missionaries.

COLORFUL MISSIONS

by LEWIS W. MARTIN

The glorious, inspiring colors of an exceedingly beautiful fall were accompanied by even more inspiring and colorful schools of missions programs in many cities and rural associations throughout the South.

Four programs, intense in unusual missionary and spiritual glory were conducted by: J. R. Featherstone, Gaston Association, Gastonia, N. C.; Jesse F. Ray, Rehoboth Association, Macon, Georgia; Taylor Stanfill, Pulaski Association, Little Rock, Arkansas; and W. K. Wood, North Bend and Campbell County Associations, Kentucky. Some of these were adorned with inspiring information as brilliant as the autumn yellow. Others glowed with the deep red of blood-bought lives offered for sacrificial service. The deep green of spirituality gave the perfect setting for the display of the other colors.

At Little Rock deep spirituality re-

flecting the leadership of Taylor Stanfill characterized the program. Prayer services engaged in by the missionaries from 10:00 to 11:00 P. M. refreshed every service during the week.

Macon and her neighbors glowed with an interest the brilliance of which penetrated into the future with plans for a similar program a year hence.

Gastonia's first effort in the simultaneous missionary emphasis brought 17,500 people to hear twenty-eight state, home, and foreign missionaries. Ninety-seven people dedicated their lives for definite service.

Covington-Newport had a "wonderful week." Of the Sunday afternoon rally attended by more than four hundred, "All who attended spoke in joyous tones concerning the great spiritual feast which was experienced," writes Rev. W. K. Wood.

From some fifty simultaneous schools of missions come the same glowing reports which have thrilled our hearts as have the glories of God's handiwork in the gorgeous autumn colors.

Notices of programs for 1947 and requests for missionaries to serve in them are crowding the files. Soon it will be too late to request missionaries for the winter and spring of 1947.

Fourth Mission School

Continued from Page 12

The women of Mobile, Alabama, are especially interested in the Southern Alabama Indian Baptist Assembly Grounds. With the women of the whole state, led by Mrs. Marshall, they are making substantial and regular gifts in the way of permanent improvements there. The State W.M.U. has furnished us two fine buildings; there, and the Mobile women have given us beautiful signs and plan other gifts the coming year.

REESTABLISHING THE HOME BASE

by JOHN D. FREEMAN

The vast industrial expansion of the past half century has caused many people to forget the significant fact that America was made great by her hitherto predominantly rural population. Baptists have likewise lost sight of the source of their numbers and outstanding leadership, the country church.

A noticeable change in attitude is now taking place. On every hand one finds evidences of an awakening interest in rural life and a growing desire on the part of political, social, and religious leaders to rehabilitate the long-neglected rural districts. Baptists are growing more concerned about their stake in rural life and through the Home Mission Board, as well as state agencies, are increasing their efforts to strengthen existing country churches and to plant a church in many a neglected rural area.

Why the Rural Church?

Some ask the question with evident skepticism. Evidently they are not informed about the part rural people have played in our denominational life and do not know what rural people mean in our entire national scheme. When both state and Federal agencies are exerting themselves as never before to build up a finer rural social and economic order and thereby help to stay the migration of country people into metropolitan areas, it is time Baptists were being made aware of the part they can and should play in making country life wholesome and attractive so that hosts of youths will be led to establish homes on farms, there to rear goodly families and to help make secure the future of our land.

Baptists are a rural people. Approximately two-thirds of their churches are in small villages or open country. Some sixty per cent of their members are in country churches. The continuing decline in birth rate in urban centers is alarming, and growing difficulties are to be found in doing religious work in the cities. These and other matters of grave moment make it quite evident that for us to continue neglecting the rural churches will be gross disloyalty to Christ and will eventually result in denominational suicide.

Even though an increasing number of Baptist ministers are coming from urban homes, country churches still supply nearly seventy per cent of the recruits for the ministry. The increasing demand for pastors which the development of rural life is bringing makes it, therefore, all the more important that the sources of these recruits be preserved and developed. Today we find

ourselves faced with the need of providing trained ministers by hundreds where, during past years, scores of them sufficed.

Rural churches are ordaining fewer and fewer illiterate men to the ministry. Furthermore, these untrained preachers report a growing unwillingness on the part of country people to call them as pastors. Time changes things; rural people are rapidly becoming literate; members of country churches are demanding a different type of church leadership. Since these churches are our main dependence for increasing the number of ministers, it will be foolish, indeed, if we fail to grow more and stronger rural fields.

How Meet the Rural Need

What can we do about the rural church? That question is being studied on every hand. "Uncle Sam" is sending from various departments in Washington piles of literature dealing with rural life problems, including the rural church and its needs. Millions of dollars of Federal funds are now being spent for salaries and expenses of rural workers much of whose time is spent in the field of religion. Whether or not the departments of agriculture and of education in Washington have a right to do this does not change the fact that it is being done. Most of these workers openly advocate merging of churches as the method whereby rural church life may be improved. Many of their pamphlets and books, published at taxpayers' expense, openly advocate the breaking down of faith and polity for the sake of presenting a "united front" in the field of religious work. Conferences in land-grant colleges on rural problems nearly always declare union to be the solution of country church problems.

Since Baptists in the South have about as many rural churches as all other religious groups combined, it behooves them to awake before such subtle propaganda plays havoc with their country church life. They can meet the needs in rural fields if they will do three things:

1. *Provide Pastors.* Somehow we must remove the erroneous idea that a country church has a pastor when some minister comes to it for one or two Sundays of each month. However good a pastor one may be while with his people, it is not enough for him to serve them merely on the Lord's Day. Rural churches need and must have pastoral care every day of the week. There will be no general improvement in rural church life and methods of work until

capable resident pastoral care can be provided, a resident pastor being one who lives on or quite near to any field served. A fine start in providing this for them has been made, but the task yet undone is tremendous.

2. *Provide Adequate Equipment.* Thousands of rural churches still carry on their work in a one-room meeting-house. Yet on the average rural field there is more than enough building material for the construction of a modern house of worship while funds may readily be raised through the storehouse-giving program to meet construction costs. If the undeveloped country church is vitalized and led to fill its needed place in future rural America, it must be shown the need for a modern plant and be encouraged to build at the earliest possible date.

3. *A "Face-Lifting."* Hosts of country people need to have their spirits aroused, their pride awakened, and their visions broadened. In other words, they need to be shown how important they are in our national scheme, in religious affairs, and in the Master's kingdom. They have been ridiculed and caricatured by satirists, cheap radio comedians, and others until there has developed among them an inferiority complex which is damaging in its effects upon character and conduct. This causes members to think of the country church as an organization which amounts to little in the community and to less in the kingdom of Christ.

Most of our denominational leaders came from the country imbued with this idea; hence, when setting up our general agencies and institutions they ignore rural pastors and laymen.

Outside of the district association, few country people ever receive recognition by being called to places of general leadership. As long as this neglect continues, it will be difficult to lead any appreciable number of talented, trained men to give themselves to rural pastorate.

Baptists generally must learn to know how inseparably their future strength and influence are related to rural churches. They must be encouraged to make more generous and effective the ministry which they are extending to rural fields through their missionary agencies. They must help provide equipment and resident leadership for thousands of country churches whose members have never known the continuous care of a resident pastor. If they will do these things without delay, the home base for Baptists in America and the world will be re-established and their future usefulness in kingdom affairs will be assured.

Here and There in Western Fields

California, "The Golden Empire"

By L. A. BROWN

Named the "Golden Empire" by Cortez in 1535, where the brown peaks of the Coast Range touch the blue waters of the Pacific and the towering Sierra Mountains form a massive wall on the eastern border, is a land white for the mission harvest. Here stands majestic, snow-crowned Mt. Whitney, the nation's highest peak, overlooking silent Death Valley, dipping 280 feet below sea level. Glaciers, volcanoes, desert, fertile valleys, oil fields, vineyards, grain fields, citrus groves, cool ocean resorts, and world-renowned Hollywood have enticed millions from every nation around the globe.

The checkerboard fields of grain and citrus groves stretch like endless "crazy quilts" from the borders of misty Oregon to the warm deserts of sunny Mexico and colorful, appendix-like Baja (Lower) California. Great cities, filled with the many different peoples of the earth, skirt the long, irregular coast line or nestle snugly between the lofty mountain ranges. Here, in the land of many contrasts, one is reminded of biblical scenes.

The lofty mountain peaks bring the scene to memory where the Tempter caused all the nations of the earth to pass in review before the Saviour. Vineyards, as on Palestinian hills when the spies of desert-stranded Israel returned with evidence of that land's fertility, yield abundantly. Fig trees, reminding us of Nathanael's secret place of prayer, stand in almost every yard of rich and poor alike. Majestic palms, similar to those used by the masses during the triumphal entry of the Messiah into Jerusalem, hold their stately heads in contempt above the lesser trees of the vineyards and groves. From this land of many contrasts has come the call—the call of the West. And the call has been answered.

Restless tides of humanity, leaving congested eastern cities and soil grown thin from many years of constant cultivation, have swept westward until the blue waters of the Pacific seem to say, "Thus far shalt thou come and no farther." Here the brown-skinned men from the Island Empire work in the flower and vegetable gardens of the rich or sell their produce at corner stands. Children of Spanish descent comment glibly in Mexican theaters, using the latest American slang. Far-away Russia and mysterious China have sent from their numbers vast throngs to mingle

with the multitudes. And to the voices of the past, when covered wagons rolled westward over the plains and crept over lofty mountain passes in the days of the gold rush, new voices have been added—the voices of Southern Baptists, bringing the glad news of salvation and saying to the thousands of lost people, "California, here we come."

Mission Work Among Italians

By A. PUCCIARELLI

Missionary in Alabama

We have just had one of the best revival meetings in our mission work. The

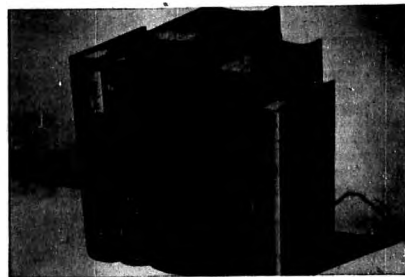
revival lasted ten days, with preaching and singing in English and Italian languages. The Rev. J. W. Brown, pastor of a local Baptist church, preached in English and I did the preaching in Italian.

The Lord blessed our efforts and gave the joy to see Brother and Mrs. Vincent Carruba confess Christ, and baptized. We need to pray for these new children in Christ as they grow in grace and knowledge of the Lord Jesus Christ, and more so for the threats Brother Carruba will get from his relatives, who are still ignorant of the grace of God, because he joined the Baptist church.

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Co-operative Missions

by S. F. DOWIS

The heading of this article indicates that the Home Mission Board has a mission program in co-operation with other Baptist forces of our Southern Baptist Convention. This is true, and there are three departments of this Co-operative Mission Program.

The Home Mission Board co-operates with the state mission boards in each of these co-operative programs on the same basis that the Sunday School Board co-operates with the state mission boards in Sunday school and Training Union work. That is, the Home Mission Board outlines a special type of program, furnishes literature and conference leadership for the promotion of the program, and conducts southwide conferences annually on each of these programs.

The basis of co-operation is agreed upon between the state mission board in each co-operating state and the Home Mission Board. In each program the state mission board assumes the responsibility for the selection of personnel, determining salary, expenses, and other matters involving the workers. In this way, the workers in each of these programs are considered state mission board employees. The Home Mission Board makes a definite allocation to the state mission board for each of these co-operative programs and sends its funds monthly to the state mission board. The Home Mission Board agrees to provide necessary literature, conferences, and guidance for the successful promotion of the work in each individual state.

The first of these co-operative mission programs to be initiated was the city mission program. This program has its initiation in the city where the program is in operation. The city or association makes its request through the state mission board for a city mission program. If the state and Home Mission Boards find that the city can justify a city mission program and will support the same with a committee and budget sufficient to carry on the work, the two Boards employ a superintendent for this individual city. The purpose of the city mission program is to reach the unchurched and unenlisted millions in our urban centers. The method is to use the local church as the agent for promoting its own individual community mission program. This enables the church itself to reach the people in its own community and enlist them, not only in church membership but in service through the church. There are now forty-two cities at work in the city mission program, and about two thou-

sand churches are promoting some kind of a local mission program of their own.

The rural mission program has as its primary purpose the revitalization of the rural church. This means making vital the entire life of the church. The basic method for accomplishing this purpose is evangelism and stewardship. The rural mission worker assists in every way possible the associational missionary, the pastors, and any others who are willing for an enlarged and effective program to be promoted in the local church. At present the rural church program is being promoted by eleven of our state mission boards with about sixty workers in this field. In the field of rural missions some men are doing special demonstration work in

areas where there are no churches or where churches have ceased to live and report.

The third type of co-operative work is what we call the Western mission program, which is a general mission program in co-operation with the state mission boards of Arizona, California, and New Mexico. These fields afford a challenge in pioneer mission work; thus it is necessary to change the approach and the nature of the mission program in order to accomplish the best results. Rev. Fred McCaulley is the field secretary working with the state secretaries in these three states for the successful promotion of this mission program. We believe this field presents one

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By Helen B. Montgomery

A refreshing and scholarly translation of the New Testament out of the original, that combines spiritual insight and literary ability with clarity. Here is an enriching book for daily devotional reading.

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THE REBIRTH OF VENKATA REDDI

By Pearl Dorr Langley

Not a conventional missionary book but a gripping novel, an alive and moving portrayal of the sacrifice and suffering of the Reddi, village magistrate, and his family as they struggle to exchange the bondage of tradition, and the oppressions of present-day India, for the new and blessed freedoms of the gospel.

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SOME PREACHERS DO!

By Bartle Cole Bays

Its satirical humor, its intimate, revealing knowledge of the ministerial life, and its vivid portraits of the idiosyncrasies of church congregations make this little book one every preacher and his family, as well as laymen, will read with profit and a consuming delight.

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Book Reviews

For This We Fought. By Stuart Chase. Twentieth Century Fund Publishers. \$1.00.

This is the sixth in a series of studies by Mr. Chase on America prior to World War I and through to the post-war period in which America now finds herself. He attempts to answer the question "What does the veteran want?" and he presents the challenge of this day for democracy in America.

Jesus the Teacher. By J. M. Price. Broadman Press. Paper, 40c; cloth, 60c.

Dr. Price presents in simple form for Sunday school study course work a compilation of his studies and classroom responses. He discusses fitness, characteristics, aims, principles, materials, procedures, methods, and results in the teachings of Jesus and His teaching. The book is not too heavy for a Sunday school study course but it is deep enough to challenge well-read scholars.

Towards Christian Democracy. By Sir Stafford Cripps. Philosophical Library, New York. \$2.00.

This volume is what one would expect from the liberal pen of the author. To him, Christian democracy is a social relationship on the high plane of Christian moral standards. In his chapter on practical Christianity, he states the principle: "So the first step to gain this new and severely practical outlook upon the affairs of our country and the world, is for us to adopt the Christian standards in our own lives."

Favorite Bible Verses. By H. H. Halley.

The best from each of the Bible's sixty-six books. It is just what its title indicates.

The Jefferson Bible. By Thomas Jefferson. A reprint of Jefferson's compilation of the story of Christ as found

Co-operative Missions

Continued from Page 16

of the greatest challenges for mission work anywhere in the Southern Baptist Convention.

The Home Mission Board hopes to be able to continue its promotion of these three co-operative programs in co-operation with the state mission boards. If our budget is made large enough, we can co-operate with the states to the end that a Southwide uniform mission program may be effectively promoted in all our urban centers and for our rural and village churches. At the same time we will be able to accept the challenge of the Western states to help them in their great field of mission endeavor.

The Home Mission Board will gladly furnish information by way of pamphlets and literature about any of this co-operative work.

in the Gospels which rests in the national museum in Washington, is presented by David McKay Company of Philadelphia, Pennsylvania. Also *In His Steps.* By Charles M. Sheldon. These two little books are excellent.

H. A. Ironside: A Biography. By E. Schuyler English. Zondervan Publishing House. \$2.50.

Here is a story of a minister who began in his early youth as a Salvation Army worker and street preacher. His father before him had done street preaching. Dr. Ironside has had an interesting career from itinerant preacher to pastor of the Moody Memorial Church. There are nearly 300 pages of interesting reading.

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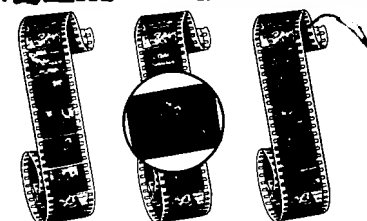
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DR. C. E. MATTHEWS



Above is the likeness of Dr. C. E. Matthews, elected in November to become superintendent of evangelism for the Home Mission Board. Dr. Matthews will move his headquarters to Atlanta early in the new year and expects to move to the headquarters city as soon as possible.

Coming to the Southwide service of evangelism from the position of superintendent of evangelism for the Baptist General Convention of Texas, Dr. Matthews has a wealth of experience in the field. During several years of his pastorate his church, Travis Avenue, Fort Worth, led Southern Baptist churches in baptisms.

A hearty welcome awaits Dr. Matthews at Home Mission headquarters.



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AMONG THE MISSIONARIES

by JOHN CAYLOR

AN OUTSTANDING YEAR

Rev. G. L. Stanley, missionary to the Chinese in San Antonio, Texas, writes: "On October 1 we began our new church year at the Chinese Baptist Church in San Antonio. In many ways the past year has been the best with the church in the experience of the writer. In the past twelve months we have seen 28 of our Chinese follow Christ in baptism."

Missionary Stanley reports also that eighteen of the new converts were from the Chinese army air force at Kelley field. When these young men go back to China they will bear testimony of the good work done by Home Mission forces in America.

The Chinese Christians in San Antonio averaged \$10.65 in their gifts to missions.

A CALL FROM CALIFORNIA

Missionary L. A. Brown of Los Angeles says: "In the Mexican Baptist mission sponsored by the Los Angeles Baptist Association racial antagonism is unknown. At a recent service the missionary spoke in Spanish, a preacher from Holland led in prayer, and beautiful Latin voices joined in singing the grand old hymns. The eager faces of the Mexican people slightly outnumbered those of their Italian neighbors."

"The Japanese group in Sawtelle reported that there was an earnest desire on the part of the Japanese people in that section to secure a missionary, that while they would be happy with a missionary who could speak only English, they preferred one who could speak Japanese."

PROGRESS IN MISSISSIPPI DELTA

Word comes from Missionary A. N. Murray, missionary at St. Joseph, Louisiana, that a new church is about to get into a building program. Flowersland is the place where the new church is going up. The missionary states that he hopes a state missionary family can be located on the ground for next year. Brother Murray is spending the month of November in Negro institute work at Mansfield, Coushatta, Jena, Ferriday, and St. Joseph, in Louisiana.

FRUITS OF VISITATION

Miss Leila Lequire in her first year as a missionary among the Indians has an interesting paragraph in her September

report. "In one home a young man greeted us by saying, 'I just knelt by my bed a few minutes ago and prayed that someone would come to explain some things to me. I am so confused.' He had many questions to ask about what he termed a white man's religion. Before we left, we saw him and his wife happy in the Lord."

GROWTH IN NEW MEXICO

Miss Martha Thomas Ellis of Albuquerque writes: "This last week has been spent in Belen, New Mexico. It is the first time I have visited Belen since the Board placed a full-time missionary-pastor on the field, and it is a joy to see the work develop and grow. How I long to see full-time workers in Santa Fe, Deming, and untouched sections to the north."

BLESSINGS PASSED ON

Joshua Grijalva writes from Fort Worth, Texas: "From September 15 through 22 we were blessed in a series of meetings at our church. At each service we had a different missionary or local pastor to bring the evening message. The 16th was Mexican Independence Day and since our Mexican Baptist Convention had agreed on a goal of \$2,000 to send to Mexican Baptist work in Mexico, we made the best of the opportunity to take a good offering for that purpose."

A MISSIONARY GOES AFIELD

Rev. John T. Davis of the Rescue Mission in New Orleans writes that he spoke sixteen times in a school of missions in the Ohio Valley Association, secured thirty-four subscriptions to SOUTHERN BAPTIST HOME MISSIONS and four to *The Commission*, distributed 819 pieces of literature, and sold fifty copies of *God Can*. He says: "I found the liveliest group of Baptist churches in Evansville that I have found anywhere."

AMONG THE CHEROKEES IN NORTH CAROLINA

Rev. J. J. Johnson, missionary among the Indians in North Carolina, writes: "The month has been spent earnestly trying to do the things that would serve the very best interest of the Indians. The churches have been in their revival season, several going on at the same time, and the results have been encouraging."



Instead of common-place Christmas cards, why not express your Christmas Greetings this year with copies of *The Upper Room*? The cost is no more, but the personal and continuing usefulness make this form of Christmas remembrance much more than a mere greeting. Special cards to use with your gift copies of *The Upper Room* are furnished free on request. Special Christmas envelopes for remailing *The Upper Room* are also available at nominal cost.

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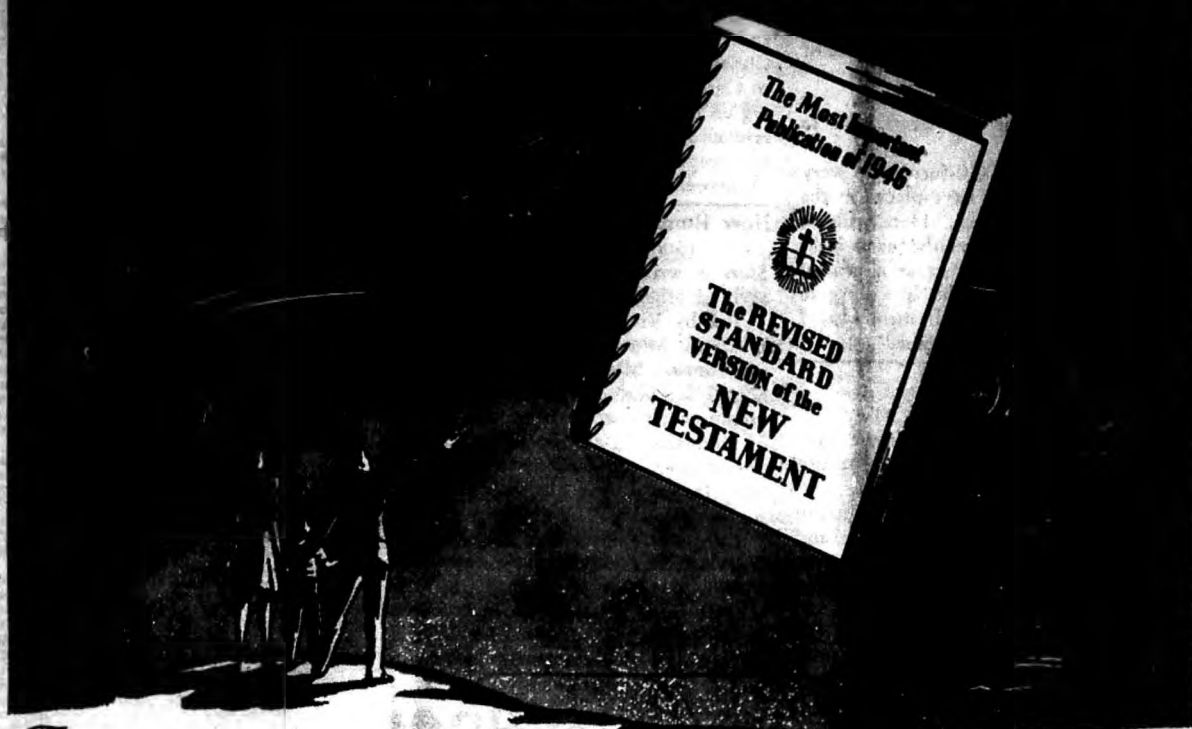
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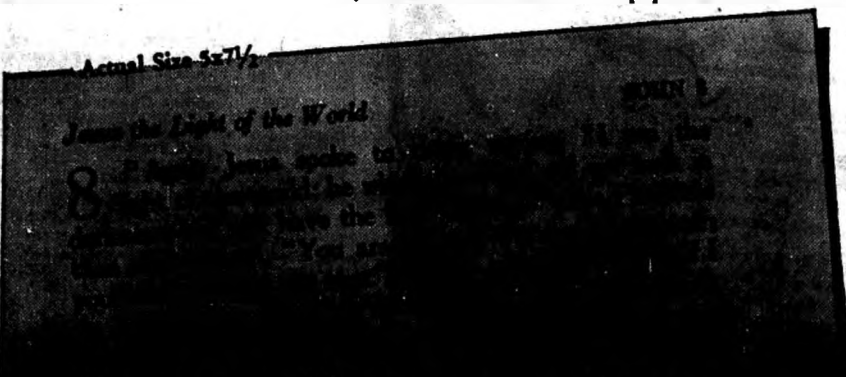
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