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Southern Baptist HOME MISSIONS

JUNE, 1948

MAY 28 1948



VOL.
XIX
No. 6

Working Women

By JOHN CAYLOR

The work of the Lord has been enhanced by the work of God-fearing women throughout the ages. It has not been the work particularly of professional women, but that of humble leaders in domestic life, as well.

In the days of Elisha, some 900 years before Christ, there was a great woman known simply as the Shunammite who provided suitable hospitality for the man of God. Her thoughtfulness and provision made it easy for the prophet to do God's work.

The home of Martha and Mary was a favorite stopping place for Jesus upon his visits to Jerusalem. Although Martha and Mary are discussed in contrast as one who works about the daily tasks and one who sits at the feet of Jesus, it may be assumed also with valid reason that both Martha and Mary engaged in home tasks and both sat at the feet of Jesus. They were helpful and provident. They looked after the Master's physical comforts, and they comforted His spirit by responding to the deeper things.

Women were first at the tomb after the resurrection. Thoughtful minds and provident hands came to minister to the body of their friend. The first story of the resurrection was told by women.

The first European mentioned as a believer upon the visit of Paul to Philippi was Lydia, a business woman who had time and ability to organize friends into a prayer meeting group.

In the catalogue of missionary pioneers are found the names of great women who gave their all for the extension of the gospel. Fired with missionary zeal and challenged by world needs, brave women have gone to the ends of the earth with equally brave men to preach the gospel to the heathen. Working women missionaries have linked their interests and abilities with men of pioneering spirits.

Wherever the gospel has been preached, working women have had part in it. They have gone to the foreign fields; they have stayed at home; they have served as missionaries, themselves; and they have worked for the promotion of missions. Woman's Missionary Societies have influenced the interest and impact of missions. Workers in the societies

have stirred up missionary enthusiasm in local churches. They have held seasons of prayer for state, home, and foreign missions. They have studied missions and missionaries. Their missionary zeal has been accompanied by missionary giving.

Working women in the churches
Continued on Page 5

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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.

Vol. XIX

JUNE, 1948

No. 6

Organized for Cooperation

By J. B. LAWRENCE

Southern Baptists are outward bound and their organizations of every sort are to help them go afield. Their task is to witness to Christ both in and unto—in Jerusalem and unto the uttermost parts of the earth. They prove their right to exist by the service they render in the world's evangelization.

There is in reality just one issue before our churches today, namely, is Christ necessary to the world's redemption? Is the gospel, as Stanley Jones puts it, simply something more or is it something other? Is it a prolongation of other truths, or is the difference so great in degree that it amounts to a difference in kind?

To those who believe the Scriptures, the gospel must ever be not simply a prolongation of other truth, but a new truth, a truth different in kind. Christ Jesus is not simply plus, He is something other. He is God meeting us in our own nature and providing redemption from sin for us. He is therefore necessary for all men, or He is not necessary for men at all.

Southern Baptists believe that Christ is necessary for all men. They agree with the Apostle Peter, that in none other is there salvation, for neither is there any other name under heaven that is given among men wherein we must be saved.

For the task of world evangelization, it would seem that God has preserved, trained, and equipped Southern Baptists. In olden times when He would prepare a nation to be a priest to all other nations, He fenced them in socially, politically, and religiously, and for hundreds of years kept watch over them that they might fulfill His purpose. This has happened in the case of Southern Baptists. By some strange providence they have been more or less fenced in by political, economic conditions since 1845. They have been, as it were, isolated religiously, but, during these years, under the leadership of the Holy Spirit, they have developed a virile, vital, vigorous, functioning denomination. They believe the Bible. They are evangelistic. They are ready to go into all the world with the

gospel of redeeming grace, and ready to be led to undertake a great task—the evangelization of the world.

In 1845, the Southern Baptist Convention was organized. The three hundred messengers from the Baptist churches in eight states and the District of Columbia which met in Augusta, Georgia, and organized the Convention, performed one of the most significant pieces of work in all Christian history. They organized a convention for the promotion of the kingdom of God on purely voluntary co-operative lines. They started an unique religious movement that has been going on gloriously for a century.

Back behind that significant meeting, there are centuries of Christian history. What they did that day roots in the upper room in Jerusalem and stems from the Pentecostal outpouring of the Holy Spirit at the beginning of Christian history. Pent up in the hearts and lives of those men gathered in Augusta, Georgia, that day were the heart-throbs of protest pooled in the souls of liberty-loving saints throughout the centuries against every sort of human coercion which would prevent a free soul from carrying on business with a sovereign God in its own way.

They voiced their protest against the inhibitions which human agencies would set up to the freedom of worship and service in the preamble they wrote to the constitution of the convention they organized.

These men who laid the foundations of our denominational life were men of conviction. They looked to the future and planned for a church and a denominational life based upon the democracy of the New Testament churches.

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J. B. LAWRENCE
Editor

J. JOHN CAYLOR
Managing Editor

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Missions and the March of Events

The Holy Spirit In Missions

By J. B. LAWRENCE

A Review by DR. W. O. CARVER, Southern Baptist Theological Seminary

The executive secretary of the Home Mission Board of the Southern Baptist Convention has, in this little volume of 132 pages, given us the best and most valuable volume which he has written. He deals here with one of the most important factors in the expansion, the power and the outcome of the "gospel of the glory of the blessed God." There have been a number of books dealing in general with this subject. For its immediate purpose as a study book and a book of inspiration and leadership for Southern Baptists this is the volume which is likely to accomplish more than any or all of the others.

This is not to say that the book covers its subject with entire completeness nor at all points with entire satisfaction. The author is very modest in his claims. He takes pains to warn that he has not undertaken at all an exhaustive or a complete study of the Holy Spirit. It is evident that he has the practical end in view through almost all of the pages and most of the paragraphs.

Dr. Lawrence has a distinctly theological mind, in the sense of systematic theological thinking within an established framework of doctrine, and always aiming to conserve the basic beliefs and teachings concerning God and His work in the world. He has also a rather active ecclesiastical mind. He thinks largely in terms of our own system of church polity and practice. Again he has a very strong homiletical sense. These three factors are evident throughout this little book. However, it is necessary to note that he has not always been careful in his numerical notations, either to make them consistently coordinate in the analysis of his various topics and sections of topics; and also that the figures are not always consistently arranged. There is more than one example of the "1" without any "2" to be coordinated with it; and there are examples of an omitted number so that the total number of numbered sections in a given part of the book does not correspond with the numbers given.

Exegetically for the most part the work is very sound, although there are some passages in which the judgment of this reviewer the author failed to catch the point. One case in point is the use of the first paragraph in the eighth chapter of Romans as guaranteeing the physical resurrection of believers. A careful examination of Paul's line of argument and of his specific use of the triumphant life of Jesus and the work of the Holy Spirit in believers in this passage has no immediate reference and probably no ultimate reference to the physical resurrection. It is also to be regretted that there is no recognition of the use of the terms "Church" in the comprehensive, spiritual sense in some of the New Testament writings, notably in Ephesians and Colossians. Southern Baptists need to recover this Pauline concept and use of the term from which they were led away in a crisis controversy a half century ago.

Preachers, teachers, leaders of classes and organizations will all find this book extremely valuable for their work if they will study it carefully, pursue the Scriptures in connection with it, and especially open their own hearts and minds through faith and consecration to the incoming, the direction, the power, and the achievements of the Holy Spirit within us. Dr. Lawrence is very correct in emphasizing that a supreme need of our day is a conviction of our utter helplessness and uselessness, even as personal believers in our own salvation through Jesus Christ, unless we receive the Holy Spirit, and have His abiding and working within us. Christians of all denominations, and the churches of all, can hope to do nothing truly effective in the world's confusion and despair today except as they shall be used as the instruments of the Holy Spirit in applying the gospel of Jesus Christ and the ethics of His kingdom to the thinking and the life of our world today. This little book may be very useful in bringing about such an attitude, such a surrender, and such an empowering as is needed for our day. It is hoped that Southern Baptists will make vast use of this little book as a guide into a deeper understanding of the means, the meaning and the message of the gospel of our Lord and Saviour Jesus Christ through the power of the Holy Spirit.—Review and Expositor.

What of the Jews?

The newest home mission book is one by Dr. Jacob Gartenhaus titled *What of the Jews?* It contains 128 pages and in five chapters discusses the Jewish problem, the Jew in history, why Christ for the Jew, a new approach to an old problem, and a new day for the Jews.

The author quotes freely from eminent Jewish writers. He discusses the Zionist Movement and militant groups in Palestine. In a visit to Palestine last summer, Dr. Gartenhaus observed conditions briefly and asked many questions of relatives and acquaintances.

What of the Jews? is available in Baptist book stores.

Circulation Encouraging

The circulation of *Southern Baptist Home Missions* has enjoyed a healthy growth during the first four months of 1948. More than 25,000 subscriptions have been received during the early months of the year.

Send the magazine to your relatives and friends. Enlist your neighbors as subscribers.

OUR COVER PICTURE



The cover picture of this issue of *Southern Baptist Home Missions* is a reproduction of the book cover of *The Holy Spirit in Missions* by J. B. Lawrence.

The book has had wide acclaim and is hereby introduced to the readers of the magazine.

County Seat Church Shows the Way

Because so many of its members were born in rural homes and led to Christ in country churches, First Baptist Church of Fort Payne, Alabama, decided recently to help the pastors of the rural churches in DeKalb Association.

Led by Pastor Fred Bowman, who is a native of Tennessee, the church arranged the program, provided the speakers, and furnished entertainment for all who had to remain overnight. Furthermore, they gave free noon and evening meals to all who attended the conferences.

"It was a bit expensive for one church to do alone," said Pastor Bowman, "but then the development of these rural churches means the inevitable growth of our church, for the country is the source of our strength."

Thirty-one churches and one mission in the association were represented in the attendance and five churches from an adjoining association. There were twenty-five preachers. Clay I. Hudson of the Training Union Department of the Sunday School Board, and John D. Freeman, rural missionary of the Home Board, were out-of-town speakers. Mrs. Iris Garrison of the host church taught a study course on the Bible.

"What finer thing could be done for the rural churches than for the town or city church, made great by the products of the rural fields, to give such encouragement and help to the country people as did this Alabama church through this conference?" asks Dr. Freeman, as he reported the meeting.

Dr. Freeman is attempting to lead Southern Baptists into a greater realization of the importance of our rural churches.

Southern Baptist Unity

By C. E. BRYANT

The Southern Baptist Convention is one of the most uniquely organized groups in the world. The Convention is made up of "messengers," not "delegates," from the churches, in that no one carries authority to bind his congregation back home to the decisions of the Convention. The denominational program is purely one of co-operation, with its evangelistic, educational, and benevolent activities planned in accordance with New Testament teaching, and the churches left free to co-operate or not co-operate as they choose.

That the churches do choose to co-operate is evidenced by the fact that their gifts exceeded \$7,000,000 for the Southern Baptist Convention's worldwide program in 1947. Colleges, seminaries, hospitals, benevolent institutions and mission work in a score of countries bear testimony to their united work in fulfilling the Great Commission.



Group attending the rural workers' conference at Fort Payne, Alabama, recently. Front row (left to right): Clay I. Hudson of the Sunday School Board; John D. Freeman, Home Mission Board; Mrs. Iris Garrison of the host church; Jesse Daniel of the Sunday School Board; and Pastor Fred Bowman.

June, 1948

"The unity of the Southern Baptist Convention is a modern miracle," says Dr. Duke K. McCall, executive secretary of the Convention's Executive Committee. "With less authority in their organization than the United Nations possesses, Southern Baptists have welded together more than 26,000 churches in a compact force for Christ. With diverse economic interests running from the farmer to the financier and without any appeal to class or race prejudice, more than 6,000,000 individuals have been enlisted in a common spiritual enterprise."

Dr. McCall suggests the Baptist belief in "the competency of the soul of man in matters of religion" as the distinctive and fundamental principle of Baptist faith out of which all other Baptist beliefs grow.

Working Women

Continued from Page 2

have had part in making up local church budgets. Informed women have stirred up associational interests in all phases of missions at home and abroad. Pleds and pleadings in committees of church, association, state, southwide, and worldwide mission interests have kept missions in the forefront in denominational programs.

The part women play in the work of the Home Mission Board is of such great importance that it would necessitate a full article to describe it. These working women are numbered among the effective home missionaries serving on the mission fields. Dependable working women among Southern Baptists know the home missionaries and support them in their prayers and intercession. Because of their acquaintance with the missionaries and their knowledge of mission fields and needs, Southern Baptists' working women provide annually in their Annie Armstrong offering one-third of the income of the Home Mission Board for its service of preaching the gospel to the people of the homeland.

Whether the Home Mission Board expands its work to meet present-day needs or retrenches in the face of great opportunities depends upon its participation in the Co-operative Program and the faithful service of working women who provide funds through their annual March Week of Prayer offerings.

A larger participation in the receipts of the Co-operative Program and a greater income from designations and the special offerings will guarantee a larger work.



Rev. and Mrs. Jose M. Sanchez.

A New Frontier

Cuban Baptists have launched out in the promotion of educational phases of church work with the recent employment of a field worker. Rev. and Mrs. Jose M. Sanchez, who have been called to the task from active pastoral duties, will have headquarters in the Baptist Temple in Havana.

The young missionary has served for many years as president of Sunday school and Training Union work on the Island. Because of his aggressive, active leadership in this field, the Home Mission Board asked him to become full-time educational secretary in western Cuba.

Through Missionary Sanchez the Board seeks to do for Cuban Baptists what the Sunday School Board is doing for Southern Baptist churches, by strengthening and encouraging the Sunday school and Training Union work.

The newly-appointed secretary will also serve on the staff of the Baptist seminary in Havana, and his wife will be matron of the woman's training school. He is also giving much time to the translation of Sunday School Board study course books into Spanish for use in the Cuban churches.



Teachers and officers of the Sunday school of Cardenas Baptist Church after having completed a study course under the direction of Jose M. Sanchez.



Mr. Sanchez is seen teaching a study course class at Marti, Cuba.



Mr. Sanchez points to the diploma which was given to the officers and teachers attending a study course at La Vibora.



Three churches representing three cities (Mariel, Artemisa, and Guanajay) participated in a study course under the direction of the field worker.



Baptist seminary students and faculty, 1947-48 term, in Havana.

SOUTHERN BAPTIST HOME MISSIONS

Valentin Rodriguez Converted

By JOSHUA GRIJALVA
Missionary to Spanish-speaking in
San Antonio



Missionary Grijalva baptizes Valentin Rodriguez.

Tremulously I concluded the prayer, "Te bautizo en el nombre del Padre, y del Hijo, y del Espiritu Santo." ("I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit.") In this particular baptismal scene the dynamic Christ was being manifest to a group of non-Christians who were meeting with the church members in the pecan shelling factory where we worship every Sunday.

It was not the place wherein I baptized that thrilled and filled my soul with joy that morning, for I was baptizing in a shallow, inadequate pecan soaking vat that, in itself, is not conducive to the spirit of the sacred ordinance. Nor was it the act of baptism that pierced my soul with keen delight, for I had just baptized three other young men. Rather, it was the person whom I was baptizing that sent spiritual emotions through me.

His name is Valentin Rodriguez. You may never meet him here on earth, but when in heaven he will be delighted to tell you of the wonderful manner in which the Lord saved him.

Four months ago I baptized his wife. Mr. Rodriguez did not approve of the act and refused constantly to attend church. At that time, his god was a bottle with the word "cerveza" (beer) printed on it.

Once he showed his disapproval of his wife's becoming a Christian by coming to church and then noisily walking out. Several times he walked his wife to church.

The church began to pray for the salvation of this man. We have long discovered that this is the sure way of defeating Satan.

About a month ago, we were observing the Lord's Supper. To our surprise, Valentin attended the service. I preached on the "Lord's Supper" and, in my remarks, mentioned the fact that one should not eat of the bread or drink of the wine without personal and conscientious examination, lest it be done for one's condemnation. As the small glasses of grape juice were being served, Mr. Rodriguez decided he would drink, just

to be spiteful. His wife tried to restrain him, explaining to him that it might harm him, but it was to no avail. He only laughed at her and at us. The service was concluded.

About midnight, as Valentin was peacefully reposing, an acute pain and convulsion came upon him. He saw the gates of death standing ajar and waiting for his entrance. In his panic and delirium he called for one of our church members living nearby to pray for him. In his ears was ringing the message I had preached, and on his conscience was his defiant act. Prayer was offered on his behalf that if it be God's will this man might live to repent of his sins and accept Christ's baptism which he had so haughtily denied. As the prayer ended the man miraculously became well again. The following Sunday he made a profession of faith and, soon after, was baptized.

The miraculous power of God to save is not limited to the Acts of the Apostles. Daily, chapters are being added. Mr. Rodriguez is no longer the worshipper of alcohol. His friends revile and ridicule his new position. His Catholic parents are stunned by the amazing change in the man.

Valentin has accepted the challenge and, with the Bible in his hand, is going about telling people what his Christ can do also for them.

Do you wonder now that I trembled and thrilled as I administered baptism to this man?

Pray for him; pray for us. Pray for an adequate building and baptismal tank that will help us to magnify His power before men even more effectively.

Fruits of Evangelism

By C. E. MATTHEWS

From March 28 to April 11 Rev. C. Y. Dossey, assistant superintendent of evangelism, Home Mission Board, led a simultaneous campaign in Chattanooga and Ocoee Association in Tennessee. There were 76 churches participating in the campaign.

The results of the campaign were 1,209 additions, 832 coming on profession of faith as candidates for baptism.

The associational executive board voted unanimously to have another campaign next year, and set the date as April 3-17.

Spiritual Frontiers

"Dr. Redford's *Spiritual Frontiers*, the book for adults (in the 1948 graded series of home mission studies), is the best presentation of the many phases of the home mission task yet published. It is crammed with facts and pulsating with life. It and the other books in the 1948 series should bear good fruit in the form of quickened interest and increased support of the home mission program."—H. C. Goerner.

June, 1948

7

Chaplains In Evangelism

By MILDRED DUNN



Intermediate Sunday school class at Tachikawa Army Air Base taught by a Southern Baptist from Texas. Contributed by Chaplain Peter E. Cullom.

Southern Baptist chaplains, scattered throughout the world, are busy ministering to the men in the service, but many of them are reaching out and touching the lives of the people of the country in which they are stationed.

Chaplain S. Louis Armstrong, General Headquarters, Tokyo, Japan, is having the privilege of organizing religious services and social activities at the newly-established chapel center (the first installation of its kind in the Army). Facilities at the center include three chapels, a library, a game room, a social hall for banquets and parties and where movies are enjoyed, and a lounge where light refreshments are served.

In a recent letter from Chaplain Armstrong, he writes: "We have several organizations and activities for all age groups, which include a ladies' organization that provides fellowship and a limited opportunity for the women to engage in welfare work. We also have a youth fellowship group and a teen-age group, besides our Sunday school which averages more than three hundred. Morning worship service is attended by more than three hundred usually, and



G. I. Sunday school class taught by Chaplain W. E. Sutterfield in Japan. The four men seated in front are volunteers for the ministry.

plans have been made for a Vacation Bible school to be held in June."

Chaplain Ray L. Allen, also stationed in Japan, writes: "We are kept very busy and are very happy. God is still blessing our ministry with the Japanese people. We had the joy of telling a Japanese and his friend about Christ as we were parked in front of our home recently. I was changing a tire. I had a box of Bibles in the back where the tire was. He wanted to know what they were. I got a Bible from the box, and read to him different passages about how to become a Christian."

"As he heard the story of the cross he stood there and tears rolled down his cheeks. He gave me his hand in token of his acceptance of Christ, and



Chaplain Cullom baptizes an American soldier in the Pacific Ocean off Japan.

I gave him a Bible. He went away with a smile on his face. That's what makes the work of an Army chaplain the happiest work in the world to me."

Isolated units in the IX Corps area, Sendai, Japan, are being visited by traveling parson. Chaplain John W. Kilburn, of Little Rock, Arkansas. He serves those men who have been denied spiritual leadership because of their isolated location. Chaplain Kilburn is one of six chaplains in Japan who will act in the capacity of "traveling parson."

Chaplain Peter E. Cullom writes of his experiences during the past year as follows:

"On the first day of January, 1947, I reported to my organization for duty, and a young captain came into my office. After a brief conference, he knelt with me and gave his heart to the Lord. This proved to be an introduction to one of the most fruitful years of my ministry.



A lieutenant's wife, who was born of missionary parents in China, is the teacher of 2-3 year olds at the Tachikawa Base. Contributed by Chaplain Cullom.

"During the year the Lord used me to baptize twenty-five men, one of whom was a 28-year-old Japanese ex-soldier who had spent three years in the Imperial University. At least twenty-five G. I.'s and several Japanese students also made professions of faith whom I did not baptize."

"One reason for the more than fifty conversions was our Service Men's Christian League. For ten months these

Continued on Page 17



Chaplain Sutterfield and Dr. W. M. Garrett, Foreign Board missionary in Japan, stand behind relief boxes sent by Baptist friends and churches in the States. A committee in the local Japanese church determines the needy people and such people are instructed to come to the home of the missionary for clothing and food. In the background is the Southern Baptist seminary in Japan which has an enrollment of two thousand.

IS IT TOO LATE?

By C. K. RAND, a former Roman Catholic

"What became of Mrs. Smith and her son, Jim?"

"Why, haven't you heard? They were sentenced to a year in the penitentiary."

"What! A year in jail! Why, what did they do?"

"They took John Tierzan to the Baptist church two weeks ago, and the priest found out about it and had them arrested for talking against the Roman Catholic state church."

"Oh, I see, they broke the law in criticizing the Mother Church."

The above is the type of religious freedom afforded Baptists today in Roman Catholic Spain. Article six of the Bill of Rights of the Spanish government reads:

"No one will be molested for his religious beliefs, nor in the private exercise of his cult (but) ceremonies and manifestations other than those of the Catholic religion will not be permitted." (From Time, November 24, 1947, p. 67.)

That is Spain, a Roman Catholic country. What of the United States?

In 1820 the Roman Catholics constituted only 1.2 per cent of our population. Today they number about 17 per cent of the population. At least one person in every six is born a Roman Catholic.

In the 80th Congress there were 109 Methodists, 82 Roman Catholics, 69 Presbyterians, and 68 Baptists, as well as others who were members of other denominations.

The entire Roman Catholic world is supported in the main by Catholics in America.

Monsignor Sheen, the Jesuit leader of the Catholic Action Party and an influential radio speaker, wrote the following as a foreword to *Medical Ethics for Nurses* by Charles McFadden: "The request of a non-Catholic patient for a minister of his own religion presents some minor difficulties. The Catholic nurse realizes that there is only one true church of Christ, and she firmly believes that the Roman Catholic Church is that church. She cannot therefore regard any other church either as the church of Christ or as the true religion in its entirety. For these reasons she may neither encourage nor assist any person in the practice of what she is convinced is a false religion. The Catholic nurse, therefore, may not summon the official of any other religion for the express purpose of having him minister to members of his church. To do so would be a direct encouragement and aid to another in the practice of a religion which she believes to be false." (*The Churchman*, December, 1947, p. 5.)

If your loved one were dying and calling for his pastor, the loyal Catholic nurse must do her best to let him die without this comfort. So teaches the Rt. Rev. Monsignor F. J. Sheen, S. J., the voice of modern Catholicism.

In New Mexico many nuns teach Catholic doctrines in the public schools to Protestant children. Over fifteen states support school buses that are used to carry Catholic children to Catholic schools.

Much has been written by an aroused Protestantism on this vital subject. However, the remedy has not been presented as yet. Antagonism will not solve the problem. Roman Catholics are here to stay. We must, therefore, evangelize them.

The twenty-four million Roman Catholics in our country present the greatest missionary challenge of our age. They are at our doors, in our homes, and marrying our young people; but they are not saved.

Many will claim that Roman Catholics are Christians. One of the mortal sins a Roman Catholic can commit is to assume he is saved. That is the deadly sin of "assumption." Therefore, according to the teachings of his church, there is no "born again," "new birth," experience possible for a Catholic.

Of all evangelical denominations, Southern Baptists are most qualified to win Roman Catholics to Christ. A Catholic is won out of his religion by the "Word of God," and that is the cornerstone of Southern Baptists' faith and practice.

In another fifty years, our grandchildren may be living in a "state church" country if we do not evangelize the Catholics now!

The Home Mission Board, through its Rescue Mission in New Orleans, its good will centers, and mission stations can do the task. All Southern Baptists must realize the tremendous issues involved and then unite by prayer and testimony in a crusade for lost Catholic souls. If we would win the world for Christ,

we must win America; if we would win America, we must win our Catholic neighbor.

Here is an example of clerical reasoning of Roman Catholic priests. Ignatius Loyola, founder of the Jesuit Order, said: "Laying aside all private judgment, the spirit must always be ready to obey the true bride of Christ, our Holy Mother, the Catholic Church . . . Therefore, if anything shall appear white to our eyes which the church has defined as black, we likewise must declare it to be black."

"Brethren, my heart's desire and my supplication to God is for them, that they may be saved." (Rom. 10:1 ASV.)

Book Reviews

Rising Through the Dust. By Archie R. Crouch. Friendship Press. \$1.50 and 90 cents.

The author is a Presbyterian missionary who served among the people during the Japanese invasion and occupation from 1936 to the close of the war. He tells the stories of individual Chinese Christians whom he knew personally and relates how the Christian forces in China worked together.

Stormy Voyage. By Joye Hoekzema. Zondervan Publishing House. \$1.25.

Stormy Voyage is a novel with a good plot and a spiritual application.

Clothed Skeletons. By William Ward Ayer. Arrow Book Company. \$1.00.

The popular, conservative Calvary pastor offers six challenging sermons on living the gospel.

Cloud Across the Sun. By G. Franklin Allee. Zondervan Publishing House. \$1.75.

This is a novel with Christian application and with almost a Mark Twain surprise ending.

His Side Vs. Our Side. By Norman B. Harrison. Van Kampen Press. 75 cents and \$1.25.

The author presents an antithetical study of Galatians which he calls "an epistle of contrasts."



Pritchell Hotel, Ridgecrest.

ON TO Ridgecrest

PROGRAM
RIDGECREST, NORTH CAROLINA
Evangelism and Rural Life Conference
June 1-8, 1948

Tuesday Evening

- 7:00 P. M. Missionary Message, "Let My People Know" John Caylor
"Personnel" Lewis W. Martin
"Let Them See" R. G. Van Royen
7:45 P. M. Evangelistic Message, "The Might of Mass Evangelism" R. G. Lee
8:45 P. M. Mission Picture R. G. Van Royen

Wednesday Morning

- 8:45 A. M. Inspirational Service
Music led by B. B. McKinney
Scripture Lesson
Prayer
9:00 A. M. Missionary Message L. A. Brown
9:30 A. M. Conference on Evangelism
"The Southern Baptist Program of Evangelism" C. E. Matthews
10:30 A. M. Mission Conferences
Rural Missions
Joint Conference: Direct Missions; Good Will Centers
Schools of Missions
11:30 A. M. Recess
11:45 A. M. "A Plea for Personal Pleadings" R. G. Lee
1:00 P. M. Luncheon

Wednesday Afternoon

- 2:30 P. M. Schools of Missions Conference
3:00 P. M. Conference, Good Will Center Workers

Wednesday Evening

- 7:00 P. M. Missionary Message, "Israel's Twofold Awakening" Jacob Gartenhaus
7:45 P. M. "A Campaign for Compassionate Concern" R. G. Lee
8:45 P. M. Mission Picture R. G. Van Royen

Thursday Morning

- 8:45 A. M. Inspirational Service
9:00 A. M. Missionary Message Stanley Smith
9:30 A. M. Conference on Evangelism
10:30 A. M. Mission Conferences
Rural Missions
Direct Missions—Spanish Work
Schools of Missions
Good Will Center Workers
Jewish Evangelism

- 11:30 A. M. Recess
11:45 A. M. "The Evangelist's Message" W. A. Criswell
1:00 P. M. Luncheon

Thursday Afternoon

- 2:30 P. M. Conferences
Music and Evangelism
Schools of Missions
3:00 P. M. Joint Conference: Good Will Center Workers; City Superintendents

Thursday Evening

- 7:00 P. M. Co-operative Missions S. F. Dowis
7:45 P. M. "Church-Centered Evangelism" W. A. Criswell
8:45 P. M. Mission Picture R. G. Van Royen

Friday Morning

- 8:45 A. M. Inspirational Service
9:00 A. M. Missionary Message Amelia Rappold
9:30 A. M. Conference on Evangelism
10:30 A. M. Mission Conferences
Rural Missions
Direct Missions—Indian Work
Schools of Missions
Good Will Center Workers
Recess

- 11:30 A. M. Recess
11:45 A. M. Luncheon W. A. Criswell
1:00 P. M. Luncheon

Friday Afternoon

- 2:30 P. M. Conferences
Music and Evangelism
Schools of Missions

Friday Evening

- 7:00 P. M. Missionary Message, "Beyond the Barriers" Alfred Carpenter
7:45 P. M. "The Place of Prayer in Evangelism" T. L. Holcomb
8:45 P. M. Mission Picture R. G. Van Royen

Saturday Morning

- 8:45 A. M. Inspirational Service
9:00 A. M. Missionary Message C. K. Rand
9:30 A. M. Conference on Evangelism
10:30 A. M. Mission Conferences
Rural Missions
Direct Missions—French, Italian Work
Schools of Missions
Good Will Center Workers
Recess

- 11:30 A. M. Recess
11:45 A. M. "What Must I Do to be Saved?" T. L. Holcomb
1:00 P. M. Luncheon
3:00 P. M. Joint Conference: Direct and Co-operative Missions

School for Negro Preachers

By H. B. KUHNLE,
Pastor, Third Baptist Church, Owensboro, Kentucky

In order to afford opportunity of study for the Negro pastors of the Davies-McLean Baptist Association of Kentucky, the Green River Valley Preacher's School was recently organized. The first session was held in the Third Baptist Church of Owensboro, Kentucky, when weekly classes were instituted.

Six pastors enrolled for the following classes: English, taught by Rev. Q. L. Jones, pastor of the Fourth Street Baptist Church, Owensboro (Negro); Old Testament, taught by Dr. Robert E. Humphreys, pastor of the First Baptist Church, Owensboro; and New Testament, taught by Rev. H. B. Kuhnle, pastor of the Third Baptist Church, Owensboro. Seminary textbooks were used in the Bible courses. Three 45-minute classes were held once a week.

The school is the result of the vision and work of Rev. D. Arthur Dailey, associational missionary. It is expected the school will attract the attention of all colored pastors, not

only in and around Owensboro but also in the county and surrounding counties.

There is no tuition; each student is required to have necessary books. The school is in the experimental stage. Classes are held each Wednesday morning.

Those appearing in the picture are: front row (left to right): Rev. B. G. Green, pastor, Pleasant Point Baptist Church, Pleasant Ridge, Kentucky; Rev. O. C. Grooms, pastor, Tenth Street Baptist Church, Owensboro; Rev. C. L. Jones, pastor, Mount Pleasant Baptist Church, Cleaton, Kentucky; Rev. Stephen Anderson, Owensboro. Back row: Rev. J. H. Jacobs, Sweeney Street Baptist Church, Owensboro; Rev. Robert E. Humphreys, pastor, First Baptist Church, Owensboro; Rev. D. Arthur Dailey, missionary, Davies-McLean Association, Owensboro; Rev. H. B. Kuhnle, pastor, Third Baptist Church, Owensboro; Rev. Q. L. Jones, pastor, Fourth Street Baptist Church, Owensboro.



Students and faculty of Negro preachers' school, Owensboro, Kentucky.

Saturday Evening

- 7:00 P. M. "Youth Evangelism" Charles Wellborn,
Jackie Robinson, Bo Baker
8:45 P. M. Mission Picture R. G. Van Royen

Sunday Services

- 9:45 A. M. Sunday School
11:45 A. M. "The Holy Spirit in Evangelism" J. B. Lawrence

Sunday Afternoon

- 3:30 P. M. Buncombe Association Choir Program
Evening Service

Monday Morning

- 7:00 P. M. Training Union
7:45 P. M. Evangelistic Message C. E. Matthews
8:45 A. M. Inspirational Service
9:00 A. M. Missionary Message Joshua Grijalva
9:30 A. M. Conference on Evangelism
10:30 A. M. Mission Conferences
Rural Missions
Direct Missions—Chinese, Japanese Work
Schools of Missions
Good Will Center Workers

- 11:30 A. M. Recess
11:45 A. M. "Facing the Future" Courts Redford
1:00 P. M. Luncheon

Monday Afternoon

- 2:30 P. M. Conferences
Co-operative Missions
Schools of Missions
Good Will Centers

Monday Evening

- 7:00 P. M. Missionary Message, Negro Work
7:45 P. M. "The Imperative of Evangelism" Ellis A. Fuller
8:45 P. M. Mission Picture R. G. Van Royen

Tuesday Morning

- 8:45 A. M. Inspirational Service
9:00 A. M. Missionary Message Berkman DeVille
9:30 A. M. Conference on Evangelism
10:30 A. M. Mission Conferences
Rural Missions
Joint Conference: Direct Missions, Good Will Center Workers
11:30 A. M. Recess
11:45 A. M. "The Wages of Sin" Ellis A. Fuller

Called for Such a Time

By MILDRED DUNN

Southern Baptists' new missionaries to Costa Rica, Rev. and Mrs. Van Earl Hughes and small daughter, have been greeted with everything from orchids to bullets. "At least, no one can ever say being a missionary isn't exciting," Brother Hughes writes.

Arriving at the beginning of the revolution in Costa Rica, which later took on great seriousness, they have had an exciting time getting themselves adjusted to their new situation.

As Mrs. Hughes stepped from the plane which took them to Costa Rica, Mrs. Gutierrez, pastor's wife in San Jose, pinned a lovely rose corsage on her shoulder. Then upon arriving at the place which was to be their home, they found a lovely bouquet of roses and seventeen orchids on the table, and plenty of fruit in the cabinet. This had been placed there by the Fitzgerald family.

"Mr. and Mrs. Dean Fitzgerald and their two boys are some of those fine Baptist laymen living in Latin American countries, who by their Christian living give great assistance to our work," Missionary Hughes explains. Mr. Fitzgerald is superintendent of the Lincoln school of San Jose, which is an English-speaking school of twelve grades for Costa Ricans. They have been most helpful in getting the Hughes settled.

At the time the Hughes arrived the revolution was just an ominous threat, but did not interfere with the warm welcome given them by Costa Rican Baptists.

On the first Sunday night the First Baptist Church of San Jose, which seats about 175 persons, was "chuck" full. The evening was filled with welcome speeches and songs. To top it all the church presented Mrs. Hughes with five

dozen pink carnations in a lovely manner. Then all sang, "Bienvenida," "Welcome," and all waved their hands in the familiar greeting of Latins.

None of the neighbors of the new missionaries are Christians, but they quickly heard of the "Americanos" that were moving in, and several of them came offering their services. One neighbor, who has a shop, loaned one of his extra radios until the missionaries' radio arrived. This was to help the newcomers keep up with the then fast developing revolution.

Another neighbor, assistant customs official to the chief, helped them through the customs, saving several dollars and lots of worry.

But the surprise of all neighbors were the ones next door. This man happens to be the Secretary-Consul to the president of Costa Rica. The family offered their services, yet seemed a little distant. They did not become friendly until a few days after the missionary family's arrival when twenty power plants were blown up and electricity became a luxury for a few. It was the good fortune of the Hughes to be on one of the circuits that didn't go out, but the secretary to the president was on another line.

"After the official and his family had fumbled around in the dark one night, I began to see if I could help them. By running an extension cord from my study window to their patio, they could have lights, and were they thrilled. They have a little girl the same age as ours, two, and a light at night was greatly appreciated," Mr. Hughes says.

The next day, the Señora came over with a huge pineapple, the following day with large oranges, and so it continued for several days in appreciation of the lights.

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Not satisfied with the gifts, the official's wife invited Mrs. Hughes and daughter, Javan, for tea. But it was Mrs. Hughes' joy to invite them to her back yard for an Easter egg hunt. The neighbors had never heard of one, and couldn't imagine what it would be like. Mr. Hughes declares it would have been hard to tell whether the mothers or the daughters enjoyed the hunt better as they looked for the candy and boiled eggs in tiny baskets which Mrs. Hughes had prepared for the two babies.

As the days went by the revolution became more severe and fighting came within the city. Brother Hughes has been well pleased with the members of the churches who have attended services even though there is great danger. Let him tell of an exciting experience.

"One night at a business session of the church, the bullets whizzed past the church windows and several thuds were heard outside. Things must be pretty close, we thought, so everyone hit the floor and out went the lights. Then in the stillness and breath-taking darkness, one brother, lying flat on his stomach, whispered out loud, 'I make a motion that the church do so and so' (a regular item of business.) Then another brother in the same position on the floor seconded the motion. It was what I would call, 'a motion from the floor!' " Mr. Hughes declares.

Brother Hughes also had quite an experience as he attempted to go to Alejucla by bus one day. The vehicle was halted and all aboard were unloaded and thoroughly searched for weapons.

On the same bus with Brother Hughes was a Church of God missionary from the States. After the guard had searched both the missionaries, Brother Hughes remarked in English (thinking he would not be understood by the guards), "Well, I'm sure glad you got away with your 45."

To their surprise and fright, a guard turned on his heel and brought a long rifle barrel under their noses and searched the brother again. From there on there were no wisecracks in English.

At the time Brother Hughes last wrote, it was necessary to hold all church services during the day, since it is nearly certain death to be on the streets at night.

Continued on Page 13

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Active Mission at Cristobal

Attention is focused this month upon the little mission in San Cristobal, Cuba, which is served by Rev. J. M. Millan, Home Board missionary.

In his own words the missionary writes: "The mission of San Cristobal was founded in this picturesque village on October 17, 1943, by Jose Manuel Millan Cabrera, a minister of the Baptist church, who with the help of his wife, wishes to fulfill the mission of our Lord, who said, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' "

In his report he reminisces of the beginnings of the mission. "It was hard work to open the doors of the gospel in a town where it was previously unknown," he writes, "but we were strengthened by the Lord."

Services have been held every Wednesday and Sunday since the organization, as well as special services and Vacation Bible schools, according to the missionary.

He is grateful for a house in which to worship which, he says, gives "light by means of Christ."

In addition to the mission at San Cristobal, Missionary Millan serves the Troncones and Mango Jobo fields.



Missionary Millan (right) and Rev. Andres Rodriguez use loud-speaking equipment in their evangelistic work. The Baptist church of Guayama, Cuba, is in the background.



Missionary Millan, his wife, and two children, Obed and Ada. The Cuban Capitol is in the background.



Missionary Millan baptizes a convert in the San Cristobal River.

Called for Such a Time

Continued from Page 12

It was necessary to cancel the annual convention, but Missionary Hughes speaks very highly of the way the local pastors have been serving their people during this crisis. "They have been doing a wonderful job in helping innocent members to be released from jail, and cheering those who have lost loved ones in battle," he says.

These are dangerous hours in Costa Rica, and there have been only a few nights since the Hughes family arrived in San Jose that they have been able to sleep because of the "fire-works" from rifles and machine guns.

But Brother Hughes remarks gravely, "When one realizes that more than 90 per cent of the people have never had a Bible in their hands, one cannot expect them to know what real peace means."

Brother and Mrs. Hughes have gone to Costa Rica to serve for Southern Baptists in this land of danger where so little is known about Christ. They would greatly appreciate your prayers. What can they do there in the midst of this confusion? No one knows, but like Esther of old we might say to him, "and who knoweth whether thou art come to the kingdom for such a time as this?"

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A Spiritual Tour through California

By ANDERINE MURPHY

Many people plan to see California at some time in their lives; many come to California on their vacations. Figures show that more and more people are coming to the state to live.

For the time being let us forget the varied climates throughout the state and the beautiful scenery of every type and take a trip through California to see its spiritual status. For a trip of just a few minutes we will need to go by jet propulsion.

First, let us go to San Jose to see the home of the Winchester's Winchester Rifle fame—not so much to see the beautiful woodwork, or the big solid oak banisters, or the stained glass windows assembled by Tiffany's at a cost of \$1,500.00 each, or other conveniences, but to see how the original nine beautiful rooms grew to 160 grotesque ones through 36 years of building. This came about after one of the heirs turned to spiritualism as her religion. Five million dollars were spent on building, with the idea that as long as the building was continued the spirits of those killed with the Winchester Rifles would be kept away. Every room expresses one or more of her superstitions.

From there I should like to take you to the Buddhist temple in Oakland. (There are Buddhist temples in several of the cities, but this one happens to be one of the most interesting.) As we approach, we see the priest and address him. He can hardly speak English, but we find that he gives a title of all material possessions to Buddha. (A title of a gift of grapes is on the stand before the statue of Buddha now.) He considers Buddha as god and man; and greatly honors the ashes of the dead. In one room are the ashes of many dead who were to be shipped back to Japan, and this room is given more care than any other. We ask to buy a hymn book, but the priest insists that he give it to us as a souvenir. When we (trying to pay for the book) give him the price of it to give to his church, he puts our offering in a box reserved for the offerings of foreigners. Imagine being considered a foreigner in one of our own cities by a man who can hardly speak English! The son's in the Buddhist hymn book express their belief in their three anchors—Buddha, Law, and Order—and express many of their fundamental precepts, some of

which sound much like our Ten Commandments. But they have no way of real salvation and peace.

We could visit a Confucius temple in Sacramento (or in any other large city in the state) and find the people considering as the sum of all virtue the conservation of what has been handed down to them of philosophy, politics, culture, and relationships with each other. The correct precedence in their relationships one to another is of utmost importance even after death.

Then we go to a Jewish temple in Fresno and enter into their service of responsive reading of Old Testament Scripture passages and listen with enjoyment to the soloist as he sings these passages. This first part of the service seems like a service in a Christian church until the priest starts preaching on prayer. What he says is right as far as he goes, but his sermon is exceedingly weak. We realize anew that his sermon really has no foundation, for Christ is the only foundation for prayer, and this priest who is preaching on prayer cannot fully pray for he does not believe on Christ.

We go along the mission trail and visit many of the Catholic missions. Possibly the most famous of these missions is San Juan Capistrano, but the paganism exhibited there in the very chapel itself makes heavy the hearts of a Christian. In Asti, an Italian Swiss colony, we find the one church, a Catholic church, built in the shape of a wine barrel in honor of the wine made in that section.

The population of California is about 9,500,000. Six and a half million belong to no church at all. That leaves three million, or less than one-third of the population, belonging to a church, and this one-third belongs in great numbers to the groups already mentioned—Spiritualist, Buddhist, Confucian, Jewish, Catholic. Can we visualize how few evangelical Christians that leaves?

Now let us take a time machine and go back and forth across a few years. About six years ago the Southern Baptist General Convention of California

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was accepted into the Southern Baptist Convention with about 30 churches. Now there are more than 180 churches, and the number is increasing rapidly. For the past two years new churches have been organized at the rate of one new church every eight days. The associational letters revealed at the associational meetings in October, 1947, that some of the associations had more than doubled the membership of their churches, and the finances and organizations of the churches had shown just as favorable increase.

For definite examples of growth of these churches and of God's favor upon them we might visit the following:

The First Southern Baptist Church of Bakersfield decided to build a new church since they had such an inadequate place to meet. (For the first few months after their organization, many of the churches meet in lodge halls, dance halls, old store buildings, etc.)

The material which this church could get was very limited because the Government based their needs on the membership at the time they applied for materials. Within six weeks after their beautiful little new church building was completed that church of a few more than 100 members had gained 96 more! Conditions were crowded!

The First Southern Baptist Church of Fresno was meeting in a building in a poor location some three or four years ago, but decided that a Southern Baptist church deserved a better building and location. The choice location in the city had on it a most spacious home that could easily be converted into a church building. This three-story building had beautiful white columns in the front, and the three floors permitted ample room for educational work. Also there was space for an auditorium which would seat about 400.

The membership of this church, with only 26 heads of families and with only \$37.00 in the bank, but full of faith, cast their eyes on this piece of property, which had not been available to anyone for years. It was made available to this small group with their \$17.00 for \$50,000.00. They bought it! Their church membership has grown to more than 500, and the payments on the property have been made without any trouble.

Southern Baptists of Yuba City organized with seven members. Four of these were in the preacher's family. Three months later their records showed 65 in Sunday school in their church and 35 present in their mission in a nearby community.

Whittier Southern Baptist Church

needed a new building and prayed for it, but no one could have been more surprised than they in the way the Lord answered their prayer. A community church in their town voted to disband and to give to the Southern Baptist congregation their building and the money in their treasury with no strings attached.

Today California Southern Baptists are excelling in many ways. It takes seven of them one year to win a soul to Christ as compared with the Convention-wide average of 22. According to the 1946 records, the Convention-wide average in gifts to all causes was \$18.95; the California average the same year was \$44.65.

There are no half-time or quarter-time churches. Every one has begun as a full-time church, and most of them organized all phases of the educational program almost simultaneously with the beginning of the church.

The growth of California Southern Baptists has been incredible. Rev. Fred A. McCaulley, Home Board field worker for the Western States, calls attention to the fact that one out of every seven people living within the territory of the Southern Baptist Convention lives in California. When we think of these

figures we would say that 1/7 of the churches of our whole Convention should be in this state; but such is not the case. The whole state has only 1/147 of the churches of our Southern Baptist Convention, for there are more than 1,600 towns and cities in the state without a Baptist church of any kind—Northern or Southern. More than 250,000 unenlisted Southern Baptists live in the state because many of them live in these towns without Baptist churches. Few of them can afford to ride 50 to 120 miles every Sunday to attend church in a congenial place of worship.

As we finish our trip and alight from our jet propelled plane, we find ourselves immediately kneeling in prayer asking that God will call out more laborers for this field which is white unto harvest and give these laborers courage to respond to the call for this work which takes so much sacrifice, so much patience, and so much hard work.

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Birds Tell Cuban Secrets

By CHRISTINE GARNET
Missionary in Cuba

The birds were listening, out here under the palms in Consolacion del Sur, Cuba, when the disappointing news was given to us that the money we had given was not enough to start work on our new church building.

We love our small church which was built in 1917, and my people, during the nine years that I have been here, have done wonders with their small offerings to repair and keep it in order. But the dream of the years is that the present church be remodeled into a two-story building, the first floor to be used for an educational and social hall, the second for Sunday school rooms. It would be the first of its kind in our Cuban Baptist territory.

Since the Home Mission Board bought the lot about a year ago, the church members have been working shoulder to shoulder with the missionary to get everything ready for the new building. With rake in hand, under the tropical sun, they have worked to clean and fence the nice corner lot in preparation for the church of their dreams—a church with real doors and windows, a baptistry, and a choir loft. Back of the church will be a library and a garage.

Not only have these Cuban Baptists been busy with rake and hoe, but they have been giving—a thousand dollars in seven months, their very food and clothing.

But our joy was mixed with sadness when our superintendent, Rev. Herbert Caudill, told us we would have to raise a good many more thousands before the Board could complete the necessary amount. The birds were listening, out there under the palms where the cool breezes scented with tropical flowers floated by. I know they were listening, for before I had made up my mind to write the disappointing news to my home folk, I received a letter. It was from Mrs. Cormany of Rome, Georgia. The North Western Division of Georgia W.M.U., of which she is vice-president, had just held its annual meeting. There had been an offering, the astounding amount of \$262.78, to be sent to me for the new church building, at Consolacion del Sur.

I simply could not believe my eyes. What could I have said to them, that mighty host of women of North Western Georgia, when for twelve days I went with Mrs. Cormany from association to association, speaking of Christ and His mighty work in Cuba!

But the birds just would tell the secret! Baptists can never resist the call of the birds, so these North Western women showed their loyalty to their Lord in this fine way, and my people and I are rejoicing.

Rejoice with us, friends; pray with us that God may be magnified through us here, and you there.



Meetinghouse and missionary's home at Consolacion del Sur, Cuba.

16

A MATTER OF TIMING

"When" a thing happens is often as important as "what" happens. People in America are, at long last, becoming genuinely aroused about the peril of Freedom in our country and worldwide.

Clergy are joining this Crusade, presently, at the rate of nearly a thousand per month. Mail from interested miscellaneous persons has increased thirty fold in the last six months.

Whether the people will become enough aroused SOON ENOUGH is the real problem. Too many things happen too late. To lock the barn after the horse is stolen is stupid enough—but to realize the pricelessness of Freedom after it is lost is tragic. People in other countries have learned that lesson too late.

What the timing is to be in America remains to be determined. Assuredly the preachers are now accelerating the rising tide against communism, fascism, statism and collectivism. It is later however than many realize, especially in view of feverish war-rumormongering and the new implications of war in the atomic era. Spiritual Mobilization invites every pastor of a church, of whatever denomination or theological views, to make common cause with us on behalf of Spiritual Freedom. We presently seek 5 billion new voters in America this year. We have many tracts and brochures available for distribution to your parishioners. Our Traveling Representative in your territory will be glad to call on you. We will be happy to send someone to tell our Story at the ministers' meeting in your town. May we?

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Continued from Page 1

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17

A World Waiting for the Word

By FRANCIS C. STIFLER
Secretary, American Bible Society

The American Bible Society faces a great emergency. From all parts of the world come urgent calls for the Scriptures. It is not a new situation for the Society to supply Bibles in hundreds of languages, for its regular work carries it into forty countries. But in 1948 the situation is different.

In the files of the Society there are specific requests totaling 7,856,000 copies of the Scriptures. They have come from fifteen countries — all of them countries that have suffered under the shattering blows of war and are now, in the quiet days of peace, struggling toward a normal existence. The books, it is estimated, will cost \$2,010,700. This sum of money is needed in addition to the regular ongoing program of the Society. And the Society is turning to the churches and Christian people of this country for the means of filling these post-war requests for Scriptures.

In January a group of religious editors met with the officers of the Bible Society in New York to discuss the prob-



"A world waiting for the Word."



A German girl on her way home from Sunday School in Stuttgart. She is carrying a New Testament published in Germany from materials supplied by the American Bible Society.

lems connected with the raising of this additional sum. This group of men and women, alive to the grave issues we face today, expressed their willingness to act as a channel by which their readers might learn of the opportunity given them to share in the Society's emergency program. Scriptures already come from the press, printed in our familiar Roman alphabet and in the ornate, unfamiliar characters used in Japan, Korea, and Russia were displayed. Simple, touching letters from pastors and individuals were read. Cablegrams from administrators begging the Society to continue the flow of Scriptures into their countries were shown. Drab statistics covering production costs became eloquent as Dr. Darlington, in charge of the Society's publication work, read into these figures the eager, waiting people, hungry for the food which only the Bible can supply.

But probably the high spot of the conference happened around the luncheon table. There Dr. Eric North, senior secretary of the Society, said, "The entire program depends upon just one thing, do you believe in the Bible? Do you have faith that in this Book you

will find the power that transforms lives, that it will bring courage to hopeless thousands, desire for a new life to the tired and discouraged?"

Contemplating this emergency as a whole, one is apt to forget the individuals who make up the background of these requests. Take a case in Germany, for instance, where the Bible Society has already sent, or supplied materials for, 4,849,828 copies of the Scriptures.

"I have just received a New Testament from the American Bible Society," writes a war widow. "We are refugees from Silesia, my old parents, my sister and my small children. My husband fell in Russia, my brother also. There was little consolation left for us in this world. I took the New Testament and in the Sermon on the Mount I found what I had been looking for in vain. I read long passages to our family circle. Every night my two children asked me to continue to read to them the great Gospel of Love."

The Society's post-war program now calls for the production of Bibles in Germany, from paper and other materials supplied by the Society. The other day I happened to glance at a list lying on the desk of one of Dr. Darlington's assistants. It called for overalls, knives, saws, buckets, scoops for paste, and linen dusters! All needed by the workmen in addition to the glue, thread, and headbands already furnished before the completed volumes can come rolling from the presses.

Germany is scheduled in the Society's 1948 post war program to receive materials that will cost \$225,000.

The work the Bible Society plans to do for Russia will cost \$587,000. When Dr. Louis D. Newton came back after his visit there in the summer of 1946, he told of the keen interest Baptists and others were showing in the Scriptures. Returned prisoners showed him their treasured gospels, given them in the German prison camps, and carrying the imprint of the American Bible Society.

The American Bible Society has been preparing for the time when Scriptures might find their way behind the iron curtain. Almost providentially the first copies of the Bible Society's Russian Bible, in the new orthography required by the government, came from the presses during the visit last fall of

June, 1948

Metropolitan Gregory of Leningrad and Novgorod to the United States. A shipping permit for these Scriptures had been cleared with the Russian Consulate in New York, and the Metropolitan expressed the hope that the books would be used in the churches on Christmas, which in Russia occurs ten days after our own celebration. The Society has learned that the Scriptures

will be welcomed in Russia. Will the help be forthcoming to take advantage of this opportunity?

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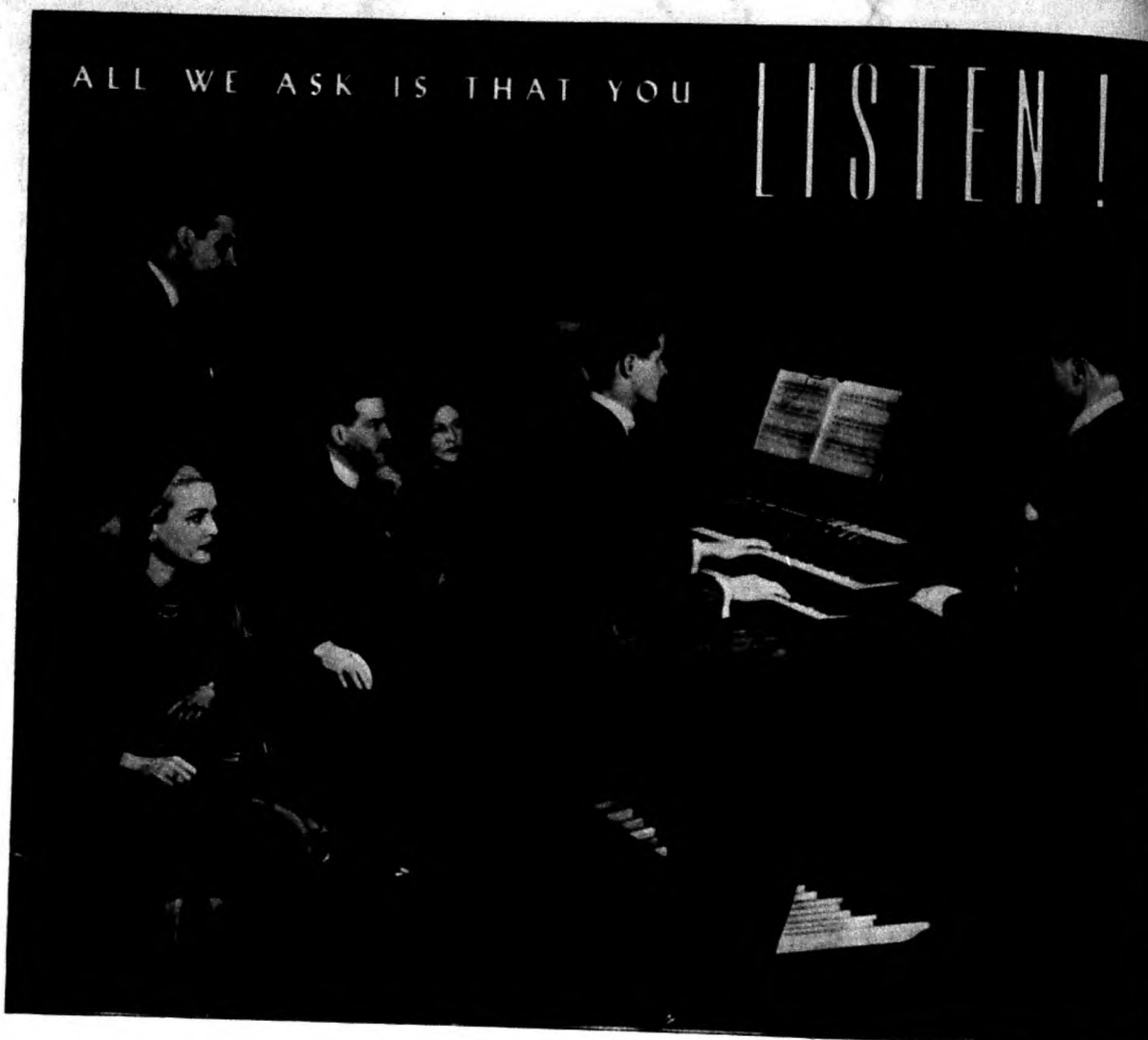
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