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Letter To A Chaplain

To Chaplain Allen:

In a few days you will leave Japan where you spread the gospel among her people. You preached in Kameari, Yoshiwara Geisha houses and police stations where no foreigners had preached. You got Bible classes and devotions so often for us and gave innumerable tracts to our people. You prayed for our country and people at all times. Your smiles

gave us a lot of encouragement in the chaotic conditions of the present Japan. I miss you so much and keep in my mind those memories which I had with you. I have been with you for the last two years since I came to this regiment by the recommendation of Sakai. Oh, how much I have been influenced by your faith and character! Whenever I saw you, I felt my mind and body being

filled with joy and spirit. I cannot forget the impression at the Sakai's funeral held in the chapel last summer with your kindness. I lost my Christian friend Sakai last year, and now I am parting from you who have done so much for my faith and lighted a lamp into my mind. I feel so lonesome, sir. It was so hard for me to catch the meaning of your sermon two years ago, but now I can get what you say word for word. How I wish I could be with you one more year.

At present, there is a great necessity of Christianity in every branch of our country and a lot of trouble in the future for Japanese Christians. I graduated from the commercial course of Keio University, wish to get into trading business as a fine Christian. I was supposed to go to your states for my education in some Christian college receiving a financial aid from a Japanese business man. But this whole situation has been changed because of the financial depression of our country. I was disappointed to know that, but I think that God will not forsake me who is eagerly praying to make Japan a Christian country. I have a small class twice a week, teaching eight boys and girls about the Words of God.

Until I can see you again, I do my best for the work of the Lord by myself. Let me know what I can do for you any time you want.

"I can do all things through Christ which strengtheneth me." This will cheer me up at all times. Don't forget me who is praying for you every night in Japan. I hope you will pray for my faith. I say "Goodbye and good luck," praying for God's blessing upon you and your family.

Your Japanese friend in Christ,
Paul M. Koike

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THE KINGDOM OF GOD

By J. B. LAWRENCE

THE history of the Kingdom of God begins in the first chapter of Genesis. God created the earth and placed man on it in order that he might have an intelligent self-determining being who would, under His divine authority, rule over the earth (Gen. 1:28). The idea of dominion is evidently expressed in this passage. When God said, "Let them rule," the relation of man to the rest of creation was fixed and his overlordship of the earth was established.

Satan's purpose in attacking man was to thwart God's purpose to establish a kingdom of righteousness in the earth. He was attempting to overthrow the whole moral government of God in the world. The conflict did not end in the Garden of Eden. All through the Bible the struggle goes on. Christ came, as God's final answer to Satan's rule in the world, to redeem man from sin and to establish the kingdom in the world as God had purposed in creation.

Biblical scholars are not agreed on the meaning of the term "kingdom" but we think that the soundest view is that wherever God rules as a king, there is His kingdom. In this sense the entire universe, including the earth and all that is in it, is the kingdom of God. "The Lord hath prepared his throne in the heavens; and His kingdom ruleth over all" (Psalms 103:19). Peter, speaking of Christians, says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:11). Here the kingdom in its final consummation, is called the kingdom of "our Lord Jesus Christ."

Paul tells us that Christ is head over all things and that in the fullness of time all things shall be gathered together in Him (Eph. 1:7-12). Now if Christ rules over all the forces of righteousness which are at work in the world for the spread of the gospel of redemption, then we may properly say that the dispensation of grace is the kingdom of God.

Dr. Mullins so held. He says, "Christ's personal relation to our faith is a necessary element in any statement designed to express the central meaning of the gospel. The same thing holds with reference to the kingdom of God as a means of expressing that central meaning. The kingdom of God is a kingdom in which He is King. Fel-

lowship with God as mediated through Jesus Christ is comprehensive enough to cover all the essential elements. It implies justification by faith. It implies and necessitates the reign of God in his eternal kingdom. It carries the thought of a progressive moral attainment in which the Christian character is gradually transformed into the image of Christ. It involves the social aspects of the gospel according to which the relations of Christians to each other are determined by the common fellowship they have with Christ." In this statement Dr. Mullins evidently teaches that the kingdom of God in the world is rooted in man's fellowship with God as mediated through Jesus Christ, and, therefore, the word "kingdom" may be applied to anything and everything pertaining to the spread of the gospel among men.

Jesus affirms that He has a kingdom but it is not a visible kingdom like the kingdoms of this world. It is a spiritual kingdom rooted in the hearts of believers in Christ.

It is true that we have churches, but the church and the kingdom are not identical. The church is never spoken of in the New Testament as the kingdom. It is spoken of under the figure of a body, with Christ as the head; of the bride, with Christ as the bridegroom; of a building, with Christ as the chief cornerstone; and of a brotherhood, with Christ as the firstborn in that brotherhood—but never as a kingdom. It is on the false assumption that the church and the kingdom of God are identical that ecclesi-

astical hierarchies are formed.

The kingdom of God is universal and eternal. God reigns in heaven where all the angels are in complete and loving submission to his will. His mighty arm reaches out from His throne in heaven to this earth. There are no officers walking up and down our streets enforcing the laws of God. But, nevertheless, the secret service forces of God's kingdom are here, and one day—the day of His power—everyone will be called to judgment. God's reign is spiritual, but it is no less actual and factual.

This kingdom of love and peace will be established by Christ, the second Adam, who overcame Satan and redeemed the race.



AND THE MARCH OF EVENTS

An Amazing Prayer Meeting

In one of the religious journals there is a story of a prayer meeting in which the four main religions in Burma—Buddhism, Hinduism, Mohammedanism and Christianity—were represented by priests and ministers in a meeting sponsored by his excellency, Mayor U Tun Tin.

Behind the priests of heathen faith, sat Christian ministers representing the Baptist, Methodist, and Anglican churches of Burma. The front seats of the hall were reserved for Buddhists, who sat on the floor in front of the platform while their prayers were said. The rest of the hall was divided into sections for the different groups. There were about four hundred Christians of all denominations present.

This was indeed an amazing prayer meeting and the amazing thing about it is that people calling themselves Christians should meet with and recognize as equals, religious groups which repudiate the inspired Scriptures and the Lord Jesus Christ. To meet with these pagan groups is to recognize them as valid faiths. If these pagan faiths are to be recognized by Christians as adequate to save men from sin, then why give money to send the gospel to these pagan lands? I am glad to say that Southern Baptists were not represented in this amazing prayer meeting.

Why Do Men Work?

According to *Business Week*, Columbia University is conducting a four months seminar on the human element in production, seeking an answer to the question, "Why do men work?"

Those of us born of a passing generation would be more interested in a scientific research for an answer to the question, "Why don't men work?" We were reared under an old antiquated economic system that stressed the dignity of labor. We were led to believe that the able-bodied did not deserve to eat unless they worked. No one who was not lame, halt, or blind could accept charity and retain his self respect. At a

tender age we were assigned to definite tasks that we might form early the habit of work and develop self reliance. We were taught that shiftlessness was sin and all parasites, spongers, drones, and deadbeats were in social disgrace.

There seems to be now a new and growing school of thought agitating the idea that certain lazy individuals are allergic to labor, that indolence is congenital with them and that willing workers should be taxed to support them. We might also say that there must have crept into the life of our churches the idea that the members are not supposed to work for the coming of the kingdom, that only the preachers, a few teachers and helpers are to work. Any way, with a big church force the lost are not being reached. Christ said, "My Father worketh and I work." Every follower of Christ should be a worker for the Lord.

A Worthy Undertaking

LEWIS H. REVELL COMPANY of New York has undertaken a most valuable service for Christianity in the publication of a series of volumes of sermons from the great pulpit masters of the past. The first in this series is a volume of twenty sermons by Dwight L. Moody, the prince of evangelists. William Lyon Phelps has expressed what all who had the privilege of hearing Moody thought and felt. Dr. Phelps said: "Moody was the greatest professional evangelist I ever heard. He had no mannerisms, very few gestures, and seldom raised his voice to a shout; but his deep, unaffected piety, apposite figures of speech, his humor, his solid common sense, his thrilling earnestness made him amazingly effective."

There will follow in this series sermons from Charles H. Spurgeon, R. A. Torrey, Gypsy Smith, A. J. Gordon, F. B. Meyer, G. Campbell Morgan, Andrew Murray, I. M. Halderman, and others.

These names stand out in the annals of the past as stars in the firmament of orthodox thought. It is the sincere hope of the publishers, as these volumes go forth, that many thousands of souls will swell with the spiritual tides that flowed from the hearts of these mighty men of God.

The price of each volume in the se-

ries is \$2.25, but it will be the best money that anyone can spend if he values the spiritual development of his own soul.

Drunk Driving a Menace

From every section there comes the continuous complaint that our highways are menaced and made unsafe by drunken driving. In an article in the *Atlanta Constitution* of recent date there was this statement, "a recent upsurge of drunken driving cases has been noted by Clerk Howard White and Carl Hopkins of the criminal court of Fulton County in Atlanta;" and this is true of almost every city of any size.

And yet the advocates for the repeal of the 18th Amendment told us that the 18th Amendment was responsible for all the drunkenness we were having and if we would just repeal the 18th Amendment that we would have no drinking and our young people would grow up to be wholesome, temperate Christian citizens. Well the proponents of liquor succeeded in repealing the 18th Amendment, and today the whole nation is faced with the gravest problem it has ever confronted as the result of liquor.

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SOUTHERN BAPTIST HOME MISSIONS

CHRISTMAS IN NEW MEXICO

By DORIS CHRISTENSEN
Missionary to Indians
New Mexico



CRASH! Julian's stick struck the "Pinata" full force and the goodies spilt to the floor. There was a mad scramble as eager children tried to retrieve as many as possible.

There are many strange customs among the Indian and Spanish people of New Mexico at Christmas time.

Starting the evening of December 16, the *Novena de las posadas* (nine days devotion of the baby Jesus) begins. The novena is recited in every Catholic home. It is followed by Holy Rosary and the Litany of the Blessed Virgin. This novena is in commemoration of the time when they believe the Virgin Mary and "St." Joseph wandered for nine days in the city of Jerusalem, previous to the birth of the Saviour. According to their belief, the couple was successful in getting lodging each night, but only with difficulty.

The novena is sometimes followed by a party (*posada*), if the family can afford it. They have the pinata, a garish earthen pot hanging from the ceiling. It is filled with sugar candy, luck charms, gum drops and fruit. Blindfolded children strike at it with sticks. When it is broken, all the children make a mad dash for the treats on the floor.

At dusk on the ninth day the family light the *Luminarios* (little fires of pinon wood laid criss-cross on the ground before the homes. Their purpose is to guide the little Infant Jesus on His way. Also the fires serve to guide the faithful on their way to midnight mass. After the fires have died down the traditional thrice blessed candles are placed in the windows so that the Holy Family may find refuge in the homes.

"When I was a child," one lady says, "we played about the little fires. Sometimes grown-up people came out dressed in ugly faces and costumes. They danced around the burning sticks and we were so afraid we ran into the house and got under the bed."

So the *Luminarios* light the way for the faithful to the Catholic church for

La Noche Buena (the Good Night) mass which ends at dawn. Sometimes it is called *La Misa de Gallo* (the mass of cockcrow) because of the late hour.

In the church is a manger scene with an image to represent the baby Jesus and with the wise men and shepherds grouped about. The people bring gifts and place them at the feet of the baby, because it is his birthday.

Gifts are given to the children on January 6, because they say that is when the wise men came bringing gifts. It used to be the custom for the children to set out their shoes and to place some straw in them for the camels the wise men rode. In appreciation, the wise men left gifts in the shoes. But now Santa Claus and the hanging of stockings has taken the place of that.

On Christmas morning the little Spanish boys go around to the houses with paper bags or flour sacks. They knock timidly on the door and when it is opened they say: "Mi Crismas! Mi Crismas!" (I want my Christmas). Some times they are given fruit or candy or other goodies. And sometimes they remember to say, "Mucho gracias, Señor." When the sacks are full, they carry them home and their families enjoy the feast with them.

How different are our Christmas services at the mission from the customs about us.

We, too, rejoice in the birth of the Babe of Bethlehem. Our kindergarten children love to sing:

"In a tiny manger
Where the hay was kept
With His mother near Him
Baby Jesus slept."

We do rejoice in the fact of His birth, but we do not bow down to a little wooden image in a manger, nor do we place gifts of fruits or sweets at its feet. We stress the fact that we serve a risen Saviour, and that the best gifts we can bring to Him are our hearts in faith and trust, and our lives in service.

We do give the little gifts and treats

that are made possible by friends of our work and they are appreciated so much. Florence, a student in the government Indian school, always comes around with her little gift after the service and says, "It is just what I wanted." As we look into her happy face, we know that she means it, too.

One of our greatest joys at Christmas time is to see the little kindergarten children when they discover the gifts under the tree. They catch their breaths at the wonder of it and their little eyes grow so big and round. Eagerly they reach for the packages and almost always they remember to say, "thank you." We want them also to know the story of the Babe who was born in Bethlehem, who grew up and died and then arose—to be our Saviour.

Always at our programs, someone reads the Christmas story from the Bible and there is always a Christmas message.

This Christmas will be the first in our new Baptist Indian Center building. We know it will be the best we have ever had because we shall be able to reach many more lives than before with the message of the One who saves.

May they be able to sing with the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men."

December, 1949

TIDINGS FOR ALL THE WORLD

AND the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10, 11.)

By PAUL S. JAMES, Pastor
Baptist Tabernacle
Atlanta, Georgia

Some time ago a physician in the maternity ward of a New York hospital undertook the sad duty of telling a young father that his baby had lived but an hour or two. He expressed his sympathy as best he could, and was about to leave when the father said:

"Doctor, I've just read that human eyes are needed for the corneal operation. Could my baby's eyes be used to enable someone to see again?"

The young man signed the necessary papers; the Red Cross motor corps hastened to the hospital and took the baby's eyes, sealed in containers of sterile solution, to the bank. The next day the Red Cross carried the two eyes to two different hospitals. In one operation a corneal graft restored the sight of a working man, head of a large family who was blinded in an industrial accident a few months before. In the second operation sight was given back to a young mother blinded by a cookstove explosion. Thus two different people were blessed by the thoughtfulness of a young father, and by the unwitting gift of an infant child only a few hours in this world.

Far across the world in Palestine two thousand years ago another baby was born, on the first Christmas day. He lived more than the hour or two, but He, different from any other child who had ever entered this world, was born in order that He might die. He was born into a world of darkness. Not a few isolated people, blinded by industrial or home accidents, but a whole race, blinded by the entrance of sin,

groped in utter darkness. Long before He, different from any other child who nounced that He would come, and that people who walked in darkness would see a great light (Isa. 9:2). It was announced that He would open blind eyes (Isa. 42:7). When He came, He, himself said that He had come to give "re- covering of sight to the blind" (Luke 4:18, 21). There is no more comprehensive statement of His ministry than that given in the text, "Unto you is born . . . a Saviour."

The two words which leap from this scripture are "you" and "Saviour" unto you is born a Saviour! Unto whom was He born?

He Was Born Unto the Jews

These men who heard the glad tidings were Jews. The gospel was "to the Jew first" (Rom. 1:16). The Saviour was born in the city of David—the greatest king of Israel; in David's city David's greatest Son was to be found. But though He came to the Jews, "his own received him not" (John 1:11). Upon His rejection by the Jews, He turned to offer Himself to the great non-Jewish, heathen world as Saviour. But His disciples were Jews; the first Christians were Jews, and "at this present time also there is a remnant according to the election of grace" (Rom. 11:5). Here is a home missions challenge, to make known to our Jewish neighbors the saving grace of our Lord Jesus Christ who came first unto the Jews. Thank God, Jews are being saved.

He Was Born Unto the Gentiles

The gospel is to the Jew first, "and also to the Greek" (Rom. 1:16). Simon, the aged Jew in the temple, said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32). From all over the world come messages of salvation from those who have Christ as Saviour, and also there comes the call for help. One of the native leaders of the Christian church in Natal, South Africa, Chief Albert J. Luthuli, has warned that Africa is riding "the crest of a crisis. The Christian church," he declares, "must immediately redouble its efforts to capture Africa for Christ. The task is for now, or it will be too late." This leader of 4,000 Zulus becomes the voice not only of Africa but of India, of Europe, of South America, and of the unreached millions of earth.

He Was Born Unto Common People

Born of Mary, an obscure Jewish virgin! The world is full of Marys, and when God chose to enter our humanity, His head rested on the breast of one of them.

But in a manger, where common people tended cattle—in the stable of a common oriental inn!

Born unto shepherds, He who was the Good Shepherd who giveth His life for the sheep!

Born to work in the carpenter shop of Joseph in Nazareth!

Born to speak the wonderful words of life, and "the common people heard Him gladly!"

Born to be tested in all points like us we are, the Captain of our salvation made perfect through sufferings!

Born to die on a cross, and the first trophy of His atonement was a common thief!

Out across the Southland we are seeking to reach common people. Through city missions, rescue homes, river-front chapels, country churches, migrant trailers, radio broadcasts, gospel tracts, and in the many other ways home missions is promoted, glad tidings are being proclaimed and souls are being saved.

He Was Born Unto Sinners

"The Son of man is come to seek and to save that which is lost." He said. After all, people are just people, whether Jew or Gentile, black or white, ordinary or so-called great. All of us stand before God condemned by our sin; "There is no difference, for all have sinned, and come short of the glory of God" (Rom. 3:22, 23).

Life gets rugged at times. Too soon the candleglow will die; the echo of the carols will cease; the Christmas flowers will fade. Then what is left? Thank God, He remains! Jesus Christ is "the same yesterday, and today, and for ever" (Heb. 13:8). The plight of the world is underlined by every newspaper; think of it. The blight of the world is common, everyday sin; confess it. The night of the world is deep and dark; recognize it. The light of the world is Jesus; come to it.

"When storms o'erwhelm the soul, and waves of trouble roll, and you need a friend to help you—He's the One!"

He Was Born Unto You!

He came unto his own, and his own received him not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

The story is told of a country boy who had never seen a circus. Upon learning that the circus was coming to a near-by town, his dad gave him a silver dollar and told him to go to town and see the circus. When he reached the little county-seat town, the parade was coming down the main street. He was thrilled as he stood there and watched it: the band, the cages of wild animals, the pretty horses and all. Then came the clowns, cavorting and amusing the crowd. One of them came over to him with outstretched arm. The lad thought, "This is it," and he put his silver dollar in the hand of the clown. Soon after the parade had passed, he went back to his home. Not until months later did he discover that he hadn't seen the circus at all, but only the parade!

In all the glitter and glamor of the Christmas parade, don't miss the main thing. Believe the message and receive the Saviour; for He was born for you. Do you know Him as your own Saviour? Behold, He stands at the door and knocks. Let Him in.



The Man Who Dared

"American Freedom" work becomes best-seller

This is what the Baptist Leader says: "Here was something new, under the sun—a man who dared to tell the truth about a hush-hush subject. . . . The power that Mr. Blanchard discusses is not religious, but political and cultural."

Says William B. Lippard, writing in *Missions*: "American Freedom and Catholic Power is one of the most remarkable, factual, and provocative books that has appeared in many years. Here is a cool, dispassionate, scholarly, well written, exceedingly interesting, and on many pages thoroughly alarming investigation of the Roman Catholic Church in the United States."

Says *Reveille*, published by the Southern Baptist Sunday School Board: "This is probably the most complete authentic account of Roman Catholicism as related to American life and government which has ever been produced."

Says the *Journal of the Baptist State Convention of North Carolina*: "Every freedom loving American should read this book. . . . The author is eminently qualified for his task. . . . he is a scholar, and has done a most painstaking job. . . . Most of the factual material in the book is from Catholic sources, there being 35 pages of references. . . . A wide reading of Mr. Blanchard's book would correct a lot of superficial and crooked thinking. Every preacher should get it and encourage people to read it."

Now in its ninth printing (85,000 copies in print) *American Freedom and Catholic Power* by Paul Blanchard has appeared on national best-seller lists for months without wavering. Despite many attempts to suppress it, this book is reaching America.

At your bookseller
350 pages \$3.50



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LINDA'S CHRISTMAS TREE

(Or A Little Jewish Girl's Discovery)
By L. A. BROWN, Field Secretary
Direct Missions

It was nearly Christmas. The lights on our newly decorated Christmas tree twinkled brightly, attracting several Jewish children in the neighborhood who stood outside peering through the large front window at the gay decorations. Each succeeding evening the group of children on the front lawn grew larger, some of whom requested that the lights on the tree be turned on by mid-afternoon. Often we stood with

the group, watching the happy expressions on the faces of the children and the somewhat puzzled expressions in the big brown eyes of those who saw the tree for the first time.

One morning very early I heard the voice of our little neighbor girl, Linda, calling to me. She said: "Mr. Brown, are you Jewish?"

Naturally, I was somewhat puzzled as

this was the first time during the three years of our acquaintance that any racial question had been raised. I answered somewhat hesitatingly, fearing that it might end abruptly our friendship which had begun when Linda was two.

"No, Linda," I replied. "I am not Jewish, but," I quickly added, "I love Jewish people."

Linda stood gravely pondering my answer, her brown eyes seeming to question the whole matter as if she had suddenly made some great discovery.

I asked gently, "Why do you ask this question?"

Linda replied, "Because of the Christmas tree." She continued, "Daddy said I couldn't have a Christmas tree because Jewish people didn't believe in it. I told Mother and Daddy I was sure you were Jewish and you had a Christmas tree."

I felt strangely moved to tell of the coming of the Messiah to my little friend. Step by step I pointed out the story of Jesus, telling her about His birth, His life, death and resurrection.

Linda remained quiet for some time and then replied with much feeling, "I do believe." Then she asked, "Now can I have a Christmas tree?"

Again I tried to point out carefully that she could have Christ in her heart and that the Christmas tree had nothing in particular to do with one being a Christian. Linda returned home after again assuring me that she believed in the Saviour.

Presently she returned, asking me for some empty boxes, ribbons and newspapers which had been cut into narrow strips for packing. She went quietly into her own back yard, playing under an evergreen tree which grew close to her back door.

Early the next morning I chanced to glance across the fence into my neighbor's yard. My attention was immediately attracted to the little evergreen tree. Bright ribbons fluttered from green branches. Ornaments and strips of brightly colored paper covered the little tree. Beneath the branches several beautiful boxes were arranged in perfect order. Dewdrops, like so many beautiful jewels, glistened on the branches as the rays of the early morning sun reflected from the tree.

Linda was still asleep, but I realized that when she had been denied the privilege of having a Christmas tree inside, she had taken great pains to decorate the evergreen tree by her back door. The Christmas tree remained outside in the morning dew, but I felt sure that the Messiah was indeed in Linda's heart. I remembered her words: "I do believe in the Saviour."

SOUTHERN BAPTIST HOME MISSIONS

America's Supreme Need Today . . .

A Revival

By ROSALEE MILLS APPLEBY
Missionary to Brazil

THE supreme need of America and the world today is for a spiritual revival—a revived sensibility as to the horror of sin, the danger of lukewarmness, the delusion of depending upon mechanical or man made devices . . . a renewed conscience as to the awfulness of being indifferent while a billion and half people are in darkness . . . a returning to a holy God in childlike faith and trust . . . a resurge of life, yes, the life of God in the soul . . . a re-examination and re-emphasis on the spiritual in all our work.

We need an awakening to the dangers ahead for those who follow in our train in a world that is turning pagan at the rate of six million a year; an awakening to the reality of God, to our position in Christ and the power we have access to through the Spirit, to the possibilities of a life "filled with all the fullness of God."

Flesh and blood will never reveal these things to us. Peter, in giving graces of the Spirit said: "He that lacketh these things is blind, and cannot see afar off." Jesus said to His disciples: "Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them" (Luke 10:23).

It is not just the minister or missionary who understands the appalling urgency of a revival, but statesmen and scientists appeal to the churches today.

Cordell Hull said: "The world desperately needs a moral and spiritual awakening." David Lloyd George affirmed: "The only thing that will save the world from utter destruction, and the nations from a world war vastly more terrible than history has yet recorded, is a universal revival of the Christian religion." Walter Brown Knight writes: "God's people today

hold the key which will unlock the door upon a sin-sick and spiritually-starving world, a world which is marching to the sob and sighs of broken hearts." The only way out is up. The only hope of mankind is God. Are we willing to meet His changeless challenge to His people for a spiritual awakening? (11 Chron. 7:14).

Sidney Powell, in his splendid book, *Toward the Great Awakening*, pens these words: "Every major transition in human history has been steered by a spiritual awakening that preserved the new forms of life from the dangers incidental to revolutionary changes . . . A revival can change the whole tenor of American life, and it can do it in a remarkably short time."

Dr. C. E. Matthews states: "The burning question for us to consider is: What will happen to civilization within the next five years if we do not have a genuine spiritual awakening? This is the question that confronts every official in the armed forces, every business executive, every labor leader, every home and individual in the whole world without regard to race or color."

In speaking of this spiritual awakening, Dr. Conant says in a splendid leaflet published by the Department of Evangelism of the California Baptist Convention: "A revival is not a series of meetings, although a series of the right type of messages should result in revival. And a revival is not evangelism for revival has to do with the saved only, and evangelism has in view only the lost. A revival is a stirring up of some living but dormant thing already in existence. To revive a fire, I don't build a new one. I simply stir up the living coals of a fire that already exists, to free them from the smothering ashes and give them air. So a spiritual revival begins when lukewarm Christians come

to God for Him to free the smoldering fires of their first love for Him from the floodgates of divine power and blessing smothering ashes of their dead self to give the breath of the Holy Spirit a chance to bring back the glow of the early days of that love. So revival never comes by chance . . . Revival perpetually waits upon the willingness of God's people to be revived, and until we present ourselves to Him for it, there can be no revival."

At the darkest ages of history, when men came to the end of self, they turned in desperation to God, and His response was a new outpouring of His grace and love. Society in general was elevated. The churches were edified and enlarged. Lives were empowered. Ministers were made over. Strong churches came into being. Education was Christian in more than name. New institutions and societies were organized to carry forward the work of the kingdom. We are told: "Blot out what God has done by revivals and our sky would be shrouded in gloom; our sanctuaries would be vacant; our missionary agencies things unknown, and languor and death would be about us on every side."

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Chinese Carolers Bring Christmas Joy

By MARY ETHERIDGE,
Missionary to Chinese
El Paso, Texas



"SILENT NIGHT! Holy night! All is calm, all is bright..." Clear young voices rang out in the crisp, cold night air. It was a few nights before Christmas and the young people from the Chinese mission were caroling.

Doors were opened to welcome the singers into the warmth of homes overflowing with the Christmas spirit of "good will toward men." From house to house the singers went, spreading Christmas joy into the hearts of old and young alike. It was a gay time, it was a happy time, for it was Christmas and every one was at peace with his fellow-man.

This was the first year we at the Chinese mission in El Paso, Texas had owned a station wagon, and it was our first opportunity to go caroling. As the

young people went from place to place singing the old familiar carols, they received more, no doubt, than the people to whom they sang. They were going where they had been invited, into homes of Christian friends and special friends of the mission.

The next year the young people wanted to again sing carols. This time they said, "Let's go to places where the people would not otherwise have carols sung to them," and so they went to hospitals and to homes of sick and shut-ins. The same sweet carols were sung, but the reception was different. Faces creased by pain momentarily relaxed, and faint smiles were bravely attempted. One dear, old blind woman, a colored sister in Christ, lived in a dark, dingy, dirty room in a rambling broken down apartment house. The young people crowded into the corridor and sang to her. She came to her door and stood there looking out of those sightless eyes, face radiant, tears streaming down her cheeks, feet keeping time to the music. When the carols were finished one of the young boys stepped forward and said in effect, "We have come to bring you the story of God's love in song, and to show you His love by this little token of our love for Him and through Him for you," and carried into her room a large box of fruit and groceries which the Chinese boys and girls had brought as a gift.

After singing at several places, the group came back to the mission for the annual Christmas party. Everyone was

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unanimous in the opinion that this year's caroling was better than last.

"Last year," one of them said, "we sang and got fed ourselves, but this year we sang and gave. I like this better!"

Christmas caroling is not the whole of Christmas in the Chinese mission. Each year there is a play or pageant depicting the Christmas story or the spirit of Christmas. The Chinese themselves produce the plays and pageants. Always there is the desire in every heart that the Christmas program may reach into the hearts of the unsaved Chinese, telling them of Jesus and His love.

Christmas at the mission, like Christmas everywhere else, is a time of great rejoicing, but it is also a time of serious witnessing. Everyone enters into the true spirit of Christmas realizing that he is being given an opportunity to tell in song and pageant the story we love so well.

"And there were in the same country shepherds abiding in the fields, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

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The Feast of the Lights



JEWISH people throughout the Southland will be celebrating a period of religious holidays December 16-23. This eight-day celebration is called Chanukah or the Feast of Lights. In John 10:22 it is mentioned as the feast of dedication. A candle is supposed to be lighted in Jewish homes each day at sundown during this period.

Not only do these holidays have a religious significance to Jewish people, but they also have an historical background. Centuries ago Judas Maccabees, the champion of the armies of Israel, drove the Syrians from the temple in Jerusalem. Judas then cleansed the tem-

ple and called upon the people to rededicate themselves to the Lord.

During these Jewish holidays Baptists will be thinking about the birth of the Messiah, Jesus Christ. If Southern Baptists are acquainted with the Jewish holiday season called Chanukah, they can better tell Jewish people about the true light of the world that will shine not only in homes but in the hearts of those who will believe in Jesus. This season offers an opportunity, therefore, for Southern Baptists to bear a testimony to Jewish people by telling them that the Messiah, Jesus Christ, is the Light of the world.

**GEORGE C.
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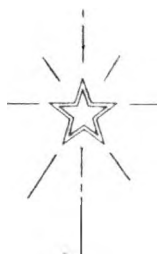
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AMONG the MISSIONARIES

Chinese Girls Win Their Friends

Sunday night services of the Chinese Baptist Mission, Phoenix, Arizona, have been held under the stars on the front lawn of the house known as the Chinese Christian Center and owned by the Home Mission Board. There is no room in the house for the groups that have been coming to this service.

One Sunday night this month about thirty-two of our Chinese and Anglo friends met for this service. God was present in power, but no one responded during the invitation. After the benediction, as we were waiting for the further part of the program, a showing of our Foreign Board's picture of Baptist work in Mexico, two of our Intermediate girls began to talk to some of their lost friends about accepting Jesus. These two, Anita Dong and Shirley Tang, led one by one, three of our Junior girls to the preacher saying, "She wants to accept Jesus as her Saviour." After the missionary and other workers had dealt with each of them for some time, they



Young people in our Baptist missions enjoy depicting the Christmas story in plays and pageants. These three pictures represent three different fields of Home Mission work. (Left) Baptist church Sunday school, Cumanayagua, Cuba. A. Pereira Alves, missionary. (Above) Chinese mission, Augusta, Georgia, Arthur Hinson, missionary. (Below) Japanese children, Tokyo, Japan, David E. Weaver, chaplain.



At Christmas party attended by more than 400 Japanese children, David C. Weaver, son of Chaplain David E. Weaver, served as Santa Claus.

stood before the group present and gave their confession of Jesus as Saviour.
G. L. Stanley
Missionary to Chinese
Phoenix, Arizona

Appreciates School of Missions

The eleventh was an outstanding day with us and the beginning of a wonderful experience for both of the churches here. Golden Meadow and Grand Isle. On the eleventh we began a school of missions and the people were very responsive.

The school offered an opportunity for several of my Catholic friends to come. Of the ones who came, three are attending our regular Sunday morning services now.

The churches were afraid at first of the school of missions, but finally consented. In the end there were praises by all. The church people have been talking missions ever since. It has been almost impossible to have a mission study course in the past, but now I feel we will be able to have a good one soon.

It will be very good as the church needs a good mission study course.

I am looking forward to a better year for the Lord because of the school of missions and feel sure we will have a glorious year for Him.

S. T. Smith
Missionary to French
Golden Meadow, Louisiana

A Narrow Escape?

We had scheduled a mission class in one of the homes on the reservation. When I arrived I found the place in turmoil, the woman was cleaning and plastering the house.

Some children went with me to the home of others who were to come. "Perhaps we can meet there," I thought.

That place was locked. It was cold and had begun to rain so we all got into my car and settled down for class there.

After about ten minutes the Indian governor came by, stopped at the car, opened the door, and asked the children what they were doing. As he ended his questions, he looked at me. I answered that I was telling them a story and illustrating it on my flannel board, then invited him to get in and listen. He asked, "What kind of story?"

I began to brief him on the Bible story. He interrupted, "Sometime when I have time, I will listen." And off he went, much to the relief of seven scared children (and me as other missionaries have been ordered off the reservation in the last two weeks).

"I thought he was going to tell us to



go home," was the sentiment of the children.

The fact that he didn't, after listening in for a short period, encouraged all of us.

Rev. and Mrs. M. V. Gonnissen
Missionaries to Indians
Picuri and Taos, New Mexico

Japanese Mission Needs Building

Rev. and Mrs. Kelton Bonham and I are planning a Bible class for parents. The encouraging thing is that many of the parents expressed a desire to come.

so we hope that with God's help we may enlist many of them.

The work here is progressing rapidly, but we are afraid we are going to lose many unless a bigger place is provided for our Sunday school. Our Junior boys and girls are losing interest in the Sunday school and are turning back to the Buddhist Sunday school because of the crowded situation at our mission.

We are praying that God will permit us to have an adequate place to meet.

Helen Ige
Missionary to Japanese
Richmond, California

Check Your Church — IS IT READY?

By C. E. MATTHEWS
Secretary of Evangelism

The time has arrived when every church west of the Mississippi should have all plans completed and be ready to start the great simultaneous revival campaign. Given below is the suggested plan for the churches. Check up on your church and see that you are ready to get in

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I JANUARY 2-6

Teaching of Book of Acts in all churches, accompanied by thirty minutes of prayer. Sponsored by Sunday school.

II

State-wide evangelistic conference in each state during January and February. All pastors and church leaders urged to attend. Dates as follows:

Alabama	Jan. 30-Feb. 1
Arizona	Jan. 18-20
Arkansas	Jan. 16-18
California	Jan. 16-18
District of Columbia	Date not set
Florida	Jan. 10-12
Georgia	Jan. 30-Feb. 1
Illinois	Jan. 12-13
Kansas	Jan. 25-27
Kentucky	Jan. 9-11
Louisiana	Jan. 23-25
Maryland	Date not set
Mississippi	Feb. 27-March 1
Missouri	Jan. 9-10
New Mexico	Jan. 23-25
North Carolina	Feb. 13-15
Oklahoma	Jan. 23-25
Oregon	Jan. 12-13
South Carolina	March 6-8
Tennessee	Feb. 6-8
Texas	Jan. 9-11
Virginia	Jan. 19-20

III

FEBRUARY 5

Sunday—Taking of religious census simultaneously in all churches west of Mississippi River. Directed by Sunday school.

IV

FEBRUARY 6-10

Teaching of book entitled, *The Place of the Sunday School in Evangelism* (by J. N. Barnette), in all churches. Daily visitation and enlistment of Sunday school prospects. Regular visitation should be continued through April

V

MONTH OF MARCH

Association-wide rallies for men and women, sponsored by Brotherhood and W. M. U. respectively.

Also, church study course in soul-winning, using the books for all age groups as listed in the Graded Baptist Training Union Study Course for All Church Members.

VI

APRIL 1

Saturday night — Association-wide youth rally sponsored by Training Union.

VII

APRIL 2-9

A week of prayer in all churches as follows: cottage prayer meetings Mon-

day and Tuesday, all-church prayer meeting Wednesday; cottage prayer meetings Thursday and Friday; round-the-clock prayer meeting Saturday. Clear the week of all other meetings. Make it a week of prayer. Cottage prayer meetings under direction of Brotherhood.

VIII

APRIL 9-23

Two full weeks of preaching and visitation in every church west of the Mississippi River.

IX

APRIL 16

High Attendance Day in Sunday school and unified service in every church west of the Mississippi River.

X

APRIL 23, 2:30 P. M., CST

All churches east and west of the Mississippi River assemble in sanctuary and listen to broadcast of the Baptist Hour. Invitation to be given at close of broadcast for lost to confess Christ as Saviour and unattached Baptists to unite with the church. Service to be followed by ordinance of baptism. Where practical, a basket lunch should be served at noon. This service should be the greatest and most far-reaching of any radio broadcast in the history of the Christian religion. It would be glorious if all of our 27,000 churches would participate.

XI

APRIL 23

High Attendance Day in Training Union, followed by a great closing evangelistic service.

XII

APRIL 24

Monday—All associational chairmen

New Distribution of Home Mission Visual Aids

By R. G. VANROYEN

MOTION pictures and slides prepared by the Home Mission Board are no longer available from the Home Board office in Atlanta, but are henceforth to be distributed from five film libraries at various points in the Southern Baptist Convention.

Included in the selection are four sound, 16 mm movies in color and two 16 mm silent films in color. These films present some of the various fields of home mission work. Two new sound films in color will be added soon, namely, "The Open Door," a picture on rural work, and "The Baptists of Cuba," pre-

have in hand full and complete report of association.

Copies of report are to be mailed Monday, April 24, to state Secretary of Evangelism and to the Department of Evangelism of the Home Mission Board, 206 Baptist Building, Dallas, Texas.

XIII

As soon after the revival as possible each church should teach the doctrinal books which include the books on church membership for all age groups as listed in the Graded Study Course for All Church Members in the Training Union.

For details on any point, please write your state Secretary of Evangelism.

senting missions of Southern Baptists in western Cuba.

The slide library has 10 sets of 35 mm color pictures mounted as 2 x 2 slides. Various phases of home mission work are presented by these slides. A written message is sent with each set. Four new sets of slides will be available soon.

When a slide set or film is used, it is possible to make a pictorial visit to a home mission field and see what your missionaries are doing. A much better understanding of the home mission program is possible through use of these visual aids. A catalog is available from any of the five libraries listed below, or from the visual department of the Home Mission Board.

Baptist Book Store, 283 Peachtree St. Atlanta, Ga.

Baptist Book Store, Ervay & Pacific Sts. Dallas, Texas

Baptist Book Store, 2316 Tulare Fresno, California

Visual Department, Louisiana Baptist Headquarters, Alexandria, La.
Capitol Motion Picture Service
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		Oak Ridge	Sarasota	Wichita Falls

HOME MISSIONS *As Cubans Do It*

By HERBERT CAUDILL
Secretary Cuban Missions

THE principal work of the Cuban Mission Board is to administer the funds of the Fondo Misionero (Cooperative Program) of the churches of Western Cuba. The goal for 1949 for the Fondo Misionero is \$10,000.00. Last year our churches gave to the Fondo Misionero the sum of \$9,065.50. This money is divided as follows: 45 per cent is added to the funds received from the Home Mission Board of the Southern Baptist Convention for salaries, etc.; 27 per cent for domestic missions, that is for certain phases of work in Cuba that the board and convention wishes to promote, such as help to cer-

tain pastors, rents on certain fields, general expenses of the board, etc.; 8 per cent for education, used principally in the seminary; 6 per cent for evangelism; 5 per cent for chapels; 3 per cent for our Baptist home, non-existent at present but which we hope some day to reopen; 3 per cent for foreign missions, usually sent to the Foreign Mission Board at Richmond, Virginia, with the request that it be used for missions in Spain; 3 per cent for publications. There are other special offerings which are administered by this board.

The Cuban Mission Board has six members plus the president of the convention and the superintendent of the work in Western Cuba. Three members are elected by the convention and three are named by the president. The president of the convention is the president of the mission board though if the brethren felt otherwise this might be changed. The superintendent is treasurer of the board. That might also be changed.

The report of the secretary of the Cuban Mission Board gives the following data which will give a further idea of the work of that board. A total of \$538.47, including 3 per cent of the Fondo Misionero, a special offering of

the Sunday schools and the offering of the missionary societies for the week of prayer for foreign missions, was sent to be used in Spain. Also \$450.00 was given to help two pastors, \$685.80 was given for rents in La Juanita, Sancti Spiritus, Guarciras, and Ceiba Mocha. Help was given for building a chapel in Tieras Nuevas. Our pastors have a plan for helping in case of the death of a pastor, and \$307.00 was added to this fund. Considerable help was given to ministerial students. The board also gave financial aid to an institute for pastors and missionaries held in Matanzas.

In addition to the money given in the 6 per cent for evangelism, there are special self-denial offerings which amounted last year to \$1,069.45. This year more than \$1,600.00 has been given with several churches not yet reporting.

On the recommendation of the Cuban Mission Board the convention voted to give the Bible day offering, which was more than five hundred dollars, to the American Bible Society in Havana.

The latest task given to the Cuban Mission Board is the direction of our camp at Yumuri, Matanzas. The Baptist

Continued on Page 23

"...literally crowded
with good material"
Says Dr. Lundquist

THROUGH the years I have had a growing appreciation of "Arnold's" and of the fine work done by Dr. Olsen and his associates. This is in our judgment one of the best—and probably the best—commentary for the average Sunday-school teacher. Its pages are literally crowded with good material and helps for all departments of the Sunday school. The lesson text is carefully studied with suitable illustrations and side-lighting points on each lesson. A Bible dictionary at the end of the book provides help on difficult words. Comments are spiritual, practical and fundamental.

Dr. Harold L. Lundquist
BOOK REVIEW EDITOR
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A Warning And a Plea

By Chaplain HARRY C. HAND
Stationed in Japan

Southern Baptist chaplains are having an opportunity of seeing a cross section of American manhood. What they see sometimes makes them deeply conscious of the religious needs of America.

I do not have the answer why this exists nor do I condemn anyone for its existence. My only motive for writing this is to send an urgent appeal to Southern Baptists to lift their eyes onto the field that is ready for harvest. Put action into our missionary programs—local and foreign. Pray for a revival of religion in our American homes. Urge our parents to go to church and TAKE THEIR CHILDREN. Our young people want God; they need God; let us not fail them!

Miss Garnett Returns to Cuban Field

By JOHN CAYLOR

SOME most alarming facts are coming to light in the new Army policy of having the unit chaplain interview all men coming into the organization.

One fact that I have found has caused me to issue this appeal to the civilian churches and the parents of our country. As a result of about five hundred personal interviews with my men I have found that eight percent of them have no connection with any church nor have they ever had any. They say that their parents never mentioned God or the church nor did they give them any religious instruction in their childhood.

These men are not from any one walk of life. They have a wide range of education; their families are from all brackets of income; they are just average American men.

Miss Christine Garnett, veteran missionary in Cuba, has returned to the home mission field there to serve at her post in Consolacion del Sur after a successful eye operation in Johns Hopkins Hospital in Baltimore. She is grateful to her many friends for their prayers and solicitations.

A cataract was removed from each of Miss Garnett's eyes and the operation was completely successful. All her friends will rejoice in her recovery.

A vision without a task makes a visionary; a task without a vision makes a drudge; but a vision plus a task makes a missionary.

Do you hesitate to answer the questions
asked by today's young people?...



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Trejo, Estefana, 3031 Chihuahua, San Antonio
Trevis, David, Box 90, Brownwood
Walden, G. C. and Mrs., 807 N. Hackberry, San Antonio
Valdez, A. and Mrs., 603 E. Henrietta, Kingsville
Valdivia, Isaias and Mrs., 521 W. Pierce, Harlingen
Vidaurri, Rudolf and Mrs., 310 E. Cedar, Laredo
Villarreal, Benito and Mrs., 7038 Ave. L, Houston
Wells, Eugene and Mrs., Box 8180, Seminole Hill, Fort Worth

MISSIONARIES TO THE DEAF

Total 7
Hearden, Carter, Brooks Hall, Rm. 307, Baylor University, Waco, Tex.
Lindner, J. W. and Mrs., 1521 21st St., Little Rock, Ark.
Gunn, Leslie H. and Mrs., Rte. 9, Box 191, Oklahoma City, Okla.
Landon, C. F. and Mrs., 2606 Exeter, Dallas 16, Tex.

MISSIONARIES TO THE INDIANS

Total 95
ALABAMA
Malone, Mabel, Calvert
Reed, Early, McIntosh
Reed, J. Clifford, McIntosh

ARIZONA

Barr, H. E. and Mrs., Baptist Indian Center, Flagstaff
Frazier, C. F. and Mrs., Box 692, Coolidge
Johns, L. E. and Mrs., Rte. 1, Box 102, Coolidge
Johnson, Luke and Mrs., Box 926, Bapchuk
Mackett, Emma, Box 123, Sells
Serralls, Marvin and Mrs., Sells

MISSISSIPPI

Allen, John C. and Mrs., Rte. 2, Carthage
Simpson, W. W. and Mrs., Philadelphia
Tabby, S. B. and Mrs., Rte. 7, Philadelphia
Wilks, E. W., Rte. 7, Box 182, Philadelphia

NEW MEXICO

Howren, Russell and Mrs., Field Star Rte., Magdalena
Gammack, Pauline, 1420 Cerrillo Road, Santa Fe
Christensen, Doris, 1420 Cerrillo Road, Santa Fe
Gonsen, M. V. and Mrs., Box 84, El Prado
Isaac, S. L. and Mrs., 404 W. Warren, Gallup
Julian, Seferino and Mrs., Juleta
Roberts, Mrs. Melvina, Farmington
Robuck, L. M. and Mrs., Barnabilla, Box 204
Sieg, Robert and Mrs., Cubero
Stumph, C. W. and Mrs., 1100 N. Eighth St., Albuquerque
Wilson, George and Mrs., 1106 N. Fourth St., Albuquerque

NORTH CAROLINA

Payne, Ewell and Mrs., Cherokee
Heard, Roy R. and Mrs., Box 171, Tahlequah
Belvin, B. Frank and Mrs., 415 E. 20th St., Okmulgee

OKLAHOMA

Boggs, W. W. and Mrs., Box 201, Sulphur
Brown, A. B. and Mrs., Box 363, Tahlequah
Cockman, Ward and Mrs., 504 S. Kirkwood, Shawnee
Cobb, Goodwin K. and Mrs., Box 234, Red Rock
Cooper, D. D. and Mrs., 302 W. 22nd St., Shawnee
Falls, Robert and Mrs., Rte. 2, Avery
Grimmett, Mrs. Homer, Anadarko
Hancock, A. W. and Mrs., 1301 S. Fifth St., McAlester
Isaac, John L. and Mrs., 603 1/2 W. Main St., Oklahoma City
Kanebba, Victor and Mrs., Box 698, University Station, Shawnee
Leech, Marvin B. and Mrs., Box 343, Pawnee
Morris, Sam and Mrs., 801 W. Franklin, Shawnee
Pickup, Jim and Mrs., Box 358, Tahlequah
Rowland, F. C. and Mrs., Box 177, Quapaw
Wade, Thomas and Mrs., Rte. 4, c/o Ponca Mission, Ponca City
Walkingstick, A. K. and Mrs., Ft. Cobb
Wind, Benny and Mrs., Rte. 3, Okemah
Worthington, A. and Mrs., Newkirk

OKLAHOMA (Part time workers)

Cobb, J. J. and Mrs., Sulphur
Davis, Johnson and Mrs., Jay
Glory, Richard, Stillwell
Kingfisher, Shale and Mrs., Salina
Livers, George and Mrs., Stillwell
O'Field, Lee and Mrs., Rte. 1, Jay
Pickup, Joe and Mrs., Salina
Smith, John, Wetumka
Smith, Richard and Mrs., Anadarko
Wolf, Elmer and Mrs., Rte. 1, Red Oak

MISSIONS IN CUBA

Total 187
Candill, Herbert, secretary, Mrs. Candill, Baptist Temple, Dragones y Zulueta 503, Havana
Lopez, A. Munoz, and Mrs., Guanabacoa
Matthews, Mildred, Zulueta 502
Perez, Celia, Zulueta 502
Paul, Mrs. Frank E., Zulueta 502
Robinson, Edelmira, Zulueta 502
Sanchez, Jose M. and Mrs., Zulueta 502
Silva, Silvia, Zulueta 502
Smith, Jewell, Guanabacoa
Travis, Aurelio and Mrs., Baptist Temple, Dragones y Zulueta 502
Vivanco, M. E. and Mrs., Cuban American College, Zulueta 502

THE PROVINCES (Havana Province)

Aguilera, A. G. and Mrs., Madruga
Calderin, M. A. Sr. and Mrs., Marianao, Steinhardt 59
Castano, Cleofas and Mrs., Jacinto
Fernandez, Domingo and Mrs., San Jose de las Lajas
Ferrer, Juan B. and Mrs., San Antonio de las Flores
Fraguela, Rafael, Jr., San Jose de Guaimal, Zulueta 502

Garcia, Juan Luz, Salvador 268
Gonzalez, Raul and Mrs., Luyanó, Zulueta 502
Hernandez, Antonio Loyola and Mrs., Guara
Hernandez, Domingo and Mrs., Guines
Machado, R. R. and Mrs., Serrano 466, Santa Clara

Marquez, Luciano and Mrs., Regla
Naranjo, Juan and Mrs., Aguacate
Planos, Emilio and Mrs., Puentes Grandes
Ramos, Antonio and Mrs., Arroyo Apolo
Rodriguez, F. J. and Mrs., Colabazar
Rodriguez, Jose Joaquin and Mrs., Colabazar
Rodriguez, Josefina, Aguacate
Rodriguez, Juana, Habana
Rodriguez, Nelson and Mrs., Metena del Sur
Santana, Antonio and Mrs., Mojoral
Santana, Fernando and Mrs., Cotorro
Vasquez, Maximo and Mrs., San Antonio de los Baños

MATANZAS PROVINCE

Beceerra, Esther, Colon
Coronado, Arturo and Mrs., Matanzas
Epitania, Anibal and Mrs., Jovellanos
Marquez, Juana, Matanzas
Martinez, Antonio and Mrs., Cardenas
Mozena, Cirilo and Mrs., Cumber, Matanzas
Naples, Luis and Mrs., Marti
Pina, Enrique and Mrs., Colon
Rodriguez, Francisco and Mrs., Corral Nuevo
Garcia, Nemesio and Mrs., Guanajay
Garrett, Christine, Marti 52, Consolacion del Sur
Gonzalez, Luis M., Artemisa
Martinez, Eulalia, Consolacion del Sur
Medina, Reinaldo, San Juan y Martinez
Mullan, J. Manuel and Mrs., San Cristobal
Quintana, Manuel and Mrs., Mariel
Soller, Dora, Artemisa
Vasquez, Enrique and Mrs., Pinar del Rio

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Aguero, Luis M. and Mrs., Trinidad
Alves, A. Pereira and Mrs., Comaryagua
Beceerra, Edelmira and Mrs., Saneti Spiritus
Beger, A. T. and Mrs., Cienfuegos
Borquet, Bartolome and Mrs., Sagua la Grande
Calderin, M. A., Jr. and Mrs., Yaguajay
Caprio, Delio and Mrs., Cartagena
Chavez, Elva, Placetas
Fraguela, Rafael and Mrs., Placetas
Gomez, Eduardo and Mrs., Guaymo
Gonzalez, Genevieve, Cienfuegos
Gonzalez, M. A. and Mrs., Santa Clara
Lima, Cinto and Mrs., Remedios
Molina, Bibiano and Mrs., Potreroillo
Ocana, Rafael and Mrs., Calhacen
Paret, Rogelio and Mrs., Santo Domingo
Rodriguez, Andres and Mrs., Vuelta
Rodriguez, Heriberto and Mrs., Ranchuelo
Torres, Felix and Mrs., Buenavista
Valdes, Hilario and Mrs., Cienfuegos

MISSIONS IN ALABAMA

Total 1
Carpenter, H. E., Ketchikan

MISSIONS IN PANAMA FIELD

Total 14
Archibald, Bert, c/o Rev. Fred L. Jones, Box 592
Gaston, Fannal Zone
Bell, Paul C. and Mrs., Box 1644, Balboa Canal Zone

Continued on Page 22

SOUTHERN BAPTIST HOME MISSIONS

BOOK REVIEWS

uneducated mountain girl. Love finds a way out of numerous difficulties. It is a splendid book and worth the reading—F. C.

Bright Horizons, by Albert C. Wyckoff, Zondervan Press, \$1.50.

Albert Wyckoff is pastor of the Columbia-Union Presbyterian Church, Columbia, Kentucky. He has written numerous published feature articles and is the author of several novels. He views the writing of Christian fiction as a challenging ministry. This is the story of young Christians and their friendships. Then tragedy strikes, but through

the gracious working of the Holy Spirit there is a bright horizon ahead.

A Stranger in the Valley, by Norman E. King, Zondervan Press, \$1.50.

A young Christian lady isolates herself in a small community to teach school. Her landlady takes great delight in fostering gossip about her and the stranger in the valley that almost ruined her life. Betty overcomes this situation with a firm faith in the Lord. You will fall in love with the stranger's young daughter and thrill at the perseverance of Christians in misunderstandings.

Withering Grass, by Bernard Palmer, Van Kampen Press, \$2.00.

This is an interesting novel following a young minister from college days through early experiences in the beginning of a fruitful ministry.—J. C.

The Church Builder, by Elbert M. Conover, Interdenominational Bureau of Architecture, \$2.75.

This is a complete guide for church building or improvement programs, written by a man with twenty-five years experience in guiding all the denominations of the United States and Canada, consisting of more than thirty groups in their church building and repair programs. Mr. Conover is well qualified to speak on the subject, and has written a most comprehensive and yet detailed book on the subject.

He presents the various types of architecture and shows which type is suited for the particular church group and community environment. He places much emphasis upon building the worship part of the building, and designing it so that every part in it contributes directly to the worship program.

The book consists of 192 pages, is well written, and every page contains specific, helpful instructions to those who would build.—S. F. Davis.

Don't Die on Third, by James W. Kramer, Broadman Press, \$1.50.

The author of this book was a dynamic evangelist who was well known in this country. The twelve sermons in this book are uniquely different from many sermons of today. They are very readable and have many helpful suggestions. They are sound. The great theme throughout is "The Risen Christ As the Answer for Today's Needs."—Paul A. Meigs.

Give Me Thy Vineyard, by Guy Howard, Zondervan Press, \$3.00.

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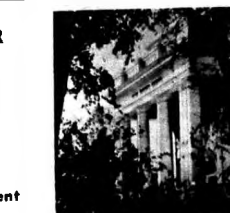
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Lancaster, Norma, Mrs., c/o Fred L. Jones, Box 892, Gatun Canal Zone
Linton, F. H. and Mrs., Box 3172, Ancon, Canal Zone
Yearwood, V. T. and Mrs., Box 3024, Ancon, Canal Zone

MISSIONARIES TO MIGRANTS
Landon, Gustav E. and Mrs., 43 Companion Way, Pacific Grove, Calif.
May, Sam T. and Mrs., 161 Spring St., N. W., Atlanta, Ga.

SPECIAL MISSIONS
Taylor, Elizabeth, 408 Ash St., Harrison, Ark.

MISSIONS WITH NEGROES
Total 17
Bell, H. Y., P. O. Box 28, Winfield, La.
Conley, Joe, 1023 W. Madison St., Louisville 3, Ky.
Craig, Leon S., 820 Cleveland Ave., Montgomery, Ala.
Fuller, C. C., Oak Ridge, Tenn.
Griffin, Marvin, 2046 Hall St., Dallas 4, Tex.
Grinstead, S. E., 2108 Meharry Blvd., Nashville, Tenn.
Hildreth, R. D., 413 Education Bldg., Birmingham, Ala.
Holloway, James R., 422 1/2 E. 2nd St., Charlotte, N. C.
Jackson, J. C., 1012 E. Pine, Tulsa, Okla.
Lewis, Bert B., 10 Chincuspia, Charleston, S. C.
Maynard, L. F. and Mrs., 1254 Harrison Dr., Mobile 18, Ala.
Murray, A. N., Box 692, St. Joseph, La.
Phillips, Mrs. Gertrude, 115 Federal Ave., Morgan City, La.
Tiller, John Lee, 1050 Eden St., Baltimore, Md.
Washington, Victor E., 840 S. 12th St., Baton Rouge, La.
Watts, William Taft, 511 E. 3rd St., Oklahoma City, Okla.
Williams, Walter A., 239 Auburn Ave., Atlanta 3, Ga.

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Morris-Barker Memorial College, Dermott
ALABAMA
Selma University, Selma
DISTRICT OF COLUMBIA
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FLORIDA
Florida Normal & Ind. Inst., St. Augustine
GEORGIA
Bryant Theological Seminary, Fitzgerald
Georgia Baptist College, Macon
Morehouse College, Atlanta
KENTUCKY
Leland College, Baker
Simmons University, Louisville
Union Baptist Seminary, New Orleans

MISSISSIPPI
Mississippi Baptist Seminary, Jackson
Mississippi Union Seminary, Prentiss
Natchez College, Natchez

MISSOURI
Western Baptist Seminary, Kansas City
NORTH CAROLINA
Shaw University, Raleigh
OKLAHOMA
Oklahoma School of Religion, Langston
SOUTH CAROLINA
Benedict College, Columbia
Friendship Baptist College, Rock Hill
Morris College, Sumter

TEXAS
Butler College, Tyler
Bishop College, Marshall
Union Baptist Theological Seminary, Houston
WEST VIRGINIA
Storer College, Harpers Ferry
VIRGINIA
Virginia Theological College and Seminary, Lynchburg
Virginia Union University, Richmond

CO-OPERATIVE MISSIONS
(A co-operative work with state mission boards.)

CITY MISSIONS
Total 34
Carter, J. Perry, Field secretary, 161 Spring St., N. W., Atlanta, Ga.
ALABAMA
Davidson, Bloomer F., P. O. Box 2070, Montgomery
Sauls, H. S., 854 Government St., Mobile
ARKANSAS
Ingram, E. A., 217 Baptist Bldg., Little Rock
DISTRICT OF COLUMBIA
Crowder, W. J., 1628 - 14th St., N. W., Washington

FLORIDA
Dawson, A. D., 218 West Church St., Jacksonville
Murphy, Chester R., 1312 N. Franklin, Tampa
Walker, Clifford, 218 W. Church St., Jacksonville
Wood, Wade E., 118 S. W. 18th Avenue, Miami

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Baggett, James L., 291 Peachtree St. N. E., Atlanta
Baskley, William L., Columbus
Casswell, W. J., 17 Anderson St., Savannah
Hinson, Arthur, 138 Broad St., Augusta

ILLINOIS
Propst, Fred, 556 N. 22nd St., E. St. Louis
KENTUCKY
Folsom, Floyd, 127 E. Broadway, Louisville
Jennings, Chase W., 1800 Scott St., Covington
Schmitz, Herbert, 1201 S. Governor St., Evansville, Ind.

LOUISIANA
Hunter, M. C., 119 Vale Dr., Lake Charles
Pardue, A. E., 2761 Serris Highway, Baton Rouge
Wells, J. C., 3486 St. Charles Ave., New Orleans

MISSOURI
Burnham, O. R., c/o First Baptist Church, St. Joseph
NORTH CAROLINA
Bradley, Owen, 502 Snow Bldg., Durham
Sasser, T. L., P. O. Box 2248, Greensboro
Wardlaw, W. L., Ardmore Baptist Church, Winston-Salem

OKLAHOMA
Lowther, A. L., 223 1/2 N. W. First St., Oklahoma City
Wyatt, Wm. D., 4098 Cincinnati, Tulsa
SOUTH CAROLINA
Abrams, W. E., 44 Colleton Dr., Byrnes Downs, Charleston
Barker, Robert O., 4009 Devereaux, Columbia
Gillespie, James T., Pendleton St. Baptist Church, Greenville
Vernillion, C. E., P. O. Box 29, Spartanburg

TENNESSEE
Moore, Ralph R., 1811 Jackson Ave., Memphis
Gregory, Harold, Rte. 1, Madison
Trivette, Lawrence, 309 Cherokee Bldg., Knoxville
TEXAS
Fowler, H. E., 4200 Belmont, Dallas
VIRGINIA
Waters, Leland I. W., Franklin St., Richmond

RURAL MISSIONS
Total 45
Freeman, John D., field secretary, P. O. Box 235, Nashville, Tenn.
Berry, Minnie, Scottsboro, Ala., rural missionary
Ray, Perry, Myrtle, Miss., rural missionary

ALABAMA
Berthelmeier, J. E., Rte. 1, Box 532, Mobile
Cunningham, Cates, 116 Murphree St., Troy
Edwards, W. T., Wilsonville
Wells, John W., Box 14, Reform

ARKANSAS
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Hill, R. A., Turkman
Robertson, H. M., McJannet
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Alderman, D. O., 534 W. Lafayette, Tallahassee
Locke, B. D., Aven Park
McCallers, Paul, DeFuniak Springs
Pearce, John W., Starke

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Starwalt, Ben, Lerna
Tucker, Wesley, Rte. 1, Harrisburg
Whitlock, Leonard, Rte. 1, Harrisburg

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Hart, Roy T., Florence
Strahan, D. E., 111 E. Cleveland, Pittsburg

KENTUCKY
Carter, H. L., Box 406, Bardonia
Grubb, George, Somerset
Hooker, R. B., 127 E. Broadway, Louisville
Pendergraph, G. R., Eddyville
Wells, David, Bowling Green

SOUTHERN BAPTIST HOME MISSIONS

MISSIONS AND THE MARCH OF EVENTS

Continued from Page 4

Keeping Our Colleges Christian

There is an article in *Christian Life* by Harold Lindsell calling attention to the fact that for a century our Christian colleges have been capitulating to secularism. He mentions Harvard, Princeton, Yale, and Dartmouth as only a few that at one time had honorable connections with the Christian faith. He says that "A Christian college should have a Christian atmosphere on the campus," but there can be "no Christian atmosphere that is an artificial creation," and follows with the statement that "a real Christian atmosphere must spring out of and be a product of a positive Christian faith and emphasis."

No one doubts the importance of education. Ignorance breeds intolerance, and totalitarianism thrives on the people who know little and care less. Dr. Hutchinson of Chicago University is right when he says that "education is the hope of the future," but let us remember that the hope stemming from education roots in the type of education which the rising generation is to receive. Ignorance breeds gross forms of evil, but a godless education will breed a more dangerous form of evil. The hope of Southern Baptists is to keep their educational institution Christian.

HOME MISSIONS AS CUBANS DO IT

Continued from Page 6

First Convention of Western Cuba charged the board with this responsibility.

At the request of the Baptist Convention of Western Cuba, the secretary of the Cuban Mission Board was asked to stimulate the churches in the matter of the cooperative program (Fondo Misionero) and other offerings that go through our office.

Thus our Cuban Mission Board is our agency for unifying and directing the cooperative work of our convention.

The lack of missionary spirit in the church in the first five centuries accounts for Africa being heathen and Mohammedan today.

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van, T. H., Winnsboro
van, A. L., 117 Cross St., Pineville
van, J. D., 114 Fairmount St., Pineville

MARYLAND
Reiter, J. C., Rte. 1, Cumberland
van, A. F., 320 N. Charles St., Baltimore
van, Martin J., Jackson

MISSISSIPPI
van, W. H., 1701 Northern Blvd., Independence
van, Mary, Cherryville
van, Charles, Dunbar
van, Bruce, Cran
van, Newton, Hollister
van, George S., Winona

NORTH CAROLINA
van, H. W., 107 1/2 W. Harcourt St., Raleigh
van, Sam W., 223 1/2 N. W. First St., Oklahoma City

OKLAHOMA
van, Sam W., 223 1/2 N. W. First St., Oklahoma City

SOUTH CAROLINA
van, Fred, Anderson, 429 E. Orr St.

TEXAS
van, C. K., 704 College, Sulphur Springs
van, Bruce, 1207 Taylor St., Amarillo
van, E. E., 116 Baerline Ave., Austin

MISSIONS IN WESTERN STATES
Total 27
van, Fred A., field worker, 1808 Addison, Berkeley 4, Calif.

ARIZONA
van, William A., 1414 E. Van Buren, Phoenix
van, Troy E., Box 47, Prescott
van, Fred M., 3325 W. Lewis, Phoenix
van, Y. T., 441 W. Second Ave., Tucson
van, Leroy, 223 E. Jones Ave., Phoenix

CALIFORNIA
van, Jas. A., 1404 M St., Fresno
van, Milton L., 1049 Walnut Ave., Long Beach 13
van, R. W., 2926 Illinois Ave., Fresno
van, E. W., 1123 Sonoma Ave., N. Sacramento
van, John O., 373 San Francisco Ave., Pomona
van, Leonard R., Box 1221, Chino
van, H. H., 1809 Addison St., Berkeley
van, Wm. D., 525 Patton, San Jose

NEW MEXICO
van, Wilson L., Hagerman
van, Earl H., 405 Cherry St., Clayton
van, Wm. R., Box 495, Albuquerque
van, Joseph, Bill, Box 481, Espanola
van, Olin A., 217 W. Snyder, Hobbs
van, F. A., 305 W. Hadley St., Las Cruces
van, Gerald B., Box 238, Maxwell
van, D. H., Box 145, Estancia
van, F. O., McJannet
van, O. W., Box 14, Tularosa
van, D. C., 231 Campbell Road, Albuquerque

OREGON
van, Cecil C., Madras
van, Roland P., 418 E. 62nd Ave., Portland

MOUNTAIN MISSIONS
Total 1
van, A. H., field secretary, 212 Forest Park Road, Lexington, Ky.

RETIRED
van, J. F. and Mrs., Cotorro (Havana Province), Cuba
van, Mrs. Pascual, Box 181, Krebs, Okla.
van, Mrs. Arellano, 1909 15th St., Tampa, Fla.
van, Andres, 202 Buena Vista, Laredo, Tex.
van, Grace, Narkin, Okla.
van, Mrs. L. O., 5250 St. Rach, New Orleans, La.
van, Antonio and Mrs., Salvador 268, Havana, Cuba
van, Alexander, Filomeno and Mrs., Cotorro (Havana Province), Cuba
van, J. J. and Mrs., Cherokee, N. C.
van, Willie, Box 402, Okemah, Okla.
van, Emma, Morton Home, Louisville, Ky.
van, Donald and Mrs., Lejos, Las Villas, Havana, Cuba
van, Ollie, 1201 W. Ashby Place, San Antonio, Tex.
van, Mrs. M. N., Acworth, Ga.
van, Mrs. H. B., 411 Union, Selma, Ala.
van, Ruth, Zolneria, 502, Havana, Cuba
van, Mrs. G. Lee, 3130 N. W. 24th St., Oklahoma City, Okla.
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