

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. XIII.

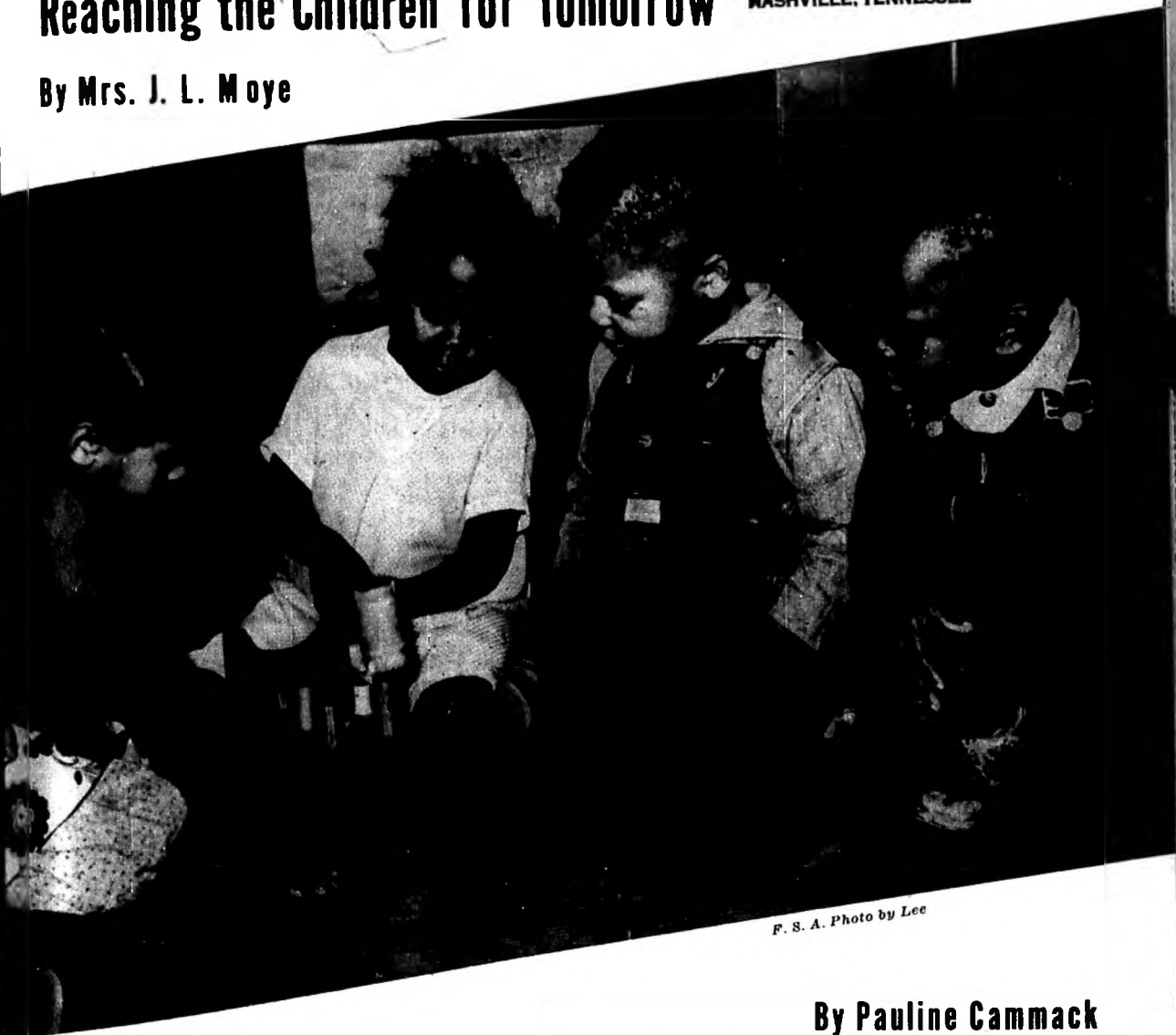
JUNE 1942.

NO. 6.

DARGAN MEMORIAL LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE

Reaching the Children for Tomorrow

By Mrs. J. L. Moyer



F. S. A. Photo by Lee

By Pauline Cammack

Indian Maid Translates Message

DARGAN MEMORIAL LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE



The Strength of America

RECENTLY we were impressed with a statement by former Governor Joseph W. Folk, of Missouri, who sounded the slogan, "Americans for America."

"The greatness of a nation," says he, "is not mere acreage of territory or the strength of its battleships, but in the strength of its loyalty, in the purity of its ideals, in the intensity of its devotion to the principles which make for justice and liberty throughout the world." In other words, what we need in America is to seek first the kingdom of God and His righteousness. We have a great country. Let us keep it great. This can be done only by establishing the kingdom of God among men. What a glorious task this is!

Thunder From the Pulpit

BISHOP ARTHUR J. MOORE of the Methodist Church tells us that the temper of the times calls for no "smooth" preaching. He is advising Methodist ministers today to "load their sermons with horse-shoes, trace-chains and old anvils."

He means by this, evidently, that the rugged Gospel of the Cross with all the implications must be proclaimed from the pulpits of the land if the Gospel is to win in this disturbed age in which we live.

Baptist preachers should take notice. For the past few decades there has been a tendency to veer away from the question of sin, judgment and eternal punishment. There has been a disposition to give larger emphasis to the social implications of the Gospel. Times like these demand the fundamentals.

What Is Christianity?

DR. CHARLES CLAYTON MORRISON, editor of the *Christian Century*, gives us in the Lyman Beecher lectures at Yale University, his answer to the question, "What Is Christianity?"

His answer is contained in the entire series of lectures published in a book entitled "What Is Christianity?"

The heart of his answer is that "Christianity is the self-revelation of God in history," and history is defined as "the phenomenon of human community taken as an ongoing continuum."

This definition differs considerably from the definition given to us in the New Testament. Christianity as given to us in the New Testament is Christ wrought into human life and expressed in human conduct and character.

Christianity has its institutions, but these institutions are not Christianity; they are the products of Christianity.

God is not revealed in human history—far from it. God is revealed only in Christ and Christ is seeking to reveal Himself through the lives of his disciples.

Our task as Christians is to make Christianity real in human history. This is the mission of our churches.

Good and Bad Gifts

RANGOON in Burma has recently become the recipient of two strikingly different gifts from across the seas. Japan has sent bombs; America has sent Bibles. The effect of the bombs has been terrific; the effect of the Bibles will be wholesome.

America is sending planes and tanks and munitions up the Burma Road, but she is also sending Bibles.

Chiang Kai-shek recently gave \$2,000 to the Bible fund. He knows what is best for his country.

The Purpose of Victory

JOHN FOSTER DULLES, an international lawyer of wide practice who served the American delegation at the Versailles Peace Conference, said recently in a public address, "Military triumph in war is not enough. It is not the end but should be the means to the end of organizing a better world. Victory is not sufficient if it is pursued in a spirit of hatred, vengeance and national self-righteousness."

Mr. Dulles warned that in the present conflict America is not likely to obtain the full measure of sacrifice required from its citizens unless victory is to be put to noble purpose.

"The first world war," says he, "failed to use its victory for a just peace and is now being fought all over again. Therefore, to help avoid a repetition of that mistake and to guide the nation into a study of the basis for a just and durable peace is now the duty of the church."

Women Drinkers

REPORTS are current in charitable and reform organizations that the drunkenness of women has increased more than thirty-three per cent in the last two or three years.

We have no doubt at all that the reports are true. We have again and again seen women drinking openly in railroad cars and in diners. The cocktail parties in social life is developing a craving for liquor among women as well as among men.

Women are not proof against excess drinking or drunkenness and as long as America licenses the saloon and drinking is socially popular, we will be manufacturing women drunkards. The only way to handle the liquor business is to kill it.

Note to Subscribers

THERE is no special rate of five individual subscriptions for \$1, the special rate, as noted below, being five years to one subscriber for \$1.

The cost of printing *Southern Baptist Home Missions* will not permit us to reduce the rate except when individuals subscribe for five years, or a church in conference votes to send the magazine to all the homes in the membership out of the church budget. The budget rate to churches will be sent upon request.

Meanwhile, single subscriptions, whether sent in singly or in clubs, are at the negligible price of twenty-five cents for one year or five years for \$1. What a bargain!

Published monthly by the Home Mission Board, Southern Baptist Convention, 315 Red Rock Building, Atlanta, Ga.

J. B. LAWRENCE

Executive Secretary-Treasurer

JOB W. BURTON

Secretary of Education

Subscription: Twenty-five Cents Per Year. Five years for \$1. Budget rate to churches: Five subscriptions for \$1, payable in advance. Entered as second class matter, January 18, 1910, at the post office at Atlanta, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 578, Act of February 28, 1925, authorized August 16, 1933.

HOME MISSIONS

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

VOL. XIII.

JUNE 1942.

NO. 6.

CONSTANTLY recurring in the religious literature of the day is the term, "The Christian Church." The term is used in a connection which implies that there is such a thing in the world as the Christian Church and that it is a functioning institution. We question the use of the term. Is there actually a Christian church? If there is, where is it, and what is it and what does it do?

There are Christian churches and there are Christian denominations, but a denomination is not a church, according to the New Testament use of the term, nor is a church an ecclesiastical body composed of local church organizations. A church in the New Testament is an autonomous local body. Used in a generic sense as we use the term "public school," we might say that there is a Christian church, but when we use the term to connote the active forces of Christianity working in an organic capacity for the evangelization of the world, we have departed from New Testament usage.

The three hundred delegates from the thirty-five denominations meeting in Delaware, Ohio, March 3-5, 1942, passed some resolutions, one of which attempted to define the church. That resolution says that a church is "a spiritual entity, one and invisible, which as such is not and cannot be broken by human conflicts." As such, so this resolution says, "the church in its essential nature is an ecumenical, supernatural body separate from and independent of all states, including our own national state."

These terms can be applied to the kingdom, but not to the church. The church and the kingdom are not the same. The church is one of the agencies of the kingdom. The church is a material, organic brotherhood composed of men and women who function in an organic way in the propagation of the Gospel. The kingdom is spiritual, universal, eternal. The church is timeful; the kingdom is timeless. The church has in it men and women who do not belong to the kingdom. All saved individuals are members of the universal kingdom of God, but they do not all belong to the same church. Kingdom fellowships are unlimited. They are universal. In the churches the Christians are separated into groups. In the

kingdom Christians are united in one great fraternity.

A study of the word, *ecclesia*, as used in the New Testament might help us to understand the nature of the church.

The word means literally a summons or a calling out. It is used in Ionic and Attic Greek from the time of Herodotus and Thucydides down through the Attic and New Testament periods and for some centuries after in the sense of an assembly of the common people, or town meeting, called out to deliberate on any matter of public concern. It was applied to the Homeric assembly (Aristotle, *Pol.* 3.14.4), to the Samian assembly (Hdt. 3.142), to the Spartan (Thuc. 1.87), to the Amphictyon at Delphi (Aeschin. 718).

At Athens particularly (since the New Testament word is from the Attic meaning) a democratic or popular assembly of the people instituted by Solon had power to make decrees and to elect public officers. While it did not have all the power in the state, it had the chief power, it was self constituted and was not subject in its deliberations to any higher power or authority. Cf. Acts 19:39 where this is the word used.

It was used also for a chance assemblage of citizens as in Acts 19:32, 41, as contrasted with vs. 39. This is clearly not intrinsically a different meaning from the first one given, but shows that the people might meet fortuitously or as a mob and still constitute an *ecclesia* or popular assembly.

Observe particularly that both these meanings are good New Testament usage as well as Attic and Koine.

In the Septuagint (Attic Koine) and New Testament (ditto) it is used also to refer to the congregations or assembly of Israel as in Judges 21:8; 1 Chron. 29:1ff.; Deut. 31:30, and 32:1; Josh. 8:35; 9:8; Acts 7:38; Heb. 2:12.

In the special New Testament sense the word refers (1) to an assembly of Christians gathered for worship "in church", an *ecclesia* (1 Cor. 14:19, 31, 35; 11:18; (2) a local assembly of Christians organized (see Thayer's Lexicon under 4b), often in the plural; and (3) the ideal assembly in heaven of all believers who are in union with Christ and thus spiritually united in Him. In this sense it has no human organization either local or otherwise. See Thayer, 4bb.

From this study of the word translated "church" in the New Testament, it would seem that there is no such thing as the Christian Church as in common use by some religious writers today.

Reaching the Children for Tomorrow

By MRS. J. L. MOYE

With the simplicity of their age the children of today unconsciously look to this generation for their preparation for the future. Home Missions has a great challenge in directing their paths to tomorrow.

NEVER in the history of the world have we had such gigantic, such tragic examples of the truth of the old saying, "As the twig is bent so is the tree inclined." Germany, Italy, Russia and Japan are living examples of the truth of this statement. The leaders of these nations caught the idea of world domination by a people subject to the will of the few and began to lay the foundations for the realization of their dreams in the hearts of the youth. First they began by boosting national pride and deprecating the peoples of other nations, continuing along this line until the worship of the state was substituted for the worship of God and hatred of others became the truest proof of devotion.

They have not been content to propagate their doctrines at home, but we have seen the invasion of all the western world by the nazis, the fascists, the communists, and in Asia by the culture of Japan. Each of these nations has chosen to become the savior of some other people, saving them from self-government to slavery under the superior culture of the conqueror. The clash of ideas has led to the clash of arms. Ideas are stronger than arms and love more enduring than hatred, and so it becomes necessary for us to put into the youth of our country the ideals of peace, brotherhood, and love toward God and man. They must be taught to live, fight, and die if necessary to procure these things for themselves and for their fellowman.

The biblical injunction, "Train up a child in the way he should go and when he is old he will not depart from it," is much stronger than, "As the twig is bent so is the tree inclined." In this we have the

responsibility of finding out how he should go and then training him in that way. As Christians we believe that self is first to be conquered and that the fear of the Lord is the beginning of wisdom; we believe in the principles of democracy, brotherhood of man and fatherhood of God and that we must train our children in these principles. We must teach them to live by these and be ready to die for them. They must not be neglected by school, society, or church. Each must reinforce the other.

Our children will be safe if we teach them to follow Jesus. But we must have a deeper conception of what it means to follow Jesus. We may pledge our loyalty to high ideals, but it will do little good if we do not take the opportunities which are ours to make a practical demonstration of these ideals. When we teach little children to love missions we are teaching them the fatherhood of God and the brotherhood of man.

But I have often wondered if in our desire to awaken interest in other peoples we have not nullified much of what we wish to teach by the wrong approach. We begin by telling how different the other people are, how un-

like us in dress, in customs, in beliefs, and soon we have awakened the desire to win the heathen because the poor things know so little and so that through the love of Jesus we may make them like us. We condescend to tell them of Jesus.

Common Likenesses Best Approach

If we could approach the teaching of missions and the winning of other peoples with a consciousness of our common tendency to sin and common likenesses there would be much more humility and much more earnestness in our teaching and daily practice of missions.

We are all missionaries to other peoples. The young people of today, through their attitude toward other races and nationalities, are shaping the world. By the practice of brotherly love our school boys and girls can do more to eradicate racial hatreds and class distinctions than can any other group.

Let us really teach children to love others. Let us teach them how much alike all peoples are, and not dwell on how unlike we are.

Recently a fifteen-year-old boy read

a story about some young people on a mission field whom he knew well. His comment was, "The story is well written and very interesting, but there is one thing in it that I do not think should be there. The writer introduced the story by telling how unlike us they are, when they are really very much like us."

In our training of the Mexican young people it is our hope that they will consider themselves as citizens of the United States and as any group of young Americans. A person needs the love of country in his life, and these young people can make a great contribution to our national life.

The Mexican young people attend the public schools with the other children, learn to speak our language and study our history. Before they have finished high school they are more at home in English than in Spanish. Each year we have large numbers finishing high school.

It was our pleasure to be present at the graduation exercises of the Sidney Lanier High School in San Antonio. Ninety-eight Mexican boys and girls received their diplomas that night, and

June, 1942.

the president of their class was a young ministerial student. The fact that he was a Baptist and a very active one had not counted against him in that group of Catholic students. He had been able to revive the H-Y Club and to introduce Bible study as a part of its program.

In the Teacher's College at Kingsville, Texas, out of an enrollment of 1,200 about 600 are Mexicans. How grateful we are that Woman's Missionary Union made an appropriation for a good church building there; and for the local Baptist church and its pastor who are so sympathetic toward the Mexican work.

One to Whom We Look

The last school year we had twenty-five students in colleges and seminaries. These are ministerial students and volunteers for work among the Mexicans. These are the young people to whom we can look for leadership in a very few years. They will have the best possible preparation in our colleges and seminaries and will be able to take their place in any group.

In our efforts to reach the Mexican children for tomorrow we must begin early. We have six kindergartens that are doing a splendid work among our Baptist families and that reach out into the Catholic homes. The busy mothers want their children cared for. Each takes great pride in the fact that her child can sing a song, have a part in a little play, say memory verses, do handwork.

The passages of Scripture that are placed on the back of the handwork are found to be good words. The parents begin to want to know more about the Bible, the Book of which their children talk and sing. The little prayers, the little blessings which the children say touch their hearts and they are ready to learn more when the teacher comes visiting.

At McAllen the kindergarten teacher came to my husband to talk about her work. As she talked, tears of happiness welled up in her eyes and she said, "Oh, Brother Moye, I am just beginning to realize something of the possibilities of my work. We have just had a revival in McAllen and I saw a number of the mothers of the kindergarten children converted. My joy knew no bounds when they told me that they had been won through their little children."

"One mother told me, 'I had forbidden my little girl to attend any of the church services after I saw she was interested. Very calmly she looked straight into my eyes and said, 'Suffer

the little children to come unto me and forbid them not.' It seemed as if a sword pierced my heart and as if God were speaking to me through the voice of my child. I had to come and seek forgiveness for myself; and now I am so happy that we both love God and attend the same church."

In every case the church is strengthened by these kindergartens and in San Antonio we have a fine growing, young church which developed almost entirely as the result of the work of a kindergarten teacher. Three of these six kindergartens are less than two years old.

The Vacation Bible School is another means used to reach the children for tomorrow. In one V. B. S. of two weeks' duration almost half as much time is spent in Bible study as is spent in Sunday school during a whole year. We need to reinforce the Sunday school by the work of the Vacation Bible School.

Two World Citizenships Related

We teach good citizenship also in the V. B. S. No child can participate in the pledges to the flag, American and Christian, and to the Bible, and sing the songs that follow without catching something of the meaning of good citizenship and the relation of the two world citizenships.

Last year we had only thirty-two Vacation Bible Schools with an enrollment of 2,256; this year we placed our goal at an enrollment of 5,000.

The Catholics, seeing the value of these schools, are holding them also.

In Houston the children who were attending the V. B. S. were visited on Friday and told to come to the school held by the nuns the following Monday. Our teachers were worried lest they lose their crowd, but on Monday the attendance was even better.

They asked some of the Catholic children about the school, and they said, "Oh, we told the sisters that we would not go to their school until this one was over." We know the nuns did not hold their school that week.

In the school in which I have taught

for two years we have reached Catholic children who were not permitted to come to any other service of the church. Of the 168 enrolled at least 100 were from Catholic homes.

Of course, the most dependable means by which to reach the children for tomorrow are the Sunday school, the Training Union, and the auxiliaries of the W. M. U. Through these we do our most constructive work, through these we establish regular contact, teach regular habits of attendance at God's house, have our greatest opportunity for soul-winning and for development as active Christians.

Convincing the Adults

If we properly train the boys and girls of today, in ten or twenty years our churches will be strong, self-supporting churches actively engaged in the extension of the kingdom.

To do this properly the adults of our churches must be convinced of the need of enlarging our forces, of better trained teachers and workers. There must be aggressive enlargement campaigns, continuous training courses, and the teaching of missions and stewardship in every church activity.

We believe that our Mexican churches are awakening to these needs. We are working toward a goal of a translation in Spanish of every study course book that we have in English.

It is a joy to me to work with the Mexican boys and girls. They are quick to learn and are very responsive, showing themselves in every way to be as fine as our American boys and girls.

We must do much more for them. We must give them Sunday schools and Training Unions and W. M. U. classes the equal of the best found in our American churches.

We shall gather more of them into our kindergartens.

Instead of 5,000 in V. B. S. we must

reach them by the tens of thousands. We must gather them into the Master's fold and train them for His service.

Could Jesus give anyone a more glorious task than this?



This Mexican girl is one of many thousands of children of all races who live "next door to us" and wait to be won to Christ.

Eight Precious Souls— A Missionary's Reward

By HELEN LLOYD
Missionary to Indian Students
Chillico Government School

ON Sunday afternoon a little group entered the doors of the beautiful First Baptist Church in Arkansas City, Kansas. Eight were students from Chillico Indian School who were to be baptized by Rev. Aaron Hancock, Home Board missionary.

For one whole month they had been looking forward to this moment, when they would follow their Lord in the beautiful portrayal of their faith. Hushed and expectant they hurried to the dressing rooms to make ready.

Out in the lovely auditorium the friends of the students sang reverently the familiar hymns of prayer and faith: "Sweet Hour of Prayer," "I Need Thee Every Hour," and others.

First the girls descended into the water, and the voice of the missionary-pastor rose in reverent and meaningful tones. "I baptize thee, my sister, in the Name—."

There was Oleta, the girl whose proud spirit was broken when she met her Saviour face to face; Wynona, for whom her friends had been praying for half a year; Geraldine, who did not hesitate to answer the Master's call; Sarah, the eager, talented girl who led the way for the others.

My heart sang with gratitude as I thought of the service these would render to Christ on Chillico Campus.

Victory for the Leader of Men

Now the boys, four of them! Woodrow, a senior, already called to the colors of his country; Joe, who had accepted Christ in conversation with the missionary, and who also was soon to be a soldier; Edison, whose conversion was the result of the prayers of his godly father and mother, the witnessing of a friend, and the efforts of the missionary; and Sam, the friend who brought both Joe and Edison to the missionary.

What a hallowed moment! What a picture of victory for the Leader of men! Surely, no one of those who were privileged to witness that scene shall ever forget the sweetness and sacredness of that hour.

Brother Hancock now spoke a few words of encouragement to the boys and girls, warning them to be alert and prayerful in their fight against sin.

The service over, the little group hurried back to the school: eight precious souls, a truly great reward for the missionaries' small efforts.

One year of work at Chillico has seen the enlistment of Baptist students in one or more of our organizations grow from fifty to one hundred thirty-five. With three hundred fifty Baptist students in school this is only a beginning.

An evangelistic service conducted in each B. Y. P. U. by Brother Hancock resulted in seven conversions and the eight baptisms at Arkansas City, and twelve other rededications.

All the students who came forward for any purpose in the Senior B. Y. P. U. were boys. It is quite hard for many boys to live a creditable Christian life here because of the temptations, thoughtless jokes, and sometimes downright persecutions thrown their way by other boys.

Students Winning Students

The week following the evangelistic services, an Intermediate boy brought to my office, at different times, two of his friends in whom he was interested. He sat with open Bible and praying heart while I tried to tell them about the plan of salvation. We were very happy to see both of the boys saved and ask for baptism. One of the boys is an outstanding boxer and is popular with the students. He can do much to lead for Christ on the campus.

Our Intermediate B. Y. P. U. which has been divided into freshmen and sophomore groups is growing every week. The leaders of the freshman B. Y. P. U. are two junior students who have shown exceptional ability and consecration to the cause of Christ. One of these junior students, the sophomore president, and the freshman chorister will work with me this summer in Vacation Bible Schools among the Choctaws, Chickasaws, and Creeks.

One of the outgrowths of our combined efforts here is the sponsoring by the Advisory Staff of the school of a Games Social for those students who do not care to attend the students' dances on Saturday nights. We have had three such socials, and they have been very well attended.



Miss Helen Lloyd, upper right, missionary at Chillico, and five of eight Indian student converts who were baptized recently. At the left, top to bottom, are Woodrow, "everybody's friend," already called by his country; Edison, won by prayers and witnessing; and Geraldine, "who did not hesitate." At the right are Oleta, "whose proud spirit was broken when she met her Saviour face to face;" and "Fighting Joe," won in private conversation with the missionary, now a soldier for Christ and also under the colors of his country.

NEWS from the Firing Line

By ALFRED CARPENTER

SOUTHERN Baptists have reason to be proud of their chaplains. Hear one speak who recently went from a key position on the chief of chaplain's staff to a regimental chaplaincy on the Pacific front: "Be assured Southern Baptist chaplains are bearing their share of the additional religious responsibility on all fronts. They are not asking for leave of absence 'to count the cost'. I am proud to be affiliated with a group that cannot be browbeaten by adversaries or cowed by force.

"I like the work here on the front lines. In fact I would not exchange places with any pastor in any church at the present time. Our hearts thrill as we minister to our brave troops."

From another chaplain who experienced Pearl Harbor and to whom we sent aid in an emergency now writing from a position of danger comes this word: "I do want to thank you from the depths of my heart for the immediate response you gave to my appeal.

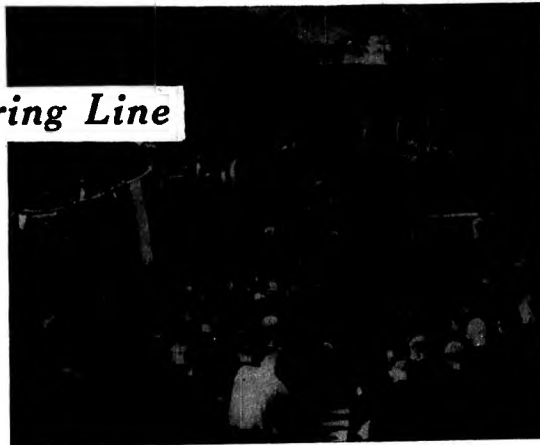
"My men have been in the front lines for more than two months constantly guarding. They are on duty seven days a week, stopping on Sunday only long enough for religious services, and that only when he can get around to them. They have borne it like men.

"They are in need of just what you sent us. It will mean a lot to them."

Equipment Used on Front Lines

A senior chaplain who is also a Baptist says of the above chaplain, "Concerning the equipment for Chaplain it is of great value to all of us. He is one of our youngest chaplains and does splendid work. I am very proud of his record and no Southern Baptist need be disappointed in him. Your efforts in his behalf are appreciated. Many thanks."

One of our leading chaplains, recently retired from the Corps Area Chaplaincy to field activity and headed for overseas duty, says: "Please accept my gratitude for the prompt attention you gave to our request. This supplied equipment will be used in our ministry on the front lines. Our Baptist chaplains leave the continent



Courtesy National Broadcasting Company
"Navy men are spiritually alert," says the senior chaplain in the Corps. Services are held on shipboard on Sundays, as in this unusual picture, taken on a battleship somewhere on the high seas.

assured that our denomination will give us any assistance that we can use and that they may be able to supply."

One of our outstanding Baptist chaplains in administrative affairs recently compiled the new Army and Navy hymnal designed for use in the chapel and the smaller service book for ship and field. These are the best books the armed forces have ever had; the work is commendable of this chaplain.

He is now a Corps chaplain. He recently said, "The support our Baptist denomination is now giving their chaplains is welcomed and will receive our co-operation. May the present program be a permanent agency as we need the denomination in times of peace as much as in times of war."

Baptist chaplains probably claim as their dean Chaplain Alva A. Braisted. He has served as Chief of Chaplains, is now editor of *The Army and Navy Chaplain*, a magazine of international renown, and is a leader of numerous Christian movements within the armed forces.

A Proven Leader

As the defense emergency arose he came from retirement to the post chaplaincy in one of our largest camps. His seasoned counsel is sought by chaplains far and near. Through long years he has shown an evangelistic spirit which has caused him to stand

out in this realm of leadership.

"I am pleased," writes a regimental chaplain, "that Southern Baptists are organized to offer a helping hand to their chaplains and enlisted men. Let me encourage you to keep up the work."

A newly appointed chaplain speaks, "I am glad to know our Convention is organized to help the chaplain. I have just come on duty and feel the need of a closer relationship with my denomination."

Another new chaplain says, "One can never know the boundless opportunity of service to the Master until he gets into the chaplaincy. I thank the Lord is giving us a chance to make up for wasted time in civilian life."

Another says, "I enjoy my work and am gradually becoming orientated. The Lord is blessing, and I believe He is hearing the prayer of His people for us."

One sure note sounded by our chaplains is thus expressed, "Keep the requirements high."

Another says, "I hope the standard for chaplains will not be lowered."

A third adds, "Urge preachers of the right sort to 'come over in the armed forces and help us.'"

A fourth recommends that "the bars be kept up so that we will not lose ground gained in the high standard that has been in force the past few years."

They Are Adrift!

Having Broken From Ancient Moorings, Jewish People Seek Message of Hope

DURING the early days of my ministry while visiting in one of our large cities, some Christian friends were trying to arrange a meeting between one of the Jewish leaders and myself, but this man did not hesitate to inform them that he had no time to waste on such individuals as I, and even resented the suggestion on the part of these friends.

Years passed. I went back to that same city. You can imagine my surprise when looking over the congregation I saw this very man, and he came to me at the close of the service to express his appreciation of my message. The following letter from this distinguished gentleman reached me recently:

"Dear Friend: I thank you for continuing to carry my name on your mailing list. The *Mediator* is received from time to time; a copy was received the other day. I enjoyed its contents as I without fail have enjoyed previous issues. When next you are in the city do me the honor to visit me at my office, or I should prefer to see you at my residence where we might break bread some evening. You would be welcome at any time."

What a contrast to this man's attitude a few years ago when he would not even see me, much less invite me to his home! That sort of contrast I am witnessing everywhere.

God Works at Both Ends

Another letter just received from a Jewess contains a request for literature which would present to her the claims of Christ from a Jewish viewpoint. She further asks if my work ever takes me to her city.

Imagine the thrill such a letter brought me, received as it was, just as I was getting ready to go to that very city! I not only had the privilege of meeting that Jewess within a few days, but several others who sought interviews with me. What hungry souls they were, devouring every word I uttered!

From these friends I learned that there were scores upon scores of Jewish people who had broken away from their ancient moorings and were now spiritually adrift, and these friends begged for someone to come with a

By JACOB GARTENHAUS

message of hope before Christian Science and the other sects which are overrunning the land, take hold of the drifting Jews.

These few examples show the unprecedented awakening on the part of the Jews. What about the attitude of Christians? The following letter just received from one of our pastors answers the question in a measure:

One Pastor's Burden

"I have had an impression on my mind and a burden on my heart for more than ten years. I have waited, thinking it would wear off or else someone more able than I would take the matter up with you.

"Here it is in a few words. I have felt that the harvest is ripe for the Gospel to the Jews. No one seems to be working at it very much but you. About all the information we get is a short article by you once a month in the *Home Mission* magazine.

"If the time is ripe, what I want to know is why doesn't someone write to all of our state denominational papers regularly and inform the people of this great need? The Gentiles have come to the place where they are unappreciative of the Gospel. Why can't this matter be brought before the Southern Baptist Convention, all the state conventions, district associations and every church?

"I am willing to do my part in getting it into the associations and churches near where I live. This is a worthy cause. The time is limited. The Jew needs the Gospel."

This letter well describes the attitude of Christians in general. For years I have traversed the land, pleading the cause of Israel, realizing that only as Christian people would be aroused to their responsibility for them would the problem of reaching the unlimited multitudes be solved. What has broken my heart is that with one or two exceptions my appeals went unheeded.

Today we are witnessing a growing concern for suffering Israel. At the present time, in many of our cities one will find Friends of Israel groups

which are meeting regularly for prayer and study and who are engaged in making personal contacts with their Jewish friends.

Even as I write these lines an order has been received from one of these groups for 2,000 copies of literature which will be mailed out systematically to Jewish people, many of whom will be later contacted.

Christian Friend Relates Experiences

In another city a Christian friend has been remarkably successful in winning her Jewish friends to the Saviour. In one letter she relates her glorious experiences in winning a family of three; in another she tells of being called to the hospital by Jewish people themselves to see a sick relative of theirs.

After making several visits during which she carried flowers, read comforting passages from God's Word and then prayed, she heard the sick man cry out aloud to his wife, "Oh, can't you see it? He is the door!" Then and there he confessed his need of a Saviour.

"Why don't Christians tell my people of this wonderful Saviour?" he asked.

This very Christian has since won two others to her Lord and has had more wonderful experiences.

Another friend writes that she has won the confidence of about fifty Jewish families whose homes are always open to her. She is now studying the Bible with them at their request.

Thus God is using His consecrated Christian friends "whose heart's desire and prayer to God for Israel is, that they might be saved." Because of the love of Christ in their hearts they are being gloriously used.

"HE HATH KNOWN . . ."

(Continued from Page 8)

before I get back to our home.

"And my church has stood by me. God bless you, my dear people. And the white people have stood by me. God bless you. And God has stood by me. Bless His name forever.

"I know that God called me to preach. I know that He has gone with me, guided me, kept me, saved me. I believe this afternoon as never before in His goodness and mercy."

Yes, "Because he hath known my name, I will set him on high," saith the Lord of Hosts. "As thy days so shall thy strength be." "Ye are my witnesses." Selah.

Glorious Fulfillment of God's Promise In Psalms 91:14 to "Set Him on High" Seen In Life of Dr. E. R. Carter

By LOUIE D. NEWTON

Pastor Druid Hills Baptist Church, Atlanta

SIXTY years ago, the third Sunday in April, 1882, a young Negro man, slave-born in Athens, Georgia, led to Christ under the preaching of Chancellor P. H. Meil of the University of Georgia, and for many years president of the Southern Baptist Convention, accepted the unanimous call of Friendship Baptist Church, Atlanta's oldest Negro Baptist congregation.

Sixty years afterward, Sunday afternoon, April 19, 1942, six thousand citizens of Atlanta, led by the mayor of the city, and representing about equally the white and colored races, assembled in the municipal auditorium to pay tribute to the life and work of this sainted minister of the Lord Jesus Christ.

Dr. George W. Truett, foremost Baptist preacher in the world, delivered the sermon on this altogether significant and epochal occasion, taking for his text: "He served his own day and generation by the will of God."

President Sends Congratulations

Letters were received from the President of the United States, the president of the Baptist World Alliance, Georgia's senior United States senator, the Honorable Walter F. George, John D. Rockefeller, Jr., and hundreds of

"Sixty years have written his story
On this rostrum in His name,
Sixty years have crowned his labors
With the rich halo of fame"

other citizens of local, state and national prominence, together with innumerable telegrams from individuals, churches, conventions, and other nation-wide groups.

The program opened with a sacred concert of Negro singers from the choirs of the Atlanta churches. Speakers voicing tribute from their respective fields of activity, included Bishop W. A. Fountain, Sr., for the A. M. E. Church; Dr. J. Clarence Wright, for the colored interdenominational ministers' union; Dr. Ellis A. Fuller, for the white Baptist ministers; Dr. Eugene C. Few, for the white Methodist ministers; Dr. Ryland Knight, for the Christian Council of Atlanta; Presi-

dent J. R. McCain, for the white educational institutions; Dr. C. D. Hubert, for the colored educational institutions; Ralph McGill, for the white press and the business life of Atlanta; Dr. Henry Allen Boyd for the National Baptist Convention and its board of publications; Mayor George B. Lyle, for the city of Atlanta.

Dr. William Holmes Borders read the Scripture lesson, and the writer read the letters of tribute and presented Dr. Truett.

The ushers of the Friendship Church seated the great audience, and Deacon Charles W. Greene of Friendship Church presided. Flowers for the platform were provided by the ladies of Druid Hills Baptist Church, while baskets of flowers were presented Dr. Carter by the mayor of Atlanta and by President Knight of the Christian Council of Atlanta.

Dr. Fuller Makes Presentation

The white Baptist ministers of the city, through Dr. Ellis A. Fuller, pastor of the First Baptist Church and president of the Home Mission Board, presented Dr. Carter sixty silver dollars.

Bishop Fountain presented him a check from the Negro Methodists of the city, and Dr. Boyd presented him a check from the staff of the board of publications in Nashville. There were many other gifts of money and a number of beautifully printed scrolls of honor presented to Dr. Carter.

Mr. McGill, editor of *The Constitution*, Atlanta's oldest newspaper, long edited by the late Henry W. Grady, a life-long friend and co-worker with Dr. Carter, both born in Athens, and both working for the same great common goal, wrote a signed story of the sixtieth anniversary occasion, which he declared to be the most hopeful meeting he had ever seen held in Atlanta.

And I share that opinion. The Baptist World Alliance was the greatest meeting ever held in Atlanta, from any and every consideration. Of that, I am per-

"Because
He Hath
Known
My Name . . ."



fectly certain. It met frankly the declaration from leaders of both races that no such meeting could be held in the South. It met that challenge, and met it victoriously, as everyone will concede who attended the Sixth World Congress.

But conditions in 1942 are far more tense than the conditions of 1939. Racial fires are sweeping the world. And the meeting in Atlanta on Sunday afternoon, April 19, gave a testimony to the power of the Gospel of Jesus Christ which sounded clear and strong the most hopeful assurance I have ever seen in this or any other city.

"One Solvent of All Problems"

It made us know that there is one solvent for any and all the problems of this troubled world, namely, the grace of the Lord Jesus Christ.

Following the matchless sermon by Dr. Truett, Dr. Carter spoke. He had been without sleep for three nights, waiting beside the deathbed of his wife, who, sixty-five years ago linked her life with his in utter abandon to the will and way of God. As he reached his trembling hands to grasp the speakers' stand, a messenger handed me a note saying that his wife had just passed to the better land.

He spoke with great power, declaring:

"I am unworthy of all this, so unworthy. Who would ever have thought that this poor old Negro would ever be honored by this great city in which he has lived and labored for the Master all these years? To Him be all the glory, even now and evermore.

"I have come here from the bedside of my dear, dying wife. She wanted me to come. I thank God for her, more than my feeble words can say. She stood by me when I did not have anything. She prayed for me. She believed in me. She may go to heaven

(Continued on Page 8)

Around the World and Back to Christ

The personal testimony of a man who at last remembered his mother's parting words: "May the Lord bless you, my son!"

By FRANCIS MICHAEL CASSIDY

mother was a good lady and she said, "Promise me to be a good man when you grow up, and may the Lord bless you, my son, and be with you through your life."

So I promised and I departed.

Sometime later I arrived in San Francisco. Here I found myself lost, so I started to roll and became a "Rolling Stone."

Wanderings of an Infidel

I began to change and as I grew my hate for religion grew up with me. I hated everything concerning God's Word and blasphemed His name when people tried to bring me into churches of any denomination. I finished in many occasions by becoming enemies of people who tried to tell me of God's Word.

In 1914 I was in Galveston, Texas, on board an Army transport. About that time the war broke out in Europe. In November, 1914, I was on my way to France. As soon as I arrived in France I was looking for adventure. I didn't have to look very long to find it.

On February 14, 1915, I volunteered in the French Foreign Legion. I became a member of the 35th Infantry

Machine Gun Detachment. On my way to the front I was asked what denomination or faith I was. My answer was very simple, "I do not believe in anything. I have no religion."

Many of the soldiers told me I was a renegade, because I made fun of them when they prayed. I remember one time of a soldier telling me that I was the devil in person. I guess they were right, because after the war was over all I had was a small wound in my right leg.

From then I started to roll, first into China, then to Japan, and from the wilderness of Australia where I became a prospector.

Many adventures I had in that place but still I was not satisfied and rolled on and I found myself once more in the Philippine Isles. I probably could have stayed there indefinitely as I have a good job, but something kept me moving. And back I came to San Francisco.

I was here about a year or more and one day I went to Presidio and I watched the sun set in the west, to the Pacific Ocean where it sets through the Golden Gate. Memories came to my mind, some pretty and ones, so I took to the road once more.

This time I decided to try a differ-



One year after Mr. Cassidy professed Christ and joined the First Baptist Church he began teaching a Sunday school class that uses the Spanish language entirely. Pastor Harold L. Fickett is shown back of the teacher.

ent route so before long I found myself in Virginia City, Nevada, and from one state to another until one day I stopped in Pueblo, Colorado, on my way to Chicago. Here I met a girl and in a month I was a married man. I did this in the "whirlwind style" that I did everything else.

It was not very long before I was on the move again, the only difference I had someone to accompany me and that was my wife, only a kid of sixteen years. From here we started to travel on highways or freights, trucks, any way we could travel. Many times we slept under trees, bridges, empty houses or box cars where we could find shelter. After a long, hard journey we arrived in Chicago.

Strange Working of God's Spirit

The Lord was beginning to punish me, but I was too ignorant to recognize this, things were getting from bad to worse.

No sooner had we arrived in Chicago than I found out my wife was to have her first child. She was pretty sick, due to exposure and hardships suffered in our traveling. There was only one thing for me to do, that was to send her back to her older sister in Enid, Oklahoma.

I followed her later and I stayed there a few weeks and left for Galveston. The baby was born later but only lived three days. A month later my wife came to join me in Galveston. Thirteen years have passed and we have four girls and one boy.

As my daughters were growing up people have taken them to several different churches. I was not against this, under the condition that they would not bring Bibles or tracts into my home. My children always kept these things hid from me, as I told them if I found them laying around I would throw them out.

Time went fast, the children growing every day. One Sunday my oldest daughter, Ella, asked me to go to church with her and I told her I didn't need to go to church, that church was all right for little girls but not for me.

And she said, "Why, then, when I ask you if I can go fishing you say I should go to church?"

To keep from explaining, I promised her that next Sunday I would go with her to church. But when next Sunday came at 4 A.M. I was fishing. When I came home my wife told me I should not have made the girl a promise. I know I would not keep and break her heart.

So that night I went to church with



Mr. and Mrs. Cassidy and their four daughters and son. Happiness over their father's conversion is evident on the faces of the children. They led him to the church.

the three oldest girls. This was the first time in my life I ever was inside a Baptist church and thirty-three years since I have been in a Catholic church. When I was inside I became so nervous. As soon as the service was over I got out.

My daughter asked me how did I like the service and I said I didn't like it. She insisted on telling me how good the pastor was. My excuse was, his preaching was no good, but I didn't even remember what Brother Fickett had preached about, so that was just an excuse to keep her quiet.

God's Lightning Strikes

One year has passed and one day I came home from work and I noticed something strange in my home. No one seemed to want to talk so I went to the garage to work on my boat.

I was worried so came back inside and tried to find out what was wrong, and my little girl came and between tears and happiness she told me she had been baptized.

This was like a blow to me. I was confused; the results was anger. I scolded her for having done this thing without asking me. I went back to the garage to work on my boat.

Soon after this I came back to the house. I called Ella and asked her why she hadn't told me she wanted to be baptized. She told me she loved Jesus and couldn't resist when they gave the invitation at the study course.

I sat her on my knees and asked her if she was sure she knew what she was doing and she said she loved Jesus and was happy because she was a Christian girl.

Afterwards I sent her out of the room and tears ran down my cheeks. I realize how wrong I was in my whole attitude toward God.

My conscience bother me, so not long afterward I came to church with my children again. The pastor at that night service told of a doctor who didn't believe in Christian religion and was a stumbling block to his son and through his fault his son would not go forward. He was following the footsteps of his father who did not want to be a Christian.

The effects of these words went through me like a knife and my blood rushed into my head and I remember lots of things and especially the word of my mother when she said: "May the Lord bless you, my son."

This was like a lightning had struck me, and soon after the choir was singing, "The Old Rugged Cross." I felt chills going thro my body and my eyes were wet with tears. My heart seemed like it was going to stop. I was very sad.

As soon as I got home I told my wife she should come to the church with me next Sunday. During the fourteen years we were married I would never let her go to church so

(Continued on Page 12)

How Has War Affected Cuban Work?—N. S.

A. DR. M. N. McCALL, superintendent of the Home Mission Board work in the island, states that the mission work "has gone on with increasing force throughout the year. Whatever the future may bring, the present is good for the missionaries in the sense that people are more than willing to hear and our places of worship are fuller than ever before. Many seem to be thinking more seriously about God and the meaning of life. So far Cuba has not felt much the effects of the war." At the right are Cuban children.



Q. Is the war affecting offerings to Home Missions? N. S.

A. The total income of the Home Mission Board last year was 40% above the previous year. Offerings the first months of 1942 continue to show an increase over last year, receipts for the first quarter being \$28,083.50 more than the first three months of 1941.

Q. How many Baptist chaplains are now serving in army camps? E. L. H.

A. According to Dr. Alfred Carpenter, superintendent of camp work, it is impossible to keep an accurate check because new commissions are being given continually, but the number now stands at approximately 225.

Q. Why does the Home Mission Board have work in the mountains? T. J. P.

A. In some mountain counties less than 10% of the people are even nominal Christians, and even among this small number of church members are many perverted doctrines. Such conditions explain the need for mission work in many mountain sections.

Q. Has there been a census to determine the total number of Baptists in the armed forces? T. D. S.

A. Previous to the declaration of war the War Department was obliged to rule that outsiders not be permitted to take a religious census within the armed forces. Each man's personal card reveals whether he is Protestant, Catholic or Jew. This, of course, does not reveal the different Protestant groups or Baptists. Each chaplain can use his own discretion in classifying the different religious groups under the Government classification of Protestants. He can also use his discretion in furnishing this information to the respective local pastors.

Q. What percentage of the Hundred Thousand Club is allocated to the

Home Mission Board? C. O. L.

A. On the present basis as adopted by the Southern Baptist Convention the allocation to the Home Mission Board is 29.7%.

Q. What amount from the Hundred Thousand Club did the Home Mission Board receive last year? H. W. E.

A. The total was \$82,540.32

AROUND THE WORLD

(Continued from Page 11)

It was a great surprise and shock for her to hear me asking her to come to church. It was almost impossible to convince her I was telling her the truth.

Nex Sunday my wife could not come to the morning service so I went to the Judson Class and when the teacher finished the lesson they asked if there was anyone who wanted to join the class.

I stood up and said I would like to be a member if they would let me, as I never read the Bible or I didn't know anything about the Christian church. Everyone looked at me and I found I didn't need to do anything but fill out an enrollment blank. My joy was so great I did not care who looked at me.

I came home very happy and told my wife I was a member of a Sunday school class.

That afternoon I went back to my business place and there alone I wanted to pray but I found I did not know how to pray. And when I realize I didn't know any prayer, I felt pretty bad, but I knelt down and asked God to forgive me for my blasphemy against His name.

When I stood up I sighed, and a weight seemed to be lifted from my heart. When I came home I was really happy.

That evening after fourteen years of marriage my whole family walked into the church. At the end of the service when Brother Fickett gave the invitation my daughter Mary passed before me smiling and went forward and declared her faith in Christ.

Something happened and I pulled my wife's hand. She didn't know if I knew what I was doing but I told her I wanted to go forward and ask her if she wanted to go with me. Without a word she put her book down and went with me to the altar. Brother

Fickett asked me if I believed in God and I said "Yes."

If any man believed in God at that moment, it was me. I would not change my life for another one. The following Sunday we were baptized—my wife, daughter and myself. We all received the blessing of our Lord Jesus Christ. And we give our humble thanks for our salvation.

I have dedicated my life to His service. And I am educating myself in the Bible and theology and I teach a Sunday school class in the Adult "C" Department for the Spanish-speaking people at the First Baptist Church of Galveston, Texas.

I am in hopes that some day I may be a missionary if God gives me that privilege. This is the testimony of a sinner who has repented. My hope is that this may touch the heart of someone like myself and they might come to humble themselves to God and recognize Him as their Lord and Saviour.

BULLETIN—Two new superintendents in the Board's city mission program were elected May 7—Rev. M. C. Smith for Washington and Dr. A. H. Reid for Birmingham.

Evangelism Features Atlanta Mission Plans For Summer Months

By SOLOMON F. DOWIS
Superintendent of City Missions
in Atlanta

A FULL summer's program of soul-winning, directed by the Home Mission Board's city missions superintendent in Atlanta, is now in operation in the neglected areas of the Atlanta Association.

The two-fold plan of evangelism has been launched in cooperation with the mission committee of the association, the Sunday school forces of the city and state, and the pastors and volunteer workers from the Atlanta churches.

Three tents are being used in meetings throughout the entire association, with twelve two-weeks' meetings being scheduled in needy areas.

Pastors and volunteer workers will assist in these meetings, the church nearest the tent sponsoring the meeting. Many of the members will get and give blessings during these services.

V. B. S. Worker Employed

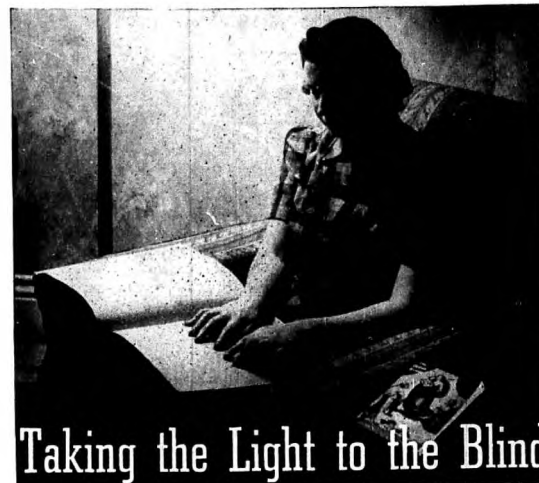
The second feature in our evangelistic effort this summer will be the Vacation Bible Schools to be conducted in the mission stations and other needy places of our association. Mrs. E. L. Piper has been employed to give the entire summer to this work.

At least six such schools will be conducted, the state Sunday school forces and associational officers working with us in the promotion of the schools.

Some of these Vacation Schools will be in the tent during the day, while revival services will be held at night. In every case the Vacation School will be running the same two weeks that the meeting will be in progress.

Many workers from our churches will be enlisted in these revival services and Vacation Bible Schools. This will make a great opportunity for them to carry a blessing to others and get a greater blessing for themselves.

We believe in this program and will earnestly work that the Lord will bless our efforts to the salvation of many hundreds of people through this two-fold effort for the summer months in our Atlanta Association.



Taking the Light to the Blind

THE Braille edition of The Upper Room is available to the blind without charge, as funds permit. This service is made possible through gifts from friends and others interested in this ministry to the blind. Anyone contributing as much as \$2.00 (which pays the actual cost of four quarterly issues) may direct a year's gift subscription to some blind person or to some institution for the blind.

In local congregations also there are hundreds of names not now using The Upper Room to which it would be a helpful daily guide and inspiration. Why not see that every home in your congregation is supplied with this vital devotional aid?

The Upper Room (circulation last issue, 1,365,550—a new all-time record) is published in English, Spanish, Hindustani, and Portuguese, as well as in Braille.

The July, August, September issue is now being distributed. Order your full requirements TODAY. Pastors and other group leaders may use our assignment plan to purchase ten or more copies of the regular edition to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Special envelope for remitting The Upper Room to boys in the Army and Navy, \$1.00 per 100. Send all orders to

THE UPPER ROOM

307 American Trust Bldg.

Nashville, Tenn.

Other Publications by The Upper Room

(Order direct from the above address)

The Prayer School, by Muriel Lester, noted English author and social worker. The technique used by Miss Lester in North and South American groups, translated in a 44-page booklet especially for pastor and other leaders interested in enriching the prayer life of their groups. 15 cents per copy, postpaid, 12 copies \$1.40.

A Pocket Prayer Book, by Bishop Ralph S. Cushman. Total printing first year, 150,000 copies. A helpful aid for cultivating and sustaining devotional habits. 144 pages, imitation leather, vest-pocket size. 25 cents per copy, postpaid, 12 copies \$2.50.

Christian Truth for Christian Living, by Edwin Lewis. A book to strengthen Christian faith in days of crisis. 18 chapters on vital topics, dealing in a very practical way with one's relationship to the problems of Christian living. 156 pages, paper bound. 25 cents per copy, postpaid, 12 copies \$2.50.

Pictures in The Upper Room, A Study in Devotional Art, a beautiful 96-page book containing reproductions of 70 cover pictures from The Upper Room and their interpretations by Albert Edward Bailey. 25 cents per copy, postpaid, 12 copies \$2.50.

Indian Maid Translates Message In Ancient Pueblo Tongue

By PAULINE CAMMACK

A NINETEEN-YEAR-OLD Indian girl, convert of Home Missions in New Mexico, has in her first year as a Christian translated one of her favorite songs, "Jesus Loves Me," into the language of her pueblo, and has expressed her desire to translate the Bible because she has found it difficult for her people to understand its meaning in English.

Although she has been a Christian just a year, Mary has led six of her seven brothers and sisters to a definite interest in Christ. They have asked for Bibles of their own. Through her influence, boys and girls from three families in her pueblo now attend the mission class.

Mary is in the eleventh grade in Espanola public high school where she is studying typing. Her father works for a paleontologist in excavation of bones of pre-historic animals in the vicinity of his pueblo. He follows the customs of his tribe, even wearing his hair in two long braids. Her mother is a well-known pottery maker.

About a year ago, Mary attended the youth camp in the lovely Manzana Mountains of New Mexico. One Sunday morning a friend invited her to come apart from the crowd to pray in

a quiet place out among the trees.

"I don't know how to pray," Mary answered.

She had since early childhood repeated memorized prayers, but after hearing the people in the Christian services talk to God right out of their hearts, she knew she could not pray that way. The people of her pueblo through four hundred years have been practicing the Catholic religion in addition to their Indian religion. Her parents had had her baptized into their church when she was only an infant and she had tried to live in



At the top, Mary works at her typewriter. She wants to translate the Bible in the language of her people—a dialect used in four other pueblos. Below, baking bread in an outdoor oven.



Mary is learning pottery-making at which her mother is expert.

the way she had been brought up.

Guided by her companion she earnestly repeated words something like these: "Dear God, please help me to understand thy way. Help me to learn more about Jesus today and know that He can save me."

During Sunday school hour that morning, Mary gave careful attention while her teacher led in study of the passage in Acts about Demetrius the silversmith and his gods of silver. Again during worship service she was most attentive. After the way of salvation was made plain in the sermon by Dr. W. W. Hamilton, she went forward, giving her heart to Jesus.

At once Mary began to think about what her father might do to her. Would he beat her unmercifully in an endeavor to force her to return to the ways of his forefathers, or would he turn her out of his home because she dared to follow a different way?

She even feared that she would be called up by the governor of her

pueblo to be tried before the Indian council. The young people at the camp prayed earnestly that she would have courage and strength to stand true to Christ when she returned home as the only Christian in her pueblo of three hundred people.

It is significant that while our country is now at war to preserve its freedom, these people out in the pueblos do not have religious freedom. Conditions we find here approximate in many ways those we read about in foreign lands.

At first she did not tell her parents about her new faith in Christ, lest she antagonize them. She felt it would be wiser for her to live the Christian life before them. Now that she has grown in boldness for the Lord, she has been working with some of her people to get them interested in God's word. Today her own mother, who cannot read, is showing real interest in having her children study God's Word.