

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell

VOL. XIV.

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NO. 6.

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Oversea Work

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By ANDREW POTTER

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Debt Free

The Home Mission Board has redeemed its final note and is now debt free in '43. Full story next month.





Catholic Inconsistency

A CATHOLIC priest in North Carolina is sending out an appeal for help, declaring that his field covers an area of 3,500 square miles with a population of 135,000, in which only fifty-five souls out of every 2,500 people are Catholic.

He failed to say, however, that in that territory there are thousands of Baptists and Methodists and Presbyterians.

He also failed to call attention to the fact that the Catholics are clamoring to have Protestant work in South America suspended on the ground that it is an impertinent invasion of a region thoroughly Catholic.

Catholics believe in freedom of worship, but it is evidently Catholic worship.

Baptists and Organic Union

EDWARD MCNEAL POTEAT, in the April issue of *The Christian Century*, in an article on "Logic or Life," has this significant paragraph concerning Baptist separation from other denominations:

"The Baptists are separated to an extreme degree. It is this fact, and not immersion, which makes it impossible for them as Baptists to have any agreement with proposals to federate or unite organically or functionally with other denominational bodies. What appears to others as 'ornerness' of the most pigheaded sort is, in fact, fidelity of the most resolute sort to the principle that gave them birth. Whether such fidelity is defensible today in the light of the obvious demand for some sort of federation or union, is another matter. Their separation at the present moment is due to the logic of their separative principle."

Post-War and Present Problems

A GREAT deal is being said today about post-war problems. Conferences are being held, articles are being written, resolutions are being passed and programs mapped out for the post-war world.

This is all fine. We should be ready as Christian people for the post-war world opportunities, but let us not forget

the present world with its needs.

Right now we should be giving major emphasis to the present world and its needs. Now is the time for Southern Baptists to evangelize the homeland, to strengthen their churches, to mobilize their forces and to get ready spiritually for the opportunity that will come to them in the post-war world.

Resolutions and programs are only concerning the way to go; what we need is the power to go, and that power must be spiritual. Home Missions is tremendously important right now if we would be ready for the post-war world.

Racial Relationships

RECENTLY two very important meetings have been held: one, by Negro leaders in Durham, North Carolina, the other, by white leaders in Atlanta, Georgia.

These two groups discussed the race question, the Negroes calling attention to certain conditions which ought to be corrected, the white leaders suggesting adjustments which might relieve the racial pressure between the two groups.

Racial prejudice, antipathy and injustice are matters which cannot be cured by social and political means. These things strike deep into the life of humanity. The racial question is a fundamental moral and spiritual matter, and can only be settled on the basis of a spiritual relationship established in Christ Jesus.

Biologically there are differences in the races which can never be bypassed between the races by any political or social means, but spiritually these differences can be over-leaped and brotherhood in the kingdom of God established.

Our hope for the solution of the racial problem in the South is the evangelization of our people, both white and black.

Romance Close at Hand

LET us emphasize the romance of the commonplace. We cannot live on mountain top experiences. We must come down to the valley. The pathway of life leads over some hilltops, but

most of the way lies along rather low ground. Most of the things we have to deal with are ordinary.

Let us, therefore, look for the romance in the commonplace, everyday things and not give ourselves to pining for the glamour of big things farther on. The romance of missions begins at your door in winning your neighbor to Christ.

God's Settlement

Deut. 5:12

A FARMER once wrote to an editor: "Dear Sir: I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I cultivated it on Sunday. I cut it and hauled it to the barn on Sunday. And I find that I have more corn to the acre than has been gathered by any of my neighbors this October."

The farmer sent his letter sure that the editor could have no answer to the answer implied in it. But imagine his feelings when in the next issue of the paper, he read his own letter in print, and at the end of it this one sentence:

"God does not make full settlement in October."

Sentiment Needs Direction

THERE is no virtue in a sentiment. The virtue is in the direction and use and objective of the sentiment. For instance, there is no virtue in love, the highest of all sentiments, for one may love the world more for things that are in the world which love would exclude the love of the Father. The virtue is in the direction and use one makes of love and this use and direction grows out of the character of the man himself.

Spiritual Epilepsy

THE spiritual epileptic is annoying and requires a great deal of grace. He is the one who throws a fit every time something is attempted that he does not start or like. The trouble with him is that he likes repose and always starts in the wrong direction. A mission program gives him a fit.

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HOME MISSIONS

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

VOLUME IV

JUNE, 1943

NO. 6.

RECENTLY Archbishop Francis J. Spellman, an outstanding Catholic in the United States, made a visit to the Vatican and on his return trip visited the North African war zone. While there he spoke to the soldiers on the four freedoms announced in the Atlantic Charter. He also referred to the war and peace aims defined by President Roosevelt and Prime Minister Winston Churchill, and implied that these were all in line with the traditional belief of the Catholic Church.

Religious Freedom and the Post-War World

The one freedom of special interest in connection with the archbishop's statement is that referring to religious freedom. Political leaders are today emphasizing the importance of religious liberty as a war aim, but for some reason or other the high officials in the Catholic Church have been rather reticent in expressing themselves publicly on this issue. One reason may be the possibility of conflict between the attitude of the Catholic Church with reference to Protestant missions in South America and the freedom for religious worship announced in the Atlantic Charter.

Attention was called to this problem last December when at its bi-annual meeting the Federal Council of Churches, representing a large number of Protestant organizations, issued a statement on religious liberty in reply to a previous pronouncement of the Roman Catholic hierarchy of the United States. The Roman Catholic bishops had charged that efforts made to rob Latin Americans of their Roman Catholic faith were a disturbing factor in our international relation. These Protestant churches, represented in the Federal Council of Churches, saw in this statement an attack upon religious freedom. The Federal Council of Churches upheld the right of Protestants to preach the Gospel in Latin American countries and elsewhere.

Baptists believe that religious liberty means not only freedom of worship, but the right of any religious group to propagate its faith anywhere and everywhere. Roman Catholics do not accept this interpretation. While upholding freedom of worship they dispute the right of other churches to spread their doctrines in countries where the population is overwhelmingly Roman Catholic. This is the Roman Catholic position with regard to Latin America. Rev. W. Eugene

Shiels, editor of the influential Roman Catholic journal *America*, recently put the matter this way: "Religious liberty is one thing, broad religious activity quite another. Every state must preserve the true religion; so, too, every state must respect the right of religious liberty, but not every state must allow the broadest religious activity. Take a country where almost everyone professes the same religion. In such a territory the government must protect the public peace. And government may have the duty of putting limits on the activities of people holding other religious ideas to preserve the peace, to preserve the right of religious freedom against assault. This every government must do."

Baptists would not accept the claim made by Mr. Shiels, for to do so would place minority religious groups at the mercy of governments who could suppress them at any time on the excuse of maintaining the public peace.

Several specific examples can be cited. A recent instance was the liquidation by the Rumanian Government of Baptists and other evangelical groups, and the confiscation of their property. The Government, it is said, suppressed the evangelicals on the ground that the latter were opposed to the dictatorship and, hence, a menace to public order.

Taking all of these things into consideration it is evident that the four freedoms promulgated in the Atlantic Charter are not in line with the traditional teaching of the Roman Catholic Church, nor are they in line with the present practice of that church. The Roman Catholic Church believes in religious freedom for Roman Catholics, but it does not believe in religious freedom for others.

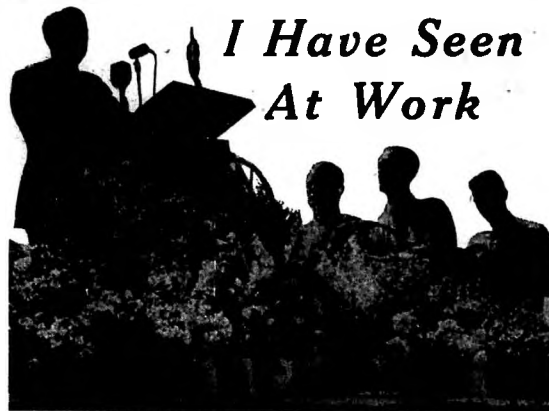
We had better give heed now for the post-war world will test these principles. Unless we are prepared to support true religious freedom and make it a part of the new world order, we may find it impossible to enter some countries with the Gospel.

Home Missions might be defined as that group of missionary and evangelistic tasks in the homeland which either because of their nature or their size and difficulty can best be handled by a South-wide denominational agency. The impact of the whole denomination should be brought to bear upon the task of evangelizing and Christianizing the homeland. This is done through the Home Mission Board.

I Have Seen a Chaplain At Work

By

J. MAURICE TRIMMER
Pastor First Baptist Church
Macon, Georgia



listed the schedule of Sunday services as follows:

8:00—Episcopal Communion
9:30—Catholic Mass
10:30—General Protestant Service
(In this case conducted by a Baptist chaplain).

11:30—Special Protestant Service
Chaplain I also said that the personnel of his battalion was about 66% Protestant, 35% Catholic, 5% Jewish, and 7% non-affiliated. He pointed out that denominational differences are recognized but not emphasized in the armed forces.

Schedule of Activities

Chaplain I comes from Texas. One day I visited him in his office, which is located in one end of the big recreation hall of the battalion.

When I asked him what he had been doing, he answered, "Well, here are some of the activities that I have listed for inclusion in my official report for the month: (1) conducted 1 preaching services in the post chapel, with a total attendance of 1,066; (2) met five troop trains, extended a friendly welcome to as many fellows as I could contact, and gave special attention to any who were ill or acutely homesick; (3) conducted chapel orientation services (which every man in each new contingent must attend) explaining the uses of the chapel and the schedule of services; (4) lectured on morality to a new contingent after a medical officer had given instruction in sexual hygiene, emphasizing the religious ideals and spiritual motives of character; (5) assisted the company commander with several difficult cases of discipline; (6) visited the mess halls several times, returned thanks, made announcements about the religious program, and cultivated the friendship of the fellows; (7) visited the hospital regularly to call on the men of the battalion who were ill; (8) had numerous personal interviews, and gave counsel to men wrestling with perplexing problems; (9) handled a number of welfare cases, helping individual men and their families to cope with adverse circumstances; (10) conducted several rec-

Instead of leaving for some other field the missionaries, by God's grace, rode through this storm. They won the love of the people. Through God's leadership they have developed in succeeding months and years a splendid work.

June, 1943.



Missionary

Illustrations

Suffering For Well Doing

For it is better, if the will of God be so, that we suffer for well doing, than for evil doing. 1 Peter 3:17.

Due to a misunderstanding the simple, but proud, people on a field to which new missionaries had been appointed, became angered at the workers.

There was such a flame of wrath kindled almost instantaneously through a misstatement credited to the missionary, that a mob spirit was created.

A group of men cornered the missionary in the mission chapel after services and were threatening to run him out of the community. All that he said in explanation was to no avail.

At this moment, the missionary's wife who had not understood the nature of the difficulty because the language was not familiar to her but who had now learned through an interpreter the meaning of the disturbance, was evidently given the wisdom needed at the very moment, for she offered an explanation of the unhappy circumstances which eased the tension.

Instead of leaving for some other field the missionaries, by God's grace, rode through this storm. They won the love of the people. Through God's leadership they have developed in succeeding months and years a splendid work.

Precious Promises

Whereby are given unto us exceeding great and precious promises.—2 Peter 1:4.

One of the sweetest experiences of my Christian life occurred during a meeting of the Board in the critical days fifteen years ago. All day long and until midnight the brethren wrestled with the problem of retrenchment. If my heart was ever broken, that was the time. On my arrival home at this late hour I fell asleep at once, but was soon awakened by my wife who wanted to know the cause of my peculiar conduct.

You have spoiled the sweetest

dream and experience I ever had," I replied.

On the wall at the foot of my bed I had seen a light, and in that light a scroll supported by two most beautiful hands. On the scroll were these words,

There stands by you this night
Him whose you are and whom
you serve.

On my return to the Board meeting the next morning some of the brethren remarked that I did not look like the same man, and they wanted to know what had brought about this change in my appearance and spirit. I could not tell them. My only reply was that mission work in the home land is God's work and that He is able to take care of the situation.—J. W. Neagle.

True Fellowship

If we walk in the light, as He is in the light, we have fellowship one with another. 1 John 1:7.

Some years ago when Rev. L. W. Martin needed a trailer in the mission work he was then doing in the mountains, he began to pray about this need and later to talk with some of his friends about it.

In answer to his prayers and as a result of some of the inquiries he had made—which inquiries had resulted in the publication of a news story about his need in the denominational press throughout the South—the first practical response was a check for \$25 from a woman in Panama.

The missionary then received a designated offering to be applied on a trailer from a church in the mountains of Kentucky. Other offerings were received from interested friends throughout the South.

Somehow, news of the mountain missionary's need got to far-away China, to the leper colony sponsored by John Lake. These lepers out of their meager means brought offerings to help purchase a trailer for the mountain missionary in the hills of the southern states.

Finally enough funds were in hand

and the father of a missionary in Japan donated his labor to build the trailer.

Wherever the trailer was used up and down the hills and hollows of the mountain field, Christians throughout the South, in Panama, and even the lepers in China had fellowship in service.

A Measure of Prosperity

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

I used to be very wild and thought but little about my duty to God and man. One day a man, who some people said was a very bad man, told me if I would treat others with compassion that I would in turn receive the same kind of treatment from others. This made me reflect on my past life.

A short time afterwards I met a young man in the road close to my home. He was tired, sick and hungry. I took him to my home. He laid down and was soon fast asleep.

At that time I had no work. I walked over to my neighbor's home and asked for work. He told me he would have some work for me the next week.

I went back home, called my wife and told her to give that poor hungry man something to eat.

"I only have four or five tortillas and a few beans," she replied. "That is all the food we have in the house. We must keep this for the children."

I told her again to give the man something to eat.

"What will I feed my children?" she answered.

I told her to keep a couple of the tortillas for them. When the children began to cry for something to eat she would give them a little piece of tortilla and in that way she kept them from crying.

The next morning we were without food in the house and I only had seventy-five cents in my pocket.

Another man living in the same house said to me, "Let me have the money and I will see what I can do with it."

In a little while he was back from town with a big sack of flour and a surprising amount of other provisions.

"How was it possible for you to make that little amount of money go so far?" I exclaimed.

"When I told them how needy you were they helped me," he said.

Ever since I have had faith in God.—A Mexican convert as told to Missionary P. H. Pierson.

SINCE my church is located in the downtown section of a city that has four military posts in the surrounding area, naturally I have had many opportunities to see chaplains in action. I have had numerous contacts with chaplains, and by means of observation and association have received some very definite impressions of the spiritual ministry which they render to the men of the armed forces.

In this article I propose to tell about three Baptist chaplains whose friendship I have been privileged to enjoy, and to report on their individual activities in such a way as to present a composite picture of a Baptist chaplain at work. For obvious reasons I shall preserve their anonymity and refer to them by number.

Chaplain I came to Camp Wheeler from Kansas. He brought his wife, daughter and two sons along. They made the trip by automobile with a trailer. Finding housing conditions in Macon to be acutely congested, they decided to use the trailer as their permanent residence. They secured space in a yard, let down a step, plugged in on the electric current, and were at home.

Chaplain I was stationed here for fifteen months. (He is now in England, serving with the anti-submarine wing of the Air Corps).

The people of my church became exceedingly fond of him and his family. On several occasions he occupied my pulpit most acceptably. Many times, on fire Sundays, he brought a special delegation of trainees to our communion service. Now and then he used our baptism for administering the ordinance to candidates whom he had

led to Christ. He spoke in the Mercer University chapel, at W. M. U. meetings, to civic clubs, and on various other occasions. He was a real asset in the community.

Preaching the Gospel

But of course his principal work was done at the camp. Since the chaplain is primarily a minister of religion, one of his regular assignments is that of conducting services of worship in a post chapel. One Sunday afternoon I was privileged to attend special services in an area chapel and to hear Chaplain I preach the Gospel. His message was highly interesting, deeply spiritual, and intensely practical. I am confident it was definitely helpful to the men who were present.

After the service I inspected the chapel more closely. As a sanctuary the military chapel of today is certainly unique. It has a worshipful atmosphere. It will accommodate about 350 men. There is an electric organ in the choir loft at the rear, and a piano on the main floor at the front.

There is a movable altar which can be pulled out for the Catholic service and pushed back for the Protestant. Over the altar are doors which open upon the so-called ark of the covenant to convert the sanctuary into a Jewish synagogue. There is a pulpit and a chancel rail. The chapel can be appropriately arranged for whatever type of service is desired.

On the outside I noticed the attractive steeple, which makes the building quite distinctive. It is readily recognized as a house of worship.

I observed the bulletin board, which

(Continued on page 7)

"We purchased \$615 worth of toys, books, fruit and candy and had the program in our hall. No one has ever seen a more impressive sight than the Arab and French children as they came in a continuous line for more than two hours, getting their gifts and passing on. On two occasions we distributed about twenty thousand cans of food to the poor civilians and members of the French Army and Navy that are in this area."

Marching to Victory

Spiritual Triumphs on Mission Fields Shown in Home Board's Annual Report

A RECORD of missionary achievements on fields throughout the South and in Cuba and Panama and of enlargement of its work in every direction is given in the ninety-eighth annual report of the Home Mission Board, which is being printed in the Southern Baptist Convention's book of reports for 1943.

The Board's report shows a total of 435 workers on all fields. During the year thirteen new missionaries were added, forty-three mission stations opened and six churches constituted.

The missionaries distributed 14,445 Bibles and Testaments and 672,093 tracts. They preached 37,857 sermons, and led 15,928 to profess faith in Christ.

During the year the Board enlarged its work on all fields and also added new departments. Notable among these was the city mission department of which Dr. Solomon F. Dowis is superintendent.

The Board is also planning to create a department for the revitalization of the country church. A program is being worked out which will, when carried into effect throughout the land, re-establish the country church as a potent factor in denominational life.

On these pages are given summary excerpts from the departmental reports.

Dr. Beagle's Report

During the period from January 1, 1926, to the close of 1942, it was my happy privilege to be connected with the soul-winning missionaries of the Home Mission Board in this department. As a big brother I tried to help and encourage them in the trials they were called to pass through.

Now, since my retirement because of age and health, I am living over the experiences of the busy happy days, when perhaps 70,000 people of various languages, the American Indians, and the deaf, have made profession of faith in Christ as their personal Saviour. I love each of these workers and they knew that I loved them and prayed daily for them.

We are reporting 271 workers in this department. These workers report 4,089 conversions and 2,014 baptisms for the year 1942, which is 560 less than reported last year. We feel that this decrease is due to disturbed war conditions.

They also report 853 added to the churches by letter, making total additions of 2,867 to the churches during the year and a total church membership of 19,682 on all fields of Home

Board work in this department, in 243 churches and 368 outstations, making 571 regular work centers with 264 Sunday Schools, 90 B. T. U.'s and 115 W. M. U.'s.—J. W. Beagle, field secretary.

City Missions

The report for the department of city missions covering the year 1942 includes the work in only four cities. Ten other cities are now included in the program, these having been added in 1943.

Some of the things accomplished may be summarized as follows:

Communities surveyed	811
Sermons preached	571
Prayer meetings conducted	
outside churches	167
Revivals conducted in missions and tents	43
Vacation Bible schools conducted	14
Mission stations set in operation	71
New churches constituted	6
Professions of faith	562
Baptisms	201
Distribution of tracts	32,000
Distribution of Bibles and Testaments	544

There are about sixty cities of our convention with a greater area population of above 100,000.

There are five outstanding spiritual needs in our cities which we cannot afford any longer to neglect. They are the non-resident Baptist members, the foreigners, the Negroes, the neglected and underprivileged, those out in the suburbs not reached and used by the churches. More than sixty per cent of the population of our cities is still unchurched.

The city mission program provides a definite plan for reaching every one of these groups for the Lord and

The Romance of Home Missions

WHO has not felt as he walked in the slums of the cities and surveyed the ill kept, dirt-be-smirched, sin-stained, poverty-stricken homes, and looked upon the ragged and dirty children in the streets, the tug of sinning humanities need. Is there no romance in fighting the battles of faith against the filth and curse of sin? Is there no romance in bringing the light of hope and love into the lives of the children of the underprivileged whose souls are mouldering in the damp, vicious atmosphere of moral and spiritual fog? This is the romance of Home Missions.

The romance of Home Missions is the romance that clusters around the toil and struggle and sacrifice of devoted, consecrated, heroic men and women who have labored for a nation's spiritual regeneration.

The romance of Home Missions is the romance that comes from the mingled glow of patriotism and religion. The exiled Jew in far away Babylon knew the anguish of a religion separated from patriotism. As his soul longed for the homeland, he exclaimed, "How shall we sing the Lord's songs in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning and my tongue cleave to the roof of my mouth."

The homeland with its rivers and its hills, its fireplaces and its busy mills, its sacred memories, and its hallowed places—these shall ever live in the heart of the patriot. To the Christian they are doubly dear. His soul has a tie that is stronger than love of country; it is the tie of religious devotion, of faith in God and of experiences that make the homeland sacred because of the altars of faith built along the way. Is there no romance connected with the church nestled among the trees by the side of the road where years ago a strange, glad experience came into the soul just after the heart had melted under a message from the man of God in the pulpit? Ah! there is romance here of the deepest, richest sort.

This is the romance of Home Missions: the romance of mingled faith in God and patriotic devotion to one's country. This is the highest patriotism, for deep in the hearts of men the principles are laid through faith in Christ that make for the progress and prosperity of the state.

J. B. LAWRENCE

June, 1943.

training them for Christian service.—Solomon F. Dowis, superintendent.

Camp Work

Southern Baptists are not only responding to, but meeting the challenges that the armed forces and industrial defense centers offer for a spiritual ministry in soul-winning and missionary activity.

The work outside the camps is promoted by the several state mission boards in co-operation with the local churches. Each state is promoting an aggressive program in this connection.

The work inside the armed forces is promoted by the Committee on Army and Navy Chaplains of the Home Mission Board in co-operation with the chaplains. This committee seeks to endorse a sufficient number of well-qualified Southern Baptist chaplains to minister spiritually to the men and women in the armed forces.

During 1942 the number of Southern Baptist chaplains have been trebled.

On April 1, 1943, there were 676 chaplains on duty in the Army and approximately 65 in the Navy or a total of 745 Southern Baptist chaplains in the armed forces. The Army requests an additional 200 by July 1 and the Navy will accept any reasonable number we have to offer.

Southern Baptist chaplains are in every phase of spiritual leadership in the armed forces.

They are on land, sea, every branch of the service and in almost every unit ministering to every phase of the armed forces. They report an average of approximately three thousand professions of faith per month. One fourth of our chaplains are overseas ministering under many handicaps. Some are held in prison camps by the enemy, yet they are ministering to the men.

Probably the most far-reaching influence of our chaplains is their work off continental United States with the civilian population. Here they conduct services from the pulpits of cathedrals, yet more often in the open air with the public address systems, preaching the Gospel in the jungles of the tropics and on frozen plateaus of the Arctic.—Alfred Carpenter, superintendent.

Education

The missionary enterprise is promoted on the assumption that all men are equal.

Our program of education aims at cultivating this fundamental Christian attitude. It is our purpose to build

Home Mission Receipts By States 1942

Alabama	\$39,395.07
Arkansas	20,617.21
Arizona	1,091.24
California	100.76
District of Columbia	2,670.93
Florida	29,403.22
Georgia	64,056.66
Illinois	9,510.58
Kentucky	60,181.56
Louisiana	26,019.72
Maryland	8,876.28
Mississippi	37,371.46
Missouri	38,113.62
New Mexico	4,441.73
North Carolina	73,140.08
Oklahoma	19,021.77
South Carolina	56,134.92
Tennessee	63,878.92
Texas	89,019.41
Virginia	77,498.41
Miscellaneous	3,636.51

Total	\$724,077.26
Bottoms Trust	33,663.05
Special Trusts	9,631.14

Total Receipts \$767,371.45

NOTE: The above totals by states include all offerings to Home Missions received in 1942 through the Co-operative Program, Annie Armstrong Offering, Hundred Thousand Club and special designations.

up in our people—laymen as well as ministers and missionaries—attitudes of good will toward all.

We are thus engaged in building spiritual values by leading our people to the maturity of Christian attitudes toward men of all races and social strata.

The practical means used to gain this end include the publication of *Southern Baptist Home Missions*, which now has a circulation of above 87,000, and of mission study books and tracts; distribution of illustrated lectures; preparation of press releases for denominational and secular newspapers; promotion of the study of missions; public addresses in the interest of our work.

A significant development of the year was the publication of a graded series of books on Cuba, which series, with the exception of two titles, has sold through the first edition and into the second. This is the first graded series of books we have ever printed on any field of the Board's operations.

A second series is now in preparation on mission work among the In-

dians, five competent writers having been engaged to prepare the books for the different age groups. The Indian series, according to present plans, will be published early in 1944.

Preliminary work has also been done on an historical series for publication in the centennial year, 1945, by which series it is planned to record the achievements of Home Missions during the hundred years since the organization of the Southern Baptist Convention.—Joe W. Burton, secretary of education.

Cuban Missions

Work has continued throughout the year along all lines without interruption and with encouraging results. A fine spirit of evangelistic fervor has prevailed. There has been activity with steady growth. Aside from a few difficulties in transportation and the scarcity of some materials, there has been no hampering circumstance. Bibles have been scarce and hard to get but people seem to have been more diligent in using those they have. Three new churches have been organized and two native men ordained. There have been a few changes of location among the workers to better meet local situations.

Much emphasis has been placed on evangelism. Local and province-wide campaigns have been conducted during the year, especially in the winter season. Many meetings of power were held.

In addition to these regular evangelistic services in the places of worship, a campaign was carried out in twelve of the larger places, with meetings in halls, lodges, club buildings and theaters. The purpose was to reach an element that never frequents the houses of worship. We were agreeably surprised to find the readiness with which the doors of lodges and club buildings were opened to us. Usually at each gathering a lecture on temperance or some phase of social welfare was followed by an evangelistic sermon. Audiences were large and composed for the most part of new people. In one case more than a thousand attended. The missionaries at the respective points feel that the results were good and their audiences have been permanently enlarged.

A training school for young women has been begun. Out of fifteen applicants seven young women were selected. They make their home in the Temple, under the supervision of the local missionary force and more especially Miss Mildred Matthews who has assumed direct charge of them. Two new chapels have been built

during the year from funds on hand from the Bottoms Trust Fund income of 1940. A good, substantial building of cement blocks with concrete roof, has been dedicated at Mariel, in Pinar del Rio Province.

A more modest chapel has been built in Cumanayagua, Santa Clara Province. This is of brick with tile roof. Extensive repairs, costing \$3,000, were made on a building purchased in Reg la last year, converting it into a missionary's home and temporary chapel.

We need more strength to enter more thoroughly the city of Havana. This great metropolis of nearly three-quarters of a million inhabitants is barely touched with the work we are now doing. Another male American worker should be on the ground getting ready for service. More equipment is greatly needed. We should have at least twenty modest chapels throughout the field, and should be securing three or four permanent locations within the city limits of Havana.—M. N. McCall, superintendent.

Missions in Panama

The population of the Republic of Panama is approximately seven hundred thousand. The most of them are mixed with Indian and Negro blood. There are some four or five Indian tribes who have kept intact. In the Zone we have many labor camps with thousands of Spanish-speaking laborers from all of Central America and some from South America, particularly from Colombia, as well as from Cuba.

In Panama City we have organized a Sunday School and have an average attendance of thirty-five. We have baptized six, and have several awaiting baptism. Fanaticism predominates. Our location is altogether unsuitable. We are doing the best we can with what we have, hoping that in the near future we can secure a more desirable location.

In the Canal Zone, we conduct services in the recreation halls and in the open air. In one camp there are about two hundred and fifty men who attend regularly a Bible class. Much interest is shown.

We have distributed approximately thirty thousand copies of the Gospels and sold over four hundred Bibles and New Testaments. Many people who will not attend our services seem very eager to read the Scriptures.

There are many very important places in Panama where we should have mission work. The new Pan-American Highway is being built, and all along this important thoroughfare

should be placed Gospel lighthouses. As we look over this great mission field with its varied peoples from all over the world, including China, India, Greece, Europe, Africa, as well as all of the countries of North and South America, we stand amazed. Truly the fields are white unto the harvest and the laborers are few.—Paul C. Bell, superintendent.

Field Work

During the past year, my work has carried me into ten states and one foreign country.

I have attended ninety-seven district and associational W. M. U. meetings. More than a thousand churches were represented in these meetings by more than 10,000 delegates; 129 associations were represented in the district meetings, making a total of 198 associations reached with a message on Home Missions.

I was privileged to present Home Missions in eight state meetings, conventions, assemblies and camps.

Other activities: visited six colleges; participated in eight schools of missions; conducted eighty-two conferences for W. M. U. leaders; made 179 talks on Home Missions and gave twenty illustrated lectures secured 2,702 subscriptions to *Southern Baptist Home Missions* and *The Commission*; visited five mission fields and directed a party of twenty-six over the Mexican field—Wilma Huey field worker.

Negro Work

The objectives and aims of this department are to stimulate the Negro Baptist leaders of the nation in their evangelistic efforts, conventional activities and their educational programs. Our program centers in the schools. The aim of the schools is to promote the Christian way of life, and to aid in the full development of competent leadership for church, home, school and community in a democratic social order.

Thus, we are promoting an all-around New Testament program of Home Missions. We believe that through this program we can and are making the best possible contribution for the Christianizing of the Negroes.

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During the past year, in cooperation with nineteen schools, we accomplished the following:

School Enrollment	5,122
Enrolled in Classes	1,359
Ministers Enrolled	314
Institutes, Extension, and Study Courses Held	109
Enrollment of Institutes, Extension, and Study Courses	4,623
Ministerial Students Serving Churches	147

One of the major emphases in our teacher-missionary program was that of evangelism. The teacher-missionary serves as a director of a practical missionary program of soul winning. The method is not direct, but the results are just as effective as if we had four or five hundred missionaries on the field serving under our Board.—Noble Y. Beall, director.

Jewish Work

Never have the calls been more numerous. I have been busy in season and out of season, having occupied from three to five pulpits a week, answering calls from every part of our convention territory and beyond, to address various meetings, south-wide, state, associational, pleading the cause not only of lost Israel, but of all the work of our Board in which connection I have secured several thousand subscriptions to *Southern Baptist Home Missions*. Also, I have written numerous articles for many of our periodicals.

In addition, I have had personal interviews with scores of Jewish people, often sitting up with them until the early hours of morning. From every section of our convention territory reports have reached us telling of one conversion after another of sons and daughters of Israel.

Hundreds of Testaments and tracts have been distributed and scores of letters written to Jewish boys in the service. Communications from them and from chaplains tell not only of hearts which have been stirred, but of definite conversions.

Statesmen of the world are still vexed with the ever recurring question, "What shall we do with the Jew?" Certainly he cannot be ignored. Many have been the answers, but all have failed. There is but one solution to this age-old Jewish problem and that is Christ.

Unlimited possibilities for witnessing to these people are opening up in this dark hour of their history. May God help us to accept this challenge.—Jacob Gartenhaus, field secretary.

June, 1943.

Home Mission Book Shelf

Pageants of the Kingdom by Myrtle R. Cressman. Broadman Press. 117 pages. \$1.35.

These ten pageants given by Mrs. Cressman from her wealth of experience in and understanding of religious dramatics can be very effectively used to climax schools of missions. Her minute directions make it possible for any group anywhere to use the material helpfully. In the study of Home Missions the pageants entitled "The Kingdom Come" and "God Bless America" are especially recommended.

The Art of Building Worship Services. Thomas Bruce McDormand. Broadman. 131 pages. \$1.50. The author, director of Christian education for the Baptist Union of Western Canada, has from a wealth of experience in leading worship services prepared an excellent guide book for pastors and other leaders. His discussion of the constituent parts of a worship service is helpful, but of even greater value is the material given for use. As a source book for suggestions in building worship programs, this volume will be a welcomed addition to any leader's bookshelf.

THOUGHTS ON HITCH

Soldier's Journey Provides Lessons on Calvary to Indian

By PAULINE CAMMAK

HERE is a portion of a recent letter I received from Wilson Guerrero, a Navajo from Alamo, who was one of our students here for several years, but for a number of months has been in Army training. Of his long hikes he gives this interesting description: "We talk and sing when we are on the hitch, but most of the time I look far ahead and think to myself and wondering to myself.

"Most of all I think about how Christ had died for us, when I begin to feel the pain on my back, from the pack I'm carrying. I think about Christ carrying the cross on His back and the pain caused by the cross.

SCOFIELD BIBLES

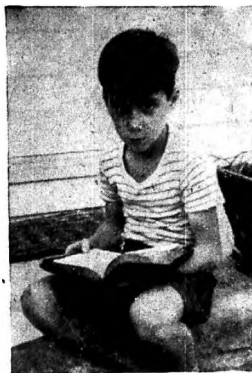
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Embryo Missionary



Louis Rodriguez

He wants to be a missionary.

THIS nine-year-old lad, Louis Rodriguez, a product of Italian mission work in Tampa, wants to be a missionary, according to Rev. Alex Pasetti, Home Board worker.

Of Italian and Porto Rican descent, the red-haired, freckled-faced Louis is "eager to carry out God's will" in his life," Brother Pasetti reports.

He is one of three in the mission who have the same desire, says the missionary.

In the picture Louis is learning the verses which he must know to advance from the R. A. rank of page to squire.

When my feet started to give me pain, I often think about the pain He received when the spikes were driven through His feet.

"And when my hands begin to hurt from carrying my rifle I think of the nail that was driven through His hand. And when everything I'm carrying begins to feel heavy on me I often think of the burden which was resting on Him when he was up on the cross.

"When our hitch is all over we take our packs off. Oh, what a relief! That means the rising from the death, burying the burden.

"There's lots of other things goes through my mind during the day when I am at training."

Through faithful witnessing in his training camp and through letters to his lost brothers about Christ, it is evident that while Wilson is "on duty" for his country he is also "on duty" for his Saviour.

Churches Without Tickets

MANY churches are like the man on the train who could not find his ticket.

The conductor said, "Why, that's all right, just go on. I know you had a ticket."

"Yes," said the man, "but that is not the thing. I have forgotten where I am going to, and if I can't find my ticket I won't know where to get off."

Many of our churches do not know where they are going because they seem to have lost the ticket which Christ gave the church at the beginning.

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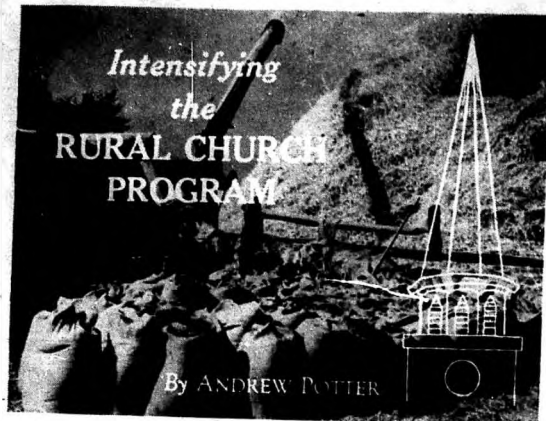
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SOUTHERN BAPTISTS must frankly admit that very little is being done to revitalize the country church. No concerted effort is being made.

In 1922 and 1923 Dr. E. P. Alldredge made an extensive survey of rural church needs in the South and many of us got excited but the lights soon flickered.

Dr. J. W. Jent of Oklahoma went up and down the South preaching the doctrine of the rural church, but his message was largely a voice of one crying in the wilderness.

Dr. Jent dedicated his life to the country church. I shall never forget the stirring address he delivered at the Southern Baptist Convention in Oklahoma City in which he begged for some definite concerted action to meet the growing rural church needs. But his message fell on deaf ears. Nothing was done about it.

Dr. Jent returned home broken in spirit and in health. He never recovered.

When Southern Baptists do face squarely this rural church problem, their efforts will be a great tribute to this grand old prophet who loved the country church, who fought to his last hour to arouse the interest of Southern Baptists in this most acute problem of our denomination. In Oklahoma, and in the Southland, his influence will continue to live on in the lives of his former students who are carrying the torch.

After many years of study and research, Dr. Jent listed the following as the basic country church problems:

"(1) There is something wrong with the size of it—it is too small.

"(2) There is something the matter with the pastor—he is untrained.

"(3) There is something wrong with the equipment—small, one-room building, in no sense a workshop for a modern, well-organized church—not even a good preaching place because of poor acoustics, uncomfortable pews, and general furnishing.

"(4) There is something wrong with the program. The main thing the matter with it is that there is no program. The real rub is the persisting rural idea of religion—the conscious or unconscious conception of religion as mere emotionalism; hence, having nothing to do with social phenomena or community life."

Core of Problem

"The core of the country church problem," Dr. Jent concludes, "is maladjustment—a complex of mental attitude and material application." It has certainly been difficult for the rural church to bridge the gap between rural psychology and rural economics.

In 1936, a national rural church conference was held, but the results seemed to be merely another book of reports and nothing was done. All of us know of grand old country churches with a glorious history, churches in the past with great spiritual vitality and life that are now at a low ebb and in a desperate spiritual plight. This condition is all too common throughout the Southland.

For the past few years, the Catholics have shown a renewed interest in country evangelism and at their 1942 rural life conference held at Des

Moines, they heard national agricultural and Catholic church leaders on the program.

Bishop Edwin V. O'Hara warned that the "Future hope of the Catholic church in the United States lies in the rural districts, for the facts are that the Catholic population is not maintaining itself in the big cities."

Dr. Courts Redford, associate to the executive secretary of the Home Mission Board, made an intensive survey of the rural churches in Missouri. Dr. John D. Freeman wrote a very interesting and timely book in 1938 for Tennessee Baptists on *The Shepherd Comes to the Part-Time Church* in which he describes in an intensely practical way some helps which can be utilized to solve the rural church problem.

The Sunday School Board is doing some constructive work in suggesting building plans for rural churches and in providing free literature for new Sunday School and Training Union organizations.

Must Not Lose Country

The Home Mission Board is making a study of rural church problems and I have word from Dr. Lawrence that a more energetic campaign is planned in this direction as soon as distressing debts are out of the way.

Dr. Lawrence writes: "It is tremendously important to win our cities to Christ; it is no less important to win the country districts to Christ. Baptists cannot afford to lose the country. A mission program should be projected that will revitalize the country churches and re-establish them in the life of the denomination."

Dr. W. H. Knight and the Louisiana force are blazing the trail in country church development. Some of their financial and numerical gains are astounding. They have demonstrated that with intelligent leadership progress can be made in developing the country church.

I understand that several other states have employed rural missionaries during the past year and are working on plans for an enlarged rural program.

EDITOR'S NOTE—This is the second and last installment of an address delivered by Dr. Potter at the annual meeting of the Baptist state secretaries at West Palm Beach. The entire address has been printed in pamphlet form and can be secured free by writing to the Home Mission Board or to the Baptist headquarters in your state.

June, 1943.

rural church program. However, all of this put together is only a drop in the bucket of what must be done to revitalize and reclaim the country church with her glorious history.

This very brief outline of work now being done in intensifying the rural church program in the South leads up to this final point for consideration: What can be done in the light of the facts mentioned above? What is the relation between the administration of a state mission program and the rural church problem?

Time Ripe for Action

In presenting this final section, I must confess that I have no panacea. I recognize that there are very real problems: economic, social, psychological, and spiritual.

I know that there is a great deal of difference between sitting behind a mahogany desk and working out a beautiful theory on paper and applying the pragmatic test on the field after milking the cow, feeding the chickens, fixing the flats on worn-out castings, and then getting in on the tail-end of a party-line conversation in which the pastor gets a general raking-over-the coals.

I have been the pastor of a rural church. I have been the missionary of a rural association. I have eaten many a meal with the farmer's wife trying to brush the flies from the clabber. I know the bumps on a Baptist pallet.

I was born and reared in the country and expect to go back there some day, if not before, probably to sleep in the quietude of the old family cemetery on my grandfather's farm under the sacred dust that blankets the bodies of my mother and father and a host of other loved ones.

I know that there are many difficulties to face, but I feel that the day in which we live is most opportune for a real aggressive program for the country church.

This is a day of liberation for little people. As Vice President Wallace has said, this is the age of the common man. Farm prices are climbing every day. Farm electrification is already a reality in many parts of the South. The rural population, to a large extent, is being liberated.

When the war is over, the farmer is going to have more time to devote to worship and study in his church. The time is ripe to do something for the country church and we ought to recognize this opportunity knocking at the door of Southern Baptists.

What can be done? Let me briefly

THE COUNTRY CHURCH

In some great day
The country church
Will find its voice
And it will say:

I stand in the fields
Where the wide earth yields
Her bounties of fruit and grain;
Where the furrows turn
Till the plowshares burn
As they come round and round
Again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

And I bid them tell
Of the crops they sell
And speak of the work they have
done;
I speed every man
In his hope and plan
And follow the day with the sun,
And grasses and trees
The birds and the bees
I know and feel every one.

And out of it all
As the seasons fall
I build my great temple away;
I point to the skies
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
To love and work is to pray.

—J. W. JENT

outline some suggestions gathered from many sources. These are not conclusions but merely pivots for discussion.

1. *The individual church subsidy.* We have a few churches in Oklahoma and many in other states receiving a dole each month from the state mission fund. In some cases, this money is the difference between having a church and not having a church.

But I raise the question: Is this dole good for the church or for her members? In many cases it encourages mendicancy. In most cases the churches actually grow more if they are taught to give rather than to get.

I understand that some of our states have a policy of reducing the amount given to any one church 10% per year. In other words, no church could receive this state mission supplement for a period longer than 10 years. In my judgment this might be a good policy, except in very special cases.

2. *The Church Field plan.* How far should the state mission forces go in an effort to work out definite church fields with the rural churches which are not able to have full-time service? This field plan would enable

the churches close together to have a resident pastor and at the same time give him a living salary. There are very real problems connected with establishing a church field in neighboring communities in the rural sections, but these problems can be overcome.

3. *The God's Acre and Storehouse plans.* Both of these plans have been effective in Oklahoma, Louisiana, and in other Southern states. Under the first, the members are asked to plant an acre for God. However, this should not be substituted for the tithe. This ought to be an addition.

Proper Leadership Required

Under the storehouse plan, the members are asked to bring one-tenth of all their increase to God's storehouse. For actual produce brought, they are given a receipt and the value is credited to the member. The plan requires education and proper leadership.

4. *Subsidizing the Associational Missionary.* We have tried during the past year or two, where a capable man could be found, to approach the rural church problem by helping to finance the work of the associational missionary.

We have found that the associational missionary is working continually on the field and if the right kind of man can be found, he can do more than anyone to solve the rural church problem because he works closer to the people. He already has the confidence of the rural people, and in many cases he is able to find pastors and help work out a field.

5. *District rural missionaries.* We have had one man in Oklahoma during the past few years who has been giving his time largely to the study of rural church problems. However, he recently was called into the pastorate and we now have our state divided roughly into three sections with a missionary of real ability and leadership qualifications working in each section. We plan for these men to have rural church conferences and work with rural churches where needed.

6. *School for rural pastors.* One of the most helpful things we have had for the past few years in Oklahoma has been a school for country preachers at Oklahoma Baptist University. Interested friends have paid the tuition costs for rural preachers. This school was started by Dr. Jent and is being carried on by Dr. John W. Raley.

7. *State rural conference.* Last year (Continued on page 14)



How Many Baptists Are Serving As Chaplains?

A. There are now over seven hundred Southern Baptist ministers serving as chaplains, according to Dr. Alfred Carpenter, Home Board superintendent of camp work. Dr. Carpenter states that the Army needs two hundred more Baptist chaplains by July 1, and that the Navy will take any reasonable number Baptists can supply. Pictured here at his desk in his chapel at Fort McDowell, California, is Chaplain Charles T. Tally, Jr., who went from the pastorate of the First Baptist Church, Childress, Texas, into the Army chaplaincy. Chaplain Tally is also shown in his pulpit in the cover picture.

Q. When does the Home Mission Board plan to publish another graded series of mission study books? B. J.

A. Manuscripts of a graded series on the Indian mission work are now being prepared by five competent writers. These reading books, for primaries, juniors, intermediates, young people, and adults, plus a resource book offering teaching helps for the entire series, are scheduled for publication early in 1944.

Q. Is Dr. Courts Redford now at work with the Home Mission Board? Mrs. J. C. C.

A. Dr. Redford was elected to the position of assistant to the executive secretary of the Home Mission Board in February. He resigned the presidency of Southwest Baptist College in Missouri to accept this position, effective June 1. He expects to assume his responsibilities with the Home Mission Board the first of June.

Q. How many cities are now included in the Home Mission Board's city mission program? B. J. C.

A. The program is in operation in eleven cities; inauguration of the work is in process with superintendents already elected and the work scheduled to begin soon in three other cities; thus making fourteen cities strategically located throughout the South in which the work has been projected.

Q. Please name the cities now included in this work? B. J. C.

A. The fourteen cities where the work is under way or will be begun shortly are Houston, Atlanta, Washington, Birmingham, San Antonio, Louisville, Durham, Baltimore, Miami, Little Rock, New Orleans, El Paso, Tampa, Jacksonville.

Q. Are other cities to be added soon to this program of work? B. J. C.

A. Dr. Solomon F. Dowis, superintendent of the city mission work,

has been in correspondence and conference with Baptist leaders in nine other cities to which areas it is hoped that this program may be extended this year. It is therefore very likely that the city mission work will be in operation in over a score of large metropolitan centers before the end of 1943.

Q. What is the present indebtedness of the Home Mission Board? R. Q. T.

A. The Home Board now owes only \$55,000 compared with \$220,000 on January 1, the difference of \$165,000 having been paid on debts this year.

Q. What is the circulation of *Southern Baptist Home Missions*? M. R.

A. The total for the May issue was 87,931. The circulation is growing

at the rate of about 1,500 to 2,000 a month, on which basis the circulation for this issue will be above 89,000.

Q. What is the cost of sending *Southern Baptist Home Missions* to one subscriber for one year? A. L.

A. The average cost of producing one copy of each of the twelve issues for the year is twenty-one cents. On this basis the subscription price of twenty-five cents a year will cover the cost of producing and mailing the magazine.

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