

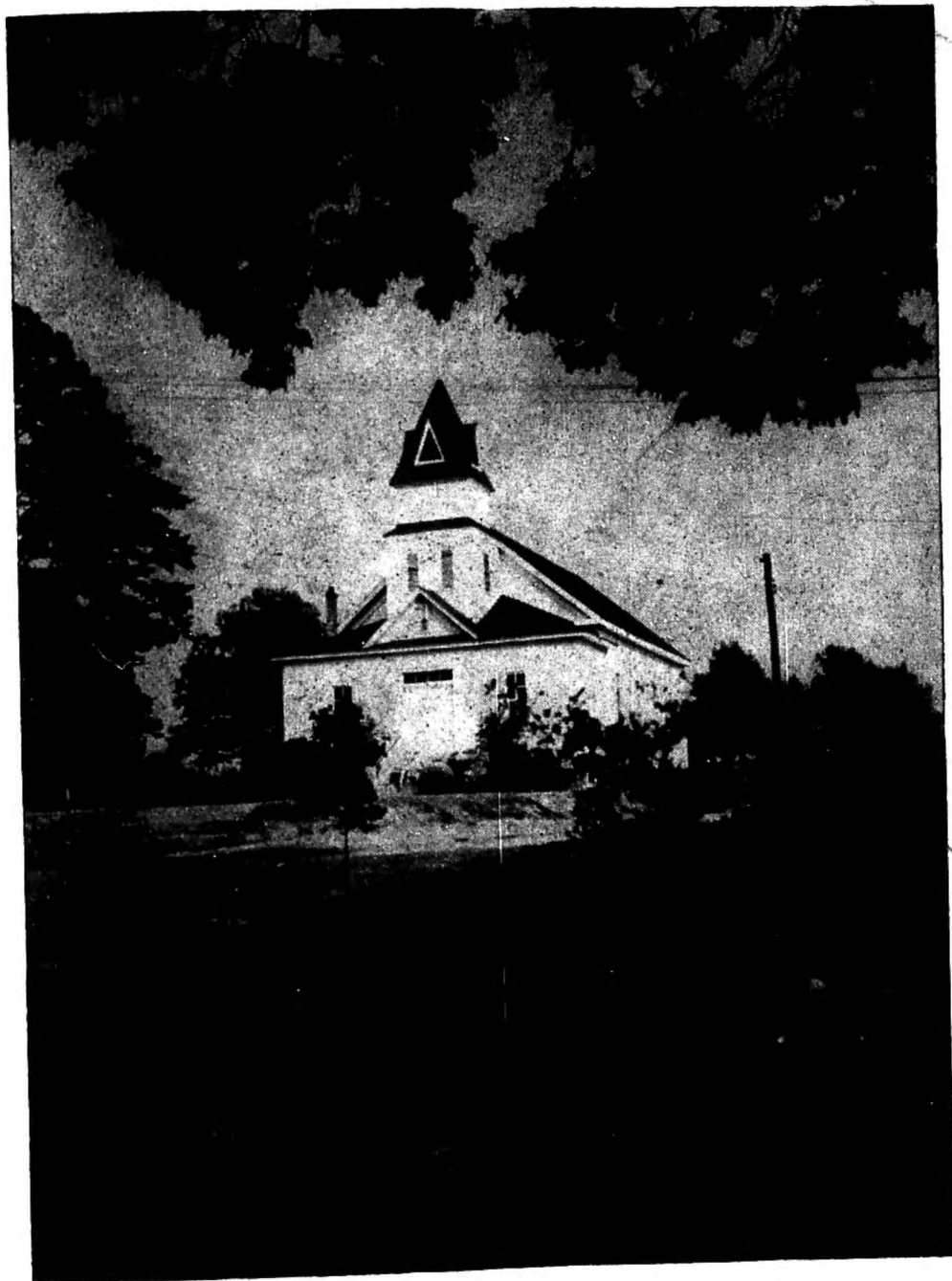
SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the World

VOL. XIX.

SEPTEMBER, 1943

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What One Man Can Do

THE *Christian Herald* calls attention to the fact that the year 1943 is the one hundredth anniversary of the birth of Dr. Russell H. Conwell.

Dr. Conwell did a monumental work. He raised through his lectures and other activities eleven million dollars to help boys and girls through school, build a church, three hospitals and Temple University, which today has 12,000 students in 12 colleges. He died almost penniless.

He believed that he could, and he did. What a pace to set for our pastors; what a crown of rejoicing will be his!

Are we doing our best for the advancement of the kingdom?

Churches Are Growing

ACCORDING to the *Yearbook of American Churches* just published, church membership in the United States has increased nearly 3,000,000 since 1941. The total now is 67,327,719 church members, as compared with 64,501,594 in 1941.

This raises the church membership of the United States up to 50.3% of the total population, the highest percentage ever recorded.

The total membership for all Protestant churches, including Baptists, is listed at 38,562,076; for the Roman Catholic Church, 22,945,247; and for the Jewish congregations, 4,641,184.

Ninety-seven per cent of the church members in the continental United States are included in 52 religious bodies of 50,000 or more members. The remaining three per cent are affiliated with the 204 smaller bodies.

What a mighty host! This is! Working together for civic and social reforms they not only hold the balance of power, but they have the power to accomplish all right things in our country. May they all be Christians as well as church members!

The Administration and Liquor

WILLIAM ALLEN WHITE, in his *Emporia Gazette*, recently had the following editorial: "Ration food, if you will. Ration coffee. Freeze the

price of milk. Put a farmer in jail for selling the hind quarter of a beef, killed on his own feed lot. Do anything in the wide world, under the star-spangled dome of heaven, to win this war! But if you touch liquor you are just a wall-eyed crepe-hanging fanatic! Behold the sacred cow who has to be spoon-fed with ambrosia and myrrh! Whosoever tries to ration her diet down to common shop food is condemned into the seventh hell, with a white-hot waffle iron griddle of public opprobrium pressing his tummy and warping his backbone!"

Here is a heroic statement that every preacher may do well to repeat and let his people know that this is the time for every good citizen to write to his Senator or Representative in Congress about Bill S. 860.

Home Board's New Policy

DR. F. M. McCONNELL has a very nice word to say in an editorial in the July 8 issue of *The Baptist Standard*, under the caption, "The Home Board's New Policy."

He is speaking of the city mission program which has been launched by the Home Mission Board.

"We are expecting the very best results from this new move of the Home Mission Board," he writes. "There should be city-wide interest immediately, and vigorous, comprehensive plans should be made in every city for earnest evangelistic efforts from the downtown districts clear out to the latest suburb that has been laid out and settled. Eternity will not be too long to gather up the spiritual results of what can be done, if the churches are properly enlisted, organized and thousands of personal workers are enlisted and continue in the great work."

The heart of our program is to enlist volunteer workers. In one city where we have been at work for three years, the superintendent of city missions for the Home Mission Board enlisted last year over 2,500 volunteer workers.

So far in our city mission program—and we are just beginning—twenty churches have been organized. Let us mention more than a hundred mission

Sunday Schools and preaching places which have been established. The program is growing and growing.

The Country in Danger

THIS country is in deadly peril. With these words J. Edgar Hoover, head of the Federal Bureau of Investigation, began a recent statement in which he tells the American people that the arrests of teen-age boys and girls all over the country are staggering.

"It is an ugly situation," he further emphasizes. "I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed."

There are many reasons for this situation. That it is a fact that the youth of our land is being flung out on the loose is apparent.

Our people should become alarmed. What can we hope for the future if the youth of today lose their moral integrity?

It all roots in the home and the church. What a mission task we have today in the church and the home with the youth of our land! It is true that the boys and girls in our church are not now in the criminal class, but fifteen million boys and girls in the United States are receiving no religious instruction at all, so we are informed. Surely it is time for us to be alarmed.

Take a Spiritual Compass

A SHIP was wrecked. As the sailors were making their escape in small boats, suddenly two of them sprang overboard, swam back and entered the ship. They soon reappeared with something in their hands and swam at great risk back to their boat. They had forgotten to take their compass.

As one sets sail into the great unknown sea of life, the Christian should not forget to take with him God's Word, a compass which contains sure and explicit directions. It is this compass alone that will guide one to the safest harbors and the strongest fortified ports.

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J. B. LAWRENCE
Executive Secretary-Treasurer

JOE W. BURTON
Secretary of Education

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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.

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SEPTEMBER, 1943

NO. 9.

THE first thing raw recruits are taught is to walk together—they have to learn the art of catching step. This is a great attainment.

The world is a big corporation in which all of us hold stock, but dividends are paid in proportion to the spirit of co-operation.

The Art of

Catching Step

The man who learns the art of catching step with the onward going spirit of God; who knows how to walk with his fellows in a progressive, optimistic, onward-looking, soul-absorbing, world-redeeming program, is the man who receives life's largest dividends.

Men do not like a croaker. Pessimism is pernicious. The pimple-picker is a nuisance. The chronic fault-finder is a hinderer. The man who can always see some defect, and find some fault, and make some criticism, is an obstructor in a world where helpers are needed.

Catching step is idealistic. There is the true pace, and he who catches step with it has caught the ideal and set a model for men in the walk of life.

Moses caught step with the Infinite and led a nation into the Promised Land. Paul caught step with the program of God and rooted Christianity in the life of the world. Luther caught step with the Holy Spirit and broke the papal power and gave religious freedom to men.

The art of catching step is constructive. Do not tell us our faults simply, but by setting a better pace teach us how to walk correctly. Nagging criticisms annoy the soul, but constructive suggestions are a light to the heart. He who catches step with the truth can lead his fellows out of error, while he who breaks rank with one error only to walk in another, simply confuses.

The art of catching step finds its technique in selecting the right step to catch. With whom shall we walk? There are builders and destroyers; boosters and breakers; originators and annihilators. Ruskin says in his lecture on work that there are two kinds of work, the work of construction and order and the work of destruction and disorder. "God," says he, "is the great worker in the field of construction and order, and Satan is the great worker in the field of destruction and disorder."

God is a builder. Shall we not catch step with Him? If we do we shall walk in the forward going paths of progress; speak the uplifting words of optimism; do the constructive deeds of

love and charity. God is going on and the man who stops, not only breaks step but falls out of rank and is left behind.

We have a great task assigned us. God wants to build a kingdom in which His will is done. There is one great end in view, but the processes by which this end is to be attained are many and multifold. There is a place for everyone to work, but he who works must learn the art of catching step with God's plans and with God's workmen. We are laborers together with God.

Mobilizing Spiritual Forces

IN order to create a Christlike social order we must shoot the life of our land through and through with the life of Christ. We must bring all the forces of the homeland under the sovereignty of Jesus. This will mean an all-out evangelism. It will mean making the fatherhood of God a universal and dominant fact in our civilization. Our whole land must be contacted by individuals who love God and who make the contacts with a distinct purpose of winning them to Christ. This is a personal service which must be rendered by all Christians. Our entire religious forces, our churches, our pastors, our Sunday Schools, our institutions of every sort, and the members of our churches must be mobilized, trained and directed in the superlatively glorious service of winning people to Christ.

For this world it is Christ or chaos. As Christians we believe that the kingdom of God is the only solution for our problems. We well know that if the world is saved no half-way measures will suffice, no palliatives will do. Only the great Physician will heal the hurt of the world and restore its health. The teachings of Christ must be threaded into the thought and life of the world so that the social order established will embody the principles of righteousness.

This means that Christian principles must become the individual virtues of the men and women who live in the world. To embody these principles in law is not enough, for the law may be disobeyed. It is not legal rights, but moral rights that must be established. The main trouble now with the world is sin and selfishness, and sin and selfishness root in individual life. We must therefore make the Gospel of Jesus universal in our land and bring our entire civilization under its influence. This alone will prepare us for the evangelization of the world when the war is over.

PROBLEMS The Rural Church Must Face

By COURTS REDFORD

Assistant Executive Secretary, Home Mission Board

EVERY rural boy and girl should have the privilege of attending church. They need the helpful influence of a pastor who lives among them and understands them. These young people will be among our national and world leaders tomorrow, and if tomorrow is to feel the impact of the Christian religion our country boys and girls must have a Christian ministry today.

Many of our rural people, young and old, do not have such a ministry today. A public school teacher in southwest Missouri asked twenty-eight rural pupils in her one-room country school how many attended Sunday School. She found that twenty of the twenty-eight never had been in Sunday School in their lives.

A county superintendent made inquiry concerning the church attendance of the rural pupils in her county and found that eighty per cent seldom, if ever, attend church.

In making a survey of Missouri Baptists, I inquired of church leaders how far the person traveling the farthest came for Sunday School and church. The reply was four and one-half miles. Thirty-seven per cent of those attending service live within one mile; twenty-five per cent, within two miles and only thirty-eight per cent travel farther than two miles. If the rural church dies, the great majority of the rural people have no religious ministry. For the most part, they do not go to town to church.

Causes of Decay

Rural churches are dying. Of 1,700 churches in Missouri approximately twenty-five per cent have a membership of less than fifty. Of this group fifty-one per cent have lost in membership during the past ten years. More than thirty per cent of the churches have a membership between fifty and one hundred, and thirty-seven per cent of these have decreased in membership in the past decade.

Two hundred and eighteen churches were dropped from associational records in Missouri in ten years. Practically all of these were country churches.

The fact that there are one hundred and seventy-six other churches in Missouri that are still kept on the associational rolls in which there has not been a single conversion in ten years indicates that there are hundreds of rural churches in our Southland that are on our rolls but have ceased to function.

What are the causes for the devitalization, the decline, the decay and the death of these rural churches? Can the disease be diagnosed? Can the

problem be analyzed?

I shall suggest eleven contributing factors. I wish I could sit down beside you and get you to rank them for me, placing the most influential factor, one; the second, two, and so on, until all were ranked. Try ranking them for yourself.

1. *Lack of trained pastoral leadership on the field.* Only one of ten rural churches has a resident pastor. More than half of the pastors have no college work. There were in 1938 only nineteen pastors in Missouri with any seminary training who were serving part time churches. Many students use these rural churches as stepping stones while in school and aspire to city pastorates after graduation. We can never raise our rural church work above our rural church leadership.

2. *Frequent change of pastors.* We found in Missouri that the average pastor of part-time churches remained with a church only one year, nine months and three weeks. Other surveys have indicated that the average length of the rural pastorate is less than two years. No man can lead in a constructive and progressive program in such a short period.

Why Preachers Move

Several factors cause these frequent changes. The Missouri preachers ranked some of these causes as follows:

Lack of co-operation between pastor and church members.

Inability to enlist members in work and giving.

The spirit of unrest and a desire for the new.

The pastor's need for a larger salary.

The pastor's lack of study and vision.

Impatience on the part of the pastor. The habit of the church to change pastors often.

Worldliness of church members.

3. *Limited financial resources.* There are hundreds of rural families in which the average annual cash income is less than \$300. Many of these farmers have foodstuffs, but in normal times they have very little cash.

They have not been taught to give liberally of what they do have. They have thought of any mention of money by the pastor as a personal plea for his own salary. The pastors, because of timidity and a lack of conviction, have neglected to preach the great doctrine of stewardship.

Retarding Influences

The average per capita gifts in 25 Missouri associations in 1938 for churches with less than 100 members was \$2.75 for local work and 46 cents for missions, while in churches above 400 membership the average was \$5.57 for local work and \$2.42 for missions.

Only thirty-nine per cent of the rural churches have a budget or any systematic plan of church finance. This lack of adequate financial support greatly retards the progress of the rural churches.

4. *Lack of lay leadership—youth are moving to town.* One-half of the children born in the Ozarks will be in the city before they are twenty-one years of age. The movement of youth to the cities has been discussed by many social workers. The largest migration cityward is between the ages of seventeen and twenty-two.

It has been suggested that the extremes go to urban centers and the mediocre stay on the farms. Those with great initiative and many talents go to college and then to the city. The loafers and social degenerates also drift cityward to become a part of the slum element that drifts into the city.

Thus rural leadership suffers, first, by losing so many potential leaders, and, second, by losing many of the most gifted and best trained leaders. The rural church is seriously affected by this loss.

5. *Poor buildings and equipment.* Dr. Andrew Potter, executive secretary-treasurer of the Oklahoma Baptist Convention, has forcefully presented this problem in his recent articles in *Southern Baptist Home Missions* (May and June issues) and now available in tract under the title "Intensifying the Rural Church Program," published by the Home Mission Board.

September, 1943.

He reminds us that of "the 25,018 Baptist churches in the South in 1940, 2,000 were without buildings of any type, 10,654 met in one-room buildings and 6,118 met in buildings of more than one room, but not departmentalized. In other words, more than 18,000 of the 25,000 churches in the South have inadequate church buildings."

When we remember that approximately 22,000 of our Southern Baptist churches are country churches and that fully three-fourths of these have inadequate buildings and equipment, we are impressed by the enormity of this problem.

Spirit That Kills Worship

The mere fact that these rural churches are housed in one-room buildings is not the most serious phase of the problem. The unkempt condition of these buildings, the utter lack of beauty and design in furnishings, decoration and interior arrangement and the poor facilities provided for an effective church program bespeak either a spirit of indifference or a spirit of defeat on the part of our rural people. Either spirit is fatal to real worship.

6. *Decline of the rural neighborhood and competition of town centers.* When I was a boy on the farm, my neighborhood furnished educational, social, recreational and religious opportunities of expression and activity.

The rural school building in my neighborhood was the center of such activities. We had school there. Sunday School met there every Sunday. There were special programs, box suppers, spelling bees and other group activities that enlisted people of all ages. The old fashioned singing school was a neighborhood project.

From these common interests and activities, there developed a real neighborhood consciousness. We had neighborhood parties, picnics, outings, fishing and hunting parties, hay rides and scores of other group activities. All of these interests centered around a neighborhood center, usually a school or a church.

The neighborhood idea is rapidly giving way to the larger and less personal community idea. The center of the community is usually a town or village.

Social and recreational interests no longer center in the rural school or church or in the home, but in more highly organized activities. Commercialized amusements have largely taken the place of neighborhood parties. The young people go to drug stores

Proof
That It
Can Be
Done
In The
Country



Pastor and Mrs. Hill of State Line and the church they built—one of five churches on a Mississippi rural field which have been blessed by their faithful and fruitful ministry.

and road houses instead of ice cream suppers or parties in the homes.

Many grade school pupils and the great majority of high school students are being transported by bus to town schools. The automobile makes the trip to town much quicker and easier. Many of the old neighborhoods exist only in memory.

New Plans Needed

This transfer of interests and activities to the towns and villages has worked a hardship on our rural churches. They have far more competition from outside forces than formerly, and new plans must be made to meet this challenge.

7. *Poorly located churches and the failure of rural churches to co-operate.* Closely akin to the problem of the change in neighborhood and community boundaries is the problem of church location.

The church should be accessible from all parts of its legitimate field. Roads, rivers, population movements, and distance from other churches are all contributing factors in selecting the ideal location for a church.

It is not easy to change the location of a church. There is not only the problem of moving the building or erecting a new one, but there are far

more personal ties to be broken.

There is often a cemetery near the church. Perhaps the land on which the church is located was given by some influential family who would resent any thought of moving its location.

There are always many of life's most intimate bonds associated with the church. People have a tendency to associate such experiences with a definite place, and even though they do not now regularly attend church they do not want old associations disturbed. It is hard to move a church.

In spite of these difficulties, some churches must be moved if they are to live and serve. Stores have been moved. Schools are being moved or closed. Some farmhouses have been rebuilt. The church building must be made easily accessible to the church's constituency location, and it must be remembered that very few people travel more than four miles to church.

Baptist churches, because of their love of independence and because of neighborhood animosities, some of which have been carried down for generations, often fail to co-operate in getting a pastor to live in the community and serve their combined

(Continued on page 11)

CITY MISSIONS A Co-operative Program

By SOLOMON F. DOWIS

THE city mission program of the Home Mission Board is designed to enlist the co-operation and support both in service and money of all Southern Baptist forces. The Board earnestly solicits the support of the state mission boards, district associations and local churches.

The program operates so as to provide rich fields of service for every auxiliary organization of the church, association, state convention and Southern Baptist Convention. The program must be co-operative mission work or else fail to accomplish its purpose.

It is time for Southern Baptists to bring together the combined strength of all their forces to take our cities for the Lord. It is doubtful if any one Baptist group or agency can do this alone, but if we all co-operate in one definite and complete mission program it can be done.

How does the city mission program provide for such co-operative effort on the part of all of our Baptist forces?

The local church is enlisted since the city mission program is church centered. We have many church members not growing because they are not enlisted in Christian work.

This program finds work for them and leads them to do it.

Work Sponsored by Churches

There are many kinds of mission work needed in our cities and at least twelve of them are being promoted effectively in our cities already. Each piece of mission work is sponsored by some local church. The church furnishes workers, conducts the work and receives the reports and fruits, so then it is really the work of the church.

Each church is to have a mission committee that will enlist its members in the program, supervise the work and get the reports. Whenever possible the church will bear the expense of its own mission work.

The district association or other local denominational organization co-operates in this program in at least three ways. The group first agrees to adopt this type of city mission program as best suited to meet its needs and agrees to promote the program with such adjustments as local conditions may make wise.

Then the local group or association provides a necessary operating budget for local expenses in connection with the promotion of the mission program. This budget may be raised by the local churches or jointly by them and the state mission board. The funds for promotion of the work are turned over to the local committee.

The local group also appoints a city

mission committee of five or more which will have charge of the funds, and be charged with the responsibility for promoting the city mission program.

Dallas Church Conducts Mission School



Faculty and pupils of Negro V. B. S. conducted by Gaston Avenue Church.

A VACATION Bible School for Negro children was conducted this summer by the Gaston Avenue Baptist Church, Dallas, Texas, as a mission project. Harry P. Woolson, shown at the top left corner of the above picture, educational director of the church, was in charge of the school, assisted by a group of young women from the Bayne School of Nursing. Dr. W. Marshall Craig is pastor of the church.

Under the direction of Dr. H. E. Fowler, the Home Mission Board's superintendent of city missions in Dallas, churches of Dallas are engaged in mission work of many types throughout the city in areas of need among different nationalities and races.

Similar work is being done in twenty-two other cities where the Home Mission Board has launched its city mission program, this Southwide endeavor being under the supervision of Dr. Solomon F. Dowis.

The committee will work with the superintendent of city missions who will work under their direction, and is responsible to the association or group to whom it will make regular reports on the work.

These things agreed upon, the local group requests the Home Mission Board to employ a superintendent of city missions to direct their work. The Board receives suggestions from the local committee as to the man to be employed.

The state mission board finds several open fields of service and can render much valuable aid in co-operation with the local city mission committee as it promotes the program.

Suggestion and guidance in the selection of the superintendents is a valuable contribution which state secretaries have already made, and some of them have even given their own workers for these positions.

The state boards may contribute through the local city mission committee toward the operation of the pro-

September, 1943.

Leaders In a Co-operative Ministry In Southern Cities



Theo Farr
Pensacola



T. L. Saxner
Greensboro



A. E. Pardue
Baton Rouge



J. E. Johnston
Miami



Taylor Stanfill
Little Rock



Clifford Walker
Tampa



H. E. Fowler
Dallas



A. L. Kirkwood
New Orleans



C. G. Carter
El Paso



H. M. Liechty
Jacksonville

gram and may be privileged to designate the object to which they contribute. In this way the state boards will share in the work of the cities and have all their funds directed by the local committee or themselves.

Another opportunity for the state boards will be to supplement the salaries of pastors who begin with new churches in good communities. These supplements would be of short duration and would aid in rapid development of a self-supporting church.

All the immediate fruits from the city mission program come directly to the local church and then to the state boards.

The Home Mission Board shares in the city mission program in two ways. First, we provide a very definite and complete mission program which will reach the great masses of unchurched people of our cities. This program has already been tested and proved in several cities.

The program is to be enlarged and made effective from year to year through conferences with the superintendents and chairmen of mission committees. Literature for the promotion of the program will be provided by the Home Mission Board in accordance with the needs in each type of mission work.

The Home Board contributes to this program also by the employment of a

superintendent of city missions for each city. The Board pays his full salary and local travel expenses. He works with the city mission committee in promoting and directing the city mission program. At this time there are twenty-three cities in our convention promoting this program and there will probably be two others before the end of 1943. (Ten of these city superintendents are pictured above; others were shown in the April issue.)

Putting Christians to Work

This city mission program seeks to enlist in definite volunteer service all the auxiliary organizations and agencies of the churches, district associations, state conventions and Southern Baptist Convention. The Sunday School, W. M. F., Training Union, B. S. U., and Brotherhood are the available units in the local church through which the church missions committee gets the work done, and this program provides open doors of service for these organizations.

These service organizations in the district association co-operate with the city mission committee and superintendent in promoting the program throughout the association. The B. S. U. has assisted in surveys and census, and by conducting services in institutions. The Sunday School has aided

in training officers and teachers for mission Sunday Schools and new church schools and conducting V. B. S. The Training Union has conducted many home and institution services and done extension B. T. U. work. The W. M. U. has been a very active force in city missions by contributing good counsel, workers and money to the program of their church.

The state organizations have contributed much to special efforts in city-wide programs, such as V. B. S., schools of missions, special work with particular groups and in their fine co-operation with all the work of city missions.

The Sunday School Board has contributed largely to the program by giving free literature to each new Sunday School and Training Union for the first quarter. The Board also contributes much other literature for distribution in the city mission program.

The Southwide W. M. U. has a large share in promoting new mission work in cities in fields of service which will be telling much in the coming years.

We seek to enlist all our local Baptist churches in doing mission work at their own doors through their own personal testimony. The task of taking our cities for the Lord is such that no one group or agency of Southern Baptists can do it alone. We must enlist the co-operation of all our forces for this kingdom work.

United Christian Forces Must Meet WAC Spiritual Problems

By JOE W. BURTON

WHEN the War Department invited me to join other representatives of the religious press in a visit to Women's Army Corps centers, I decided to go to get first-hand the answers to three questions:

1. Why do women join the Army;
2. What do they do; and
3. How does the Government meet the spiritual needs of women in the Army?

My first question was answered before I got to Fort Oglethorpe. On the train going up to join the group for the first stop I met Private Martha E. Ballard of Woodland, Alabama.

"I had no dependents and I wanted to do my part," this twenty-three-year old Baptist said.

"I Had to Do My Part"

The question was answered more dramatically by my aide at Oglethorpe, Lieutenant M. R. Danforth of Brooklyn, whose first sentence in reply to my query was:

"I have lost a husband in this war." With a steady voice she told me how her husband was on convoy duty before Pearl Harbor; how his ship was blown on the rocks and finally broken up just sixty yards from land in a howling wintry storm in the North Atlantic; how the men clung with icy hands to pieces of the ship, like birds on a fence, each wave claiming now five, now ten, of the huddled figures.

One of the few who escaped came back to Brooklyn. He found this girl, made a war widow before our country was in the war. He described to her the scene, even the final mighty wave which loosened her husband's freezing fingers and his unequal struggle against the storm to swim back to the ship.

"I had to do my part," she said to me quietly.

That spirit of patriotism I found to be the dominant and deciding reason in the experience of every WAC with whom I talked at Fort Oglethorpe, at Fort Knox and at Camp Grant.

Another Baptist, Lieutenant Geneva H. Bobbitt of Oak Hill, West Virginia, who holds A.B. and M.A. degrees from the University of West Virginia and has studied five summers at Harvard

and one at Duke, said that she joined because her husband could not get in the Army.

"He has a shrapnel wound from World War I," she said.

Lieutenant Bobbitt has forty-one instructors under her, and thus is directly responsible for the training given thousands of women who receive their basic at Third WAC Training Center.

"I feel that I am helping the war effort more than I would if I were still teaching with my husband in West Virginia," declared this intelligent, well poised WAC.

A motor corps driver from Los Angeles said that she was in the Army because she had three brothers in the service and she wanted to do something which would be worth more to the country even than the work she had done in an airplane factory.

Private B. J. Sollock of Fort Knox, another driver, said she left her home at Rule, Texas, to join the WACs because her husband was in the Army.

"My country needed women to replace men," declared Auxiliary Christine Spruace, a member of Central Baptist Church, New Glasgow, Virginia. "I have one brother in the Navy and one in the Army."

Two WACs Equal Three Soldiers

That women are able to do many jobs to replace men for combat duty was attested by Colonel N. B. Briscoe, commanding officer at Fort Knox. "Wherever there is a job that women can do," he said, "we know that two WACs can take the place of three soldiers."

Colonel Briscoe added that 1,650 WACs have been approved for his post and he has asked for 300 more.

We saw WAC mechanics at Camp Grant in Illinois repairing trucks. We watched them working in printing plants at Fort Knox. We talked with WAC stenographers and clerks in headquarters offices. We saw them taking pictures. In each post visited our military convoys were driven by WACs.

"The girls have set a high standard at Fort Knox," said Colonel Briscoe. It was easy for our party to agree from the evidence we had seen.

Does the Army realize the tremendous spiritual responsibility imposed by calling women into military service? Have adequate provisions been



An instructor at Third Wac Training Center, Ft. Oglethorpe.—U. S. Army Signal Corps Photo.

made to meet this responsibility? From commanding officers and chaplains we gathered that there is a realization of the magnitude of this problem, but officers and chaplains insist that the responsibility must be shared by civilians.

WACs are attending services—over 80% in any given month, one chaplain estimates.

The eight chaplains at the Third WAC Training Center, Fort Oglethorpe, reported that they have WAC assistants.

Chaplain Gordon R. Bell, Southern Baptist, formerly of Marshall, Texas, said that his assistant is a graduate of the Chicago School of Music and that she was formerly in evangelistic work with Paul Rader and Billy Sunday. Chaplain Bell reported sixty-five professions and fifteen rededications in June.

"Seven were converted last night," he said.

At Fort Oglethorpe special young people's services each Sunday evening have been initiated at the suggestion of the WACs themselves.

"I pray more and read my Bible

(Continued on page 9)

September, 1943.

Chinese Girl Impresses Kiwanians, Gains Distinction in High School

EDITOR'S NOTE: The following story about Miss Margaret Lee, daughter of the Home Board missionary to the Chinese in Norfolk, was carried recently in a Norfolk paper.

Norfolk (Ledger-Dispatch).—An appeal for faith in the integrity of the Chinese people and assistance in their fight against the fascist Japanese aggressors was made Thursday afternoon by Miss Margaret Lee, young Chinese student, in a talk to the Norfolk Kiwanis Club.

Miss Lee, daughter of the Rev. Shau Yan Lee, pastor of Chinese Baptist Church, is a native of China, having come to the United States two years ago. She graduated from Maury High School this spring.

The young speaker described the Chinese as a peaceful folk who have been aroused by the Japanese invaders. She declared that China has remained in the fight much longer than the Japanese had anticipated, and have succeeded in keeping up a stiff resistance.

Future successes of the great Chinese armies, however, depend on what aid can be sent by the United States. Miss Lee pointed out.

Adept in Human Relations

Speaking of Chinese philosophy, Miss Lee declared that China still has a lot to learn about modern science, but has a lot to teach about human affairs.

She said the Chinese always have seen the advantages of settling differences with reason rather than force.

Prior to Miss Lee's speaking Misses Nancy Peggy and Shirley Eng presented a group of Chinese patriotic songs which they sung in both their own language and English.

Margaret Lee, according to Miss Anabelle Winston of Norfolk, graduated last spring from Maury High School in Norfolk with the general average of 88 1/3.

"She is quite musical," Miss Winston reports, "plays the violin in the Maury orchestra, and is pianist of the church of which her father is pastor. She is also secretary and treasurer of the missionary work of the young people of the church."

It is also reported that Margaret was president of the Norfolk chapter of the Chinese Student Association of the South, which organization she represented at the annual conference of



Margaret Lee who appeared to Norfolk Kiwanians for faith in Chinese.

Chinese students at Peabody College in Nashville last September. Another member of the Chinese church in Norfolk, Miss Mae Given Eng, was elected president of this association of Chinese students.

Brother Lee has lost two children in the present war, his oldest son being killed in the bombing of Canton and his oldest daughter, a Margaret Fund graduate, succumbing after walking for fifteen days from Hong Kong to reach the Huyen District in inland China.

CHRISTIANS MUST MEET WAC PROBLEMS

(Continued from page 8)

more than I used to," said more than one WAC to me in reply to direct questions.

But the chaplains are not sufficient unto themselves, they are quick to say. They need divine help. They need the prayers of the parents and pastors of the girls.

The most practical assistance—which, chaplains say, could be given so easily and yet has been done halfheartedly and ineffectively to a shameful degree—is the support which home churches can give by keeping in touch directly and indirectly with the girls in these crucial times.

"Write to the chaplain that the girl is coming," suggested one chaplain. "Write in advance, not two weeks later, for she may be gone by that time. Send her the church bulletin

every week. Give her a New Testament before she leaves. Provide a form on which her chaplain can keep her record of attendance. Keep in contact with her all of the time."

Women—and men—away from home in the armed services inevitably create stupendous moral and spiritual problems of such proportions that the united, co-operative help of all Christians who can be enlisted is needed to meeting them. The chaplains need and want the help of the home church.

One of the ever-present needs is to transfer the cross from creed into practice.

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How Many Indian Missionaries In New Mexico? Describe Activities

A. As shown in the Home Mission directory, printed on page 15 of this issue, there are now in New Mexico seven missionaries among the Indians. These workers preach in mission services, teach the Bible, visit in the homes, conduct Vacation Bible Schools. Unusual opportunities are afforded on the campuses of Government schools at Albuquerque and Santa Fe, to which come Indian young people from the many tribes. Often some young person, won to Christ through the influence of missions on the campus, has gone home to introduce Christianity to his village. The missionaries also work in the pueblos and out with the Navajos on the ranges. Much of the activity is pioneer and often it is carried on in spite of determined opposition, sometimes originating from Catholic influence and sometimes from the heathenism of a primitive people. Pictured above is a Jemez Indian woman in her home in Jemez pueblo weaving a basket. Baptists have no work in Jemez pueblo. This is a virgin mission field, still awaiting a missionary.



Q. When does the Home Mission Board expect to inaugurate a Southwide rural mission work? **E. L. R.**

A. Careful study is now being given to this acute spiritual problem in the South, as indicated by the thoughtful article in this issue by Dr. Courts Redford, assistant executive-secretary of the Board (see page 4). No date can be announced yet for the inauguration of a Southwide rural church program, but it is expected that such work will be begun soon.

Q. What has been the increase in circulation of *Southern Baptist Home Missions* this year? **Mrs. R. L. R.**

A. The December issue of 1942 had a total mailing of 77,003, while this issue is being mailed to around 92,250, a net increase of approximately 15,250 in nine months.

Q. Will scholarships be granted next year to Mexican students who are preparing for Mexican mission work? **L. R. B.**

A. The Ida Perle Bell scholarship fund, a designation from the Texas W. M. U. given through the Annie Armstrong Offering, makes possible the granting of college and seminary

scholarships to young people who are divinely called to the Mexican field in Texas. These scholarships will be granted for the school year beginning in September. Twenty-six were granted scholarships in Texas colleges and Southwestern Seminary last year.

Q. How are students selected for these scholarships? **L. R. B.**

A. Young people, Mexican and Anglo, who give evidence that they have been specially qualified and called of God to this work are selected for this training. They are

HOW TO ASK QUESTIONS

Any reader can get the answer to any specific question of fact concerning the fields, tasks and needs of Home Missions in the South and in Cuba by writing Questions Editor, 315 Red Rock Building, Atlanta, Ga. Please enclose 3c for reply.

approved by Rev. J. L. Moye, superintendent of Mexican work.

Q. When will the new series of books on Indian missions be ready? **Mrs. B. J. G.**

A. Manuscripts on the entire series of five reading books and resource guide for teachers are now in preparation. It is now planned to bring the entire series from the press in January.

Q. Who are the authors of these Indian books? **Mrs. B. J. G.**

A. The writers are Dr. Carl C. Rister, adult; Thelma Brown, young people; Tony Jojola and Pauline Cammack, intermediate; Alpha Marie Worthington Gambrell, junior; Blossom Thompson, primary; Joe W. Burton, editor of resource book.

Q. Do you have a special subscription price to churches? **Rev. J. W. F.**

A. When a church sends *Southern Baptist Home Missions* to the families in its membership, paying for the subscriptions out of its budget, a special rate is offered. Information on this budget rate will be sent upon request.

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