SOUTHERN BAPTIST MAS AGNES K HOLMES DARGAN MEMO LIBRARY 161 - 8TH AVE, NO 161 - 8TH AVE, NO NASHVILLE, TENN -3 Motto: Trust the Lord and Tell the I

VOL. XIV

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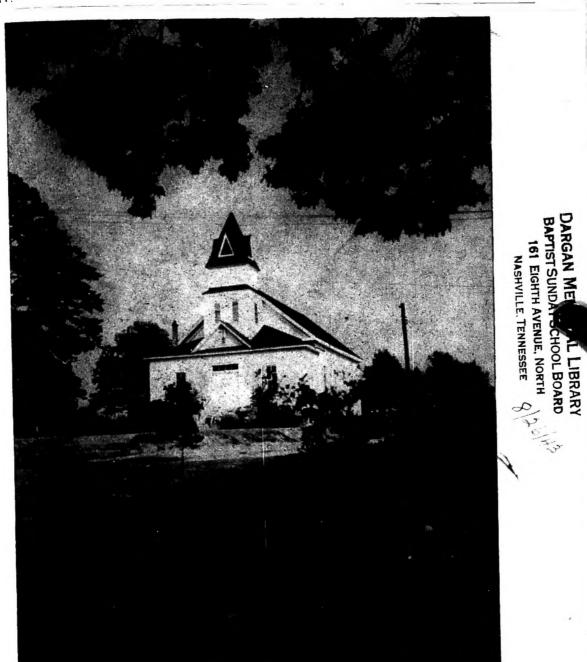
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SEPTEMBER, 1943



Problems The Rural Church Must Face-Page ! City Missions—A Co-operative Program -Page 6

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 monumenta work. He raised through his lectures and other activities eleven million do lars to help boys and girls through school, build a church, three hos pitals and Temple University, which today has 12,000 students in 12 cel-

leges. He died almost penniless. He believed that he could, and he did. What a pace to set for our pas tors: 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 pub lighed church membership in 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 linited States up to 50.3% of the total population, the highest per centage ever recorded.

The total membership for all Prot estant churches, including Baptists, is listed at 38,502,076; 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 Stotes are included in 52 religious The remaining three per cent are affillated with the 204 smaller bodies.

What a mighty host this is! Work ing 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 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! Rehold the sucred cow who has to be spoon-fed with ambrosia and myrrh! Whosoever tries to ration her diet down to common shop feed 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 neonle know that this is the time for every good citizen to write to his Senator or Representative

Home Board's New Policy

PR. F. M. McCONNELL has a very nice word to say in an editorial in the July 8 Issue of The Haptist 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 "There should be city-wide interest sive plans should be made in every from the downtown districts clear out the latest suburb that has been luid out and settled. Eternity will not be too long to gather up the spir itual results of what can be done, it the churches are properly enlisted. organized and thousands of personal workers are enlisted and continue in

The heart of our program is to en where we have been at work for three sions for the Home Mission Board enlisted last year over 2,500 voluntee workers.

So far in our city mission program -and we are just beginning-twenty churches have been organized, Lot to mention more than a hundred mission 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 Invetigation, 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 stagg

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

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 neonle should become alarmed What can we hope for the future if the youth of today lose their mora integrity?

It all roots in the home and the church. What a mission task we have today in the church and the home that the boys and girls in our church wes are not how 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

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

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

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JOE W. BURTON Becretary of Education

ripilion: Twenty-five Cents per jest, years for \$1. Budget rate to churche mercey to the control of the control

MISSIONS

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

SEPTEMBER, 1943

HE 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-opera-

The Art of

tion. The man who learns the Catching Step 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, worldredeeming 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

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 se ecting 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

N 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

Assistant Executive Secretary, Home Mission Board

VERY rural boy and girl should have the privilege of attending church They need the helpful influence of a pastor who lives among them and They need the neighbor influence of the mong our national 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 far therest 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 re ligious ministry. For the most part they do not go to town to church

Causes of Decay

Rural churches are dying. Of 1,700 twenty-five per cent have a membership of less than fifty. Of this group tifty-one per cent have lost in membership during the past ten years More than thirty per cent of the churches have a membership between seven per cent of these have do creased in membership in the pas

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

and seventy-six other churches in Missourl that are still kept on the associational rolls in which there has not been a single conversion in ten years indicates that there are bundreds of rural churches in our Southland that are on our rolls but have ceased to

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

problem be analyzed? 1 shall suggest eleven contributing factors. I wish I could sit down beside you and get you to rank them for placing the most influential facuntil all were ranked. Try ranking them for yourself.

1. Lack of trained pastoral leader

ship on the field. Only one of ten 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 yevs have indicated that the average length of the rural pastorate is less than two years. No man can lead in a in such a short period.

Why Preachers Move Several factors cause these frequent changes. The Missouri preachers

Lack of co-operation between pastor and church members.

Inability to enlist members in work and giving.

The spirit of unrest and a desire

The pastor's need for a larger sal-

The pastor's lack of study and vis-

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 o normal times they have very little

liberally of what they do have. The 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 grea doctrine of stewardship.

Retarding Influences

The average per capits gifts in 26 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 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 it the city before they are twenty-one years of age. The movement of youth to the cities has been discussed by migration cityward is between the ages of seventeen and twenty two.

It has been suggested that the e tremes 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 The loafers and social degenerates also drift cityward to become a part of the slum element that drifts incognito in urban centers.

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

5. Poor buildings and equipment. Andrew Potter, executive secre tary-treasurer of the Oklahoma Bap tist Convention, has forcefully presen ed this problem in his recent articles Routhern Baptist Home Missions (May and June issues) and new available in tract under the title "Intensity ing the Rural Church Program," published by the Heme 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 departmentised. In other words, more than 18,000 of the 25,000 churches in the South have inadequate church build-

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

Spirit That Kills Worship

The mere fact that these rura churches are housed in one-roon buildings is not the most serious phase of the problem. The unkempt condition of these buildings, the utter lac of beauty and design in furnishings ecoration and interior arrangem 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 ou rural people. Either spirit is fatal to real worship.

6. Decline of the rural neighborhood and competition of town centers. When was a boy on the farm, my neigh-berhood 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. Sun day School met there every Sunday There were special programs, box sup pers, 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, fish ing and hunting parties, hay rides and scores of other group activities. All of these interests centered around s or a church.

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

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

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, location schools and stores, 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 cemelery 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 loca-

There are always many of life's mos intimate bonds associated with the church. People have a tendency to associate such experience with a defi-nite 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 either by good roads or by a central 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 fall to co-operate in gerting a pastor to live in the community and serve their combined

(Continued on page 11)



By SOLOMON F. DOWIS

HE 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 Bantist 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.

provide for such co-operative effort on the part of all of our Baptist

The local church is enlisted since the city mission program is church centered. We have many church mem 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 eceives the reports and fruks, so then it is really the work of the

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

The district association or other local denominational organization cooperates in this program in at least three ways. The group first agrees to adopt' this type of city mission pro 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 tion 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 furned over

The local group also appoints a city

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 Board to employ a superintendent of The Board receives suggestions from the local committee as to the man to be employed.

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

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

The state mission board fluds as

eral open fields of service and can render much valuable aid in co-one mittee as it promotes the program

workers for these positions.

Dallas Church Conducts Mission School

which will have charge of the funds.

for promoting the city mission pro-



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

A VACATION Hible School for Negro children was conducted this summer by the Gaston Avenue Baptist Church, Dallas, Texas, as a mission project. Harry P Wootan, 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 Bayfor School of Nursing. Dr. W. Marshall Craig is paster of the

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

Board has launched its city mission program, this Southwide endeavor being under the supervision of Dr. Solomon F. Dowls.

Leaders In a Co-operative Ministry In Southern Cities -



Clifford Walker

Tampa

gram, and may be privileged to des-

ignate the object to which they con-

tribute. In this way the state boards

will share in the work of the cities

and have all their funds directed by

boards will be to supplement the sala-

ries of pastors who begin with new

churches in good communities. These

supplements would be of short dura

tion and would ald in rapid develop-

city inisaton program come directly

to the local church and then to the

The Home Mission Board shares in

First, we provide a very definite and

emplete mission program which will

teach the great masses of unchurched

already been tested and proved in sev-

people of our cities. This program has

The program is to be enlarged and

made effective from year to year

through conferences with the super-

intendents and chairmen of mission

tion of the program will be provided

by the Home Mission Board in accord-

am- with the needs in each type of

The Home Board contributes to this

program also by the employment of a

militees. Literature for the promo-

ity mission program in two ways.

All the immediate fruits from the

ment of a self-supporting church

elate boards.

Another opportunity for the state

the local committee or themselves.



A. E. Pardue Baton Rouge

A. L. Kirkwood

works with the city mission commit-

tee in promoting and directing the

there are twenty three cities in our

and there will probably be two others

city superintendents are pictured

above; others were shown in the April

Putting Christians to Work

This city mission program seeks to

enlist in definite volunteer service all the auxiliary organizations and agen-

cles of the churches, district associa-

tions, state conventions and Southern

Baptist Convention The Sunday School, W. M. U. 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

district association co-operate with the

These service organizations in the

service for these organizations.





J. E. Johnstone



superintendent of city missions for in training officers and teachers for El Poso mission Sunday Schools and new church schools and conducting V. B. S. each city. The Board pays his full The Training Union has conducted many home and institution services salary and local travel expenses. He and done extension B. T. U. work city mission program. At this time The W. M. U. has been a very active force in city missions by contributing convention promoting this program good counsel, workers and money to the program of their church. before the end of 1943. (Ten of these

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

The Sunday School Board has contributed largely to the program by glv. ing free literature to each new Sunday School and Training Union for the first quarter. The Board also con-tributes 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 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 auch that no ane group or agency of Southern Baptists can do it alone. We must enlist the co-operation of all our forces for this kingdom work. tendent in promoting the program throughout the new elation. The H S I has assisted in surveys and census, and by conducting services in legitudions. The Sunday School has uided to the Corces for this kingdom work.

Similar work is being done in twenty-two other cities where the Home Mission

By JOE W. BURTON

HEN the War Department invited me to join other representatives of the contractive of the in a visit to Women's Army first-hand the answers to three ques

- 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 be fore I got to Fort Oglethorpe. On the train going up to join the group for the first stop I met Private Marths E Ballard of Woodland, Alabama.

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

"I Had to Do My Part"

The question was answered more thorne. Lieutenant M. R. Danforth of oklyn, 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 beblown on the rocks and finally broken up just sixty yards from land in s 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

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

"I had to do my part," she said to

me quietly.

That spirit of patriotism I found to he the dominant and deciding reason whom I talked at Fort Oglethorpe, at

Another Baptist, Lieutenant Geneva 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

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

Lieutenant Bobbitt has forty-one instructors under her, and thus is di rectly 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 bushand in gent, well poised WAC.

A motor corps driver from Los An-geles 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 re-place men," declared Auxiliary Christine Sprouse, 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

soldiera. Colonel Briscoe added that 1 050 WACs have been approved for his post and he has asked for 300 more.

Grant in Hilipois repairing trucks. We watched them working in printing plents 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 WACE

"The girls have set a high standard at Fort Knox," said Colonel Briscoe

from the evidence we had seen. Does the Army realize the tremen dous spiritual responsibility imposed by calling women into military serice? Have adequate provisions been



An instructor at Third Wac Training Center. Ft. Oglethorne.-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 in sist that the responsibility must be

shared by civilians. WACs are attending services over 60% in any given month, one challing

The eight chaplains at the Third WAC Training Center, Fort Ogle thorpe, reported that they have WAC

Chaplain Gordon R. Bell, Southern Baptist, formerly of Marshall, Texas. said that his assistant is a gradual of the Chicago School of Music and that she was formerly in evangelistic work with Paul Rader and Billy Sun day. 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 limble (Continued on page 91

Chinese Girl Impresses Kiwanians. Gains Distinction in High School

Entron's Norm: The following story about Miss Margaret Lee, daughter of the Home Board missionary to the Chinese in Norfolk, was carried re-

Norfolk (Ledger-Dispatch) .-- An appeal for faith in the integrity of the Chinese people and assistance in their ight 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

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

She said the Chinese always have seen the advantages of settling differ-ences with reason rather than force Prior to Miss Lee's speaking Misses Nancy, Peggy and Shirley Eng presented a group of Chinese patriotic song: which they sung in both their own

Margaret Lee, according to Miss Anabelle Winston of Norfolk, graduated last spring from Maury High School in Norfolk with the general werage of 92 1/3.

language and English.

"She is quite musical," Miss Win ston reports, "plays the violin in the Maury orchestra, and is planist of the church of which her father is pastor She is also secretary and treasure of the missionary work of the young beonle of the church."

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



Margaret Lee She appealed to Norfolk Riwanians for faith in Chinese.

Chinese students at Peabody College in Nashville last September. Another member of the Chinese church in Nor folk, Miss Mae Given Eng. was elected ed 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 Hoyuen District in inland

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 chaptain 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 in 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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that man was created by God immediately In the fall of man by which he lost his original purity and became a sinful creature with no hope of salvation apart from God's provision in Christ;

In the essential, true and absolute deity of Christ;

n the vicarious atonement:

In salvation by grace through faith in a crucified Saviour; In the bodily resurrection of Christ and in the bodily resurrec-

In the final and eternal separation of believers from unbeliev ers, the one to spend an eternity of felicity in heaven, the other to spend an eternity of punishment in hell;

in the personal return of Christ to the earth to consummate His redemptive work:

in the autonomy of the local church;

In the complete separation of church and state;

In the competency of the individual soul under God;

In the binding nature of the missionary command

In the world-wide mission of the churches of God under the imperial orders of their Lord;

In the under-pinning of Christ's redemptive program by the unchangeable, eternal, unfaltering, elective purpose of a just and holy God:

a final consummation of all things in Christ consistent with infinite love.

- LB Lawrence

Baltimore Survey Shows Only 25% Is Evangelical Christian

THE recently completed survey of the metropolitan area of Baltimore. made by Rev. G. Raymond Brooks Home Board superintendent of city missions, reveals that less than one fourth of the population is evangelical

The entire urban area, 1.152.880.





has only 510,832 church members, including Catholics and Jews. Thus while forty-four per cent of the population is churched, twenty-one per cent are Catholics and Jews (163,631 he ing communicant members of the Catholic faith and 85,000 being Jews 1, thus leaving only twenty-three per cent who are members of evangelical

Christian churches Brother Brooks states that Baptist churches of the city are responsive and that the city mission program is beginning to reach out into the great city for Christ.

The superintendent has opened the first mission under the city mission program and twenty-six different types of meetings have been held with sixty-eight volunteer workers co-oper ating from the different churches



Paratrooper Preacher



Chaplain Elder

ONE of the Army's few jumping ministers is Chaplain James L. Elder, Southern Baptist preacher of the 508th Parachute Regiment

He was recently qualified as a para trooper at the U.S. Parachute School Fort Benning, Georgia, and has six jumps to his credit.

Chaplain Elder is a native of New Orleans and a graduate of Louisiana State University and of Southern Baptist Seminary.

This parachutist chaplain was for

merly paster at Lyndon, Kentucky. A fellow paratrooper preacher i another Southern Baptist, Chaplain T. S McGee of the 506th Parachute It fantry. Chaplain McGee, also a Southern Seminary graduate, was former pastor at Bedford, Kentucky

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PROBLEMS THE RURAL CHURCH MUST FACE (Continue from page 5)

September, 1943.

fields. The grouping of rural churches seems to be the best solution to the need for trained resident pastoral lead.

8. Lack of an aggressive and progressive program. Rural churches tend to be conservative. Some conservatism is very desirable in this age when many are being swept away by radicalism and liberalism. But methods and means of kingdom work must keep pace with progress in other

The farmer is using improved machinery and is rapidly modernizing his home if he is awake, he has adapted nany improved methods of farming suggested by farm specialists.

Should Be Alert to Church's Needs

He should be as aiert to the needs of his church. The lack of an adequate financial program, the opposition and indifference to Training Union, W. M. and Brotherhood work and the failure to outline and adopt some definite plan for emissing the unreached multitude for Christ, all contribute the fallure of the rural church

9. Lack of a challenging co-operative mogram of missionary endeavor. Many ountry churches have died of inertia. The giving of missionary information and the development of missionary zeal will result in missionary activity The failure to support missions both with money and effort has resulted in spiritual stagnation.

One reason for the decline of the tural church is the failure of rural church leaders and denominational workers to give our rural people as much information about mission work and opportunities as is enjoyed by the larger churches. Many of our rural churches have been utterly neglected in our program of missionary education and promotion.

10. Decline in rural evangelism. Evangelism is the heart of our Chris tian program. It does more than anything else to develop missionary cal and spiritual fervor. The recent decline in rural evangelism is truly

Nearly one-third of our churches fail each year to win a single convert. A study by Joe W. Burton, secretary of education of the Home Mission Board, shows that the evangelistic fires are ebbing in our country churches. In 1921 there was one baptism for each seventeen church members; in 1926. one for twenty-six; in 1936, one for

thirty-two: and in 1941, one for thirtyeight. This decrease in evangelistic zeal is a good thermometer for the gradual decline of our rural work.

11. Lack of a general denominational appreciation of our rural church and rural pastors. We believe there is now developing a real appreciation of the rural church and its problems. There is still much progress to be made.

The seminary graduate who gives his life to our country churches is too often counted a failure. Few rural pastors are given places on convention and assembly programs.

It seems that our colleges and semi paries have constantly held the large town or city pastorate before the stu dent as his ultimate goal.

The most backward fields have often been neglected by appropriation committees in planning our mission work. These fields are sometimes too indifferent or too independent to ask for help. As a result the rural church has received far too little attention from our stronger churches and our denominational leaders.

"A Great Door and Effectual"

These are real problems but they are not insuperable difficulties. Under the searchlight of Christ's command to give the Gospel to every creature these problems are transformed to opportunities and their solution be comes a real challenge. The Home Mission Board is now making a study of this entire problem with the hope of working out some practical sugges tions for its solution.

The progress being made in rural fields here and there throughout the South gives us confidence and cour age. The problem is being solved in such communities. I should like to call your stention to just one example

Rev John Ira Hill moved to State Line Mississippi, five years ago. State
Line has a population of 350. He served this and five other nearby

One of these churches increased its budget from \$500 to \$1,000, bought a parsonage, went to half-time, became the center of another field and has

What are the causes of the decline of rural churches? Can the disease be diagnosed? This article suggests eleven contributing factors.

called another pastor who lives on the

Another of the churches has painted its building and now has a bank account for the first time in its history.

A third church has increased its hudget fifty per cent and is planning to build a new building soon.

A fourth church has doubled its oudget and completed improvements costing nearly \$1,000.

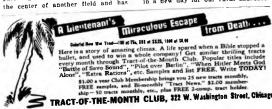
The fifth church is now building a new building.

A New Day for Rural Churches

Of the work at State Line, Brother Hill writes: "At State Line, where I live, we have erected a \$10,000 church building, remodeled the parsonage, installed an electric water system and a bath room. We have butane gas heat in the church building, and our church budget in the meantime has grown from \$700 per year to \$2,700 per year, and at the present we are exceeding our budget better than \$30 per month. With this surplus we have ordered about \$1,500 worth of church furniture. The pulpit chairs, the pul pit, the communion tables, a pulpit rug, and a runner down the alsle have aiready been installed and paid for. The church pews (\$1,179.83) will be delivered in a few weeks, and the money for these will be ready when delivered At the present we lack a little over \$200 having the \$1,179.83 on hand."

It can be done. Best of all during these five years there have been more than 500 members added to these churches by baptism.

With trained Christian leaders, with sympathetic denominational support, with co-operation among our rural people, and with the Holy Spirit to guide and empower us, we can bring in a new day for our rural churches.



By JACOB GARTENHAUS

CEVERAL years ago it was my great joy to sit down as a guest in the home of a Christian Jewess at which table there were represented three generations of Jewish believers in Christ.

The young daughter-in-law through beautiful Christian life had won her mother-in-law to Christ and she in turn soon became equally as realous came into the home they were guided by word and example until they, too. accepted Jesus as their own.

The youngest member in the home was a child not much more than a year old. When asked where Jesus was she pointed her little finger up.

At the age of five she had already for His children and her own need of a Saviour from her mother, the other children as well as in the Sunday shool which she attended from in ncy that she asked permission to ublicly proclaim Christ and join the was discouraged when asked by the pastor to wait until she was a little older and understood more.

Received by Church at Six

On a return visit to that city recentthe mother and children were in the church in which I spoke, as is their custom, and following my message when the invitation was given, the first one to respond and come about six years of age, although in

The pastor paused a moment to tell how on several occasions the child expressed the desire to publicly accept Christ and be baptized, but that of her tender age though each time she wanted to take this step, that she was a sinuer and in need of a personal Saviour and that Jesus was that

The pastor lifted her up to the pew so that all could see her and nut sevshe answered unbesitatingly with confidence and poise, and the intelligence of a grown person.

hugh came over the congregation The people marvelled at the child; some were quietly crying. When the pastor asked the wishes of his people, they were unanimous in accepting her

That same Sunday I had the joy of again sitting down to the table of this Christian Jewish family. There was only one thing that marred out joy that day and that was the fact that the child's father had not as ye been willing to surrender his own life to the Lord.

It is hard to understand how a man could live under the same roof with such a consecrated person as his wife, hear the prayers of the children, see transformed lives and not want to surrender his own life.

However, he is not in the least prejudiced toward his family. If not openly, he must many times quietly realize that they have something a joy that cannot be purchased.

Believers Devoted to Christ

In that one city, though I had such a short visit there, three meals were taken with Jewish believers in Christ What a thrill it was to hear of their devotion to the Lord!

One told how her heart was broken because no more effort was being but forth to reach her forlorn people. She told me of several other Jewish believers in Christ scattered in the variour churches, and some secret believshepherd and are greatly in need of in the city and help bring those people together. When I hear of such neglect it breaks my heart, but what can one man do?

Let us pray that the Lord will more and more lay this work upon the hearts of His redeemed ones.

Standing at the front of the church asked that I step outside for a few moments to meet some Jewish friends who had heard me, and soon I caught sight of a man who was six feet two or three inches tall and weighed about 250 pounds. He reminded me of one of the giant Philistines. As soon as we were introduced he became arguwas enough to make anyone tremble. I met his arguments one by one, during which time our audience was steadily growing in numbers until it became a good size open air meeting.
Many of these Christian friends for the first time were realizing how much patience, tact, and wisdom and courage a missionary must have Notwithstanding the fact that I answered all of the man's arguments

least taken in every word I ultered.

pression left with those who were look ing on was that this man was beyond winning, a hopeless case, and some of them perhaps wondered if it was all worthwhile.

Labor Never in Vain

The hour was getting late and to bring our discussion to a climax t asked the man for his address so that I could place his name on my mailing

"You will be wasting your time on me," he shouted. "I am not interested in any of your literature. You will do more good by trying to convert some of these so-called Christians!" Here I reminded him that intelligent people do not shut their eyes and eurs to another person's views. He then reluctantly gave me his address

But the incident was far from closed. Two or three weeks went by during which I had mailed the man Mediator, and shortly after, surprise f surprises, I received a letter from him acknowledging receipt of the literature and enclosed in his letter was a check for five dollars to pay for twenty subscriptions to the Mediator

In the letter he wrote that I would do well to devote part of my time to trying to "convert" some of the Chris tions to the true teachings of Christ which is something worth thinking

proof enough that our labors are never in vain in the Lord, and that the Word of God is sharper than a two-edges sword, penetrating the stoniest heart?

DIETZ CHURCH SUPPLIES



Home Mission Book Shelf Chinese Product

September, 1943.

Harry Yes

ile has a personal interest in Chinese mission.

ONE of the finest products of Home

in El Paso is Harry Yee, according to

Miss Mary Etheridge, Home Board

Harry is secretary of the Men's

Hibic Class, is interested in the mis-

sion and takes a personal interest in

the building itself and the grounds

After his conversion, Harry was

baptized into the fellowship of the

Mission work among the Chinese

Strong as the People by Emily Park er Simon. Friendship Press. 165 pages. Cloth, \$1; paper, 60 cents.

Here is a fresh human examination of the peoples who have made Amer-The writer concludes that all groups have had a real share in the trange metamorphosis which has produced this alluring land "What America is tomorrow," she says, "depends upon you . . . America will be as she has always been-strong as the people." The work is a strong plea for Christian brotherhood, which must be exercised by Americans toward Americans to make America strong.

Behemath: The Structure and Practice of National Socialism by Franz L. Neumann. Oxford University Press. 532 pages. \$4.

A thorough-going inquiry into the origins, practice, and development of national socialism. The book is an nnawer to three basic questions: (1) Why did republican Germany, a model democratic nation, turn into a ruthtotalitarian dictatorship? (2) What are the ideological trends that have nourished and still nourish national socialism? and (3) What is the structure of that system and what is its ultimate political aim? Dr. Neumann has contributed to an unde standing of the meaning of Hitler's Germany and the world consequence to follow if his temporary triumph in Europe becomes permanent.

Europe and the German Question by F. W. Foerster. Sheed & Ward. 474 радев. \$3.50.

A sentence from the author's introduction is illustrative of his thought and approach to his subject: "I came to reslize that all modern attempts to find a substitute for the work of Christianity as the foundation of culture and the trainer of souls rest on illusions out of touch with real life and are powerless to defend human society against the might of unrestrained greed and passion." Foerster. himself a native of Prussia, insists that Prussianism, which he says has led Germany astray, is both one of these modern substitutes for Christianity and an example of unrestrained greed and passion. Germany's true mission, he believes, is not to be the mission, he believes, is not to be the dominator of surrounding nations but their bond of union, not the tyrant of the Slava but their necessary pariner. On this basis there is a possible way of future peace.

Indian Pastor



Missionary Thomas Wade
One of 58 full-blood Indian workers.

TYPICAL of the Board's faithful mis sionaries among the Indians is Rev. Thomas Wade, full-blood Choctaw, who is paster of Only Way Missionary Baptist Church No. 2 and of two other Indian churches in Oklahoma.

Most of the Board's missionaries to the exact number being 58 of the 73 workers on Indian fields.

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"Their Works Do Follow Them

By ANSON JUSTICE

Pastor Atoka First Baptist Church

HE First Baptist Church of Atoks, Oklahoma, has celebrated its 74th anniversary. This is the oldest church in Oklahoma, having had continuous services since its organization on the first Sunday in May, 1869, by Rev. Joseph S. Murrow, missionary of the Home Mission Board to the Indiana of the Five Civilized Tribes.

in this capacity for twenty-three years church is Mrs. Tranquil Teresi Inge. This church is a monument to the work of the Home Mission Board and neer missionary, R. J. Hogue, and J. S. Murrow.

"Father" Murrow, as he is still remembered, organized and named the town of Atoka, the name meaning in Choctaw language, "a place of much

In 1876 Missionary Murrow introduced a preamble and resolution the annual meeting of the Choctaw and Chickasaw Association looking to the immediate organization of all the

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The Protestant Boice

He was its first pastor and served Oldest member of Oklahoma's oldest shown at right, daughter of the piocompatriot of J. S. Murrow. Below is the present meeting house of Atoks Church, which Murrow organized in



Baptist associations in the territory into a general convention

This was effected in 1981 when the Baptist Missionary and Educational Convention was organized and J S. served in that capacity for seventeen

In the annual meeting of the Choctaw and Chickasaw Association in 1879 a resolution was adopted recommending the establishment of a Bible school for the instruction of native preachers in Bible doctrines and Baptist faith and practice. This resulted in the organization of Bacone In-

dian University.
In 1887, led by its pastor, J. S. Murrow, the Atoka Baptist Church suc-cessfully inaugurated the Atoka Bap tist Academy which had as its purpose the instruction of Indian and white youth of the area. It faithfully carried out this work until it was absorbed by Murrow Indian Orphans'

Home seventeen years later.

The Atoka Baptist Church was organized with six members; it now has 650. The church contributes liberally to all missionary causes and recog nizes its obligations to all things misslonery.

In the near future the church plans to create a J. S. Murrow Memorial Mission Fund by which it intends to enter a partnership with the Home Mission Board in the support of a missionary to the Choctaws.

Mrs. Tranquil Teresi Inge. daugh ter of Rev. R. L. Hogue, fellow mission ary with J. S. Murrow to the Choe taws, is still a member of the church She has been a member for sixty-five years and on August 20 was ninety

five years of age.
"Their works do follow them" is true of the work of the Home Mission Board and its missionaries. Only eternity can measure the magnitude of these works that follow

Assistantinative and Field Form

A. Lander Court Series

A. France Court Serie

How Many Indian Missionaries In New Mexico? Describe Activities

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 deter-



mined 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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