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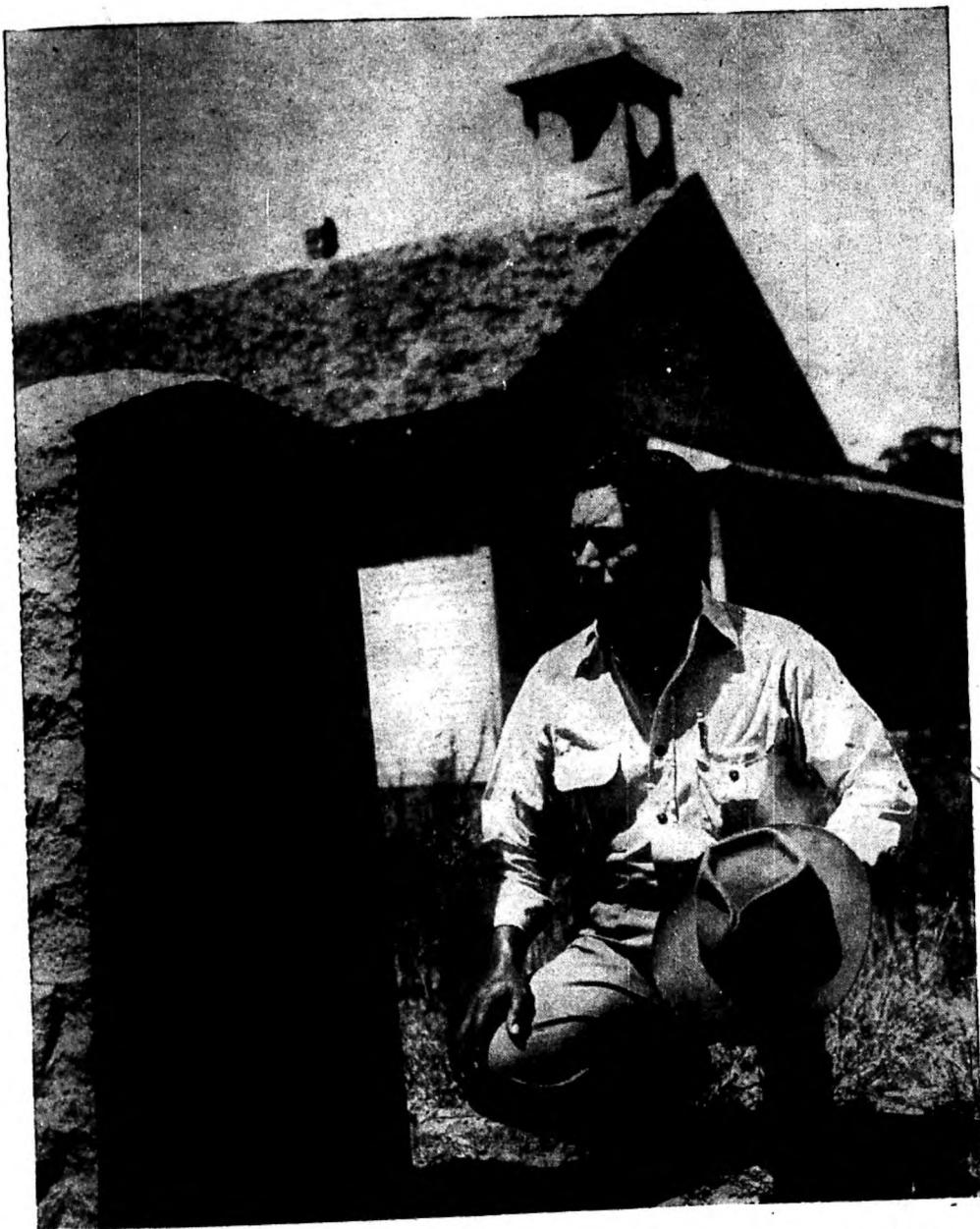
SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. XIV.

OCTOBER, 1943

NO. 10.



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Planning for the Future

AT the Home Mission Conference at Ridgecrest in August, the members of the Home Mission Board discussed at length plans for Home Mission work in the future. No official action concerning any definite work was taken, but the policy of the Board concerning the work in the future was considered and the Board expressed a unanimous opinion on methods of procedure in laying out its work for the future.

Some of the most important conclusions reached in the discussion are given here in order that our Baptist people may know the approach which the Home Mission Board is making to its task in the future. Our motto is, "Trust the Lord and Tell the People." We would like for every Baptist in the Southern Baptist Convention to know that the Home Mission Board is approaching the task of the future with care, prayer and prudence.

No Debts—A Fixed Resolve

IT was the unanimous conviction of the members of the Board that in making out the budget of work for the future care should be taken to avoid the possibility of debt. Ten years ago the Home Mission Board went on a cash basis. The policy of the Board has been, "pay as you go." This shall be the policy of the Board in the future.

The members of the Board were conscious of the difficulties that now confront the Board since the debt has been paid. Our people, knowing that the debt is paid, are inclined to think that the Board can do everything that ought to be done in the Home Mission field and do it now.

We have been flooded with requests for work. Most of these requests are for needy fields. It would be very easy to plunge. If the Board were to attempt to meet all the requests coming in from the various sections of our territory it would be swamped. Here is a danger that the Board recognizes and will exercise all care to avoid.

New Work Based on Surveys

IN discussing the question of new projects it was the unanimous opinion of the members present that the Board should make out its program of work on the basis of careful surveys of need and opportunity in relation to the whole Home Mission task in the South and not on the basis of emotional appeals coming from interested individuals urging specific local tasks.

Since we do not have, and more than likely will not have, money enough to do all the work that ought to be done, it will be necessary to select the most important fields of need. The selection will be made on the basis of careful surveys.

Provision for Present Work

THE members of the Board thought that the first thing to be considered in the enlarged program of Home Missions is adequate provision for the work the Board is now doing.

On account of the burdensome debt, the Board has not been able to pay many of its missionaries an adequate salary. It has not been able to equip the mission stations for efficient service. Many new chapels are needed and homes for missionaries. Provision for kindergartens and Vacation Bible Schools should be made.

The members of the Board were unanimous in their opinion that these things should be taken care of first. The enlargement of our work should then follow.

Budgets and Co-ordination

THE members of the Board thought, also, that in order to co-ordinate the various types of work that we are doing and to secure adequate proportionate support and enlargement for each type of work in the future the work of the Board should be budgeted, giving to each phase of work a definite amount of money to be expended each year and that expenditures should be held within the allocation made for each type of activity.

It was also thought that the idea of separate departments should not be emphasized so as to segregate the

various fields of work into separate and distinct undertakings. The word "department" should be dropped from our literature and the work itself emphasized. For instance, instead of saying "the department of city missions," "the department of Jewish work," "the department of Negro work," we would say in our literature, "city missions," "Jewish missions," "Negro missions," and the superintendent of each field of work would be a Home Mission representative and speak for the entire Home Mission program as well as for his own task.

Reserve Fund Established

THE members of the Board thought that the instruction of the Southern Baptist Convention to each of its agencies to "set up as soon as possible, a reserve for contingencies to provide for deficits that may occur either through decreased receipts or through emergencies of both," was a wise provision designed to prevent the accumulation of debt. The Board voted unanimously to set up a reserve fund of at least \$150,000 to meet any decrease in receipts that might occur after the war is over and, if there should be no decrease in receipts as we hope, the fund will be used in meeting special Home Mission needs in the future.

Activity of Board Members

THE members of the Board from the various states were of the opinion that they should be active and not passive members; that each should study the Home Mission needs of his state in relation to the needs of the whole Southland; that they should attend associational meetings and general denominational gatherings as representatives of the Home Mission Board and the Home Mission work; and that they should endeavor through the denominational press in their states and by addresses and otherwise, to get the Baptists in their states to become Home Mission conscious.

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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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CO-OPERATION is primarily a spirit, an attitude, a posture of soul. It becomes a method of work in its expression. Two people cannot co-operate in a definite task, that is, they will not co-operate, until they have caught the spirit of the task and are united in mind on the importance of the thing to be done and the method to be used. The spirit of co-operation is a unifying spirit. It is the spirit that brings men together in their thinking. It is the spirit that says, "Let us see if we cannot work out ways by which we can all go together in this thing." When we Baptist people catch this spirit we will grow great churches, build a great denomination and develop a great world-mission program.

The disciples of Christ are more than others, therefore the disciples of Christ should do more than others. There are some who pretend to believe, but do not work; there are others who work, but do not believe; but a saint does both: He obeys the law as if there were no Gospel to be believed; and believes the Gospel as though there were no law to be obeyed: he believes and works.

There Is a Way Out

THE solution of all our local church and denominational problems, the cure for all of our hurts can be found when we come back to Christ in spiritual fervor. We are told in the Scriptures that if God's people will humble themselves before Him, repent of their sins and call upon His name that He will abundantly bless. That is what we need today. We hope that every Baptist who loves the Lord, whose eyes may fall upon this paragraph, will lift up his heart to God in prayer that our Baptist churches may be filled with the Spirit of God, that our pastors may preach Christ as a sinner's Saviour and that our people may be filled with holy zeal for the things of the Kingdom. Let our prayers be for a revival of the old-time religion in all of our churches.

The Country Church Program

PROSPECTS are good for the beginning of a program for the revitalization of the country church by the Home Mission Board in co-operation with the state mission boards. The first movement looking in this direction has been tak-

en by Dr. Andrew Potter and his Board in Oklahoma. At the meeting of their Board it was voted to co-operate with the Home Mission Board in launching a great rural mission work in Oklahoma. We shall begin immediately to make our plans for co-operation with the Oklahoma Board in a revitalization of the country church program.

Nothing is more needed right now than the rebuilding of our country churches. For thirty years we have been talking about the needs of the country church and have done very little about it. The time has come to do something and the Home Mission Board now, since it is out of debt, plans to do something.

We cannot let the Holy Rollers, Nazarenes, Church of God people, and other sects take our country districts. Baptists have always been a great country people. They must remain so.

The Baptist Idea of Religious Freedom

D. R. J. H. RUSHBROOKE declares that religious freedom as understood by Baptists is not yet to be found in the United States of Soviet Russia, nor, for that matter, is it to be found in the thinking of the two great Catholic churches, the eastern and the western—the Greek and the Roman churches. Baptists believe that real freedom must include freedom to carry forward Sunday Schools, the removal of the prohibition of Bible classes and prayer meetings, the privilege of training ministers and other Christian leaders, the permission to print and distribute Bibles, and the right to propagate one's faith anywhere and everywhere. If we do not secure this freedom as a result of this war, we will largely have lost the war.

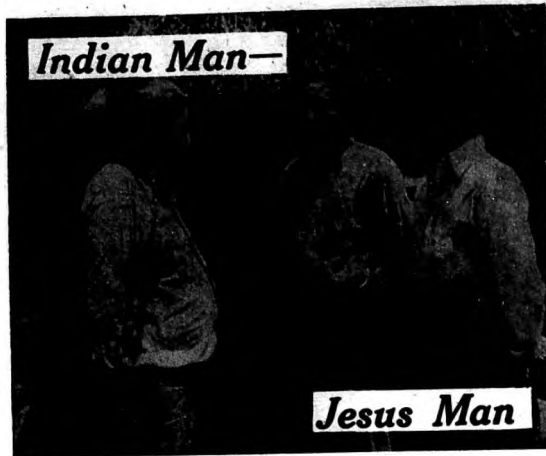
Pipes and Vessels

THE churches of Christ are not only the vessels in which the water of life is contained, but they are also the pipes through which the water of life is to be conveyed.

A man opened a titling account, and the book-keeper when he came to this account mistook the word and said, "What in the world does this man mean by opening a teething account?" But after all he was not far wrong, for titling is the teething stage of stewardship. The man who does not tithe has not even cut his teeth in stewardship—he is just gumming the Lord's work.

By PORTER ROUTH

Indian Man—



Jesus Man

In a pleasant valley four miles north of Anadarko, Oklahoma, walled in with green hills, I watched Mark Standing read with reverence the inscription on a marble marker: "In memory of Rev. John McIntosh, the First Creek Missionary to this section. August, 1874. Dedicated to the Glory of God. Erected June 21, 1942, by Muskogee, Seminole and Wichita Indian Baptist Associations and Auxiliaries."

After reading the inscription, Mark Standing stood. He turned around and looked at the church house. His trained eyes swept up and down the valley. His memory must have gone back to stories of those years, even before the white men came, when his fathers of the Wichita tribe roamed these Oklahoma plains and valleys. He must have thought of the fact that now he was one of nearly 250, the only full-blooded Wichitans remaining.

As we walked over the church grounds, Mark Standing voiced some of the emotions which had been racing like Indian cow ponies through his mind and heart.

"Rock Springs Church means a great deal to me. I have heard the old bell (the same bell John McIntosh brought for the original building) ring many a Sunday morning. It brings back memories of boyhood and the past and at the same time it rings out a challenge to the future.

"The Indian church is facing a transition today. I can remember in years past when Indians would liter-

ally pour over these grounds on the fourth Sunday when some representative from the Creeks would come to speak to us. It was a real social occasion and the Christians, or Jesus Men, and the non-Christians would come alike for a period of feasting and fellowship.

"Then the day came when the Creek speakers could no longer come and we were forced back on our own resources. We were faced with problems facing any group in a period of flux or change. The older Indians wanted to do things in the old way. They had their Indian names and they had been trained in the old Indian methods. The young Indians were just as devout in the Jesus-Way but they wanted to use more modern methods."

Anticipates Greater Work

Mark Standing believes that the enlarged Home Mission program for the Indians will bear fruit in the days to come.

"We have Lewis Hancock in Anadarko and we believe that a missionary can do much to help us help ourselves plan for an enlarged program for the future," he said. "The thing we need is to train our own young men and enlist them in taking their own responsibility. The Indian man needs to be a Jesus man, today, as never before."

Mark Standing works with the Department of Interior in Soil Conservation programs for Indians who own land. He is convinced that there is a definite relationship between the

Mark Standing and his brother, Pastor George Standing (center) invite Frank Ross (left) to attend church services. They are all Wichita Indians. The Board has a new missionary, Rev. Lewis M. Hancock, working with this tribe.—Photo by Routh.

conservation of soil and the conservation of souls.

"I feel that soil conservation is missionary work because if the soil is good the crops are bountiful, the pasture plentiful, and the people are content to live on the farm. When the Indians continue to work the soil, they continue their interest in the work of the church."

Mark and his three brothers are products of Home Missions and they want to work hand in hand with any Home Mission program to reach more Indian men. One brother, George Standing, is pastor of the Rock Springs Church, the only Indian Baptist church west of Oklahoma City affiliated with the Southern Baptist Convention.

Mark Standing is just an average young Indian Baptist layman, just 28, but he is really serious about the work to be done in reaching the Indian men and Indian youth for Christ. He wants to be able to say the words of John McIntosh just before his death, which are known to all Indian Baptists:

"I am now ready, and willing to go to my Lord. I know that my work for the Master will not be in vain. My Master has my reward ready and waiting for me. The Lord, in answer to my prayers of many years, my children, has shown you the way and you must follow my teachings, study the Bible, and follow its teachings. Always trust in Jesus and follow Him and we will meet in a better world."

COVER PICTURE

Mark Standing, a product of Home Missions who has shown remarkable growth in spiritual manhood, is shown on the cover reading the inscription on the historic marker by the Rock Springs Baptist Church. The church, with the old bell in the tower, can be seen in the background. The photo is by Porter Routh.

October, 1943.

A Man-Sized Job

By LAWSON H. COOKE

service to others, and resolute warfare against evil."

Our trouble as Southern Baptists seems to be that the men in many of our churches have not been given a task large enough to challenge their interest, to inspire their pride and to stir their Christian ambition. Wherever this has been done, the men have responded enthusiastically, have readily accepted the challenge and usually have carried it through to a complete success. You cannot suggest a thoroughly scriptural program which is too large for the men of our churches.

Challenged by a Program

A prominent Southern Baptist church was badly in need of Sunday school quarters and equipment, and a movement was started to build four to five shotgun shacks in the back yard for Sunday school classes. The movement moved rather slowly, and the pastor was somewhat discouraged. Realizing that he had not presented a challenging program, he summoned all his ministerial courage and suggested an educational building which would cost a quarter of a million dollars.

It struck fire immediately. One of his laymen reacted to the suggestion in these words, "Pastor, you have at last outlined a challenging program for this church and you can put me down for \$25,000 to begin with."

In eighteen months one of the most imposing structures and one of the most modernly equipped had been completed and it is now the pride of the church and the community.

A Baptist layman out in the cattle country marketed sixteen hundred head of cattle. This transaction ran high into the thousands. What did he do with the profits accruing from this sale? Well, he put them into an administration building for one of our denominational schools. From that school there will continue to go consecrated and prepared ministers and missionaries as representatives of this Christian laymen's investment.

In another state, a group of conse-



Doing a big man's job on the Indian field in New Mexico is Seferino Jojola, above, a product of missions.

IN HIS excellent book, *Liberating the Lay Forces of Christianity*, Dr. John R. Mott has this to say regarding the contribution which laymen have made to the progress of Christianity in the life of the world: "The most vital and fruitful periods in the history of the Christian Church have been those in which laymen have most vividly realized and most earnestly sought to discharge their responsibility to propagate the Christian faith."

Every thinking person will agree with Dr. Mott's accurate estimate of the contribution which laymen have made to the progress of Christianity. They have always been, are now, and, by the very nature of things, must remain the chief support of our churches and denominations. Any other opinion is the result of shallow and immature thinking.

An Enlistment Problem

Of course, not every man in every church is actively enlisted in the program of that church—not by any means. Indeed, not more than thirty or thirty-five per cent are making a substantial contribution to the work of their churches. But the same condition applies to all other groups.

Dr. Mott has this further word: "A multitude of laymen are today in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and open forums, and read more religious and ethical works, unless accompanying it all there be afforded day by day an adequate outlet for their new-found truth and newly experienced emotion in definite witness-bearing, unselfish



A task for strong masculine hands and heart is that committed to Rev. J. G. Sanchez, Spanish missionary.

crated laymen go out from their church every Thursday evening to visit some home for the purpose of conducting a prayer service.

There was one home in which these men were especially interested. The husband and father in that home was not a Christian and showed no inclination to become a Christian. He courteously excused himself from an acceptance of every suggestion this group of Christian men advanced.

Excuses Exhausted

Finally running out of excuses, he said to his wife, "We might as well invite those men and get over this thing."

He did invite them and they came, but he did not "get over this thing." He was converted in that prayer meeting and is now a consecrated, active and enthusiastic worker in his church. He goes out regularly on Thursday nights with the other men into other homes.

His fourteen-year-old son was asked what he thought of that incident in his home and his reply was, "I am glad that I am to grow up in a Christian home."

It must always be understood that, if we are to interest a man, we must give that man a man-sized job. We must realize that a program designed for young people and women cannot be fitted into the thinking of grown-up men.

The reason more men are not enlisted is that we have not realized the biological and psychological implication of the very practical statement of the Apostle Paul, "When I

(Continued on page 7)

Simultaneous Mission Study in the Associations

By L. W. MARTIN

OUT in Mississippi the First Baptist Church of Vicksburg, which annually conducts its own school of missions, this year saw its opportunity to help smaller churches in the county.

Pastor D. Swan Haworth secured the co-operation of each church in the county and engaged enough missionaries to have a speaker for each church each evening. The rural churches had never had a school of missions and in some cases had never had a missionary speaker.

In one unfinished building far out in the country a different missionary spoke each night of the week. Attendance was good and the attention and interest were splendid.

Each morning a group of forty Negro Baptist preachers met in their Y. M. C. A. for a mission and Bible conference. A missionary addressed them for some forty minutes, after which one of the missionaries taught the Gospel of John for the remainder of the two-hour period daily. These Negro preachers were indeed attentive and responsive.

Example of Sharing

The First Baptist Church of Vicksburg was sharing her missionary visitors with her sister rural churches and her colored brethren and their churches.

This is an example of what a church which conducts annually a week of missionary education for every age group within its constituency can do by seeking the co-operation of all churches within the city, county or association for a simultaneous program of schools of missions.

A growing interest in associational simultaneous schools of missions is evident. Immediate results are gratifying and our whole missionary program should be advanced through the years because more churches are studying more missionary books and are hearing more of our missionaries.

Rev. A. T. Wilkinson, pastor-at-large of Charleston and Cape Girardeau Associations, in Missouri, endeavored to enlist at least ten each of the churches in his associations. He actually secured the co-operation of twenty churches each in two adjoining associations. Twenty speakers, representing foreign, home, state, associational and city missions visited

Joint effort will enlist many lagging churches in greater kingdom work.



A church committee plans a week of mission study.

these churches, speaking to a different church on each succeeding evening. Each church conducted classes in mission study. A total of 114 classes were held in the forty churches with an average of more than 1,250 people in attendance each evening for a period of two weeks.

On Sunday evening a home missionary was taken by a deacon of a city church to be the first speaker of the week at a remote rural church. The new church, with a small membership, had no house of its own but worshiped in a small school building.

The people were indeed attentive and responsive. The attendance increased each evening. This small group of missionary minded people heard the same speakers the city churches heard.

Effectual Praying

Those earnest, praying, rural people are praying with greater interest and more intelligently. They gave a free will offering each evening for expenses of the missionaries.

One rural church, with a building under construction, was obliged to have its school of missions in the school house. Here was a mission church with insufficient funds to complete its own house, hearing those who brought a great vision of a needy lost world.

The writer found himself on Friday night of the first week in a village church of Commerce, Missouri. The pastor, who worked in a factory in the city, more than twenty miles away, was able, with the help of friends, to attend each night. Three

classes were conducted in that church and no church had more subscriptions to mission magazines per capita than that small church.

At the close an invitation was given for those blessed by the study and by the missionaries to dedicate themselves to fuller mission service. Fourteen went forward and solemnly gave public testimony of their self-dedication. The pastor led in the prayer for God's consecration.

Decision Service

On another occasion the invitation for dedication to mission service was given the closing night at a first church in a city. Even the pastor seemed a bit surprised, but obviously delighted, that three of his faithful ones came forward to publicly proclaim the decision of their hearts to surrender for missionary service.

At old Horse Creek Church, a large rural mountain congregation, the average attendance was nearly 150. The attendance of the primary and intermediate classes grew until the teachers were overwhelmed, but being mountain missionaries they were able to hold the interest of from forty-five to sixty each evening.

Negro children heard from their white friends that interesting stories were being told and attractive pictures shown at the assembly period. They wanted to attend and were invited. There together Negro and white children studied missions and enjoyed Home Mission pictures.

In a city mission in Cape Girardeau, meeting in a rented store building,

(Continued on page 7)

October, 1933.

Negro Addresses Praise to Worker For Mission Service

By GLADYS KEITH
Missionary in New Orleans

IN the Negro Good Will Center, of which Miss Lottie Stevens, Home Board worker, has charge, we have had a Red Cross nursing course with twenty-three enrolled.

I was present the night these women received their certificates and heard one of the Negro women make the following speech (I asked her for a copy and she gave it to me):

"Miss Stephens, tonight I am very happy the opportunity is mine to express in one voice the sentiment of this entire class of home nurses.

"Realizing that it was through your untiring efforts this much needed study course was made available, we see you not merely as Miss Stephens, but in this community you are an angel of mercy; daily you have brought help and cheer.

"The good will center has changed the entire environment of this community, especially among the youth, on whom we have set our hopes for a better day out in the sunshine of tomorrow.

"In thinking of what the center is doing in this neighborhood our hearts

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are filled with humble gratitude to the Home Mission Board and to the white churches in New Orleans and to all who have made possible this place of religious training.

"Who knows, Miss Stephens, but that like Queen Esther in the palace of King Ahasuerus, you were sent to us for such a day as this.

"We pray that the rich blessings of the Master will crown your every effort, great or small, and He will give you strength and guide you with His love."

SIMULTANEOUS MISSION STUDY

(Continued from page 6)

the missionary address preceded the class period. So interested were the hearers that they urged the speaker to continue and promised that the lesson in the mission study book for that evening would be considered on Sunday after the school of missions was ended. The mission certainly will be more zealous for the task about it and will see God's intent for every group of believers in the world enterprise.

The simultaneous associational method of mission study is advocated because it enables the small churches and country churches to secure missionaries and takes nothing away from the larger churches. In fact, the larger churches enjoy more missionaries during the week than they would otherwise have if they conducted only their local schools. Many advantages are realized when all the churches in an association receive missionary information and when together they are inspired to missionary prayer, contributions and activities.

Schools of missions fit into any situation and bless every case.

A MAN-SIZED JOB

(Continued from page 6)

became a man, I put away childish things."

In too many churches, we are asking men to distribute bulletins when they should be building churches. We are giving them assignments on flower committees when we should be giving them the responsibility of paying off the debt of their church. Instead of trying to interest them in children's games we should be urging them on the firing line of a world conquest.

There are in Southern Baptist Convention churches more than a million men. The slogan of the Baptist Brotherhood, "A Million Men For Christ," anticipates the enlistment of these

men in the whole program of their churches and of the denomination. For Southern Baptists, this is the most vital need in the world today.

It is impossible for the imagination to contemplate the spiritual power of a million men enlisted for Christ. There is enough power residing in these million men to set the spiritual machinery of the universe in motion and turn the footsteps of humanity toward God. The kingdom of God waits upon the enlistment of the men of our churches.

Our mission is to help build a new world.

Turquoise Path

By Christine McConnell
Rousseau

An unusual and beautiful book about an unusual and magnificent person — Fernando Colla McConnell, great teacher and leader and man of Christian vision, Christian principles, and Christian practice.

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Hearth-Fire

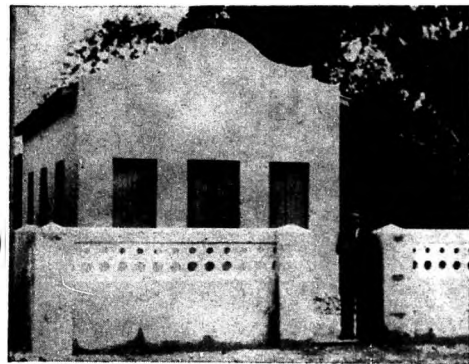
By MAREL BROWN

Seventy-odd poems by the author of the popular Red Hills. Grouped in sections under the general themes of Perspective, Balance, Courage, Memory, Peace, and Contentment, these are not mere facile exercises upon abstractions, but warm and winning verses about things practical and close to the human heart. They are that "something added to the mere material things of life to give that lift of heart one needs for everyday living." Ready early in September. (26b)....\$1.00

BAPTIST BOOK STORE

HARVEST

The season of gathering crops from the fields is on. It is also a time of spiritual harvest. Converts are being baptized, chapels are being built, young people are surrendering and are being trained for missionary service, new work is being launched, children are learning the Scriptures, debts have been paid—these are proofs of an abundant harvest throughout the South.



New mission chapel in Colon, Cuba—one of several in the city in which the mission church conducts services.



Re-enactment of a joyous event in this scene from the Victory Social at Ridgecrest, August 5. With his right hand men around him, Dr. J. B. Lawrence demonstrates how final check was drawn to pay last Home Board note.



Indian woman husking corn in front of her New Mexico pueblo home.



Volunteer workers in front of tent which is used in city mission work in Houston.



Mexican believer at church.



Rev. R. Beard, baptizing Indian converts.



The young lady at the left, Miss Rebecca Beltran, is a product of Home Mission work among the Mexicans and is now a volunteer for that field. She is an Ida Perle Bell scholarship student at Howard Payne College.



Cherokee Indian Baptists of Oklahoma rejoice in the new tabernacle for their camp meetings provided by the Home Mission Board.



Vacation Bible School is not limited to children on the Navajo field. These women enrolled in a recent school.



← A deaf convert of Home Missions leads the singing in the sign language for the deaf congregation in Fort Worth. Melody is in the heart and on the fingers when the deaf "sign sing".

→ Graduation day has come for the kindergarteners at Key West. The little folks feel and act like grown-ups when, dressed in caps and gowns, they receive their diplomas from Miss Elizabeth Taylor, Home Board worker.



"MAY GOD BLESS YOUR WORK"

(Continued from page 11),
aside. He was barely twenty, that Mexican lad from north of the border.

As gently as I could I broke the sad news to him. His grief was overwhelming and pathetic. His shoulders shook as he sobbed in anguish. How could this be, he seemed to say, when his mother was so young and in good health when he left! And here he was thousands of miles away.

Would the chaplain get the Red Cross to cable his family for the details? His two sisters could speak English and he wanted them to write. I gladly consented and placing my arm about his shoulders I read from God's Word to him. Then we prayed. His tears were dried and he returned to work. Surely he found hope in God's Word.

Drawn Closer to God

The adjutant knocked on my door before day. "Chaplain, there's been an accident. One of our men was killed. You'd better go and see about it."

"Who was it?" I asked breathlessly. "Bob Holiday," he replied. (That is not his real name.)

I could scarcely believe it! Just last Tuesday I had stopped that smiling, sixfoot-three, curly-headed Texas youth and talked to him.

With all the arrangements made, that afternoon we gathered for the funeral. But even as the guard of honor, the buglers, the firing squad, the several hundred additional soldiers and civilians and the American airman in the British Spitfire plane circling and dipping in salute over the grave tried to outdo each other in paying homage to the remembrance of this fallen comrade-in-arms, I knew it would take more than that to assuage the grief of that broken home in Texas.

In answer to my letter his mother wrote: "Dear Chaplain: Your letter was a comfort to me. I was glad Bob had been attending services. . . I have been drawn closer to God through this experience. I have three sons and a stepson in the service of our country. They all got furloughs and came home. But we are prepared and are looking forward to a more joyous reunion. May God bless you and your work among the boys."

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Indian WAC Discusses Religion



A Cherokee Indian Baptist WAC discusses religion with her Baptist chaplain at the First WAC Training Center, Fort Des Moines, Iowa. The attractive WAC is Third Officer Mary Belle Pettit, a member of the Baptist church in Seminole, Oklahoma.

Chaplain Solon C. Couch, formerly of Atlanta, Georgia, says of her: "She is a fine Christian woman, a credit to her people, to our mission program, and to the service."

A graduate of Haskell Institute, Third Officer Pettit held positions with the Office of Indian Affairs for the Five Civilized Tribes Jurisdiction in Oklahoma and with the U. S. Navy in California prior to entering the Women's Army Corps.—Official WAC photo.

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"May God Bless Your Work Among the Boys"

By CHAPLAIN MALCOLM B. RUST

IN OUR staging area we were drilling one morning. The battery commander called a halt and addressed the group.

"Men, today we are instructing you as best we can how to scatter when enemy aircraft approaches. Some of you are not greatly concerned. [I] guarantee that in less than two or three months you will either know how, or you will not return alive!"

I thought, "He's right! It's either know the right way or die! To be unprepared here is to die. And if it is so terribly important that these men know how to meet enemy strafing, how much more important that they know Christ!"

Sunday following, the chapel was full. Some were our men, many were from other units.

I preached on "Expensive Ignorance" (1 Cor. 2:8). Organ and song books were packed for overseas service and we were without instrumental music, but at the invitation five men professed faith in Jesus.

Tears were rolling down the cheeks of one handsome young man. He said to me after the service, "I don't know what's come over me. I never felt this way before."

Good Preparation

A few days later we were en route to North Africa. I have not seen all those men since, but I knew that they were prepared.

On a rain-soaked hill that had been a battlefield a few days previous, we used an empty "C" ration box for a

pulpit out in the open sunshine. Song books and organ had not arrived.

It was our first foreign service. A handful gathered and began to sing. Here and there they quit work and came with us. At the conclusion of the service they went back to their work still singing.

The next Thursday was Thanksgiving, and that night over two hundred grouped themselves about the campfire for a Thanksgiving service. The men were in earnest. Even though we had had no turkey and pumpkin pie for dinner there were many, many things we did have for which we were thankful.

The battalion commander and the adjutant took part. We talked of our reasons for gratitude to God. After the service the men remained over two hours longer singing and talking.

After our guns moved into position.



The chaplain's flag fluttering in the breeze marks the place in the wide open spaces of an Alaskan outpost where an Army chaplain conducts service for a small group of soldiers. No unit, however small, is overlooked by the chaplain.



The bugler's call to worship is heard above the din of battle in North Africa.—Signal Corps photos.

it required a trip of fifty-two miles and six services per Sunday to reach even those who wanted to come.

Many times planes were taking off and landing and anti-aircraft guns were booming as we held services at the emplacements.

Some of these men have not been to any church in years, but they come to services in the gun-plots.

Knowing their imminent danger, the responsibility for their salvation weighs heavily. Frequent opportunity is given and they are urged to accept Christ as Saviour and Lord. Sometimes there is no evident response. Many times there is.

At one position the men will not make a move. At the next six men will step forward. One Sunday morning there were twenty-four professions of faith.

Calls of a Chaplain

At one place the eighteen men present seemed interested but only one made a profession. He sent for me next week and said, "Back in Indiana, Father and Mother wanted me to become a Christian. I didn't do it, and had about forgotten about it until your service Sunday. Will you write Mother and tell her."

So I gave him a New Testament and wrote his mother.

The Colonel sent for me. "Chaplain, I have here a death message for a man in C Battery. I would like for you to deliver it to him."

Bouncing along in a jeep I did some praying during that five-mile ride. Who is this boy? how can I best tell him? and how will he take it? were the questions that came.

I found him working and called him (Continued on page 10)



Missionary Illustrations

Second Commandment

Thou shalt love thy neighbor as thyself.—Matt 22:39.

Little nine-year-old Nancy, half Cuban of Key West, likes to visit the missionary, Miss Elizabeth Taylor.

One night at nine o'clock the missionary heard the rap-rap at her door and the continuous calling of her name.

Miss Taylor went down stairs and there stood Nancy.

"Miss Ta-la," came the pleading little voice from the darkness, "mother is gone and I don't have any one to stay with. Please may I stay with you a while?"

Back up to the missionary's room the two went and stretched out across the bed girlhood fashion to study the child's lessons.

Suddenly the Cuban girl remembered something she had learned in Sunday School.

"Miss Tala, every night when I go to bed I pray that God will bless the Japanese."

First Commandment

Thou shalt have no other gods before me.—Exodus 20:3.

A missionary was being praised for the sacrifices he was making. Seeing that his friends were missing the mark altogether, he exclaimed, "Sacrifice! What man or woman could make a sacrifice in the face of Calvary? No, I make no sacrifice; I make a gift of myself to Christ."

Remember the Sabbath

Remember the sabbath day, to keep it holy.—Exodus 20:8.

A Navajo Christian sold a sheep to a white man on Saturday, the purchaser promising to come for the animal that afternoon. He did not come, however, until the next morning.

When the white man arrived on Sunday morning and asked for the sheep, the Christian Indian refused to complete the transaction. He would

not break God's law of the sabbath. In vain did the white man protest that the sheep had been bought on Saturday and that it was all right for him to get it on Sunday. The old Indian did not see it that way. It was Sunday, and he did not do business on Sunday.

He would willingly return the money, and the white man could go down to the next Hogan and buy a sheep.

"Me talk to Jesus," the humble Navajo explained. "My neighbor no talk to Jesus."

The white man came the next day and got the sheep.

Lesson by Contrast

Honor thy father and mother.
—Eph. 6:2.

Family relations on many Home Mission fields, especially the attitude of parents toward any inclination of their children to accept an evangelical faith, illustrate by contrast this text.

Instead of a son honoring his father, as is taught in Scripture, a father often opposes his son's acceptance of the message of the missionary.

One missionary of the Home Mis-

sion Board writes: "We have seen parents shutting the door in the face of their children to keep them from attending services."

Solemn Warning

Beware, I pray thee, and drink not wine nor strong drink.—Judges 13:4.

A certain Mexican missionary for a number of months diligently endeavored to lead a young man to confess Jesus as his Saviour. The young man, a hard drinker, would not make the surrender.

In a fight the young man was injured so severely by a blow that it was thought that he would die.

Later when he recovered he said to the missionary: "I know now that God preserved my life. I realize now that He is the One who has all power. I want to obey Him and do His will only and I want to trust Jesus. I know this is the only way of security for my soul."

Christ is necessary for all men, or He is not necessary for men at all.

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Home Mission Book Shelf

A Village Church by Cora Paxton Stewart. Banner Press. 36 pages. \$1.50.

"I feel as if I had spent an hour in the sanctuary," said Louis D. Newton after reading this booklet of poems describing worship services in a rural church. Flashes of inspiration and poetic liberty radiate from these delightful pages.

Flaming Pagoda by Rosalie Mills Appleby. Broadman Press. 252 pages. \$1.75.

Here is a beautiful book, beautifully written. Throughout these essays the author ever magnifies the One altogether lovely as she shares with us most generously her vital observations of life and living. It is a book to be read leisurely, a book to enjoy. I can recommend it most sincerely.—Grace Nell Crowell, from the Foreword.

Burma Surgeon by Gordon S. Seagrave. W. W. Norton & Company, Inc. 365 pages. \$3.

Long before World War II threatened, Dr. Seagrave was carrying on his war in Burma against malaria, dysentery, plague, and all manner of bodily disorders. He started his medical mission with a basketful of broken-down surgical instruments salvaged from Johna Hopkins. Then came the war, drawing ever nearer and nearer to Burma and to Dr. Seagrave and his native Burmese nurses. Though written in the heat of war, this is not primarily a war book. It is a doctor's book about his work and those who helped him in it. It reflects a fighting spirit, a fine gusto for life and action, a point of view as aware of the humorous as the pitiful.

Stars and Sand: Jewish Notes by Non Jewish Notables. Edited by Joseph L. Baron. Jewish Publication Society. 555 pages. \$2.50.

The purpose of this book, as stated by its editor, is to present "a compilation of more than four hundred brief statements and excerpts from the larger works of Gentile notables that breathe the spirit of humanness toward Israel." Dr. Baron is cognizant that "skillfully organized and lavishly subsidized agencies of propaganda spread everywhere the poisonous seed of intolerance." The fruit of such propaganda will be to corrupt the moral fabric of nations. "Society,"

he asserts, "cannot be trained to de-secrate the human personality in any direction without destroying its own soul and writing its own doom." This compilation is a timely and eloquent note of good will.

Little Navajo Bluebird by Ann Nolan Clark. The Viking Press. 143 pages. \$2.

This is the story of Doll, whose

small heart bore the whole burden of the Navajos, the bitter problem of an age-old people whose ways have been broken, and whose trail has crossed that of an enemy. As she grows up she learns that this enemy has become a friend, that the white man's ways need not alter the life of the people but only enrich it and make it easier. It is a tale both grave and joyous.



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A New APPROACH To An Old PROBLEM

By JACOB GARTENHAUS

AMERICA today has the largest Jewish population of any country. Of the 14,000,000 Jews in the world, almost one-third, or 5,000,000, are to be found in the United States, and according to the American Jewish Year Book, these are scattered in 9,816 cities and towns.

With the constant influx of Jews to the rapidly developing industrial centers in the South, we might be safe in saying that there are close to a million of them within the bounds of the Southern Baptist Convention.

In coping with the immense task of reaching these widely scattered people, I realized from the very beginning that a new approach had to be devised from that which had been in general use, that of reaching the Jews through mission halls and centers which at best could only contact the Jews in their immediate vicinity, leaving the teeming multitudes unevangelized. Briefly, the plan proposed was to reach these people through the local church.

Apostolic Example

This is by no means a new idea. It was in use during the apostolic days when the local church was made the center of the apostles' operations. The plan is to enlist the sympathy and help of the pastor and his people and through them reach out to the Jewish friends in their community. Let me present a few reasons why this unique method is praiseworthy.

1. It is inexpensive. It saves the expense of scores of mission halls, equipment and large staffs, salaries and upkeep, etc.
2. It covers a large territory for which hundreds of local workers would be necessary.
3. It arouses the conscience of the local church and makes it, along with the pastor, the unit of approach to the unevangelized Jew in the midst of their own community.
4. It tends to soften the objection on the part of many Jews to the approach of the so-called "mission."
5. It brings them into direct touch with the Baptist church, Scriptural Christianity and true Christian worship.
6. It promotes a better understanding of true friendship between Jew and Christian.

To make this plan of work effective and permanent, Friends of Israel chapters have been organized in many of our cities which have received the whole-hearted approval of the South-wide Woman's Missionary Union and

other organizations and individuals.

Suggestions for the organization of such chapters may be found in the leaflet, "A New Emphasis On Jewish Evangelization Through the Local Church."

As an illustration of the effectiveness of this plan, recently one of our pastors, Dr. W. C. Boone of the Crescent Hill Baptist Church, Louisville, Ky., announced a sermon on the subject, "Our Debt to the Jews," and urged the members of his congregation to extend a personal invitation to their Jewish friends, neighbors and acquaintances, as well as turn in their names and addresses to the church office so that written invitations could be mailed to them.

Multitudes Hear

This unique undertaking aroused great interest on the part of both Christians and Jews. Would the Jew come to the service of a Christian church? To the surprise of many, quite a number of them came out, to say nothing of the multitudes who listened on the radio.

Those who came personally were greatly impressed with the message and asked for extra copies of the church paper, which carried a special message of welcome to the Jewish people.

"We want to come back," they said. One Jewish woman wrote that both she and her husband were among those who listened in and she expressed the hope that there would be many more efforts put forth to bring Jews and Christians together.

So keen was the interest on the part of both Christians and Jews that to satisfy the demands for copies of the message the church had it printed in leaflet form. These were soon exhausted.

With other pastors following Dr. Boone's example we may witness a new day in the history of Jewish evangelization.

This new approach can only be effective when the Christians become thoroughly convinced of the legitimacy of Jewish missions, and of the urgency of a large scale effort and will take seriously our Lord's commands, "To the Jew First," "Beginning at Jerusalem" and "Every Creature," not excepting the Jews.

In order for these groups to intelligently and fruitfully labor among their Jewish friends, it is important that they become thoroughly familiar with the customs, habit, idiosyncrasies, history and religion of these people.

Time for New Emphasis

In the past, haphazard efforts to reach the Jews have been put forth by a few over-zealous Christians. But this is the time for us to put a greater emphasis on this most important field of service.

Tragedy has opened the homes and hearts of Israel to the "good news" as found in Christ. Never before have they listened so sympathetically to the gospel message.

Last year, during four months time, one hundred and fifty thousand Jews in our country welcomed the New Testament, promising to make a careful and unbiased study of it. The effects of this wide distribution of God's Word are already being felt. Speaking from personal experience, in my fondest dreams, I never expected to see such a turning to Christ as I am witnessing today.

The great opportunities add urgency to our duty as Christians. We can not afford to neglect a people who are wielding a most powerful influence on all phases of our economic, social, political and religious life.



Christians everywhere appreciate our merchandise. Agents and organizations easily earn from \$25 to \$100 by showing our complete line which includes 20 different Greeting Card assortments. Our N. R. W. Cheer and Comfort assortment of 21 Great Testament verses is taking the country by storm. "God Cares for You"; "A Prayer for You in the Service"; and "He Shares Each Burden" are a few of the captions used. Every household is a prospective customer, and the \$2.00 worth of cards sell very easily at \$1.25. This assortment along with 6 other good selling boxes (including Christmas) will be sent to you postpaid for \$2.00. Retail value of the 6 boxes is \$4.86. Satisfaction guaranteed.

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Pima Indians Build Adobe Churches



Pima women cook for the men who are building Casa Blanca church (upper left). Out of mud and straw the Pimas make adobe blocks for their new church (upper right). Missionary Frazier's job was to cut straw. Missionary Johnson mixed mud. Before the Casa Blanca church was organized Missionary Frazier preached to the

Indians out in the open (lower left). At right below is the pride and joy of the Pimas—the Casa Blanca Baptist Church building, 30 by 50 feet adobe structure, one of three buildings erected by the Indians with their own hands under the leadership of Missionaries Frazier and Johnson.

BAPTIST Indians of Arizona, under the leadership of Missionary C. F. Frazier are completing their third church building.



C. F. Frazier

Rolling up their sleeves with the Indians, the missionary and his associates.

There was no labor bill," said Brother Frazier. "The Indians would not think of taking money for work done on a church building."

Women helped in the tribal projects, preparing meals on the grounds for the workers.

The first building, for the Casa Blanca Church, was completed at a cost of \$900, \$800 of which was supplied by the Annie Armstrong Offering and the balance given by the Indians.

The new church, shown above with construction scenes, was dedicated last November 1 in a service at which Dr. J. W. Beagle was the speaker.

Next the resourceful Indians and their leaders did a renovation job on the Sacaton building.

The present work is on a new building at Sells on the Papago Reservation — another adobe structure being erected at a cost of \$500 which has been given by the First Baptist

Church of Buffalo, South Carolina, Rev. George H. Johnson, pastor.

Brother Frazier reports that the Sells building will be ready to dedicate by the middle of November.

The two missionaries serve four churches and three mission stations among the Arizona Indians. The fourth church was organized June 20.

Two of the three missions will become churches before the end of the year, Brother Frazier predicts.

The Indians are flocking in to hear the Gospel as never before, he reports. Christian Indians are praying with the missionaries for the work, he adds.

One new mission, opened recently, was made possible after two years of continued praying. Now the Christian Indians who had been most anxious about it "are doing the work on the building and grounds in the happiest spirit I have ever seen," says the missionary.

There can be no enthronement of Christ without the dethronement of self.

How Many Medical Workers Does the Home Board Employ?

A. The Home Mission Board has only one medical missionary — Dr. Antonio Martinez of Cardenas, Cuba. He is a preacher and a doctor and operates a free clinic in connection with his ministry at Cardenas. Pictured at the right is the mission property in Cardenas, in which Dr. Martinez ministers both as a missionary and as a doctor. Dr. Martinez and his family are standing in front of the mission building in which are the offices of the clinic. In Havana, Dr. Sydney Orrett, a deacon in the Baptist Church, also has a free clinic in the Baptist Temple which is operated under the supervision of the Mission Board. Dr. Orrett renders this service gratis and is not an employed missionary of the Board.



Q. How many Southern Baptist ministers are now serving in the chaplaincy? S. E. J.

A. There are approximately 750 Baptist ministers in the Army and over a hundred in the Navy, making a total of around 850 in the service.

Q. What is the total number of workers now employed by the Home Mission Board? M. E. S.

A. The directory of Home Board workers, printed on page 15 of the September issue, shows a total of 448. Within the month two new workers have been appointed to bring the total to 450.

Q. What publication work is done by Home Board missionaries? Mrs. M. C. S.

A. Cuban Baptists under the leadership of Dr. M. N. McCall have a publication office in Havana. The Mexican Baptists in Texas under Rev. J. L. Moye's leadership publish a monthly paper, *El Bautista Mexicano*.

Q. In the enlarged Home Mission program is it the Board's purpose to make adequate provision for the present work before beginning new work? Mrs. L. T. T.

A. In a discussion of this question at the Home Board Conference at Ridgecrest in August, the consensus of the Board was that adequate provision should be made to continue

present activities before entering upon new phases of work.

Q. What steps are being taken by the Home Mission Board to avoid piling up another debt in the event receipts should decline? E. T. F.

A. The Board is setting up an emergency reserve fund for use in such an event.

Q. Will the Board be influenced by pressure and emotional appeals in entering new fields of work or will such new undertakings be launched on the basis of careful study of the entire Home Mission program in the South? B. R. M.

A. It is the Board's fixed purpose, as stated by Dr. J. B. Lawrence, to which Board members have agreed in discussion of this problem, that new activities should be launched only on the basis of careful surveys of the need and opportunity in relation to the whole Home Mission program in the South. Thus emotional appeals coming from interested individuals urging specific tasks will be weighed in the light of the total need as revealed by these careful surveys and such appeals will not be the deciding factor.

Q. Is it the Board's purpose to extend its city mission program to additional cities this year? B. A. P.

A. The program is now under way in twenty-three cities in the South

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.

and it is likely that only two more will be added this year. Dr. Solomon F. Dowis, superintendent of this work, states that the Board's full resources of personnel and money will be required to get this new work properly under way in the twenty-five cities. Other cities no doubt will be added next year.

Q. Is there a population requirement to be met by a city before the Home Mission Board will enter with its city mission program? Mrs. M. B. P.

A. There is no such requirement. The Board enters cities with this program of work on the basis of need and the expressed desire of Baptists to co-operate in such a program.

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