

SOUTHERN BAPTIST
HOME MISSIONS

Motto: Trust the Lord and Tell the

VOL. XIV.

NOVEMBER, 1943

A Thank-You Song

By CORDE H. GATEWOOD

We thank thee, God, for sunshine,
We thank thee for the rain,
We thank thee for the harvest
Of fruit and golden grain.

We thank thee for thy blessings—
The things of every day:
For home and love and watchcare,
And guidance on our way.

We thank thee for the beauties
Thou hast around us spread,
For trees and flowers and song birds
And sunsets, crimson red.

We thank thee for our country—
For freedom, strength and might;
A land of peace and plenty,
Upholding truth and right.

We thank thee for our country's God.
In him we put our trust:
A bulwark strong and mighty,
As merciful as just.



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The Preacher's Inspiration

THE true prophet of God does not depend upon his congregation for inspiration. That comes from within his soul and is inspired by his personal contact with Christ. The fires must burn in his own heart if there would be warmth in his message.

The congregation is uncertain. Its moods are changeable. But his own inner experience should be a constant. If the fires of devotion and faith and love and communion with God burn in his own heart, the preacher will kindle a flame in the pulpit that will warm the last person in the audience. If the preacher would speak for God, he must be God's man.

Christianity and Progress

ROGER BABSON, the great statistician, said: "I have not been able to find a single useful institution which has not been founded either by an intensely religious man or by the son of a praying father or a praying mother. I have made the statement before the chambers of commerce of all the largest cities of the country and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

This is a worthy word for worthy men. Say what we will, or think what we please, the facts of history show that civilization to be equitable, just and right must be underpinned by Christianity.

How Catholics Can Help

AT the recent meeting of the Catholic Press Association in Toledo, Ohio, the delegates present deplored the attack upon the Catholic Church by Protestants and secular periodicals in the United States. They declared that the Catholic Press "will continue to do all in its power to promote unity of feeling and of effort among the people of this country."

The *Christian Century* suggests three ways in which the Catholic Church can help in this matter: First, it can stop glorifying the Franco regime in Spain; second, it can stop its

campaign to rouse South American prejudice against Protestant activities; third, and more specifically, it can back the memorial now being presented to the president of Peru petitioning for the free exercise of religious worship by Protestants.

The *Christian Century* concludes: "The Catholic Press will promote unity of feeling among Americans if it will demonstrate that their church wants liberty, which every good Protestant wants it to have, but not special privilege." Indeed, eternal vigilance is the price of liberty.

Education for Freedom

IN his new book, *Education for Freedom*, President Robert Maynard Hutchins of the University of Chicago, declares: "At the root of the present troubles of the world we find a pervasive materialism, a devastating desire for material goods."

He then continues, "We know now that mechanical and technical progress is not identical with civilization. We must conclude, in fact, that our faith that technology will take the place of justice has been naive."

President Hutchins did not say so, but it is a fact that in our present-day propaganda for progress we are leaving Christianity out, and so long as we do the civilization we build will be maladjusted. Missions as well as education is necessary to an adequate civilization.

Washington and Liquor

WHAT staggers us, to read some recent figures on the consumption of hard liquor in Washington, D. C., is that our national capital is leading the whole country in per capita consumption of whiskey.

We would not have believed it, but the figures come direct from the Distilled Spirits Institute. Washington, D. C., has a current per capita consumption of liquor about four times the average of the country as a whole, the figures being 5.02 gallons per person for Washington, against the national average of 1.33 gallons per person.

It looks like the time has come for Christians everywhere to stand on their feet and demand that a curb be placed upon liquor. There is a way to do it. Politicians are very sensitive to public opinion.

Every Christian ought to be opposed to the liquor interests which are making a nation of drunkards out of our people. Let that opposition be known and the politicians will respond.

We need today a great national leader for prohibition. Pray that God will give us one.

The Men and the Means

THREE things are necessary for a world conquest for Christ: (1) a vital Christianity; (2) men; (3) money. The production of these three things is essentially the work of the Christian forces in the homeland.

A Christian constituency must stand behind a Christian propaganda. Money for the sending of the Gospel abroad can be gotten only from the saved. If we would project the Gospel of Jesus Christ into all the world and into all the life of the world, then our own lives must root in the Gospel and be an expression of it. On the other hand, the Gospel we send abroad must root in the civilization and life of our country and find its demonstration in that civilization.

Stressing Home Missions

GREAT missionary leaders have put great stress on the importance of home mission work.

Dr. Austin Phelps said, "If I were a missionary to China, my first and most important prayer would be for missions in America for the sake of China."

John R. Mott, speaking of the impact of home missions upon foreign missions, said, "The ultimate triumph of pure Christianity in non-Christian lands depends absolutely upon Christianizing this impact." That is to say, a Christianity which does not conquer at home will not be able to conquer abroad.

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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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NO. 11.

CO-OPERATION implies and demands co-operating agencies. In the Co-operative Program of Southern Baptists we have several elements involved: (1) the individual members of the individual churches who give the money; (2) the individual autonomous churches which work together through state and Southwide agencies; and (3) the state agencies and the Southern Baptist Convention agencies through which the denomination functions in its co-operative work.

Co-operative Program Fundamentals

All of these agencies are involved in the Co-operative Program of Southern Baptists, and if this program is made a success each must have its place and must perform its function in the Co-operative Program.

Primarily and fundamentally the individual Christian is the unit in all kingdom work. Everything must come back to him. Every interest must be supported by his gifts. Every believer is a kingdom man.

In denominational co-operation the individual church is the unit of co-operation. It is through the church that the individual is to work. The church is to get together the gifts of its members and, as an organization, it is to project itself into the co-operative undertakings of the denomination. These undertakings are carried on by two sets of organizations—state conventions and the Southern Baptist Convention. These organizations go back directly to the churches. They are not organically interlocked. One of them is just as close to the churches as the other. Each of these organizations has a program: the state organizations have a program for state work; the Southern Baptist Convention has a program for Southwide work, and both of these programs are presented to the churches for their support.

Now the individual churches work together in putting on the state program and they work together in putting on the Southern Baptist program. When the state organizations and the Southern Baptist Convention put their respective programs together and go back to the churches with one united appeal, we have a Co-operative Program.

This Co-operative Program does not belong to the state organizations as such, nor does it belong to the Southern Baptist Convention as such. It is a program in which both the state organiza-

tions and the Southern Baptist Convention are mutually involved. Therefore, neither the state conventions nor the Southern Baptist Convention have priority rights in the Co-operative Program; each has only co-operative rights. So long as the Program of the two organizations are tied up together in an appeal to the churches for support all matters involving the Program should be determined by conference and agreement between the co-operating bodies.

To insure the highest degree of success in the Co-operative Program, our churches must become denominationally conscious. When the members of our churches become alive to the denomination and all of its activities, then will our churches put on a full program and not a segmental program. Our supreme task is the bringing in of the kingdom of God. A church, denominationally conscious, sees the kingdom of God as a unit and thrusts itself through its denomination into the whole enterprise. General Pershing, in March and April, 1918, under the shock of the German drive for victory, became Allied conscious and immediately offered himself and the United States overseas forces for service anywhere along the whole battle front. This is what happens to a church when it becomes denominationally conscious. It accepts the whole program of the denomination and offers itself for service anywhere along the whole battle front of the kingdom of God.

God's Spiritual Leverage

IN the providence of God it seems that Southern Baptists have been foreordained and predestinated for a superlatively important part in making Christ known to the world. They offer to God one of the mightiest spiritual leverages at His command for the redemption of the human race. Even a cursory survey will show to one the strategic position which they hold. They are at the crossing of the ways of the life currents of the world. The opening up of the Mississippi River and its tributaries to deep water navigation, the increasing importance and power of the South American republics, the changing of the sea routes through the Panama Canal, the shifting of the economic center of the world from England to the United States, the turning of the tide of industrialism to the South, the rich and practically untouched resources of the Southern states—all of these things make the position of Southern Baptists strategic and challenging.

Some PRINCIPLES of Baptist CO-OPERATION

By B. M. CALLAWAY

A CHRISTIAN joins a church primarily for co-operation in worship, in fellowship and in service.

An individualistic Baptist Christian can associate with his fellow church members only as a redeemed child of God should live in God's family. This means first that the motive of love will control every relation and act. It means next the consciousness of being in a united family of Christians living in obedience to Christ's teachings. It means also that all service is in reference to a sense of stewardship of talents and opportunity, and is a voluntary expression of the new nature.

This love, fellowship and unity will cause the members to co-operate with each other, thus realizing the fullest blessings of Christian brotherhood. One no longer lives as he selfishly pleases, but as God pleases, and his attitude as to his brother in Christ will be in accord with New Testament teachings.

In the church the new Christian will come into an experience of partnership that is very stimulating because it appeals to his sympathies and his emotional nature. He feels that he is a member of the brotherhood of the children of God. This emotion is so fine that it should be guarded and cultivated by every member with zealous care.

"DO YOU PRAY?"

Anxious Mother Implores
Worker to Intercede
For Needy Son

By DARIA LOPEZ
Mexican Missionary

IN my visiting recently after I had read the Bible and explained to two women the way of salvation as I was leaving the room one of them accompanied me to the outer door.

"Excuse me, lady," she said. "Do you pray?"

"Yes, I pray to my God every day," I replied.

"I should wish very much that you pray for my son," she implored. "He is in trouble with the law, but my son is losing his mind. He doesn't know what he says, and I know that those

As his vision lifts, he senses his partnership with Jesus and his portion as joint heir in the "body of Christ" with all the possibilities of full membership in the family of God. Then his co-operation is only his expression of the real fellowship of Christians.

New Converts Neglected

Too frequently this fine bond of fraternity is neglected and the babe in Christ is allowed to flounder as an individualist who is not properly correlated with the fellowship. Too generally does this neglect occur after evangelistic meetings have brought many converts into the church. The church owes new converts first class encouragement at this time in helping them to walk as Christians in the Jesus way. Thus it is that Baptist co-operation grows out of fellowship, partnership and the consciousness of stewardship first in the local church.

When the Christian finds his brethren doing kind deeds one to the other, seeking to do and to give according to their needs, he experiences the fraternity of the faithful and has a part in it.

As they reach out and witness to the Gospel promise individually and collectively, he finds himself a part of a vast movement in destiny with Jesus at the head and he can but de-

of your religion make prayers. Please pray for my son."

This is not the only person who has asked me that question. The other day a Catholic friend said to me:

"Daria, I want you to write me a prayer. I want to beg God to bless my son Samuel who is at the Navy but I don't know what words to use, and I also want you to write for me something to say when I eat."

This friend came to see me from Brownsville and she heard me asking blessing when we sat at dinner.

Many Catholic women have told me, "We don't know how to pray."

I find Catholic people in a very sad condition. Almost every family has a son at war and I tell them, "If you trust in your idols who can not see nor hear, you wouldn't receive any help. Learn to pray to the true God. He is kind to everyone."



B. M. Callaway

"If liberty is his principle, loyalty is his privilege."

sire to co-operate—and here he needs help as a new recruit to learn the steps in service, nor should his training be slow.

He should be encouraged to take his part in the democratic fellowship, to do some of the regular duties of church members, which are also privileges, such as studying the Scriptures in the Bible school, attending the church services, joining in songs and prayers, giving to the support of his church family. Here is co-operation that is instinctive, immediate, appropriate.

Believer Becomes a Witness

Then he witnesses to his own salvation, for indeed his acceptance of the free gift is only one phase of the experience, a second being to offer that gift of grace to any sinner. Thus he finds himself giving interest, act, substance and testimony that sinners may know of the Gospel. Finding himself and the church working together in doing this, a new experience of brotherhood, of partnership, of stewardship comes to him and he seeks to capitalize on these possibilities through full co-operation.

It is in this spirit and action that individualistic Baptists in a local church become aware of a community of interest and working together become conscious of the power of union, and since it was a voluntary and devoted affiliation on the part of each one, this union becomes the effort of a brotherhood seeking to do God's will effectively.

A most interesting demonstration of this new attitude occurs in the church

Fraternity of Faithful Find Rich Rewards In Christian Co-operation

conference or business meeting, in which each member is entitled to equal privileges and must work together with the others to do the business of the church in an orderly way. This is perhaps the most practical school for Christian association, because matters must be considered and judgment reached by a democratic method, each member voting, yet conclusions of the majority not violating New Testament principles must be accepted by the minority, for all of them are the children of God seeking a common end of service in the church family in a spirit of love, and the local church is under the New Testament the final authority.

In many churches this important school of Christian principles and practice is neglected.

Co-operation Is Expedient

The members of local autonomous Baptist churches find it expedient to work together with those of other Baptist churches in propagating the Gospel and in maintaining institutions such as Baptist schools, orphanages, hospitals. The propagation of the Gospel through missions and benevolences is merely an effort to witness through some messenger of the Glad Tidings whom they help to send "throughout Samaria and to the uttermost ends of the earth," and in taking part in Christian welfare services which is quite different from social welfare.

Giving to missions is an elementary expression as is a personal statement of his own salvation. It is no great virtue and is no direct a consequence of conversion that it is the next thought, but giving to the Co-operative Program requires enlightenment, and he must sense the power that occurs through combining the resources of many Baptists for service.

The Southern Baptist Convention was constituted in 1845 "to elicit, combine and direct the energies of the denomination for the propagation of the Gospel." This is a full statement of co-operation, for it includes information, enlistment, organization, administration, and direction of mission activities to attain all the benefits of denominational action without infringing on individualism or church liberties.

Southern Baptists have set up several boards and agencies, among which the Home Mission Board occupies a

strategic position, for implementing the Co-operative Program, all of which are doing effective work.

For the Baptist church member to catch this vision of possibilities in stewardship and respond with fellowship and service in his church, with information, prayerful interest and contributions through the Co-operative Program of his denomination, will surely lead him into richer experiences of a regenerated life, a fellowship in the Christian brotherhood, partnership with Christ and some consciousness of the power of God working through him to spread the "good tidings of great joy which shall be to all the people."

Our denomination has provided information for such opportunities in stewardship, which are easily available to every Baptist. There are the Baptist papers, magazines, pamphlets, mission study books, furnishing information and inspiration to all good works. The alert Baptist will make regular use of these, for without them he cannot be fully informed. Then, too, his pastor who is prepared will tell of the denomination's work in all fields and earnestly invite his participation.

Hazards of Democracy Overcome

With such information and a spirit of unity, all of the hazards of democratic church policy, such as lack of co-ordination, dissipation of energy and loss of power, can be overcome. Then in a common faith, seeking under Christ a common objective, simple efficiency in religious experience and work may be attained and the high realization of brotherhood—of denominational consciousness and of kingdom consciousness may be experienced.

The popular appeal for citizens to pull together for the welfare of the nation is presented as enlightened self interest. If individualistic Baptist Christians can co-operate in fellowship to promote their common objective, kingdom aims, this would be more than enlightened self interest. It would be enlightened unselfish interest.

To use a common figure this is only good sportsmanship on the part of a Baptist, for if liberty is his principle, loyalty is his privilege. By such informed sympathetic co-operation with his fellow Baptists, he does his part

in the mobilization of human and spiritual resources, working with Christ for the salvation of men and living in the realm of heaven, a subject of the kingdom of God, now and hereafter.

This Is A BAPTIST CHURCH

and as such our church membership believes:

*In the rights of the individual, not close ecclesiastical rights.
In personal faith, not proxy faith.*

*In the priesthood of all believers, not the priesthood of a class.
In free grace, not sacramental grace.*

In the direct approach to God, not the indirect.

In believer's baptism, not infant baptism.

In the voluntary principle, not the coercive principle, in religion.

In the unity, sufficiency and sole authority of Scriptures as the rule both of doctrine and polity.

In the credible evidence of regeneration and conversion as prerequisite to church membership.

In immersion only as answering to Christ's command of baptism and to the symbolic meaning of the ordinance.

In the order of the ordinances, baptism and the Lord's Supper, as of divine appointment, as well as the ordinances themselves.

In the right of each member of the church to a voice in its government and discipline.

In each church, while holding fellowship with other churches, solely responsible to Jesus Christ.

In the freedom of the individual conscience, and the total independence of church and state.

We believe that in religion we have no priest but Christ.

We believe that in sin there is no sacrifice but Calvary.

We believe that in all things we have no authority but the Bible.

We believe in only one confessional, and that confessional the throne of grace.—From church bulletin, Bellevue Baptist Church, Memphis, Tennessee.

Mexican Churches are Growing in Self-Support

By J. L. MOYE

THE most potent influence in the world for good is a growing Christian, a Christian growing in the grace and in the knowledge of the Lord. Our Mexican churches are small groups of baptized Christians who have organized to promote spiritual growth among the people. Let us be specific and see in just what way growth has come about.

Spiritual growth has come about through the stewardship of money. For years in our Mexican Baptist Convention, institutes and conferences, we have studied Christian stewardship. We are happy today that almost everywhere evidence of growth is noted. This growth has brought three results.

First, our churches are giving far more than ever before toward self-support. A very careful study of twelve churches reveals the following facts: Four in two years have greatly increased the salary of the pastor. These churches are now paying in the order named, thirty-three per cent, forty per cent, sixty per cent, and one hundred per cent of the pastor's salary.

The other eight of the twelve churches have increased the salary that they were paying the pastor from twenty-five per cent to seventy-five per cent.

We believe that the support of the pastor is the first financial responsibility of the church. This has been presented in the meetings and is bringing results.

Building Funds Increase

Second, these same churches have greatly increased their gifts to local expenses and especially their building fund.

Nearly every church has some kind of a building program ahead. During the last two years Second Church, Houston, has built and paid for a good educational annex and has today a balance of \$271 in the building fund for other improvements.

First Church, San Antonio, is paying all the salary of the pastor and has \$441 in the building fund to help in the improvement of the property. Calvary, San Antonio, has greatly increased her gifts to all causes, especially to missions, and now has a balance of \$463 as a building fund.

Corpus Christi is growing very rapidly and must have greatly enlarged quarters. They have at Corpus Christi \$2,878 in the building fund. This has been accomplished in less than two years.

El Paso has increased her balance from \$655 to \$1,260, hoping some day to thoroughly renovate the Home Board property there. Uvalde has built and paid more than half the cost of her \$2,500 building, and recently has obligated herself to pay \$1,000 for new pews.

So it is throughout the state of Texas among the Mexican churches. They are giving for the support of the work, including pastor's salary, local expenses and building funds. All of the above churches and scores of others are making a marvelous effort to go forward, and by the help which the Board is giving they will do so.

Growth of Missionary Spirit

Third, our Mexican pastors feel that the influence of the church should go far beyond the community where it is located. The Mexican churches have as a rule from one to four missions or preaching points where the Gospel is proclaimed. Increased missionary gifts is a witness that the missionary spirit



Training Union officers in a Mexican church.

is a guiding force of the churches and the convention. Through the convention, the institutes, the conferences, and especially the pastors, we are making progress in self-support.

Some brief historical facts reveal something of the growth of the missionary spirit among the churches of the Mexican Convention. The convention has made forward strides the past five years. In 1939 at Harlingen, the convention voted to publish a monthly paper, *El Bautista Mexicano*, with Rev. Felix Buidain as editor.

This paper now has a circulation of 1,800, reaching all of the churches and missions, nearly 150 in number. Several churches have subscription clubs of sixty, forty, twenty or ten.

November, 1943.

The W. M. U. of the South helps in publishing the women's programs in Spanish, and Mrs. J. L. Moye translates programs from *Royal Service* and *World Comrades*.

At the Harlingen convention outstanding debts were paid.

In 1940 the convention assembled in El Paso. There was a balance on hand of nearly \$600. The executive board recommended the employment of an evangelist at a salary of \$60 per month. Fifty dollars per month was requested of the Home Board and was granted. Rev. Paschal Hurtiz, of Beaumont, was chosen evangelist. Brother Hurtiz was then president of the convention. Rev. Paul Siebenmann was elected treasurer and the churches were asked to remit monthly to the convention budget. A co-signer was named for checks and the books were to be audited by a certified public accountant.

In 1941 we came to the Houston convention, having raised \$3,045.81 during the year. In years previous the receipts were only \$500 to \$600.

Convention Program Enlarged

In 1942, at the San Antonio convention, receipts were reported for the year of \$4,047.99. The executive board came to the convention with a recommendation to employ a Sunday School and Training Union worker at \$62 per month. The Board of the Baptist General Convention of Texas was asked to match this amount, which it did gladly. Hiram Duffer, a graduate of Howard Payne, who was pastor of a Mexican church in his college days, and a pioneer in Mexican B. T. U. work, was chosen for the work.

This year at Laredo the convention voted to give the Sunday School and Training Union departments \$50 per month each for promotional work. Instead of having a treasurer for the convention of Sunday Schools and another for Training Unions, these conventions voted to merge with the general convention, and the general convention in turn was to put the departments in its budget.

Credit for the growth of our convention must be given to the pastors, who are teaching stewardship to our people and formulating church budgets. Several churches are near self-support.

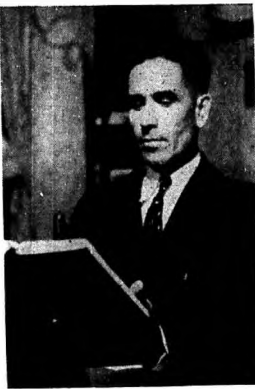
Special credit is due the women for their programs month after month on missions and for their weeks of prayer for missions that are observed by the whole church. Twelve of the churches have fully graded W. M. U. work with



Sra. Dina L. de Mercado of Harlingen.

missionary education through all ages.

Our task, as we see it, is to develop churches according to the New Testament, make disciples, baptize them,



Deacon Mojica of Uvalde.

and teach them. We are happy because our Mexican churches are growing in the grace of giving and in self-support.

New Attitudes Mark Testimony And Work Of Converted Father

By CHRIS NAPOLI

Italian Missionary in Kansas City

I HAD the privilege of talking to a Catholic man about Christ. His family belongs to the church. Some time ago I baptized two of his six children.

One Sunday afternoon I made an appointment to talk to him. After two and one-half hours of talking and explaining God's great plan of salvation, he took me by the hand. "I give my life to Christ here and now," he said.

We knelt in prayer, and as we prayed together tears were streaming down our cheeks. Yes, they were tears of joy.

Last Sunday I baptized him. As I raised him from the water he had a great big smile on his face.

"Pastor," he said, "I am very happy now more than ever. I promise my God I shall live for Him and be present in His house whenever the doors of the church are open. No more Sunday working for me! If I find a job with six days' work I will accept, but no Sunday working for me anymore."

Now there is a different atmosphere in his home life. He is eager, ready, and willing to serve Christ at any time.

Deaf Converts Are Baptized By Gardner

THIRTEEN deaf converts were baptized recently by Missionary J. W. Gardner, following revival services in the First Baptist Church of Goldsboro, North Carolina.

In a meeting in Atlanta the missionary baptized one convert and five were added to the church by letter. Brother Gardner had been in a revival for the deaf in Atlanta last spring, at which time a number made profession and were baptized.

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Brotherly Love Needed Now, Writes Chaplain

By
CHAPLAIN J. A. RABUN
United States Marine Corps
SOUTHWEST PACIFIC—

THIS is a time when we should be thinking seriously and deeply of America's unique position in the world today. Our leadership among the nations cannot be merely by might of arms. Rome tried that, as have other nations, and it fell because it was morally rotten.

There is too much moral rot in America. Unless we purge that rot from the soul of America, we too shall suffer the fate of all other nations who turned their backs on God. Ours must be a spiritual leadership. A spiritually bankrupt nation cannot long continue to be a great nation, for it will have already lost the foundation for its greatness.

Even when I know the terrible fate which awaits the world in the event of a Japanese victory (and they would make all other anti-Christians seem ridiculous in comparison with themselves), I still cannot hate them. I remember too well Japanese I have known, studied with, lived with, who were excellent Christians.

Consequences of Neglect

I tremble from the knowledge that our obligation to him has never been met, and I know that we should have been amply warned of the consequences to follow such neglect. I pity him, yet I know that everything I try to represent and stand for is the object of his destructive hate.

We cannot kill every Japanese. The fact that the very devil has possessed their leaders does not damn all of them eternally. They shall have to be saved eventually, or else this war shall be as vain as all others have been when enemies were not dissolved in a spirit of brotherly love.

Such a spirit of brotherly love can-



Evening services on maneuvers.

not exist where there is not first of all a recognition of the great love of God. Brotherhood depends upon a recognition of the fatherhood. People cannot be brothers who do not recognize the same Father.

War of Beliefs

This war would have come even if there had been no Hitler, no Mussolini, no Hirohito. It is a war of beliefs, of ideals, of principles, more than it is a war of anything else.

Satan causes wars, not God, because he wants to keep the peoples of earth confused over things, forgetting the deeper, underlying causes and principles for living.

He wants to destroy that which has been built in the nature of a unified kingdom program. He wants people to hate and keep on killing, for it delays the coming of the kingdom and keeps more people from its realization by destroying their lives.

I cannot believe that war is God's instrument of punishment, though He may use even war to ultimately serve

His purposes. God is a builder, not a destroyer. God punishes without actually destroying life and opportunity. That work is the work of the devil. God desires to save the souls of men; the devil wants to destroy their lives and their souls with them. That, to me, is why the hand of the devil is so apparent in this present conflict. He is using personalities and peoples for his purpose, shrewdly and wisely, in order to incite new hatreds and keep alive old ones which have long served him well.

I hate the devil with an intense hatred, but not the Germans and Japs, even though they might well be the instruments or agents of my own end.

Christians Cannot Hate

Christian people must not allow their hearts to become hardened and calloused by hatreds, for that would just suit the devil's purposes. Their (our) responsibility will be so great after this war that all our united efforts will be overtaken at best. We will be more sadly handicapped if we are split and divided by hate and vengeance against our enemies.

"Vengeance is mine, saith the Lord." God can have His vengeance in a different way if we try to win those who would destroy Him. "There shall be wars and rumors of wars" until we help God overcome Satan and all his works. When we accept the finished work of redemption, God gives us this unfinished task.

"Would he a much sweeter revenge to have the enemies of God become His willing servants, instead of killing them off and eternally condemning them to hell.



Missionary

Illustrations

Human Life Is Sacred

Thou shalt not kill.—Exodus 20:13.

One night at New Orleans a stranger, countenance heavy because of the ghastly deed of evil which his mind was plotting, was arrested by strains of music even as his deliberate steps carried him ever nearer to the premeditated act of crime.

He paused a moment to listen, and then turned in to the mission—Rachel Sims Memorial on Clay Square, of which Miss Gladys Keith, missionary of the Home Mission Board, is superintendent.

Careful not to attract attention—for might he not decide at any moment to continue on his errand of evil—he sat at the back, his shifty gaze on the floor, until at length the preacher's message stabbed his heart. Then, smitten of conscience, he listened alertly to the offer of pardon through Christ.

"As soon as the invitation was given," Miss Keith said, "he came. I have never seen anyone cry as he did."

As the workers talked with the new convert, he showed them a long knife. "I was on my way to kill a man," he said, "but now I do not want to kill him."

What God Hath Joined Together

For this cause shall a man... cleave to his wife.—Mark 10:7.

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When the old man had gone those who were in the store and had seen the little bit of drama laughed at the storekeeper, calling him foolish for having returned the money when the old fellow did not know that he had found it. One of the bystanders in explanation remarked that the storekeeper was a Baptist.

"Oh, so he is a Baptist," exclaimed one of the laughers. "Baptists are like that."

A Liar Finds the Truth

Thou shalt not bear false witness.—Exodus 20:16.

Into a mission wandered a poor dependent man. He accepted the proffered food and listened to the story of the Bread of Life. After the service he found Christ as his Saviour.

"I am the worst liar in the world," he confessed. "I am so untruthful that I cannot keep employment. My wife was forced to leave me because she could not trust me."

However, from that night even his appearance was changed. After hearing of his religious experience, his wife agreed to give him another chance. Soon he had secured steady employment as a night watchman and his reunited family was a happy one.

"I could never believe a word he said until he was saved," said his wife.

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without a heavenly Father, who was wandering so close to a premeditated death, until I found Him. I can see Christ now as I never did before, a star in human history, illuminating all life. Christ can satisfy all: all races, every human being. He satisfies me, and guards me against all

effect on the other boys that many of them, who had previously been totally indifferent to religion, suddenly took a new interest in spiritual

Born-Again Jew Testifies

"It was the power of the press that directed me to the power of God," is the testimony of a born-again Jew. "I was on my way to end my life by hurling myself from the open window of a tall hotel when a newspaper article led me to visit the Christian Industrial League to find out what was meant by the superintendent having been 'successful in the rehabilitation of the lives of unfortunate men.'

"With a confused mind I accepted the invitation to attend the service in that friendly chapel on that eventful Sunday night. I found myself among men of different types. The Scripture verses on the walls seemed to talk to me, especially 'Come unto Me all ye that labor and are heavy laden and I will give you rest'. The hymn, 'Softly and Tenderly, Jesus is Calling', brought tears to my eyes.

"And the message of the night! It seemed that God was speaking to me. When the invitation was given to those wanting prayer, I went back to the prayer room and there on bended knees I repeated the publican's prayer, 'God be merciful to me, a sinner, and save me for Jesus' sake.'

"An emotion stirred within me. I could feel the change. Then and there I accepted Jesus Christ as my personal Saviour! The Christ I didn't know for over fifty years! Though I was born a Jew, yet that night I was born again and became a Christian. I lost the desire to die, I wanted to live! As I began to read the Bible devotionally and to pray, I began to grow in the knowledge of Jesus Christ, not as a mere man, but as my living Saviour. Later I was baptized into Christ.

"It was not necessarily the Jew in me that Christ appealed to, but to the unhappy, broken-hearted orphan

"And finally I have never left Judaism, but have **FOUND** it! Christ is the completion of all the hopes and aspirations of Judaism. In Christ have all prophecies, types and symbols of the Old Testament been fulfilled. It is the blood that maketh an atonement for the soul (Lev. 17. 11). That is the pure teaching of Judaism, and from the moment I acknowledged Jesus as my own personal Saviour, the promised Messiah of the Jewish people and Saviour of the world, I received a peace which the world could not give nor take away. Amen, and may God save you."

From my friend, Dr. D. Swan Harworth, pastor of the First Baptist Church, Vicksburg, Mississippi, comes the following:

"I recently spent some time in New York on my vacation. While there, I visited in the home of a friend in Brooklyn who told me of one of her Jewish neighbors who had made a profession of faith in Christ and had united with a Baptist Church, largely through the influence of a pamphlet she had read. The Jewish lady brought the pamphlet that was read and which was later handed to me, and I looked with interest to see that you were the author. I knew you would be glad to get this bit of information."

Here is a ministry in which every Christian can have a part. One must, however, be very careful in the selection of literature urged. I cannot say enough for *The Mediator* which the Lord is so marvelously using in molding the minds of even the Jewish intelligentsia.

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Tell us you have thousands of women's organizations keep their members filled every month with various CILMORE FUND-RAISING PLANS. Five Methodist Church, Akron, Ohio raised nearly \$800. "The Fund Raiser" is FREE! Get it regularly; simply send your money along with your name and group's name. How much money do you wish to raise. I'll help you raise it!

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***Indian Soldiers Flock to Center;
Carry Away Sustaining Blessings***

THIS month soldier boys have been coming in on furlough more than in any other month, not only soldiers, but sailors and marines. In checking over the record, we find we have been able to make some valuable contacts with these young men, and some fine opportunities to talk with them about the Lord.

Each one took away with him a por

The War Against God edited by Carl Carmer. Henry Holt and Co. 261 pages. \$2.75.

This book contains statements of two ideologies which are now in world wide conflict—the assertions of Nazi and Japanese leaders which make clear that they are conducting a deliberate and calculated war against the whole religious principle in the modern world, and the replies of Christians which reflect their spirit in meeting this attack to destroy Christianity. The layman-editor, in his research to discover the testimony of these foes as to their spite against God and religious utterances which show an acceptance of that challenge has been convinced that the sword of God has been drawn in this conflict.

Children of the Church in Wartime
by Mildred Wildber. Friendship Press
24 PAGES. Twenty-five cents.

This booklet addresses itself to the real problem of how to teach children Christian principles of peace in the midst of war. The ten sections give a thoughtful, provocative and comprehensive summary of the problem. A rather complete list of source materials on the subject is included.

Together We Build America by John R. Scottford. Friendship Press 4 pages.

In pictures and discussion, this booklet is an interesting and helpful study of the significant part Christianity has played in welding together the people of America. It is a timely pointer to the responsibility before Christian forces to lay out the pattern for a new and better world in which peace and harmony will prevail among the races.

These boys in coming to the Indian Center are made to feel they have come home, to love and care. A good bed with fresh linen is provided, and the meals are planned for their benefit.

Good Use of Ration Coupon

Our ration of shortening last week went to help make Indian fried bread for one Navajo sailor who had not eaten any since going into the service.

We are now making an effort to send Christmas boxes to some of these boys overseas who have no families, and who will have no Christmas unless we provide it.

We are grateful that the Lord seems to be leading in the direction of finding a more convenient and suitable place to meet. We feel that this present place is now outgrown. A chapel for our services, with a reading and sewing room, is the object of our search. We appreciate the fact that many are interested with us and are praying with us about it.

This following word came in a V-mail from a Cochiti boy now in England. "Just think, I used to go there to the Center almost every evening at this time last year. Whenever I get back to New Mexico I'll just hit the road to 1605 Virginia Boulevard. I could just feel how close I am to God when I am at Baptist Indian Center. Out here is kinda rough. There is no person I know that would understand my language except the One above."

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The Protestant Voice

Dept. > Fort Wayne, Indiana



WHEN Frank Harrier, Arizona Indian, shown above with his wife and child, became a Christian he made a full surrender.

This Indian Home Mission product pledged to tithe even though he had no work, according to Missionary C. F. Frazier.

His first title was twenty-one cents.
Two weeks later he gave \$2.10.

Soon, according to Brother Frazier, he had a job which paid him \$100 per month, Harrier having been selected with five others out of a list of two hundred applicants.

"No one can make me believe God hasn't done just what He said He would in Malachi 3:10," said the Indian convert.

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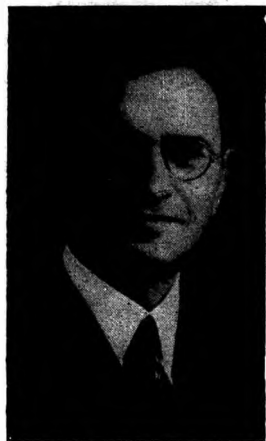
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Book Offers Help in Country Church Problem



John D. Freeman

PRactical plans to cure the ills of the country church are given in Dr. John D. Freeman's new book just published by the Home Mission Board, *Country Church: Its Problems and Their Solution*.

As stated by Dr. Freeman in his foreword, it has been known for many years that something is lacking in churches that have preaching once or twice a month and many articles have been written dealing with this important subject.

Rather than being a discussion of

this problem, Dr. Freeman's work is an attempt to provide real assistance in solving this current and growing spiritual problem in our land.

"It is time," Dr. Freeman writes, "we were launching a movement that will remove the handicap under which the part-time churches labor and setting forth a plan that will enable them to discover and utilize their potential powers and resources."

Purpose Accomplished

Dr. Freeman has accomplished his purpose stated in the foreword to provide "members of rural and village churches some practical plans whereby they may remove the causes of their weaknesses."

A diagnosis of the problem is given in the first chapter under the heading, "I'lls to Be Treated." Chapter II states the thesis of the book as indicated by the title, "Working Together—The Way Out." It is through the cooperation of adjacent churches that their problems are to be solved, Dr. Freeman insists.

The third chapter outlines a scriptural financial plan while in the fourth chapter the author, writing under the heading, "A Full-Time Program", proves that every church through cooperation with neighboring congregations can have a full program of services. The last chapter is entitled "The Rural Church and a Great Community".

Worth of the plans suggested has been demonstrated as they have been put to the test by Dr. Freeman and



others. The author, now editor of *Western Recorder*, made practical use of his ideas while executive secretary of the Tennessee Baptist Executive Board.

"Parts of the suggested program have been tested on numerous rural and village fields," he states, "always with signal success when directed by a capable interested leader."

Dr. Freeman well says that the "social, economic and agricultural worlds are being changed during these fateful days. He who closes his eyes to these changes and imagines that what served well thirty or more years ago will do for the coming decade is unwise indeed."

This one-hundred-twenty-eight page book, which is illustrated with line drawings, will come from the press by November 1. It will be on sale at Baptist Book Stores for forty cents

I Serve A Rural Church-- And Like It!

All is paid for—Baptists are on top of the world.

A little while ago they had no house—scarcely a work. They were overshadowed by other churches in the community; now they have a hearing not equaled by any.

Nine miles away is my other church where for thirty years they have had a little squatty one-room house with parttime work supplied by student pastors. They were always in debt on running expenses.

Now we are building a meeting

By A RURAL PASTOR

house over there. They have not been in the red at any moment since we started there two years ago. They helped all the work and have nearly \$300 in the general fund.

The new native stone double wall building is nearing completion—just like the building in the first community. Pay as you go is also the plan there. It is a most beautiful and ample building.

I have just baptized fourteen converts there. Baptist stock is highest it has ever been and we have a hearing for the message which was for years smothered out by the "salvation by water" cults.

These material and spiritual gains have been made in times when the whole communities have been drained

(Continued on page 13)

I SERVE A RURAL CHURCH

(Continued from page 12)

of their populations, with young and old going to the Army and industrial centers. Schools have barely managed to survive. These churches have both grown and become the leading institutions.

We have the state paper in the budget at the first church and will soon be able to put it in the budget of the other church. I am wondering how soon now we can have *Southern Baptist Home Missions* in both budgets.

Now In Happiest Field

Caring not for the "recognitions and promotions" that pass by the country pastor as if he were not worthy of notice, I am perfectly happy in this obscure field, in fact happier than in any town or city work I ever had—and I have had what the people generally think of as prominent connections.

This rural work is the sweetest work I ever had in my life. No home is closed to me and all are as cordial as my own people.

We have not suffered for lack of support and even if we had what would that amount to? I am clerk of our association and have ample opportunity to aid in all the programs of the work. Our association is out of debt, money in the treasury, all bills paid on time and the churches are prospering.

Baptists have the biggest day in their history in all but soul-winning and are coming to the fore in that. We have less and less competition as the unionizing and compromising programs go on.

As others leave the country our doors open the wider. None but Baptists themselves can close these doors. I do not think they will close them.

If multitudes of our finest young preachers knew what I now know they would cease to cherish ambitions for the city centers and would, many of them, seek to serve in the rural districts.

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Thirty Churches Hold Simultaneous Schools

THIRTY churches co-operated in a city wide school of missions in Birmingham recently under the direction of Rev. J. L. Aders, superintendent of city missions.

At the Sunday services, Brother Aders reports, 6,612 people heard the messages of fifteen missionaries. Classes each evening attracted an average attendance of 1,750.

General direction of the study of Home Missions in the churches throughout the South is given by Rev. L. W. Martin through the promotion of church schools of missions. Brother Martin emphasizes especially al-

multaneous schools of missions in cities and associations, such as the successful week just concluded in Birmingham.

"I Wish That THOU MAYEST PROSPER" Increase your income with my "Bible Text Special"—50 beautiful Christmas folders, imprinted with name and address of Bible Text. Retail for only \$1.20. Christians appreciate. Liberal Commission. Also, complete line of Greeting Cards, Placards, Calendars, Bible Games, Novelties, Bibles, Books, etc. Many good profits to yourself or church society. Write for full information, and reliable samples, today. Satisfaction guaranteed.

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When "Johnny" Comes Home to STAY



WHEN all the "Johnnys" come home from the four corners of the earth—oh how welcome they will be!

But our responsibilities to them will not be over. In one sense they will just be beginning. We must help these boys, who have seen life and faced death from the Arctic to the Tropics, pick up and knit together their peace-time associations. Our towns—our homes—our churches must be in order.

Our churches especially must be ready and equipped to welcome and to aid them because religion has taken on new reality for them. They have prayed, read their Bibles and sung hymns with an intensity of meaning and earnestness which many 'home-front' Christians have never known.

Because new song books stir zeal, equipping your church with "Tabernacle Hymns Number Four" is a sure and simple way to meet the spiritual needs of our servicemen. This great "Song Book of the Nation" has the spiritual depth and tone, the musical content and quality, and the triumphant Evangelical appeal which is needed NOW.

A sample copy will be sent on request. Please give name of Church, denomination and pastor.



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Italian Convert is Faithful Witness In Tampa Mission

By TED H. YORK

RAIN or shine, Rosario Russo is on the job—at the cigar factory where he works hard; in his home he loves devotedly; at the church which he serves seven days a week.

Rosario Russo was born in Santo Stefano de Quesquina, Italy, and came to this country in 1904 from Catania. After living in several cities, he finally settled in West Tampa, where he has reared a family of three fine boys.

Brother Russo was won to Christ by Home Board missionaries in Tampa. Through winning him many homes had their doors opened to the preaching of the Gospel of Christ.

He is one of the most earnest, sincere Christians I have ever known. He loves the Lord, the church, his family, his pastor and family, and his own people, the Italians. He serves with a devotion not often found in this fast moving, busy age. His faith is that of a child, believing, loving, trusting, and working (with the accent on the working).

A Volunteer at Church

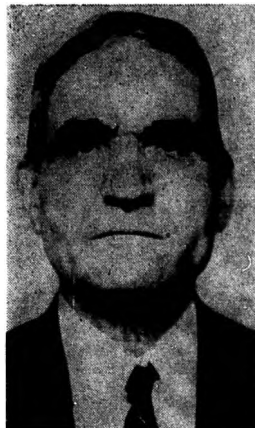
He works in a cigar factory standing in water up to his ankles, wetting down 700 pounds of tobacco leaves every day. And then he comes home and works in the church yard keeping the grass and weeds out and planting flowers. He opens the doors and windows of our church at all our regular services. Yes, rain or shine he is on the job.

My son, Teddy, Jr., age 5, dearly loves him. He brings Teddy a big pot of Italian spaghetti each Sunday, enough to serve six or seven persons. His wife is a great cook.

Brother Russo is deeply concerned about the Italians in West Tampa. A few days ago at the close of our prayer service, we were talking about their passive resistance to every approach and effort we make to reach them.

Suddenly he lifted up his hands and cried out, "Brother Mister Yorkee, I talk to everybody on dis street. I tell them, come to church, they no come. Somma time we get church full of everybody. I tell everybody why they no come to church."

What he meant was that he would



Rosario Russo
On the job for Christ.

like for me to invite everybody to church some night and let him talk to them and ask why they do not attend our services and admonish them to do so. I am making my plans to do just that, for he is well respected and has great influence that God can use.

Broken Up Over Son

"Brother Mister Yorkee," he asked last Sunday in his characteristic way, "you no see my boy Vincent?"

"No," I replied, "not in the last few days."

"Vincent in hospital tree weeks," in a broken voice, with tears in his eyes and a gesture pointing down the street, he added, "For long time I sit on porch and see my boy Vincent come home; now Brother Mister Yorkee, I no see my boy no more come home. He say for you and Sister York to come and pray. It make him feel better." It really hurt to see this great child of God so broken up over the sickness of his son. Yes, we visited

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with him and prayed the Great Physician to lay His healing hand on him. Mrs. Russo, a God-fearing woman, is a semi-invalid whom God could heal.

His youngest son, Frank, leads the singing for us on Sunday night and at Wednesday evening prayer service. Very reticent until recently, this twelve-year-old lad now prays in church and B. T. U. like a veteran of the cross. He sang "In the Garden" in a duet at church services tonight.

Brother Russo, being of honest report and having proved he is full of the Holy Spirit by his conduct and zeal for the lost, has been set aside and will soon be ordained as a deacon. Love the Italians.

Notable New BROADMAN Books of Merit

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Do the Deaf Have Separate Services In Mission Work

As of necessity, because of their physical handicap, the deaf must have some separate services of their own, but those who work with the deaf try to help them forget that they are different. Hearing people should make the deaf feel that they are wanted in the church life, according to Dr. J. W. Gardner, Home Board missionary. "Treat them as normal human beings," he suggests, "make them feel there is a bond of fellowship and sympathetic understanding between them and the rest of the church family." Pictured at the right is a deaf wedding being performed by Dr. Gardner in Atlanta in which city there is a vigorous deaf work with a number having been baptized recently in Central Baptist Church by Pastor Paul A. Melg.



Q. Do the Army and Navy require Baptist ministers seeking chaplaincy appointments to be endorsed by the denomination? G. T. S.

A. Yes, the Government's requirement is that chaplaincy applicants be given denominational endorsement. The Home Mission Board's committee on Army and Navy chaplains has been named to give endorsement to Baptist ministers seeking chaplaincy appointments.

Q. What is the circulation of Southern Baptist Home Missions? P. M. C.

A. This issue is being mailed to over 93,000 subscribers.

ADD: NEW PUBLICATION

"In the October issue of Southern Baptist Home Missions you have a question by Mrs. M. C. S.:

What publication work is done by Home Board missionaries?

"For one year the Spanish American Convention of New Mexico has published an eight-page monthly paper in the Spanish language, *El Misionero Bautista*, edited by myself and Rev. Aurelio Hurtado, both missionaries of the Home Mission Board. The title translated is 'The Baptist Missionary', truly a fitting name we believe.—Cloma A. Huffman, Las Vegas, New Mexico."

Thank you, Brother Huffman, for correcting our oversight in failing to mention *El Misionero Bautista*. May the Lord bless both your editorial and other missionary work.—Burton.

Q. What are the qualifications required of persons wishing to become Home Board missionaries? H. B. C.

A. The Home Mission Board has listed only three qualifications to be met by those who are appointed, as follows: (1) A genuine experience of conversion; (2) An ability to tell others how to be saved; and (3) A definite divine call to a specific Home Mission field.

Q. What is the age limit for candidates for Home missionaries? H. B. C.

A. There is no age limit for applicants for appointment since the qualifications are spiritual rather than physical or temporal.

Q. If one holds a college degree but has not attended training school, will she be considered for appointment as a Home missionary? H. B. C.

A. A person will be considered for appointment even though no training school degree is held, although of course, the highest type of educational preparation is needed.

Q. How does one secure appointment as a Home missionary? H. B. C.

A. A person who feels called to a Home Mission field of service should write to Dr. J. B. Lawrence, Executive Secretary-Treasurer, stating that he feels thus called and listing his qualifications for service. Such application will be referred to the proper committee for consideration.

Q. Does the Home Mission Board still receive money from the Hundred Thousand Club? Mrs. R. E. H.

A. The Home Mission Board has received no funds from the Hundred Thousand Club since the payment of its last note on May 12. After the Home Mission Board's discharge in

full of all its obligations, the amount the Board had been receiving from the Hundred Thousand Club was immediately released for distribution to the other south-wide agencies which still had debts.

Q. Does the Home Board have any program for assisting chaplains in securing pastarates after the war? S. A. C.

A. Dr. Alfred Carpenter, superintendent of camp work, says that it is his purpose to do what he can and to enlist denominational leadership also to assist in this practical matter.

Q. What are some of the results already achieved in the Home Board's city mission program? E. J. C.

A. As an example, here are a few results in one city alone, as reported by the Board's superintendent in that city: 635 additions to churches as a direct result of city missions, which is more than the combined additions to four of the largest churches in the city; 2,904 services conducted; 85,812 people attended these services; 371 baptisms. These results were over a twelve-month period. Similar victories are being won in all of the twenty-three cities where the program is under way.

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.

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EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

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