

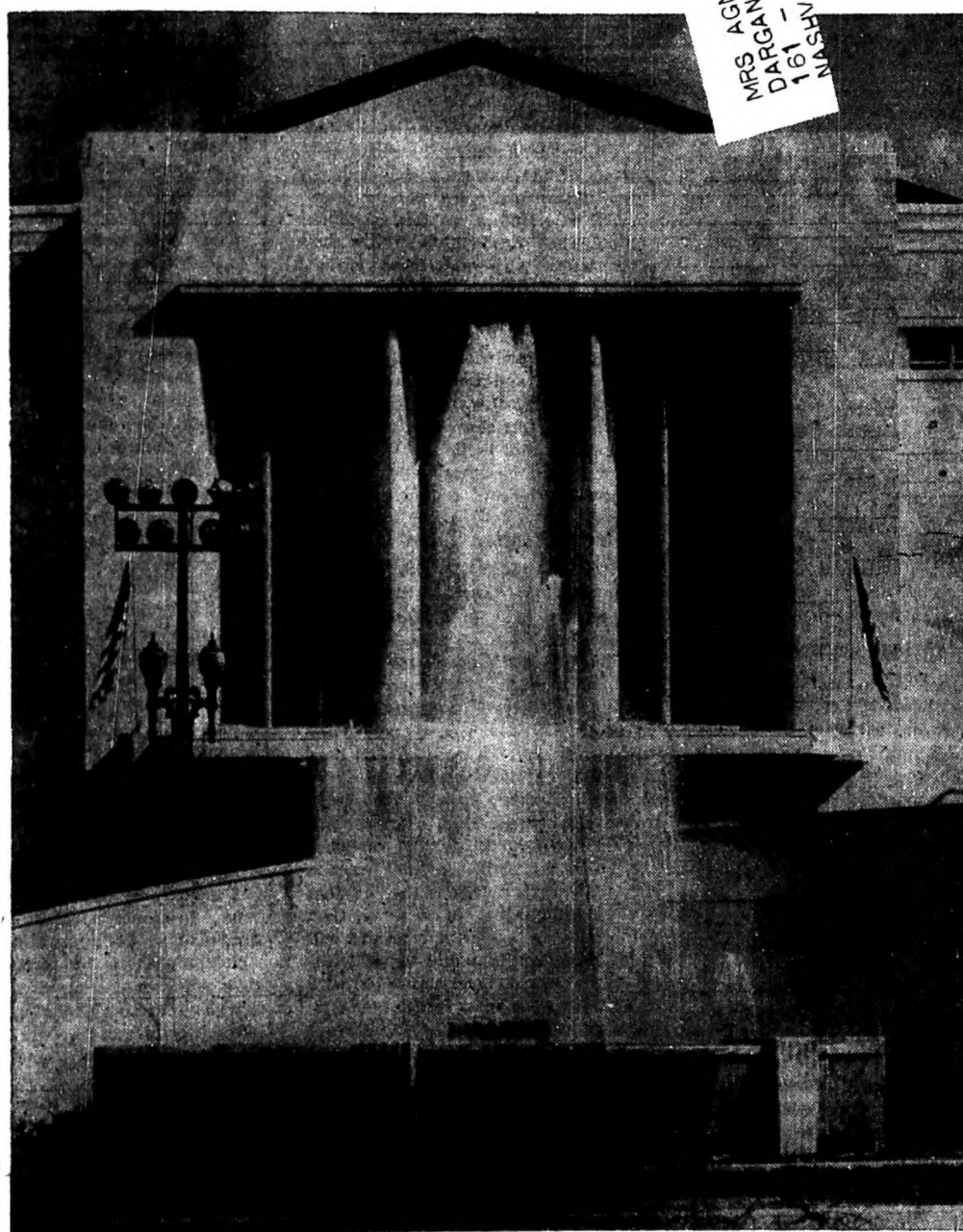
SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the Truth

VOL. XV.

MAY, 1944

NO. 5.



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Fountain in front of Atlanta's Municipal Auditorium.
Southern Baptist Convention Meets Here May 16-18

When the Home Board Was Moved to Atlanta

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Astounding Moral Conditions

A PRESS dispatch from New York says: "The teen age 'pickup' girl is rapidly exceeding her step-sister, the wage-earning prostitute, as a public menace, child welfare authorities here are agreed. Major Bascom Johnston, director of the American Social Hygiene Association, said that the 'pickup' girl is more of a social problem than commercial prostitution." Justice Panken of the children's court of New York, "partly blamed mothers who allowed their fourteen-year-old daughters to dress and rouge like older women." Similar reports are coming from other sections of our country, but in all the statements made by the directors of Social Hygiene or the Justices of children's courts there is no reference to God, the Bible, the church, of sin, or the restraining influence of Christian teaching or Christian faith. Until the root of the evil, sin, is recognized and the Divine cure is sought there will be no sufficient remedy found.

Protestantism Deteriorating

THE CHRISTIAN CENTURY in an editorial headed "Protestant Reorientation" says: "Many of those most capable of appraising spiritual realities frankly declare that the Christian life of Protestantism is deteriorating under the pervasive influence of the secularistic indifference which characterizes modern society."

What *The Christian Century* is saying in effect is that the modern world spirit is seeping into the Protestant churches and discoloring their Christian complexion.

We sincerely hope that Southern Baptist churches will not go the way of the Protestant churches as indicated by *The Christian Century*, but that they will maintain their spiritual soul by anchoring their faith in an experience of grace and vitalizing it by a firm grasp upon the Word of God.

Parent Schools

A SURVEY is being made in some of our larger cities, so we are informed, to determine the need for parent schools to help combat increasing juvenile delinquency. The purpose of these schools is to bring to the attention of parents the enormous juvenile

delinquency and to deal with cases of delinquency among the school children. There are many reasons for the increase in juvenile delinquency. The spirit of the age in which we live has much to do with it, the lack of discipline and direction in the homes and the general let-down in the social conception of the basis for determining right and wrong. We wonder, however, if this isn't a problem to which our churches should give serious consideration? Why not have parent schools dealing with this problem of delinquency under the supervision of our churches? We will never have better social conditions until we have better homes, and we will never have better homes until we have better men and women. Our churches should give serious attention to the practical task of developing character and conduct in the religious life of their members.

Servants Rather Than Leaders

DR. E. STANLEY JONES, the great missionary evangelist, thinks that our efforts in church and Sunday school should not be directed to the training of leaders but to the development of servants. He says, "Some schools try to teach their students to be leaders. I beg you, don't. They will never be worth a thing until they forget it. All you produce is fussy managers of other people. Jesus says you are to be servants. The servant loses himself in the will of the master." Dr. Jones' idea is that when a Christian worker decides that he does not want anything but to serve, then he becomes a leader, for people will want to follow him and he will discover harmonious relationships with others. It is the bossy leader that attracts trouble. It is the Christly servant that brings in the Kingdom. But a servant needs training for service. The better the training, the better the service.

Catholics and Freedom of Speech

IT was reported that three eminent scholars presented a panel discussion on "The World Beyond the War" to a group session of the Missouri teachers' convention.

W. E. Garrison, literary editor of *The Christian Century*, represented Protestantism, Prof. Francis McMahon,

Shall Baptists Remain Free?

DR. J. B. GAMBRELL once said, when there was a determined effort to pull Southern Baptists into an interdenominational organization without definitely defined objectives and powers, that Baptists could not work with a blind bridle on. Neither can they work in an ecclesiastical straightjacket.

All types of over-all direction hinders Baptists, erases their style, and causes them to break with mapped-out programs. Baptists rebel against pressure direction. They must be free to work as the Holy Spirit directs. They will co-operate, but they will not be driven. The fundamental principle in all Baptist life is co-operation.

The district associations, the state conventions, and the Southern Baptist Convention are not for purposes of governing and ruling the churches in their work; they are of the churches, by the churches, and for the churches.

The underlying principle of all Baptist organizations is freedom: not freedom to quit work, not freedom to disobey Christ, but freedom to co-operate in the kingdom work.

Baptists will be wise if they keep their conventions and agencies their servants and not their masters. Let us beware of the power of money piled up

professor of philosophy at Notre Dame University. Catholicism, and Fritz Hamberger of *Coronet* magazine, the Jewish faith. A news dispatch says that soon after his return to Notre Dame, Professor McMahon was discharged for refusing to allow the University authorities to censor his remarks. It would seem from this news dispatch that this Catholic institution does not believe in freedom of thought. We wonder if the Roman Catholic church, as such, believes in either religious freedom or freedom of the individual to think for himself in matters religious?

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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.

VOL. XV.

MAY, 1944

NO. 5.

THE Executive Committee is recommending to the Southern Baptist Convention a reduction in the allocations to the two mission boards—two and one-third per cent from the Home Mission Board and one per cent from the Foreign Mission Board.

Shall We Reduce the Allocation to Missions?

It seems that the Relief and Annuity Board must have more money to fund its old annuity contracts and the allocations committee is suggesting that this large per cent be taken from the mission boards to help meet this pressing need of the Relief and Annuity Board.

The Home Mission Board bears the brunt of the cut. From Home Missions is taken two and one-third per cent. There are several reasons why we think the committee should have found some other way to meet the emergency of the Relief and Annuity Board.

Such a large cut from Home Missions, we feel, is unfair to the Home Mission Board. The allocations committee said that the larger cut from Home Missions was justified because the Home Mission Board had increased its budget in the past year by a much larger percentage than any other agency. But this argument is itself unfair. For fifteen years the Home Mission Board has been paying a burdensome debt. All the co-operative funds received during these years, except just enough to meet overhead operating expenses, went to pay interest and principal on the debt. That is the only reason the Board is out of debt now. The entire mission program of the Home Mission Board has been financed by designated funds, the Annie Armstrong Offering by the W.M.U. and the income from the Bottoms Trust being the chief sources of support. When the debts were paid, the Co-operative Program funds were released and, for the first time in fifteen years, the Board could enlarge its work. It seems hardly fair to take the first increase the Board was able to make in fifteen years as a reason for decreasing its allocation.

This recommendation of the Executive Committee, if adopted by the Convention, would set a dangerous precedent. It is unwise to meet emergencies by taking money from missions. Missions is the heart of our denominational work. Whatever affects our mission work will affect the denomination in its over-all work. The Co-operative Program is geared to missions. To reduce the allocations to missions to meet an emergency for another agency will inevitably and

assuredly undermine the Co-operative Program.

Why do a right thing in a wrong way? Why not go as we are now going instead of branching out on new and untried paths which have all the evidences of disaster to our work in the offing? In the place of changing the method of support for the Executive Committee and piling up a reserve in a way that threatens the whole structure of our work as are also proposed, let the eight per cent which has heretofore been used to pay debts go to the Relief and Annuity Board. This would meet the emergency without threatening the whole structure of our work.

Shall We Cripple Our Mission Work?

THE Executive Committee is proposing to create a reserve fund of \$4,000,000 for the Southern Baptist Convention. This fund is to be raised by taking \$5,000 per month from the Sunday School Board, ten per cent from the net earnings of the Hospital, and whatever is over after each and every agency of the Convention has received the full amount of its budget as fixed by the Convention. This, of course, would peg the mission boards in their work, for the business and financial plan of the Convention provides that the budget for each year of each agency shall be made on the basis of the cash receipts of the year before. Now, if the surplus receipts each year are taken from the agencies and they are required to budget on the basis of what they receive the previous year, then it would be impossible for them to enlarge their work; and if receipts should at any time fall off, then it would peg the agencies at the reduced figure. Shall this be done?

There is another very important word to be said about this proposed reserve fund. There is nothing so dangerous as the power of money. We are asking our people to tithe. But if the Convention departs from its practice of the years and begins to bank the money given instead of using it in kingdom work, our people will say, "If that is the way they are going to handle our tithe, we will keep it, or we will designate it." There is nothing so sensitive as the money nerve. Whatever the Convention does it had better think twice before it takes money given for mission work and lays it up in a bank when the world is perishing for the Gospel.

A new world order cannot appear and prevail with the present mental, moral and stewardship order in our churches.



Missionary

Illustrations

"God Enabled Me"

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

A convert on a Home Mission field wanted to overcome his timidity so that he might render service acceptably in the position of leadership to which he had been elected.

However, he shrank from these responsibilities, being fearful of himself and his ability to do what the office required, although he really wanted to very much.

For months, though given the task of Sunday School superintendent, he would stay away from the church rather than appear before the group. His friends prayed again and again that he would be given the strength to overcome his timidity. Many times he promised to be in his place on Sunday morning only to disappoint the missionary.

One Sunday he surprised the little group at mission services by keeping his promise and taking charge in a splendid manner. When asked to lead the preliminaries for church service he did so at once and without embarrassment. The following Wednesday evening at prayer service, he gave a testimony of God's goodness in answering his prayers.

"As I worked in the mine on Monday," he said, "I shed tears of joy because God enabled me to do the thing I had long wanted to do for Him."

Humble Gratitude

In everything give thanks—1 Thess. 5:18.

A group from a church in a certain city conducted services each Sunday afternoon on what was called Squatter's Island.

This section, where lived the poorest people of the city, is so called because it is an area often overflowed by the river and thus is worthless for any development, except the use the poor people had made of it in building here their shanties from driftwood and scraps of tin.

On a certain Sunday the group from the church conducted services for the Negroes who lived on the island.

During the service an old Negro preacher was called on to lead in prayer.

Dressed in his tatters, his clothes so worn that they scarcely hung on his back, the old man lifted his face and his voice in prayer.

Strange to say, the poor old man did not think of his needs at all but was mindful only of the blessings which God had given him. He poured out his heart in a sincere prayer of thanksgiving.

Love Demonstrated

The greatest of these is love.—1 Cor. 13:13.

Fifteen Seminole Indians received practical assistance in illness from Rev. Willie King, Home Board missionary, in a recent month.

"Billie Bowlegs is here now in bed, making the fifteenth Indian to come to our house for medical treatment," Brother King wrote in sending his monthly report. "He is seventy-nine years old and is sick with fever."

When gas rationing and tire shortages threatened the mission work among these Florida Indians eighteen of them came to the missionary to discuss the serious situation.

"Is there some way we can help you so that you can continue to come to us?" they asked. The Indians then suggested that if gas and tires should not be available they wanted him to come into their camps and live with them.

"We want to continue in hearing you talk about Jesus way," they said. "We think time has come that we have to submit ourselves to white man's way, also to Jesus way. We don't want you to leave us."

The missionary assured them that he had no intention of leaving, but

Spiritual Autobiography Commended

A REMARKABLE spiritual autobiography is *His Precious Promises*, according to Dr. Hight C. Moore.

After reading this book, Dr. Moore wrote at once to the author, Dr. J. W. Beagle, to commend the work.

"I have read every line of it," he wrote, "not only with fraternal appreciation but also intellectual admiration and spiritual exhilaration."

"I may add that Mrs. Moore is just now reading it with equal interest and inspiration."

To the author Dr. Moore expresses the personal prayer "that your path will brighten more and more unto the Perfect Day."

that he hoped "to be with you as long as I am alive."

That the missionary has fully won the love of the people was further demonstrated by their final word to him: "Will you be over tonight to tell us about Jesus way?"

Eternal Hope

We have a building of God, a house not made with hands, eternal in the heavens.—2 Cor. 5:1.

A number of young men of our church have been called into the army. Many others are to be called very soon. This has brought a severe testing for the church, but the Lord will increase our faith.

One of the boys in the army wrote to his father saying, "Daddy, I know now that death is very near me, but I am not afraid of it because I know that Jesus Christ saved my soul when I believed on Him. Don't be sorry for me, because God will take care of me." —C. Hernandez Rios, Mexican missionary.

Home Board Removal

(Continued from page 5)

Interest in its work has risen there until that state is among the strongest supporters of the Board and of the Convention.

The Board had demonstrated its right to live, and had won the confidence of the denomination. It was a hard struggle; none but those who managed its affairs will ever know how much of toil and anxiety it cost, or what unceasing labor it required. They are written in the book of God's remembrance, and will be known only at the final day.

When the Home Board Was Moved to Atlanta

Momentous Decision in 1882 Was Forerunner To Denominational Unification Development

THE removal in 1882 of the Home Mission Board's offices from Marion, a small town in Alabama, to Atlanta, booming gateway city of the Southeast, marked the beginning of a new order of mission work in the South. It also became the herald of a new and larger life of a unified Southern Baptist Convention. Prior to that time Baptists in the South had been largely rural in habit, small in numbers, and weakened in their mission efforts by division. The year of the Board's removal—and largely by reason of new impetus given to the whole denomination's program through the Board's reorganization coincident with the removal—marked the beginning of an upsurge of Baptist life.

The Convention at Greenville in 1882 discussed at length the question of removal as one of the "most momentous questions to come before it."

The move was advocated by many because Atlanta was a growing city of 40,000 population, central and accessible, with a "large preponderance of Baptist influence," and Georgia was "the greatest Baptist state in the world," contributing more than any state for the support of the Board.

The Convention finally voted 222 to 13 for the removal, and instructed the Board to move to Atlanta as soon as practicable and to secure a corresponding secretary as its executive officer.

Rev. I. T. Tichenor, D.D., called from the presidency of Alabama Agricultural and Mechanical College at Auburn, became the Board's corresponding secretary on July 1, 1882. He became the directing genius who in large measure during the next two decades welded the scattered Baptist ranks into a cohesive denomination.

Disunity Described

This Christian statesman in a later sketch of the Board has given a picture of the weakness of the mission work and of the poorly organized denominational life of 1882.

"The condition of the Board excited the gravest apprehensions," he wrote. "Its receipts from the churches were less than \$20,000. It had not more than forty missionaries outside of the Indian Territory. It had but four west of the Mississippi River."

Perhaps disunity in the support of denominational missions in the various states was more discouraging than the lack of funds. To say the least, the situation described by Dr. Tichenor held little promise for the integrity of Baptist mission work under the Southern Baptist Convention program.

"The Baptist Convention in Arkansas was in co-operation with the Home Mission Society of New York," he records. "Nothing had been attempted in Missouri for years, and that state

charge, the outlook was by no means assuring. A survey of the field indicated a great defeat and a lost cause."

Dr. Tichenor's vision and heroic efforts in the next decade produced results in denominational unity and co-operation vitally necessary for Baptists especially in this critical period in the life of the Southern Baptist Convention.

Impelled by Conviction

His own conviction of the necessity of the Board's continuance and its activities he chronicles as follows:

"Impressed with the conviction that the existence of this Convention depended upon the resuscitation of its fortunes, the new Board threw itself into the arduous work before it with the determination to use every proper effort to reclaim its lost territory, and make itself a support to the Convention. This could not be done without money, and our impoverished and disheartened people could not be expected to give a speedy or liberal response to its demands."

"But such were the earnestness of its efforts and the happy results of its policy, that in five years there was not a missionary to the white people of the South who did not bear a commission from either the Home Mission Board of the Southern Baptist Convention, or one of our state boards in alliance with it."

"Its territory had been reclaimed. Texas had been united in one great Convention in hearty sympathy and co-operation with the Board. So was Arkansas, so was Louisiana. A few spirits had possessed Missouri, and in

(Continued on page 4)

BAPTISTS IN ATLANTA

WHEN Southern Baptists assemble in Atlanta in their ninety-ninth annual session this month they will be meeting in one of the most predominantly Baptist cities in the world.

The eighty-five white Baptist churches of the metropolitan area reported last year a total membership of 67,948. Negro Baptists with 143 churches number 53,600. Thus in the city's population of 400,000 thirty per cent are members of Baptist churches.

Oddly enough the eighty-five white Baptist churches last year, 1943, reported 1,944 baptisms.

Sunday school enrollment in these churches totals 43,592, while the Training Unions have 6,527, and the W.M.U.'s report 9,910.

Church property, including eighty-three meeting houses owned by the eighty-five churches and twenty-two pastoriums, is valued at \$4,308,632.

Contributions of Atlanta Baptists to kingdom work everywhere exceeds a million dollars annually, last year's total being exactly \$1,077,439.86. Of the total, nearly twenty-five per cent or \$240,958 was given to missions.

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Anglo Mission Spirit Shows Christian Way To Mexican Neighbors

By PEDRO A. HERNANDEZ

THE Magnolia, Texas, Baptist Church of the American people opened their doors for the meeting of the Mexican District W.M.U. meeting.

The program was evangelistic in nature. There were eight churches represented and four missions. The highlight of the day was when Brother Karkalla preached a very sincere and powerful sermon in English. There were four baptisms in the afternoon and the ordination of Deacon Lewis Castro to the Magnolia Mexican Baptist Church.

We are happy to know that the mission spirit has come to the American churches, both rural and city, because in that way the next door neighbor, the Mexican people, have found a clear path upon which to tread on the Christian way of life.

Seminary Library Needs Early Magazines

COPIES of *Our Home Field*, early publication of the Home Mission Board, are needed to complete the files in the library of Southern Baptist Theological Seminary, as follows:

- 1888-89—All of Vol. 1.
- 1889-90—All of Vol. 2.
- 1890-91—Sept.-July, Vol. 3.
- 1891-92—All of Vol. 4.
- 1892-93—All of Vol. 5.
- 1893-94—All of Vol. 6.
- 1894-95—Oct.-Feb., Vol. 7.
- 1895-96—All issues. This was combined with the *Foreign Mission Journal*, October, 1895, to May, 1896, under the title *The Mission Journal*. According to the volume numbers it seems that *The Home Field* was not resumed for another year.
- 1896-97—All issues.
- 1897-98—All issues.
- 1898-99—Sept.-Dec., 1898; Feb. Aug., 1899—Vol. 9.
- 1899-1906—All issues.
- 1906-07—Vol. 18 Aug., Sept., 1906.
- 1908-09—Vol. 20, Aug.-Oct., Dec., 1908; Jan.-Apr., 1909.
- 1914—Vol. 25—July-Dec.
- 1915—Vol. 26—Feb., March, April, June.

Anyone who has copies as indicated above and will give them to the Seminary for its library, please communicate with Mr. Leo T. Cramon, Southern Baptist Theological Seminary, Louisville, Kentucky. This will be a real contribution to the preservation of mission history.

New Mexican Mission Church



Above is the new building of the Mexican Baptist Church, Abilene, Texas. Construction was begun in 1942, but final improvements were not completed until recently. A brick veneer home for the missionary has also been built, the total value of church and home being \$6,500. First Baptist Church and other churches of Abilene contributed most of this money, but the property was deeded to the Home Mission Board. The missionary on this field is Rev. Eulogio L. Garza.

HEALING IN HIS RAYS

(Continued from page 7)

at. We occupy lands from which we drove the Indians but an Indian or phoned boy from Panama could not enter our United States to be cared for in Murrow Indian Orphans' Home in Oklahoma until special permission was granted by official Washington. It is color that breaks out in a rash of prejudice again.

And now that Chinese can come, how will we welcome them? As cordially as the Chinese who are already here? "Our brave allies," "the first to fight" will these factors be forgotten when the fighting is done or will we bind China to us by true friendship? We can be beginning now through the Home Mission services in Chinese sections.

Missionary's Children Scattered Afar

MY son, Philip, is in the Army Air Corps in Florida, and hopes to fly a plane to bomb Japan. My daughter, Margaret, is in William and Mary College. Recently I had a letter from my family in China. My three daughters go to school in the new capital of Kwangtung Province.—Shau Yan Lee, Chinese missionary.

Clinical examination would reveal that the cause of racial prejudice is most often economic—laborers on low wage levels are pitted against colored people who, because they must, will accept less still.

Economic Offenders

In western states the "offender" is the Mexican, "the grower." In certain sections the "offender" is the migrant worker, the dispossessed who seeks employment at seemingly menial jobs which are still essential to American life. Or perhaps it is the crowded groups in a city, isolated by language and custom.

Race prejudice rises like a fever against these honorable people caught in a web of poverty. In an actual way they need healing, for undernourished bodies are susceptible to many diseases. Most of all they need Christ who is the great reclamer and up-lifter.

Home Missions can open these and other rancoring spots of ailment before our eyes and make us see we cannot bandage or give an alleviating remedy which saves over an evil situation.

We must, as Christians, reach to the greedy cause of the trouble and root it out with the complete cleansing which Christ can give.

More missionaries to go for Him, more money to send and equip them—this is the cry of "the sin-sick and sorrowing," whom Christ doth heal.

May, 1944

KNOWLEDGE of the benefits of "Dr. Sun" came but recently to mankind, but two thousand years have passed since the Sun of Righteousness spread His healing rays over the blighting sin of mankind.

As we look at America today we readily see festering sores where only the light of Christ can bring healing to wounded humanity. Home Missions is in a sense the attendant physician, going with the touch of healing which can lift from the shadow of death into healthy life in Christ.

There are not only the physical ailments of southern people which are readily seen, the half of the population who are sick, the sixty per cent who need help for their impaired vision, the seventy-five per cent who do not "see your dentist twice a year." Tuberculosis, trachoma, social diseases make great inroads on the population. There are not enough doctors and nurses to care for all the suffering in the South even if these patients could afford to go to see them.

But there are also subtle diseases of hate and fear and sin that are spreading like epidemics among our people which call for inoculation of vigorous Christian attitudes for treatment that will open such dangerous infections to the healing touch of Christ's light. Home Missions offers its services here in generous measure.

Field for Christian Brotherhood

One can scarcely handle barbed wire without being cut a little, sometimes suffering a cruel gash which requires tender care and skilled treatment. When people are put behind barbed wire, personalities suffer deep wounds, yet here in our Southland are American citizens suddenly lifted out of their businesses, school, and home life and set down in guarded territory circled by barbed wire, euphemistically called Japanese Relocation Centers.

Most of these 110,000 are loyal American citizens, who though having yellow faces know almost as little about Japan as fly-white Americans know. Can you imagine the hurt hearts, the wounded spirits behind this barbed wire?

"They took our fingerprints as if we were criminals," said an attractive college graduate, music major, with special honors and medals. She did not speak accusingly but objectively, with an effort to make it a joke, but the sting was there.

"A Jap's a Jap even if he's an American," is a boomerang taunt that flies in all directions with its wounding blows. It indicates a strained racial prejudice which reacts on the soul of the speaker; it turns to cutting insult

Healing in His Rays

By JULIETTE MATHER

for the loyal American Nisei whose buddy was blinded for life in the heroic advance of the 100th Infantry Battalion of the Fifth Army's crack 34th Division in Italy, or the Issei whose son is dead on the Italian coast in his proudly worn olive drab uniform.

Sincere Christianity hastens to help Southern Baptists avoid such rankling prejudices while Home Missions should be busier in relocation centers serving to show we believe Christ's death is for all mankind, His sacrifice makes us brothers.

Invisible Barriers

Barbed wire can be seen but there are invisible barriers which cut and wound also.

"Can a Jewess attend . . . ?" the polite, educated mother asked, naming the state Baptist college.

"Can she?" And if she attends will she be welcomed to sororities, to clubs and all the social life of the campus? Or will there be a tight wall which closes in on her suffocatingly?



American citizens of Japanese ancestry at Rohwer Relocation Center, Arkansas.

Home Missions proves that Christ's sacrifice makes us brothers.

In some northern states gangs have been overturning headstones in Jewish cemeteries, painting ugly signs on synagogues. Let us move quickly in the South to offset any infectious outbreaks of anti-Semitism.

The germs are here. Have you seen them? "Gentiles only" at a tourist camp or cafe door is an evil germ. Sometimes it is more subtle and reads "Restricted Clientele." Strange that we would call ourselves Christian and do injury to the race which gave us Christ.

It was in a southern city that the son of a successful business man, a Jew, was "beaten up" on his way home from school by boys older and bigger who picked the quarrel by taunts and jeers and blows.

In these days so dark for Jews, when their hearts are drawn in anxiety for friends and loved ones, should we not be offering the comfort of Christ, the balm of Gilead, the healing knowledge that the Messiah has come, is here now in the Holy Spirit?

An old disease still clings to southerners—we call it "white superiority." If we dare lift it into the light of the Sun of Righteousness, will it still stain our Christian profession?

A Dream With a Meaning

A poignant story describes the life of a white girl in a dream in which she was black. Her aspirations for education could not be fulfilled; her longing to be a nurse could not be realized, her house had no sanitary facilities, her street no electric lights; her school building was a makeshift; her church was a hand-me-down; her soul was buffeted and bruised, her heart sore with disappointment, her mind frustrated.

She awoke in her own bed, in her own room, in her own house, to her family, to her own privileged white life, but she was not the same in her attitudes toward her sisters whose skin pigment was a little heavier and whose life was so drastically changed by the difference history had accumulated because of that.

Will there not be a terrific outbreak of hidden feelings long restrained if freedom is a word in the white vocabulary only, yet demands the death of black and yellow for its preservation? Wounds long without relief become gangrenous and infected; must we not open them to healing light?

Recently our Government drew out a painful sliver which had atfled and throbbled in international affairs when it repealed the Chinese Exclusion Act.

There are other strange prohibitions that intelligent Christians must look (Continued on page 6)

The Lord Has Done Great Things

By MRS. BERKMAN DEVILLE

As I look back over six years of the Gospel on Point au Chien, I can say out of a heart of deep gratitude, "The Lord has done great things for us; whereof we are glad." We found these people living in the bayous of lower Louisiana neglected in every phase of life. Obstacles seemed to mount to the sky. The scriptural injunction to be wise as serpents and harmless as doves came to have real meaning to the missionaries—also that the sins of the parents would be visited on the children to the third and fourth generation.

Here was a people that had long been in the grip of whiskey and its aftermath diseases.

Lack of water, mosquitoes, poor housing conditions, inter-marriage within families, undernourishment, superstition, and fear added their share to the suffering.

Some few had been to medical doctors and to Charity Hospital in New Orleans, but the large majority looked to faith healers to cure their many diseases.

I shall never forget our introduction to faith healing. It was our second or third Sunday on the field. Just at service time one of the men sent for Mr. DeVille to ask him to take one of his little boys to a faith healer. Mr. DeVille sent him word that he would be glad to take the child to a doctor after service. They did not wait, but took the child on.

Crusade Against Filth

After much preaching and teaching against this practice, our Christian people were convinced it was wrong.

But how were they to get medical attention? To this day it costs \$35 cash to get a doctor on the Point, and \$40 to get one on the Island a few miles below. There was no transportation. We had won a victory with strings to it.

We began our health program in the school by teaching personal cleanliness and helping the children get rid of head lice. Several of the children I took out, tied their eyes and face up, and washed their heads in lysol.

One little girl came day after day with her ears all sore and big boils in her head, just eaten up with lice. I was afraid to do anything for her with-

out permission from her grandmother. When I could not stand it any longer, Mr. DeVille finally went and asked if I could wash her head.

After her head was clean, I thought it was a shame not to finish the job, so I gave her a good bath. Not until I had finished did I realize just what I had done.

"If she gets sick," I thought to myself, "I've not only gotten myself into trouble, but Mr. DeVille also."

So I fed her good and kept her out in the sunshine before taking her back to school.

I can truthfully say we lived through that first summer by the grace of God, common sense, and lysol.

The regularity of the school room did wonders for the children and the homes. One boy in particular, they told us, had been almost an invalid all his life. He came to school, learned to eat, cleaned himself up, and is today one of the healthiest boys in the community.

We worked until we got the health nurse to come out and give typhoid and diphtheria shots each year taking her to the Island at our expense.

Only the Heavenly Father knows the trips we made in those first years to doctors and hospitals in New Orleans.

At the right are Rev. and Mrs. Berkman DeVille, missionaries on Point au Chien. Below is the neat chapel built by the Home Board for the growing church and mission school.



out permission from her grandmother. When I could not stand it any longer, Mr. DeVille finally went and asked if I could wash her head.

After her head was clean, I thought it was a shame not to finish the job, so I gave her a good bath. Not until I had finished did I realize just what I had done.

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day and night.

In the last few years we got the people to take out insurance, which gave them ambulance service to New Orleans to the hospital, but still they had to give a doctor's certificate to get this.

Very few could read the directions for taking their medicine, so usually this was our task, too.

Unpredictable Patients

Many of these cases we took in hand with fear and trembling, for we could never tell what they might do the minute we were gone. Many times after I carried babies or small children to the doctor and he would tell the parents the child must not have a thing but liquids, the first thing they would do as soon as we left the office would be to ask to stop at a store and buy a big box of cakes or worse for the child.

Then the agony we went through trying to teach them that pneumonia patients must have fresh air and less visitors.

The people had a custom of gathering where there was sickness, and just sitting or standing outside when there was no more available space inside. This was their way of expressing their love and sympathy.

There was hardly a day that we did not have one or two infections to dress and see after.

Our aim from the beginning was to help the people to help themselves. We loaned or gave them bed linens and night clothes in sickness to teach them. In many cases I fixed their meals or diets. We bought baby clothes and "undies" for the little girls. Customs, fear, and superstitions are only overcome with a strong battle.

Helping the Most Needy

Of all the suffering we found, I think that of the mothers and babies was outstanding. The women could not read; there was no background to build on.

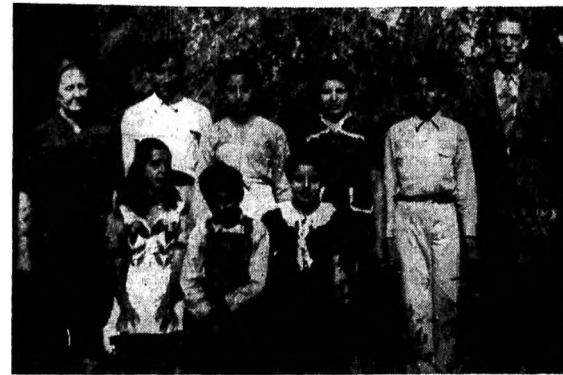
They were taught that if any advance preparation was made for a new baby coming into the home the child would not live. The mothers were kept so warm they could hardly breathe, and given only hot water to drink. A bath for mother or baby was unheard of.

Many of the babies were born diseased, or soon developed rickets, and the soft spots on the head did not close as they should, until many of the people believed that the head must be bound at birth or it would remain open.

Often although a baby was born fine and strong, the faith healer would tell



One-room hut on Point au Chien in which live ten children and their parents—typical of the section.



Early in his work Missionary DeVille started a school. Here is the fifth grade, the missionary on the right. Mrs. L. Grace Thompson, another missionary, is on the left.

them it was marked by some kind of bird or animal. To save the baby's life it must be smoked with the fur or feathers of this certain bird or animal.

We have one little girl who was about nine months old when we went on the field, just skin over bones. We have worked all these years to build up her little body. They tell us she was born a fine fat baby, but was smoked until left in this condition.

I was in and out of the homes doing what I dared, but I felt if I could just get some of the women to Southern Baptist Hospital in New Orleans, and let them see and experience what I was trying to teach them they would come home with an understanding that would be a blessing to all.

Comrades in the Crusade

I went to New Orleans to see Dr. Louis J. Bristow and he gladly consented to take our expectant mothers at what we thought they could pay. Christian doctors gave their services. A great burden was lifted, but there was still the problem of a place for the women to stay the last few days, for we were seventy-five miles from New Orleans.

Mrs. Clovis A. Brantley and Mrs. L. O. Cotey came to our rescue and took them in the Woman's Emergency Home for a small fee.

The future looked bright, and all

went well until time for our first mother to go. Just before the ambulance arrived, the husband came and wanted Mr. DeVille to go tell them not to come. He had decided not to let his wife go (we had gone to Houma, twenty-two miles, the day before and made the arrangements). The Lord was with us in power, and the mother went on as we had planned. This mother has been back the second time, and the husband was a happy man that she could do so.

When our second mother went I drove over on the ambulance with her expecting to return with the driver. She could not speak a word of English, so I found it necessary to stay with her several days.

While I understand some French, I can speak only a few words, but we do understand our people, and often in the Master's work I have found action more necessary than words.

Baby formulas had to be made daily until the mothers learned to measure them. Day after day we made the rounds, giving medicine here and there as we saw the need.

The White Cross of Louisiana came to our rescue last year with medicine and supplies.

To all who are making this mission work possible we want you to know that your missionaries count it a privilege to work with a people we have come to know and love.

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Christianity In Action Draws Hungry-Hearted Jew to Christ

By JACOB GARTENHAUS

MY telephone rang. The call was from the Veteran's Hospital. "Is this the Rev. Gartenhaus?" was the query. When I replied that it was, the voice continued: "One of our Jewish patients has earnestly requested that you visit him." I had no idea who the man was or why he wished to see me.

As I entered his room at the hospital, he greeted me pleasantly by name. "You will forgive me for taking the liberty of requesting you to come here," he said. "Several years ago I heard you speak in my city."

"At the time I gave very little thought to what you had to say, but since being laid up in this hospital I have had time to think and read. I have practically finished the entire New Testament.

"Just a few days ago a Christian lady passed by my room and handed me one of your tracts. When I saw your name on it I told the lady that you were the very man I thought of as I read the New Testament and recalled your message.

"I wish I could meet that man again," I remarked to her, and she immediately said, "I am sure he would be glad to come here and see you."

And that was the reason for my telephone call.

"I really did not think you would take the time to come," he continued. "The rabbi was notified of my being here, but I have not as yet seen him."

According to God's Planning

He then expressed his gratitude for the interest and love for him manifested by one of the ministers and some Christian women who had brought him fruit and magazines. It was the first time he had had displayed to him true Christianity in action, which to me is the best commentary on the New Testament. No wonder then that an interest was awakened in him to know more about it. In all my contacts I have never met a man more hungry for the truth.

It was like a dream, he said, to see me sitting in his room. I told him that I believed his being brought to the hospital where he could read the New Testament and then meet some Christian friends and the very man who first introduced him to the Messiah, was God's planning.

"I cannot see how it could be anything else," he said.

I spent two and a half hours with this man, but time was never better spent. I pointed out to him several prophecies which prove conclusively that the Christ of the New Testament was none other than the Messiah of the Old Testament. No one ever listened more eagerly to a message than did he. Then, having gone over the prophecies and having satisfactorily answered his many questions, I asked him, in the light of all this, whether he believed Jesus to be the promised Messiah.

At once came his answer, "I do believe." Taking the man's hand I offered a prayer of thanksgiving. Little did I realize in the beginning what that visit would bring forth—that a soul would be born again!

Missionary Rejoices In Spiritual Growth Of Italian Members

By ALEX PASETTI

ALTHOUGH we cannot report much increase numerically, we are happy to report the spiritual growth in the lives of our members in the Italian missions in Tampa.

For example, a young lady has been a member of the church for a long time. She had never made mention of attempting to win someone to Christ. In fact, she even said that she could not do such a thing, that she did not possess the ability to be a soul winner.

About five weeks ago we had a study course in "Winning Others to Christ." A few days later this young lady told us of speaking to another young lady about coming to Sunday School and services and went a little farther and spoke to her about her soul and eternity.

This is a marked growth—a marked inward growth—of our people on our field.

We still meet a little opposition from parents who keep their children at home on Sunday mornings when they realize that the children are beginning to find an interest in what we teach. But we keep working and we keep praying—our two greatest weapons.

"With A Broken Heart" Mother, Deaf to Son's Pleas, Finally Attends Church—For His Funeral

By MRS. SEFERINO JOJOLA
Isleta Indian Missionary

ONE of my Sunday School beginner pupils, little Reuben Lucero, passed away.

We had the first Baptist funeral service at the Isleta Indian Baptist building. Mr. C. W. Stumph and Mr. Jojola conducted the service.

The mother of the little boy that passed away was so sorry about her little boy. When he was alive he begged his mother to come to Sunday School with him. This time the poor mother came with a broken heart.

She said she was very sorry that she did not attend services until now when she came for the funeral.

The mother and father are members of the Indian Baptist Church, but the people had made them afraid to attend and they had not been coming to the church until the day of the funeral. I am praying for this family that they will come back to the Father's house.

Kindergarten Workers Have Week's Institute, Discuss Common Task

SIXTEEN Mexican kindergartens operated by the Home Mission Board in Texas have an enrollment of 764 as revealed by a tabulation made by Mrs. Loyd Corder at a recent meeting in San Antonio of the teachers.

In this first conference of kindergarten workers, Mrs. Corder reports that each one of the sixteen teachers was present.

Principal speaker for the meeting was Dr. Curtis Redford, assistant executive secretary of the Home Mission Board.

Much of the time was spent profitably in open discussion of the problems and needs of kindergarten work, the aim of the meeting being to coordinate the kindergarten program according to Mrs. Corder.

Committees were appointed to work out co-ordinated programs in the fields of music, handwork, games, character stories, Bible stories, Bible memory work, and hygiene.

Mrs. Corder states that the average daily attendance at these sixteen kindergartens is 414.

Hundreds Impressed With Missions In Church Schools Held By Worker

By G. O. FOULON
Missionary to the Foreigners
in Illinois

MOST of the past month was spent in schools of missions where we spoke to more people than ever before on such occasions. We think the goal of impressing missions on the minds and hearts of people was attained in a great measure.

The days in Kentucky were especially wonderful. That there was need for such a school of missions was evident. To think that we faced a total audience of 1,642 by actual count seems like a dream.

We spoke in high schools and grade school besides in the churches at night and on Sundays.

The young people and little folks greatly enjoyed our coming. The teachers were very cordial as well.

Many were the surprises expressed by pastors and laymen concerning our field. Surprised that it existed at all. Others were glad for what is being done by Baptists in our locality.

First and last in these schools and in our mission activities on the field we are having the time of our lives and sincerely hope the good we do may be commensurate with our enjoyment.

French Deacon Preaches To German Prisoners

By A. D. MADDOY
French Missionary

OUR only deacon in the French mission church at Jeanerette, Louisiana, speaks German. He has been holding services at one of the German prison camps each Sunday afternoon.

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ject which is generally regarded as dry and unappetizing." This one-volume history of the Jews covers in brief form the biblical period and then traces in compact form the post-exile story of the Jews up to the outbreak of the present war.

Israel Speaks for Democracy. By Abraham H. Isaacson. Block Publishing Co. 93 pages. \$1.

This will be of interest to Baptists as a sample of a modern text of Judaism prepared by a rabbi for the junior high school level. Through human interest materials the writer develops his thesis that essential American idealism roots in Jewish sources, his text being Justice Brandeis' statement.

The ideals of twentieth-century America have been the ideals of the Jew for twenty centuries.

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The Epic of a People. By A. Addelson. Block Publishing Co. 362 pages. \$3.50.

Here is a popularly written history of the Jews, not by a teacher or a rabbi, but by a layman, which, according to the author in his preface, aspires to "an easy approach to a sub-

Spanish Christians Bear Severe Loss With Heroic Spirit

By MARTHA THOMAS ELLIS

THE greatest blessing that was mine in the past month came in Roswell where we went for the associational meeting.

Mr. and Mrs. Edward Melendez are outstanding leaders in Calvary Spanish Church, Roswell, where the asso-

ciational meeting was held. They were looking forward to having their son, Lt. Moses Melendez, of the South Plains Air Base, Lubbock, Texas, with them for the meeting.

At midnight before the meeting they were called from Lubbock to say that Moses' plane had crashed and that he and the other two men with him were killed.

Two Dead—Five in Service

Their grief was all the deeper for they had lost another son, Lt. Lionel Melendez, in October of 1942. All five of the sons who are old enough to serve their country are in the Army Air Corps.

Many of the relatives are not Christians and a goodly number are Catholics.

The beautiful spirit of acceptance of the Lord's will, the forgetting of self in trying to take care of the details necessary to the success of the associational meeting, the assurance of their son's salvation and the fact that the family shall be reunited in glory was wonderful to behold.

Capt. Ishmael Melendez, older brother of Moses, spoke to those assembled for a family prayer meeting and told them if he, too, should be called upon to make the supreme sacrifice he would do so in the knowledge that Christ is the Great Pilot and that with Him to guide there is no need of fear even of death.

Rev. Benito Villarreal, pastor of the First Spanish Baptist Church, Albuquerque, assisted with the funeral and had the opportunity of witnessing to around 700 persons of the marvels of grace in Christ Jesus, our Lord.

Our love and sympathy go out to this great family and our own faith is made stronger for their testimony.

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UNITED BRETHREN: Dr. Carl W. Huer (Merthensburg, W. Va.).
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Folder containing the statements of these men and many others sent on request.

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When Giving Hurt

Rosa's Priceless Possession
Happily Surrendered
To Soldier Boy

By MRS. ARAN SWINDLE

ROSA and her sister, ages thirteen and fourteen respectively, had accompanied me to the regular weekly meeting of the W.M.S. in the Mexican church at Pharr, Texas.

Rosa, who is always speaker for the two, said to me:

"Mrs. Swindle, I want to accept Jesus as my Saviour and be baptized in the Baptist church. I have talked to my mother and she is willing, and some time when you have time I want you to explain it to me very clearly so that I will understand all about it."

The following day I explained the plan of salvation to her very carefully, and she immediately accepted Christ as her Saviour. The following Sunday, she confessed Christ publicly, and is eager and interested in every phase of Christian work, and is working to learn more about it.

Last week while I was in San Antonio I bought a small Spanish Bible for her with which she was delighted.

Yesterday a brother of our church came to me for a Bible. His son in the armed forces, now in Italy, had written home to request a Bible.

The only Spanish Bible I had was my own which has seen several years of use.

Rosa was present, and immediately solved the problem by voluntarily giving her beloved new Bible to be sent to the soldier. She ran home and brought it, and seemed to get real joy from giving it, though I know she loved it dearly.

Rosa is the youngest of the family and as yet the only Christian. The mother and sister are interested. We are praying that Rosa may remain faithful and win the other members of her family to Christ and that her Bible may truly be a missionary Bible in Italy.

Sergeant Serves God On Battlefield

A SERGEANT in Italy is on duty for God as well as for country, as is evidenced by letters received in the Home Board office from him.

First, the soldier wrote to request Spanish translations of an address delivered by Dr. W. W. Melton of Texas to the Board's Mexican missionaries. The sergeant had seen a news article in *Southern Baptist Home Missions* about the institute at which Dr. Melton had spoken.

He wanted the Spanish translations for distribution among natives in North Africa.

Later he wrote to tell about finding Christians of like faith, although not called Baptists, in North Africa.

The sergeant's last letter comes from Italy.

"Recently," he writes, "I have had the blessing of a visit in the home of Brother Pasquale Russo, a Baptist minister in a nearby city. He was sent by the church to the United States as a young man where he attended school in Newark, New Jersey, and then a seminary at Colgate University. He has been persecuted for his faith for twenty-two years. Some of this time was spent in exile on a Mediterranean island.

"The Lord being willing, I intend to go across country again to visit the Russos Wednesday."

The soul-winning passion must be to the heart and not hidden away in some official task. The real missionary goes after souls right where he is.

Faith Meets Test of Fire

By JOE W. BURTON

CHRISTIAN faith is meeting the test under fire, according to Chaplain Alvie L. McKnight, Baptist preacher from Mississippi who on February 23 became Assistant Commandant and Director of Training in the Army Chaplain School at Harvard. Twenty-eight days in the jungles of Guadalcanal convinced Chaplain McKnight that Christian faith is sufficient for any emergency.

In that campaign of savage fighting in which McKnight's division broke Japanese resistance, the chaplain saw American soldiers not only bathe themselves with glory on the battlefield but prove again and again the reality and efficacy of divine power.

As assistant division chaplain, the Mississippiian's assignment was to minister in the hospital, conduct funerals and handle services at headquarters.

One night, he told me when I saw him recently at Harvard, "after working until nearly midnight in the hospital, I stumbled through the mud to my tent."

"I Knew I Would Get Well"

About one o'clock someone shook the tent flap and told me they had just brought in a boy who probably wouldn't live until morning. He was calling for a Protestant chaplain.

I pulled on my boots and went back through the knee-deep mud. It was pitch black—not a light anywhere.

In the hospital, I found the boy's cot, read the Scriptures and talked with him. He had a grenade slug in his left lung. I could hear the blood gurgling every time he breathed.

Are you ready? I asked. Are you trusting Jesus?

Yes, he whispered. In my own heart I thought, "I'll bury you tomorrow."

We prayed and then talked a little more. Perhaps my tired eyes closed involuntarily. At any rate he said, "Chaplain, you're tired and you've done all you can. Go to your tent."

The next morning I came back to his cot. When I looked into his face he appeared weakly and mumbled, "My chaplain."

He had been given plasma to make up for the fearful loss of blood, and the plasma and drugs pulled him through the night.

Three days later I helped load him on an ambulance which was to carry

him to a plane which was to fly him back to a base hospital, where, after gaining more strength, the slug would be removed, and in a few months he would be well again.

"Three nights ago," I said, "I didn't think I'd ever help put you in an ambulance."

"I didn't, either," he replied. "Do you know when I first thought I might get well?"

"No, when?"

"When you prayed," he said. "Then I knew I would get well."

We were sitting at night in the chaplain's car at Harvard Commons. Even in the darkness, I was almost certain that there were tears of joy in his eyes as he finished this story. I was glad that the program of training for new chaplains was to be in the hands of a man who believes in prayer, who looks to the Bible for guidance and who talks with dying soldiers about the Saviour.

Chaplain McKnight had seen two years of service as a CUC chaplain before hostilities began in Europe. Upon his graduation from Southern Seminary in 1939, he was commissioned in the Regular Army and assigned to duty on the West coast, where he remained two years.

Little Sleep and No Rest

"There was very little sleep and almost no rest in jungle fighting with the Japs," Chaplain McKnight told me. "Grenades and shells were popping around us all of the time. The end less nights were worse of all as we huddled in our fox holes never knowing whether the thing we heard crawling through the jungle was a lizard or a Jap. The favorite trick of the Japs was to infiltrate at night by crawling into individual fox holes. No, there wasn't much rest in our twenty-eight day campaign on Guadalcanal."

When the job was finished, the chaplain said, they moved into rest areas on Friday. By Sunday, three units had built altars and stretched canvas over them so the chaplains would be out of the rain.

The boy was very clever," he related. "He found a wagon tire, made out of it a cross which he painted white and put on an altar made of ammunition boxes."

I held five services that day and preached to 750 men. Some of them had bands two inches long, and those who had washed their clothes since the fighting had done so in brooks."



Chaplain McKnight

In one unit, he added, the men, having found two unexploded Jap shells, routed out the lieutenant colonel at six-thirty in the morning to detonate the shells so as to use them for flower vases in the services.

"In one week after the fighting," he said, "fifteen chaplains conducted 114 services. When we gave the church call, the men turned out. When my organist would start playing, the men would start coming out of the bushes in droves for the services."

One of the most interesting experiences in the campaign, Chaplain McKnight said, was when a public address system given to him by the Home Mission Board was used to get several Japs to surrender.

"If my comrades knew about my good treatment," a prisoner had said, "they would surrender."

Whereupon the address system was placed so that the prisoner could speak to a pocket of trapped Japanese. The prisoner talked to them all day, and several came out with their hands high in the air. Presumably others starting to do the same thing were killed by their officers, for shots were heard in the jungle and no more surrendered. The next day, the pocket was wiped out with artillery fire.

McKnight's greatest disappointment?

"It was three weeks ago when I was transferred out of a division going overseas," he said. "That's where you have living experiences. That's where the men need you. I would ask for overseas duty tomorrow if I were well of the disease which drove me out of the jungle and placed me on temporary limited service in the States."

Personal Evangelism Is Successful In Winning Hard-to-Reach French

By L. C. SMITH
French Missionary



L. C. Smith

good citizens, but the Bible is a foreign Book to most of them. Very few of them are brave enough to attend church services where they can hear the Gospel preached because they fear their spiritual adviser.

We had two good services at the church the Sunday that I was there, and at the night service three young men were saved and twelve others rededicated their lives and surrendered for special service.

On Monday Brother Gibson and I visited in the French homes and held services with them in their homes which they really enjoyed. We sang songs and prayed and I preached to them in French.

They invited us to return. We plan to do a good deal of that type of evangelism in that community.

House-to-House Evangelism Needed

It has been my personal conviction for some time that we will have to resort to every possible plan in order to carry the Gospel to the French people even in their homes.

We invite them to attend services in the churches, and many promise that they will come, but they do not come because they are positively forbidden to attend any and all church services except services in their own church, the Catholic church.

This kind of evangelism is the only type that will reach many with the Gospel who otherwise will never hear it and be saved. Such evangelism is real mission work, and a work that

should appeal to zealous young men and women who are anxious to do mission work.

In both Louisiana and in Southeast Texas are enough territory and people to occupy the time of a large number of workers doing this kind of house-to-house evangelism.

Let us not forget that Mormons and others are going from house to house distributing their books and pamphlets and thereby winning many to their faith.

May the Spirit of the Lord reveal to our Baptists the great need of bringing the Gospel to seven hundred thousand French-speaking people in Louisiana and Texas, and may the Lord turn the hearts and minds of many young men and women to do this kind of special work.

Thank the Lord that the W.M.U. is making possible the employment of a number of trained young women for this home evangelism this coming summer.

Missions "In" and "Unto"

By J. B. LAWRENCE

In the last words of Christ (Acts 1:8) He gives to His disciples their equipment, their task and their field. The statement falls naturally into three sections, each section with a centrally emphasized word: (1) "Ye shall receive"; (2) "Ye shall be"; and (3) both "in" and "unto." "Ye shall receive power the Holy Ghost coming upon you"—this is our equipment; "Ye shall be my witnesses"—this is our task; "both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth"—this is our field.

Christ said both "in" and "unto." Sometimes we forget this. There are some who do not seem to have ever learned that our witness is both "in" and "unto." There are those who are willing to witness in Jerusalem but have little concern about Judea and the uttermost parts of the earth. And there are those who rush to the uttermost parts of the earth, but forget all about Jerusalem and Judea. Dr. Gambrell, of blessed memory, calls such as these, "loosid Christians," and expressed it as his conviction that the Kingdom could never be brought in with Christians of this sort. We need for the world's evangelization the "in" and "unto" sort of Christians.

ALL WHO COME NEED HELP

(Continued from page 16)

it. I have suffered for it and disgraced myself and my family. But I love it. I want it. However, not my will be done, but Thine."

God heard her prayer—the child lived.

That girl has grown more in her Christian experience in a few weeks than many of us who have been Christians much longer. It would be hard for me to pray that way about either one of my little girls.

The need for medical attention caused her to come to us, the result of which was that she found the Lord true and loving, even to the saving of her soul.

Such cases could be multiplied many times. The Lord has given us opportunity to present the Great Physician while we were aiding in a small way to alleviate physical suffering.



9,000 MILES APART

...They found a way to be together!

A soldier in Guadalcanal wrote his mother: "I have been reading my New Testament which the Chaplain gave me from the American Bible Society and it has caused me to think seriously about my soul and the future. I am writing you, Mom, to ask that you read with me a chapter from the New Testament each day..."

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All Who Come Need Help

By CLOVIS A. BRANTLEY

Entrance to the Rescue Mission in New Orleans is shown at the left. Below, a nightly service.



THE needs of our men are varied, but all who come need help immediately—some spiritual, some material, some mental, some medical.

As they call on us for the many services rendered by the Rescue Mission or Woman's Emergency Home, we try to take advantage of whatever opportunity is afforded by saying: "The Lord who is helping us to furnish your needs also loves you and wants you to have greater blessings."

A young lady came to the Woman's Emergency Home. She was accepted for care both in the Home and in the Baptist Hospital. While we were assisting in the medical side of her need, we saw that there was something that we could do far beyond that.

The young woman was not a Christian. She had fallen into grievous sin necessitating her coming to us. The atmosphere generated by the presence of the Lord in the Woman's Home, which is under the direction of Mrs. L. D. Coffey, soon made its impression.

After returning from the hospital she made her public profession of faith in the Lord and requested that I baptize her. She was accepted into a nearby church for baptism, and the

church graciously asked me to take charge, which I did.

As the others were passing by extending to her the right hand of Christian and church fellowship, I stood by her. When they finished, I said to her, "You have made me happy in allowing me to have a small part in your coming to the Lord."

Your joy is not comparable to mine," she quickly replied. "I had committed terrible sin. I was not a Christian. My need for medical attention made me come to you. While I have been here, you have done more than an hour as the young woman sought release and forgiveness for her sins. Praying the matter through, she surrendered herself to the Lord.

An Old Man's Last Hours

An old man who came to me one night, stating that he was sick and needed to go to the hospital. It was evident that he needed hospitalization, but I felt that his case was not serious.

The morning, I said, "If you still feel as badly I will send you to the hospital."

Next morning one of our workers reported excitedly, "The old man is

lying on the floor in the recreation room. He is so sick that he cannot get up."

Rushing in, I found him to be in a serious condition.

"Son," he said weakly, "I probably will not come back for I am really sick."

The old man, past eighty, began to take some things from his clothing. "I want you to take these for me," he said, handing me a few papers and some coins. "Here is all the money I have in the world. Keep it for me."

He was all alone in the world, having outlived all the other members of his immediate family. He was a Christian, but had no other friend in New Orleans. I tried to minister to him.

A few hours after he had been taken to the hospital, an attendant called, stating that he did not respond to treatment and that he was dead.

As I went through his things, I rejoiced that I had had a chance to minister to him in his last hours. I counted his little bit of money. He had several small packages, carefully rolled with a few cents in each one, amounting to about \$7—his life's savings.

A Young Christian's Prayer

A young lady came for care in the Woman's Home. She was not a Christian. For several days she was rather hostile about the reading of the Bible, and attending nightly services.

She did not like to attend these simple, homely services, but came because all are expected to do so. Some of the other girls knew the Lord, and their testimony was so genuine that she soon realized that they had something that she did not have.

One night after the service she asked Mrs. Coffey if she would talk privately with her a while. The minutes went by, then stretched into more than an hour as the young woman sought release and forgiveness for her sins. Praying the matter through, she surrendered herself to the Lord.

Her baby was born in the Southern Baptist Hospital which furnishes us with invaluable service. The infant was taken by the Protestant Home for Babies awaiting the time that she could take it with her.

A few days after she returned to the Woman's Home a message came that the baby was desperately ill and if she wanted to see it she would have to rush to the Baptist Hospital.

They prayed at the Home before she went. She prayed something like this, "Father, my baby is ill. I love

(Continued on page 14)

Do Mexican Baptists In Texas Have Their Own Convention?

A. MEXICAN

Baptists in Texas have a well organized convention life which they have maintained since 1911. The thirty-third annual session, held last June in Laredo, was marked by reports of the work of 141 churches and missions scattered from Brownsville to Amarillo and from Dallas to El Paso. These churches reported 698 baptisms, thus increasing the total membership to 8,946. The Convention minutes list enrollments in Sunday School of 8,648; Training Union, 2,929; and Woman's Missionary Union, 2,793. The churches contributed \$35,581, of which amount \$6,551 was for denominational work. Shown above is the Home Board's senior missionary on the Mexican field, Rev. George B. Mixim, of Brownsville, as he addresses the Mexican Convention's last annual meeting.



Q. Please tell me how much money the Home Mission Board spent last year in preaching to the armed forces? Mrs. C. R. C.

A. Last year the Home Mission Board spent in its ministry to the men in the armed forces a total of \$7,169.16.

Q. Does the Board pay the salaries of any chaplains? Mrs. C. R. C.

A. The Board does not pay the salaries of any chaplains since all are commissioned and paid in full by the military branches of the Government. Indeed, the Government would not allow denominations to pay the salaries of men who are commissioned as chaplains.

Q. How does the Board reach the men in its ministry in the armed forces? Mrs. C. R. C.

A. In this field of spiritual service the chief work of our denomination is to assist the Government in securing qualified men as chaplains, and coun-

seling the men who are commissioned so as to direct them in right spiritual channels. As the contact man between the Army and the denomination and between the denomination and the chaplains, Dr. Alfred Carpenter is in a strategic position of great usefulness. He has a direct responsibility to nearly one thousand Southern Baptist chaplains now on duty around the world. Thus we are actually ministering through these choice one thousand Baptist preachers whose salaries are paid by the Government, but whose total ministry is given guidance and cohesion through the unparalleled work of Dr. Carpenter.

Actually, at very small monetary expense, Southern Baptists are thus performing a missionary service unequalled in the annals of Christianity.

Q. How many Jews (not counting preachers) are members of Baptist churches in the South? What church has the largest number of Jewish members? Rev. L. D. S.

A. Rev. Jacob Gartenhaus answers as follows: "I doubt if even Angel Gabriel could answer your question. A census would have to be taken of the more than 25,000 Baptist churches, and even then it is doubtful if the correct figures would be obtained. Some have joined Baptist churches without making known their Jewish

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 3, Ga. Please enclose 3c for reply.

origin, because they recognize the prejudice against their people. The churches with the largest number of Jewish members are those in which earnest and honest efforts have been made to reach them, where Jews have felt a warm welcome. You will be glad to know that in recent years more Jews have turned to Christ than at any time in the past."

Q. Does one need three years of college work before he will be considered for appointment by the Home Mission Board? M. J. T.

A. The Board seeks the very best qualified persons it can find for appointment, but there are no specific educational requirements. Indeed, the major emphasis is on spiritual qualifications, for the Board's purpose in making every appointment is to find the one person called of God to that special field.

MEXICAN MISSIONARIES BROADCAST GOSPEL

MEXICAN missionaries in the Rio Grande Valley have been broadcasting the gospel each Sunday afternoon over KGBS, according to Missionary Elias Delgado.

"Many have told me that they like our programs," Brother Delgado reports. "We have made contact with people who could not have been reached otherwise."

In addition to Brother Delgado, other missionaries who have participated in the broadcasts include George B. Mixim, C. Hernandez Rios, Simon Villarreal, Reynaldo Tijerino, Benito Contreras, Cayetano Garcia and A. R. Saenz.

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