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SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the people

MISS AGNES K. HOLMES
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VOL. XV.

NOVEMBER, 1944

NO. 11.



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Head Man of the Navajos

Pages 12 and 13

Christian Heroes Today

Pages 14 and 15



Churches in Politics

THE trend in America has been for the ecclesiastical organizations to move more and more toward bloc in politics.

Recently action has been taken by three church organizations looking in this direction. The Council for Social Action of the Congregational Christian Church has announced its purpose to keep track of how senators vote.

The People's Institute of Applied Religion, an Interdenominational Social Gospel group, has entered the political field in behalf of Vice-President Wallace. This organization thinks he ought to be secretary of state.

Dr. William A. Conner, president of the National Conference of Catholic Societies, thinks the Federal Government should insure everybody, and, of course, will work, as the Catholic Church has worked all along through the ages, to secure through pressure action legislation looking in that direction.

Baptists believe in the complete separation of church and state, and this means that Baptist churches, as organizations, must hands off of politics. This does not mean that Baptists, as individuals, should hands off. Every Baptist should vote as his conscience, enlightened by a knowledge of God's Word and an understanding of political conditions, dictates.

Books! Books! Books!

IN six months the Home Mission Board has sold 34,705 books of the new Indian series and, since the first of the year, approximately 70,000 of all other books.

The resource books for the Indian and Cuban series have had sales since their publication of 2,955 and 2,100, respectively. Of the Cuban series of six books, published two and a half years ago, 28,126 copies have been sold.

We have had several reprints of the books in these two series.

From every section of our country our workers bring stirring news from our churches concerning the books published by the Home Mission Board. Our people are especially delighted with the two series and with the resource books in these series. The women tell us that they are just the help

they need in teaching Home Missions.

We have several books written as study books which ought to be in the library of every worker because they contain information that is valuable. We would recommend *Winning the Border*, *Missions in the Bible*, *The Bible a Missionary Book*, *Missionary Illustrations* and *Home Missions in the New World*. These ought to be in every church library.

Need for Chaplains

ACCORDING to Dr. S. Arthur DeVan, former director of the General Commission on Army and Navy Chaplains, there will be an increased demand for chaplains after the war.

In both civil and government hospitals chaplains will be needed. Many industrial plants are today employing full-time chaplains. The Douglas Aircraft Company has even sent a chaplain to one of its assembly plants abroad.

The great institutions in the commercial world recognize the importance of religious faith in maintaining morale among the workers. Many of the chaplains in the Army today can find places in these plants to preach the Gospel after the war is over.

Missions to the Negroes

FIVE years ago the Home Mission Board changed its program of Negro mission work.

After careful surveys and extensive conferences with the Baptist Negro leadership, the Home Mission Board centered its work on the training of ministers. The plan is to put a Bible teacher in each of the Negro colleges. This teacher is to give his entire time during the college year to teaching the Bible. In the summer months he is to hold institutes for the Negro preachers in the state where the college is located.

Northern Baptists have established and own the following Negro colleges: Benedict at Columbia, S. C.; Bishop at Marshall, Texas; Florida Normal Industrial Institute at St. Augustine, Fla.; Leland at Baker, La.; Morehouse at Atlanta, Ga.; Shaw at Raleigh, N. C.; Spelman at Atlanta, Ga.; Storer at Harper's Ferry, W. Va.; and Virginia Union at Richmond, Va.

In addition to these colleges, the

Negroes themselves own and operate about thirteen colleges.

The Home Mission Board this year is planning to put a teacher-missionary in each one of these institutions. The Board has also employed Dr. Roland Smith, a well qualified Negro preacher, as a field worker. Dr. Smith will give his entire time to promoting the work Southern Baptists are doing for the Negro and in securing the hearty co-operation of our Negro brethren.

Last year we reached in this program about eight thousand preachers. This, of course, included the institutes held. This year we hope to double that number. Southern Baptists have no more important task than this.

Christian Unity and Church Union

IN a most excellent article in *The Review and Expositor* for July, Dr. W. O. Carver sets out the Baptist position on unity and church union in a very clear and convincing way. Baptists are ready and willing to co-operate with other denominations whenever faith and church polity are not involved. But they are not willing to compromise their faith nor to lose the integrity of their denominational life.

Since every individual Baptist church is an autonomous body, and since no convention, association, or group of Baptists have a right to speak for the churches, organic union with other denominations could not take place except as each individual church voted to unite with some other church. But, as Dr. Carver points out, Baptists can co-operate for the common good with members of other churches as individuals, but only as individuals.

One of the reasons why Baptists cannot enter into interdenominational movements is because the leaders in those movements embarrass them by injecting the question of organic church union and by insinuating that Baptists are hindering the kingdom by not uniting with other denominations to form one great religious body. Neither can Baptists allow any interdenominational group to dictate to them what fields they shall occupy. The commission under which Baptists operate is given by Jesus Christ and it says, "into all the world."

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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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THERE are two passages of Scripture Southern Baptists should keep in mind—one is from the lips of Jesus; the other, from the pen of Paul. Christ says, "The field is the world." Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Serving The World By
Christianizing America

Christ is not speaking in geographical terms, but in terms of human need, and Paul is telling us that our task in meeting this need is spiritual.

The world's spiritual need and the world's spiritual condition are universal.

Men everywhere are lost. Sin is the same all over the world. The human heart is the same. The spiritual condition of the race in every civilization is the same.

Wherever man is, sin is, and wherever sin is, there we face the principalities and powers of evil. The civilizations of this world are under the dominion of "the rulers of this darkness." Western civilization is no more morally right than oriental civilization. The unsaved man across the street is as completely in the grip of sin as the man in India.

The Gospel is the need of all races. China needs it, India needs it, Europe needs it, America needs it. The need is the same all over the world.

The ability of any people to give the Gospel to the world depends upon the spiritual life and development of that people.

We must have what we give, and we must keep on having or else we cannot keep on giving. If we in the homeland do not have the pure religion of Christ, we cannot give it to others. This is self-evident.

Christ knew this, so He spent His entire public ministry planting the Gospel in His homeland. He organized His followers and set them to the work of evangelizing their homeland. The twelve apostles were missionaries. The seventy sent out were missionaries. They were sent to the lost in Israel.

The first great kingdom efforts were made in Jerusalem. The Gospel was first preached there. It spread from Jerusalem to Judea and from Judea to Samaria, and from Samaria to Antioch, and from Antioch to Asia Minor and the world.

If we are to evangelize the world, we must

evangelize our homeland and mobilize the evangelized in our homeland for world evangelization.

III

Our homeland is not now evangelized. There is a great unfinished task right here at home. We cannot call our homeland evangelized until the Gospel has been preached to every creature and until our churches have been mobilized for the evangelization of the world.

There are twenty-two million people nine years of age and older who are wholly unchurched here in our midst. Roger Babson says that sixty per cent of our people never darken the door of anybody's church. Our great and growing cities are centers of spiritual need. Our country sections need the Gospel.

We have also a great racial problem. There are something like fifteen million alien people in the homeland. Shall we preach the Gospel to the Chinese in China, and let the Chinese in our own land perish without Christ?

What about our brother in black? The Negro needs us now as never before. Shall we send missionaries to Africa and do nothing for the African at our back door?

We should not do less, but infinitely more for China, but we should not overlook the Chinese here. We should do infinitely more for the Negroes in Africa, but we should not forget the Negro in our midst.

There are also great social problems. Today in our homeland destructive forces are at work—communism, atheism, Sabbath desecration, lawlessness, racial prejudice, worldliness, the modern world spirit, the demon of rum and the throwing off of moral restraint by the rising generation.

The rulers of this darkness have launched an organized effort to drive God out of America. It is a part of the program of these evil forces to discredit the ministry. There is a wave of looseness in living sweeping over our social life that is appalling.

We have a mission problem of vast proportions. We cannot do the work if we work in isolated groups and disconnected divisions. We must bring the impact of the whole denomination to bear upon these Home Mission tasks.

Our Centennial Evangelistic Crusade for 1945 looks in this direction. Winning a million souls for Christ will revitalize the spiritual life of our churches. It will set our people to thinking about the lost throughout the world. It will create a passion for lost men that will fling us out of our drab inactivity into the firing line of world endeavor for Christ.

Reaching Toward A Worthy Goal

IN conferences on the Centennial Evangelistic Crusade, Doctors J. B. Lawrence, T. L. Holcomb and I requested Dr. W. H. Knight to apportion the goal of 1,000,000, set by the Southern Baptist Convention, to the various states.

At Ridgecrest, with representatives of practically all Southwide agencies present, a number of state secretaries and others, this request was confirmed, and Dr. Knight has carried through, and presents the goals as printed on this page.

The Southern Baptist Convention set the goal of 1,000,000 souls for the Saviour during the Centennial Year. Those of us who are now working at the task had nothing to do with fixing that goal, but we are doing everything we can to help realize it.

These figures are only goals or objectives to work toward. We find that better work is always done when there is some definite objective ahead. My observation, as I have traveled over the South the last two months, is that the goal of 1,000,000 souls captured the imagination and called forth more interest than anything else we could have done.

Goals Apportioned

We have goals in other departments of church and denominational activities: Sunday School, Training Union, W. M. U., for both members and money, for Southwide and statewide objects in denominational work. Every church budget, every denominational budget is a goal.

All of us working and praying together, encouraging each other, and pushing forward after the million souls can easily realize that goal.

I have heard of some groups which have already adopted their own goals. For example, the Brotherhoods of Texas have set 25,000 as their goal. Dr. Alfred Carpenter of the Home Mis-

By M. E. DODD

sion Board says the Baptist chaplains in the armed forces will win 100,000.

We hope that all will be willing to accept these goals and to work toward their achievement. It may be that the states will wish to apportion their goals to the associations. Reduced to its final simplicity, it means we are undertaking to win to Christ and baptize five times as many in 1945 as we did in 1943.

Goals Attainable

We do not want the evangelistic objective to become an objection, but we do want the evangelistic goal to become a goal.

A few years ago First Church, Shreveport, in celebration of the pastor's twenty-fifth anniversary, set the most pretentious evangelistic program we had ever had: A four weeks' campaign, with a different speaker each week, one for the young people, one for the women, one for the men and

one for the church as a whole.

It was felt that 400 additions during this closing month of the twenty-five years would make an average of one addition per day for the entire twenty-five years. Four hundred was, therefore, proposed as a goal for the meeting. There were naturally some objections, as there are always objections, but everybody went to work to win 400. And when the last service ended, there had been 401. GOALS STIMULATE ACTIVITY.

Dwight L. Moody was the most effective personal and public evangelist of recent generations. He set for himself the goal of speaking to someone every day about Christ in an effort to win him to salvation.

I am proposing to Southern Baptist pastors that we take ourselves in hand, and with self-discipline and resolution set ourselves to that personal goal of speaking to someone every day, and attempting to win at least one soul a week during the Centennial year. Let us do our best.

Suggested Quotas By States

Prepared By W. H. KNIGHT

Chairman Southwide Committee on Evangelism

THE following suggested quotas are based on approximately five times the annual soul-winning record in recent years, according to the agreement reached in the conference on evangelism at Ridgecrest. The three columns below give the total membership by states in 1942, total converts that year, and the suggested 1945 goal for each state. The total of these goals adds to 1,042,500—a margin of only 42,500.

State	1942 Membership	1942 Soul-Winning Record	1945 Goal
Alabama	418,969	16,450	77,500
Arizona	4,201	397	1,500
Arkansas	170,017	8,046	40,250
California	3,500	259	1,250
District of Columbia	23,478	748	3,500
Florida	174,883	8,206	41,000
Georgia	563,067	18,457	92,500
Illinois	87,583	3,133	15,500
Kentucky	429,716	15,419	77,000
Louisiana	213,458	9,204	46,000
Maryland	23,567	808	4,000
Mississippi	300,038	11,393	59,000
Missouri	289,607	11,539	59,000
New Mexico	25,540	1,632	7,500
North Carolina	542,618	19,740	98,000
Oklahoma	256,813	11,128	55,500
South Carolina	299,903	9,778	43,000
Tennessee	449,005	19,060	95,000
Texas	806,612	36,873	179,000
Virginia	286,564	9,367	46,500
TOTALS	5,367,129	209,127	1,042,500

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Night Services Are Held To Accommodate Eager Adults Attending V.B.S.

By D. F. HEMPHILL

City Mission Superintendent
Durham, N. C.

IN one of the residential sections of Durham I arranged to hold a Vacation Bible School. There had never been a Vacation Bible School in this section and consequently they were not familiar with the procedure and scope of the school.

At the appointed time and place there gathered a large group of boys and girls and in their midst was a number of adults who had come to school "for," they said, "we want to study the Bible, also."

When I told them that the school was for children only they were disappointed and wanted to know if I would have a class for them. We arranged to have a class at night and they were well pleased.

In the meantime, I suggested that they assist our teachers in the various departments of the school which they readily agreed to do. The school continued for two weeks and they were present every day and entered heartily into the work, giving assistance whenever and wherever they were needed.

It was not until almost the close of the school that I learned that they were employed in a local hosiery mill and that the manager of the mill had closed it during the hours of the school in order that the employees might come to school.

To make up for the time lost from work while they were in school they had all agreed to work beyond the regular closing hours. The manager of the mill was our pianist and she did not miss a single service.

Never have I seen a deeper yearning to know the truth of the Bible nor has it been my privilege to have hearer co-operation from all. There was no problem of discipline among the children and the average attendance almost equaled the number enrolled in the school.

The Bible class for the adults now meets weekly with increasing attendance of both men and women.

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You will want to read and preserve every one of these timely articles, beginning in our January issue. They will make a treasured Centennial volume on the contributions, doctrines, and mission of Southern Baptists.

Home Mission Book Shelf

Speaking of Indians. Ella Deloria. Friendship Press. 163 pages. Cloth, \$1; Paper, 60 cents.

Statistics and records and descriptions of quaint customs give only surface pictures of Indians. The author, therefore, strives to interpret the Dakota tribe, that she knows so well, so that the reader is made to realize that he is only ready to begin the study of the tribe. Such is the case of all the different tribes.

In her discussion of the Dakota Indian the author brings into view some of the most significant elements in the life of the tribe before white settlement of the western plain, and she then tells how the tribe reacted to changes that were inevitable and just what elements of the old still persist among the people.

The author warns the Christian, who would take the Gospel to the Indian, of the utter futility of the efforts unless, at first, the worker understands the tribe he wishes to evangelize.

This is the Indian. Earle F. Dexter. Friendship Press. 24 pages. 25 cents.

The author tells us that all Indians are not alike. In fact, he says that there are more differences between the tribes of Indians than there are between the Indians and the whites.

"There may be similar facial char-

acteristics," he writes, "yet wide cultural differences. There is no such thing as the Indian, even though we use that term very often."

A 16x10-inch map gives the names and locations of all the tribes in the United States.

Indians Are People, Too. Ruth Muskrat Bronson. Friendship Press. 184 Pages. Cloth, \$1; Paper, 60 cents.

Herself an Indian of the Cherokee tribe, the author is employed in the Office of Indian Affairs of the Department of the Interior of the United States.

Miss Bronson speaks in behalf of the 376,000 Indians in the United States for a better understanding of her people. While it is true, she says, that her people are not bound together with an Indian culture as are the white race; yet the Indian has an heritage that unites all the different tribes, even those of most unlike traditions, by a strong feeling of racial kinship.

While the average American would like to forget our past dealings with the Indians, yet the Indian today cannot be understood separated from his past, "for what has happened to him over the centuries has had its large share in molding the character that is his today."

Jews Respond to Christian Love, Student Finds In Summer Work

By JACOB GARTENHAUS

DURING the summer months it was our privilege to have had the assistance of Rev. Clarke E. Burkhalter, a student of Southwestern Baptist Seminary.

Brother Burkhalter spent most of his time working among Jewish friends in Birmingham and Montgomery. He made several hundred contacts, distributed a large number of tracts and New Testaments where there was a promise of the individual dealt with to read it.

In addition, he collected several hundred Jewish names and addresses which have been placed on the mailing list for *The Mediator* and other literature. To these friends went a personal letter and already we have received an encouraging response from some of them.

It is to be hoped that this ministry so splendidly begun will be followed up by some of the Friends of Israel. I cannot emphasize enough the importance of such follow-up work. Often the seed which have been faithfully sown have been allowed to die for lack of watering and sunshine which in the Lord's work is kind words and deeds.

Love Demonstrated

I wish to share with the readers one or two of the many experiences Brother Burkhalter had in his work:

"Why do I love the Jew? Because it was through the Jews that we came to have a Bible. Extract all that is Jewish from the Bible and you will have no Bible to read. It was through the Jew that God chose to reveal the Messiah to the world. Jesus, Himself, said: 'Salvation is of the Jews.'

"The great prophets of the Old Testament were all Jews. Paul, the prince of preachers, the world's greatest evangelist and missionary, was a Jew. The Jew has made contributions in every worthwhile field of endeavor. In the field of art, medicine, literature, and music he is unexcelled. Every Christian should buy and read Jacob Gartenhaus' new book, *The Influence of the Jews Upon Civilization*.

"The Bible has something to say about the future of the Jews. In God's own time and plan they are to be gathered back to their native land, not to be rooted out again (Amos 9:15). Even now—thanks be to God—there are

signs of their hearts turning toward their Messiah.

"Meanwhile, we have a responsibility to Israel—even NOW. We owe it to Israel 'through whose fall we have obtained mercy.' Paul's heart was in continual sorrow for Israel.

Love at Work

"The least a Christian can do is to love the Jew, and prove to him that our Christ is One who loves all men, and that His true disciples share His love. One will be surprised to see how quickly the Jew will respond to real Christ-like love. His heart yearns for love—he has had so much of hatred. Invite them to your church. Have a special service on their behalf. They will not resent it if you do it in the right spirit.

"Recently a young Jewish boy came to a group of seminary students on the street actually inquiring of the 'way of salvation.' Can it be that we have failed to witness to our next-door neighbor—because he is a Jew?

"This young Jew was very open to the Christian message. At first he seemed disinterested, but with a second visit I saw definitely that the ice was broken.

"From the Old Testament scriptures I was able to cause my friend to see that the prophecies of a Jewish Messiah were fulfilled in Jesus of Nazareth.

"When I came to the virgin birth, my friend said, 'This I do not believe for science says this is an impossibility.'

"I replied that the character of His sinless life and the things which He did demanded a heavenly origin. If He was of this world then there would be others who were His equal, but He towers above all mere human teachers as the pyramids rise high above the sandy plains of Egypt."

Love Appreciated

"My friend said, 'I have never heard it explained like this before.' Then he raised a second question: 'Who crucified Jesus?'

"I pointed my friend to Acts 4:27 where it is said that 'both Herod, and Pontius Pilate with the Gentiles and the people of Israel were gathered to-

gether against Christ.' All share equally in the guilt.

"I told my friend that God offered him (a Jew) salvation on the same ground as the Gentile. The same Lord is rich unto all who call upon Him. The only thing that would keep him from having life through Christ was failure to trust Him as Saviour.

"Our conversation lasted for some two hours with many interruptions. When I finally had to leave my friend said to me words something like this: 'It must be a wonderful thing to be a Christian. I have certainly enjoyed our talk together. Call around to see me again when you have time.'

"I left a little tract, 'Who Is He?' and a prophecy edition of the New Testament in his hands. He promised to read them. Soon I shall return to see my friend.

"My prayer is that this story is not yet finished, but that this son of Israel may not only admire but receive the Son of God, and find in Him life from the dead."

As God has spoken so definitely to this young man's heart in behalf of all Israel, may He speak to the hearts of others of His children that they may catch a vision of the need as well as the many opportunities of service at their very doors.

Jesus In The Jungle

(Continued from page 7)

services have been held in a beautiful pool formed at the base of the mountain by a cool spring, thousands felt the upward call of the Man Topside, and scores have joined churches all over the United States.

Chaplain Sanders wrote to the church of their choice, requesting membership for service men in the following churches: Methodist, Presbyterian, Seventh Day Adventist, Pentecostal, Four Square, Lutheran, Baptist, Christian, Episcopal, Church of God, Brethren, and Christian Scientist.

Two thousand ingenious V-mail letters from Chaplain Sanders to the folks and churches at home register the attendance and decisions of your men who again saw Jesus in the jungle of New Guinea. Now "soldiers of Jesus Christ," they go forth as unconquerable American forces.

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Jesus Preached In The Jungle

Naval Chaplain Has Successful Revival In New Guinea Wilds

ILLUSTRATIVE of the presentation and power of the Christian Gospel is a recent evangelistic meeting held in the jungle of New Guinea by Harold G. Sanders, Base Chaplain.

It was much like the revival at home. In fact, that is what made it effective. For three weeks, the crowds came to the "Church in the Wild-wood," a camouflaged Seabee Chapel made of Australian mahogany, now lighted with an electric cross and nestled in a grove of coconut palms.

First, the inner circle met for prayer. Next Leo A. Hebert and Bert E. Anderson led the "Happy Time" song period. The familiar songs, old choruses, short snappy tunes, and devotional "briefs" like the following made this period a definite lift:

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
Oh, Thou Spirit divine, all my nature refine,
'Til the beauty of Jesus be seen in me."

Then the full revival service of great hymns, Bible reading, and prayer was climaxed by plain but powerful Bible preaching and an altar call to renew vows and to accept Christ as Saviour and Lord.

Except for a few nights when other chaplains preached, most of the sermons were delivered by Chaplain Herman Ihley, of the 25th Special Seabees, former pastor of the Central Baptist Church, Americus, Georgia, and the Base Chaplain, Harold G. Sanders, former pastor of Norwood Baptist Church, Birmingham, Alabama.

Results Were Significant

Every night men came down the aisles. Jesus walked in the jungle and men knew Him.

Much of the success was due to the service men themselves. They recruited for attendance. They participated in the services as well.

Leo A. Hebert, a yeoman, who led the "Happy Time" song period, is a member of the Calvary Baptist Church, Alexandria, Louisiana. Seaman 1/C Hodges S. Burton, an Episcopalian



One of sixty signs used by Chaplain Sanders to advertise a revival



Bluejackets and Seabees singing at services in New Guinea.

from New York City, directed the colored choir.

One of the superior young pianists in the Navy, Bert E. Anderson, Hospital Apprentice 2/C, of Roseland Temple Baptist Church in Chicago, played for all services and polished up the featured chapel quartet.

This group was composed of Ned Dunkerton of the Bethany Gospel Chapel in Yonkers, New York; John H. Maurer of the Grace Presbyterian Church in Philadelphia; Arthur Janes, Jr., of the South Shore Methodist Church in Chicago; and Harold Hillberg, lyric tenor and director of music, from the Emmanuel Baptist Church of Chicago.

Two colored soloists of note were Andy Anderson of New York City, a coming Paul Robeson, and Henry LeRoy, former Jubilee Singer in New Orleans and now from New York.

Young students for the ministry in many denominations were the chaplains' nucleus for promoting the revival.

The results were significant. Nearly ten thousand Bluejackets attended the services, eighty-six new converts made their initial profession of saving faith in Jesus Christ, upwards of two hundred came to the altar to renew their vows to Jesus and to their church back home, seven baptisms.

(Continued on page 6)

Adults "Crash" Vacation School In Eagerness to Study Bible

SEVENTY-TWO college and seminary students were sent out the past summer by the Home Mission Board for work on Home Mission fields. These students were carefully selected from those definitely interested in mission work.

The project, which it is expected, will be repeated each summer as a regular feature of the Board's work, was made possible by a special designation in the Annie Armstrong Offering.

Following is an article by one of these students, Miss Nell Taylor, a graduate of Blue Mountain College and now a student at the W. M. U. Training School in Louisville. This article is reprinted from *The Baptist Record*.

It was a glorious privilege to be one of the seventy-two student missionaries sent by the Home Mission Board throughout the Southland this summer. We were sent as messengers to help carry the "good news" where the needs were great. The Lord was gracious to seventy-two young people when He provided such a great opportunity for spiritual growth through actual missionary service.

My assignment was to the Indian fields of Oklahoma. On June 3 six of us reported to Dr. J. B. Rounds, superintendent of all Indian missions, at Oklahoma City. Several days were spent in conferences and in getting acquainted with the type of work we were to engage in. While there we visited the Indian Center of the First Baptist Church, which is under the direction of two fine Indian boys now attending Oklahoma Baptist University. As we witnessed this mission program in action, we were inspired and challenged for our work ahead.

Seven Attend Services

On the way to my work among the Kaw tribe of northern Oklahoma, I spent the night in the A. Worthington home at Pawnee. To know these faithful missionaries to the Pawnee Indians is a blessing. It was a further joy to be associated with the daughter, Mrs. Alpha Marie Gambrell, who told me more about the interesting characters in her book, *Indian Blankets*.

I arrived on Thursday and spent the remainder of the week visiting in the homes in the Indian village of Washunga, the home of the Kaw tribe.

No Baptist work had been done among this tribe for six years, so no church existed and very little interest remained in things pertaining to it. Permission was granted to hold services in the Indian community house, a large stone building very suitable for meetings.

Only seven attended the first Sunday morning service; eight came that afternoon. However, the Lord blessed with an increase from time to time,

and on my last Sunday we had forty-five present for the preaching hour.

Preacher Secured

As is often the case, children afforded the medium through which much of the work gained ground. A two-week Vacation Bible School was held in spite of the extreme shortage of workers. Material help came from many sources, as a direct answer to prayer.

On the last week of the Bible school, Rev. A. Worthington conducted a revival and did much personal work in the community.

Commencement night brought a happy surprise to each child who attended the Bible school. A Junior Sunday school class from my home church had sent a New Testament for each pupil, many of whom had never owned one before. What joy was expressed as each received his treasure!

Several weeks after the work at Washunga had been revived, the Lord provided further by touching the heart of a pastor twenty-five miles away. This person volunteered to come each Thursday night and hold prayer meeting services, thus affording the community its own contact with a preacher. These services proved unusually helpful and even now reports come to me of the good received as this faithful servant continues the weekly meetings.

Washunga is in what is known as "The Oklahoma Indian Baptist Association." As a missionary in that association, I was able to attend the annual B. T. U. assembly and the associational meeting, both of which met at Only Way Baptist Church.

Another Worker Needed

Truly it was an inspiration to spend these days in the presence of such consecrated people as attended these meetings.

Such Indian leaders as Rev. and Mrs. D. L. Cooper, Wagon Iron, Solomon Kent, John Stoneroad, Robert Falls were there and magnified the Master

by their very presence.

These, and many others are the worthwhile product of Baptist missions among our Indian friends. It pays rich dividends!

"The Kaws need a full-time missionary. No leader is left among them, and the work they have become interested in will cease to exist again if Southern Baptists fail to come to the rescue now. The prayers and gifts of Mississippi Baptists are needed in the interest of these and other Indians, many in our own state, who need Christ to save them and lead them into that more abundant life."



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BY ZENO WALL

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Danger of Putting the Hand In the Pocket

Cuban Missionary Now Makes No False Moves
After Frightening Experience on Lonely Path

By A. PEREIRA ALVES

To be a rural missionary in Cuba, working among ignorant farmers, is a work that offers a lot of fun sometimes, and sometimes a lot of trouble.

Since I came to Cumanayagua as a rural missionary about nineteen years ago, I have had different incidents while working, but not so awful as an incident happened to me at Calleja colony, near Potrerillo.

As I used to go each month to Potrerillo to preach at the Jaguey church, I went to said place, where I found the brethren waiting for me, and at that evening we had a good service.

While I talked with a brother of the church of Jaguey about a bypath, and since it is not a good road, between Cumanayagua and Potrerillo, because it rained very hard during that month, he advised me to take the way of Calleja colony, a new sugar cane plantation, where the bypath was better.

I took his advice and in coming back to Cumanayagua I went by the way of Calleja colony.

Tract Saves Life

About seven o'clock in the morning I was crossing the new sugar cane plantation, at Calleja colony, and saw a man on a horse.

While my horse walked slowly to meet the man, he looked at me critically.

As I approached the man, I put my hand in my pocket to take out a tract to give him.

The man then stopped his horse and quick as a bolt from the sky pointed at me a revolver, as if he were going to shoot me.

I was startled when I saw the revolver pointing to my breast. I thought that I was going to be killed at that moment.

To understand it aright you must see also a revolver pointing at your breast.

My body shuddered. In all my life I never had been so afraid. I gazed at him in astonishment, with open mouth.

But when the man saw a paper in my hand, he put back his revolver in its sheath and asked:

"Why did you put your hand in your pocket when you saw me?"

Then I felt safer, but not safe enough

to dare advance toward the man.

"I put my hand in my pocket," I said, "to take out this tract to offer it to you."

"Never put your hand again in your pocket when you meet a man in a desert place," he advised.

A few days later I heard the reason why the man almost shot me at Calleja colony.

He was a rich man, who, a few weeks before, had received a letter from a bandit, named Polo Velez, asking him for two thousand dollars; and he, instead of sending the money according to the instructions of the bandit's letter, got a good revolver for killing Polo Velez, if he met him.

When he saw me, he suspected that I was Polo Velez; and when I put my hand in my pocket, he thought that I was taking out a revolver. He then tried to kill me, before I killed him. Happily he saw the tract before he fired his revolver on me.

Now I am keeping the tracts in my hands, to avoid other incidents as the one which occurred to me at Calleja colony.



Farmers in Cuba in a community similar to that in which Missionary Alves had the unusual experience related here.



A missionary, right, visiting in a Cuban farm home.

Rededication of Wayward Couple Leads Others to Accept Christ

By MINNIE BERRY

WHEN visiting in the interest of our mission Sunday School recently, I went to the home of a young matron who had recently moved into the community.

She was ill at that time, and when I inquired about her church affiliation she told me she was a Baptist, with her membership in a rural church nearby.

I went away to fill some engagements, and when I returned friends told me she had expressed a desire for a conversation with me.

At the close of our Sunday School last Sunday morning she spoke to me asking that I pray for her and her husband, saying, "We are both Christians, but we are not living as we should."

Satan had presented temptations, they had yielded, and were now unhappy for sin had separated them from God. I assured her I would be much in prayer for them, and urged her to make full confession of her sin to God and ask His forgiveness. Before returning to the evening service I asked the Lord many times to bring peace to her troubled heart.

Christ Brings Peace

The evening service was held in her home and a group of earnest-hearted people met to sing praises, and study God's Word. During the service we were keenly conscious of the presence of the Lord with us, and this couple along with others seemed to be thinking deeply.

We had special prayer for these and others during our service, and in response to an invitation this little woman came forward hastily, and with deep penitence rededicated her life to the Lord.

It was very evident from the happy expression on her face that the burden was gone, and the joy of her salvation was restored. Her husband indicated, also, that he would give himself anew to the Lord, and be a strength to his wife in her Christian life.

One of our dear young boys said he wanted to follow Christ more closely. Seated beside him was his chum, a lost boy. We were happy when this boy arose and said he would accept Christ as his Savior.

A beautiful picture was of these two fine teen-age boys sitting together in the service, one more fully submitting himself to the will of his Lord,

and the other taking Christ into his life.

How great it would be if these dear boys should be called to render definite service for the Lord in the future. Breathe a prayer with me that it may be so if God wills. They are regular in attendance at our services, and willing to assist in any way possible.



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MISSIONARY RIDES

Passing Stranger Contributes
Bus Fare to Waiting
Indian Worker

By LEWIS HANCOCK

THE other day I was trying to catch a ride to Hinton, Okla., to the Caddo Baptist associational meeting.

A man drove by, looked at me, drove on, then stopped, turned around and drove back to where I was standing. "Are you the Indian missionary who preaches to those Indians northwest of town?" he asked.

"Yes, sir," I replied. "Well," he said, "I thought you were. I'm not going anywhere but as I drove by something told me to stop and give you a dollar. So I did and here it is."

He gave me the dollar and drove on, satisfied that he had followed a conviction. I found out later that I pass his home Sundays and Wednesdays as I walk the six miles to the church.

As for the dollar, it paid my bus fare to Hinton.

Audience Attentive As People on Bayou Hear Bible Message

By LAWRENCE THIBODEAUX

RECENTLY there came a special call to go out on one of the bayous and preach to a group gathered by a woman who was converted some time ago.

She had invited all her neighbors and had cleaned up an old house for the meeting near the houseboat in which she and her husband lived.

It was on a Saturday afternoon and, to my surprise, there was a small group of people who had come to hear the Gospel, some for the first time.

Brother Leonard Diagne, also a recent convert, now studying in Baptist Bible Institute, played the organ and helped with the service.

One mother lifted her hand saying she would like to surrender her life to Christ. Others were greatly moved by the message and the Spirit of God.

This is another example of a convert going out seeking others, as did the Samaritan woman.

Another day I went into a home to see a sick mother.

"Oh, I wish I could go to a church where the Gospel is explained like that," she said, after I had read the Bible to her.

"Surely you are joking," said her neighbor. "You would not leave your church."

"I surely would," she said. "If I could go where I can understand the Gospel and know how to follow Jesus."

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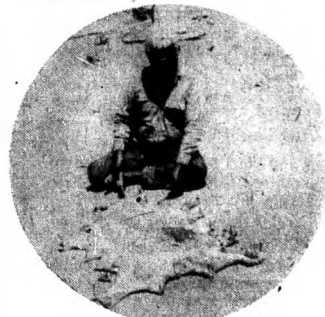
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Head Man of the Navajos

By PAULINE CAMMACK
Missionary to the Indians in
New Mexico

EVER since I became a believer in the Jesus way, I have time and again talked to you of that way of life.

A distinguished looking, rather heavy set Indian with snow white hair was earnestly talking to a group of his "adopted" people. Now about seventy-five years of age, Jose Maria Apache, an Apache Indian from Mescalero, had lived with these Navajos at Alamo since he was a baby.

Years ago the Apaches and Navajos had a tribal war and Jose, only a baby at the time, was captured by the Navajos. They reared him, adopted him into their tribe, and later made him chief or head man, which position he still holds.

While talking to the Navajos who were seated on the ground in the shade of a piñon tree, many times his kind eyes would close as he recalled some of his experiences in dealing with his people.

"As it was then and as it is today, some of you made remarks about it, and made fun of God's Book."

Staunch in the Faith

He recalled that many times he had talked with his people about the Bible and the Christian way. Some had believed, but always there were some who laughed and made fun, saying, "You are talking against the ways of our people, and are trying to get us to go the white man's ways."

Vacation Bible School time had already come. For the first time, the missionaries had brought with them a young Navajo Christian Indian woman, Mrs. Lupe Mirabel, who not only interpreted what the missionaries taught, but from her own heart talked with her people and pleaded with them to believe in the only Saviour.

"You have never before had a girl of your own tribe talk to you face to face about the only true way of life,"

Jose Maria Apache continued. "Some of you know that you don't like to be told what is right and wrong. But you will realize who is the true God when your time comes. What this girl is telling you is true that there is only one God. I believe that from the bottom of my heart, and I depend on that one God for everything.

"So, my people, I want you all to come every day and tell others about the school. Come and listen to what is right and learn something about God whom you will some day face. Now is the time to really make up your minds. No one is going to decide for you.

Navajos Need Christ

"We are very thankful for these people to come and tell us about Jesus and His way of life. Everything is hard to get these days like gas and tires, and if something happens to the car there will be no way of fixing it here. These people depend on God for whatever trouble they might face, and God never fails those that love Him and do His work.

"Come and believe on the only true God and your paths will be straight."

Even though criticized and ridiculed, Jose Maria has been urging his people through these many years to believe in the true God.

Before the first missionary came to Alamo, Jose Maria learned of the one true God through his brother, whom he and his family visited at Mescalero. While in his brother's home, little Jimmy, one of Jose Maria's sons, became very ill. His brother told him to pray to the only true God, and this he did. Little Jimmy got well and Jose Maria learned for the first time that there is only one God.

Later, when the missionaries, Rev. C. W. Burnett and Rev. and Mrs. George Wilson, came to Alamo, Jose Maria learned more about Jesus. He

put his whole trust in Jesus and Brother Burnett baptized him.

"Right now," he mused, "I can hear Maggie Wilson talking about Jesus to us in Navajo."

Church House Destroyed

Jose Maria worked hard to help build the little rock church at Alamo.

"With the help of George Wilson and Brother Burnett," he told his people one time, "we built a little church so we might learn about God, but you unbelievers tore it all apart and just left what is standing. These unbelievers will some day be sorry for destroying the house of God."

His heart is heavy when he thinks about the present torn-down condition of the rock church he helped to build.

"If my people were all believers, the church would not be like that now."

Not having learned how to read so that he could read God's Word for himself and learn more about God, in the absence of a missionary to live among his people, he has had a deep longing for the education of his people and his own children.

Long before he came to have a true understanding of Jesus, a priest came to Alamo and promised that he would come back and build a school if the people would get the stones ready.



Jose Maria Apache is greeting part of his group on their return from Vacation Bible

November, 1944

Jose Maria and his men prepared a great pile of stones for the building, but the priest never returned.

When missionaries of the Home Mission Board conducted a brief Vacation Bible School among the Alamos in 1936, Jose Maria asked for a longer school the next year. There was no government day school at that time. "Many of our boys and girls want to learn how to speak and to read and write English," he said.

A Christian Burial

Arrangements were made for a two months' school and Vacation Bible School. To help in every way possible, Jose Maria moved his family over near the school. Every day he came to school, too, and was always helpful in advising the boys and girls to give good attention and take interest in learning.

Finally a government day-school was built and all went well for a while until the children over twelve were told they could no longer come to school. Many of these bright boys and girls face closed doors to further education.

For two years now, Jose Maria has been asking the missionaries, who come to Alamo for Vacation Bible School work each summer, to find a school for his daughter, Juanita, who is now fourteen years old. No suitable school has yet been found, but Jose Maria still has hope.

And Jose Maria still has hopes that Christian people will realize the great need of his people for a missionary to live at Alamo. Recently, Dr. Courts Redford and Dr. J. B. Rounds visited the mission field at Alamo, and Brother Jose in particular. Most of the Navajos at Alamo live in hogans without furniture of any kind, but Jose has

a rudely constructed hut containing three or four rooms.

"Brother Jose invited us in to the 'living room' of his dwelling where three or four Indian women and six or eight children of various ages were gathered," said Dr. Redford. "Among these women was his daughter-in-law who has attended school and who served as an interpreter."

"The Indian women were seated on the dirt floor of the hut," Dr. Redford said, "and we were invited to sit on some wooden benches by the wall, such benches are quite a luxury since most of the Navajos have no furniture at all."

After some words of introduction and greeting, Brother Jose told the missionaries of his desire that they send someone to preach for them. He pointed to one of the Indian women in the corner of the room, a daughter of his, and said, "She lost her baby last night. We buried it this morning."

"Of course you know," Dr. Redford reminds us, "that the non-Christian Navajos will not live in a dwelling after one has died there. But Jose is a Christian and they not only ignored this pagan custom, but he tried as best he could without a preacher to give the child a Christian burial. As he told the story very briefly, the mother and grandmother wept."

Hearts Stirred by Need

After a brief season of worship Dr. Rounds read a passage from his New Testament. Dr. Redford led in prayer as they all knelt on the dirt floor of the living room. Then Jose, in his own language, poured his heart out in prayer to God.

The missionaries could not understand a word he said, but they could feel the presence of the Holy Spirit and were conscious of His power in

their midst. After prayer, Brother Stumph asked that the children sing some of the songs which they had learned in the Vacation School, singing first in their own language and then in English, according to Dr. Redford.

As Dr. Rounds and Dr. Redford departed, expressing their sympathy to the mother who had lost her child, Jose followed them to the door and said:

"You know, we have not had a preacher for a long time. We want a preacher. Won't you please let us have a missionary?"

Jose Apache stirred the hearts of Dr. Redford and Dr. Rounds, and they left feeling that nothing must be left undone in the effort to answer this call.



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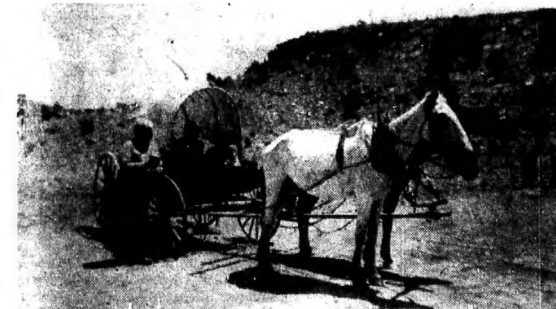
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Jose Maria Apache and Alamo group on way to attend an associational meeting of Anglo churches in Socorro, New Mexico, about one hundred miles from Alamo.

Christian Heroes Today

By JOE W. BURTON

A CORRESPONDENT from America was being shown through an English cemetery by a chaplain. At two new, neatly-kept graves the chaplain stopped, and the visitor, assuming that there was something of special interest connected with these two graves in the corner of the cemetery, stooped to read the inscriptions.

They were German names.

"Who were these men?" the visitor inquired.

"German airmen who crashed nearby," the chaplain replied.

"What, then, is the meaning of these daffodils?" asked the visitor.

"That is the story," said the chaplain, pointing to the fresh, beautiful flowers on both mounds.

"An English mother," said he, "brought these flowers. She brings flowers regularly and keeps the graves neat all the time, as you see them now. She had a son who crashed over Germany, and as she places flowers on the graves of these two German airmen, she says she likes to think that some mother in Germany is doing the same for the grave of her son."

This mother, it seems to me, is an example of real Christian heroism today. She refuses to be bitter. She will not allow herself to harbor hate. She exemplifies Christian fortitude and courage and gallantry.

Days of Testing

These are days in which the heroic mettle of Christian people is tested severely, and oftentimes surprisingly. There are spectacular examples of heroism which stand out in the spotlight of the popular gaze; but there are also many examples today of little-known heroic endeavor hidden away in remote corners.

I know a noble but unknown man of God who nearly a score of years ago went to a small pastorate which in preceding years had had a succession of pastors.

This man had training, experience, and ability which fitted him for distinctive service. One would think that he should have had a larger field.

After he had been on the field some six or seven years—about twice as long as the average service of his

predecessors—the church grounds had taken on a lovely new appearance never known before.

There was grass on the yard; trees had taken root and were growing vigorously next to the curb. Flowers were blooming around the building. The churchyard had become a garden spot in the little town—a sharp contrast to the barren yard it had always been before.

This change in the appearance of the church grounds was typical of a beauty in service and stability of enterprise accomplished by the pastor and by the church under his leadership.

Results Noted

I have seen some of the spiritual results of this long-time heroic service of my friend. The church has been schooled in doctrine and developed in stewardship. Furthermore, it has been led into the richer service of soul-winning, many gracious re-

The unknown future today — an enigma alike for young and old, wise and unwise — calls for the highest heroism.

vivals with scores being brought into the church, resulting from the diligent, sturdy, and dependable service of this humble man of God.

Now the pastor has been on this field for nearly twenty years. When I saw him some time ago I expressed to him my sincere, heart-felt appreciation of the faithful ministry he has rendered in this small church.

"It was pretty hard," he remarked, "in some of those early years."

I understood what he was talking about, for I know something of the difficulties in a small pastorate which, in some respects, especially in congregations which have become used to the pastor leaving after a few months or two or three years at the most, surpass those of a larger church. When discouragements come, as they do in unending succession in the small field of service, it is very easy to take the path of least resistance and move on to another field.

Unknown Heroes

The man who stays in such a field, building a stable work, strongly founded in a manner which never could be accomplished by a succession of short pastoratees, is a real Christian hero—especially in a day when the trend seems to be toward rapid turnover of pastoratees and the call of larger fields sounds with enticing appeal to the ambitious minister.

Recently a good friend died. He was superintendent of a Sunday School which had an average attendance of about thirty. He was associate director of the Training Union which had an average attendance of the same thirty.

This man was unwavering in his loyalty. The same little handful came Sunday by Sunday, morning and night, and he worked with them in Training Union and Sunday School and joined them in worship service.

There was none of the challenge of numbers to compel his interest. The sameness in the congregations brought a sameness to the services which, no doubt, would have brought spiritual listlessness to a less-sturdy Christian personality. To me, this man always present, always prayerful, always in his place—infinite small though it was—was a real hero.

I know another Christian hero today. She is the mother of three chil-

dren. She has interests which are communal and she engages in service far beyond the bounds of her home. But to me, no activity of hers is so splendid in its aims nor so courageous in its accomplishments as the ministry of motherhood.

Heroines of Today

I cannot conceive a task of more significance, of greater potentiality, of surpassing heroic endeavor than that of the Christian mother. Her ministry is both primary and continuous. On it the whole structure of society depends. Its influence carries on to succeeding generations. Happy is the land whose mothers have a Christian conception of the importance of their task.

There is another heroine created by current conditions—the girl who in her heart would fulfill her ordained mission but is prevented from occupying this high estate by the present world-wide disruption of society.

Delayed in meeting at the altar the man she loves because he has gone to war, frustrated in her highest hopes, all of life waiting on the conclusion of the world conflict, she adjusts herself with the serenity which marks the heroine.

I know another heroine caused, not by the war, but by circumstances of family life which turn her aside from ever realizing woman's greatest mission to have a family of her own while she cares for some relative—a father or a mother or an aged aunt, whose infirmities necessitate her full attention.

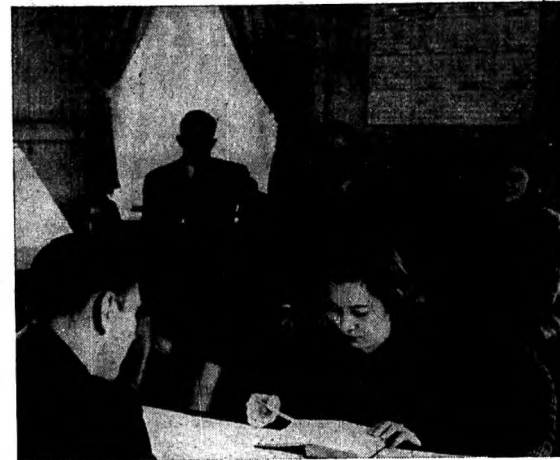
Some weeks ago I tried to offer some comfort to a girl whose husband fell under the withering fire on Normandy's beachhead. This lad was one of the finest chaps I ever knew. He was one of my R.A.'s in a West Texas pastorate ten years ago. He came of the finest parentage. This young captain was shot down as he led his men in an attack on a German position—one lone sacrifice far too great to be offered on the altar to the god of Mars.

He left two fine children and a wife who loved him more than she loves her own life. The whole world is empty to her through his going. She faces circumstances which call for daily courage and which nothing but genuine Christian heroism can answer.

The day before, I had come face to face with another set of current cir-

COVER PICTURE

Preaching by the wayside in Panama is illustrated in the cover scene of a missionary marking a New Testament for Indian boys.



The ability to meet the emergencies of life with poise, without becoming unbalanced, keeping one's chin up and still mindful that whatever circumstances may come are reflective of the goodness of God—this is Christian heroism. Young people are tested severely by today's critical emergencies.

cumstances which provide an opportunity for heroism. A friend of many years, whom I had ordained a deacon when in the pastorate, was telling me of his financial successes as we sat together in my hotel room. Last year, he told me, his income had been many thousands of dollars. He reflected no sense of false pride nor any spirit of gloating over his successes; but there was evidence that he was sincerely grateful for these material blessings.

The Peril of Success

As he talked, I had a very definite impression to which I at once gave voice.

"I can tell you where you can use five thousand dollars," I said.

"Where is that?" he inquired, with interest.

Then I told him of a worthy denominational project which is making a strong appeal to Southern Baptists. I asked him specifically to give five thousand dollars to that project. He indicated that he was interested, and I am confident that he will make such a contribution.

This friend faces the peril of success which has come to many in these days of inflation—a subtle and trying period of testing to which Jesus no doubt alluded when he said, "beware of the deceitfulness of riches."

The Christian who can meet economic success with poise, maintaining his stability and giving honor to God through his material increase, has

proved himself a hero. Some months ago in the Mediterranean war area, wounded soldiers were being loaded on a hospital ship. The chaplain, a Southern Baptist who gave up his church in a Southern state to minister to men in uniform, stood at the gangplank offering a word of cheer to the men as they were brought by.

On a stretcher came a chap who had stepped on a land mine. The infernal engine had blown away a leg and his arm and had made mince meat of the boy's face, putting out his eyes.

The chaplain stopped to speak a word to him.

"I can't see," the boy said. "I can't feel, but thank God I can smell!"

That is Christian heroism! It is the ability to meet the emergencies of life with poise, without becoming unbalanced, keeping one's chin up and still mindful that whatever circumstances may come are reflective of the goodness of God.

Harold Laski in an article in *The Nation* on the subject, "If I Were Dictator," says: "I would like to see a world where everyone developed a free personality," and at the same time where there was "a rapid erosion of organized religion." That is very much like saying that one would like to see a world in which bumper crops grew every year, and at the same time a world in which there was a rapid erosion of the soil in which they were to grow.

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