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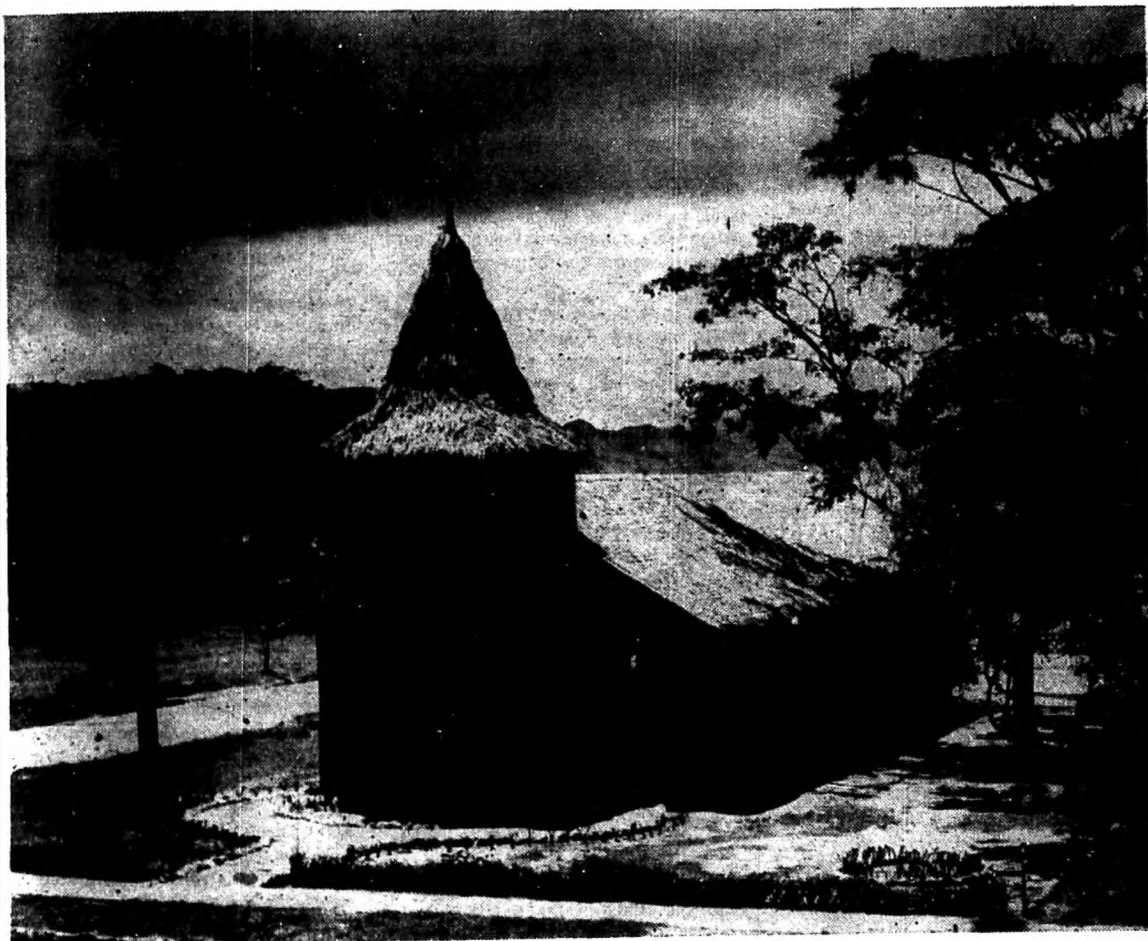
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Motto: Trust the Lord and Tell the People

VOL. XVI.

OCTOBER, 1945

NO. 10.



They Buildded There An Altar

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Page 7

Western Europe Through Chaplains' Eyes

Page 7



### The Age of Reason

**TOM PAYNE**, who created a sensation by the publication of his book, *The Age of Reason*, a destructive attack upon Christianity, and who was denied the right to vote in New York, 125 years ago, had recently his franchise and other citizen's rights restored in ceremonies presided over by Stanley W. Church, the mayor of New Rochelle, New York.

Payne would, no doubt, be astonished if he were alive today to hear his views proclaimed from some of the pulpits by liberal ministers. He would also be surprised to find many books, written by men who claim to be religious teachers, based largely upon the arguments he produced in his *Age of Reason*.

It is significant and a symptom of our time that he should be restored to citizenship and that a man by the name of "Church" should preside.

### Mexican Baptists

At the state convention of Mexican Baptists, meeting in Alto Frio, it was voted to put an executive secretary in the field, the salary to be paid by the Mexican Baptist churches in the state of Texas.

The Mexican churches have a membership of 7,500. They baptized last year 675, and, according to reports made so far, they will possibly double that number in 1945.

Their gifts total \$52,803, of which \$10,696 was for missions. This indicates a healthy growth in the mission work among the Mexicans this side the border. It also indicates a determination on the part of these churches to become self-supporting and active in the progress of the kingdom.

### Home Missions Riding the Crest

The following paragraph is from the *Lutheran Herald* of July 17: "Home Missions is riding a crest of concern and popularity throughout the church, the like of which this present generation has not seen."

"There are several reasons for this: The large amount of publicity which has been given to dislocation of population, due to war work, has served to compel Christian people to realize the

church's responsibility to follow them.

"The deeper realization of their need for Christ by many people in these grief-filled times has impressed upon church members the unparalleled opportunities for constraining them to come in. The greater accessibility of the needed temporal means has caused people to think in terms of a broader base of home mission endeavor."

"And, no doubt, the fact that the centennial caused us to study the story of our church and re-learn the lesson that it was home mission enthusiasm which built it, has predisposed us to think in terms of still greater emphasis on this fundamental part of our Kingdom work. Yes, home missions is riding the crest."

This paragraph might have appeared in any one of our Baptist papers, since it expresses so aptly what is taking place in our own denominational life.

### Bible Reading in the Public Schools

THE American Bible Society has made a survey of the status of Bible reading in the public schools in the United States. The following facts are reported: the reading of the Bible in the public schools is required in eleven states, prohibited in three states, and permitted, but not required, in thirty-four states.

Some of our Baptist people have taken the position that the reading of the Bible in the public schools is a violation of the principle of separation of church and state. Without taking either side of the question, we call attention to the difference between a church becoming by state action the agent to read the Bible in the public schools and the department of education having the Bible read in the schools by the teachers as a part of the curriculum of the school.

It would seem that, since all the churches base their faith upon the Scriptures, no member of any church could have an objection to the teachers reading the Bible without comment in their classes. And, since skeptics and unbelievers as a rule have their own philosophy of life, it would concern them very little if the Bible were read.

It should be said, however, no matter on which side of this question one

may be, that there should be moral instruction in the schools. Most everyone will admit that the Bible is a book of moral instruction. All Christians believe that the Bible is the Word of God, that it is the Sword of the Spirit, powerful and sharp as a two-edged sword, and if read even without comment will have its effect in building morality in the life of those who hear.

### Prohibition and Temperance

MRS. D. LEIGH COLVIN, President of the National Woman's Christian Temperance Union, tells us that prohibition is winning in the United States. She informs us that many places are being dried up by local option, and that there is evidence of an upsurge of revolt against the high pressure methods of the liquor interests. There are now, she tells us, 4,723 bonedry areas, an increase of 740 over last year.

This is a fine showing. Let us not, however, overlook the fact that temperance does not seem, in the light of the consumer expenditure of seven billion dollars for liquor in 1944, to be winning. There is little hope for a dry world if people only vote for prohibition. Let us have prohibition, but let us also teach our boys and girls not to drink.

The source that sustains the liquor interests is the drinking public.

### Catholicism in Spain

THE Spanish Cortes (parliament) has proclaimed the Roman Catholic Church the state religion. Protestants are permitted to exercise their religion privately, but prohibited from all "external manifestation." This shuts out all efforts to preach Christ and Him crucified as the only Saviour among men.

This action of the Spanish government is a straw in the wind showing how the ecclesiastical winds are blowing. Unless strong presentations are made, the European states, one by one, and other Catholic centers will establish by law the Catholic Church as the state religion. Such action would close the doors to Baptist mission work.

Published monthly by the Home Mission Board, Southern Baptist Convention, 216 Rock Building, Atlanta, Ga.

J. H. LAWRENCE

Editor

JOM W. BURTON

Managing Editor

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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. XVI.

OCTOBER, 1945

NO. 10.

WE HAVE won the war; we must now win the peace.

The world in which we have lived heretofore will be no more; but what kind of a world shall we have? Will the new world order be based upon the Christian philosophy of love, justice, and right, or will it be based upon the pagan philosophy that might makes right?

Spiritual Preparation for Peace

Will the men who direct the rebuilding of the world out of the debris left by the war be guided by Christian principles, or will they be guided by principles growing out of a paganistic philosophy? All will depend upon what we do as Christians.

The churches will not be asked into the councils of the victors. Even resolutions passed by Christian bodies will have little effect upon the armies of occupation. The world is governed by national governments and political parties; and if the new world is built upon the Christian principles, it will be because the churches of Christ have through their service made the principles of Christianity dominant in the social and political structure of the land. Our superlative task as Christians is to shoot the life of our land through and through with the spirit of Christ.

This makes Home Missions a present and superlative need. Whatever else we do, the evangelization of our homeland and the mobilization of the homeland forces for the world's evangelization must not be overlooked or side-tracked to an unimportant place. The business of launching out now in an all-out crusade for Christ so as to make Him regnant in the life of our land is of vital moment.

For this task of making the kingdom of God predominant in the world, we Christians must have spiritual preparation. We must start with ourselves. We must ourselves be so changed that we will show forth in our lives those traits of character which establish Christianity's unique contribution to the needs of mankind.

In this hour our pastors have a supremely important task. It is theirs to speak for God. They are to give the major emphasis in our spiritual preparation. They are to anchor the faith of the members of the churches in an experience of grace so that their relation to Christ will be actual and factual.

The fundamental thing in the religious life is a

personal knowledge of the Lord Jesus Christ. This knowledge centers in an experience which the individual has when he accepts Christ as Saviour and Lord. The most real thing in a believer's life should be his conversion. The sure anchorage of his faith is the consciousness he has of the indwelling Christ who came into his heart when he believed.

An experience is the only real thing in any man's life. We know definitely and positively only that which we have experienced; all else is taken by faith. We believe that Christ is the Son of God because He is so revealed in the Scriptures. That is faith. We know that He is our Saviour when He becomes a living reality in our lives. That is experience.

For the tasks ahead of us we will need an actual and a factual faith in Christ. We must know that we have met Christ face to face. He must become a real, living, reigning, redeeming, transforming, empowering Saviour to us.

We cannot know this unless we experience it in our hearts. We must be able to say with Paul, "I know Him whom I have believed," and because of this knowledge be able to say, "I am persuaded that He is able to keep that which I have committed to Him."

Missions is the welling up of love for Christ which cannot be suppressed. It grows out of the exuberance of faith planning to achieve the impossible. It is the genius of Christianity exclaiming with eager voice and bright and hopeful visage the glory of fellowship in Christ Jesus.

The basis of the missionary life is the rich, full, abounding life in Christ. Let this be the experience of the members of our churches, and our mission program to the lost nations of the earth will have an impelling dynamic.

The disciples of Christ have been commissioned by their Lord to evangelize the world, no matter what the difficulties of that task may be. They must go with the Gospel, even though they have to endure scourging and imprisonment and even death.

To bring in the Kingdom and to establish it among men the faith of the people called Baptists must be anchored in an experience of grace in their hearts that makes Christ a living person to them.

Christ must become actual and factual to our people if we would make Him actual and factual to the world.

### The Responsibility of

## A Free Soul In Self and Substance

By W. O. CARVER

**T**O become a Christian is to become a steward. Being a Christian is living as "a good steward of the manifold grace of God." All aspects and all the privileges and duties of Christianity can be expressed in terms of stewardship. In general, they can be expressed best in such terms.

#### I. STEWARDSHIP IS BASIC

1. The fact. God placed man in the midst of the world which God had made, and appointed him a steward. He gave man a stewardship commission. This is God's first word to Adam. He is to be God's man, in charge of God's material, in his measure to "replenish"—to fill out—the earth. He is to see that God's materials are made to fulfill God's plans for them.

Abraham was made the steward of God's blessings for all the families of the earth. "I will bless thee . . . and be thou a blessing . . . For in thee shall all the families of the earth be blessed" (Genesis 12:1-3 ABV).

The covenants of God were of old and are always stewardship contracts. Israel was to be God's "peculiar possession among all peoples" because "all the earth is mine." And their claim to his ownership was grounded in their accepting and meeting this commission of God's grace given to them for all men (Ex. 19:3-5).

#### Life Is Stewardship

The first recorded words of Jesus revealed His consciousness of sonship of God and His stewardship as God's Son. "I must be occupied with my Father's affairs."

In the tense crisis in His ministry He took His followers into His stewardship, saying: "We must work the works of him that sent me while it is day; the night comes on when no one can work."

In the last hour He reported to His Father concerning His stewardship: "Father, I have glorified thee on the earth by finishing the work which thou gavest me to do." And in making the report He provided for continuing His stewardship: "As thou didst send me into the world, just so am I sending them into the world . . . I made known unto them thy name, and will continue to make it known" (John 17:4, 18, 26).

The Christian commission, in all its forms, is the committing of the stewardship of the Gospel as the followers of Jesus. And this involves and includes the stewardship of the peoples of the earth and stewardship of the kingdom of God.

Yes, life is stewardship: Christianity is accepted stewardship, and stewardship being worked at and wrought out.



Dr. Carver

2. Stewardship declares and imparts the dignity of our manhood. God made man but a little lower than himself, crowning him with glory and honor, in that He put man in administrative control of the work of God's hands, with all things under His feet.

This stewardship has been little accepted by man and unfaithfully met. Hence, the sin of man and human depravity.

The first, always the central and constitutive, form and duty of stewardship, is the stewardship of self. Until I accept as from God, responsible to God, and deriving my meaning, my value, and my dignity from God and in relation to Him, I can be no true or genuine steward in any relation nor of any thing.

#### Glory of Stewardship

Man undertakes to appropriate, to manipulate, to use, and to claim for his own what is God's and can belong only to God. Here is the core of our sin. We "lord it over God's heritage."

"We glorify him not as God, nor give him any thanks. We become vain in our reasonings and our foolish heart is darkened."

Thus we fail in achieving the values of the world and of our personalities, and of social life. "We see not yet all things subjected unto man." This is the tragedy of human depravity.

This is where Christ comes in, where Christianity begins. He takes our woe into His own heart and opens up a new fountain of grace unto redemption and honor and glory.

#### "We Have a Mission"

This is the tenth in the series on the distinctive beliefs, convictions, and mission of Southern Baptists.

The eleventh in the series will be a discussion on the individual Christian's responsibilities and privileges in a complex social order. This stimulating article is by Dr. Walt N. Johnson.

We see Him who was made for a little while lower than the angels . . . that by the grace of God he should taste of death for every man.

"We see Jesus . . . crowned with glory and honor," and hear Him giving to man anew the dignity of our stewardship, the power of our possessions, the hope of our humanity, the glory of being the children of God.

3. For herein, indeed, is the glory of stewardship, even in Sonship, through the freedom wherewith the Son makes us free, causing us to know in experience the achieving freedom of truth. This is Christianity: the acceptance of our place with God, in God's world, in God's plan and presence and power in the making of history; in our free, voluntary, loyal, and loving response to God as He is in Christ reconciling the world unto Himself.

Thus God is fulfilling Himself in His servants, who are also His children. (Continued on page 8)

#### SERMONS SERIES PREACHED BY PASTOR

THE series of messages on which the one on the opposite page is the tenth are being used by Rev. L. D. Carmack, pastor of First Baptist Church, Brunswick, Maryland, to advertise sermons he is preaching in his pulpit.

Brother Carmack has led his church to sponsor publication of each display in the Brunswick Blade-Times. He is preaching a special sermon on the theme of each advertisement.

Mats of the entire series of twelve messages are offered free by the Board to churches or local groups that will arrange for their publication in local newspapers.

More than a quarter million readers of daily and weekly newspapers now see these messages as printed in the secular press.

Inquiries from those who are interested should be addressed to Rev. Joe W. Burson, 316 Red Rock Building, Atlanta 3, Georgia.



U. S. Forest Service Photo

## "The Cattle on a Thousand Hills Are Mine"

A RANCHMAN walks into a Texas orphanage . . . "Here's my \$500," he says, "to feed and clothe these children for one day."

On a steaming transport a fighting man brings his buddy to the chaplain . . . "Tell my pal how to get straight."

An earnest child whispers to the usher. "Put it lower. Lower. Lower!" When the offering plate rests on the floor, the little one steps into it.

In a synagogue a widow casts in her mite. Jesus stops the offering: "She has given more than all the rest. She has given her living."

Man is a trustee of that which belongs to God. For God claims title in fee simple to everything.

"The cattle on a thousand hills are mine," He says, "the silver and the gold. If I were hungry, I would not ask you."

Man cannot give to God!

He can only return that which already belongs to God. He can only exercise a trusteeship.

That trusteeship extends to all areas of living. It includes his personality, his talents, his wealth, his time.

The faithful trustee uses all of God's gifts for godly purposes.

We Have a Mission

The TRUTH Shall Make Men FREE

Home Mission Board--Southern Baptist Convention

This is one of a series. An enlarged copy of this message may be had for ten cents from the Home Mission Board.

## A Free Soul In Self and Substance

(Continued from page 4)

dren. Thus the Christ is fulfilling Himself in the church which is His redeemed following being wrought into His mature spiritual body.

Thus, and thus alone, is coming the kingdom of righteousness and peace and joy in the Holy Spirit. Thus the human race is made to glorify God.

### Stewardship Extended

We are constantly called upon to give account of our stewardship. Our responsibility and our opportunity are extended as we are found and made capable of meeting them. If we faithfully and successfully manage what is entrusted to us in our given responsibility we are made responsible for more, for "five cities" or "ten cities" (Luke 10:16-19).

Stewardship is expanding. We must keep in mind how much Jesus talked of stewardship and must learn the principles which He revealed in His several stewardship parables. And "when the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come ye blessed of my Father, receive your inheritance of the kingdom divinely intended for you since the foundation of the world" (Matt. 25:34, Weymouth). Each faithful steward will hear the Lord say: "Well done, thou hast been faithful. . . . enter thou into the joy of thy Lord" (Matt. 25:21).

### II. STEWARDSHIP IS PERSONAL AND CORPORATE

1. *It must begin with the individual.* It must also continue to be individual. Only in individual personal experience, commitment, loyalty, and faithfulness can any combination and community of people accept and meet responsibility and achieve success.

### All or Nothing

The personal relation to God is the only basis for right relations of men and among men. Each man must be united to God before he can come into effective union with men.

And the man who receives the grace of God and responds to that grace does so by first of all giving himself to God in full faith, surrender, and grateful love. He must give his entire self. That will mean all that pertains to him, all that he is and has, all that

he possesses or controls, all his relations and responsibilities. If I hold anything back, by so much I am not giving myself. If there are reservations, there is no resignation.

It is all or nothing, not because God is hard and demanding, but because he is loving and realistic. He cannot save or accept my self as a divided self, part of which is not offered to Him.

"First of all," Paul says of the Macedonian saints, "in obedience to the will of God they gave their own selves to the Lord and to us." Then "with earnest entreaty they begged from us the favor of being allowed to share in the service now being rendered to God's people."

Inevitably with such a view of their relation to God and His work, "while passing through great trouble, their boundless joy even amid their deep poverty . . . overflowed to increase their generous liberality" (2 Cor. 8:1-5, Weymouth).

The Jerusalem Christians early came to accept the Christian principle concerning material goods. "Among all those who had embraced the faith there was but one heart and soul, so that not one of them claimed that anything in his possession was his personal property" (Acts 4:32).

### Stewardship Tested

They were all committed to God in Christ Jesus, to the cause of the Gospel, hence to one another as the community of the servants of God and His Gospel.

All things belong to God. All Christians belong to God. Hence, all Christians belong to the church community of the Christ. They are therefore "generally members of one another."

All material goods must be used in stewardship to promote the purposes of God whose they are and used to advance the work of Jesus Christ. For the Christian it is not "the tithe" that "is the Lord's," but all that he possesses. Possession is for him never ownership. It is stewardship.

When I give a tenth of what I have and what I get—surely no intelligent Christian can give less—I do not thereby discharge my stewardship. I only recognize it. What I turn over to the church treasury is no longer my responsibility. My responsibility is with the nine-tenths (or whatever fraction) I retain under my control; and my stewardship is met and tested by how I handle that for which I am still responsible.

I will meet that responsibility in the degree that I recognize, as the principle of my conduct, that I am not my own; that I have been bought with a price; that I must, therefore, in all things glorify God.

2. *Corporate stewardship is essential; and it is glorious.* It combines, and multiplies individual stewardship. We are "fellow workers for and with God." In the great work of the kingdom it is when we work together that God works in us toward getting that done which is well pleasing unto him, and carries it on to consummation.

### Corporate Stewardship

Our corporate stewardship in spiritual matters and in the spiritual interpretation and use of all material matters and concerns finds expression in all groups of Christian stewards, in families, in churches, associations, conventions, councils.

This stewardship is to be realized in special, temporary combinations, but more especially in permanent organizations, provided for in the plan of Christ Jesus; erected, directed, sustained, and empowered by the Holy Spirit working in the community and in the communion of the saints. That is to say, chiefly in the churches of Jesus Christ and in the combinations through which under the Spirit's lead and blessing the churches extend, defend, and make firm the Gospel and its truth.

It was with true spiritual insight that the founders of the first "General Convention of the Baptists in the United States" defined the functions of the body as "eliciting, combining, and directing . . . the energies of the whole Baptist denomination . . . in one sacred effort." And it is well that both the Southern and the Northern Baptists have preserved this statement of their aim and objective in the preamble of the constitution of each convention.

### Agency of Stewardship

Our Convention seeks thus to be the medium for the stewardship of all our people and of the entire denomination, as a whole. It is the stewardship agency of the Baptist people in all kingdom service. Its stewardship is undertaken through its boards and commissions, two at first, and increased and redefined as the denomination grew and its work multiplied and was amplified.

In our centenary year we should

(Continued on page 12)

## WESTERN EUROPE

### Through Chaplains' Eyes

By ALFRED CARPENTER

WESTERN Europe is a ripe mission field. Liberated slave laborers, roaming skeletons of malnutrition, orphaned children wandering through fields and forests, pent-up prisoners of war, and civilians in the debris of reconstruction are ready Gospel prospects.

"I wake up to the fact that a golden opportunity for Christ has slipped by me in not being able to supply a sufficient number of New Testament nor to conduct enough religious services for these liberated slave laborers," writes one chaplain who penetrated to the geographic heart of Europe.

Many chaplains in this area express the fear that Christians are not aware, thus not awake to the fact, that Western Europe is in need of active aggressive mission work TODAY. Post-war policies and programs, if not too little, will be too late to reach the need NOW.

"The Rhineland and Saar Basin were vandalized by Hitler for himself," writes Chaplain Ernest L. Bowman, with the advance armies from Normandy to Munich.

"The refugee problem is indescribable. These Nazi slaves, thousands of them, wandering like stalking skeletons over the land are a heartbreaking sight. Some die for lack of food, others die when food is given them because of their malnutrition. I have seen my men weep hot, salty tears when they gave their last rations to some of these skeletons when there was not enough to supply all. Oh, God, help us to help them."

### Chaos Is Visible

Chaplain Bowman says the resident civilian life is intensely religious, predominantly Catholic but spotted with towns wholly Protestant.

Chaplain Robert T. Hughes writes from the eastern side of Western Europe: "Never had I imagined so much chaos. The destruction of houses and other property is visible, but the real chaos is in the destruction of religious faith and Christian foundation in the lives of people. We must give Christ this time—THE TIME IS NOW."

Children are roaming the highways and fields like wild beasts," he adds. "Many are without parents. Not one child I have talked to has both parents living. A heartbreaking scene. They are begging for food and raiment."

gary call, 'Come over and help us.'"

Through the chaplains' eyes we see many types of urgent missionary needs now open in Europe that never existed even on the more primitive mission fields. They seek that we visualize the scene NOW.

## They Built There An Altar

(COVER PICTURE)



Bamboo chapel built by Army personnel somewhere in the Philippines.

CONSTRUCTED of native bamboo, nipa, and sawale carried from near-by mountains and river swamps, military personnel were assisted by Filipino workers in erecting a chapel of unique beauty.

Chaplain William L. Clark planned the chapel at the headquarters of a V Bomber Command somewhere in the Philippines.

His pride in the chapel is indicative also of the pride of those who built it and to whom he ministers, for, says he, "the attendance has increased considerably."

Although the plan for the chapel originated in the mind and heart of the Southern Baptist chaplain, yet he gives full credit to the ingenuity of the soldiers. All participated in suggestions for improvements and in the manual labor.

The eight-by-ten-foot window in the front of the chapel is made of Plexi glass from wrecked planes. With the use of common paint, Sgt. Frank W. Perryman has produced a stained-glass effect, the beauty of which would grace the structure of any American church.

The chapel, which will endure for many years as a monument to American Christian soldiers, will be a rare gift to the natives when the builders have departed.

Chaplain Clark evaluated the worth of the little chapel when he said, "A suitable place of worship surely lends to the services."

They also need Christian shelter and Christ."

The roving children, orphans in their early teens, are ready Gospel prospects NOW. Their empty stomachs may need to be fed before their plastic minds and hearts will feed on the Word of Truth.

Chaplain Hughes says further: "Last Sunday (June 3rd) I held services for the Hungarians with 300 present, and later in the day a service for the Russians was attended by 600. There seems to be no Baptist work in this section. As I inquire of the civilians, no one knows of native Baptists."

Through the eyes of Chaplain Hughes we see a vivid picture which finds response in the Christian heart.

### Dearth of the Word

Chaplain Marlon E. Parker relates: "One German pastor said, 'My people will become more heathen after this war than before unless I can get Bibles for them.'"

There is a dearth of the Word even with the church groups.

He adds: "The displaced slave laborers, and others liberated in Germany, present a wonderful missionary opportunity. Especially is this true of the Russians. They will be here for a long time."

"This nation has been robbed of God and His word by the Nazi Party," writes Alford V. Bradley. "Christianity will have a new chance in the life of this nation. They are hungry for and will respond to the message. The majority have no education but that formerly offered by the Nazis. They long for the truth."

### Needs Are Urgent

"I believe the Baptist message and the freedom with which Baptist churches function will greatly attract the German populace. It is my prayer that our people at home will hear the call of God in this Macedonia, as the hungry souls of Holland, Belgium, France, Germany, Austria and Hun-



## Christ For a Distraught World

By J. B. LAWRENCE

**T**HE present world unrest is both a challenge and an opportunity for missions. It is a challenge that will call for all the reserve power that our churches possess under the leadership of the Holy Spirit. In fact, the victory for right and righteousness will not be won in the world unless Christ can be made supreme in the life of our own land.

We face today a distraught, confused, dismayed world. Humanity is in a seething condition. Communism with all that the word includes is threatening everything Christianity stands for. Hatred and jealousy are marching in step to destroy international peace.

When we turn to the religious life of our people we find a spirit of worldliness, materialism, and indifference. There seems to be a seepage into the life of our churches from the modern world spirit. The modern world spirit denies that the Bible is the Word of God, that Christ is the Son of God, that man is a hopelessly lost creature and that regeneration is necessary. It affirms that the Bible is only a religious book, that Christ is only a great religious teacher, that man is basically good and that sin is only a "not-yet-arrived-at" state in human evolution and that all that is needed for his salvation is education, training and culture.

### Program of Destruction

This spirit will destroy not only the spiritual life of our churches, but it will destroy our mission passion. Accept this position and our mission appeal maroons itself in the shadows of social and moral conditions where the only thing needful is to correct man's environment.

In the midst of this social, political, and religious confusion we are faced with grave dangers to our peace and social progress from radical groups in our body politic. The most dangerous of these, and, in fact, the sum and substance of all of them, is the communistic group. We must face communism in America.

The program of communism is that of destruction. It proposes to wipe out existing institutions and to build a new social order on the principles of Karl Marx. It heads up in Russia, but it is gradually permeating Europe and is sweeping from Russia across the Orient. It has already reached America.

What is it that the communists seek to impose upon the American people? According to the congressional investigation as summarized by Hon. William

Fish, Jr., "Communists seek: (1) the destruction of all forms of religion; (2) the destruction of private property; (3) to spread revolutionary propaganda and to incite strikes, riots, sabotage, and industrial unrest; (4) to promote the bitterest kind of class hatred; (5) to develop a class or civil war in order to obtain the ultimate objective; and (6) to set up a soviet dictatorship under the red flag with a world capital at Moscow." All communists are atheists, and perhaps the greatest enemy to Christianity and constitutional government in the world today is the Communist Manifesto, called the Communist Bible, written by two German apostate Jews, Karl Marx and Friedrich Engels.

In Mexico the communistic element is very strong. It has so shaped and influenced educational policies that teachers in some states have to sign a statement that they are atheists before they can teach in the public schools. We have already experienced the activities of communists in Kentucky, Alabama, the Carolinas and other sections of our Southland. There is a determined effort to propagate communism among the Negroes of the South, with the result that smoldering fires of discontent are being kindled on the other side of the color line that may burst forth at any time.

### Reconstruction Needed

There is no doubt that the world needs social and economic reconstruction, but communism cannot give what the world needs. It does not have the elements essential to the peace, progress, prosperity and happiness of mankind. These elements are found only in the religion of Christ. These two social forces, the Christian religion and communism, are pitted against each other. Communism is a world force proposing to reshape the social order, and Christianity is a world force with a program for reconstructing the social order of the world. Both communism and Christianity propose to make the world over by projecting a program of "sharing." The difference is that communism makes sharing obligatory and secures it by force; Christianity makes sharing a

privilege based on love and therefore voluntary. And here the issue is drawn.

### Christianity Challenged

Here is the challenge which communism throws down to missions: Can the Christian religion create a social order in which the Golden Rule, vitalized by the blood of Christ, shall become the basis of conduct between man and man, and between nation and nation throughout the world? The affirmation of missions is that it can. The test is to be found in an adequate Home Mission program to our land where democracy gives a fair field for the operation of dynamic ideas.

### Church Building Erected On Indian Reservation

A HOUSE of worship to God has been erected on the Papago Indian Reservation in Arizona.

The labors of many faithful Christian Indians over a period of many months materialized when the church was dedicated at special services last August.

"I can't let my children go to your school," cried a mother to some student missionaries last summer, "because you will teach them that Christ is more important than Mary and we have taught them that the Virgin Mary watches over them and keeps them."

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October, 1945

## SECRETARIES

### Sacrificial Service to the Denomination Is Credited to Kerfoot and McConnell

**V**ERSATILITY in training and vocation marked the career of F. H. Kerfoot, eighth corresponding secretary of the Home Mission Board. "A Virginian, born in Clarke County, August 29, 1847, he was trained at Columbian University, Southern Baptist Theological Seminary, and Crozer Seminary.

Kerfoot in his youth traveled extensively throughout Europe, Egypt, and Palestine, remaining in Europe for a year's study at the University of Leipzig in Germany.

Returning to the States, Kerfoot served churches in Kentucky and the Eulaw Place Baptist Church in Baltimore.

Dr. Kerfoot resigned the Baltimore pastorate to accept a professorship in Southern Seminary, in which position he rendered his longest and most distinguished service.

He was called to the secretaryship of the Home Mission Board in July, 1899, and entered upon his duties with the Board on September 1 of that year. Dr. I. T. Tichenor, whom he succeeded, remained in the office for some months while the new secretary visited the field.

In his ministry for the Board, Dr. Kerfoot traveled extensively to all its mission fields, thus enabling him to know intimately the needs, opportunities, and outlook of the work.

Taken ill while in attendance upon the Convention in New Orleans in May, 1901, Kerfoot was forced to leave before the session had ended. He died at his home in Atlanta on June 22.



Dr. Kerfoot

**W**HEN Fernando Coelho McConnell, ninth corresponding secretary of the Home Mission Board, traveled throughout the South in the interest of the neglected foreigner, the Indian, and the priest-ridden Cuban, he pleaded most eloquently for the unschooled youth in his native mountains.

Born in 1856 at Shooting Creek, Clay County, North Carolina, in early childhood he moved with his parents across the line in the Blue Ridge mountains of Georgia.

From a mercantile business in Georgia God called him to preach. He was graduated from Southern Baptist Theological Seminary and Mercer University.



Dr. McConnell

The Home Board, looking for an assistant to Dr. I. T. Tichenor, turned to F. C. McConnell in his first pastorate at Gainesville.

After two years as assistant secretary he answered the call of the First Baptist Church, Lynchburg, Virginia, where he remained until the Home Board called him to the secretaryship of the Board upon the sudden death of F. H. Kerfoot.

Secretary McConnell gave himself unremittingly to the cause of Home Missions for two years (September 1, 1901, to August 1903) when he accepted the call of the Calvary Baptist Church of Kansas City.

Dr. McConnell's last two pastorates were First Church, Waco, and Druid Hills, Atlanta. He died in his Druid Hills pastorate on January 11, 1928.

### HISTORICAL BAPTIZING TAKES PLACE

**A**BAPTIZING of historical significance took place recently at Old Laguna in New Mexico.

After a lapse of many years, Southern Baptist work was reopened on that field in the summer of 1944 when, as a student missionary, Robert Sleg served the Home Board there. Upon being appointed as permanent missionary to the Indians at Laguna, Brother Sleg labored yet a year before there was a harvest.

Though there is no organized church on his field, the missionary arranged for the nearby Isleta Church to visit Laguna, so that the new members might act in behalf of the church in receiving other converts as they seek membership in the church.

### Missionary Preaches God's Word, Testifies French Street Cleaner

**W**HEN Miss Frances Talley, student missionary, approached a street cleaner in Thibodaux, Louisiana, last summer, she handed him some tracts and the Gospel of John. Insisting that he read the material, she added, with emphasis: "God has something to tell you."

"Something to tell me?" he asked, his eyes twinkling.

"Yes," the missionary replied. "It is like this. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Oh, that's what the Rev. Thibodeaux preaches," exclaimed the street cleaner.

"Yes, Mr. Thibodeaux preaches that," replied Miss Talley. "Mr. Thibodeaux preaches the Bible!"

What a tribute! pondered the missionary upon leaving the sweeper of the streets, that one, Catholic in religion, should thus testify to a preacher of the Gospel.

(Rev. Lawrence Thibodeaux is a Home Board missionary to the French in Thibodaux, Louisiana.)

### Eight Prisoners, Guard Won by Students

**I**N addition to eight prisoners being converted in a jail service held by student missionaries at Corpus Christi last summer, the guard of the prison, too, accepted Christ as his personal Saviour.

Hungry for the Gospel message, the guard followed the missionaries around as they testified of God's saving power and grace to the prisoners. When the missionaries were leaving the jail, the guard asked that they remain and pray for him; and as they prayed the keeper of the prison was saved.

### Vacation School Opens New Indian Work

**M**ISSION work has been begun among the Potawatomi Indians in Oklahoma.

Three Potawatomi boys attended Vacation Bible School conducted by Missionary V. J. Zunigha on the Shawnee Reservation and were converted. Their conversion has opened a way for pioneer missionary work with the Potawatomi tribe.

The Home Board, anticipating great need and opportunity for evangelism there, has transferred Brother Zunigha to that field.

## Soul Winning Experience In Cuba

"To Those Who Have Not Heard" Went Cuban Missionaries on Trek Through Countryside

By CHRISTINE GARNETT  
Missionary in Cuba

**W**E talked of it for years. For months it was a dream that waked us at night. A prayer that was constantly in our hearts.

Then the day came. At 5:00 A.M. alarm clocks were sounding. Eleven people were scurrying into old shoes, into clothes that would resist a week in the country. Sun hats a part of the outfit. Four of us had long gloves made from stockings, to be used when the tropical sun would prove too much for us.

My Cuban mother, Clara, watched me with tears of fear for such a trip, for you see she knows how many years have passed over my head.

A fervent prayer on the front porch after all had come, a run for the six o'clock bus and we were off. Off to a junction some twenty miles away. A hurried breakfast there of coffee and milk, the last breakfast we feared till we reached home again, a fear that became a reality.

Under the weight of our baggage, one change of clothes, a light blanket (I with an "angel dress" rescued from Christmas festivities, for a mosquito net) and quantities of literature, we started down an unknown country road.



"Each morning we marveled that we were not tired, and wondered at the many miles we had walked the day before."

Our first stop was not far away, a spot where huge logs ready for the mill served as seats. There we had our devotional which naturally became the habit of the early mornings.

That and the late afternoon reading of the book *And God Was There*, a fine story of men and of chaplains written by a chaplain, in English of course, and translated into Spanish as I read, made God seem very close to us. The book was read sitting on ox-carts, under some large shade tree, away from the bustle of life.

### Two-by-Two

That Monday morning found us at ten o'clock miles away from the highway, a large territory of homes on each side. Two "explorers" were sent out to persuade those country folk that we were not German invaders, but simple, honest people like they.

Each day these two (always different ones) came back forming with eager fingers the V for Victory. By that we knew that they had found a place for an open-air service; a tobacco house where the men could sleep; a home where we could find shelter, we four women—usually a din-

ing room where I could use the table as a substitute for my bed which for years has been a bed of boards; improvised or borrowed beds for the others, maybe a hammock for one; and that food had been bought in some crossroads store or from some family and some good mother of children had offer to cook us supper.

One day there was rice and fried eggs; another day rice and beans; and, to vary, the third day beans and rice. The last day was a veritable feast for we found dried sausage for the rice and real baker's bread. One day we ran into a peddler; eleven eggs were bought, carried for miles in a hat, and added to the diet.

We shall never forget the goodness of those women cooking for eleven, and never a one who would accept pay for the work, though a gift was slipped in tactfully.

Each day when the "explorers" announced the victory, we hurried to the spot, left our packages, divided into four groups, one for each direction, the day's portion of literature was given to each group, money for chance finding of lunch, and the day's work was begun.

What night services we had! People came in multitudes, a thousand heard the Word during six nights, in six different places. They came from far and near, bringing hide-bottomed chairs which helped make benches with the planks that our men and new made friends gathered here and there.

### People Hear Eagerly

Our carbide light was a challenge to come to the Light of the Saviour. Never any disorder, and an attention that broke one's heart as he realized that this was their first chance. With what fear and trembling we brought the message to those crowds!

In one place people lingered till almost one o'clock, singling us out here and there to hear more, loath to leave. Nearly every night there were some who had walked long distances, as we, to attend in another place.

All gone, everything in order, we ran away to a sheltered spot for prayer, then to our beds, if they could be called that, although one night we had the "company room" in a fine country home, two large beds with snowy sheets, and small attentions which bespoke better training.

In one home we found running water which an ingenious son had brought up from the nearby river, and their stove was a real American range like we had when I was a child. Imagine that in the highways and byways of Cuba!

October, 1945

Each morning we marveled that we were not tired, and wondered at the many miles we had walked the day before.

Breakfast was a tiny cup of coffee for those who drink it, kindly offered by our good hostess. Then the road, and mangoes and "more mangoes, huge, delicious."

We had known that the cyclone had left our lovely Cuba bare, but now as we crossed large areas where the lying palms formed white carpets, we were astonished. Crossing on one palm we counted a hundred of the giant trees fallen.

### No Lost Opportunity

Two hundred sixty-two homes received a long visit. We were a treat in most of them.

Many thought we were paying some promise of sacrifice to some saint, or fulfilling some mission of penance; one good man announced to passersby that "an American with a theatrical party would have a function in the grocery store tonight." But you may be sure that we never lost an opportunity to teach them the plan of salvation.

In most places we found that the Adventists had preceded us. One large family, all "baptized" in the river as they said, proudly brought out their certificates of baptism as proud as if they had been university diplomas. They never seemed to know why they had been baptized unless to save them from condemnation.

Even in these homes there were altars to saints, water and flowers to the spirits of those who had gone on. To where, those people had no idea.

The "Fathers" too had done their work well, for Catholicism in its rank-and-file form was everywhere visible. I slept for the first time under the protection of St. Lazarus with his chunk of bread tied around his neck; in some corners there were more saints sitting, hung, or pinned to the walls.

### Freed From Slavery

We found women afraid to speak to us because their husbands were not at home. One of the boys, after talking with all his might for Jesus as the only Saviour, asked the lady of the house what she thought, and immediately she replied, "I do not know what I think till my husband comes."

One pitiful woman dressed in her dark blue "promise dress," after hearing the wonderful news that Jesus loves us, of His sacrifice, that God needs no pay for having saved the life of a child, said she would dye her

dress as soon as she could get some dye. Then she asked, "May I attend the reunion tonight; this is the only dress I have?" She attended and sat on the front seat.

One mother who dressed her little girl in the sack dress that St. Lazarus requires, and the child still had to wear that for several years, listened with tears of joy, then called the child, took off the sack and put on another dress. Free from this slavery forever! Others took down their saints, confessed their sins, declared themselves from now on believers in Christ only.

Oh, those were glorious days! Such things had, and have, us constantly before the Throne of Grace, pleading that these people may be strong against false teachings.

Pitifully rebellious people, suspicious of us, were found also. One afternoon as we waited for supper, the son of the home, sarcastically against all that pertains to religion, defied me in everything I could say. That night as I spoke, I noticed his changing face. The story of the prodigal son brought a tear to his eye.

Afterwards he found me and said, "I want to congratulate you. All that you said is true. I think I shall be a changed man from tonight." We sat and talked, and I believe we left him inside, or very near to the kingdom.

### Aged Couple Saved

Those dear old grandparents of a family of our mission town in Palacios! How surprised we were to find them hidden among those hills, as sturdy as the hills themselves! Nearly ninety years old, good hearing, good sight, she darning beautifully and without glasses.

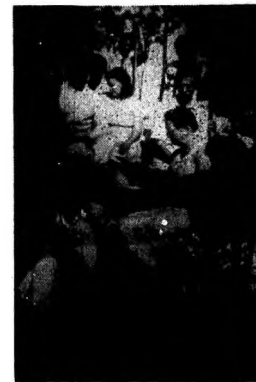
Before leaving them the next morning I took them apart with the son's wife. After a long talk, the wife said, "St. Lazarus comes down. My faith now is in Christ only."

The old grandmother said, "You have waited a long time to come but I shall see you in heaven, for I too believe now only in Jesus."

Then the grandfather remarked, "I always go where she goes," and thus we left them, tears of joy and gratitude in our hearts.

No wonder that our devotional that morning was under the first tree we found.

We took sixty New Testaments, feeling that we would not be able to sell them all, ten cents each. By Thursday morning we did not have one left. As we passed houses people came running out with their dimes, but we could not help them.



"Away from the bustle of life God seemed very close to us"

Four thousand one hundred tracts were distributed, a hundred homes where there was no time for a visit received literature and an invitation for the night. Two hundred forty Gospels were given away.

God greatly blessed our missionary trip to the country. Now we ask many prayers that the seed sown may bring forth a rich harvest, that souls snatched from loss should be happy in a new life, that we may be able to go back to them in some way, and replenish the fires that were kindled.

Already a long letter has gone to each home, twelve of them where we found friends; veritable sermons these letters were. Our church members, delighted with the reports that we gave Sunday night, for we came home Sunday morning, bought Testaments and a package has gone to each home asking that those who want one be supplied.

How glad we are that our church could pay the \$27.20 expenses of the trip! How marvelously God gave us health! Our beloved Cuba will be more beautiful because of the work of the eleven.

### FIRST MARICOPA CONVERT

REV. C. F. FRAZIER, missionary of the Home Mission Board in Arizona, recently baptized the first Maricopa Indian convert.

Many years of work and prayer have been put into this effort which is only now showing some results, he states.

"Others are considering church membership," Brother Frazier adds, "and we feel they will come soon."

## Bible Clubs Bring Blessings

Housewives Invite Youngsters to Their Homes  
For Bible Lessons and Soul-winning Efforts

By MRS. ALICE ALY  
(As told by Mrs. J. H. Welch)

Members of First Baptist Church, Tucson, Arizona

WHEN I was first asked to organize and support a Bible club in my home, in our city mission work in Tucson, I very reluctantly and fearfully accepted. First my co-worker and I made attractive invitations and sent them to the school nearest my home. In the meantime we prayed earnestly.

At the appointed time we were happy to greet fourteen boys and girls between the ages of 9 and 10 years. Our first study was the creation lesson.

The children were all very attentive and I was deeply impressed. I felt keenly the prompting of the Holy Spirit to give an appeal. Finally, after earnest prayer, I asked that any who would like to know more about Jesus come with me into the adjoining room.

To my great surprise and delight seven came—three boys and four girls. I wish I could describe for you the emotions that swept over me as I faced that group of boys and girls who had said by their coming into that room that they wanted to know more about the Creator of the universe about whom we had just studied and that they wanted a personal knowledge of Him.

### Prayer Yields Faith

How keenly I felt the responsibility and how I trembled as we knelt to pray! After prayer I tried to give the invitation, but it was all so new to me I was afraid, and because of my lack of faith the Holy Spirit could not work through me to win those boys and girls. My heart was sad as I watched those hungry-hearted boys and girls go away.

My co-worker and I prayed about it and decided that we should deal with each child separately. The next week the same group came forward and we took them one by one. As we dealt with them individually, each was gloriously saved.

One little girl was so happy that her face just beamed as she ran home to tell her mother of her new-found joy. Her mother in turn was so happy that she called me by telephone to try to express her appreciation.

She said: "Mary came home with her face beaming as she told me about the wonderful love of Jesus that had come into her heart. I am so happy to know that there are women who

are willing to take children into their homes and teach them about God."

One little boy, Billy, came regularly, and just as regularly went in for prayer. At the close of each service he would say: "Jesus came into my heart today."

We were puzzled, but we knew that through prayer the matter would be righted. After he had gone into the prayer room eight times and we had prayed and talked with him, the next week when the invitation was given he did not go in.

### Experiences Related

At the close of the service we asked the children to tell us about their experiences in trusting Jesus. What a joy it was to hear them tell how they came to know and trust Jesus!

Finally, our little problem, Billy, stood up and said, "I went in for prayer lots of times and Jesus came into my heart."

Then I asked, "Was every time the same, Billy?"

"No," he replied, "the last time was different. I felt so happy."

So it is, every child has the same experience but all have different emotional reactions.

One precious little girl was so happy her face was radiant. When I suggested that she go home and tell her mother, her face clouded and she said, "My mother doesn't go to church."

Again I thanked God for the wonderful privilege I have of winning children of non-Christian parents through our community mission Bible club.

### Opportunities Abound

One day I told a friend about the work we are doing in our club. When I remarked that the training makes me a better, more efficient, more understanding Sunday school teacher, she replied: "I have been a Sunday school teacher for several years, but if I have

ever led a child to Christ I don't know it."

Oh, the tragedy of such a barren Christian life, when the opportunities abound on every hand! How I pray that many Christian workers will pray for the Holy Spirit's leadership and open the doors of their homes for Bible clubs.

## A Free Soul In Self and Substance

(Continued from page 8)

check up on our denominational stewardship. In "sifting" we are far from 100 per cent. Hardly more than a third of our people have been committed to the principle, and only a fraction of these take their stewardship in full seriousness. "Combining the energies" of our people is a function of each agency of the Convention. To obtain and sustain unity of conviction, of interest, of aim and action among a people so numerous and so varied as are Southern Baptists is a supreme task; but it should also be a high aim of us all.

The differing fields of our interest and supports of the works of the kingdom tend to produce sectional groups. In the main, our agencies have all been instruments of unification and influence for unity.

### Southwide Stewardship

The Home Board has been our most direct agency through which the denomination has seen and met its stewardship of all the people of our land.

We have such a stewardship of the South, of the religion of all the people, of their spiritual culture, of their ethical ideals, of their social standards, and institutions.

Here it has been the Home Board through which our expanding frontiers have been followed with the ministry of the Gospel, through which our cities have been measurably churchified. It has had a real share in conserving the values of our civilization. It holds for us all the stewardship of our foreign and unassimilated groups, and of the expanding areas which are under the direct influence and control of our Government.

The phenomenal growth of Southern Baptists is one important test of our stewardship. In this the Home Board has had a continuously conspicuous place, as also it has had in the winning and sustaining of the unity, solidarity, harmony, and progressive spirit of the Baptist people.

While Priest Looks on

## Missionary Baptizes Catholic Converts

By REV. A. F. WASSON

First Baptist Church, Taos, New Mexico

AT an altitude of 7,500 feet there bubbles up a spring of hot water about seven miles southeast of Taos, New Mexico, which runs down the side of the mountain to find its way into the green, irrigated valley far below.

Over this spring there has been built a large concrete building which houses a large and a small swimming pool where hundreds of people from far and near bathe daily the year around.

Outside the building is still another, and larger, swimming pool where the bathers get the benefit of New Mexico's perpetual sunshine while bathing.

Since the First Baptist Church of Taos has only a temporary and makeshift building for Sunday school and worship services, there is no baptism. When someone is to be baptized a fee is paid for the use of the smaller swimming pool.

Always there are bathers, picnickers, and tourists at the pool; and often there are native women who go there weekly to do their family wash. When there is to be a baptizing in the pool the people are asked to cease their swimming or washing.

### Public Views Scene

Recently we went to the pool to baptize some Spanish converts who had joined the First Baptist church the night before as a result of a week's revival held at the Spanish Baptist Mission which is supported by the Home Mission Board. The Home Board Missionary is Rev. Aurelio Hurtado, who is a native of Bolivia and is more Indian than Spanish. Rev. J. B. Parker, Home Board Missionary located at Raton, New Mexico, a hundred miles west, did the preaching in the revival and it was all in the Spanish language.

As we expected, when we arrived at the pool at 3:00 p.m., there were many bathers and a number of native women doing their weekly wash.

After the regular fee was paid, the caretaker, who is Spanish and Catholic, asked the bathers in the large pool in the building to move down to one end as there was going to be a baptizing in the little pool.

From where they stood they could not see the little pool, as it is to one side and rather deep down among the huge rocks. I invited the people, in the pool, and the ones on the outside of

the building, to come nearer that they might see and hear the service. They very eagerly sought places of advantage on rocks, in windows, on the walls, and in the pool.

### Scriptural Baptism

In the group in the pool was a rather large man of striking personality, and not Spanish, dressed only in a bathing suit. He seemed eager to see and hear and thus stood as near the ones being baptized as the rocks would permit.

After singing in Spanish "What A Friend We Have In Jesus," and after Brother Hurtado had read in Spanish the New Testament account of the baptism of Jesus, I led in prayer, speaking in English. Among other things, I prayed for the people present and thanked God for their reverence and regard for the holy ordinance of baptism.

When Brother Hurtado had baptized the candidate and the service was dismissed, the distinguished-looking gentleman in the pool swam across, climbed out, and came up to me.

"Are you a Baptist minister?" I assured him I was and that I was pastor of the First Baptist Church of Taos.

### Interest Shown

He grasped my hand and said, "I am a Catholic priest from Philadelphia, and I come each year to conduct a mission in Taos. I thought your service most beautiful and impressive." He invited me to join him in swimming in the pool the next week, which invitation I accepted.

Who knows but that some day he, too, may be a candidate for membership in a missionary Baptist church, for as we parted he laid a wet hand on my shoulder and said, "Reverend, may the Lord bless your work."

A SIDEGLANCE

## Into Boys' Work Given By Student Missionary

By EDWARD J. LEE, JR.

Student Missionary in Louisville

OUR boys' work here in the Long Run Association has been far-reaching in its good.

Recently I found a seventeen-year-old lad who had been dismissed from an orphanage in another state. He landed in Louisville penniless and dejected.

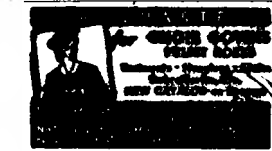
His plans were to keep moving, traveling around over the country. I was able to locate him a job, some good friends, a decent lodging place, and a church. He is happily at work.

He now has the feeling that someone cares, and that life has a new meaning.

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## Indian Boy Insists Upon Family Altar After Visiting Home of Missionary

By MRS. D. O. JERNIGAN

Missionary to the Seminoles in Florida

DAN PARKER'S camp, on the southern part of Brighton Reservation, is a blessed, happy family. Dan's four-year-old grandson, Jeane Bowrey, visited in the home of Missionary Stanley Smith a few months ago and was "taken over" by the family altar.

When Jeane returned to his grandparents, he refused to sleep without some form of family altar.

When Grandfather told him they did not have a Bible, Jeane said, "Well, just pray, then."

Dan told him he did not know how to pray, either.

"Well, Grandpa, just say, 'Our Father,'" coaxed the four-year-old Indian.

Because of the divine intervention in their lives, the entire family is now Christian. They are members of the Indian Baptist Church at Dania.

I am praying that God will give us enough converts within the next few months to establish a church on Brighton Reservation. Dan Parker has already expressed a desire for some type of religious service in his home at least once each week. That is a definite preaching station.

By the help of God through the interest of praying Christians we shall establish a church there before Christmas.

## Citizen of Old Mexico Is Only Baptist in City

By JAMES D. CRANE

Missionary to Spanish-Speaking

AT the close of our revival at the Mexican Baptist Church, Fort Worth, we baptized a young man from the state of Guerrero, Mexico.

He was converted two years ago through the work of a native Presbyterian minister there in Mexico, but arrangements were never carried through for his baptism due to the vast territory in which the missionary had to work and his infrequent visits to the convert's home town. Then he came to Texas as a railroad laborer.

In Fort Worth he visited various evangelical churches and finally found one of the Baptist missions. We gave him a little book published in Mexico, entitled "Setting the New Convert Right." He was soon convinced that the Baptist way of looking at the New Testament is right and was baptized.

When he goes back to Ciudad Altamirano, Guerrero, Mexico, he will be the only Baptist in a town of some 8,300 inhabitants.

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## Pioneering

By E. R. HAMMOCK

Missionary to Spanish-Speaking

RECENTLY my wife and I conducted the first Sunday school ever to be held in a little village called Cuartelea, which is about four miles east of Espanola.

It is one of the places where we had a Vacation Bible School this past summer. That was also the first Vacation Bible School ever conducted in that village.

DR. WILLIAMS HAS DONE IT AGAIN!

## Seed for Sermons

JEROME O. WILLIAMS

Ever since the publication of *Sermons in Outline* some years ago there has been a steadily increasing demand for another such book by Dr. Jerome O. Williams, Education and Promotion Secretary of the Sunday School Board of the Southern Baptist Convention. That demand is met, completely and most satisfactorily, with the publication of *Seed for Sermons*. . . . Following the pattern of *Sermons in Outline*, this new volume also offers brief outlines of sermons, suggesting the subject, the text, the main divisions of the outline, and challenging thoughts for further divisions. Clear, concise, scriptural, this is a solidly worthwhile book not only for the preacher but also for the Sunday school teacher and Christian leader in general.

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## TRACTS LEAD TO CONVERSION

By ISAAC V. PEREZ

Missionary to Spanish-Speaking

WE have some tracts on a table inside our church auditorium. About three months ago one of our women members took some home to her husband who was not a Christian. He read them.

She continued to take tracts home, and the more he read them, the more interest he showed.

He accompanied her to prayer meeting one Wednesday night, then to the preaching service on Sunday night. At one of the services he made his profession of faith.

The week following his conversion, I visited him; and after a personal talk with him, he told me he was now ready for baptism.

The convert related his story.

"Twenty-eight years ago," he began, "I was a candidate for baptism, being next in line at the river, when all of a sudden I changed my mind, turned around, and walked out of the water."

When asked what had happened, he replied: "I was not ready to be baptized."

He is now one of the most faithful members of our church, and he gives a wonderful testimony of his faith in Christ.



## Home Mission Book Shelf

"Thus It Is Written." By Henry Cornell Goerner. Broadman Press. 172 pages. 50 cents.

The redemption of the world by personal witnessing on the part of individuals was the summation of the Hebrew Scriptures, states the author. Christ reiterated that fact when he said, "Thus it is written."

The book has been written as an aid in interpreting the missionary theme of the Old Testament as it is related to the consummation of the plan of salvation in Christ Jesus. The conclusion of the missionary theme was spoken by Christ when he commanded, "Go ye."

This is another in a series by the Foreign Mission Board in its centennial year. The author is a professor at Southern Seminary, Louisville.

*The Church and the Returning Soldier*. By Roy A. Burkhardt. Harper and Brothers, Publishers. 204 pages. \$2.00

This book should not only be read but carefully studied by pastors and especially the lay leaders in the churches.

The author rings true to the thinking of men in the military. He magnifies the position of the local church and challenges it to the present task.

Not only does the author point out problems but he offers a practical solution.

The book is in four parts, the first part given to the military man, and the remaining three parts directed to the present conditions, problems, and future plans of the local church. It is, indeed, a manual, including the program for the local church, and meeting the needs of the new civilian.

The entire field is covered, including the individual, family, church, and community.

*Give Ye*. By Frank K. Mease. Broadman Press. 166 pages. 50 cents.

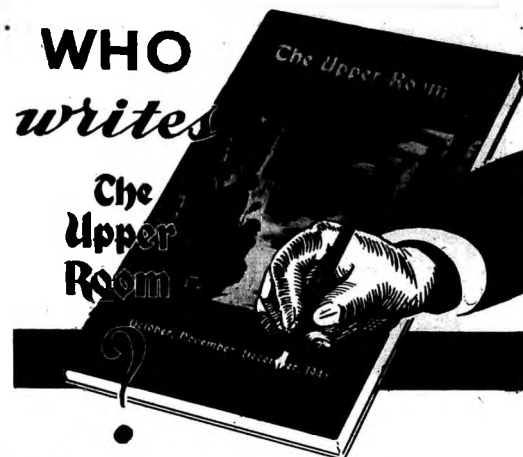
Mr. Mease ably interprets the doctrine of stewardship, as revealed in the Book in its relation to the evangelization of the world.

It is a book that should be studied by every Southern Baptist and become a permanent addition to every Baptist library.

The author is an associate professor of missions at Southwestern Baptist Theological Seminary, and his timely volume is one in a series published by the Foreign Mission Board in its centennial year.

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