

E MISSIONS



SOUTHERN BAPTIST

HOME MI

Motto: Trust the Lord and Tell the People

VOL. XVI.

NOVEMBER, 1945

NO. 11.

MRS AGNES K HOLMES
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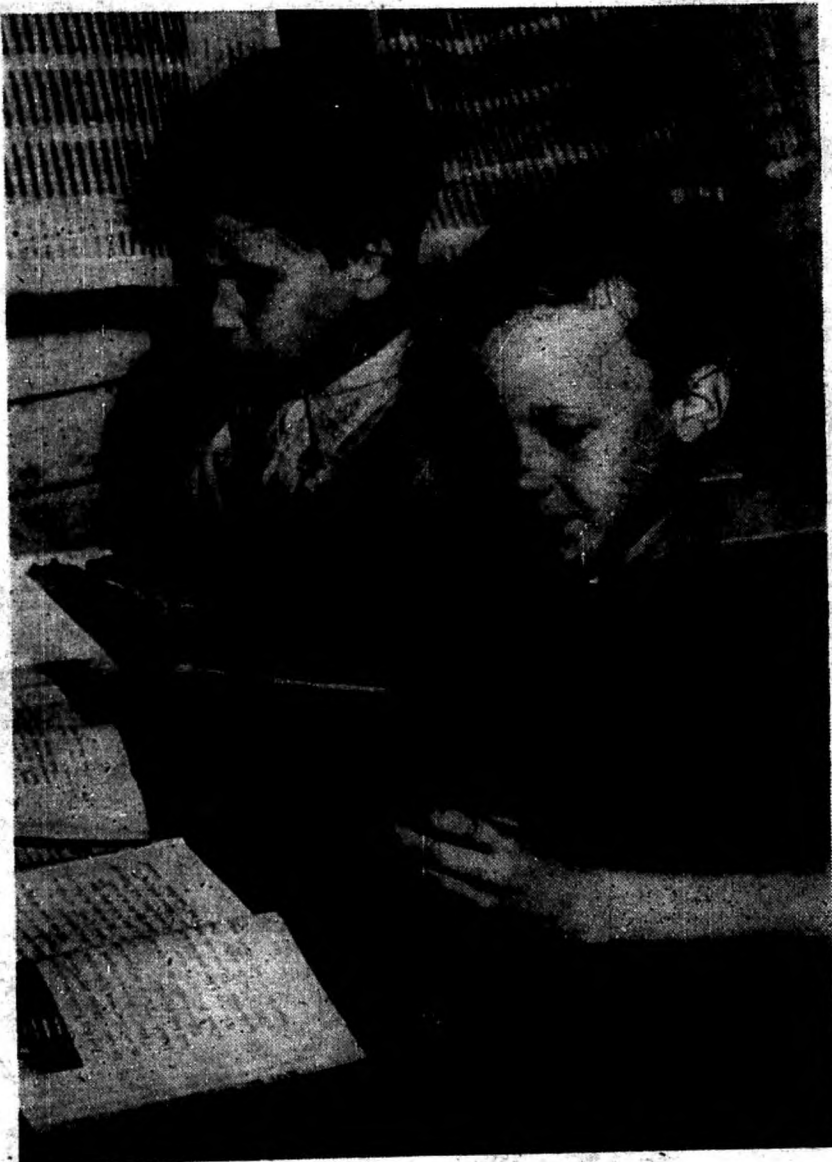
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A Free Soul In a Complex Social Order

By WALT N. JOHNSON

My New Outlook on World Missions

My Church and Post-War Missions

By LEO A. HERBERT, Yeoman 2/C, U. S. Navy

By MILLARD A. JENKINS



One World or None

ATRACT has just come to our desk with the above title. The question raised is, whether the people of the world have moral character strong enough to control the forces that have been released by science.

The atomic bomb has literally shattered all hope for the race on anything but international co-operation for peace. The alternatives are stark and clear. It is either co-operation for peace, or war resulting in chaos or annihilation.

The time has come when righteousness is necessary to the safety of humanity and there is no power on earth but Christianity that can make men good.

Unless America, the nation which holds the secrets of the atomic bomb, is Christianized, the world is menaced. Believe it or not, the evangelization of our homeland is the most important undertaking in all the world right now.

No Wonder!

COMMON SENSE magazine reports that 9,263,000 "pulp" magazines devoted to adventure, 2,976,000 true confession magazines, 3,223,000 detective story magazines, and 10,755,000 movie magazines are sold each month.

No wonder we have juvenile delinquency and adult lawlessness. What a people reads colors their thinking, and their thinking shapes their conduct.

There are 15,000,000 young people in the United States receiving no religious instruction whatever. They read everything but the Bible. Here is a great mission field. The Bible should be read. The Word of God has power.

Mixed Marriages and Divorce

A WRITER in the *Louisville Times* tells us that where husbands and wives are both Protestants the percentage of divorce is 6.8%. Where both are Catholics, it is but slightly less—6.4%. Where one is Catholic and the other Protestant, the percentage is 16.2%, and when neither party has any religious affiliation, the rate is 16.7%.

The Catholic Church does not allow

divorce, except by special dispensation which is very difficult to secure; and yet the number of divorces in the Catholic Church is only two-tenths of one per cent less than the number of divorces among Protestants. We wish we had the statistics for Baptists. We believe that the number of divorces among Baptists, where both are church members, is very much less than 6.8%.

These figures, however, call to mind a field for mission work. There should be created in all our churches a spirit and atmosphere which would be conducive to members of the same faith marrying. There should also be created a conviction that marriage is a life union and not a temporary convenience.

Census of Religious Bodies

IT is not too early to call to the attention of pastors and churches the census of religious bodies which will be undertaken by the Federal Government in 1946. This is a census authorized by law. Previous censuses were made in 1906, 1916, 1926 and 1936.

There was some difficulty among Baptist churches in taking the census in 1936. There should be no difficulty when the census is taken in 1946. Every pastor should see to it that an accurate census is taken of his church, for it is upon the basis of the figures gathered by the Government that many important matters are determined. For instance, in the Second World War the percentage of chaplains which Southern Baptists could have was determined by the census of 1936.

Southern Baptists are a great body. They are a great spiritual force. In the body politic numbers count. Let us therefore be as wise as serpents, as harmless as doves; but let us give the facts to our Government.

What the Nations Believe

ACCORDING to a Gallup poll, ninety-six per cent of the people in America believe that there is a God. One per cent believe that there is no God, and three per cent are undecided. According to the same poll, seventy-six per cent of our people believe that there is life after death. Thirteen per cent believe that there is no life after

death, and eleven per cent have no definite opinion on the subject.

Well, if there is a God, He is what-
ever anybody believes in His existence
or not. If there is life after death,
then there is life after death no mat-
ter whether anyone believes it or not.
If there is a heaven and a hell, then
these exist whether anybody believes
in their existence or not.

The only book we have that deals
with these great subjects from an au-
thoritative standpoint is the Bible.
Men had better believe the Bible, for
it is God's revelation. It tells us what
is and what is not.

The Drift of Collectivism

WITHOUT question there is a trend
in the old world towards collec-
tivism. The nations of Europe are
moving rapidly into a socialistic re-
gime.

This trend cannot be stopped. It is
one of those mysterious things that
takes place in human civilization when
it seems that the very atmosphere is
charged with a certain idea, and that
idea rolls on with irresistible force
subduing nations.

We must not forget either that the
revolution is on in America; in fact,
none but the blind can fail to see that
the struggle is already well on the way
over here between individualism and
collectivism.

The religion of Christ is individual-
istic. Each man must accept Christ
for himself. Baptists are individual-
ists. Each church is an autonomous
body and every individual personally
responsible to God. Co-operation and
not coercion is the basis of their de-
nominational life and work. This is at
the other pole from collectivism.

Baptists have a great and important
task in the world right now, not only
to preach the Gospel of redeeming
grace and salvation by faith in Christ
alone, but also to save the world from
collectivism which flowers and fruits
in totalitarianism.

Men do less than they ought, unless
they do all that they can.—Carlyle.

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HOME MISSIONS

My God Shall Supply All Your Need According To His Riches In Glory By Christ Jesus.—Phil. 4:19.

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NO. 11.

THE Executive Committee of the Southern Baptist Convention in its recent meeting had on its hands, in its effort to provide for the current work and capital needs of the denominational agencies, an intricate and almost impossible problem when it attempted to budget these needs. The difficulty grew out of the effort to combine capital needs with current work in one budget.

There is only one way to combine capital needs and current work in one budget and that is to set up a goal for postwar capital needs to be provided over a period of years, and then divide that goal into annual equal parts, representing what the agencies can actually do in any given year.

Two or three things ought to be taken into consideration in fixing the amount of immediate capital needs. There are many ways in which to estimate the present capital needs for the agencies of the Convention. Everything that ought to be done now to give adequate equipment to the agencies for their present work is a present capital need; but in determining the budget for the capital needs of the agencies, it is necessary to take into consideration the amount of money the churches will, in all probability, give in one year. To go beyond that in setting out the present needs, if these needs are to be budgeted with the current operating needs of the missionary agencies, is to invite disaster to the current work. Again, the capital needs of all the agencies must be determined on the same basis for each agency, or else there will be, as Dr. Gambrell used to say, "lopsidedness." All the agencies of the denomination should be treated alike.

There is, in fact, but one way to determine equitably the immediate capital needs of the agencies of the Convention, and that is to secure the total amount which the agencies can reasonably be expected to expend in capital equipment in one year. If circumstances are such that the agencies of the Convention can use only a certain amount of money in meeting capital needs in one year, then the budget for capital needs should be made on that basis and that amount set up for the agencies.

The present capital needs of the agencies should be taken care of first. These needs should be separated from the capital needs necessary in

expanding the work of the agencies. The two items should not be combined.

The work of the agencies, both the current work and the capital needs, should be set out in detail. Where an agency has lost property, as the Foreign Mission Board has during this World War, an itemized statement should be made of the property destroyed and the cost necessary to restore that property. Then it should be determined how much can be done in 1946. Will China be open for the rebuilding of the churches and stations destroyed? Can material be secured? All of these things should be taken into consideration when we talk about immediate needs.

Another thing should be taken into consideration in budgeting capital needs, namely, the current work of the agencies. In the budget of the Convention the amount set out is only suggested. The percentages the agencies are to receive from the Co-operative Program funds are the only definite things. Therefore, we have an indefinite amount of money distributed on a definite percentage basis, and of course with such a set-up, no one can determine what any agency would actually receive. At the same time every agency has obligations for missionaries and workers already employed and these missionaries and workers cannot be released at will without breaking contracts and doing an injustice to consecrated and devoted men and women. This means that the current budget of operation for each and every agency must be taken care of first, and what is left of the money received alone can go to capital improvement.

We must take care of our present work. Capital needs can be met if we will budget these needs over a ten-year period; but to begin the expansion of our work and to assume large obligations in equipment for our work would be disastrous. If we are going to avoid debts we must be conservative. Our churches will not give less if we are conservative; they will give more if they think the denomination is wise in its expenditures, and whatever they give can be used by the agencies in the promotion of their work.

What the Executive Committee wants to keep in mind is the fact that the churches are in favor of all our work and that any special emphasis on the capital needs of our agencies that would cripple our current work will inevitably meet with disfavor by our churches.

A Free Soul In A Complex Social Order

By WALT N. JOHNSON

CAN the human soul be free in a social order of any kind? Only in a co-operative order. And only free souls can build a co-operative order. Not what, but who is a free soul? Jesus seems to have used psyche and the reflexive pronoun interchangeably in referring to the soul. (Compare Mark 8:36 and Luke 9:25 in New Testament Greek.)

Personality is our most common modern synonym for "soul" as used in our English New Testament. A free soul is therefore a person with unrestrained rights to his own highest personal development and to untrammelled fellowship with other persons engaging together with him in an enterprise.

In our present stage of life, souls must have physical bodies. Without bodies, our souls would be ghosts; without souls, our bodies are corpses. Each person is a living union of soul and body.

It is possible that right here, in the relation of soul and body, we may find the key to an answer to the riddle of "a free soul in a complex social order."

In a materialistic civilization like ours, social organization partakes more of the nature of the body than of the soul. Most of the significant inventions of our modern world extend only the organs and senses of the body, adding little or nothing to the stature of the human soul.

The telephone, for instance, extends the range of our tongues and ears hundreds and thousands of miles. The airplane is practically a wing added to the human body; the bomb, a huge human fist. Television enlarges the eye.

Our materialistic civilization is essentially a gigantic body, without a soul or with only a dwarfed soul. "My soul is I; and I have a body" is the spiritual reality of each person. But our complex organized order impinges upon our bodies with so many material pressures that most people cry out, "My body is me; I am not sure about my soul."

A Necessary Differentiation

A primary and immediate necessity for us, in a world so materially aware and so compact and complex and tense as ours today, is to see the true relation between fellowship and organization: they are as fundamentally different

"We Have A Mission"

This is the eleventh in a series on the distinctive position and mission of Southern Baptists. The concluding article, by Dr. W. T. Givens, will be on the subject, "Christ Our Authority." It will appear in the next issue.



Dr. Johnson

ferent and yet as vitally connected as the soul and body of each of us.

As the soul is more determinant than the body in personal life (Matt. 10:28) so fellowship is more determinant than organization in social life.

It would be too simple to say that fellowship is of the soul and organization of the body. And yet, descriptively speaking, fellowship is a spirit in and between the souls of men, with bodily methods of expressing itself.

Organization soon becomes almost entirely a channelled control over the bodies of men, initially dependent upon spiritual impulse to get itself started.

A fellowship cannot include the unwilling; organization, once it gets stronger than the fellowship of its constituents, grows by roping in the indifferent and the unwilling and forcing them to work for its support, until it falls apart of its own dead weight.

A truly spiritual fellowship liberates the souls of men. But organization, once it goes materialistic, enslaves the bodies of men, if necessary, to the aims of those who gain control of it.

The Spell of Organization

Economic security has become so much more important than spiritual health in our contemporary thinking that all unregenerate people are becoming mere dynamos and pulleys in organization; and even regenerate people often seem to feel they must stifle their souls in their own bodies chained down in the train of organization.

This stress and strain between fellowship and organization hurry and

Smart Advertising

The series of messages, of which the one on the opposite page is the eleventh, has been called by one pastor "one of the smartest things that Baptists have done in years."

This pastor, Rev. Herbert M. Pierce of Putnam City Baptist Church in Oklahoma City, has co-operated with the Home Mission Board in publication of this entire series in the secular press of his community.

"If used widely by the churches," he adds, "the results would be incalculable. I wish the Home Board would run more of this sort in the great daily papers."

The series of twelve includes messages on individualism in religion, salvation, the church, the place of preaching, the Baptist denomination, religious freedom, an appeal to the lost, the Bible, the ordinances, stewardship, Christian citizenship (on the opposite page), and the authority of Christ.

Churches and other local groups which will sponsor the publication of these messages locally can secure more free of charge from the Home Mission Board. Inquiries should be addressed to Rev. J. W. Burton, 315 Red Rock Building, Atlanta 3, Georgia.

hurry into nervous exhaustion, splitting personality, amnesia, and schizophrenia, many earnest, sincere people. Our insane asylums are filling up with the victims.

Our Western world is new under the spell of organization. We have gotten into the habit of thinking of organization as the cure for all ills. We are trying to organize everybody and everything into some kind of order or bureau or system or institution.

The factory devised by men for quantity production of things is taking precedence over the family ordained of God for the quality creation of persons.

People, afraid of unemployment and starvation, are running to cover under organization of labor unions, business corporations, and totalitarian states.

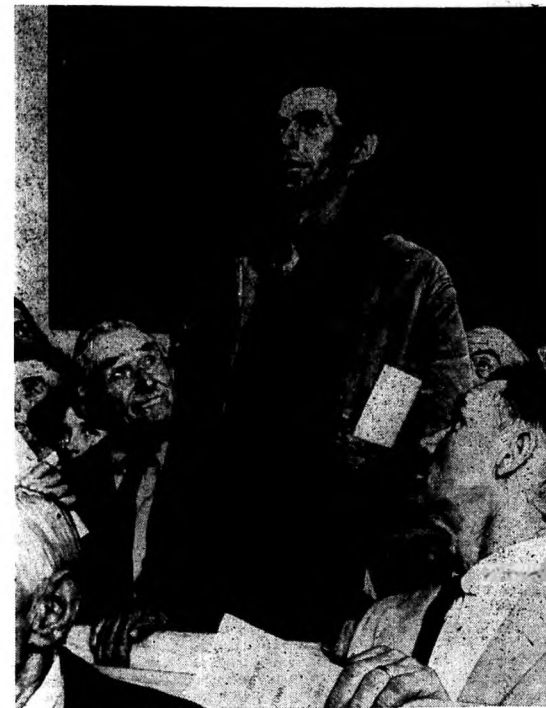
The average individual, for the sake of himself and his dependents, no longer runs the risk of trying to live in the rights of his own soul, but hides in a collective of some kind to keep body and soul together.

Power machinery used in mass production, rivalry of power states, instantaneous communication and cheap quick travel, and transportation all over our planet, will—unless we shall begin to see human beings as persons with the divine right to keep soul and

(Continued on page 6)

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Matthew 22:21



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America's Best Citizen

In a government of the PEOPLE, by the PEOPLE and for the PEOPLE, everything depends on the character of the citizen.

The citizen makes the government.

If we have bad government, it is because of bad citizens. If we have good government, it is because of good citizens.

How one votes, the position he takes on issues of the day, his attitude toward law, are determined by what he is.

Of utmost importance, therefore, in a democracy is the moral fiber of its citizens.

A democracy of weaklings—whether physical, mental, or spiritual—would never succeed.

The citizens of America must be strong. Strong in body. Strong in mind. Strong in heart.

Especially, strong in heart.

For in a democracy, each must be concerned about the good of all. And that calls for unselfish

ness, mutual respect, sympathy, tolerance, intelligence tempered by compassion. For the genuine concern for others which issues from a true Christian heart.

Yes, it is true that a real democracy must be a Christian democracy.

And America's best citizen is the one who in civic affairs manifests the spirit of Christ.

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 a Complex Social Order

(Continued from page 4)

body in a living union and capable of dwelling together in freedom and love and mutual service—keep on driving us into total war to kill one another wholesale, or to live together in the enslaving peace of a world totally organized.

Slavery Threatens

With all mankind living either under control of one planetary power state, or on a balance between regional, continental or hemispheric dictatorships, we shall be encased in totalitarianism; and human liberty will perish from the earth, except as it survives in deserts and caves and in the unyielding souls of men ready to die for it.

In such times as these, when enslavement of our souls threatens us almost universally in an age of natural science and machine organization, it relieves us to reflect that human personality is itself supernatural, endowed with power to use the laws and forces of nature, and that machinery may be the beginning of a new order imposed upon nature in which God is leading man to "subdue the earth."

The alphabetical principle of all machinery is a wheel turning under power. There are no wheels in nature; they are all man-made. But man cannot generate power; it all comes from God.

So our modern machinery may be God and men working together in a control of nature toward a realm on earth in which our Father is to live with His children: the opposite of this is war, in which unworshipping men seem to be working together with Satan against God for the destruction of our race.

If automatic machinery, without any breaks in its process where the human will and hand are thrust in to control it, could be universally installed to do all that needs to be done for man, it might go awry and grind humanity into sausage.

It now begins to appear that if all the surviving elements of our race are not to be jailed in a planetary prison at forced labor, most of the turns of development in our social order, as it becomes more and more complex, must be pivoted in free enterprise.

No soul forced to live alone is free. We can be free souls only in interaction between souls. There cannot be free souls without free enterprise. And there can be no free enterprise without free souls.

In ideal language, every free and successful enterprise is an adventure launched by at least one creative person (a free soul) and carried on to the accomplishment of what it was intended to do by a group of persons teamed to work together voluntarily in its interest.

A blighting fact is that much of what we call free enterprise shatters off into "private" enterprises which become exploiting corporations legally fictionalized as persons, selfishly manipulated for private profits—many of them thriving, not in the service of society, but at its expense.

No Complete Freedom

Yet no enterprise can be entirely private. A dime may be private so long as you refuse to spend it and keep it sewed up in your pocket. But the moment you spend it, it leaps publicly into circulation ranging wherever its currency is accepted.

When any free enterprise becomes private and is conducted for large gains, it propagandizes and exploits society.

The whole territory between the plutocracy of overgrown private enterprise and the socialism of state-controlled enterprise, if souls are to remain free in the work of the world, must be held by free enterprises inspired and restrained of God's Spirit to co-operate in service both to individuals and to society.

Here in this area where the spirit and character of our whole social order are determined, fascism forces us into a ready and restatement of democracy. For in its spiritual significance, democracy is not the dictatorship of the majority; it is the voluntary co-operation of loyal minorities under protection of the majority.

Democracy is lit up by theocracy only in minorities whose members are in touch with God and are teamed to work together in free enterprise.

The voice of the people is not the voice of God, unless it is God's people speaking.

It follows then inevitably that free enterprise cannot be kept free and efficient and socially constructive in a society that is not permeated and energized with the spirit of free churches.

Each true church of free souls is a spiritual society of the forgiven and of forgivers. Unregenerate souls cannot be free; they are bound down in sin, the deepest and most deceptive slavery possible.

Even regenerate souls cannot be free to range upward and outward in the highest loyalties without a seven discipline like to that which Jesus gave His first disciples.

Where Freedom Is Lost

But it may be fatal to overlook the fact that souls do not lose their freedom in political or economic or even military organizations so much as in religious organizations.

It is possible, even probable, yes, in many cases certain, that the soul seeking to be free may find his steepest difficulty not in a bank, or in a court, or in an army, but in a church.

When a church, however respectable or orthodox or even scriptural it may be, allows itself, or any of its ordinances, or activities, or doctrines, or organizations, or prestige, or history, to become to the soul a substitute for Christ Himself, it deceives its own members into the deepest and deadliest slavery to which the soul can yield. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

Among thinking people, there is ground for a growing suspicion of our accepted historical Christianity. History has weakened and diluted the Christian experience.

Our historic Christianity is synthetic. In terms of Hegelian thesis, antithesis, and synthesis, this is the route it has come:

In the life and teachings and death and resurrection of Jesus was the thesis offered to His first disciples. Then the current Judaism of that day became its first antithesis. "Christianity"—so-called only after New Testament time—came out as the first synthesis.

When Christianity became the second thesis, and Roman imperialism arose as its antithesis, we got Catholicism as the next synthesis.

Then Catholicism firmly entrenched came against the antithesis of liberalism, the idea of human liberty as developed in modern times, and Protestantism is the outcome as our present synthesis.

Now modern scientific and humanistic materialism has arisen as the current antithesis to Protestantism, and we have capitalism as a synthesis of Protestantism and materialism.

Protestantism says each soul is free to experience all of God that he can; capitalism insists that each person is free to possess all of the earth he can. So our capitalism is Protestantism inverted, Protestantism gone materialistic.

Now does our Protestantism have

the power to spiritualize capitalism? If so, then let us not destroy capitalism, but fulfill it, by turning it right-end-up out of a pagan-ownership economy into a Christian-stewardship economy.

If we will do this, we need have no fear of Russian communism. If the Baptists of America and the Baptists of Russia can get together on an economic program that releases into action the economic impulses of the first New Testament church (Acts 4:31 to 5:11), they may yet make both America and Russia Christian, and release to the limbo of outlived ideologies both capitalism and communism.

But the only way for them to do this is to go back with the New Testament into a re-experience of what moved the first generation of Christians and release it through vitalized churches in both countries.

Mind you, we say churches, in the plural, thought of as groups gripped together in an experience of the living, omnipresent Christ; and not the Church, in the singular, conceived as one general or universal organization.

Bedrock of Freedom

Such churches are both the bedrock of all the free enterprise that is safe and helpful in our present social order, and the subsoil for all the impulses necessary to cover this earth with a co-operative society, free, peaceful, plentiful, and secure for all people working with God.

Free churches must become the supreme free enterprises of our time all over the earth, if we are to keep our souls free in the one-world complex social order that now seems emergent everywhere.

Free churches, co-operating with one another in sufficient authority and energy to generate a universal co-operative spirit in our post-war world, will press nearly all other free enterprises into co-operation with one another in all the uplifting movements of our time.

This is the larger outlook on what our Baptist churches are to do. It is the utter opposite of the Catholic idea, a one-world Church dominating instead of permeating all the necessary institutions of human life.

And it is fundamentally different from the federal idea that would head up all Protestant movements into one organization for the sake of efficient power pressure upon human institutions.

The Catholic aims at one Church to rule the world. The federalist would gather all churches into one organization to help the world.

The Baptist believes that free

churches under immediate spiritual control of Christ now alive and omnipresent throughout the world will co-operate in saving and training and liberating men to work together in a social order in which God's will is finally to be done on earth as in heaven.

So if we are wise, our Baptist emphasis will be laid more on fellowship than on organization.

Our Greatest Asset

I recall the last word I ever heard from the great E. Y. Mullins. He stood up tall, frail, and pale in one of our Southern Baptist committees and said:

"The greatest thing we Baptists have is our fellowship. If we should lose that, we have lost everything."

The fact is, if our organizations ever get stronger than our fellowship, they are likely to pull us apart.

In the world of collective action, the greatest word among Baptists is co-operation. We are to keep constantly in mind that slaves can operate; but only free people and free churches can co-operate. True fellowship can go active, only in some form of co-operation.

Since the era of controversy, closing in the latter part of the last century when we tried to settle our religious issues by public debate, there have been two periods of development in our Southern Baptist churches: the first was a period of confusion while there was a rivalry of direct appeals to the churches for all the various objects of our Conventions; the second was the period of regimentation initiated in our organization for the 75 Million Campaign.

Now perhaps we are entering another period, when we shall strike a balance between confusion and regimentation in a healthy, free, overflowing co-operation. This will come only when our churches are vitalized in corporate worship of Jesus alive in their members.

Can free souls work voluntarily and effectively together in a complex set-up of religious institutions and organizations, and still remain free? This is still an unanswered question. Southern Baptists have made a majestic gesture at the answer. But what we have so far done is only a faint start at what is to be done in a real Baptist world program.

If Baptists and other Christians like them can be brought together in free churches that co-operate spontaneously, not only through their own agencies but in all other enterprises that look toward the freedom of men in a unified world, it will be demonstrated

at least on an impressive scale that the souls of men can be free in a complex world undertaking.

Otherwise, humanity seems to be gumming itself up in some kind of a world organization that regimented the souls of men into conformity and coerced action instead of freeing them into variety and voluntary co-operation.

The Catholic Church, set against democracy and religious freedom, seems now working toward such a world order under its sway through fascist governments.

Pioneering Baptists

Free souls are integrated into spiritual organisms (free churches) by the authority of an experience in which each knows for himself that Christ is actually alive in their midst.

These churches are to be the creative centers of a co-operating society on earth. And the free co-operation of such churches, instead of the forced federation of power states, is to furnish the pattern and the power of democratic rule in our next world order.

This is the Baptist idea distinct from and pitched against the Catholic idea.

A pale Protestant federalism, now fluttering between the Baptist and Catholic conceptions, is confusing the issue all through Christendom today.

If Baptists will be true and loyal to their distinctive principles, they are destined to be the pioneers of a complex social order in which the souls of men are both free and co-operative.

Dare we let our churches become spiritual laboratories, stationed on the frontiers of a new age, to prove that the most effective free enterprise among men occurs in free churches where free souls are in living touch with the omnipresent Christ?

"Where the Spirit of the Lord is, there is liberty."

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Conserving Evangelism Through Training

By J. E. LAMBDIN

Secretary Training Union Department, Sunday School Board

THE supreme objective of evangelism is to bring new citizens into the kingdom of God. There is no way to enter the kingdom except to be born into it. Jesus himself said, "Ye must be born again." Everyone who is born into the kingdom comes in as a babe. A babe must grow to reach maturity. The nature of the Christian life demands growth. Our churches are cluttered up with people who are grown physically, but who are babes spiritually.

A Baptist church is a spiritual democracy. It is a living organism, and to function perfectly every member must participate.

A spiritual democracy is effective in proportion to the number of its members who participate intelligently in all of its life. It is imperative, therefore, both for each individual Christian and for the church that we conserve the results of evangelism. The most effective way to do this is through a dynamic, functioning training program. The Training Union is such a program. It proceeds along three general lines.

Planting Right Conceptions

The Training Union takes the new Christian by the hand and leads him step by step to focus the chief interests of his life in Christ and his church. Through its program of study and daily Bible reading it seeks to plant in the heart of the new Christian the correct conception of discipleship, of church membership, and of the kingdom of Christ on earth.

Day by day, line upon line, precept upon precept, the Training Union works to lead each member to love his church, to love the Lord's Day, to love the Lord's house, and to love Christ supremely.

A life which is not moved by right motives will not be marked by right behavior. Right motives must be based in right thinking.

The first step in conserving evangelism is to focus the interests of the new Christian in Christ and his church.

A new Christian is a new citizen in a new country. He must learn to speak the language of that country, to know its institutions, to know its customs, and to know the requirements for loyal citizenship.

Good church membership habits are not just handed to the new Christian when he is born into the kingdom. They must be developed. The Training Union undertakes this job.

Some of the habits of a good church

Christ in the home, in life's vocation, in social contacts, and in all phases of church life.

The apex of Christian service is personal soul-winning. Evangelism is not complete until we make evangelists of those who have been evangelized.

Force for Conservation

In its educational program the Training Union which really functions in a Baptist church is a great force for conservation because it assimilates new members into the church life and fellowship, it indoctrinates them, it trains them in stewardship and missions, it equips them for all phases of church work, and it leads them to become personal witnesses to the lost.

The Training Union program in 1944 has followed the theme, "Baptist Principles for a Better World." The theme for 1945 is "Christ Above All." The lesson courses stem from these great central themes. They are graded to meet the needs of all of our people.

Close to one million church members are now enrolled in the Training Unions of Southern Baptist churches. Perhaps more than two million others have had the benefit of some of the training.

It will be a great day for Southern Baptists when all of our churches have seriously the imperative necessity for conserving evangelism through training. We are moving toward the day when every Baptist church will have a Training Union.

Participating in Service

The consummation of conservation is service. This does not mean that every Christian is to become an official leader. It does mean positively that everyone is to become a participating member in the great task of the church of Christ.

Christian service is an activity which involves all of life. It requires living according to the pattern of

A Baptist chaplain gave a tract by Jacob Gartenhaus to a Jewish boy. "Chaplain," the boy said to him some days later, "I want to thank you for that wonderful message. Already twenty Jews have read it and others are waiting to read it."

A day or a year can have no significance to the person who has no purpose in life.

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November, 1945

My Church And Post-War Missions

By MILLARD A. JENKENS

Pastor, First Baptist Church, Abilene, Texas

IT would be disappointing, indeed, if not tragic, if world conditions did not around the local church to new conceptions of world need, new zeal for the task, new consciousness of responsibility, and new appraisal of the opportunities the world conditions set before us.

Alas, for the church that would fail to match its utmost strength, both in material and spiritual forces, against the responsibilities and opportunities now thrust upon us.

A prostrate and groping world awaits the hand that will lift it out of the chaos the most terrible of all wars has wrought; and there is but one hand that can do it, the Hand that was nailed to the cross. If the world is to have peace, it must know Him who is the prince of peace.

Let our churches glory in the opportunity of making Him known. Our church in Abilene has always been an evangelistic and missionary church. The great and lamented Lee R. Scarborough laid that foundation while he served as its pastor. But never was the missionary vision keener, nor the obligations more conscious, than now.

For a number of years we have supported four foreign missionaries in addition to liberal contributions to the foreign mission cause.

Beginning at Home

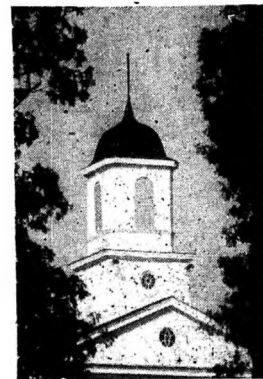
The missionary command calls for "beginning at Jerusalem." Our city missionary and his capable wife carry on in a far-too-long neglected part of our city, and their work has revolutionized that whole section. The call of a distraught and groping world has aroused us to the enlarging of that work.

We, along with the other co-operating Baptist churches of the city, and with the Home Mission Board, are carrying on in the rapidly growing Mexican mission which our church launched some years ago, and which is still operated as an arm of our

"What New Outlook?"

With your members scattered to the ends of the earth," we wrote to Dr. Millard A. Jenkins, "what effect has this had on your congregation in its outlook on world-wide missions? What new conceptions do they have of the world task of Christianity?"

The wise and widely experienced pastor of First Baptist Church, Abilene, Texas, has answered on this page. Dr. Jenkins has lived through two world wars while serving the Abilene church. He is alert to the changes brought by the present conflict. His article will be read with profit by those who seek to render the needed spiritual ministry to men whose hearts have been torn by war.



whom we will support through the Board.

Ask the average member, "What shall be our missionary attitude in the postwar world?" and you will get the answer: "We must do more than we have ever done; pray more that 'the Lord of the harvest' shall send forth laborers into His harvest; train more of the youth of our church in Christian life and service that the forces be augmented that shall go to reap the harvest; and give more of our means for the support of those reapers whom the Lord shall send."

Vitality connected with the world-wide missionary obligation is the safeguarding of Christian youth and training them in Christian life and service for the defense of the Gospel at home and the spread of the Gospel abroad.

Building for Tomorrow

What of our churches tomorrow? If we lose the youth of today? If we are to make Christians abroad, we must make Christians at home for the work in both the Home and Foreign fields.

The world situation has awakened us to the deeper consciousness of that fact; and we are now in the midst of the gracious movement of adding to our auditorium and educational building a youth center at a cost of \$100,000, which will complete the entire frontage of the block.

We are in a new day, a day of grievous perils and of commanding opportunities; and well may we look to the safeguarding of the Christian welfare of youth.

There is much talk about youth delinquency. We propose to do something about it.

Youth is going to play. Youth is (Continued on page 11)

My New Outlook on the World Task of Christianity

By LEO A. HEBERT, Y2/c, U.S.N.R.

TWO years in Australia and the South Seas have brought me an enlarged conception of the world mission of Christianity. In observing the work of the Holy Spirit in the organized church life of the "Down Under" Continent, and in the more nebulous fellowship of the Polynesian Christians, I am convinced that Christ is the answer to the world's need.

When I return home, I will gear this quickened interest to my personal service and to that of my church in the furtherance of the Gospel.

Here is what I found in Australia. Unlike America, Baptists occupy a low place down the list from the standpoint of numbers but an uppermost spot in proclaiming a spiritual message.

The Church of England and the Catholic Church are the ranking groups, and both are quite formal. Baptists rank below Methodists, Presbyterians, and along with the Christian Church in size, but they are strong for their small fellowship.

Compromising Christians

The people of Australia are pleasure-loving, vacation- and holiday-conscious people. The church comes second.

The result is clearly evident in the size and strength of the churches and in the lowered morals of the country. Their supreme need is Christ, presented as the New Testament portrays Him.

Baptist work is weak in teaching and training. The Sunday schools are composed of children and a sprinkle of elder folk—youth is at the beach or the theatre.

Their pastors conform to the dress of the Catholic Church with their black suits and turn-around collars. They do not have the position of standing firmly for all that has made Baptists distinctive.

About the Author

Yeoman Leo A. Hebert, whose home is in Alexandria, La., wrote this article "somewhere in New Guinea" shortly before V-J day.

According to his pastor, Dr. C. R. Shriver, young Hebert united with Calvary Baptist Church, Alexandria, by profession and baptism in 1935. He was active in Sunday school and Training Union before entering the Navy. His mother is a Sunday school teacher. A brother is also in the Navy.

Leo, Dr. Shriver states, plans to devote his life to some phase of religious work.

This interesting article was written at our request, through the co-operation of Chaplain Harold G. Sanders.



Yeoman Hebert

Their missionary program is widespread but not impressive—a reflection of the giving of the church people and of the lack of urgency for sharing Christ with the peoples of the interior, of the great cities as well as the "bush."

I had a part in organizing the first Baptist Training Union in Australia. Fresh from the Training Union-conscious Calvary Baptist Church in Alexandria, Louisiana, I missed this stimulating fellowship in an otherwise warm spiritual church.

Muri Davis, yeoman in the Navy and a Texas Baptist, and I approached Dr. A. T. Whittle, pastor of the Vulture Street Baptist Church in Brisbane, on the subject and found him "eager-beaver" to try it. Another friend, Bruce Barbour, private in the Army and from Druid Hills Baptist Church in Atlanta, consented to become president, and presided over the first meeting on February 6, 1944.

Seventeen persons were charter members of an organization which today has an attendance of more than a hundred each week. A spiritual dynamo, this group has stimulated the whole church and rekindled the fires of evangelism. This is a new beginning.

A Different Picture

In New Guinea the picture was wholly changed. A few white missionaries and several hundred Christian natives came under my observation. There was no Sunday school or Training Union, but there was a spirit of reverence and missionary zeal.

Kago, one of the young native missionaries, after a tour of the Papuan villages, told of the "convulsion" spreading among the unsaved. Their hymn-sings and prayer meetings, preaching services, and communions, are simple and spiritual.

Their faith in *Jesu Kersio* (the only name for "God" in the Suau tongue) is deep and full, viewed from a single eye of trust and gratitude for their "emancipation" from sin and superstition.

My first-hand work was with the Abel brothers of the famous Kwato Mission. Formerly under the London Missionary Society, they now operate independently and support their many stations by plantations and sawmills.

While the commercial angle is the most dubious phase of their work, they are doing a good work in education, evangelism, practical training and health.

A Southern Baptist chaplain in the Navy, Harold G. Sanders, assisted Cecil Abel in baptizing forty-one proved converts in the Sakaral River across the mountain. He also provided all the mission stations with New Testaments and Bibles.

One forgets the "cut" of the hair and the color of the skin as he sits in spiritual fellowship with the redeemed Papuan.

Our Colossal Task

True though the saying may be to a world which has not seriously tried the recipe, the colossal task of making Christ known and obeyed is the most important assignment of the age.

Among the pioneering, sturdy people of Australia, Christ must be the leader.

A democracy is not per se the Christian community; but a free Christian community will express itself politically as a democracy. The morals and social mores must be shaped and strengthened by the teachings of Jesus. Unless the youth of Australia are won to Christ, her future as a Christian democracy is in grave doubt.

If the peoples of the Pacific Islands are ever to be free from the shackles of sin and superstition, of dread disease and dark doubt, Christ is the answer. One who can, in fifty years, change the New Guinea natives from cannibals and head-hunters ruled by

the wand of the sorcerer to consecrated Christians who are "emancipated" from the curse of sin as well as that of the sorcerer—I repeat, One who can do that for these people is the Great Indispensable for them and for all the Pacific peoples.

While my interest in the whole missionary enterprise will show itself in my church living and giving after the war, I hope to see something done about the very areas in which I have seen great need.

I Am Resolved

I will agitate for Southern Baptists to help encourage full-fledged youth work in Australia. This can be encouraged by an exchange of specialists in Sunday school and Training Union work between the two Baptist groups.

I would like to see some of our best pastors and young people accept the invitation of such men as Dr. A. T. Whittle to come to Australia on preaching missions with particular appeal to youth. If it could be arranged with the Baptist Union of Australia, I would urge that we invest some of our mission money in their vast "bush country" and leeming cities.

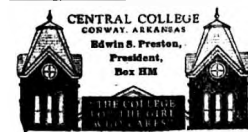
Every advance for Baptists is an extension of the true kingdom of Christ.

Greater work should be done among the natives of the Pacific Islands and the Orient. Baptists have done practically nothing in the Pacific, although they have touched the mainland. The religious freedom promised by the World Charter opens the door of ecclesiastical and pagan darkness to Baptists.

Warring or witnessing—which is paramount?

We have sent millions of young Americans here to destroy the enemy. Incidentally, the natives have suffered from both Japan and the Allies.

We must now send vast numbers of our best young missionaries, doctors, and agriculturists to those islands.



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Vulture Street Baptist Church, Brisbane, Australia, where first Baptist Training Union in Australia was organized.

with the whole Christian Gospel to lift the spiritual, social and political life of these semi-primitive peoples. I know that Christ is real to fuzzy-wuzzies in New Guinea—perhaps more real than to many of our cultured and sophisticated church members at home.

I am going back to my home church. Every Sunday school lesson, Training Union program, or missionary training course will be studied with a new perspective, a personal kick. My church will find me urging more money for missions around the globe.

I do not know for sure where Christ wants me to invest my life after my education is completed, but I am considering going myself to accomplish part of that which must be done if the prayer of Jesus concerning the peoples of the world be realized in Him—that they may be one."

My Church and Post-War Missions

(Continued from page 9)

going to have somewhere to go. Then let our churches see to it that they have opportunity for clean recreation. The beer saloons are after them. The sex and crime movies are after them. Let us meet their challenge.

Let the churches provide places of Christian environment. If the churches do not furnish the right kind of a social atmosphere, the world will furnish the wrong kind.

This building will have its kitchen and dining room, an auditorium for lectures, dramatics, and visual education, library, lounge, and reception room. One story will be for athletics and smaller games such as hand tennis and shuffle board.

Meeting Youth's Needs

There will be a roof garden for summer evening services. There will be other accommodations for winter months, where the pastor can mingle with the young people. The center will be under the supervision of a church staff worker and will be open every day in the week.

Our church has pioneered in summer encampments, being one of six to hold on the Clear Fork of the Brazos River the first such meeting ever held, and out of which grew Silver Beach and then Palacios. It pioneered in giving to the denomination and the world the educational director, being the first to employ such a worker and giving him the name that designates his office. Now it is pioneering again—in the youth center movement.

Always majoring in young people, that which inspired our people to launch the youth center movement is the world condition that calls for the enlisting and training of armies of young people for the battles of peace, as our country enlisted and trained its young manhood and womanhood for war.

The cause of world-wide missions calls for the conserving and training of Christian youth at home for the spread of the saving Gospel of Christ abroad.

To that end we lift up our banners. Our motto is, "As we give we live; as we go we grow; as we train workers for the wider field, the more efficient will be the work at home."

SECRETARY

Gray's Quarter-Century Service Was Marked By Phenomenal Expansion In Board Activities

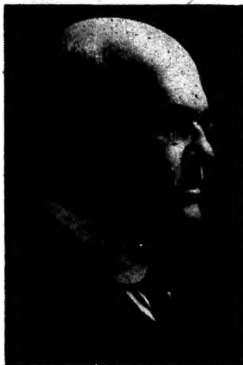
THE man who sat at the helm of the Home Mission Board during its most phenomenal expansion was Baron DeKalb Gray.

A Mississippian, born June 18, 1855, Dr. Gray served significant pastorates in his native state and in Alabama, plus a brief time as president of Georgetown College. He entered upon his duties as corresponding secretary of the Board in September, 1903.

During his term of office, a number of new departments were added to the Board, such as evangelism and enlistment. There was great development of the Cuban work, as well as an extension of activities to the Panama Canal Zone.

Dr. Gray was an orator and platform speaker of outstanding ability as evidenced in the many and varied engagements he filled.

After serving the Board for twenty-five years, Dr. Gray became secretary emeritus in September, 1928. Now past his sixtieth birthday, he still resides in Atlanta.



Dr. Gray

"He that Confesseth Me Before Men..."

By LEWIS GRANT

Missionary to the Indians
Gallup, New Mexico

AT Wingate Village I had talked with Gloria about her relation to Christ. It was clear to me that she was already a Christian because she had asked Jesus to come into her heart some time before. She had never openly confessed Him, however.

On the last Thursday of our two weeks at Wingate, Valeria Leeds, Gloria's friend, related her experience at the All-Indian Camp. It was done haltingly and she had difficulty in putting into words her feelings.

At the conclusion of her talk, however, we could feel God's presence; and I concluded the service with a call to the boys and girls to openly confess their trust in Christ. The first one who came was Gloria.

"Gloria, did you realize that at one time in your life you were lost and needed help in your life?" I asked.

"Yes, Brother Grant."

"Did you sincerely ask Jesus to come into your heart and forgive you of your sins?"

"Yes."

"Did He come into your heart, Glo-

ria, and lift the burden of sin from your life?"

Gloria nodded, for she could not speak because her eyes were wet with tears.

"God bless you, Gloria, and keep you all your life. May you continue to do what He would have you do in your life."

When she got back to her seat, she turned to Valeria, who was sitting near her, and said, "I feel different somehow. I want to cry."

"I know how you feel, Gloria, for I felt the same way when I went forward for Christ at camp," Valeria replied.

G.A. Girl Visiting Cuba Bears Christian Witness

By ELIZABETH TAYLOR
Missionary in Key West

BETTY, with her mother, brother, and sisters, recently visited in Cuba with her grandmother. One evening, on the eve of a saint's birthday, a group of friends were sitting in the home of Betty's grandmother waiting for midnight to come when they would worship and pay homage to the saint whose image stood in the room.

Betty became sleepy and remarked, "I'm so sleepy I think I'll go home and go to bed."

"Aren't you going to stay awake and worship the saint?" asked her grandmother.

"I don't believe in such foolishness," replied Betty.

Several people gasped and said, "Don't believe in them! Not in the saints!"

"No," replied Betty. "What can that image do? She can't see, nor hear, nor think, but is only a piece of stone. I believe in the real God in heaven whom we worship in spirit and in truth, who sees, hears, and knows everything and can give us all things. He is the only one I worship."

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View of Navajo Mission Work Given By New Missionary to Field

By HOWARD H. KING
Missionary in New Mexico

IN September we arrived at Farmington and were received, lodged, and treated royally by the Methodist Navajo Mission School. There I heard my first sermons in Navajo.

Only three words were understandable to me, "Jesus," "Christ," and "God." Since the Navajo deities are heathen gods, these three words are brought over from the English unchanged in either spelling or sound.

We were unable to find any trace of our former work at Farmington, though it is entirely possible that some of it remains.

It is our opinion that if and when the Navajo people are reached with the Gospel it will be in their own language. The reasons are stated, as follows:

1. Seventy-seven years ago the Federal Government by use of arms forced the Navajo tribe to a treaty. Among other things, the Government promised to provide schools for the Navajo children. To date, 77 years later, there are not enough Government schools to take care of half the children.

Some of the schools are not in operation. None of them are accredited.

2. Only about 15 per cent of the Navajo people understand English well enough to carry on a conversation. There are some 50,000 Navajo Indians. Over 40,000 of them do not understand English. Seventy-seven years ago there were only about 8,000 in the whole tribe.

Faith Plus Prayer Equals Results

By MRS. ARAN SWINDLE
Missionary in Texas

I HAD long felt the need of an additional room to our kindergarten building, to be used as a nursery for the tiniest tots. It had been a matter of prayer with me for some time; but one night not long ago I prayed most earnestly that if, indeed, it were God's will that we have this extra room, He would show me what to do about it.

The next day I was talking to a man who is developing sections of the town near our kindergarten; and upon learning of this need he very generously offered to add the room, at no cost to anyone but himself.

This is another proof that our God will supply our every need.

Gospel Enters Home of Peyote User

A DAUGHTER of the most indulgent user of peyote on the Shawnee reservation in Oklahoma has recently been baptized by Home Board Missionary, V. J. Zuniga.

Cleona Gibson and her three brothers made professions of faith in Christ a year ago, according to Brother Zuniga, but were forbidden by their father to be baptized and to attend other services.

Following Vacation Bible School among the Indians the past summer, Cleona submitted herself as a candidate for baptism along with six other Indians.

The missionary hopes that when a church has been organized on the Shawnee field the three brothers will follow their sister in baptism and church membership.

Seminole Indian Joins Group Once Bitterly Ridiculed

WHEN Missionary Stanley Smith began work several years ago among the Seminoles in Florida he became easily discouraged because of trying conditions and slow response; but a voice kept telling him, "It can be done; it can be done."

Brother Smith recently baptized his eighty-second convert, the last baptism being a genuine spiritual victory.

Bitterly opposed to religion and taking pride in ridiculing the Christians of his tribe, Tiger Tail has now joined the band whom he once called "frogs."

Upon his conversion Tiger Tail was reluctant about being baptized until he had a dream. He dreamed he was at a baptismal service and the Christians there were singing hymns of praise.

Soon after his dream, Tiger Tail located Missionary Smith and indicated his wish to be baptized at the place that God had pointed out to him in his dream.

Special Program Climaxes Decade of Missions

THE fruition of ten years of Gospel preaching and teaching by faithful missionaries was culminated recently in an anniversary program by Chinese children in their mission at El Paso.

Instead of a service praising the founders of the mission who perhaps merited such recognition, the leaders of the mission directed the Chinese boys and girls in a program demonstrating what the missionaries are trying to do, by the power of the Holy Spirit.

Miss Mary Etheridge, who is at present in charge of the Chinese mission, repeatedly calls upon Southern Baptists for their prayers that the Chinese Christians there may be strengthened and that sinners may be convicted of their sins.

More than 80 per cent of all townships in Ohio do not permit the sale of distilled spirits, and 23 per cent of them are bone-dry.

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Italians Eagerly Hear As Worker Conducts Services Under Tree

ALTHOUGH no meeting place has been secured as yet, a new mission has been begun in Tampa under the direction of Rev. Alex Pasetti, Home Board missionary.

"The people in the vicinity of the new mission are hungry for the Gospel," writes Brother Pasetti. "Over and over again as we visited them and told them of our plans and desires for a Sunday school they would say, 'That is just what we need here.'"

The missionary to the Italians in Tampa was rewarded in his search for a meeting place by a Spanish couple who graciously consented to his using their yard—and if necessary their home—for temporary services.

The Spanish couple, though not Christians themselves, demonstrated real generosity in offering to donate a piece of land on which a small building could be built.

"At present we are meeting on Sunday afternoons in the shade of a pecan tree," Brother Pasetti continues, "and the people worship in the beauty of God's holiness."

Teachers Needed With Mission Aim For Florida Field

By D. O. JERNIGAN

Missionary to Indians in Florida

BIG Cypress Reservation, located forty-three miles southwest of Moorehaven, which is the nearest town, has been without school teachers for more than two years.

There is a well-furnished teachers' home, and I think the salary for a couple is \$180 per month.

Without a decidedly missionary spirit no couple would be content with this work, nor be able to accomplish anything worthwhile. It is entirely out of civilization.

The standard Civil Service requirements for this position are a college degree with some teaching experience. In my opinion, a fraction of this requirement might be waived if the applicants were properly recommended and had unusual ability.

Anyone who feels led of God to this tremendous undertaking should contact Superintendent K. A. Mormon, Seminole Indian Agency, Ft. Myers, Florida.

Mission Produces Tithers

FROM a mission just begun at San Patricio by Missionary Oscar Hill of Alamogordo, New Mexico, two families have pledged to tithe.

As yet there have been no baptisms at the new mission because of lack of place to baptize.

The missionary works with Spanish-speaking people in southern New Mexico.

Former Negro Priest Ordained

A FORMER Catholic priest was recently ordained to the Baptist ministry by the Negro Baptist association in East St. Louis, according to Blount F. Davidson, city missionary in that association.

A tract on the plan of salvation published by Southern Baptists fell into the hands of the Negro priest which led to his conversion and subsequent membership in a Baptist church.

The missionary of the Home Board was in attendance upon the Negro Baptist association to speak to them about a possible Negro center. While there, he witnessed the ordination service of the former priest.

Indian Church Organized

THE Shawnee Indian Baptist Mission has become the Shawnee Indian First Baptist Church, according to Missionary V. J. Zunigba.

In addition to pastors from nearby churches, members of the Only Way and Kickapoo Baptist churches were also guests at the special service of organization, Brother Zunigba said.

The church is located about twenty-five miles from the city of Shawnee.

A traffic sign in a Pennsylvania village says: "Slow. No hospital."

New 11th Edition "Stories of Hymns We Love"

They develop love of religious music as its best. Here are the stirring stories of the heroism and devotion behind great hymns of all times: "Silent Night, Holy Night"; "O Little Town of Bethlehem"; "My Country 'Tis of Thee"; "This is My Father's World"; "Luther's Away in the Manger"; "Do you know how 'Onward Christian Soldiers' came to be written? Under what strange circumstances 'Home Sweet Home' was composed? That the author of 'My Faith Looks Up to Thee' was a descendant of John and Priscilla Alden?

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Mexican Orphans' Home Being Built

MEXICAN and Anglo Baptists of Texas have contributed \$25,000 in recent months to the Mexican Baptist Orphans' Home at San Antonio, according to Rev. E. J. Gregory, superintendent.

Six Mexican girls are being cared for by the institution which was organized in November, 1943.

Many children have been turned away, the superintendent reports, because of lack of adequate quarters.

The home owns a 120-acre farm, nine miles west of San Antonio. Needs include, according to Superintendent Gregory, food, clothing, and farm equipment.

Now underway is a campaign for an additional \$50,000, endorsed by the Baptist General Convention of Texas and the Mexican Baptist Convention.

Trustees of the home are named by these two conventions. The treasurer is Mrs. Perry F. Webb of San Antonio.

Missionary Broadcasts In French

AN 85-year-old man heard the Gospel for the first time when it was broadcast in his own language by a missionary to the French-speaking peoples of Louisiana.

Lawrence Thibodeaux, missionary of the Home Board, reports a large response to his radio programs which he conducts in French by transcription.

Because many have requested trade and Gospel, the missionary feels that his program is helping reach people for Christ who would not be reached otherwise.

Home Mission Book Shelf

Woodrow Wilson and the Great Betrayal. By Thomas A. Bailey. The MacMillan Company. 429 pages. \$3.50.

With fearless accuracy the author traces the tragic circumstances which ultimately led to the betrayal of Woodrow Wilson's high international idealism and the aspiration of humanity for co-operation to insure peace. This is a timely study, as the war-weary world again seeks some means to avert world conflict.

Public Relations for Churches. By Stewart Harnall. Abingdon-Cokesbury Press. 136 pages. \$1.00.

The book is what the sub-title suggests. "Tested methods of winning good will for your church." The author challenges the pastor to take a cue from the business world and make public relations an important element in the over-all plans for his church.

It is a book suited to the times; and it is predicted that preachers will find in the book an answer to many problems.

Soldier, You're It! By Ralph Waldo Nelson. Association Press. 132 pages. \$1.00.

This book is written in a personal manner and in the G.I. language to the soldier who, upon finding on the battlefield that life has meaning, wishes to clarify that meaning.

The author is aware that there will be many atheists who will greet the boy, fresh from the foxhole, with a cynical smile, snarling accusing him of worshipping a "cosmic Bell-Hop," a God who jumps to answer prayer when one whistles.

The civilian Christian is thus challenged to arise to his supreme opportunity in world history to reveal Christ to the returned.

Race Riots Aren't Necessary. By Alfred McClung Lee. Public Affairs Pamphlet No. 107. 10 cents.

In this small pamphlet, published by the Public Affairs Committee in co-operation with the American Council on Race Relations, ten points are given as procedures to follow when riots are threatening.

Plans for long-term programs to foster better inter-group relations are also outlined.

Pioneers of Tomorrow. By Hans Well. Association Press. 83 pages. \$1.25.

A European-born writer speaks to young Americans, thinking young

Americans, as a friend who not only is interested in them but who goes a step further in doing something about helping them. And in helping them, he does not pass down ideas that are fixed and true, but rather stirs their thinking from a world of fashions and fads to the realm of intellect and seeking after truth. The author challenges their full mental capacity and does not leave a loop-hole for anticipated comebacks on the part of some flippancy youth.

Analogous to our forefathers who made the world a better place to live because they dared to be pioneers, the author's theme is a challenge to young people in America today to launch out into a brand-new American spirit.

The day of jitterbugging and jazz would be replaced by a day of intellect and culture which would result, in years to come, in a day of genius, if youth thus answered such a call.

Because the destiny of the whole world of tomorrow is in the hands of American youth today, the author makes this clarion call in behalf of all peoples of all nations.

Heavenly Destiny. By Emma Moody Powell. Moody Press. 343 pages. \$2.00.

Six-year-old Emma Revell moved to the United States from England in 1849 with her parents, Mary and Fleming Hewitt Revell, and sisters, Anna and Sara.

On August 28, 1862, at the age of 19, she became the war bride of a successful business man who later answered the divine call to preach. Because the ministry of her famous husband is known throughout the world, the biography of his wife deals with her share in making him the great evangelist that he was.

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