

SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

SOUTHERN BAPTIST

Home MISSIONS

MOTTO:

Trust the Lord and Tell the People



Headquarters Building, Home Mission Board, Southern Baptist Convention

161 Spring Street, N. W., Atlanta, Georgia

JULY, 1946

Widening Reach and Heightening Power in Home Missions

by J. B. LAWRENCE

Give me your tired, your poor,
Your burbled masses yearning to
breathe free,
The wretched refuse of your teeming
shores,
And these, the homeless, the tempest-
tossed, to me
I lift my lamp beside the golden door."

These words of Emma Lazarus, carved on the base of the statue of liberty at the entrance of New York harbor, voice the spirit and purpose of the Home Mission Board as it enters the new century.

The light held aloft, in the strong hand of the Board, is the redeeming gospel of the Lord Jesus Christ. For a century the Board has been a watchtower on the walls of Zion, signaling its light to all our Southern Baptist domain. To it our churches and Convention have naturally turned, in moments of distress and anxiety, and into its hands have confidently placed the task of evangelizing the homeland.

The Board has acted through all the years as a trustee of the message of Southern Baptists to the homeland; and in any correct appraisal of the work of the Board in the past hundred years, its general service to the denomination has been outstanding. The Board has been a unifying force, a pioneer in the field of missions, charting the course of denominational progress, as someone has said, "A son of Issachar, with understanding of the times, to know what Southern Baptists ought to do."

I

The Board comes to the new century with hope, courage, and experience. It comes with the determination to meet the ever-enlarging fields of service and increasing tasks with a widening reach and heightening power.

The world we are entering is a new world. Major changes are taking place. The foundation principles on which the social order of the world of yesterday was based are being rearranged so that individual, national, and international life will be given a new pattern. This world of tomorrow will be new in material, in housing, in transportation, in the dissemination of information, in economics, in educa-

tion, in government, in social relations, and in international relations.

The Home Mission Board recognizes this fact and assumes the responsibility of lighting the way into the larger fields of mission service.

If they would meet these needs, Southern Baptists must know their territory. They must know the people—their desires, their thinking, their background, their needs. They must know the physical features of their territory—the geography, the agriculture, the mineral resources, the commerce, and the economic conditions.

They must know the course of things in their territory—the social, political, educational, and religious changes. And they must know all of these things in their relation to each other and to the life of the entire denomination. This will necessitate the making of surveys and the gathering of data.

The Board in the coming century will continue to be an agent of investigation and study. We face the unfolding, revealing, challenging future, and, looking to the hills from whence cometh its strength, the Board is girding itself for this task.

To evangelize the homeland means more than sending our missionaries and establishing mission stations. These are all fundamentally important and essential, but they are not by any means all that we must do if we would evangelize our homeland. Even though all the places on the map of the homeland were filled tomorrow with missionaries and mission stations, our task would not have been completed. Every province of our thinking, every area of our lives, every region of our relation to others and of others' relation to us must be taken for Christ. The whole life of our land, its entire civilization, must be brought under the sovereignty of Christ.

II

The Home Mission Board has ambitious plans for the coming century. The Board believes that the homeland should be fully occupied. There should be no needy mission field in the homeland without the gospel. There should be a mission and a mis-

sionary in every place where there are lost men and women. It is the purpose of the Home Mission Board to completely evangelize the homeland.

I am thinking now of the man without a chance—the man where there are no churches and where the gospel of Jesus Christ is never preached. There are millions of these unchurched in our homeland—men and women who live on the outside of the circumference and beyond the reach of the influence and work of our churches, men and women wholly without a chance.

The Home Mission Board is planning to do something about this missionary need. It is planning to carry the gospel to all these groups. The Board pledges itself to ultimately blanket our homeland with the gospel so that there will not be anywhere in all our land a man without a chance.

III

The function of the Board as an agency of the Convention is unique in many respects. It is a missionary board, a board of survey, a unifying agency for Southern Baptists, and a connective board through which the impact of the entire denomination can be brought to bear upon the missionary tasks which are Convention-wide in their nature.

The Home Mission Board in co-operation with the state mission boards gives to Southern Baptists a unity in missionary undertakings which is essential to the integrity of the denomination. The Board furnishes the nexus between the state mission boards, which our Baptist policy cannot provide, and gives to Southern Baptists a solidarity in our mission work in the homeland, on a co-operative basis, which other denominations

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Published monthly by the Home Mission Board,
Southern Baptist Convention, 161 Spring
Street, N. W., Atlanta, Georgia.

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Managing Editor

Subscription: Twenty-five Cents per year.
Five years for \$1. Budget rate to churches
sent on request. Entered as second class mat-
ter, January 19, 1910, at the post office at
Atlanta, Georgia, under the Act of March 3,
1879. Acceptance for mailing at special rate
of postage provided for in Section 332, Act of
February 26, 1925, authorized August 16, 1933.

HOME MISSIONS

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

VOL. XVII.

JULY, 1946

No. 7.

EMERSON said on one occasion, "What you do rings so loudly in my ears that I cannot hear what you say." James says, "Show me thy faith without thy works, and I will show thee my faith by my works."

The Church And The Social Order

This test should be applied all along the Christian life and all through the organized forces of the kingdom of God. I am thinking particularly of our churches and their place, standing, and influence in the social order of today.

There are forces in our modern life which are threatening to roll over our churches like a fleet of steam rollers. These are in many respects agents for the social good—benevolent organizations, movements for social reform, and charitable institutions—operating outside the churches and independent of them.

Now, when the benevolent and charitable work is taken away from our churches and the value of our churches as agents for the good in the social order is discounted, then will our churches become obsolete relics in a theological museum.

There is a story told of a man, during depression days, who always threw out his hand when he turned a corner in walking along the streets. A friend asked him the reason. "That," he replied, "is all I have left of my automobile."

If present trends keep up and all the humanitarian, benevolent and charitable work is done by community chests, social organizations, and welfare clubs, a spiritual gesture in the social order is about all we will have of the churches in the future.

Our churches are set in a cosmic frame. Christ placed them there. They are units of gospelized, Christized brotherhood set in the midst of a godless social order with the task of winning men to Christ out of that order and through these reborn men and women changing the social order so that the influences in it will make it easy instead of hard for men to come to Christ.

There are two real battles for the churches in this Christian warfare they are waging. One is to bring spiritual energies into the lives of their members so that they may be able to turn the machinery of everyday living. The other is the struggle to build love, justice and spiritual truth into the structure of society.

Right here is the failure of the present-day program of our churches. They are preaching a great gospel of evangelism. They are winning men to Christ. They are giving comfort, peace, and hope concerning the future; but they are, as it were, chloroforming the strivings and discontents of the redeemed souls concerning the character of the social order in which they live.

The effort to bring abundant life to people is not the end or the complete task of the gospel. The gospel says, "now are we the sons of God." We have now the heritage of that sonship. Here within the framework of need, of poverty, of injustice and oppression, we may have the kingdom set up in the lives of these heaven-born ones as an inherent possession and experience.

The kingdom in this personal sense does not have to await the beneficial changes hoped for hereafter. Christianity has a today as well as a tomorrow. In every fresh flowering of New Testament Christianity there has been the demonstration of power available for the immediate hour and situation. Take Paul as a type. Four things happened in his life when he found Christ: (1) his life was organized around a new personality—Jesus; (2) he found a new purpose in life—an end toward which to direct his efforts; (3) he stopped going in the direction he had been going and went in another direction; and (4) he found access to moral and spiritual power he had never known before. Every new-born soul should be given a chance by his church for fruitage in the life of the social order.

Too long our churches have limited their concern to their own affairs; they should also be concerned about the character of the world life around them. We should not go on in this way. The world is a neighborhood and what affects one man anywhere in the world affects all men. Our churches must become moulders of public opinion. The world is governed by ideas and the few men who think control the course of history.

It is said that two hundred and fifty thousand men properly selected, properly placed, and properly taught can direct the thinking of the whole world. In doing this they would direct the life of the world and determine its objective, its course, and its destiny. This is a task for our churches.

The way things are going now, it may be too late in the next generation for our churches to shape the thinking of the world. They are being flattened out by the steam-rollers of social organizations, benevolent institutions, community chests, and welfare groups.

The outside world is losing the sense of the saving mission of the churches under the spell of the work of the good-will groups. The unsaved man cannot appreciate the spiritual nature of religion; he thinks of it only in physical terms. If the physical needs of suffering humanity are met by benevolent groups, the man on the street cannot see the need for the church. The result is that he does not attend their services and ultimately will come to think that they have no place in human society.

"With nations as with individuals, greatness inheres primarily in character."



by J. M. DAWSON

What Makes A Nation GREAT?

Roger Babson, in a late economic broadcast, proclaims the United States is sitting on top of the world. The word of the economic leader is fraught with considerable peril to our people and possibly with real hazard to the rest of the world.

"The reason is that we may arrogantly assume we are the greatest people on earth, then strut our stuff and proceed to attempt a domination of the world. It might become us to cultivate the grace of humility and ask ourselves seriously, What makes a nation great?"

Our famous English Baptist brother, Dr. John Clifford, once offered an embarrassing questionnaire. "Can a nation answer in the affirmative the following?" he asked: "Is your social order just? What sort of character are you building? Are you creating a happy, healthy society? Are your ideals of justice, freedom, equality of opportunity, mutual helpfulness, and universal happiness? Is your nation going as a Good Shepherd before the sheep restoring those who are out of the way, and carrying in its capacious bosom the lambs of the flock? Are you daring to give sovereignty to love and good-will, sympathy to the weak

and erring, help to the handicapped and restoration to the lost?"

"Do you grow pluck and fortitude, energy of thought, alertness of mind, strength of will, magnanimity of spirit, patience under rebuffs to surrender to defeat in a good cause, and persistence against overwhelming odds? Are you bold enough to be a Christian State?"

What makes a nation great, has been a challenging inquiry to me since my student days in Baylor University forty years ago.

There came to chapel one day one of our country's foremost Christian statesmen, Dr. Frederick Lynch, and in his address to the students he proposed certain conditions or qualifications of national greatness. They were:

"1. That nation is greatest which does most for its people.

"2. That nation is greatest which gives the world greatest men.

"3. That nation is greatest which teaches the world some great truth.

Dr. Dawson is pastor of First Baptist Church, Waco, Texas, and president of the Executive Committee of the Southern Baptist Convention.

"4. That nation is greatest which dares trust in justice rather than force.

"5. That nation will be greatest in the twentieth century which first learns stewardship.

"6. That nation is greatest which first practices real democracy."

The learned orator closed with a thoughtful, hopeful effort to evaluate certain indications that the United States was a great nation. I was thrilled, and have often reverted to that hour.

Afterward, I was delighted to find the address embodied in a little book under the same title, published by Revell in 1914. In whatever sense such a production may be dated, it is never quite outgrown.

In the process of the years I have reached the conclusion that with nations as with individuals greatness inheres primarily in character. If that be true, then the greatness of our country will depend primarily upon the kind of citizens we exhibit and upon the kind of social order we produce.

Naturally, character is judged by behavior and fruits. Conduct is character; fruits are seen in social attitudes and institutions.

Conduct cannot be separated from

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morale. What of the morals of America? Just now we are shamed by juvenile delinquency, drunkenness, crime. We are afraid to look too scrutinizingly at race hatreds and economic injustice and political corruption.

While we have many upright citizens who practice justice and good will, we confess with contrition that vast numbers in our population show neither the character nor the fruits which adorn the citizenship of a great nation.

We know, too, as has been quoted often that "we cannot hope to get golden conduct out of leaden instincts." This only emphasizes the vast demands upon the churches to evangelize and Christianize in order that moral and spiritual transformation may be accomplished.

Here is the supreme task of the churches through their Southwide, statewide, city-wide, and rural home mission set-ups.

If America expects to merit the title great at the present crossroads of history it must do its full part in leading the other nations into the ordered ways of righteous peace according to the laws of God.

This will not be done by building up huge armaments and daring the rest of the world to touch us, but by offering an example which will impel all the world to trust us and follow us.

The greatness of America will be determined by our fulfillment of a high mission. That mission is not to assume "the white man's burden" by lording it over creation, but by accepting the loftiest, most reasonable and most rewarding principle of greatness—Jesus' own standard, that of service.

We who are Christians believe the best service can be rendered mankind by giving men Christianity. This will mean abundant life for the individual, and it will mean true and satisfying life in every human relationship.

Southern Baptists believe this to be our proper approach to the largest contribution we could possibly make to the greening of our nation.

On this line we organize, we give, we toil and pray, in the confidence that what we do will not be in vain.



CONVENTION PRESIDENT VISITS RUSSIA

Dr. Louis D. Newton, president of the Southern Baptist Convention and chairman of the Southern Baptist Convention committee for Russian relief, is in Russia this month.

He and others in the delegation with which he is traveling, will be guests of the Soviet Government for a month. They will observe the uses and distribution of American relief supplies and consult on current needs of the Russian people.

Dr. Newton headed the "Kits for Russia" campaign which was so well received by the Russians and so graciously entered into by Southern Baptists.

This month we are pleased to present an appeal from President Newton for relief. The Southern Baptist Convention went on record for a vigorous campaign for relief which is in progress now.

Every Baptist will want to have some part in this great undertaking.

The Southern Baptist goal of three and a half million dollars to be raised this summer is no small undertaking. It is a matter in which all of us should take part. The Foreign Mission Board will disburse the relief fund. The Home Mission Board will use every influence at its command to support world relief.

THOSE WHO HAVE NEVER HEARD

Missionary Milton S. Leach of Beeville, Texas, makes an interesting report: "We have opened a new mission at Dinero, a country community near George West, Texas.

"There are so many Mexican communities in the five counties of the Blanco Association, that we do not attempt to preach everywhere, but in the places where it is felt that the work can be best maintained.

"On my first visit to Dinero, more time was given to contacting trustees of the school than in visitation of the Mexican homes; but we were happy to see 46 in attendance.

"My two daughters sang a special number in Spanish, and the three of us played a special number. Then we began to sing gospel songs and

choruses. These the people learned for the first time.

"I asked for texts of Scripture but there was no response. I tried to lead them in quoting John 3:16 in Spanish, but no one followed me. I tried again, but without success. I asked them why no one could quote it with me and a young man responded, 'We just don't know it.'

"But it was a joy only missionaries experience to teach a whole congregation in their own tongue the words of John 3:16 for the first time and to hear them quote it in unison.

"There was no response to the invitation to accept Christ as Saviour in our first meeting, but there was an interest. This week I returned and preached again. How happy we were when twelve accepted Christ as their Saviour!"

Gospel For Today

by W. R. WHITE



The social gospel is thought by many to be the message for the hour. The gospel of Christ does have strong social implications but it is not a social gospel. It is a redemptive and regenerative gospel with social implications.

The gospel is not the ferment it has been in the past. It does not create great tensions and crises as it once did. This is true inside Christendom. The old time creativeness, tensions, and crises do develop in pagan lands where the gospel is forcefully presented.

This is due to the fact that the gospel is not taken so seriously in a land where it is taken for granted. Any idea, principle, or message loses in effectiveness where it is more or less assented to by everybody. It wears slick and loses edge.

Anything that carries popular approval for a long period and provides definite social and material advantages to its adherents will gather many superficial disciples. It no longer costs to make a formal profession of the Christian faith—in fact it pays in some ways.

In alien lands it costs severely to be even a nominal Christian. It would be more accurate to say that it costs so much that there are few nominal Christians. People have to be desperately in earnest to face the issues. The enemy takes it very seriously. Neither disciple nor foe knows how to avoid the full implications of the gospel.

When Christianity becomes rather prevalent and fixed, both friends and opponents learn how to avoid and circumvent its full impact on life.

The advocates of the gospel in Christian lands have narrowed its di-

mensions and cushioned its shock. The gospel should sting consciences that are not right with God and man. It should cause them to smart like proud flesh exposed to severe heat. The gospel is only good news to those who are weary of sin and are turning in revolt against evil in every form.

The gospel is not preceded by enough preaching on sin. Standards and ideals that fit the problems of today should be ceaselessly presented till convictions and consciences are developed. Then these consciences should be probed to the depths. This will make the gospel good news.

The Wesleys, Whitfield, and Finney created great tensions in the social and industrial life of their generations. The masses were aroused and revitalized to a sense of their dignity and significance. Strange to say, they were first made to feel themselves to be miserable sinners. Then the infinite love of God won them. With a spiritual awakening came a new sense of worth and pride. They wanted to rise to higher standards of life. The economic, social, and political order blocked their way. This created a tension and from it came a revolution.

Many people came to sense the priceless value of human personality. It revived foreign missions and produced a ferment for better treatment of all men at home as well. Not only were the masses alerted but many among the privileged saw the justice of a new order. They became champions of liberation for the masses.

It is interesting to note that the first upsurge against slavery did not originate among the unitarians and liberals but among evangelistic evangelicals. Dr. Sweet of Chicago in *Revivalism in America* makes this

clear. He observed that among them were a splendid group in a Southern state like Virginia. Just as Billy Sunday swung his great evangelistic drive against the liquor traffic everywhere he went, these revivalists made an uncoasting attack on slavery.

There are two great sins among many others hurting us today. Our evangelism is pitted against none of the great basic evils of the day. That is the weakness of the conservatives.

On the other hand the liberals have emasculated the gospel for a social emphasis and for a very materialistic concept of social redemption. One group seeks to keep the gospel confined to the individual. The other seeks to remedy man's ills by improving material conditions. One minimizes social sins. The other minimizes personal sins.

One approaches the individual through the masses, and the other seeks the individual in isolation from the masses. The masses must be reached through redeemed personalities and redeemed thinking. True reformation is a consequence of dynamic experiences of God in Christ.

The big changes in American economic life have been partly due to Christian ferment but greatly due to tremendous pressure and political expediency. Many ministers have been parading such expressions as the "abundant life," "goods of life" with a dominantly materialistic concept. They have done a great disservice to the masses. Many of them have been emancipated but with a motivation as selfish as the one that swayed their erstwhile oppressors.

The abuse of power is being trans-

(Continued on Page 23)

What clearer definition of Home Missions is there, than that the veterans are ministered unto in His name?



Photo courtesy U. S. Army Air Forces.

The Job Is Not Done

Creation of the Chaplaincy Service of the Veterans Administration was largely predicated on the record of achievement made in the recent war by our Army and Navy chaplains and the growing recognition among those in authority for the need of an adequate spiritual ministry to the veterans in our many hospitals.

Since 1930 the Veterans Administration has provided hospitals and homes for veterans in practically all of the states. An effort was made to provide religious services for the veterans by using part-time chaplains who were clergymen in the local communities.

When Chaplain Crawford W. Brown began his duties on June 15, 1945, in the Special Services department of the Veterans Administration as the director of Chaplaincy Service, there were 11 full-time chaplains, 2 full-time positions vacant, and 175 part-time chaplains providing religious services for the veterans.

According to new regulations, one full-time chaplain is provided for every hospital having 150 beds or more, with additional full-time chaplains as may be required. Chaplains are appointed under Civil Service regulations. It is anticipated that the ratio of chaplains to the total number of patients and domiciliary members at each installa-

tion will be approximately one chaplain for every 500 beds. Thus in larger hospitals, there are several chaplains.

Chaplains are carefully selected from among the veterans. They must meet rigid requirements of education, experience, and physical fitness.

Numerical strength is being observed as a guide so as to maintain a proper denominational balance.

Plans call for a period of special chaplain training for the particular field of work among hospitalized veterans.

The Veterans Administration expects to have three hundred thousand beds available by 1965. That should require the services of six hundred full-time chaplains and the present program of the chaplaincy service is prepared to provide for this gradual increase. It will also represent a striking contrast to only eleven full-time chaplains when the new organization began in June, 1945, under Chaplain Brown.

There are 28 Southern Baptist chaplains on duty in veterans hospitals. Thirty-eight others are endorsed for appointment. Numbers of others indicate a desire to enter this important ministry. They realize that the job which has been begun—that of ministering to the G. I.—is not yet finished.



by
LUTHER J. HOLCOMB

CHRISTIAN AMERICA'S CONTRIBUTION

To World Peace

Of all the current problems having universal application, none is more pressing than the matter of permanent peace among the nations of the earth.

In past centuries, nations have had the choice of remaining at peace or of instituting local conflicts of relatively short duration. Today we have the alternatives of finding a way to guarantee permanent peace or of facing virtual annihilation.

The speed, range, and intensity of modern warfare and the new weapons of destruction are terrifying to contemplate. Surely man, as God's noblest work, is capable of a higher

level of achievement than the development of instruments of death and destruction.

So vital is the problem of permanent peace and so urgent is its solution, that American Christians are obligated to give serious thought and action to the matter in these days of decision.

It is not with any sense of smug satisfaction that we remind ourselves of the contribution which Christian

Dr. Holcomb is pastor of Luther Rice Memorial Baptist Church in the nation's capital.

America has already made to world peace. Even before the United States became entangled in the recent war, our nation had a leading part in giving voice to the Four Freedoms.

Throughout the course of the conflict our leaders held up the goal of a world in which wars would have no place. Since the end of the war we have co-operated with other nations in setting up the machinery for world peace. Oppressed peoples around the earth have come to look upon America and its ideals as a hope for civilization, as a hope for liberation from the shackles of ignorance, greed, and international strife.

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It is no mere coincidence that this is so. Whatever faith other peoples have in our country must be attributed to the fact that we are a Christian nation and that the ideals for which we strive are those which are consonant with the principles of Christian living.

When we look about us in our homeland, we sometimes have reason to doubt the accuracy of such a statement. In our own Southland, for example, there are an estimated fifteen to twenty million people who do not profess to know Christ as their Saviour. Yet, comparatively speaking, we are a Christian nation.

In the words of Calvin Coolidge, "The foundations of our society and of our government rest so much on the teachings of the Bible that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country."

Occupying the position of a moral and spiritual leader in world affairs, Christian America cannot be content with its past contribution to world peace, for that contribution is both meager and inadequate in relation to the needs of the world.

The ideal of a free nation, in which all people have an opportunity to worship in accordance with their desires, has been exemplified in our own country. But we must make sure that people in every land have the same opportunity.

To go still further, we must make sure that the message of Christ, with its transforming power, is carried to those who are starving for the bread of life.

In recent years we have heard much in our own country about the "Good Neighbor" policy. Our economic and political relations with other countries of the Western Hemisphere have been shaped by that policy. If Christian America is to fulfill its total obligations, however, we must give the "Good Neighbor" policy a spiritual basis and minister to our neighbors around the world.

Perhaps in no other period of history was the example of the good Samaritan in greater need of universal application than it is today. Indifference to human need was not countenanced by Christ when he walked upon this earth, and Christians cannot turn a deaf ear to the cries of humanity in this hour.

It is true that when we have been accustomed to living and thinking

solely within the circle of our own acquaintances, we experience difficulty in grasping the reality of world needs. To many people in America, even some Christians, it is difficult to conceive of Japanese, Chinese, Russians, Germans, Bulgarians, Arabs, and others as our neighbors.

We are so prone to magnify the difference between ourselves and other peoples that we tend to overlook the similarities. In our traditional modes of thinking, we simply consider other peoples as "quaint," or Oriental, or "foreign," and we disregard hidden ties which need to be brought out in the open.

This is not to say that individual and national differences can or should be erased. Christ recognized differences in men—differences which had their basis in material possession, nationality, education, and social status. But he appealed to the common core of all men, regardless of surface dissimilarities.

No more motley group of men and women could be found than those who surrounded Christ when he was on earth; they found in Him, however, a basis for unity.

If permanent peace is dependent upon the establishment of unity among the nations, and if that unity has never been found on a racial, political, material, or social level, is it not contingent upon us as Christian Americans to point the way to real unity through Christ?

We are not oversimplifying the problem of world peace when we state that the solution is merely one of elevating the Christian minority to the Christian majority in all nations. Nor is it a negation of our belief that men must work out practical ways of living together and establish the machinery for settling international disputes. But we must recognize that faith in mere organization is transient and shallow; only in Christ can we find the solid basis of unity upon which to build the structure of peace.

We are not dealing with an intangible matter; our American and Christian heritage demands that we individually and collectively seek in a practical way to understand and answer the needs of other peoples.

Only after we have joined hearts and hands in Christian fellowship and unity with nations around the world can we expect the words of the prophet to be given effective demonstration in our time. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Veteran Chaplain Retires



After thirty years of fruitful and responsible ministry in the Army, Chaplain James L. Blakeney (Colonel) retired on June 15, 1946.

During the months of staging for the European Theater of Operations, Chaplain Blakeney was Theater Chaplain in the European Theater. He was returned to the United States and took over the responsibility of the Ninth Service Command Chaplain, Fort Douglas, Utah.

It is said of him that he broke 900-year-old precedent on Thanksgiving Day, 1942, when he, as a non-conformist minister, conducted a service and preached in the famous Westminster Abbey, London, England.

This chaplain saw overseas service in World War I with the Fourth Division. Other positions of importance were stations in the Philippine Islands and the Panama Canal Zone.

Surely this chaplain has served Southern Baptists loyally during the long tenure of ministry in the military.

Our Cover

On the cover page is a picture of the Home Mission Board's new headquarters building.

In February the headquarters was moved from the Red Rock Building to one which had been purchased on Spring Street, N. W. It was found after moving into the building that the offices were not adequate and the location was inconvenient; so the Board sold the building and bought another.

The present headquarters building is a three-story office building. It is made for office purposes and will suit the convenience of Home Mission Board offices much better than the previous location.

Note in the address, 161 Spring Street, N. W., that the new location is just one block from the old headquarters, maintained for many years in the Red Rock Building.

MEMPHIS MUSTERS MISSIONARY MAINTENANCE

Fifty-nine of our very finest missionaries representing state, Home and Foreign Missions were shared by the larger churches of Memphis, Tennessee, with smaller suburban and rural churches of Shelby County Association during a simultaneous Schools of Missions program the first week in April. All of the fifty-six churches in the association co-operated, thus the largest number of missionaries ever assembled for such a program was brought to Memphis.

Many records were established in the Memphis program. Every one of the fifty-six churches co-operated. This was the largest number of churches ever to co-operate in a simultaneous program. The largest number of missionaries ever assembled for such a program, served. There were twenty Foreign, twenty-four Home, and six state missionaries, six chaplains, executive secretaries of the Tennessee and the Foreign Mission Boards, and the superintendent of Southern Baptist Chaplains Service—a total of fifty-nine.

The grand total attendance of 31,646 and the daily average attendance of 5,863 have not been exceeded in any other program reported. These fig-

ures include attendance only at those services where missionaries spoke. Thirty of the churches conducted 146 mission study classes which were attended by some 3,500 each night. This was an average of 4.6 classes per church.

Four hundred and ten subscriptions to the mission magazines were taken. Dr. R. Paul Caudill, the general chairman, and his eight efficient committees performed superbly. Perhaps no program, even small in proportion, has been conducted with such dispatch and smoothness.

Dr. Caudill says, "The best known method of awakening the missionary vision of Christians is through a study of the Bible and of the mission fields as they are interrelated in the challenge of the Great Commission. That is why schools of missions have proved to be so powerful in stimulating missionary interest and activity on the part of so many followers of Christ."

Daily luncheons at five larger churches provided delightful fellowships and inspiring missionary testimonies. Following the meals, forums were conducted Tuesday through Thursday on Home, Foreign and state

Missions. All reports, offerings, and subscriptions were returned to Dr. Caudill at the daily luncheon conference.

The advertising committee, W. E. Young, chairman, provided attractive folders, which carried announcements, greetings from Dr. Caudill, classified lists of the missionaries, and the names of the general committee. These, and a large poster displaying pictures of most of the missionaries, were distributed liberally in the churches.

The missionaries were entertained with gracious hospitality in the beautiful, comfortable homes of Memphis Baptists. Mrs. J. M. Curtis, representing Woman's Missionary Union, was chairman of the entertainment committee.

Rev. E. Pitt Woodruff, chairman of the Itinerary committee, had the most tedious task of all—that of moving fifty-six speakers twice on Sunday and each of the five week nights. So well planned was the schedule of speakers that very few changes were necessary. One "crack" passenger train was stopped for the first time at an outlying town so that no change had to

by L. W. MARTIN



Above are seen fifty of those who served in schools of missions in Memphis, Tennessee, March 31-April 5, 1946. R. Paul Caudill, local director (second from left on second row); W. E. Young, publicity director (first on left, third row); Ralph B. Moore, superintendent of city missions, Memphis (directly behind Dr. Caudill); L. W. Martin, superintendent of schools of missions, Home Mission Board (first on left, second row).

be made in the itinerary of one speaker.

Dr. Ralph Moore, superintendent of city missions in Memphis, arranged for a number of the visitors to speak daily at two local radio stations.

At a great missionary rally in First Baptist Church Sunday afternoon nearly 1,000 were present. Missionaries and committees were introduced, instructions were given, announcements were made, an offering for expenses was taken, and stirring addresses were delivered by Dr. Alfred Carpenter and Dr. M. T. Rankin.

Memphis followed suggestions made by our department and set a pattern which all others could well follow as they plan simultaneous Schools of Missions.

1. Dates were set seven months in advance and missionaries were requested on July 2, 1945, for service on March 31, 1946.

2. Every church in the association was enlisted in this co-operative project. Larger churches shared with the smaller ones what they otherwise could not afford.

3. The general committee, wisely chosen, shared the volume of work required for such a program. This committee worked smoothly and effectively.

4. The curriculum committee succeeded in enlisting a large number of churches to conduct graded mission study, thus the importance of the classes was affirmed.

5. Economy was observed by entertaining missionaries in homes, by providing a luncheon daily at five churches and dinners in homes at the churches where the missionaries served each night.

6. Publicity, plentiful and attractive, prepared the churches for the program and kept it before them.

7. Daily forums provided fellowship and discussion of mission problems and fields.

8. Conversions, reconsecrations, and dedications to special Christian service testify to the purposefulness of the missionaries and to the effectiveness of the messages.

If your church and association have not co-operated in a simultaneous Schools of Missions program, write your state secretary and the Home Board office for information and assistance.

"He Was Moved With Compassion"

by LOUIE D. NEWTON

Christians today face the opportunity of ministering immediately to the poignant needs of hungry, homeless millions of neighbors in Europe, Africa, and Asia. In this vast throng of distressed and frightened people are millions of orphaned children.

Southern Baptists, in their recent Convention at Miami, voted heartily and unanimously to respond to this acute situation by giving \$3,500,000 between now and the end of September. They will also continue to send canned food, clothing, and shoes.

We have no alternative. We know that these neighbors are starving, that they are without clothing, that they are without homes, that they are without employment, that they are dying daily. And we know that they cannot meet this emergency.

What would Jesus do, were He here upon the earth in physical form? What did He do when He was here? "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered, as sheep having no shepherd." (Matthew 9:36).

None will argue about our ability, as Southern Baptists, to give \$3,500,000 for this most worthy cause. The one question which we must each answer is simply this: As a child of God, am I moved with compassion toward these multitudes?

The need is immediate, and our response should be immediate. Let us, therefore, prayerfully examine our hearts and within the period from now until the end of September, share with these our needy neighbors, even as Jesus would have us to do.

And, as we give, let us also pray—pray for their spiritual well-being, even as we give money and food and clothing to relieve their physical suffering. Also, let us pray that they may be delivered from the bondage of civil and ecclesiastical repression and oppression.

Mexican Baptists Build

Of special interest to Southern Baptists is the announcement of plans for a \$65,000 church building by our brothers in the faith, Baptists of the Mexican Convention.

The structure, planned by members of the Mexican Baptist Church in Corpus Christi, Texas, is indicative of the growth of Mexican Baptists, numerically and spiritually.

Shown in the photo are the pastor, Rev. I. E. Gonzales, (seated) and members of the church, as follows: Luis To-var, Guadalupe Enriquez, Genevivo Diaz, and Isaias Castro.

The women in the picture is a representative of the title company.





"Ideologically, we fought for the four freedoms."

by
CHAPLAIN
MARLIN B.
MORRIS

Intolerance In Italy

Lost the most important principle for which we fought this war be allowed again to fall as it did after 1918. I want to bring some facts to light, praying that God will let them bear fruit in the contemplated peace with Italy.

For the past two days I have dropped everything and gone after the first-hand information concerning incidents which have been the subject of much discussion by open letters to *Stars and Stripes* (Army newspaper for the European Theater) during the few weeks that I have been on the field.

In Pozzuoli, Italy (the place where Paul landed on his way to Rome) is one Pasquale Russo who has, for twenty-five years, hazarded his life for the sake of the gospel.

Russo was graduated from Colgate University with the class of 1914 and returned to Italy to win his family to Christ. He had found Him and had been called to the gospel ministry after having gone to the United States.

Feeling that the place to begin was with his family and friends, with whom he had been reared, Russo succeeded in winning his family, but his friends were not so easy to reach.

Catholic priests soon began a campaign of persecution which has lasted through all these years, and may yet end only with Russo's life being taken.

Some English Methodists helped finance the work as a mission with the knowledge that he was a Baptist; but in 1925 they withdrew their support because of lack of funds.

Russo then relied entirely upon the Lord for the needed funds. He traveled to Naples three times a week to teach English to the upper class of Italians in order to support his family. His textbook was the English Bible, which gave him a great opportunity to sow even greater fields with the Seed.

In 1926 the work was growing to such an extent that the bishop planned an even greater plot to stamp out

the work. The church property was destroyed in an attempt against Russo's life.

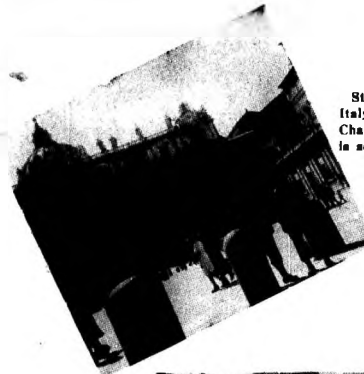
The landlord was forced by the bishop to evict the Russo family. There being no place available for the family because of the persecution, they spent the entire winter in the amphitheater.

Due to the exposure of the winter, Russo lost his oldest son.

Later that year, Russo bought a plot of ground and began a building for both the church and his home.

In 1938 Russo was sent to a prison camp outside of Italy where he was held until February 10, 1945, when he was freed by our Armies. He has returned to take up the work where he had to leave it.

Two years ago one of our Baptist chaplains began the work of taking the gospel to the soldiers who were in the city of Naples by having a street service on Sunday afternoon. After Russo was released from prison they brought him along to speak in Italian



Street scene in Rome, Italy. Southern Baptist Chaplain, Malcolm B. Rust, is seen in the foreground.

Southern Baptist Chaplain L. T. Fagan baptizes a convert in baptism of First Baptist Church, Naples. Pastor G. A. Ricci stands to his left.



to the people who were attracted by the services.

At first the bishop of Naples tried to make trouble, but soon gave it up. The Christians were not bothered for a good many months.

A little more than a month ago the priests began to come out in full force to stir up the people and to break up the services. They made an open attempt to get the Italian people to take the life of Russo. Had it not been for some American and English soldiers and a few Masons among the police, the plot would have succeeded.

Here are two eyewitness accounts of the affair, the first by an American colonel and the second by an English corporal.

"On Sunday afternoon, 24 March, I witnessed an occurrence hard to believe. In Naples, to the side of the San Carlo Theater by the Palace fence and in no way blocking traffic, a few young English soldiers were holding a little Gospel service. I stopped and listened, or tried to, and it consisted

of some scripture reading, hymn singing, and a short word from three or four verses.

"The crowd around was about the same as that around street peddlers—but this little group was collecting no money—but simply obeying as they saw it, Christ's great commission, 'Go ye into all the world and preach the gospel to every creature.' A little was spoken in Italian for the curious crowd, but the Roman Catholic religion was not attacked.

"Alongside was a tall middle-aged priest screaming in a rage with four young priests helping him tell the people that if they listened to the Protestants they would go to hell.

"They waved a picture of the virgin and screamed and chanted and the priest urged the ruffians in the crowd to break up the service. Thus encouraged, some women spat at them and pushed the speaker.

"A Salvation Army man listening was roughly treated. As the little group closed with prayer, there were catcalls and hooting and obscene language led and encouraged by the priests.

"The point is this. Ideologically, we fought for the four freedoms. Italy seems to have none—and one may wonder if she really wants them.

"Freedom from want—we are trying to help with U.N.R.R.A.

"Freedom from fear—much is certainly in the scope of faith and these people were told if they listened to the Scriptures they would go to HELL.

"Freedom of speech—freedom of religion. It did not exist that Sunday afternoon, and the attack was led by a representative of the church that is so powerful here.

"The same day I read that Pope Pius XII had protested persecution of Roman Catholics in Poland. Maybe there has been a mistake and if so the Protestants will be permitted to hold their little out-door Sunday service without molestation, a privilege that is certainly accorded Roman Catholics or anyone else in our own Land."—Curious.

"On the afternoon of Sunday, April 7, we again experienced something of the same disturbances organized by the priests themselves to the effect that, immediately our hymn books were handed out to the group concerned, the priests took up a stand not more than three yards away and instantly commenced a series of yelling and shouting in as many words 'Let's fight these Protestants, for they have bombed our homes, killed our loved ones, and now wish to take away our faith.'

"Surely the freedom and liberty that we all fought for and are serving under does not call for this, nor does any religious meeting call for anything other than reverence.

"The Italian speaker invited in our midst is that of a Baptist minister, educated in America, at the Colgate-Rochester Divinity School, whose present address is Baptist Church, Pozzuoli, Naples. I also would like to say whilst in our midst last Sunday the priests were shouting, 'This is the man, kill him.' To my mind this is far from being a Christian spirit or attitude."—Cpl. H. G. Dixon.

This is not something taken from A. D. 100 or from the history of the Middle Ages, but is taking place in Naples in this year of 1946, after so many of our men have paid the supreme sacrifice that everyone might be free to worship God.

Clear Creek Baptist Association in Alabama, with its 35 rural churches, would prove to Southern Baptists that rural churches will soon take positions of leadership.

by JOHN D. FREEMAN

The Free State of Winston

It was a day of destiny in Montgomery, Alabama. The Ordinance of Secession was up for a vote. When the clerk of the House of Representatives called "C. C. Sheats of Winston," the sturdy representative of a group of Anglo-Saxon settlers rose from his seat and stalked from the chamber. He would have no part or lot with any movement to withdraw from the family of nations.

So it came to pass that Winston County, Alabama, remained in the Union throughout the Civil War and became known as "The Free State of Winston."

Mr. Sheats returned to his home and called a mass meeting of citizens who were almost 100 per cent in support of his position. Their opinion was expressed thus, "If a state has a right to secede from the Union, a county has a right to secede from the state." And they were quite right.

A New Association

It was some time after the close of the Civil War before Baptists of Winston County were led to organize their own association. There were a few strong rural churches in the county, and during 1874 a missionary from New River Association led some of these into the organization of Clear Creek Baptist Association.

"We cannot be sure as to the exact number of churches represented in that meeting, October 9, 1874, when the body was formed," says the present moderator, J. M. Burns of Haleyville.

Some of the original churches in the organization have been allowed to cease functioning or have been merged with other bodies. The minutes for 1945 show only two churches organized before 1874, with several listed with the date of organization omitted.

Today there are forty-one churches in the county with approximately 5,300 members. Of these, four are in towns, three are in villages, and the remainder in open country.

Few associations in the South have

a more worthy program for the development of rural churches than Clear Creek has. They have an alert missionary committee with J. J. Bartlett as district missionary. He is familiar with the county, and the Baptists therein believe in him and follow him.

Organized for Service

Pastor W. F. Moore of Double Springs is chairman of the executive committee. Several of the rural churches have resident pastors, and the effort is being pressed to lead the remaining churches to group themselves into joint fields, provide living quarters in each field for the pastor, and make it possible for him to live among the people to be served.

When asked about the greatest needs of the association, Moderator Burns replied, "First of all, we need in my churches (and I think what is true of them is generally true in the county) more thorough organization and better direction of our church work. That means the churches need to be provided with a better system and better-trained workers."

"Many of our rural churches suffer for lack of systematic visitation," he continued. "Until the pastor can live on the field and give all his time to church work, he cannot render this service; and without his leadership and example, it will be difficult if not impossible to get the church members to do the work themselves."

"Of course," he added, "we need more adequate buildings and equipment for teaching and training. Country people are now awakening to the fact that the one-room house which their forefathers built and used is no longer equal to the needs of the day. To secure proper buildings and equipment means that we must have capable leadership. So, it all goes back to the one great need of the entire nation where country churches are concerned, the need for capable, consecrated, resident, pastoral leadership."

Twenty-six pastors serve the churches of the county. Of these,

nine rural pastors now live on the fields served within a few minutes drive of the meeting houses. Several of the churches have enlarged their one-room buildings or have plans for such enlargement.

Some of them plan for new structures, built after suggestions from the Sunday School Board's Department of Architecture.

Missionary Bartlett has the aid of John W. Wells, of Reform, the regional director of rural work; and it is the desire of these two workers, Moderator Burns, and several pastors to see Winston County become the first association in the South with every rural church served by a resident pastor.

Looking Ahead

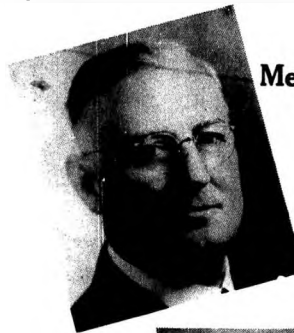
Not only have plans been made for better buildings and organizations, but Pastor Moore at Double Springs and W. T. Mims of First Church, Haleyville, are conducting extension classes for the pastors. The two churches are so located that each rural pastor can attend without having to drive very far, many of them living in one or the other of the towns.

"One of the fine things our town pastors are doing for us," says Moderator Burns, "is to help those who never had a chance at college and seminary training to make further preparation for their work. Their spirit of helpfulness is deeply appreciated."

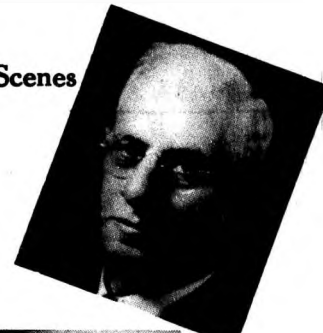
Pleasant Hill No. 2, some seven miles out of Haleyville, has just completed the first unit of a modern building and moved Pastor W. M. McConnell and his fine family on the field. A rural village is growing up about the meeting house, the sawmill, and country stores.

The Free State of Winston bids fair to do something new to make it unique among the counties of the South—they are determined to show rural peoples everywhere that their churches, once they are ministered to by resident pastors, will soon take positions of commanding influence and leadership.

Men Behind the Scenes



Above: Dr. J. B. Lawrence. Right: Mr. G. Frank Garrison.



Above: Col. B. L. Bugz. Left: Dr. Dick H. Hall.



No candidate for the chaplaincy is accepted by the military until he is endorsed by his denomination.

Soon after our entry into World War II, Southern Baptists, by Convention action, committed the ministry of endorsing the chaplains to the Home Mission Board.

Dr. Dick H. Hall, pastor of First Baptist Church, Decatur, Georgia, served as chairman of the committee through the war years and continues to serve in that capacity. Other members of the committee are: Mr. G. Frank Garrison, Col. B. L. Bugz, and Dr. J. B. Lawrence.

To the men behind the scenes who worked sacrificially and diligently to put official endorsement on ministers volunteering for the chaplaincy, Southern Baptists are indebted.

After endorsement and appointment, the committee's field representative co-operates with the chaplains in their activities out to the corners of the globe.

Some Statistics

During the period of war, the committee endorsed: 1,323 to the Army and 286 to the Navy; 203 were given current endorsement to the Army and 36 to the Navy. 45 were endorsed to the Regular Army and 27 to the Regular Navy. 6 candidates were endorsed to Army Reserve and 4 to Navy Reserve. 77 applicants were certified to the Navy V-12 training program. 67 applicants were endorsed to the Veterans Chaplaincy.

Candidates declined endorsement are classified as follows:

Applicants over age	115
Applicants under age	9

Applicants insufficient recommendation	41
Applicants disqualified educationally	104
Applicants declined appointment or papers not completed	92
Applicants declined for lack of experience	68
Applicants not actively engaged in ministry	37
Applicants physically disqualified	156

621

Those applicants who could not qualify and were handled by mail, together with other earnest inquirers, number 1,630. This total number of 6,080 is indicative of the interest that Southern Baptist preachers had in the chaplaincy during the years of war.

Future Policy

The endorsement committee's purpose is to continue its responsibility of endorsing chaplains and its liaison representative work between the denomination and the military. The committee will continue to assist chaplains to their ministry.

The War and Navy Departments, also the Veterans Administration, require an annual endorsement of all chaplains on active duty and in the reserve. It will be necessary to continue the close co-operation between the committee and the chaplains.

Present need of Southern Baptist chaplains in the Army is sixty additional chaplains. In the Navy there is an urgent need for at least forty. Recently twelve chaplains were recalled to active duty. A continued spiritual ministry is needed in the armed forces.

THE WEEK-DAY CHURCH SCHOOL

by O. W. YATES

As an effort to correct the deficiency in Bible instruction in the public schools, there was organized in Gary, Indiana, in the fall of 1914, what has later been called the "Week-Day Church School."

The week-day church school is a school of religious instruction meeting during the week for the duration of the school year and in co-operation with the public school. Since 1914 this movement has spread very rapidly throughout the United States but is still in its infancy so far as the possibilities are concerned.

The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with Him, personal acceptance of Christ as Saviour and His way of life, and membership in a Christian church; the Christian motive in the making of life choices, and wholehearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

The particular aims of the week-day church schools conform very closely to the general aims of religious education.

There are at least two types of week-day church schools, namely, the denominational and the co-operating or interdenominational type. There may be variations in either type to suit the needs and the aims of the particular community.

The denominational school may comprise more than one week-day school of the same denomination. In some instances the week-day school is organized by the only church in the community but is open to all pupils regardless of their denomination.

On the other hand, the interdenominational school comprises two or more different denominations and includes the grouping of pupils irrespective of denomination, provides a common budget, and selects teachers. The

school is conducted for all pupils concerned. In the denominational schools, doctrines and practices may be emphasized while in the interdenominational schools, only the common religious values are taught.

There are advantages and disadvantages in each type of school. Advantages for the interdenominational school: public school co-operation is more easily secured; larger classes and fewer teachers obtained; a larger per cent of the pupils will enroll; and a broader understanding of religious values may be had.

However, in the denominational school Baptist boys and girls may be taught the doctrines and practices of our own denomination; world-wide missions on denominational lines can be emphasized, and on the whole the plan fits in admirably with denominational loyalty and support.

Such a plan permits direct church control, simplifies the problem of curriculum, cultivates church loyalty, and makes financial support from the church or the denominational organization more readily secured.

There are several methods of conducting the school, either one of which may be chosen to fit the aims of the community. Regardless of the method chosen, there should be a week-day church school committee who has charge of all arrangements and the conducting of the school. This gives the plans an official contact between the local church and the school administration.

The suggested methods of conducting the school are as follows:

1. The committee should arrange with the school administration for one or two periods per week when the students will be free to go to the church of their choice for Bible instruction, and other assigned work for those who do not go.
2. The committee may arrange with the public school authorities to use

their equipment in some period during the day to teach the Bible in the classrooms in the school.

3. It may be well for the local pastors, who represent the local churches in the community, to divide the school year in as many parts and make plans, in co-operation with each other, for the year.

4. In many of our Southern states the Baptist churches are employing full-time teachers who are qualified on a par with the other teachers to teach the Bible to Baptist boys and girls, in particular, and others who may attend.

5. Many of the school boards and administrations invite official Christian leaders to teach the Bible to their high school boys and girls.

6. Usually credit on high school graduation is given for this kind of study where it is done efficiently and under the public school authorities and supervision.

The question of curriculum and credits of study may be worked out in co-operation with the school administration and in accord with the aims and objectives set up for the school. In at least twelve states of the union they have a syllabus or an outline for Bible study.

In some cases the state departments of education issue examination questions to be used when the students receive credit.

When the school is denominationally controlled and conducted, the teachers will naturally use denominational material; but when the school is interdenominational the state or the denominations concerned provide material for the courses of study.

Financing and supporting a school thus far has been a very minor matter. Many times the local pastor or other church workers do the teaching free of charge. In many cases the local church provides a certain amount from its budget or by personal subscriptions to finance the school. In a few states full-time teachers are secured and the local churches of the particular denomination provide the salary.

Dr. Yates is professor of Bible, Ouachita College, Arkadelphia, Arkansas.

by HERBERT CAUDILL

A Veteran Enlists Recruits



Christian converts in Cuba. Antonio Cubero (the young man in the picture) is president of his Training Union.

When Mrs. H. R. Moseley went to Santiago de Cuba almost half a century ago, she found among the believers there an active young veteran of the Cuban forces in the Spanish-American War.

Severino Pastoriza is a Spaniard by birth, but his sympathies were with Cuba when the final effort was made to throw off the yoke of Spain. For many years Brother Pastoriza was an active worker in the Baptist church in Santiago de Cuba, and when he came to Havana about twenty years ago he immediately began to work for the cause of Christ in the capital.

In 1933 Brother Pastoriza went to the government hospital for treatment of an infection in his right foot. It was a time of revolution in all sectors of Cuban life. At a critical moment for him, the physicians of the hospital went on strike, and he was unable to get the proper treatment when it was needed.

As a result, the infection spread and finally he lost his leg; but his life was spared. He felt at the time that it was the Lord who had saved him.

With one leg and the infirmities that are creeping upon him in his seventy-fourth year, Brother Pastoriza does more for the extension of the kingdom than many who are whole in

body and vigorous in youth. Three young men have become members of our church in Regla within the past few months due to his influence and labors.

The first of these young men to come was Antonio Cubero. Several years ago he was active in Sunday school and Sunbeams, but later he lost interest. Then Brother Pastoriza began to talk with him when he saw him on the street. He invited the boy to visit him in his room in a tenement house. Then he brought him to church.

Antonio was very anxious to become a member of the church. He was baptized, and is now serving as president of the training union. He shows initiative in the work, is active in distributing tracts, and in other ways seeks to serve.

Antonio is the only member of his family who attends our services. His mother gave her consent to his baptism, but others in the family, particularly his grandmother who is a devout Catholic, make it hard for him. He needs our prayers that the in-

Rev. Herbert Caudill is a tireless worker in mission fields of Cuba.

Severino Pastoriza (center) is proud of his two newest converts, Luis Alvarez (right) and Lazaro Frenquet, who give promise of becoming great Christian leaders in Cuba.

fluence in his home and the attractions of the world may not lead him to turn back from the step that he has taken.

Luis Alvarez became interested in the Bible through his contact with Jehovah's Witnesses. While he was with them he was restless, and his parents did not approve of what he was doing. Brother Pastoriza met him and began to tell him what Baptists believed and practiced. He taught the lad in his home and brought him to church.

Luis had to give an adequate reason for the new faith before he would break away from the other group. Therefore he has made a conscientious study of the Scriptures. He is now thoroughly convinced in his beliefs. He is vice president of the training union, and we feel that he and Antonio will bring new life into that organization.

Luis is a gifted speaker and will soon be able to help in many ways in the work. His parents are quite favorable toward us. His brother, Rolando, has not yet made a profession of faith, but attends the services frequently.

Rolando was a victim of infantile paralysis when he was about three years old, and has difficulty getting around. However, he often walks the ten blocks from his house to the church and back again. Three of the younger brothers and sisters of Luis come with him to Sunday school frequently.

Lazaro Frenquet is a third recruit won by Brother Pastoriza. He loves his church and always comes in with a smile. He has decided that we ought to sell more Bibles, Testaments, and portions of Scripture. I gave him a small supply. He sold a Bible to his brother, who works on a Cuban boat, and has sold a number of gospel portions to his friends.

These three boys are studious and active in the work. We feel that their fellowship with each other should be a strong factor to sustain their interest in the work.

And the veteran, Brother Pastoriza, continues to give his testimony for Christ as he walks about on his crutches.

Testimonials On Summer Student Work

by JOHN CAYLOR

Rev. J. R. Willingham, summer student missionary working in Florida last year, reported: "I enjoyed very much working with the Home Mission Board during the summer. We have a church going now in a community where there has never been a Baptist church. The people are anxious to co-operate with us because they are hungry for the Gospel."

"The greatest experiences were witnessing in the homes as I visited from time to time. We won several people to Christ and also enlisted many others who had not been active in any church for many years. It was a great joy to me to know that I had a small part in bringing joy to many people at Naples, Florida."

Edwin H. Shaw of East Texas Baptist College, who worked in Arizona for the summer, writes as follows: "One brief experience I would like to relate. When I reached Arizona and saw the many thousands of people who are meandering through life without Christ, I wanted at once to get all Christians to realize this very fact. Truly the harvest is ready for reaping, but the laborers are so very few."

"The Master's will in every Christian life is to win souls. I thank God that the Home Mission Board has led me to see this field, in that they saw it first."

Rev. Wallace M. Hough, Jr., in concluding his summer report for last year, said: "I know that you will not forget to pray for us. I hope that you will again be able to send workers here next summer in even greater numbers that we may seek to win and enlist the lost before the night comes."

"Thank you for the privilege of working in California this summer."

Kenneth and Helen Shupla, in reporting on their work in New Mexico last summer, issued a challenge: "A permanent worker is needed out here because so many of these people who come to V. B. S. have been asking why doesn't someone stay out here and teach us more about the Saviour?"

"One of the most important things happened at Alamo," they continued. "There was a young man who was discharged from the Army who came to Sunday School service. He interpreted

God's Word as it was preached. After the service he was interested. At the school closing he made a profession of faith. After he became a Christian, the Lord has been dealing in his heart. When he came to Albuquerque with us, he was telling us that he didn't know what to do next, whether he should go back to work or do the Lord's work. He thought he was too old to be a missionary. He is not. So let us pray for him, that he may soon decide to do the Lord's work."

Joseph W. Knowles of Headland, Alabama, who was a student in Southwestern Seminary, worked in Fort Worth in the department of city missions last summer. He writes: "I cannot thank the Home Mission Board and Southern Baptists enough for promoting a mission program in which students can get a taste of real mission work."

"During the month of August I have participated in three Bible schools. Two of the weeks of August were spent setting up a Good Will Center in Fort Worth in a Negro community of 5,000 people. I have helped plan the program of this Good Will Center through next January."

Rev. Pierce W. Urbahn added a postscript to his report: "During June I worked with Rev. B. F. Dinwiddie, Eldon, Missouri. He is the missionary for the Miller County Association. During July and August I worked with Rev. B. F. Clark, Nevada, Missouri, missionary for Vernon, Martin, and Day Counties. I have returned to the Baptist Bible Institute and will be here until May."

Hudson Dismukes of Clark Memorial College wrote: "I have enjoyed every minute of the work, and feel that I have been doubly paid by the rich experiences derived therein. My appreciation has greatly increased for the Home missionary. They surely are doing a worthy and noble work."

Brother Dismukes did rural work in Alabama last summer.

Miss Agnes Sutherland from Decatur College in Texas says: "I feel God sent me to L'Isle de Jean Charles (Louisiana) for one purpose and that was to speak to my heart that I give my all. God has been so good to me. I feel the need for the young people

on L'Isle de Jean Charles is very great. They need someone to live on the island all the time who can lead them and teach Christian training and fellowship."

"It is my prayer that each soul will come to know Jesus."

Miss Barbara Jordan, who worked among Spanish-speaking people in Texas last summer, says: "My life has been enriched beyond expression, and I have the beauty of seeing many born into God's kingdom. May their ears and hearts be opened to receive God's Word."

Miss Lucille McKinney of Washington, D. C., a student in B. H. I., had an interesting experience last summer while doing Vacation Bible School work under the Home Mission Board as a special summer student worker. She writes as follows:

"Just today I had the joy of leading a young girl to Christ. She is not a church-going person, even though her mother is. This week her father killed himself, and in her sorrow she came to the home in which I was staying; and while we read the Bible together, she gave her heart to Christ."

"She and many of her sisters have promised to come to Anacostia Baptist Sunday School. There are eleven children in this family, and this girl is the first to become a Christian."

"I am happy in my work."

Memorial Edition Available

Anticipating the wishes of our readers for souvenir copies, we have made provision whereby readers may order this magazine from the Home Mission Board.

Lithographed and beautifully done, the chaplains issue, with a picture on the middle spread showing the twelve chaplains who gave their lives in service, may be ordered for ten cents a copy. We shall be glad to supply your needs. Just send ten cents for each copy desired to Editor John Caylor, SOUTHERN BAPTIST HOME MISSIONS, 161 Spring Street, N. W., Atlanta 3, Georgia.

Book Reviews

From Roman Priest to Radio Evangelist. By Manuel Garrido Aldama. Zondervan. \$1.00.

The press makes much of the fact that an individual actor, editor, or politician embraces Catholicism. In this volume Dr. Aldama traces his preparation for the priesthood, his service as priest, his disillusionment, conversion, and call to be a missionary. His radio ministry over "The Voice of the Andes" is worth reading about.—J. C.

Dark Are the Shadows. By Bernard Palmer. Zondervan Publishing House. \$1.25.

The author dedicates the book to a brother who paid the supreme sacrifice in the world conflict.

The story, told in a good, racy style, depicts a serviceman who found the Lord at the battlefield, came home to find his mother and father engrossed in world affairs, and getting rich as they were in the social whim and business whirl.

Fortunately, the girl he left behind was consecrated.

One minister was like the worldly family, but preached enough of God's Word to be helpful. Another minister struck home with the vital Word of life.

The hero, Denise Broman, becomes a home missionary, finds himself, is found by the girl he left behind, and the end is happy.

Baptist Distinctives. W. R. White. Broadman Press. 40 cents.

Dr. W. R. White has a reputation for orthodoxy and scholarship combined. In this volume he runs true to form in giving a crisp statement of the Baptist position.

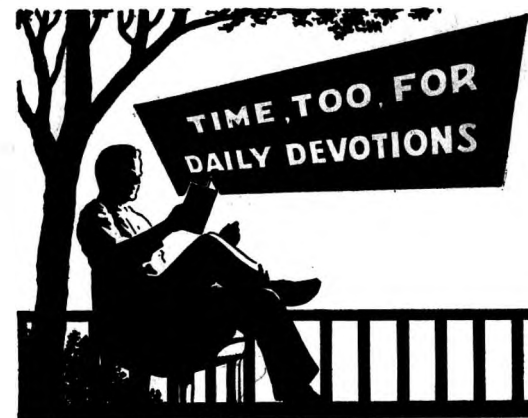
Illustrations for Preachers and Speakers. By Keith L. Brooks. Zondervan Publishing House. \$1.25.

Here is a fresh compilation of striking illustrations, well told, beautifully written, delightfully presented.

To those who like illustrations, this volume will be unusually helpful.—J. C.

After Many Days. By Joyce Hoekzema. Zondervan Publishing House. \$1.25.

This is a beautiful story of modern times portraying love at its highest and best. It took illness, tragedy, sorrow, and despair, in addition to the prayers and faith of a devoted wife, to



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bring the eminent physician into a closer walk with God.

The author has given us a book of Christian fiction, with a purpose and a splendid plot.

It will create a desire for deeper consecration in the lives of those who read it.—J. C.

Inspirational and Devotional Verse By Bob Jones, Jr. Zondervan Publishing House. \$2.50.

The young college executive breaks into print again. Dr. Bob Jones, Jr.,

is author of many volumes, sermons, illustrations, poems.

This is a selection of poems to lighten sad hours. Old poems are brought back to life; new poems are printed for the first time. All of them will warm the heart of readers.

Some Vital Questions. By George W. Truett. (Edited by Powhatan W. James.) Broadman Press. \$2.00.

Here are fourteen questions used by Dr. Truett as sermon subjects.

Challenges for a New Day

Home Mission Work Among Mexicans

What We Have	
Churches and Missions	204
Kindergartens	27
Missionaries	133
Chapels and Church Buildings	69
Value Church Properties	\$346,400
Total Population	1,750,000
Un evangelized	1,575,000
What We Need	
New Missions	160
New Kindergartens	60
Additional Missionaries	147
Churches and Pastors' Homes	295
Needed for Improvements	\$1,065,000
Operation Budget Needed	\$228,000
Total Missions Proposed	364
Total Workers Needed	340

Indian Missions

What We Have	
Churches and Missions	72
Missionaries	95
Indian Centers	2
Chapels and Churches	18
Value of Properties	\$89,800
Population	250,000
Un evangelized	234,000
What We Need	
New Missions	23
Additional Missionaries	23
Centers and Dormitories	5
Chapels and Churches	31
Pastors' Homes	17
Needed for Improvements	\$301,000
Operation Budget Needed	\$105,000
Total Missions Proposed	101
Total Workers Needed	118

French Hear the Gospel

What We Have	
Churches and Missions	22
Missionaries	23
Chapels and Churches	8
Value of Property	\$52,800
Total Population	600,000
Un evangelized	585,000
What We Need	
New Missions	5
Additional Missionaries	14
New Church Buildings and Pastors' Homes	14
Needed for Improvements	\$65,000
Operation Budget Needed	\$40,000
Total Missions Proposed	27
Total Workers Needed	37

Italians Evangelized

What We Have	
Churches and Missions	4
Missionaries	14
Chapels and Churches	3
Value of Property	\$18,250
Italian Population	650,000
Un evangelized (estimate)	625,000
What We Need	
New Missions	2
Additional Missionaries	5
Chapels and Homes Needed	3
Needed for Improvements	\$56,000
Operation Budget Needed	\$20,000
Total Workers Needed	19

City

(Except Arizona, New Mexico, and California)

What We Have	
Cities now being served by	

City Superintendents	38
Cooperative Workers Employed	38
Population of 70 Largest Cities	25,900,000
Unchurched in These Cities	8,200,000
What We Need	
There are about 50 cities that need City Mission Programs set up without full-time paid Superintendents.	
Additional Workers to fill existing vacancies	3
Operation Budget Needed	\$90,000
Total Workers Needed	44

Rural

(Except Arizona, New Mexico, and California)

What We Have	
Cooperative Work in Ten States	
Cooperative Workers	47
Rural Churches	19,400
Reporting no Baptisms in 1944	8,440
Rural People to be Served by Baptists	10,000,000
What We Need	
Cooperative Work in Other States	
Additional Workers	20
Operation Budget Needed	\$100,000
Total Rural Workers Proposed	69

Chinese Work

What We Have	
Churches and Missions	4
Missionaries	8
Chapels and Churches	3
Value of Properties	\$23,000
Chinese Population (estimate)	50,000
Un evangelized (estimate)	45,000
What We Need	
New Mission Stations	2
Additional Missionaries	4
Needed to Improve Properties	\$50,000
Operation Budget Needed	15,000
Total Workers Needed	12

Panama, Costa Rica, Canal Zone

What We Have	
Mission Stations	21
Missionaries	25
Property Value	\$48,250
Population to be Served	1,600,000
What We Need	
Additional Missions	12
Additional Missionaries	14
Church and Mission Buildings	\$262,000
Operation Budget Needed	\$30,000
Total Workers Needed	39

Preaching to the Deaf

What We Have	
Centers of Work	9
Missionaries (including 3 part-time)	7
Number of Deaf	70,000
Number Unreached by Baptists	69,000

What We Need

New Centers	30
Additional Missionaries	4
Operation Budget Needed	\$15,000
Total Workers Needed	11

Negro Work

What We Have	
Negro Baptist Schools in South	22
Teacher Missionaries	22
Negro Centers	6
Negro Center Workers	8
Enrollment Negro Institutes	7,543

Total Negro Population in South	11,000,000
---------------------------------	------------

What We Need	
Additional Negro Centers	25
Additional Missionaries	25
Negro Institutes, at least	100
Operation Budget Needed	\$150,000
Total Number of Workers	58

Cuban Missions

What We Have	
Mission Stations	191
Missionaries	112
Property Value	\$723,200
Population to be Served	3,000,000
What We Need	
New Missions	25
New Workers	35
Baptist College (1st unit)	\$350,000
Baptist Student Center	\$50,000
New Church and Mission Buildings and Improvements	\$225,000
Operation Budget Needed	\$115,000
Total Workers Needed	154

Mission Centers and Rescue Homes

What We Have	
Mission Centers (Good Will Centers)	12
Rescue Homes	2
Missionaries	25
Value Properties	\$85,600
Underprivileged to be Served	2,000,000
Un evangelized (estimate)	1,600,000
What We Need	
Additional Centers	2
Additional Rescue Homes	3
Needed for Buildings and Improvements	\$292,000
Operation Budget Needed	\$71,500
Total Workers Needed	43

Work in Western States

What We Have	
Mission Workers	12
Population	10,000,000
Unchurched	7,000,000
Baptist Churches (affiliated)	151
Sou. Bap. Conv.	260,000
Unaffiliated Southern Baptists	1 to 60
Ratio Baptists to Population	1 to 66,225
Ratio S. B. C. Churches to Population	1 to 66,225

What We Need	
Many Additional Churches	
Many Additional Pastors	
Money for Church Buildings	
Additional Cooperative Missionaries	
Proposed Budget—1946	\$30,000
Proposed Cooperative Workers—1946	18
The Needs in These States are Practically Unlimited	

Special Missions

What We Have	
Mission Centers Served	18
Missionaries	30
People to be Served	500,000
What We Need	
New Fields	12
New Workers	15
Operation Budget Needed	\$30,000
Total Workers Needed	35

(Continued on Page 21)

Widening Reach and Heightening Power in Home Missions

(continued from page 2)

secure by ecclesiastical overhead direction.

The benefits of this co-operation are evident. Our state conventions are not of equal strength, or of equal missionary needs. There is still a great West where Baptists are weak and missionary needs are great. New Mexico, Arizona, and southern California are rich fields for missionary work, but the Baptists in these states are weak, and unless the stronger states of the Convention come to the relief of these weaker states, the fields of missionary need will be undeveloped.

The Board gives to Southern Baptists Convention-wide, uniform types of work, thus unifying their efforts and making secure the integrity of the Southern Baptist Convention. The Board also enables the churches, which belong alike to both conventions, to have a part in the mission work in all the homeland as well as that of their own state convention.

IV

The world we will live in tomorrow will be a new world. Men the world over will think differently and all the conditions under which they live will be changed. Transportation and communications will make the world one neighborhood. The people of the various nations will travel from continent, mixing and mingling with each other as people in the adjoining counties now mix and mingle. This new world will give to us many new fields of service and impose on us many new and challenging obligations.

In this new world, Home Missions will be more necessary and more fundamentally important in the ongoing of the kingdom of God than in the world of yesterday.

There are many reasons why this is true:

1. Our homeland will be more influential and powerful in the world of tomorrow than ever before and will exert a greater and more determining influence on the nations in the world of tomorrow than in the world of yesterday.

2. Another reason is that in the world of tomorrow conditions of travel and communication will make life in America known to all the nations, and our national life as it is, good or bad, will have a tremendous effect

either for or against our efforts to evangelize the world.

3. In the world of tomorrow we will face the issues of race relations as we did not face this issue in the world of yesterday.

Our homeland has been called the racial melting pot of the world, because we have all races in our citizenry. This furnishes us, as no other nation is furnished, with the material for a clinic in working out the Christian principle of brotherhood.

We do not have to go to Africa to find Negroes, to China to find Chinese, to Japan to find Japanese, to Russia to find Russians, nor to the islands of the Pacific to find Malays. We have them all here in our midst.

Our responsibility as Christians is to adjust our relationships to these various races on the basis of the teachings of Christ and to show to the world back here at home that we are sending our missionaries to foreign lands because we love people and not because of the urge of an appeal to something spectacular and difficult.

4. In the world of tomorrow all the missionaries we can send to lands afar will be as a dribble when compared with the flood of commercial travelers which will be sent into all the world by our commercial interests and institutions. Now, unless we Christianize our land so that the commercial travelers and employees of commercial institutions have been brought under the influence of the gospel and caused to respect the church, even though they may not belong to it, they will constitute a mighty influence against our missionary efforts.

5. We cannot give what we do not have and we cannot keep on giving what we do not keep on having. Why in the world not evangelized today? I will give you one reason, possibly the main reason. Christianity has continuously and successively lost every country it has entered up to a century ago. We must not lose our homeland.

6. In the world of tomorrow the nations will be neighbors to one another. It will be only a few hours to the most distant capital in the farthest away nation of the world. Our best hope to evangelize the world will be in a saved America, an America so vitally Christian that every foreigner who comes to our shores will be

brought under the influence of the gospel and be constrained to accept Christ.

This is the way Christianity spread in New Testament Times. Wherever they went they preached and whenever anyone came in contact with the disciples of Christ they took knowledge of them that they had been with Jesus. Their conduct and conversation was of such a character as to make disciples—so must ours become.

We must create in America such an atmosphere for right and righteousness that the visitors from all the ends of the earth coming into that atmosphere will immediately feel its influence and be able to say as they go back to their native land, as De Toqueville, the great Frenchman, said of America: "Their strength, as a nation, is in their church life."

Think of these things. Baptists are one great, big brotherhood. Their interests are one. They have one Lord, one faith, one baptism, one Great Commission. One Holy Spirit animates them; and if there ever was a time in all their history when they needed to move as one man toward the solution of the problems which this materialistic age is thrusting upon them, it is now.

In the name of the Lord, let us go forth to conquer for Christ.

(An abstract of the address delivered by J. B. Lawrence at the Southern Baptist Convention in Miami, May, 1946.)

Challenges for A New Day

(Continued from Page Twenty)

Other Mission Work

The Department of Jewish Work is helping to plan and work for the salvation of 1,000,000 Jews in the South.

The Department of Evangelism is co-operating with the churches and other denominational agencies in reaching the 20,000,000 unevangelized for Christ.

The Department of Camp Work is co-operating with our Baptist chaplains in ministering to our service men. About 81,766 were won to the Lord by our chaplains in 1945.

The Department of Schools of Missions and the Department of Missionary Education are seeking to give missionary information and stimulate mission interest among our Baptist people throughout the South.

The students employed in our Summer Student Mission Program (206 employed in summer of 1945) assist our regularly appointed missionaries in their respective tasks, thus gaining first-hand information and experience in mission work and at the same time rendering splendid service where the work is most needed.

YOUNG INDIANS AND BETTER BUILDINGS

Rev. John Smith of Wetumka, Oklahoma, writes: "There are many things which the missionary experience. I might say that as a preacher working with my people I discovered that they are deeply religious and faithful to their Christian duties, but greatly handicapped by the old traditional way of worship of their forbears in the brush arbor days of McCoy, Buckner, Morrow, and Phelps, and have not been too eager to cope with the modern ideas of Christian teaching, such as organizing R. T. U., W. M. U., Brotherhood, and other organizations which promote the spreading of the gospel.

"However, I am pleased to report that the dawn is breaking slowly, and the new era has approached that our younger Indians are coming to the front for Christ.

"Perhaps you are informed that we have Bibles translated into Creek languages, and most of the Christian Indians read fluently. We have some outstanding young English-speaking preachers, who are doing part and full-time pastoral work.

"In my teachings and Bible instructions, I find our younger people are erecting better church buildings and Bible school plans to take care of the rising younger generation. It is the wishes of these younger Christian people that Oklahoma Baptist Indians can have a general convention and invite all the officers of the Home Mission Board, so that they might see the work of the Indians and their way of conducting the services, plays, music, and other gospel activities."

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GOOD NEWS PUBLISHERS
322 W. Washington Dept. L Chicago 6, Ill.

Resolution

Below are resolutions passed in the May meeting of the executive committee of the Home Mission Board concerning 25 years of missionary service by Rev. Jacob Gartenhaus.

The May magazine was dedicated to our missionary ambassador to the Jews. Considerable interest has been shown in the photographs in that magazine. Those desiring pictures of Dr. and Mrs. Gartenhaus may have them by ordering from the Home Mission Board and sending ten cents for each picture desired.

Inasmuch as in this month of May, 1946, Rev. Jacob Gartenhaus completes twenty-five years of service for Christ in the interest of Jewish missions, therefore, be it resolved by the executive committee of the Home Mission Board of the Southern Baptist Convention, assembled in monthly session on Thursday, May 2—

First—That we express gratitude to God for the abundant labors our Jewish missionary has rendered during these years, both in arousing Christians to their responsibility to give the gospel to the Jews, and in pleading with Jews to accept Christ.

Second—That we commend him for the methods he has used to accomplish his mission: speaking in our churches, associations, conferences, and conventions; seeking through the ministry of the printed page the salvation of Israel, and quickening the interest of our people in this work through Friends of Israel groups.

Third—That we note with pleasure forthcoming honors to be bestowed upon him in the granting of the honorary degree, doctor of divinity, by two of our educational institutions.

A DREAM OF HEAVEN

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Fourth—We would not fail to mention the great contribution which his faithful companion, Mrs. Gartenhaus, has made to the cause of Jewish missions, in particular, and in the way in which she has endeared herself to our people in her Christ-like presentation of the work.

Fifth—That we call upon Southern Baptists to rise up in a new loyalty to this phase of our work, in view of the increasing interest of Jews in the gospel of our Lord Jesus Christ, and the unprecedented opportunity of reaching them with the message of salvation.

Sixth—That we call upon God, in His good providence, to grant to Jacob Gartenhaus strength, vision, and length of days for greater labors in the unborn future in behalf of his people.

(Signed) Paul S. James
Z. E. Barron
W. Lee Cutts
F. B. Graham

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FLORIDA PREACHER REVIVALS

by S. F. DOWIS

Among the many good things done by Florida Baptists, the Preachers' Revival is one of the best. This gathering of preachers for a week of study, prayer, discussion and preaching, has been promoted by Rev. Dewey Mann, the Superintendent of Rural Missions for several years.

These meetings are held in various parts of the state so as to be in reach of all the preachers. The school begins on Monday night and closes Friday noon. The local church provides a meeting place and local entertainment. The State Board of Florida provides meals, books, program and speakers. These meetings are well attended and the complete program of the Denomination is presented and discussed.

The writer was privileged to share in the week at Palmetto, Florida, in February, 1946. About forty preachers and several laymen attended that week of inspiration and fellowship. It was really a spiritual revival for all, and time alone will measure the value of such a week in Kingdom work. Men of all types and classes of churches met together in prayer and discussion

of their problems and sought help from each other in carrying forward the Lord's work in his own field.

Rev. Dewey Mann was in charge and responsible for the program. Rev. Tom Collins, of the Sunday School Department of Florida, did a masterful job of presenting Sunday School work for the church, association, and state. Dr. John Maguire, State Secretary, was present one day for contact with the brethren, and presented the work in Florida and Stetson University Endowment Campaign in particular. Dr. Noble Y. Beall, Chair of Bible at Stetson University, was there to present Christian Stewardship, and did it in a masterful way. Others from the state office came by for a visit with the preachers and to deliver messages on the work. Preaching, discussion, and fellowship were the majors for the week, which proved a genuine spiritual revival for the preachers.

This type of work, promoted through the Rural Mission Program, meets one of the greatest needs for our rural preachers. It also proves to be a great value in promotion of rural church programs and Kingdom work.

More power to Dewey Mann and his Rural Missionaries in this great Kingdom Program.

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BAPTIST BOOK STORE

THE GOSPEL FOR TODAY

(continued from page 6)

ferred to a new group. The masses are being swiftly changed into classes. The liberated economically are not being redeemed spiritually.

Unregenerate human beings possessed of great power and selfish natures are dangerous regardless of classification. To be in health and prosper as the soul prospers is the only safe balance for men and nations.

HOME MISSION CONFERENCE

Ridgecrest, North Carolina

August 1-7, 1946

Program

Thursday, August 1, 1946

Evening Session

7:00 Vesper Service
"Evangelism in Today's World" Fred C. Eastham
8:00 Sermon Ralph A. Herring
9:00 Visual Education Program—Pictures of Home Mission Work

Friday, August 2, 1946

Morning Session

8:45 Devotional Service
"Our Mexicans Need Christ" Carlos Paredes
9:30 "Our City Mission Program" S. F. Dowis
10:00 Open Forum on City Missions
10:30 Recess
10:45 "Our Evangelistic Task" Fred C. Eastham
11:15 Open Forum on Evangelism
11:45 Special Music
11:55 "Home Missions Challenge to the Women of Our Day"

1:00 Lunch

Afternoon Conferences

3:00 Conference on City Missions
Conference on Rural Missions
4:30 Adjourn
6:00 Supper

Evening Session

7:00 Vesper Service
"The Personal Equation in Evangelism" Fred C. Eastham
8:00 Sermon Ralph A. Herring
9:00 Pictures of Home Mission Work

Saturday, August 3, 1946

Morning Session

8:45 Devotional Service
"Christ Transforms Indians" Stanley Smith
9:30 Mission Opportunities in the West Fred McCaulley
10:00 Open Forum on Missions in the West
10:30 Recess
10:45 Missionary Education and Publicity John Caylor
11:15 Open Forum on Missionary Education
11:45 Special Music
11:55 "Let Us Possess the Land" W. H. Knight

1:00 Lunch

Afternoon Conferences

3:00 Conference on City Missions
Conference on Rural Work
4:30 Adjourn
6:00 Supper

Evening Session

7:00 Vesper Service
"Making Use of the Church's Uncultivated Assets in Evangelism" W. H. Knight
8:00 Sermon Ralph A. Herring
9:00 Pictures of Home Mission Work

Sunday, August 4, 1946

Morning Services

9:30 Sunday School
11:00 Sermon J. B. Lawrence
1:00 Lunch

Evening Services

6:30 Training Union
8:00 Sermon T. L. Holcomb

Monday, August 5, 1946

Morning Session

8:45 Devotional Service
"Jesus Cares" Mrs. Minelle Graves
9:30 "Country Churches at Work" J. F. McLelland
10:00 Open Forum on the Rural Church Program
10:30 Recess
10:45 "Work Among the Jews" Jacob Gartenhaus
11:15 Open Forum on Work Among the Jews
11:45 Special Music
11:55 "Christ Sufficient for Today's World" Duke K. McCall

1:00 Lunch

Afternoon Session

3:00 Meeting of the Home Mission Board—Visitors Cordially Invited
6:00 Supper

Evening Session

7:00 Vesper Service
"Making Evangelists of the Evangelized" Duke K. McCall
8:00 Special Brotherhood Service in charge of Lawson H. Cooke
9:00 Pictures of Home Mission Work

Tuesday, August 6, 1946

Morning Session

8:45 Devotional Service
"I Am Debtor" Vena Aguilard
9:30 "Missions Among the Foreigners, Indians and Underprivileged" Alfred Carpenter
10:00 Forum on Direct Mission Work
10:30 Recess
10:45 "Schools of Missions" Lewis W. Martin
11:15 Open Forum on Schools of Missions
11:45 Special Music
11:55 "Christian Potentialities" R. G. LeTourneau

1:00 Lunch

Afternoon Conferences

3:00 Conference on City Missions
Conference on Rural Missions
4:30 Adjourn
6:00 Supper

Evening Session

7:00 Vesper Service
"Rethinking and Readjusting Our Evangelistic Effort" R. G. LeTourneau
8:00 Sermon Ralph A. Herring
9:00 Pictures of Home Mission Work

Wednesday, August 7, 1946

Morning Session

8:45 Devotional Service
"Unto the Uttermost" A. Pucciarelli
9:30 "Mission Work Among the Negroes" Roland Smith
10:00 Open Forum on Negro Missions
10:30 Recess
10:45 "The Home Mission Board Faces the Future" G. Frank Garrison
11:15 "Baptist Ministry in the Armed Services" Alfred Carpenter
11:45 Special Music
11:55 "The Baptist Message in a Changing World" Louie D. Newton