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Adventures on New Paths



HOME MISSION BOARD
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THE SOURCE OF AUTHORITY

WHERE are those who tell us that to draw up a statement of faith as the basis for the belief of a church, or a denomination, would be a denial of the soul's competency to write its own creed?

That might be true under certain conditions, but as a matter of fact, a church, or a convention, must of necessity have a statement of its faith, its principles, and its proposed activities in order to identify itself for those who might want to join, and also to chart its course to prevent it from going astray in the sea of uncertainty.

Where people co-operate in any enterprise there must be a source of authority, that is, a definite statement to guide the group in its activities. Two cannot walk together unless they are agreed, and they can never know whether they are agreed or not unless there is a definite statement to which they all consent. There must be some last word to settle points of difference and to establish what is to be believed and done. Without such an authority, Christianity is in endless confusion.

There are only three possible sources of authority in matters religious: (1) the individual conscience; (2) the church, which expresses itself either through an assembly, a conference, a college of bishops, or a pope; and (3) Jesus Christ speaking through the inspired and infallible Scriptures.

If the source of authority is the individual conscience, then every man is his own standard. The authority is not external, but internal. What a man thinks to be true and right becomes true and right to him. There can be no social standard, no religious standard, no fixed content of doctrine, no faith universal, for all of these things change with the thinking of the individual. This is the standard which the liberalist would establish. He tells us that the criterion of truth is the inner consciousness of the individual. This nullifies the Bible as the Word of God and makes the individual conscience the final authority in all matters of faith and practice.

If the church, expressing itself through an assembly, or a conference, or a college of bishops, or a pope, be the final authority, then religious faith and practice will, or may, change with the passage of time. Christianity may take to itself new forms and doctrines as the judgment of conventions, bishops, and popes change under the stress of circumstances. This is what has happened to the Roman Catholic Church specifically and with many other church organizations. If the church is the final authority in matters religious, then the content of faith and the form of the ordinances may be changed at the will of the church. There can be no permanent stability in doctrine and practice.

If the authority, in all matters religious, centers in Christ, who speaks through a divinely inspired Book, then there is stability in matters of faith and practice and there can be no change unless Christ and the Bible change. Men may not agree with the teachings of the Bible, but men's disagreements cannot change the inspired Word. Church organizations may not bow to the will of Christ, but they cannot change the doctrines and practices which He has authorized in the New Testament. If Christ is the supreme authority and the Bible is the authoritative message from God to man, then we will always have the correct standard by which to measure Christian faith and practice. This gives to us stability in Christianity. It is the only way for us to secure stability.

I am happy to announce that I belong to that school of thought which believes that the final and only authority in all matters of faith and practice in Christianity is Christ, and that He has made His will known to men through the inspired Scriptures. Believing this, I take the Bible to be the Word of God. I hold that there is no other position which will give permanency to Christianity. There is no other safeguard against heresy. So long as Christ is not here in person to settle all matters of faith and practice, we must go back to the revelation which He has given—back to the Bible—and so long as this Book is our guide, we must take it as the actual word of God; to spiritualize, symbolize, legalize the Scriptures is to destroy the only authority we have in our religious life. By so doing, we set Christianity adrift without chart or compass.

It is understood, of course, that Christ has made provision whereby the Word can be understood. He tells us that the things of the kingdom are spiritually discerned. When we come to Him, He gives us a new nature. We are born from above, and this birth is the implantation in our souls of spiritual life—the Christ life. He also gives us the Holy Spirit, who will be with us and in us, and who will bring to our remembrance all the things which Christ hath taught. He will take of the things of Christ and show them unto us.

Man by knowledge knoweth not God. The trouble with the world in matters religious has always been the intellectual approach, without the Spirit, to the Scriptures. The man who comes to the Bible with a regenerated heart, infilled with the Holy Spirit, and who looks up to God in humble submission of will, with an open mind, will receive a revelation of light from the inspired Word. He will be guided into the truth of the Scriptures.

A standard of authority is worth nothing unless it is obeyed and followed. All the things connected with the application of the standard must be considered and observed. Christ received in the heart by faith, the new life given by the Holy Spirit, and humble obedience and submission of will to the leadership of the Spirit will lead the trusting soul to understand and follow the standard set by Christ for His people.

Missions and THE MARCH OF EVENTS

TOO MANY RATS

A press dispatch tells us that the United States suffers a loss every year of \$3,000,000,000 from rats. This information comes from a meeting of Pest Control Operators in their seventh annual meeting at Louisiana State University. That's the four-legged kind.

But the United States is also infested with two-legged rats—the lawless, corrupt, vicious, immoral, ungodly, thieving, dishonest, lying, murdering skullduggery of the underworld, together with the profligate scions of wealth and the political racketeers who seek to control legislation for their own personal gain. These are the pests which are really costing us money. We need pest control for these rats. Well, we have it in the gospel of Christ faithfully preached—not a skimmed-milk edition, but the whole gospel as Paul preached it. What a field for Home Missions!

TECHNICOLOR CHRISTIANS

We are getting to be technicolored in this technicolored age. And the thing is spreading. From Falls City, Nebraska, there comes the story of technicolored corn. Each kernel is surrounded by a separate pod and each ear also has its own husk. The stalks and blades vary from a deep purple to white and the kernels are yellow. That's some corn. We need technicolored Christians, men and women whose hearts are white, whose faces are bright, whose feet are shod with a preparation of the gospel of peace, and whose lives shine like the rainbow with its spectrum of holy colors from faith to love, revealing in all its fullness the beauty of holiness as found in Christ. The gospel obeyed makes such Christians. Missions will move when the disciples desire.

BAD PROPAGANDA

President Cook of Mississippi Southern College said in an address recently that a wrong impression is being created about the South by "the metropolitan newspapers, magazines, and radio." He said

that while many of the facts were true, when percentages were taken into account the picture appeared differently. He said that "more tenants are existing in sordid conditions in south Chicago alone than in any three Southern states." He named the four outstanding problems as illiteracy, malnutrition, poor housing, and soil erosion.

I want to add to this list the chiefest of all our problems, namely, soul erosion. We will never have a peaceful, happy, prosperous country south or north until we have good people, people who love God with all their hearts and their neighbors as themselves. The gospel alone will make people of this kind.

SURPRISING, IF TRUE

Mr. Joseph B. Phillips, who spent quite a bit of time in Russia, writes in a special article on foreign affairs that, "Soviet Russia is, without question, the most moral country in the post-war world. Today no trace of tolerance remains for the promiscuity, the haphazard marriages and divorces, and the easy abortion laws which were characteristic of the Soviet moral climate for two decades after the Bolshevik revolution. The new power of the church in Russia is well known. The significant post-war factors are (1) the surprisingly large number of young men—many of them Red Army veterans—who are going into the priesthood, and (2) the large attendance at church by young people." After all, surprising as it may seem to many of us, Soviet Russia may swing back into the column of religious forces for the stabilization of the world.

DEDICATED TO TOLERANCE

It is reported in news dispatches that two Roman Catholic high schools in Birmingham, Alabama, will receive a \$10,000 gift. "To be dedicated to the cause of religious tolerance." This is announced by Cardinal Spellman of New York. You will notice that the Catholics continuously use the term, "religious tolerance." They never use the term, "religious freedom." *The Lutheran*

Herald suggests that some of this money might be used to stress religious tolerance on the part of the Roman Church for their Protestant neighbors in Catholic-dominated countries. We would suggest that it might be used to teach Romanists that there is quite a bit of difference between tolerance and freedom. What the world needs is "religious freedom," not "religious tolerance."

RACE RELATIONS

The race problem is an issue of our time and we need to be discerning people facing the problem in terms of God's will. One of the difficulties in settling the race problem is the false approach being made to it by both groups. We can never settle the race question by an antagonistic approach. The whites cannot crush the colored people, and the colored people cannot by force bring themselves into the social sphere of the whites. The approach must be mutual. One difficulty now is that the great bulk of Negroes are in the South. Some sociologists tell us that within a decade or two there will be as many, or more, colored people in the North as are now in the South. That might help to solve the problem. But the solution will come only when both races become Christian in their attitude.

WHAT NEXT?

It is reported in *The Watchman Examiner* that Dr. A. Hurbert Hasland has resigned the Ashland Avenue Baptist Church, Toledo, Ohio, to assume charge

COVER

Photo by L. I. Lefstad

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I VISITED A PRISON

By GLADYS KEITH

Among recent visitors to the Rachel Sims Memorial Mission were Mr. and Mrs. J. D. Gray of the state prison at Angola, Louisiana. We talked of the work here at the mission and the work that they were doing at the prison. Mr. Gray is the captain at the women's camp there. They asked me if I would come and visit their camp sometime.

Later the chaplain of the prison called me inviting me to come and work with the women in the camp. I went for three days. Chaplain Smith and Captain Gray gave me freedom to work as much and as long as I wanted to, just as I thought wise.

We began by showing some Bible movies. Then I started having conferences with the inmates. Betty Jane Watts and Amelia Rappold went with me. Betty Jane is a very good singer and pianist; Amelia is a good personal worker.



Miss Gladys Keith
Superintendent Rachel Sims Memorial
Missions, New Orleans, Louisiana

We had prayed so definitely that we might be able to help the women. We wanted them to be happy as we are happy in Christ.

We all worked hard and long hours. We listened to their stories and loved them, not for their weaknesses but because they were people. We told them of Christ and His great love. We tried to show them what He could mean.

A CHAPLAIN RETIRES

The Work Goes On

Chaplain Dwight L. Baker
Frankfort, Germany



Above is the likeness of Chaplain Dwight L. Baker who was separated from the service near the end of last year. His last report was for October, 1946, showing eleven services conducted with five professions of faith and four rededications of life. Quotations from a letter received by him from Pastor Karl Gronberg of Frankfort, Germany, give indirectly what his report could not show.

"Our evangelistic endeavor was greatly blessed. The final service was attended by 850 people. We had placed 150 extra chairs, but all of 180 people had yet to stand in the aisle. In the after service 84 souls remained to seek peace with God. Particularly among our young people has an awakening broken out. The young men read the Bible, prayed, and went out on to the street to distribute tracts and invite people to the services. We shall truly have a great baptismal service in fourteen days.

"When the time comes that it is not so cold, we will have a Bible week with Professor Dr. Schneider of the University of Berlin teaching. He is a Baptist and teaches New Testament in the university. He will speak to us a week on the New Testament church in order to lay the foundation for a gospel structure. We wish in Frankfort and surrounding territory to do all we can that the gospel might be preached in an ever-widening circle. Our people can recover only through Jesus Christ and His gospel."

At the closing service there were sixty women who took a definite stand for Christ. I have seen that many times before, but it was not the same. *God walked the floor of the prison that night.*

We came home to face busy days here at the mission. I could not get those women off my mind. One day at Third Street Church, the church that has grown out of Rachel Sims Mission, I decided to ask the church members—all of them poor people—to help me buy a Christmas present for each woman in the prison. Many of them responded. The day after Christmas I started packing the gifts. We left with them for Angola. Due to an accident, I was an hour and a half late. Many of the inmates were outside waiting for us.

It was a glorious occasion. I am not sure that I can describe it. There were nearly a hundred women, away from other people, yet with the same feelings

that all women have—love for home, parents, children. They had lost their path somewhere.

They had a Christmas tree. Two of the women, well-educated and well-informed, told us how they had used bits of cotton, tinfoil, tin cans, and other things to make the tree look like a Christmas tree. It was quite pretty.

One woman called me aside and said, "I have something for you." They had been given some apples for Christmas, and she had saved hers for me!

Before my Christmas visit I had contacted many of their families. Some had sent gifts and letters by me.

Among the group was one whose children I had visited.

"I tried to think of ways to kill myself," she said. "I just didn't see how I could go through with it. But since we had that meeting I am as happy as can

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A FAMILY FINDS NEW LIFE

By MISSIONARY G. O. FOULON

The family of Herman Lindgens recently united with our church at Livingston. It is quite a long story.

The boys were regular in attendance. Different ones of us picked them up on Sunday morning. Mr. and Mrs. Lindgens attended irregularly, but after three years of visitation, invitation, and cottage prayer meetings they were saved. The husband and wife were baptized a few months ago. The older boy professed faith in Christ and was baptized earlier.

The family is now regular in attendance at all services. Brother Lindgens is able in prayer and is one of our most active personal workers. He is exceedingly interested in an unsaved brother. The brother, Fred, says, "There must be something to it if there is a great change in Herman."

I VISITED A PRISON

Continued from Page 3

he and plan to see it through. When I get out I am going to build my life right."

A heart-rending testimony was given by a 22-year-old girl.

"I don't know whether I should say that I am thankful for the fact that I came here, or not. I must say that I did not know what was between the covers of the Bible until I came here, but now I do know. And I know Christ as my Saviour."

Today, as I sit here in the mission thinking of the work yet to be done at Angola, the postman delivers a large package. It contains an assortment of gifts from the inmates there. I have not opened each gift yet, but only a few.

The gifts have been made by hand with very little material—crocheted and embroidered pieces from sack material. Notes enclosed read: "Thank you for coming. Please come again."

"Please, God, help all Christians to love these sisters in Christ regardless of their past mistakes. May we on the outside help them and love them, in the name of the One who has entered their hearts and changed their lives. Amen."

In Memoriam

MRS. J. B. LAWRENCE

*What must it be to step on shore and find it—Heaven;
To take hold of a hand, and find it—God's hand;
To breathe a new air and find it—Celestial air;
To feel invigorated and find it—Immortality;
To rise from the care and turmoil of earth
Into one unbroken Calm;
To wake up and find it—Glory.*

This was the experience of Mary Helen Alford Lawrence when she left this earthly abode on Friday, December 27, 1946, to be forever with the Saviour she loved and served.

Mary Helen Alford Lawrence was born in Rankin County, Mississippi, on July 11, 1879. Her father was one of the leading attorneys of the county. When Helen was about four years old, both parents passed away and she was reared by Mrs. Kate Williams, an aunt of Dr. J. B. Lawrence. Under the guidance of this consecrated woman, Helen, at the age of nine, gave her heart to the Lord and joined the Baptist church in the community.

On November 15, 1899, Mary Helen Alford married John B. Lawrence, a promising young Baptist minister, who later was to become president of Oklahoma Baptist University, the state executive secretary of Mississippi, of Louisiana, and of Missouri, and the executive secretary-treasurer of the Home Mission Board of the Southern Baptist Convention.

Four daughters and two sons came to bless this home. The four daughters survive, namely, Mrs. Marian Anderson, of Columbia, South Carolina, Mrs. Katherine Ballard of Evanston, Illinois, Mrs. Elizabeth Syfan and Mrs. Rebecca Blevins of Atlanta, Georgia.

Her interest in children was not limited to those of her own home, but realizing the importance of child training, she participated in the then young organization now known as the Parent-Teacher Association. She served as state president of this organization in her native state for a number of years. Her interest in young people never waned, for she and her good husband have been instrumental in helping about thirty young people to obtain a college education.

Mrs. Lawrence's influence was felt throughout the South because of her faithful service for the Master in the different states in which she and Dr. Lawrence labored. She was always active in the various organizations of the churches—as a pastor's wife, as teacher in the Bible School, as speaker and worker in the W.M.U. She made a real contribution to Home Missions as missionary speaker and teacher of mission study books. Though her mortal life has passed away, her immortal influence will never die.

*"Blessed are the dead that die in the Lord
Beautiful, calm, when the course is run;
Beautiful Twilight at the set of sun;
Beautiful death with a life well done."*

Respectfully submitted,

MRS. E. E. STEELE, *Chairman*
MRS. J. W. AVERY
MRS. PAUL S. ETHERIDGE

ANOTHER COMPLETED JEW

By JACOB GARTENHAUS

During an engagement in Oklahoma City in the winter of 1942, Dr. J. B. Rounds informed me of a young Austrian Jew at Oklahoma Baptist University in Shawnee whom he was anxious for me to contact. Dr. Rounds volunteered to drive me over to the university the following Monday morning.

However, on Saturday afternoon a blizzard came up and Sunday was bitterly cold, turning snow into ice, so that it was hazardous to travel on the highway. Sunday afternoon Dr. Rounds telephoned, expressing his disappointment at not being able to take me to Shawnee in his old car. Speaking at Trinity Baptist Church Sunday night I mentioned the fact that I had planned to go to Shawnee to see a young Jew, but that Dr. Rounds was afraid to take the risk in his car. Dr. R. C. Miller, then acting pastor, spoke up, "I have a new car and I believe I can get you there alive."

Monday morning Dr. Rounds, Dr. Miller, and I set out for Shawnee in the bitter cold with a prayer that the Lord would use this mission for the salvation of this young Austrian Jew.

Upon our arrival I was introduced to the young man and at once began to talk to him about Israel's Messiah and his personal Saviour. It was evident that he bitterly resented my visit. His reception was colder than the weather. He seemed to have imbibed all the prejudices toward those of his people who had become Christians. While I felt that his attitude was inexcusable and that the intolerance of which he was a victim in Nazi Germany should have helped him to respect another man's convictions—especially when he, a Jew and a stranger, was the recipient of Christian love and kindness—I tried to be patient, realizing that he, like so many others, had as yet not been able to distinguish between false and real Christianity. I tried to reason with him, but again and again he made it known in no uncertain terms that he was a

Jew and expected to remain one—as if I wanted him to be anything else!

However, at times, his curiosity got the best of him and he wanted to know something about my own life as a fellow Austrian and what led me to "betray" my people. I tried to point out to him that instead of betraying my people, I had given the best years of my life to offer them the only thing that could ever bring an end to their sorrow and suffering. I left with this young man several of my tracts, among them a brief story of my conversion, "A Jew, A Book, A Miracle," which he reluctantly

And indeed it did not! In the providence of God, Kurt Weiss was led to a school where Christianity was not only taught but practiced by many of its teachers and students. Weiss became an object of concern to them. Earnestly did they seek to reveal to him the Messiahship of Jesus. But more than the arguments, it was their consistent Christian lives that made an indelible impression on him. He left school to enter the army and it was while thus serving his country that he surrendered his life to the Lord Jesus Christ.

"I was lonesome for something which had shown in the exemplary lives of the students who were interested enough in me to spend their time trying to help me see the light," he states.

Imagine my surprise when the news reached me that Kurt had not only accepted Christ but had already won his own brother and was now earnestly seeking to win his parents and others. As a member of the armed forces of our country, he has already carried the message of the Saviour to Chicago, New York, and back to Europe to the very Nazis who had persecuted him. He is now back again at Oklahoma Baptist University to complete his studies.

How thrilled I was when on a recent visit to Shawnee I looked once more into the face of Kurt Weiss, but what a different face! What a different handshake!

When the pastor of the First Baptist Church in which I spoke called on this young follower of Christ to pray, I could hardly make myself believe it was the same young man. And indeed it was not! The Kurt Weiss whom I met in 1942 "died." Here was a new man, born again in Christ.

"It wouldn't do," he told me, "for you to know what I once thought of you. How ashamed I feel now!"

With the great Apostle Paul I cried out in my heart, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Romans 11:33.)



Jacob Gartenhaus, Litt. D., D.D.

Dr. Jacob Gartenhaus is secretary of the department of Jewish work. Graduate of Rabbinical College, Moody Bible Institute, and Southern Seminary, Dr. Gartenhaus also holds honorary degrees from Union University, Litt. D., and Georgetown College, D.D.

Since 1921 Dr. Gartenhaus has been Southern Baptists' ambassador to the Jews.

accepted. I felt that before I could turn around the tracts would be consigned to the trash basket.

From the human standpoint our entire trip was in vain. However, we would not be discouraged for we all claimed the promise, "My word shall not return unto me void."

DR. J. F. PLAINFIELD, RETIRED

Joseph Frank Plainfield



FEELING a distinct sense of loss in the retirement of missionaries, Dr. and Mrs. Joseph Frank Plainfield, the executive committee of the Home Mission Board desires to express to these splendid Christians its appreciation of their faithful and effective service. From May 1, 1916, when they were appointed to the work in West Tampa, Florida, until their retirement on December 31, 1943, their influence and abilities have been felt by an increasing number of Southern Baptists.

Dr. Plainfield, born in Turin, Italy, October 13, 1880, was educated for the Roman Catholic priesthood, qualifying for the vows of the teaching Order of Salesian Fathers, and being sent to South America as a foreign missionary in 1902. His ship was wrecked and he was rescued and landed at Recife, capital of the state of Pernambuco, North Brazil.

While teaching in the Sacred Heart of Jesus College there, he was led to study Baptist doctrine because of a controversy between Dr. Solomon Ginsburg and a Franciscan monk, Father Celestine. He left the monastery and joined the First Baptist Church of Recife on August 4, 1904. A year later he was licensed to preach.

His radical change was not without danger to his life, and on advice of his brethren he came to the United States. He spent a year in William Jewell College and four years in the Southern Baptist Theological Seminary, from which school he received his Th. D. Degree in 1911.

On January 17, 1912, he was married to Miss Alice Josephine Lucas of Lempass, Texas, the couple sailing at once for Rio de Janeiro, Brazil. After three years teaching in the Baptist College and Seminary there, they were compelled for reasons of health to return to the United States.

After working in missions to the Italians in Vermont, New Jersey, and St. Louis, he was called by our Home Mission Board to the work in West Tampa in 1926. Under his leadership, this work went forward in a worthy way.

From January 1, 1943, until his retirement, Dr. Plainfield was general field worker for the Home Mission Board. They now live at Pioneer Park, Cleveland, South Carolina.

Dr. Plainfield has been in demand as a speaker for conventions, assemblies, and churches during all these years. Not only has he been a good missionary, but he has been an excellent interpreter of Christian missions to Southern Baptists.

We, therefore, wish to express to these faithful missionaries our sincere esteem and our gratitude for their signal contribution to the cause of missions.

We assure them of our prayers that their lives may be spared for many years and that their quieter years may yet be the richest of all in influence, prayer, and testimony.

Adopted by the Home Mission Board, February 6, 1947.

(Signed) JAMES P. WEAVER
DICK H. HALL, JR.

I SAW THE LORD

By JOHN D. FREEMAN

I saw the world through eyes of love—
A missionary's eyes they were.
I heard sad cries which rang above
The clamor of my selfish crowd.
I saw a land all steeped in sin—
And through the sights and sounds,
I felt

The Saviour's burdened soul again,
And down in penitence I knelt.

The missionary's words I heard
And felt my falt'ring spirit stir
With sympathy for one who shared
The agony of Christ, my Lord.
My heart was moved, and there that day

I set anew my straying feet
To follow Christ in Love's good way
And in His name the lost to greet.

Dear Lord, may Thy great Spirit lead
My steps in holy servitude.
May I thy great commission heed
And go to others who are doomed

Let needy souls by my delight;
Remove from me all sin and vice;
O, help me spend my days aright
And thus share in Thy sacrifice.
—Western Recorder.

WHAT NEXT?

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of a congregation of Jews and Christians in Philadelphia's famous fellowship house. The "Fellowship House will be a re-emphasis on what is central in both Christianity and Judaism." If Paul were living, we wonder what he would say about an enterprise of that sort? He made it very distinct and clear in his writings that there was a difference between Judaism and Christianity. Oil and water will not mix. Only Christ can save and orthodox Judaism repudiates Christ.

SUPPORTING CATHOLIC SCHOOLS

Justice Jackson, of the United States Supreme Court, dissented from the decision of the Court on using public funds to pay for bus service to Catholic schools. He said, "Catholic education is the rock on which the whole structure rests, and to render tax aid to its church schools is indistinguishable to me from rendering the same aid to the church itself. The state cannot maintain a church and it can no more tax its citizens to furnish carriage to those who attend a church."

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"HOW SWEEPEST THOU?"

By MRS. GEORGE P. FISKE
Macon, Georgia

What woman would not be offended should one remark, "She is not a clean sweeper?"

Between the parables of the lost sheep and the lost son Jesus brings the parable of the lost coin: "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? . . . Likewise . . . there is joy in the presence of the angels of God over one sinner that repenteth."

Woman's Missionary Union's avowed purpose in community missions is soul-winning.

How can busy mothers, homemakers who never get far from home, help win the lost?

A five-year-old Jewish lad frequently visited the home of a neighbor, who loved the religious programs on the radio. She taught the boy to appreciate them with her as she patiently explained to him the parts he did not understand.

At home he would say: "Let's get Mrs. So-and-So's program," and he would turn the radio dial until he found the one he recognized.

Her love so won the young Jew that he insisted she must come to his birthday party. She went, and was the only guest who was not Jewish.

At the party the father laughingly told how the child always turned the radio to Mrs. So-and-So's program. "We even have to listen to her minister's sermons on Sunday," he said.

Now because she goes to Sunday school, the lad insists he must go to Sunday school too.

"And a little child shall lead them."

Shut-ins and homemakers have access through prayer to One who can save those brought to Him. They have opportunities, as visitors come, to speak a word which may lead them to Christ.

All of us, "beginning at Jerusalem," should take a mental census of our neighborhood, finding each one who is out of Christ, as we seek to be "clean sweepers."

We are living in a time of unusual conditions: hate and killings from

war, money-mad people, disrupted homes, and greatly increased juvenile delinquency. Many mothers who took war jobs are reluctant to give up the added income, and mothers who should be performing the God-given task of rearing little ones and serving as a stabilizing influence in the home are shirking their first and most important duty.

A father, too, because of the greater pay for overseas duty, chooses foreign service when his family at home urgently needs his guiding hand.

In a recent discussion of delinquency a leading psychiatrist, who had had years of experience with the mentally sick, stated that in making his study of each case he found that most causes could be traced back to improper training and lack of Christian attitudes.

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EVANGELISTS AND PASTORS

Why not replace your much-used baptismal trousers today with one of these guaranteed waterproof garments recently secured from Government stock?

Made from Neoprene, Dupont's war-proved wonder material that surpasses rubber on every count, they cost the Government between \$30.00 and \$40.00 each. And you can get one today for only \$16.50.

CHECK NEOPRENE'S FURTHER ADVANTAGES:

Outwears the best rubber

Not deteriorated by heat or cold

Sturdy enough for use in lakes or streams

May be repaired by ordinary vulcanizing



This brand-new garment has been expertly remodeled to fit medium-sized and larger men. Equipped with suspender buttons, drawstrings, and patented ankle strap, it is completely adjustable and is full enough to be worn comfortably over coat, trousers, and shoes. Be prepared for spring and summer revivals—order today!

NEOPRENE BAPTISMAL TROUSERS—ONLY \$16.50

order only from

BAPTIST BOOK STORE

serving your state

FAITH AT WORK IN MODESTO

By FRED A. McCauley



Rev. Edmond Walker had become the pastor of the First Southern Baptist Church of Modesto, California. Rev. Leonard B. Sigle, who as missionary of the Inter-state Baptist Mission, had led in the establishment of the Baptist Temple of Modesto, had resigned as missionary, accepted the pastorate of the Baptist Temple, and had led that church into the fellowship of the Southern Baptist Convention. Rev. Hobson L. Wyatt, who had resigned the pastorate of the First Southern Church, and had advocated the establishment of new churches, went across the city and started a mission in a new subdivision.

The subdivision, which had been an 80-acre grape vineyard adjoining the city, was surveyed and laid off in blocks and lots. On June 27 the lots were placed on sale; ten days later, on July 6, a Baptist deacon bought the last two of the 561 lots for sale. Then began the process of grading streets and alleys, and putting in gas, water, electricity, and sewers. When we visited it on September 18, we found the purchasers had picked their grapes, roads and utilities were well on their way in, and more than 200 families had already moved in—living in cars, trailers, tents, garages, and partially-constructed houses. A half-dozen houses had been completed.

Brother Wyatt, who before his conversion had been a carpenter from eastern Oklahoma, was one of the first to get his own house built. He had \$25.00,



and borrowed \$75.00 more to make the down-payment on two corner lots costing \$1,050.00, for a Baptist mission. He also had a second-hand tent about 20 x 40 feet, which he pitched on the back of the lots. He announced Sunday school and preaching the next Sunday in the Olympic Baptist Mission, name of the subdivision. The records for the first six weeks read like a fairy tale:

August 18, 36 present, \$43.22 offering.

August 25, 40 present, \$30.29 offering.

September 1, 45 present, \$81.00 offering.

September 8, 56 present, \$102.04 offering.

September 15, 65 present, \$118.40 offering.

On September 1, the third Sunday, the mission was organized into the Olympic Baptist Church with 24 charter members. During the two weeks following they received 4 new members, making a total of 28 at the time of my visit. They had called Brother Wyatt as pastor and paid him the \$100.00 he had paid on the lots; the church assumed financial responsibility for the lots, paying for them at \$20.00 per month plus interest. The church voted to send 10 per cent of all receipts to the Co-operative Program. They had \$200.00 in the building fund and were meeting that Wednesday night in business session to adopt plans for a building to replace the tent in which they were worshipping. This sort of program requires faith and works!

SUPPORTING CATHOLIC SCHOOLS

Continued from Page 6

This decision is the entering wedge which, if followed up by the educational bill which has been introduced into Congress for the Federal Government to aid public schools throughout the United States, will put the Federal Government and Federal funds at the use of Catholics in their church schools. If we wish to maintain the separation of church and state in the United States, we who believe in the separation of church and state had better get busy and protest every move in the opposite direction.

BIBLE TEACHING IN PUBLIC SCHOOLS

According to the International Council of Religious Education, Bible teaching in the public schools has now reached over 1,500,000 students. The movement began as "something of a Protestant experiment, but it has now moved beyond the experimental stage." It depends on how it is done as to whether it is a violation of the union of state and church or not. If pagan and anti-Christian philosophy is to be taught in the public schools, then surely the Bible ought to be taught.

This movement, however, is supplemental rather than a part of the curricula of the schools. Teachers are provided by the various denominations and time is given for the students to take the course. Time is given for the students to attend classes and, as I understand it, credit is given for the work done. Surely, our people need to know more about the Bible.

THE GREAT DELUSION

The greatest moral and social disaster that ever struck the United States was the repeal of the Eighteenth Amendment. There are some who, in spite of the facts to the contrary, are still saying that it is better now than then.

The *New York Times*, however, publishes facts which should give us grave concern. Dr. E. M. Jellinek, of the Yale University School of Alcohol Study, said that, "By any standard at least 3,000,000 persons in the United States drink too much. At least 750,000 are alcoholic addicts and more than 2,000,000 are exposed to psychological damage beyond controversy. Whether the remain-



Lewis Waller Martin, II, A.B., T.B.M.

Rev. Lewis W. Martin, II, is secretary of the department of Schools of Missions. He was educated in Georgetown College and Southern Baptist Theological Seminary. After his college days he served as pastor at Shelby, Ohio, until he entered the Seminary in Louisville.

In 1929 he became pastor of the First Baptist Church in Hazard, Kentucky, and five years later was elected by the Home Mission Board as missionary-evangelist in the Appalachian Mountains. He is now in his thirteenth year of service with the Board. For the past five years he has directed the department of Schools of Missions in which he co-operates with the Foreign Mission Board and the several state mission boards in the promotion of Schools of Missions.

ing 47,000,000 users of alcoholic beverages drink too much depends upon who is looking at them."

This, of course, does not take into account the accidents, the broken homes, crushed hearts, and the destroyed lives produced by liquor. When the American people in 1933 were induced to vote to repeal the prohibition amendment to the Constitution, they were never told that fourteen years later there would be 50,000,000 drinkers in the United States. But there are.

Simultaneous Schools of Missions

Nearly one hundred simultaneous Schools of Missions programs have been slated for 1947 to date. The following 37 associational and city-wide programs have already been held this year: In Florida—Black River; Baulah, Lake City; Chipola, Blountston; Tallahassee; Orange Blossom (two groups); Wauchula; Southwest, Bradenton; Pinellas County, St. Petersburg; Jacksonville; Lakeland and Bartow churches; and Tampa Bay. In Alabama—Mobile; Tuscaloosa County. In Missouri—Green County, Springfield; Franklin, Bismarck; Jefferson County; Kansas City; and LaFayette, Odessa. In Kentucky—Long Run, Louisville; Ohio County, Beaver Dam; and Bell County, Pineville. In Texas—Corpus Christi; Soda Lake, East and West Zones, Kilgore; and Harmony, Mineola. In Tennessee—Nashville; and Robertson, Springfield. In California—Los Angeles; Calvary, Ontario; and Pacific, Santa Paula. In Illinois—Macoupin, Girard. In Georgia—Bowen, Bainbridge; Thomas County, Boston; New Sunbury, Savannah; and Mercer, Quitman. In New Mexico—Southeastern, Hobbs. In the District of Columbia—Washington.

Listed here are those simultaneous Schools of Missions programs to be held in the next weeks:

Week Beginning	Association	Central Town	State
March 9	Lyon County	Buffalo	Ky.
" "	Mullins	Waurika	Okla.
" "	Indian River	Fr. Pierce	Fla.
March 16	Delta	St. Joseph	La.
" "	Fairfield	Columbia	S. C.
" "	Caddo	Anadarko	Okla.
" "	Ohio Valley (1)	Evanville	Ky. and Ind.
" "	Sante Fe River	Gainesville	Fla.
" "	Fresno	Fresno	Calif.
March 23	Holmes County	Boonville	Fla.
" "	Cabarrus	Kannapolis	N. C.
" "	Bayou Macon	Lake Providence	La.
" "	Colbert-Lauderdale	Florence	Ala.
" "	Ohio Valley (2)	Evanville	Ind.
" "	Perry	Tonkawa	Okla.
March 30	Central Valley	Merced	Calif.
" "	Davis-McLean	Owensboro	Ky.
" "	Reedy River	Newberry	Fla.
" "	Alachua	Inverness	Fla.
April 6	Benton County	Siloma Springs	Ark.
" "	Northwest Coast	Panama City	Fla.
" "	Bethel	Russellville	Ky.
" "	Etowah	Gadsden	Ala.
April 13	Bacon's Creek	Irvine	Ky.
" "	East St. Louis	E. St. Louis	Ill.
" "	Suwannee	Live Oak	Fla.
" "	New South River	Fayetteville	N. C.
April 20	Southwestern	Silver City	N. M.
" "	Barren River	Hazrodsburg	Ky.
" "	Columbus	Columbus	Mus.
" "	Wekiwa	Orlando	Fla.
" "	Butler	Butler	Mo.
" "	Centennial	Thomaston	Ga.
April 27	Baptist	Lawrenceburg	Ky.
" "	Miami	Miami	Fla.
" "	Liberty	El Dorado	Ark.
" "	Blue River	Harrisonville	Mo.
" "	Franklin County	St. Clair	Mo.
May 14	South Florida	Lakeland	Fla.
May 21	Logan County	Morgantown	Ky.
June 1	Bracken	Morehead	Ky.
June 29	Breckenridge	Cloverport	Ky.
July 6	Blackford	Blackford	Ky.

TWO NEW CHURCH BUILDINGS DEDICATED IN CUBA

By HERBERT CAUDILL

Baptist church building, Artemisa, Cuba, which was dedicated January 1, 1947.



At dedication service of Artemisa church, standing, left to right—Herbert Caudill, Jose M. Sanchez, Manuel Gonzalez, Miss Christine Garnett, city mayor, architect, and the pastor, Luis M. Gonzalez.

Two new church buildings stand today in the towns of Bejucal and Artemisa, Cuba, calling men and women to worship. The church at Bejucal was dedicated on December 9, 1946, and the one at Artemisa on January 1, 1947. The great crowds overflowing both of these splendid buildings gave testimony to the fact that in the midst of other currents moving the hearts and minds of the Cuban people, the gospel of Christ is also at work, and that there is a response to the divine call.

Dedication in Bejucal

Work was begun in Bejucal about seventeen years ago. One of our pastors who had labored for many years in the work felt that new fields should be opened and he went down to the town of Bejucal, about twenty-five miles south of Havana. He found a home whose doors were opened to the gospel. Mrs. H. R. Moseley also became interested in this work. Thus it was that Rev. Rene Alfonso, the missionary who, like Paul, was ever ready to enter new fields with the gospel, and Mrs. Moseley, veteran missionary, began to make weekly trips to Bejucal.

At that time one took first a street car to La Vibora, a ride of about half an hour from the temple in Havana. The rest of the trip was made in open buses.

The road was bad, and in winter the winds at night were rather cold. The rewards came in time for the faithful service rendered by the two missionaries; and among others who were baptized were the mother and daughter in the home where the services were held. Rene Alfonso was called to his reward in 1934; and Mrs. Moseley also had to give up the trips about the same time because they were long and tiring, and she had other work nearer Havana.

Then Rev. Jose Greno went to Bejucal to live and work. While he was there the mission was organized into a church. After serving the church for some time, he was succeeded by Miss Kathryn Sewell who worked there for several years. Brother Greno is now in Tampa. Miss Sewell, because of ill health, returned to the states several years ago. Thus none of the pioneers who had a part in opening and strengthening the work was

CHURCH ORGANIZED AT GUARA, CUBA

By HERBERT CAUDILL

Our trouble in Cuba is not so much to find a field, but to find a worker to serve that field. A little over two years ago a young layman, Antonio Hernandez, was visiting in the home of Rev. Mederos in the town of Melena del Sur. They decided to visit the little town of Guara a few miles away. They made arrangements in Guara for a service the following week. Dr. M. N. McCall's help was asked, and the work continued.

On January 20, 1945, Antonio Hernandez brought his wife and five children to live at Guara. It was a sacrifice for them, but they made adjustments nobly. Antonio gave himself fully to the work in Guara and to three missions in the neighboring country. During the two years twenty people have given their testimony of a living faith in Christ and have been baptized. Just two years after their arrival in Guara, on January 20, 1947, the Baptist church of Guara was organized.

On the night of the organization the little house was filled to overflowing. However, they have had good services since the beginning of the work.

Just a few days before the organization I went down for a three days' meeting. The first night was given to instruction in the meaning of the church, preparing those who were most interested in the work to assume their duties upon the organization of the church. That night there were about forty people present. The following nights invitations were given to all the people of the town. About eighty or ninety people attended each night. The town is small, but the possibilities of the work are great.

able to be at the dedication service on December 9.

The present pastor, Rev. Antonio Santana, went to Bejucal in 1940. He has done a splendid work there. His joy was full when he saw one of his great dreams realized in the beautiful temple in a centrally located street in Bejucal.

Among those present for the dedication service was the mother in whose home the first services were held in 1929 or 1930.

Another Dedication

Rev. Angel Pinelo, who preached in all parts of the province of Pinar del Rio, opened the work in most of the fields where we now work in that prov-

ince. Many years ago he worked in the prosperous town of Artemisa.

Rev. Juan Ferrer went to Artemisa and worked there for a while. Then Miss Christine Garnett, who at the time was living in the neighboring town of Guanajay, helped in the work in Artemisa.

About six years ago, Rev. Luis Manuel Gonzalez Pena, who was finishing his studies in the seminary in Havana, accepted the pastorate at Artemisa. As soon as he had finished his studies he went to live there and has done a splendid work since. On January 1 more than six hundred people crowded into the beautiful church building, located on one of the best corners of Artemisa. It was calculated that nearly a thousand people heard the service, for the streets and yards were full of people.

The mayor of the town was present for the service, also the architect and contractor who had put up the building.

The pastors in both of these churches report that the attendance has improved greatly since they entered into their new buildings.

I'm tired of mother never staying home any."

The boy's mother had felt fortunate in having an unusually good "Black Mammy" who had lived with them since the child's birth. She felt he had every needed attention. But that one incident changed the mother and by night the boy was back in her arms.

The judge of a juvenile court attributes causes of delinquency to several factors, including physical handicaps, parental quarrels, immorality, failure to adjust to school life, lack of understanding between teacher and parent, discrimination between children in the home, and inadequate religious influence. This lack gives the child an improper sense of values; he is left with no ballast to steady him.

Other causes named were community sore spots, unfavorable association with children of bad influence, inadequate home training, and questionable comics and movies. We might add radio crime stories.

A study of the needs of a community either by the community missions committees of the different churches in

Continued on Page 14

"HOW SWEETEST THOU"

Continued from Page 7

in the home in the first five or six years of the child's life. Habits, disposition, emotions, reactions, and many vital characteristics are developed during this period that are difficult to overcome in later life.

He told of the case of a young mother who seemed bent on self-destruction. She hated everybody, even her own child. He found that she had felt unwanted as a small child and had never seemed to adjust herself to life.

This brings to mind the story of a fond grandmother loves to tell of a young man now in his prime. One day when only three years old the boy came lugging an old suit case from his home next door. As he approached he said: "I've come to live with you."

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This volume is cloth bound and may be secured from Baptist book stores at \$1.25. Pastors, teachers, missionaries, officers, and laymen will want to master and reproduce in their own way the arguments of this great book.

BOOK REVIEWS

Points for Emphasis by Hight C. Moore. Broadman Press. 50 cents.

Dr. Hight C. Moore, veteran Sunday school lesson writer, puts forth again a classic, convenient pocket annual on the International Sunday school lessons. Many Sunday school teachers would not be without *Points for Emphasis*.

Faith Is the Victory. A compilation. Broadman Press. Paper, 60 cents; cloth, \$1.50.

Here are the Baptist Hour messages for 1946 by Gov. Ellis Arnall, Dr. R. Paul Caudill, Dr. W. Douglas Hudgins, Dr. H. H. Hobbs, Dr. Harold W. Tribble, Congressman Brooks Hayes, and Dr. Duke K. McCall.

Fishers of Men. By Lester F. Sumrall. Zondervan Publishing House.

Here is a discussion of soul-winning—fact, methods, and Scripture passages. The chapters, "Fishers of Men," "Fishing with Hooks," "Fisherman Facts," "Tact," "Fortune," "Democracy," "Endurance," and "Hooks for Fishers," adequately describe the discussion.

Treasury of Gospel Gems. By Theodore W. Engstrom. Zondervan Publishing House. \$2.00.

This book is just what the title indicates. There are outlines, illustrations, seed thoughts, and poems.

Life Endures. By Roy L. Laurin. Zondervan Publishing House. \$3.00.

This is an interesting exposition of Second Corinthians.

Sermon Hearts. By W. W. Melton. Zondervan Publishing House. Two volumes. \$4.00.

Dr. Melton gives an interesting, helpful, practical, and vigorous outline of each passage treated in the book of

Acts. The two volumes cover the book quite completely.

White Man Yellow Man. By Arva C. Floyd. Abingdon-Cokesbury Press. \$1.75.

Dr. Floyd is professor of missions at Emory University. The book is an interesting discussion of the history of the relationship of the white man and the yellow man, leading up to Pearl Harbor and the present day. The approach is historical, not philosophical.

Concentration Camp Hero. By Harry Albus. Zondervan Publishing House. \$1.00.

This is a story for young people in which the author has done a very readable biography of Martin Niemöller from U-boats to pulpit to concentration camp and back to the pulpit.

CENSUS OF RELIGIOUS BODIES: 1946

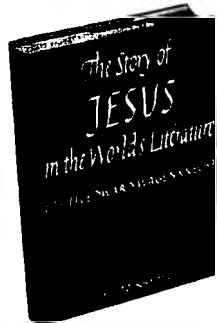
(From the Bureau of the Census, Washington)

The director of the census is authorized by Congress to take a census of the religious bodies in the United States every ten years, the first census in this

decennial series having been taken in 1906. The information is collected through the use of a simple schedule or questionnaire, which is mailed to the individual churches, filled out by the pastor or clerk, and returned to the Census Bureau for tabulation. This census provides the only official government figures with respect to membership in the various religious denominations or organizations.

Preparations are now being made for the 1946 census and the schedules will be mailed to the churches early in 1947. This is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost co-operation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under 13 years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also questions on church expenditures, Sunday schools, etc.

If the statistics of religious organiza-



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nations are to be of maximum value, it is essential that the returns be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of the Census. It is a tremendous task to obtain returns from the more than two hundred fifty thousand churches scattered throughout the United States, but it can be done and it is hoped that the church leaders will realize the importance of the census

and will do everything in their power to help the Census Bureau secure prompt reports from all the churches.

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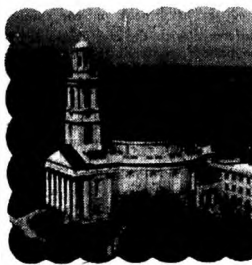
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"HOW SWEEPEST THOU"

Continued from Page 11

conference with the city missionary or the pastors' conference, or both in a joint clinic, may prove revealing and lead to many ways of greatly improving the community.

Mothers' clubs and cottage prayer meetings, not only among our own but among the underprivileged and those of other races and nationalities, including Jews, Negroes, and Indians, will also prove helpful. Careful visitation will reveal ways of reaching the unbeliever if we prayerfully seek God's guidance, for He has promised to go with us.

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May we all as "clean sweepers" search diligently how we can best serve, and in the words of the W.M.U. hymn of the year:

"If you cannot cross the ocean, and far mission lands explore,
You can find the needy nearer, you can help them at your door;

If you cannot give your thousands, you can serve with willing might;
And what-e'er you do for Jesus will be precious in His sight."

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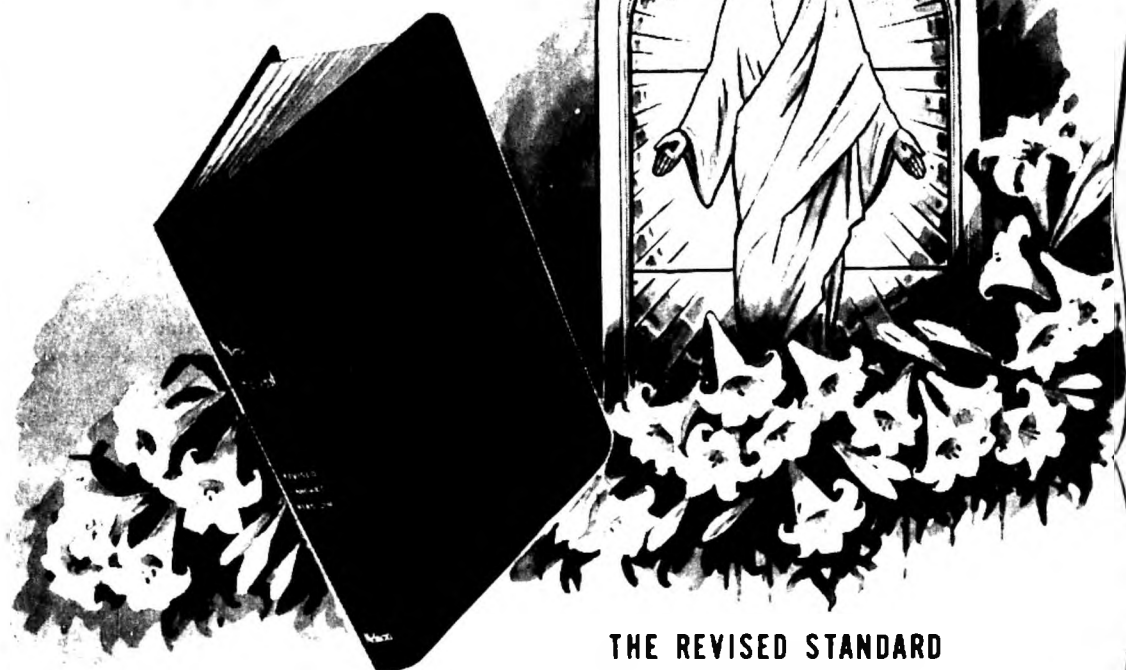
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