

SOUTHERN BAPTIST
HOME MISSIONS

Motto: Trust the Lord and Tell the People

Published quarterly—January, April, July and October—by the Home Mission Board of the Southern Baptist Convention, 315 Red Rock Bldg., Atlanta, Ga. Subscription: Twenty-five Cents Per Year. Entered as second-class matter January 15, 1980, at the post office at Atlanta, Georgia, under the act of March 3, 1879.
J. H. LAWRENCE, Executive Secretary JOE HURTON, Publicity Secretary

VOL. VII

OCTOBER, 1936

NO. 4



**Preaching Has Proper Prominence
In Cuban Missions.**

Read page 9

**In the above picture, Dr. Antonio Martinez, of
Cardenas, is preaching in the streets.**

SOUTHERN BAPTIST
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Shall Baptists Stay In Business As Baptists?

By J. B. Lawrence

THERE are Baptists who take it for granted that Baptists, whatever they do or fail to do, will always prosper doctrinally and otherwise. This may not be true. There are certain forces at work today which, if not resisted, will ultimately affect Baptists. We name some of these without elaboration.

1. First of all, we mention the insidious and subtle attack made upon the inspiration of the scriptures through the press, in national magazines, in many college class-rooms and by certain organizations committed to the elimination of the Bible from American life. With Baptists, the scriptures are the sole and sufficient rule of faith and practice.

2. There is a growing sentiment among all the denominations, and more apparent within recent months, in favor of church union. Strong pressure is being brought to bear on Baptists, both at home and on foreign fields, to force them into some sort of church union. The Preaching Mission, now in progress and so widely advertised, is astutely and subtly cultivating the field for church union. Southern Baptists need to be on their guard constantly at this point.

3. Growing out of this agitation for church union, which is being advocated by a number of the denominational missionary boards and by the various interdenominational agencies, is the disposition to minimize the New Testament teaching concerning the doctrines and ordinances of the church.

We have no authority for changing the conditions of membership in a New Testament church. The New Testament, and not sentiment or expediency, must be our guide. We delight

to have Christian fellowship with anyone who believes in the Lord Jesus Christ. But in the matter of church fellowship, we are under obligation to follow the new Testament. Dr. J. F. Love, former secretary of the Foreign Mission Board, used to say, "The ordinances do not save, but they save the gospel that saves." We go further and say that a true church of Jesus Christ saves the ordinances and thus saves the gospel. As Dr. J. B. Rounds has so truly said, "If we lose the New Testament church, we lose the divine Christ and the inspired Bible."

WE must contend in our pulpits, in our schools and in all our institutions for the teaching of the scriptures on all questions of missions. All of our churches and institutions should be passionately missionary. They should contribute in their spirit, influence and energy to the spread of New Testament truths around the world. In magnifying the New Testament church, we are to respect the teaching, equally scriptural, of the cooperation of the churches. Associations and conventions are missionary agencies. Back behind all of these, as the source of all, are the churches of Christ whose supreme reason for existence is the evangelization of the world.

Through all this we need to cultivate the spirit of loyalty and of love. Let us stand for all the New Testament doctrines and teach them in season and out of season, but do it in a sweet-spirited way. Let us be firm and unyielding in our faith, but Christlike in our attitude. Let us love God with all our hearts, our neighbors as ourselves and pray daily that the teachings of Christ and the apostles may be accepted in full by all men everywhere. This will keep Baptists in business.

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Denominational Consciousness And How To Promote it

BY J. B. LAWRENCE

EXECUTIVE SECRETARY-TREASURER, HOME MISSION BOARD

THERE is no place in Baptist church polity for an ecclesiastical overhead lordship. The autonomy of the churches settles that. "Where every church," as Dr. Gambrell used to say, "is a complete package wrapped up separately with the ends of the wrapper folded back and tucked in so that there is no place to tie anything onto it or to tie it onto anything." It would be very difficult to get an ecclesiastical order going. There is, however, great need for an efficient denominational life. This is essential to effective work. If Baptists function in world-work, they must not only maintain their denominational integrity, but they must also underpin that integrity with denominational conviction and motivate it with "oughtness" toward God. This is a fundamental matter.

I

WHEN we begin to think of the means to promote denominational consciousness we are immediately confronted with difficulties. Dr. E. Y. Mullins, in speaking of the difficulty Baptists have in developing a sane and safe denominational life, said: "Baptists, ecclesiastically, constantly confront two perils: one, the over-emphasis, the other, the under-emphasis of the ecclesiastical side of their church life."

In addition to these two perils which have always confronted Baptists, there is today another danger, namely, the movement towards organic church union. There is in this age a strong drift towards interdenominationalism. Many outstanding religious leaders are actually asserting that denominational lines are hurdles hindering the progress of the gospel and ought all to be abolished.

Because of all these things, the dangers that confront us, the drift of the times, the creedal unrest and religious turmoil, it would seem that a sane denominationalism, made vital by a denominational consciousness, is essential to stability of faith. It is also essential to the preservation of a distinctive type of faith. If Baptists are to live and function in world affairs, they must have a denominational life strong enough to project their faith into a world of conflicting ideas and beliefs.



This will appear when we remember that a denomination is a group of churches of the same faith and order, bearing the same name and associated together through associations and conventions for the purpose of cooperating in the propagation of their faith. It is always an organization, but not always an articulated organism. Some organizations are entirely devoid of organic nexus. The Catholic church is an example of articulated organization, being organically connected in all its parts, and controlled by laws that regulate every function and force. The Baptist denomination is an example of an organization, having no organic nexus between its various parts, and having no denominational law to control its forces and functions.

IN Baptist polity a common faith develops a common interest; a common interest tends to a common purpose; a common purpose leads to a common effort; and a common effort produces the organization necessary to cooperation. This common effort results primarily from a common faith. The purpose of the denomination is essentially the propagation of its beliefs or the propagation of itself. This is a vital matter. The very act of self-propagation begets strength. A faith that is not self-propagating will die.

This unifying basis of denominational life roots itself in the religious consciousness. It finds its central unifying motive in "oughtness" toward God. This is the only permanent motive. The word "religious" means rebound, and is akin to obligation, which means bound on account of. This reaches back to the conscience. A group of people of the same faith and order thus bound are conscious toward God. Conscience is a mighty matter, and when it is toward God in questions of faith it becomes a binding power, building a denominational life which can stand the shocks of the changing times and tides and thoughts of men.

True denominationalism is necessarily separative. Two cannot walk together except they be agreed. Whoever walks in the truth cannot go with him who walks in error; for the two go in different directions. Any denomination, conscience bound as it should be, cannot compromise with another denom-

ination, equally conscience bound; for to do so would be either to dethrone conscience or else deny the faith held. Either would be destructive.

The thing that makes a denomination is what it believes—what it stands for. Of course, if a denomination holds to nothing distinctive, if there is no vital truth which would be lost to the world if it went out of existence, then there would be little or no reason for that denomination to exist. It would have no basis for "oughtness" toward God. Many of the denominations now existing, if judged by this standard, could possibly merge without the loss of a single vital truth. If they could, they should. Baptists, however, hold some things fundamental and distinctive. These things, not held by other denominations and held by Baptists, are necessary to a full gospel.

II

THIS is getting somewhere, but it is getting where we ought to go. Men and women who are thus bound together in "oughtness" toward God will be worth while in Kingdom service.

This kind of consciousness will give to us a denominational solidarity which will be invincible. It will produce a group unity very necessary to the highest type of efficient cooperation.

Here is one of the chief difficulties Baptists confront in their work. They are so individualistic that they feel all but bound not to cooperate in denominational programs, except in the loosest sort of way. Each pastor feels, and rightly so, that he must have his own program, and in making out that program he is tempted to disregard the denominational program except in a most general way.

There ought to be a closer cooperation, and there must be, if we ever put over a great denominational program. There are some things in which we need the impact of all the denominational forces, and especially the help of the larger churches. Take for instance our Missionary Day in the Sunday schools. Denominational solidarity would give to us results the value of which, for Kingdom purposes, would be inestimable. Take Stewardship and Budget months—November and December—closing with the every-member canvass, and eternity alone would be able to tell the story of good done for the progress of the Kingdom if every one of the 24,000 Baptist churches in the Southern Baptist Convention would put on the program as outlined by the denomination.

There may be difficulties here, but surely there are no dangers to be avoided. Some seem to think that such cooperation as this might, in the run of the years, endanger the liberty of our churches and make them simply rubber stamps for denominational programs. But there is nothing to fear in cooperation. There is, however, a danger of denominational disintegration in non-cooperation. If

Baptists are true to their principles, no amount of cooperation will ever disturb the independence of our churches.

DENOMINATIONAL consciousness will give to us religious patriotism. The patriot loves his own country, its institutions and its flag, and stands ready to give his service, and his life, if need be, for his country. We need a good deal of that spirit in our churches. But we cannot develop this spirit if only the needs and work of the local churches are presented to the people. They must have something more challenging than this as the object of their

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DENOMINATIONAL INTEGRITY

BY B. M. CALLAWAY

IN the secular business world, it sometimes happens that a corporation or institution under the burden of debt, or chance defalcation, will proceed in a bankruptcy court to cancel its debts. This is done when the resources of the institution and its supporters are inadequate to meet the required needs, or those controlling it are not interested in moral responsibility for their acts.

If you raise the question as to the ability of the Baptists of the Southern Baptist Convention to pay their relatively small per capita debts, I leave the question with you. If you claim moral bankruptcy for them as excuse for non-payment, I still leave the question with you.

When the Baptists pay these debts, interest and principal, 100 cents on the dollar, then principal paid becomes the evidence of principle held, and integrity is unshaken by the mistakes of intelligence. Most of this debt is the simplest sort of responsibility for good business operation, and it is unthinkable that it be not paid. The rest is the opportunity at no great cost to attain that blessedness that is secured by those that "swear to their own hurt and changeth not."

This is the goal that is not fanciful or remote, but is practical, feasible, and its attainment will make the world think about Baptists as people to be trusted.

The Home Mission Board is rendering a real service to every Baptist church in holding steadily to the task of meeting its financial obligations fully. Our integrity and our reputation as a denomination are involved and the Home Mission Board does not intend to let the denomination down.

What we do with our money and effort in our churches is a measure of Christian intelligence as well as Christian integrity. Baptists have the opportunity in churches and Baptist agencies to demonstrate that our democratic church policy is not futile.

Pentecostal Experiences in Louisiana

BY J. W. BRAGLE

FIELD SECRETARY, HOME MISSION BOARD

THE greatest manifestation of God's power and provision which I have ever witnessed—including the conversion of one hundred people, many of whom had never heard the gospel before, the launching of a mission on faith, and a young preacher offering his services on a needy field without material support—occurred rapidly before my wondering eyes in the brief space of thirty-six hours on a recent visit to the mission work in Louisiana.

On September 19 I arrived at Houma, Louisiana, in company with Missionaries L. C. Smith and A. D. Martin. We left at once for the Bayou country, and arrived at the home of Mr. Victor Naquin at Bayou Pointe Au Chien, where Brother Smith was aiding Brother Martin in a meeting.

Tradition has it that Bayou Pointe Au Chien derived its name from the period when bears were numerous in this section and that here on one occasion one bear killed seven dogs. Pointe Au Chien means "dog point."

Mr. Naquin's home is located on the Bayou about thirty miles southeast of Houma. The people travel by boats or pirogues, a type of canoe. It is a thickly populated country, the people living in

show French. All of them speak French and the services were in French. Many from St. John Island came in canoes or boats.



Missionary Home, Basile, La.

At the Saturday night service fifty-four made profession of faith, and again at the Sunday morning service others came trusting the Lord Jesus. Brother Smith stated that he was confident that one hundred made public confession and from what we could gather the majority of these people had heard the gospel for the first time in their lives.

These people, several hundred of them on this Bayou and St. John Island, are without school opportunities for their children. Many of them talk English and their appeal for help to educate their children and be trained in the Christian life and ways was the most pathetic ever made to the writer in all his years of service with the many races and nationalities in the home land. So great was this appeal that sleep left me all of Saturday night.

SUNDAY morning I was anchored on Phil. 4:19 and I told Missionaries Smith and Martin that, if we could procure an acre of land, I would be responsible for the erection of a chapel for worship and a place for the children to gather and be taught, and I felt that the Home Mission Board would supply the teacher.

On this memorial Sunday morning Mr. Naquin promised one acre of ground from his twelve-acre plot, so he gave one-twelfth of all he had for this new day that was dawning for these neglected people.

When Brother Smith related these things to the congregation of ninety-four that had gathered for the morning service, there was a new light on their



Baptist Church, Houma, La.

houses, boats and palmetto arbors. Many of the houses, most of them having only one room, are roofed with palmetto. Mr. Naquin's home, where the meeting was conducted, had just one large room, perhaps twenty by thirty feet.

ON Saturday night I counted 94 people in the service, men, women and children, perhaps one-third of them barefooted. There are many of these people that show their Indian blood, while others

faces and joy in their hearts. Monday morning, September 21, Missionary Martin had the deed made to the Home Mission Board, and as soon as the abstract can be prepared the building of the chapel will begin. We hope to have it ready for service in one month, for these new converts must not be neglected.

Rev. Perkins Wayne, a graduate of Louisiana College and of Baptist Bible Institute, who was with us, stated that he felt God calling him to this needy people, and that he would take the work on faith. I am confident the Home Mission Board will make provision for his needs at the October meeting.

These experiences were some of the greatest manifestations of God's power and provision I ever witnessed in so brief a time.

THERE are other encouraging developments on the fields in Louisiana. Beginning in New Orleans, one of the most challenging mission points in all the southland, we will sketch hastily some recent activities.

BAPTIST RESCUE MISSION: This has been operated for a number of years at 740 Esplanade Avenue under the supervision of our good missionaries, Dr. and Mrs. J. W. Newbrough. This Mission has rendered a monumental service to unfortunate men who come here annually by the multiplied thousands to find food and shelter, for the doors of this institution are not closed to any who come, and thousands of them have not only found the comforts of life consisting of food, clothing and a place to sleep, but they have found the "bread of life" and thereby were enabled to meet life's challenge again in a manly way.

WOMAN'S RESCUE HOME: While we have for several years been trying to meet the needs of unfortunate women in a meager way, the conviction crystallized during the past year that God wanted a larger and more permanent work done for this class. We feel we were led by the Spirit to buy a home on Frenchman street, across from Lafayette Park, consisting of sixteen rooms with adequate facilities for this type of work, and, as it is located only three blocks from the Rescue Mission, Dr. and Mrs. Newbrough can easily oversee the work of both institutions.

729 2ND. STREET: The Board owns the property known as the Rachel Cabe Sims Mission, and this property is being used for mis-

sion work in this needy section of the city by the First Baptist church and other Baptist organizations.

LEAVING the city of New Orleans, we cross over the Memorial bridge into southern Louisiana. Taking highway No. 90 and traveling over fifty miles we come to the first white Baptist church in HOUMA, LA. This neat building was erected under the supervision of our missionary, Rev. L. C. Smith, who gives all of his time to the French of southern Louisiana. Here we have Rev. and Mrs. A. D. Martin, who devote their time to this vast and needy field composed of French, Indians, and mixed nationalities south of Houma.

Let us take highway No. 90 again and travel about fifty miles to the next white Baptist church at MORGAN CITY, LA. (We have now traveled one hundred miles from New Orleans and have passed only one white Baptist church in this vast and needy French country.)

This growing organization, made possible through the ministry of Dr. Shepherd of B. B. L., aided by Miss Vena Aguilard, a Home Board missionary, is one of the strategic centers in the Evangeline country. They worship in the Masonic building which is a very convenient and well-adapted place to worship, but they stand in vital need of a permanent church home, and the Board is trying to work out plans to make this possible.

On leaving Morgan City we travel through one of the most beautiful, fertile countries for about fifty miles farther on highway No. 90, passing through towns of several thousand population before we reach other Baptist churches at Jeanerette, New Iberia and Lafayette.

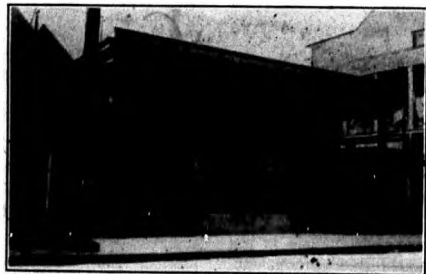
At ACADIA ACADEMY, CHURCH POINT, we have recently made possible the employment of Rev. and Mrs. Lawrence Thibodeaux as teacher and director of mission activity, which is in addition to the \$3,600 we pay annually to the Academy.

GROSSE TETE, LA.

During the vacation period this year the Board made possible for Rev. Cecil Roberson and Allen Wade to give their time to mission work in this needy section, and now that vacation is over Brother Roberson states, "I am not leaving this needy people. I am staying to give them the gospel."

BASILE, LA. October, 1935, Rev. and Mrs. Maurice Aguilard were

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Woman's Rescue Home, New Orleans

The American City

BY S. E. EWING

ST. LOUIS BAPTIST MISSION BOARD

THE American city is a home and foreign mission project. We may well look upon it as a Baptist asset and a Baptist opportunity. The city is really a WORLD asset—a world opportunity and obligation. The writer feels that the challenge of the city is second to none, and calls for the completest enlistment and consecration of the individual, the churches, and our denominational agencies. We should give to the city project both material and spiritual support.

I must confess that I speak and write from a very prejudiced view point. Practically all my life has been spent in one of the great cities, and since my conversion at the age of ten, my service in Kingdom matters has been almost continuously connected with the city.

At no point do I concede defeat. I have seen our Baptist white population in St. Louis grow from 1,866 to 21,198, and in addition to this we have not less than 20,000 colored Baptists.

Marvelous Growth

PICTURE before you a map of the United States, and then trace quickly the cities on the Northern border, stretching from the Atlantic to the Pacific, such as Boston, New York, Brooklyn, Newark, Philadelphia, Jersey City, Washington, Pittsburgh, Buffalo, Rochester, Cleveland, Cincinnati, Indianapolis, Detroit, Chicago, Milwaukee, Minneapolis, St. Paul, St. Louis, Kansas City, Denver, Seattle, Portland, San Francisco, Oakland and Los Angeles—twenty-six major cities with a total population of 26,000,000. Returning by the southern route, think of El Paso, Dallas, Fort Worth, San Antonio, Houston, Galveston, New Orleans, Oklahoma City, Tulsa, St. Louis, Kansas City, Chattanooga, Nashville, Knoxville, Memphis, Birmingham, Atlanta, Louisville, Norfolk, Richmond, Baltimore, Washington, Tampa and Jacksonville, and you have a group of twenty-four cities with a total population of 8,000,000.

Baptist responsibility in respect to cities cannot be confined to the United States. Both of our Conventions boast of the fact that our responsibility is world-wide. We must therefore recognize the importance and strategic place occupied by such cities as London, Paris, Rome, Moscow, Istanbul (Constantinople), Calcutta, Canton, Shanghai and Tokyo.

Without argument or illustration we recognize at once that the cities named in the survey above control to a very large extent all our thought

and action in regard to finance, economic and business relations, manufacturing, railroad and mining interests, politics and social life, morals, and, last but not least, the city seeks to dominate the spiritual ideals and activities of our people.

Challenging Opportunities

WE must not look, however, on the cities as wholly rotten and hopeless. We will recall that New York was at one time regarded as the "graveyard for preachers." That was then, and is now, only partially true.

The folks as we find them in the cities are at heart no different from the folks we mingle with in the rural sections. Do not let the chameleon deceive you. He is the same at heart, regardless of the color of the tree to which he clings. Maybe after all it is the crowd that really makes the problem. Our first thought as a rule when a crowd assembles, is to call the police, but we must remember that this crowd constitutes the raw material with which we are to work. It is the soil into which we must sow gospel seed.

If, as we sometimes say, "variety is the spice of life," surely as a Christian worker my taste for variety will certainly be satisfied. In the city we find the extremes of riches and poverty, every possible degree of culture, education and social standing; all races have their full representation in our larger cities; and great sections of many cities are given over to foreign-speaking people. All too frequently the crowd in the city is pleasure-bent and money-mad. Alas, in the cities we find the criminal classes, and it is in the city that the liquor forces hold such perfect control.

What Shall We Do About It?

DEPENDING of course upon the leadership of the Holy Spirit and the dynamic power of the gospel, I would say, let us by all means mobilize, organize and train our forces to make a worthwhile attack on the cities.

We should by all means get a clear-cut conception as to what we mean by "city missions". It is not simply "rescue work"; it is not simply to provide the gospel for the under-privileged sections of the city; nor is it simply to visit regularly the hospitals and reformatory institutions. We must accept the responsibility for the ENTIRE CITY. Recently it seems that the suburban section calls for careful study on the part of the city mission board.

Always bear in mind there is no substitute for the gospel. It is God's power unto salvation, and if He had a better remedy, certainly He would have given it to us centuries ago. The Baptist message fits in the city. We ought not to boast, as some do, that the Baptist message seems to fit the country better than the city. Our message is the New Testament message, and is for all men, of all races, every where.

In city missions, we may well major on trained leadership. It is the judgment of the writer that our men should be trained for the peculiar tasks of the city as we have usually thought of trained men to represent us in foreign fields. The city is, especially throughout the Northern sections of our country, a foreign field. More and more the question of the Negro is looming as a city mission proposition.

In city missions, it is well to stress and major on the location and equipment of our churches. A certain outstanding Baptist leader said, "Some of our city churches are located just a block from success." Twenty-four out of the forty-two churches in the St. Louis Association, have been aided in their building and equipment obligations. My suggestion in the location of a new church is for it to be located "on the boulevard, at the top of the hill, on the corner."

ONE of our city churches occupies what has been called "a million dollar corner". Certain members and others criticized this church as to its location, claiming it was a waste of God's good money to have a church building on such an expensive corner. We answered something as follows: (1) The church is located in the very heart of this great city. (2) It is easily accessible. (3) It has more than double the membership of any other Baptist church in the St. Louis Association. (4) It has the largest attendance by far throughout the year of any Baptist or Protestant church within the city. (5) This church gives probably four times as much as any other one church of the city for the promotion of our city work through the city mission board. (6) During the eighty-five years of its history, the church has never wavered a hair's breadth from the message of Christ and the cross. (7) Where could you find a corner for the preaching of the gospel more worthwhile, and could you name an institution more worthy of a million dollar corner than a real on-going Baptist church?

Those in charge of city missions should be in courteous and gracious co-operation with other like organizations, and honestly seek to see that each community is given the opportunity of hearing the gospel message. In no sense do I believe in our Baptist work competing with other churches, and at no time have I ever given countenance to the allocation of territory. Of course, however, we should be thoroughly Christian in our attitude

toward other strictly Christian organizations. My contention has been that the greatest possible blessing that could come into any community of any city—or any other place for that matter—is to give to each and every community a well-organized, thoroughly equipped Baptist church.

Finally, as Baptists, North, South, East and West, let us inaugurate what I might call real Baptist co-operation and strategy. I recall that the word "strategy" has usually been connected with bad company. It has been thought of in the realm of war and politics. The definition, however, is suggestive to us in our attack on the evils of a great city: "The science of military position and of the combination and employment of means on a broad scale for gaining advantage in war." In other words, it is true "generalship".

I commend this word to the careful study of the officials of our Home Mission Board. Our war is a warfare in the truest sense of the word. Let us in a very aggressive and intelligent way give ourselves to the Holy Spirit, that He may lead us in our methods of attack, as well as in the selection of implements of warfare, and give to us a final and complete victory!

Board Pays \$90,000 This Year On Principal of Debt

The Home Mission Board on October 1 applied \$70,098.39 on the principal of its debt.

This amount brings the total paid by the Board on its debt this year to \$90,331.38, over \$20,000 having been paid in March. Terms of an agreement with the Board's creditors require that surplus funds be applied on the indebtedness every six months.

The entire amount allocated October 1 and in March has been used to retire the principal of the debt, and is in addition to the payment of all interest when due.

Also, the Home Mission Board has this year extended its mission work and opened new fields through an income of over \$50,000 from the Bottoms Trust Fund.

From this fund the Board has employed fifteen new missionaries and has spent over \$20,000 on new mission property.

All new mission work begun in recent months has been made possible by the Bottoms Trust Fund, while regular receipts have carried on old mission work, paid interest, and provided a surplus of \$90,000 for payment on principal.

Regular receipts through September, representing an increase of 10% over the same period of 1935, have amounted to \$307,187.38.

Cuban Baptist Records

BY A. PEREIRA ALVES

CUMANAYAGUA, CUBA

IN the April issue of *Southern Baptist Home Missions*, quarterly bulletin of the Home Mission Board, I found the following statement from Noble Y. Beall, "Baptists in the South have more schools, colleges, universities, and seminaries, in which leaders are trained than any other evangelical denomination."

Baptists in Cuba have also made some records that other denominations cannot break.

Methodists, Presbyterians, Episcopalians, Quakers and others have established here churches, schools, colleges, and other institutions, but we, the Baptists, have surpassed all the other denominations in many ways.

Baptists have almost fifty per cent. of the churches and members of all denominations. Together the two Baptist Boards, North and South, have organized two Cuban conventions, Oriental and Occidental, and both have more than a hundred churches with nearly ten thousand members.

But the Baptist records in Cuba reach many other fields. The first statue erected in Cuba honoring a Protestant was to the Baptist physician, F. Rodriguez, of the city of Sagua la Grande, Province of Santa Clara. Dr. Rodriguez, a philanthropist whom all inhabitants of his town loved, died June 28, 1918. A few months later a Masonic lodge at Sagua la Grande began to raise a fund to erect a statue to him. Masons, Catholics and Protestants contributed to the fund, and soon the city of Sagua la Grande was embellished with a statue in a public place, honoring a Baptist physician.

The first Protestant representative sent to the Cuban Capitol as a legislator was a Baptist, Sr. Eladio Gonzalez Morales, superintendent of the Sunday school of the Baptist church at Matanzas.

Another record is of the sermons preached in a single day in one church, made at Cruces, Province of Santa Clara, October 28, 1932. Brother Ismael Negrin, pastor, and other Baptist

workers preached on that day 328 sermons. Other denominations in Cuba have not yet broken this record.

Cuban Baptists have also made some records in the field of writing.

No one yet has written in the Spanish language so many Christian books as Sr. A. S. Rodriguez Garcia, a Cuban Baptist who died January 9, 1934, in Sancti Spiritus, Santa Clara Province. He wrote more than a dozen good books.

Another record is held by a Cuban Baptist newspaperman and pastor, who does not want his name mentioned, who is writing for fifty-two newspapers in the Latin American republics.

Cuban Baptists, too, as well as Baptists of the South, are happy because of their records.

615 SERMONS IN ONE DAY

SINCE the above list of records made by Cuban Baptists was written, members of the church at Cruces in one day preached the gospel in 615 services as they nearly doubled the previous mark of 328 made in 1932.

A goal of 500 had been set for September 8, when workers, having been previously organized to go into non-Christian homes, met for a brief preliminary service at the church before going out for fifteen hours of continuous preaching from house to house.

These workers, mostly laymen, left the church at six-thirty in the morning, and the first group did not return until ten-thirty at night. After reports had been tabulated, the pastor, Rev. Ismael Negrin,

a missionary of the Home Mission Board, announced that there had been 615 services and that 5,214 had heard the gospel.

At midnight the tired but happy Christians, who had borne testimony of the saving grace of God so faithfully, went to their homes.



Laymen of Cruces Church

Spanish-Americans Ready for Gospel

BY J. G. SANCHEZ

MISSIONARY, ALBUQUERQUE, N. M.

RECENTLY while visiting in the town of Manzano in the Manzano Mountains, we stopped in front of a store which was in the center of the town, and I began to talk with three men who were seated on the platform in front of the store.

One of the men asked me if I were an insurance agent.

"Yes," I replied, "I am representing the most reliable company in the world. Every man or woman or boy or girl who invests his soul and heart in this company is the happiest person in the world."

Then I presented the message of my dear God and Lord, explaining how it was that Jesus Christ came into the world to suffer for us and die on the cross instead of us, and how it was that our eternal God and Father showed to the world His great love by sending His Son to die for us.

As I talked, many people from different parts of the town came and gathered with us at the front of the store, so I judge that in about three minutes there were approximately 70 persons hearing very quietly the word of God. I talked about forty-five minutes.

OPPPOSITE the store is the convent and church of the priest. Just when I began to preach, the priest began to ring the bell of the church, and I saw many children going to the church, but the grown people, when the bell was ringing, were coming to my preaching.

When I finished my sermon, many of the men began to discuss the two religions, the Protestant and the Catholic. Many of the most intelligent said that in their opinion the Catholic church is a fraud, that the only ambition of the Catholic church is to use religion for the exploitation of the masses, and that the priests have no passion at all for the salvation of souls.

Such were the arguments that day from many of these Catholics.

These mountains are a great field, and it seems to me the mountain towns are already ripe. The only need is to come there for the harvest. No Protestant missionaries have ever come to those mountain towns to preach the gospel of Jesus Christ, so you will understand that they are really virgin soil for Baptists.

The reason we do not attend these places regu-

larly is the financial matter. We do not have financial support to bear the expenses of regular trips to these mountain places. Let us pray the good Lord to open the way by which we can reach those places regularly.

Completes Fortieth Year

REV. J. G. SANCHEZ, missionary to the Spanish-Americans in New Mexico, completes in October his fortieth year in the ministry, thirty-six of which have been spent in New Mexico.

"During this period," he says, "many missionaries, both Spanish and Anglo, have cooperated with me in the Spanish work. Some gave up the work, others have passed to the other life, and I have maintained the work to the best of my ability."

"I am familiar with missionaries of other denominations who came to Colorado and New Mexico since 1885 to evangelize the Spanish people. They used psychological methods to convert the Spanish, and the results in future years proved these methods complete failures."

"Today in New Mexico and in Colorado, these denominations have failed to maintain their churches, quite a few churches have been suspended, and the few that remain are not missionary churches."

"From this point of view, New Mexico is ours. New Mexico belongs to Baptists. If we use the method of our Lord Jesus Christ, and go to every community and home with the word of God in our hands, and in our hearts, and in our souls, and present the only plan of salvation which has its foundation in the person of Christ who died on the cross for sinners, and preach that in this way Jesus Christ gives us eternal life, with the power of God we will win New Mexico for Christ."

Love Or Law

Love is the greatest constraining power in the world. Tell me what you love and I will tell you what you are. The man that loves needs no law to impel him to action. This works in every direction. The man who loves right and righteousness will do right, law or no law; the man who loves wrong will do wrong in spite of all law. Do you love the lost, —the underprivileged, the man without a chance, the foreigner, the brother in black—here in the homeland? Love for souls—Christlike love—is the basis for all missions.

Pioneers in Missions at Home

BY RUFUS W. WEAVER

(Excerpts from an address delivered in August at Ridgecrest.)

BAPTISTS gained their foothold in the South during the colonial period, and this they did through the sacrificial efforts of self-appointed and unpaid home missionaries. No one can study that era without being impressed with the fact that the Baptist preachers had a wanderlust, which took them from settlement to settlement, from colony to colony, and wherever they went, they preached and organized Baptist churches.

Baptists, however, made no marked advance until they seized upon the revival as a means of propagating their faith. Their rapid growth in the South, as compared with the North, is due to the fact that Southern Baptists still stress the revival.

The greatest home mission work ever done, by any religious group in modern times, was the conversion of the Negroes of the South to the Baptist faith. We do not know when Baptists began their home mission work among the slaves. The earliest records we have indicate that they were welcomed into Baptist churches, as regular members, long before this government was organized.

From the forming of the Silver Bluff Baptist Church, made up of slaves, in Aiken County, South Carolina, which was previous to the American Revolution, down to the present, the Negroes of this country have been the special subject of the solicitude of Southern Baptists.

THERE is no story, marked by greater heroism than the work done by our pioneer fathers among the American Indians. The devotion of Humphrey Posey, who labored in these North Carolina mountains nearly 120 years ago, was shared by scores of brave, adventurous missionaries to the Indians. I have time to mention only the names of Isaac McCoy, Isaac Meeker, R. G. Moffat and J. S. Murrow. In 1855 the Home Mission Board took over the work which, for nearly three decades, had been carried on by the American Indian Mission Association.

The Baptist pioneer in religious periodicals was Henry Holcombe, who published in Savannah, Ga., the first Baptist journal in America, 1802, called *The Analytical Repository*.

The early pioneers in Christian education were Baptist ministers, who took into their homes young men, studying to be preachers. The first educational fund was established in South Carolina, 1751, its object being "the gratuitous education of pious young men for the ministry." Rhode Island College, projected in 1762, was able to secure a charter only upon the condition that a fixed number of Quakers, Episcopalians and Congregationalists

should always be members of the board of trustees. About 1800 the first Baptist school opened in Statesbury, South Carolina and was known as "Mr. Robert's Academy." Mount Enon Academy in Georgia in 1806 was started, due to efforts made by Dr. Henry Holcombe. The school later languished and died. In 1791, only one Baptist minister in the South had an academic degree, and this was a pastor in Virginia to whom there had been given an honorary M. A.

First Home Missionary

JOHAN GANO was commissioned by the Philadelphia Association to visit the Baptist churches in the South in 1754. Dr. Charles A. Jones informs me that the Charleston Association commissioned him and gave him financial support to continue his labors, after his visit to South Carolina. This is the first record that I can find of an itinerant Baptist home missionary, being supported financially by Baptists. The first Baptist Sunday school in the South and probably in the whole country was organized, 1804, in the Second Baptist Church of Baltimore.

In 1812 the total number of Baptists, including those in Nova Scotia and New Brunswick, was 176,764; they had 2,223 churches and were served by 1,622 ministers. Outside of a state missionary society in Massachusetts, the only form of organization was the Baptist association, of which there were one hundred and eleven. Denominational cooperation on a national scale was unknown.

Luther Rice, Pioneer in Missions and Education

The return of Luther Rice, converted to Baptist principles and doctrines while in India, to America in 1813, electrified Baptists from Maine to Georgia. He directed his efforts to the organizing of missionary societies. He made contact, either by letter or by personal visitation with all the Baptist leaders and with practically all the Baptist associations. Everywhere he went, he formed missionary societies. Some of them were called Female Mite Societies, Little Ladies Cent or Mite Societies, limited to girls from six to fourteen. The beginnings of our woman's missionary work and of our young people's work are traceable to Luther Rice.

Baptists began the financial support of foreign missions through these missionary societies and, in 1814, thirty-three of their representatives met in Philadelphia and organized "the General Convention of the Baptist Denomination," usually called the Triennial Convention, the first body to unite American Baptists into one common enterprise.

The division into Northern and Southern Baptists had its genesis in 1826, when the magnificent National Baptist program, inaugurated by Luther Rice, with Washington, D. C. as the headquarters of the agencies, the controlling boards, the institutions, and the publications of American Baptists, was wrecked.

The Triennial Convention severed its relation to all other causes and became a foreign missionary body, with headquarters in Boston; the American Baptist Home Mission Society was organized in 1832, with headquarters in New York City; the *Columbian Star* and the American Baptist General Tract Society were moved to Philadelphia, the latter becoming the American Baptist Publication Society. The control of all monies, raised by the Baptists of the South, was placed in the hands of small groups of Baptists, located in Boston, New York and Philadelphia.

The divisions of Baptists have been due more frequently to differences growing out of the control of denominational funds than to divergence in doctrine. Southern Baptists were not able to direct the expenditure of the money they gave or to secure the appointment of missionaries they approved, and this they resented. The slavery question only brought the issue to a head.

The Southern Baptist Convention

THE Southern Baptist Convention was organized in 1845. A large proportion of the delegates to this Convention were men born in the North, who, graduating from some Northern College, had come South. The fundamental idea in the program of Luther Rice, namely, that the General Convention was the one agency for eliciting, combining and directing the energies of the entire denomination, was put into the organic law of the Southern Baptist Convention.

Northern Baptists rejected this idea, divided into Societies, promoting different denominational causes, with each of them under the control of those who made annual contributions or provided capital gifts to its endowment funds. Northern Baptists, until 1907, operated as groups, each interested in some phase of the denominational program. There was no central control and therefore no real unity of the denomination until 1907.

Southern Baptists established in 1845 two Boards, one, for Foreign Missions; the other, for Domestic Missions; in 1851, they established a Bible Board; and in 1863, they established a Sunday School Board. The Bible Board was located at Nashville, Tenn., with Dr. W. C. Buck, Secretary; the Sunday School Board at Greenville, S. C., with Dr. John A. Broadus as Secretary. The Southern Baptist Sunday School Union and the Sunday School Board merged in 1868 under the name of the Sunday School Board, headquarters, Memphis, Tenn.,

and five years later this Board was merged with the Domestic and Indian Mission Board, Marion, Ala., now the Home Mission Board, Atlanta, Ga.

The Sunday School Board, now in its forty-sixth year, is the projection of the personality of that pioneering statesman, Dr. J. M. Frost. The Relief and Annuity Board had its beginning in the dreams of Dr. Wm. Lunsford. The Woman's Missionary Union had its genesis in the mind of Miss Annie W. Armstrong, Baltimore, Md. Its marvelous success, during the past two decades and more, evidences the wise leadership of our ablest denominational statesman, Miss Kathleen Mallory.

Pioneering in Christian Education

CHRISTIAN education, under Baptist auspices, presents the most tragic phase of home mission work in the South. The movement to establish Baptist schools and colleges in the South was an essential part of the program of Luther Rice. The University of Richmond, Wake Forest, Georgetown, Mercer, Baylor, Denison and Shurtleff, were founded either by students of Columbian College or by men who had come under the personal influence of Luther Rice.

Baptist pioneers in Christian education established institutions of learning in large numbers and often they lived to see their end. In Georgia, within a period of eighty-six years, forty-six Baptist schools and colleges were founded and today only five survive. Forty-one Baptist institutions of learning lost in one single state! In 1881, thirty-three universities, colleges and academies were reported; only sixteen now survive. From 1922 to the present, 138 Baptist educational institutions are listed. The Education Commission reports only 66 as still in operation.

Pioneering in Christian education, under Baptist auspices, is a story that needs to be told. The support of Baptist academies was usually secured through the endorsement by one or more Baptist associations; of colleges and universities, by the state Baptist convention. Many Baptist leaders held that the constitution of the Southern Baptist Convention did not include Baptist academies, colleges or universities in Article II, where it states the design of the Convention is "to promote foreign and domestic missions and other important objects connected with the Redeemer's Kingdom."

They felt that such institutions should be cared for by local associations or state conventions, unless they were actually and primarily missionary in their work and purpose. They recognized, some of them rather reluctantly, the necessity of academies and even colleges on the foreign field. Through the pioneering of Dr. A. E. Brown, Dr. John E. White, and others with like vision, Southern Baptists became deeply interested in the creation and develop-

(Continued on page 22)

Mexican Baptist Institute

BY J. W. BEAGLE

FIELD SECRETARY, HOME MISSION BOARD

THE Mexican Baptist Institute opened its 1936 session September 14, with the first week of the session being devoted to a Bible and Workers Conference sponsored by the Home Mission Board. The speakers for this week were Dr. J. B. Lawrence, executive secretary of the Home Mission Board, Dr. M. N. McCall, superintendent of the work in Cuba, and Field Secretary J. W. Beagle.

All Home Board Mexican missionary pastors were present. These pastors care for the Mexican work in Texas, consisting of fifty-one organized Mexican Baptist churches with a membership of 4,369 and 102 outstations or missions; they minister to a Mexican population of 393,000. In the entire Mexican Mission field there is a Mexican population of between six and eight hundred thousand.

There was an enrollment of thirty Home Board workers, and twelve new students matriculated during this week for the classes beginning September 21. The prospect for attendance this year is encouraging. About thirty students, all preachers and mission volunteers have applied for admittance. No student is taken unless he is recommended by his church.

At the first meeting of the advisory trustees held in the First Mexican Baptist Church of San Antonio, Texas, April 23, it was unanimously agreed that we would pray daily for God to direct us to His chosen man for principal of the Institute.



Mexican Baptist Church, San Marcos, Texas

On July 21 at the second meeting of the trustees the man with the qualifications for this important task was as yet unknown. At this meeting the major part of the time was given to prayer, and we adjourned subject to the call of the chairman, when our prayers were answered and God's man was found.

Early in September we were confident that God had revealed to us His man for the place. September 16 we called the trustees and placed the facts before them, and the unanimous consent was that God's man was found for principal of this Institute. So Rev. J. B. Swindoll and wife were appointed and presented to the trustees.



Paul C. Bell

Director

Mexican Baptist

Institute

It was a happy occasion when Prof. Swindoll told his experience of how he had placed himself in God's hands to follow where God would lead him in mission work. Prof. Swindoll stated that he could not get his consent to accept any of the offers proffered him in school work. "Brethren", he said, "I felt God wanted me at Bastrop and I declined or delayed my replies until after this meeting." There was rejoicing in the Lord.

Prof. Swindoll assumed his new duties at once. The salary of \$100.00 per month is provided, in the Annie W. Armstrong offering, by the good women of the W. M. U. They have made so many glorious things possible for us in the last year!

THE main building is nearing completion and is ample to care for the missionaries and new students that come early.

There is running water with modern sanitary equipment on each of the three floors. One of the Mexican brethren says, "This is a real luxury." And we are grateful to the W. M. U. of the South for this "luxury".

Other buildings are provided by individuals and organizations. The Mexican Baptist Convention has deposited with the Home Mission Board funds to place a memorial building on the campus for Dr. C. D. Daniel, showing their love for this good man.

The sixty-five acre farm proved its worth and value on the occasion of the week's conference, as three excellent meals were served daily to forty people at a total cost of \$42.67. The peas, beans,

corn, syrup, milk, butter, "clabber", as well as preserves and relish, came from the farm and were prepared and served under the supervision of Paul C. Bell and wife, with their helpers.

This was a truly great occasion. The workers greatly enjoyed Dr. Lawrence and Dr. McCall, and the fellowship was glorious.

NOW let us sketch some of the work in Texas where this Board has 57 workers, the majority of whom are among the Mexican people. During the last year we have entered six new and needy Mexican fields and appointed missionaries for them.

VICTORIA FIELD: This is one of the fields made possible by income from the Bottoms Trust fund. Here we have purchased a home for the missionary and are planning to erect a chapel. This property is located in a Mexican center, across the road from the Mexican public school building where Missionary Paul C. Bell has been holding services for some years. Recently the Board appointed Rev. and Mrs. Benito Villareal to this important center and other stations nearby.

RIO GRANDE CITY: At the urgent request of the Lower Rio Grande Association, Rev. and Mrs. E. L. Kelley were appointed by this Board to serve on this important border field. Rev. Kelley has spent many years in this section. He knows the country, the people and their problems, and is known and loved by all the Baptist brethren who promise to give him their support and cooperation on this vast field.

SAN MARCOS FIELD: This is another of the Bottoms Trust projects. San Marcos is one of the important Mexican centers because of a large Mexican population and the location of San Marcos Academy. Here we have procured an excellent chapel and have erected a home for the missionary. Rev. and Mrs. Jose Flores were appointed missionaries in May. Brother Flores has several mission stations nearby where he has services at stated intervals, and is proving to be a most valuable missionary as he has reported conversions and baptisms each month since his appointment.

SONORA FIELD: Last November Rev. and Mrs. C. Hernandez Rios were appointed to this central west Texas Mexican field with Sonora as the center of activity and reaching out to various other Mexican communities near him. Brother Rios has proved to be a most excellent missionary, having reported conversions and baptisms every month since his appointment.

FIRST, SAN ANTONIO FIELD: The Board has here one of its best mission plants. A few years ago this church was the first Mexican church to assume self-support and relieve the Board of further aid, but on account of the recent financial depression the church felt that aid must again be given

them, which led to the appointment of Rev. and Mrs. Alfredo Cavazos who have been serving this good church for some years, doing a far-reaching work not only at the First church but at the missions they foster.

UVALDE FIELD: This field embraces the work at Eagle Pass and surrounding Mexican groups with Uvalde as the center. In November of last year Rev. and Mrs. L. Ortiz were appointed as missionaries and Brother Ortiz has proved a most excellent soul winner, as he has reported conversions and baptisms every month except one since his appointment. He has also rendered valuable service in giving a history of the organization of the Mexican Baptist Convention of Texas.

EL PASO FIELD: During the past year our property here has been placed in first-class condition, more than \$2,000 having been spent on improvements which were made possible by the W. M. U. special designation. Miss Gloria Ruiz, the accomplished daughter of Rev. and Mrs. D. Ruiz of San Angelo, was appointed in June to aid Prof. A. Velez and his staff in teaching and in the mission work in this important border city.

BASTROP MEXICAN BAPTIST INSTITUTE: During the past year this building has been completed and is equipped with modern sanitary facilities and is now one of the outstanding mission plants belonging to the Home Mission Board. The completion of this building, at a cost of more than \$1,000, was made possible by the W. M. U. special designations. Other buildings that have been erected and are to be erected are made possible by gifts from individuals and organizations. Missionary Bell is quite happy because after all these years of waiting and struggling he has lived to see his dream realized.

WACO FIELD: This is another important Mexican center. Our present property has been used by the local board for several years. A movement is now being worked out looking to the erection of a new mission plant on this field.

Purpose of Home Mission Board

For ninety-one years the Home Mission Board has been working as an agent of the Southern Baptist Convention to help create denominational morale. As an agency of the Convention it has worked to unify the efforts of the denomination and to direct these efforts in the evangelization and Christianization of the homeland. The Board may not have done all that it should have done, but throughout all the years its purpose has been to create enthusiasm among our Baptist people for work in the homeland, and to stimulate the will to win. It is still engaged in this task.

Solving Latin Problems

BY J. F. PLAINFIELD

ITALIAN MISSIONARY

SO much has been said of the youth of other lands and races who are under the tutelage of home missionaries that I have desired to set forth the problems of the Italian work in such a way as to evoke the most sympathetic interest both in our field and in all of the Latin work of the Home Mission Board.

Latin missions present difficulties which, because misunderstood, often give rise to unfavorable criticism. Many, being unaware of the problems involved, are dissatisfied with the results obtained and are critical of the Latin work.

This is a plea for honesty and sincerity in facing these criticisms and in studying the inherent obstacles which make all Latin missions most difficult.

Are the Critics Justified?

WHILE we are truly grateful for all the help received through the long years since the first mission among the Italians was opened, we are conscious of the meager returns of our Italian mission fields in membership and financial collaboration. There were, especially in the early stages, problems of racial and psychological incompatibility that made wholehearted cooperation between the Italian pastors and members, and between the Italian churches and the Home Mission Board, rather difficult and, at times, impossible. There is no need of rehearsing the past.

But these mistakes of our early organization cannot keep us from recognizing the great improvement in personnel, in type of work done, and in the matter of cooperation between the Italian missionaries and the Board. The mistakes are understandable when one is acquainted with the Italian people and the nature of the work among them. If these mistakes somewhat justify the adverse criticism of leaders, we should be candid enough to admit that the peculiar difficulties of the Italian fields were almost insurmountable, and that it takes time and patience in overcoming them, and in developing an entirely new foundation for evangelical faith among the most cultured Latin nationality in the world.

Reasons for Limitations

LET us remember that these Italians were Catholic by faith, tradition and practice, and that theirs was not an ignorant and yielding acceptance of the Roman Catholic authority, dogmas and worship. They possessed mental poise and acumen, understanding of both the social implications and

duties of their Catholic faith. While it may be a just cause for rejoicing that Catholics in all lands are amenable to the gospel, it is by far more important, significant and heartening when an Italian Catholic accepts the gospel truth, even though he may not always surrender his previous associations.

It is with the Italians somewhat as it is with the Jews. In fact there are many points of similarity. Both are steeped in traditions and greatly hindered by fears of group retaliation, racial persecution and parental displeasure.

The mere spiritual awakening on the part of the Italians generally and our youth in particular, and their becoming fond of the gospel, ought to be taken as a welcome sign of their openness to the gospel message; certainly it means a shifting of emphasis from the Catholic spirit of intolerance to the freedom of the gospel of the evangelical faith.

Moreover, while it is true that the influence of the adult Catholic mind in our Italian colonies of America has greatly restrained the juvenile impulses to change in matters of religion, it can be said also that youth has in turn greatly modified the unyielding attitudes of older Italian Catholics.

There has been little attempt thus far at an examination of the deep indelentation made in the mind, heart and soul of the Italian people by the message of the gospel, and in general there has been a hasty conclusion that results have not measured up to reasonable expectations, because Baptists often confuse conversions with the number of baptisms, and denominational loyalty with the matter of contributions. The spiritual well being and the religious education of the young is a matter of time in the case of the Italians, and there cannot be any sure foundation of faith and character without long, careful and patient training.

WE are not dealing with religion alone, but with national orientation as well. The formation of a right American character is second only in importance to the formation of Christian character. Just here let me say that the Italian missionary is confronted not only by a background of religious bigotry and intolerance, but must face a determined opposition from the patriotic groups which carry on the old customs of Italy and arrest the progress of education and spiritual reformation of the Italian people in America.

The Italian newspapers in the United States are not only fighting evangelical churches by a systematic campaign of persecution and lies, but foster

in every way the program of the Catholic church and of the fascist government. These same newspapers are conducting a most determined movement of education of Italians in America, both young and old, along lines of fascist ideals through societies and clubs.

The problem confronting the Italian missionary is not as simple as some of our Baptist leaders would believe. A genuine leader and missionary among the Italians understands that he is dealing with a complex problem, and that in attacking it he is not likely to go a long way unless he breaks it up into subordinate problems. Only a prodigious mind (and these are rare) is able to cope with the whole.

MOST of our missionaries have been good men, but hardly able from an educational standpoint to solve all problems with any degree of success. This has been the cause of early failures among Italian missionaries and members. Our ministry was not sufficiently equipped by training of the kind received in our denominational schools to fully direct and develop the souls under their charge.

Knowledge and stability of character in the leader, parent, teacher and missionary-pastor have a vital relation to the actual task of developing a mission church so that the membership may attain that knowledge, efficiency in service, moral stability and denominational loyalty which are the foundations of permanent and successful work. The formation of character and not the mere acquisition of knowledge is the chief purpose of the missionary.

I am not talking of salvation, which is by grace through faith in the Lord Jesus Christ; I am now talking of cultivation and development through the years. We discourage all artificial means, opportunistic appeals and incentives, and rely on sound and continuous education of the membership, particularly the young. Everyone knows how difficult it is to change a habit, but when the habit is rooted in generations and generations of different national habits, life and regimen, not to say of religion, it is practically impossible to eradicate it in the lifetime of a person, apart from a miracle of the grace of God, and I am here to testify that He alone can recreate a soul and wholly change a life.

Evidences of Real Improvement

NOTWITHSTANDING these odds, and the many shortcomings and limitations of a first generation of members and ministers, there is much evidence of real progress and permanent results. This in itself is a sufficient answer to those critics who deny that there has been anything good coming out of their investment in Italian missions.

It is true, several Italian mission churches closed

their doors; it is true that some missionary-pastors proved incapable and untrustworthy; it is also true that too often the migratory spirit of the Italians caused the abandonment of costly missionary centers. Yes, many mission churches were badly situated and badly managed. Yes, there is yet much to be desired. But why not take stock of net benefits and results and quit once and for all reminding us of failures?

Many churches are doing a splendid work and the missionaries in the field are evidencing such zeal, sacrifice and consecration as can be found anywhere. And if it be said that there is not a permanent Italian mission station because the Italian population sooner or later moves on, is that not rather a cause for rejoicing in so far as that indicates a tendency to break up the "Little Italies," and is not the Kingdom of God and the gospel extended by this movement into different territory? The word of God will find some suitable soil wherever it goes.

We set out to save and educate the youth. Our product is not so abundant, but many of our young people are now bright stars in the firmament of commerce, industry, accountancy, banking, business of every kind, politics, and the professions, the chief being that of the gospel ministry. These are upholding our ideals, living an upright life, triumphing in moral battles, glorifying the Lord.

BAPTIST missions have made great changes among the Italians of America and elsewhere. Something has worked into the very nature of many Italian men and women, something which guides their impulses and is an incentive to holy living, and contributes to the ultimate success of the cause. If we are to express this in terms of social and religious activities, the record may be secured in various happy homes, in prosperous churches, in better social relations, in educational accomplishments. One can better appreciate our work as an essential factor in saving souls and creating character by visiting the Italian mission centers and talking face to face with the Italian missionaries. Ours has been the first step in the long journey that leads to success.

Progress might have been more rapid and the transformation of the Italians more complete had Americans taken Italians more to heart. The solubility of solids in water depends largely on the temperature. Increase in temperature increases the solubility of most solids. The application is that had the American churches shown greater concern and love for the foreigners, these would have melted more rapidly into the pot of our common wealth and accepted more readily the message that was preached to them in the early stage of immigration. Oh! the invaluable power of love on these less fortunate races!

AS an illustration of what can be done with the material at hand and of how great has been the transformation wrought through the years in the hearts and minds of the Italians I am offering a brief account of the work among the Italians of Tampa, Florida, since my coming to this field in 1926.

Five missionary-women were employed as teachers for our daily school when I first came to Tampa. Today only one continues in the work, the others having to resign for lack of funds. The pastor, his wife, and the missionary are doing more work than was done by the pastor and the large group of missionaries previous to my coming.

Instead of two mission stations we have now three mission stations, i. e., North Boulevard Baptist Church with a measure of independence and self-support; Armenia Avenue Baptist Italian Mission with home for the missionaries, kindergarten and Good Will Center; and C. C. Burns Baptist Mission, advance station among a shifting neighborhood, which is becoming Latin, independent of the other two stations and self-supporting.

Over four hundred people have been baptized during the ten years of my incumbency as missionary-pastor, and double that number were won to Christ or to a sympathetic tolerance of our teachings and practice.

Two young women, now employed in high positions of social service under the federal government, and two young men about to graduate in one of our best universities, have been helped to an education; others are preparing to enter college. The largest number of honor students at the local high schools have been and are members of our church or missions.

THROUGH the vehicles of the Hundred Thousand Club, the Home Mission Board, the Cooperative Program, we have contributed generously and consistently to the work of our denomination. Beside paying for the current expenses of the mission work and maintaining a kindergarten with a paid teacher, we have kept the property of the Home Mission Board in good repair, and by improving the buildings with needed additions we have added to the value of the property by more than \$2,000. All our property is in fine condition. An average of \$1,500 was raised every year to take care of all our obligations.

We have greatly interested ourselves in the relief of our community, contributing time and money to the stamping out of disease and the correcting of conditions that make for poverty, ignorance and sin. We have helped in finding employment for the many whose lack of regular wages forced them into economic and moral bankruptcy, thus saving them not only to society and to themselves but also to the kingdom of God.

All these many years we have worked, taught, preached, prayed almost without a thought to our comfort or welfare, and we are not ashamed of the record. It is all we could do and if it is less than we desired or had been expected of us, I can honestly say that it was not for lack of will-power and efforts on our part, but because of the great difficulties of the field and the lack of means to do the work.

However, we have nothing but thanks for the Home Mission Board which has charged us with the care of this field, and we hope that we have measured up to their idea of service.

Sin Of Omission

"SHE heard the gospel before I did."

These simple words, spoken quietly and in a modest manner as the speaker began her address, startled and stung the Christian conscience of seven or eight hundred young women, gathered at Ridgecrest from every state in the South for the annual Y. W. A. camp.

The speaker was a young woman of one of the southern states, a native American but of foreign stock. The person to whom she referred was the speaker who had preceded her on the program, a native of China.

"We have been greatly interested," said the young American born French woman, "in hearing Mrs. Ling tell of her conversion in China. She heard the gospel before I did."

As these words were spoken a stillness reigned throughout the great audience of earnest young Christian women. Each heart had been pricked with a realization that Baptists had been guilty of the sin of omission. Each soul was stirred to the need of missions in the homeland by this one eloquent sentence.

Other words and sentences followed, but not one hearer could forget that opening statement. While being zealous to send the gospel to lands afar, Baptists had shamefully neglected communities and nationalities of peoples right at their doors.

"She heard the gospel before I did," said Miss Vena Aguiard, missionary of the Home Mission Board to her own French people in Louisiana, numbering over 600,000. These words, graven deep in each heart, were carried away by the young women from Ridgecrest. One sentence had given each a new conception of the necessity laid on Southern Baptists to give the gospel to those within our gates who have been neglected too long.

Prayers Answered For Chinese Church

TWELVE years without a pastor, except for a brief period of six months, have ended for the Chinese Baptist Church of San Antonio, with the coming of Rev. Paul Fang, of Shanghai, China, student in Southwestern Baptist Seminary, Fort Worth.

Several weeks ago various state Baptist papers printed an appeal to friends of the Chinese in San Antonio to pray the Lord to send them a pastor.

Paul Fang, student in the Seminary at Fort Worth, saw this appeal, "heard the call and came to his people." Thus Miss Ollie Lewellyn, Home Board missionary for thirteen years to the Chinese in San Antonio, describes God's answer to the many prayers of the members of the little church.

Already a mother who had never before heard the gospel and a young man just recently come from China have been converted through Brother Fang's once-a-month ministry in San Antonio.

Not only has the church been given a pastor, but the Lord has given more than was asked for, writes Miss Lewellyn. Miss Sophia Kwong, who came a year ago from Canton, China, to teach in the Chinese school in San Antonio, has proved to be "an untiring consecrated helper, always ready to answer the Lord's call."

Thus with a pastor on the field one Sunday a month, and with Miss Kwong conducting Sunday night services in Brother Fang's absence, Chinese of San Antonio hear the gospel in their own language every Sunday.

One of the widest doors into foreign fields today is that door opened up through the evangelization of the foreigners in our midst.



Shau Yan Lee, Chinese Missionary

Brother Lee, appointed by the Board in March to work among the Chinese in the Mississippi delta, baptized his first convert in August. He has since baptized two other Chinese converts; all three are grown men.

There are several hundred Chinese in the Mississippi delta, located chiefly at Cleveland and Greenville. Most of them are prosperous business men. Brother Lee is specially anxious to give them copies of the Bible.

Right—
Chinese
Sunday
School
Class,
Cleveland,
Miss.

Below—Chinese Baptist Mission Group, Cleveland, Mississippi



Teacher Says Pastors Lax In Visiting Schools

IN a conversation with Noble Y. Beall, Home Board missionary, the principal of one of the large Negro public schools of New Orleans pointed out that the Catholic church reaches the 1,800 pupils in her school every day with a devotional service, and Protestant ministers never come to the school at all.

Not only are the 1,800 in this school reached each day with the Catholic message, but the principal said that she supposed similar services are held each day in every public school in New Orleans. Also, during the Lenten season, the superintendent dismisses the pupils for an hour each day for special Catholic services.

"I have never known of a Protestant minister of any denomination asking for time for devotional services in our school," the principal added. "As a Baptist, I have often wondered why something could not be done about it."

As suggested by this school principal, the reason the Bible and the Christian message are practically omitted from the public schools is in some instances, at least, because local pastors fail to take the initiative in cultivating this field of tremendous possibilities. Catholics in New Orleans have pushed their claims to a few moments each day for the spiritual development of school children, while Protestant ministers have lagged behind, lacking even the interest to visit the schools and ask for an opportunity to read the Bible to the pupils.

Here is a real field for definite home missions in each community in the south.

PENTACOSTAL EXPERIENCES IN LOUISIANA

(Continued from page 6)

appointed as missionaries to their native people and located at Basile where they found a small, discouraged Baptist organization. In less than one year the membership has been multiplied several times. Today they report 44 members, all French except a few. The Board has purchased a church building and a home for the missionary on this field, the Bottoms Trust fund making this possible.

On a recent visit to this field I was surprised to see that the local church membership had re-roofed the building, built a concrete baptistry and added other improvements costing \$246, and Brother Aguilard informed me that it was all paid for and added, "Philippians 4:19."

The Home Mission Board has twenty missionaries in southern Louisiana doing most effective work, but this challenging field is calling for this number to be multiplied.

BIBLES AND BOOKS FOR BLACK BROTHERS

BY NOBLE Y. BEALL

MISSIONARY, HOME MISSION BOARD

SELDOM do I go into a Negro meeting but that I am asked two questions: (1) Do you have a Bible that you can give me? (2) Do you have a book that you can give me?

Many Negro preachers, especially in the rural sections, do not have whole Bibles. I have seen preachers try to read a passage of Scripture before preaching and have to stop and say, "The next page is gone, and I will tell you what it says." Thousands of Negro preachers do not have whole readable Bibles.

No preacher ever had all the books he wanted. Many of the Negro preachers do not have the books they actually need. They ask for books on evangelism, doctrine, missions, stewardship, and sermon outlines. They are eager to learn. They use books when they get them.

Would it not be a fine piece of mission work for every white Baptist preacher in the southland to pick out a black brother, go to him, and give him a selection of books from his library, and encourage him to preach the glorious gospel of Christ better, and win more souls to a saving knowledge of our Saviour and Lord?

There is hardly a preacher among Southern Baptists but who could do that very thing from his library without sacrificing, and it might mean more to the glory of God than for the books to remain on the shelves in his study.

If any brother preacher cannot find a Negro preacher, he may send the books to the Home Mission Board, 315 Red Rock Building, Atlanta, Ga., and we will get them in circulation.

Training Negro Preachers

Recently I was on the campus of Benedict College, Columbia, S. C., and spent some time with President J. J. Starks. We discussed the problem of training preachers. The college has a three-year course of study for preachers above the required course for an A. B. degree.

He pointed out the fact that too few preachers were enrolling in the department. He expressed the opinion that for a long time yet we would need to plan for theological training for Negro preachers in connection with the colleges. He said that in his judgment all institute work should be done in connection with, or under the direction of, some college.—Noble Y. Beall.

DENOMINATIONAL CONSCIOUSNESS AND HOW TO PROMOTE IT

(Continued from page 4)

affection and the end of their service. The denomination rightly set in the world-program of Christ, alone offers the challenge our people need.

Denominational consciousness will give to us religious conviction. This is one of our supreme needs. All great revivals have rooted themselves in two things: (1) prayer, and (2) a rekindling and a reaffirmation of fundamental religious beliefs. On the other hand, spiritual declension has always followed a decline in faith. When the people lose their grip on and their grasp of the great doctrines, they decline in spiritual fervor and piety, and drift into error and worldliness. This is true of individuals, churches and nations. What our people need is the wider consciousness which makes them alive to the faith of the whole denomination.

The thing that makes Rotary such a powerful organization is not the number of its members, but its internationalism and the consciousness which each club has and each Rotarian has of the world implications of the Rotary creed and Rotary mission. This is what our churches need. Yoke them up to a world task through denominational activity and they will be lifted out of the drab monotony of localism. A denominational consciousness will give to them a group faith, and when they once feel the full implications of that faith there will have been laid the basis for a religious patriotism that will cause our people to go to the extreme in sacrifice and service.

DENOMINATIONAL consciousness will give to our churches a full Kingdom program. When we are alive to the denomination and all of its activities then will our churches put on a full program and not a segmental program. Our supreme task is the bringing in of the Kingdom of God, but this task has many ramifications. The coming of the Kingdom is a multifold affair. Christianity is spiritual, but it must have a physical expression. The Incarnation is a spiritual fact, but the birth of Christ is physical. The atonement is spiritual in its nature and effects, but the Incarnation is physical. The church is spiritual in its conception, but a local church is physical. Love for suffering humanity is a spiritual impulse, but it expresses itself in physical ways, in the building of orphan homes, hospitals and institutions of relief. Missions is a spiritual undertaking, but the missionary enterprise is physical.

The physical and the spiritual meet in the program of Christ. This program takes in all the things necessary to the conquest of the world for Christ. It takes in State Missions, Home Missions, Foreign Missions, Benevolences, Education, Church Building, Sunday School and B. Y. P. U. work and W. M. U. work and organizations, Church Schools of Missions, Laymen's Work and education; it takes

in everything being done by the denomination in its effort to bring in the Kingdom of God.

A church, denominationally conscious, sees the Kingdom of God as a unit and thrusts itself through its denomination into the whole enterprise. General Pershing, in March and April, 1918, under the shock of the German drive for victory, became Allied-conscious and immediately offered himself and the United States over-seas forces for service anywhere along the whole battle front. That is what happens to a church when it becomes denominationally conscious. It accepts the whole program and offers itself for service anywhere along the whole battle-front of the Kingdom of God. This is the supreme need of our time.

III

THERE are certain conditions necessary for the development of a sane denominationalism. Let us notice a few.

There must be spiritual life. This is a primary and fundamental pre-requisite. There may be denominationalism without divine life, but it will not be sane nor safe.

There are a good many things that have a dark side besides the moon. All is not divine that has the glamour of sanity. There may be great zeal for creed and church and a degree of liberality for denominational enterprises, but unless all of this is inspired by the Spirit, it is worldly and selfish. It is the same thing which you may find in secular societies. In the club, or lodge, or social organizations, it may be justly regarded as a virtue. But it is not sanctified by simply being introduced into the church. The consciousness I am speaking of is essentially of a different character. It is the outgrowth of principles, the development of a divine life. It is the blossoming and fruitage, not of the old tree of natural affections, but of the new tree of divine love. It has a quality which is superlative, because it has an inspiration which is divine.

Let our churches maintain the doctrine of a converted church membership and insist that every one who comes into the fellowship shall come in on an experience of grace, and denominational consciousness will develop as naturally out of this regenerate church life as do the fragrant flowers out of a genial soil in the spring. It is the glow of love and fellowship that cannot be confined. It is the exuberance of faith panting to achieve the impossible. The basal condition is life—rich, full, abounding life in Christ. Let this be but the experience of our churches, and denominational consciousness will not be lacking.

THERE must be intelligent conviction bearing up on our denominational principles. We must know what we believe and believe what we know. Man is the incarnation of his principles. Character never overleaps the faith which one holds. "As a man thinketh in his heart so is he." This holds good

in regard to church or denomination. What one thinks about his denomination will determine the value he places upon it. We must have wide and accurate knowledge to think deeply and feel profoundly. We cannot be greater than our convictions. We rise or fall as they are true or false, elevating or ignoble.

The influence of faith upon character is imperial. The roots are not more indispensable to the tree than distinctive principles are to denominational life. That sickly sentimentalism that is afraid of its own shadow; that believes nothing lest it should be suspected of bigotry; that has not sufficient vitality to stand erect; that is ever ready to hoist the flag of truce in the face of the enemy, will never put over a great world program.

What we need to lead the vanguard of our noble enterprises and plant our standards everywhere in this broad land in the name of Christ and in the interests of truth, are robust, manly, consecrated conscientious men, not boneless mollusks; men of grit and grace and heroism, not effigies in straw. Ours is a warfare of principles that inspire antagonism even from the allied forces of the king sometimes, as well as from the combined enemies of truth and righteousness, and we must have soldiers with group morale.

THERE must be, further, if we would realize that particular quality of denominational life necessary, a clear sense of the necessity for independent denominational existence. Denominationalism of itself is not a blessing. If we could with conscience void of offense toward God and toward men abandon our distinctive principles in favor of unity, then, in the name of all that is sacred, we should lose no time in doing so. We should not seek to develop a vigorous denominational life simply on the basis of sentiment.

But this is not a matter of sentiment. The difference between Baptists and other denominations is not a mere water ceremony. There are principles involved which are as sacred as the throne of God. While we hold in common with other Christian bodies certain vital truths, we also hold certain other vital truths, which the Head of the church hath enjoined upon His followers, not held by other denominations. The lines of distinction, it is true, are becoming less and less clearly marked, but this is because other Christian bodies are coming more and more to the Baptist position.

With respect to the supreme and sufficient authority of the Scriptures in all matters bearing upon individual and church life, Baptists have stood through all the years practically alone. But not so now.

With reference to the nature and constitution and constituency of the church, Baptists have stood in

contrast to the practice of evangelical Christendom. There is a marked shift in our direction in later years.

With reference to the ordinances, their form and symbolism, Baptists have all along held to their simple memorial and symbolic meaning, declaring themselves emphatically against all sacramental virtues and privileges. Here we are almost alone.

In respect to soul liberty, the right of every man to worship God according to the dictates of his conscience, the Baptist voice has been clear and distinct through all the years and has spoken out with an authority that could not be silenced by imprisonment or death.

NOR must we suppose that our work is done. The world needs today our testimony. Notwithstanding all of the gains of modern Christianity in the direction of better understanding, comity and cooperation, it is still tremendously true that Baptists have a distinctive message for the world. The greatest service Baptists can render to the Kingdom of God is to devote themselves loyally to the performance of their distinctive mission and to the proclamation of their distinctive message. So let Baptists stand firmly and faithfully by their principles until all Christians shall come into the unity of the faith, and, disregarding the traditions of the elders, shall learn, love and live the Bible and be willing to accept its plain teachings on all matters of faith and practice.

Denominational consciousness roots in the teaching of the God-called men to whom has been given the ministry of reconciliation. Our pastors are stewards of this grace. They are teachers of the people. They are heralds of the cross. They are leaders of the army of the Lord in the field of battle. God will bless His truth, but He will not bless men who are afraid to stand for great principles. Preachers must be living incarnations of the faith if they would make the world recognize their authority in the field of religion.

It is in vain for Baptists to unfurl their banners to the breeze, if they are not prepared to bear those banners onward into the thickest of the fight. They must prove the divinity of their principles by the splendor of their achievements. They have a commission from the Throne, and not to fulfill its conditions in the largest and fullest sense is to prove traitors to the King. If they believe that their principles are taught in the New Testament, then they are bound by the most sacred obligations to defend and propagate these principles. There is no duty more imperial. There is no privilege more sublime. Whatever may be said of Baptists when they are called to give an account of their stewardship, let it be testified before an assembled universe "They kept the faith."

PIONEERS IN MISSIONS AT HOME

(Continued from page 12)

ment of Mountain Schools. No phase of the Home Mission Board work commanded greater appreciation. These, too, were thought of as missionary enterprises.

One of the pioneers in bringing to the attention of the entire denomination the claims of our Baptist schools was Dr. A. J. Barton. His activity in the field of social service has obscured the pioneer work he did in Christian education. In 1913 he introduced a resolution in the Southern Baptist Convention calling for the creation of an Education Commission. I was a member of this body until it merged into the Education Board.

One of the activities of the Commission was the gathering of statistical and other information regarding all the Baptist Schools within the bounds of the Southern Baptist Convention. In 1916, Southern Baptists had 128 schools and colleges, having property and endowments amounting to \$19,373,000.00.

Nine years passed. In 1928 the report upon Southern Baptist schools and colleges showed a total investment of \$54,019,000 in property and endowments, an increase of 178% or an advance of \$2,803,000 for each year since 1916. Student enrollment in Baptist schools reached the high mark of 28,560.

The Education Commission this year reports that Southern Baptists have 66 schools and colleges; in 1928 they had 99; they report a total student enrollment of 22,606, a loss since 1928 of over 20%; property and endowment \$55,225,000.00, an increase in eight years of \$1,106,000. Texas schools, largely due to the generosity of one man and his wife, report a total increase of \$5,300,000.00. It follows that outside of Texas, the financial loss of our Baptist schools is \$4,200,000.00.

Southern Baptists do not value higher education. In proportion to their numbers, Presbyterians have 100 students for every 22 students that Baptists have in college. Baptists have carried the gospel into all sections of the South, falling most in areas where population is greatest and wealth is most concentrated. White illiteracy is greatest in counties where Baptists are proportionately most numerous. If Baptists are to become the leaders of the evangelical forces of this generation, there remains much pioneering to be done in the field of Christian education.

The story of Southern Baptist pioneering has been briefly told. The Home Mission Board is fortunate in having as its executive secretary a wise and able denominational statesman, Dr. J. B. Lawrence. I am confident that he agrees with me

that there still exists an imperative need for Baptist pioneering in the field of Home Missions.

Need of Baptist Pioneers

LUTHER RICE was the greatest of Baptist pioneers and he was thrown to the lions. Pioneers today may expect a similar fate. But this should not deter us. Our present program centers upon the raising of money. That is not our chief business. We should be aware, surveying the world, experiencing in ourselves as we do this, a Christ-like compassion, that will lead us to call upon all who will attend to our cry, to pray to God to thrust forth laborers, and then we can put on an apostolic program.

Our business is not to raise money for old causes; our business is to elicit, to combine and to direct the energies of the entire denomination to meet the demands of the Kingdom of God in an age vastly different from that of our fathers.

It is my deep conviction that the most important issue in the world today is the relation of organized religion to organized society. This conviction is based upon facts familiar to you all. Russia is endeavoring to destroy organized religion. Turkey has stripped Mohammedanism of its ancient rights and privileges. Germany is seeking to bring organized religion into subjection to the totalitarian state. In Spain, the present government, fighting for its existence, is seeking the overthrow of the Roman Catholic Church as a political power. In America, a Roman Catholic priest, claiming to control the votes of millions, is using the radio to defeat for re-election Franklin Delano Roosevelt. He tells us that his supreme obligation is to obey the canon law of the Roman Catholic Church, the commands of his bishop in Detroit, and the orders of the Pope at Rome.

What is our obligation to organized society? What is the relation of this obligation to our present program? What should Southern Baptists undertake to do, to make it as easy as possible for the present and coming generations to accept, and as difficult as possible to reject, the tender of the Gospel? How far should we strive to mold public opinion in favor of our evangelical faith and what agencies should we use?

Already Southern Baptists have their pioneers in this field. A. J. Barton has served long and faithfully in the field of social service. E. McNeill Post has won national recognition by his espousal of the obligation of evangelical Christians actively to engage in the transformation of the kingdom of this world into the Kingdom of our Lord and Christ. Walt N. Johnson has led, almost alone, a movement among Southern Baptists to make regnant the principles of Jesus in the realm of economics. M. A. Huggins, in this state, is striving to introduce, as a basic motivation, the social teachings of Jesus, in

building a program for North Carolina Baptists. J. W. Jent has led in the study of rural churches. John D. Freeman has made the doctrines of the Baptist faith an essential part of his financial program.

All this proves that pioneering by Baptists is still going on. Some of these pioneers will be thrown to the lions; but, believe me, I prefer that the lions get me, rather than to spend all my remaining days, as a denominational heart of burden.

Again I say, our deepest need is to see the world, the whole wide world, clearly, intelligently, and the nations and the peoples, as distressed, disillusioned and scattered; then to be moved by the picture of their needs to a compassion that will overwhelm us and drive us to our knees; then let us pray—really pray—to God for human reinforcements, endowed with the power of God; and, having done this, let us organize all who will follow our leadership in reproducing the ministry of the Apostles. These are the prerequisites for pioneering. Are we willing to be pioneers?

Qualifications of Home Missionaries

FOLLOWING a Sunday morning service in a city church recently, a man spoke to Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, about work with the Board as a missionary.

"I am interested in home missions," said the applicant. "What are the qualifications which a person must meet to be appointed a home missionary?"

"There are three qualifications," replied Dr. Lawrence. "First, the person must be converted and know it. Second, he must have a distinct and definite call of God to the field for which he is volunteering. Third, he must be a personal soul-winner."

"We have quit employing missionaries who do not know how to lead individuals to Christ. You may not have large congregations. If you are expecting to preach to great throngs, do not ask for an appointment as a home missionary. We want missionaries who know how to meet individuals and win them to Christ."

"Now," Dr. Lawrence added, "the Home Mission Board is not able to employ new missionaries, except as money is designated for new fields. But if you really want to be a home missionary, you can start right here in your home community. You can begin winning souls to Christ here."

Like the young man in scripture, the applicant turned away sorrowfully, for he seemed unable to meet the third qualification.

Religious Coercion Attempted

A suggestion of the atmosphere in which the missionaries of the Home Board in El Paso must work is suggested by newspaper clippings of recent Catholic Centennial celebrations held in the Texas city.

More than 35,000 Catholics and others participated in the religious historical celebration in a city of only 100,000 population. Leading Catholic prelates from over the state had part in the public reception, a pontifical field mass and a Corpus Christi Procession, or Blessed Sacrament.

Indicating that their present attitude toward the church and state still tallies with their historic position, Catholic dignitaries were reported by the papers to be incensed because a detachment of troops had not been sent from Fort Bliss for the mass. Officials at the Fort said that not enough soldiers volunteered for the spectacle.

And yet the Catholic officials are protesting to Washington, D. C., because the soldiers were not forced to take part in religious services contrary to their beliefs.

The work of our missionaries at El Paso, and most of it in Texas and New Mexico, is among Catholic people. At El Paso the four teachers in the Anglo-American Institute have an enrollment, during the school term, of 150 Mexican boys and girls.

The work of these teachers, and the work of other missionaries in Catholic Mexican communities, is most difficult. Their work should be continuously supported with our prayers, and, as additional offerings decrease the Home Mission Board debts and make possible an enlarged mission program, with more workers.

A Sane Mission Attitude

It is difficult to understand the psychosis of the one who is all worked up about people five thousand miles away, but who has no concern for lost men and women right at his own door. These same people, if they were to move to the land they are now so interested in, would, if they maintained their present attitude, give themselves entirely to the evangelization of some other far away land and would pay no attention to the people who lived in their own neighborhood. This is evidenced by many who are greatly concerned about the salvation of foreigners in foreign lands, but have no apparent interest in the 5,000,000 foreigners in our own land. A sane, sensible, Christian attitude is to witness to Christ both "in and unto." This will mean to preach the Gospel to the Chinese here in our homeland as well as to the Chinese in his homeland.

Why Mission Study?

BY MISS EMMA LEACHMAN
FIELD WORKER

DR. EDWIN L. HOUSE says, in *World's Greatest Things*, "Man may be known by character—what he is. Man radiates what he is. As a man thinketh in his heart, so is he." In my judgment mission study does more toward making Christian character than any other one thing, except the study of God's Word.

The most thrilling experience in my work with Southern Baptists these past years has been to watch the marvelous growth and interest in mission study, and especially Home Missions. It is hard to decide just the type of class I enjoy most, or which class means most to the church and to Kingdom work.

It has been said that a Church School of Missions is the finest tonic a sick church can take. Truly can I say that has been my experience in the many hundred Church Schools of Missions in which I have participated. Missionary zeal has been increased, the willingness to enlist in making Christ known in the homeland, as well as to the uttermost parts of the earth, has been enlarged.

When I am teaching young folks I just about decide I will give all of my time to young people; then when I have a large class of men and women who have not had the opportunity of knowing before, and I see their faces light up when the information gets into their minds and hearts, I say, "I think I shall give more time to the men and women."

THE largest class I have ever had was at Broadway Baptist Church, Louisville, Kentucky. Dr. T. W. Ayers and I had a city-wide Y. W. A. Class. We enrolled one thousand and thirty-seven (1,037) different young women. I taught *Missions in the Bible*. I requested the young women to buy Bibles at the five-and ten-cent store, cut out the passages and paste them around the margin of their book. The floor walker at the store asked a Baptist woman if the Baptists had a meeting going on in the city. He said he had sold more Bibles that week than he had sold in a year.

I taught the same book in Benedict College for Negroes, Columbia, South Carolina, and I had the finest examination papers turned in I have ever had. This June at the Y. W. A. Camp at Ridgecrest, I sold one hundred and forty six books in my class, and the young women were never ready to quit. I taught *The Bible a Missionary Book*, dedicated to Y. W. A. by Dr. J. B. Lawrence.

In one of my classes in the south I was teaching *The New Challenge of Home Missions*. I had en-

rolled one hundred and seventy-six women. I was teaching the chapter on the needs of the Negroes in our midst.

One of the women cried out, "Wait a minute, Miss Leachman, wait."

I said, "All right, is the house afire?"

She replied, "No, but we have no school for Negroes in this town and they have been trying hard to get an appropriation for a school, but so far have had no encouragement. I want us to do something about it."

I said, "Just be quiet a few more months. The Catholics will build a school for them."

I have no fault to find with our Catholic neighbors. We build schools and preach the gospel in South America to win the Negroes from the Catholic religion, while they build schools and churches in our southland to win the Negro away from the Baptist faith.

In one of my classes during a Church School of Missions one of the men in the class said, "Miss Leachman, when we go driving on Sunday afternoon we see Catholic sisters coming out of our Negro Baptist church. What are they doing there?"

I replied, "How should I know? Why haven't you found out?"

His reply was, "I never gave it a thought until I heard your talk on Home Missions and have now studied the needs in the homeland."

In the same class another gentleman asked, "Why don't our pastors tell us of the great needs in our southland and how to remedy them?"

I replied that few pastors take the time to get this information for themselves. They have treated mission study as a side issue, leaving it mostly to the women of the church, forgetting that the command to "teach them to observe all things whatsoever I command you," is given to men as well as to women. In my judgment, we need to lift mission study up to a higher standard in our churches, and pastors should assume the responsibility of informing their membership of the needs of a lost world.

One should not wait until he has crossed an ocean to become a missionary; he should go after sinners right where he is. The soul-winning passion, which is the mission passion, must, to be real, be in one's heart and not hidden away in some official task.

The City-Wide Mission Revival

BY E. F. CAMPBELL



Dr. Campbell

Dr. Campbell, pastor of Rivermont Avenue Baptist Church, Lynchburg, Virginia, is chairman of the committee on plans for the city-wide mission revival in Lynchburg.—Editor's Note.

BAPTISTS in Lynchburg are committed to the city-wide mission revival. The pastors of all our churches are agreed that the Baptists of our city never put forth an effort in connection with any series of services that proved quite as fruitful for good as did our mission revival. We held our first one in October of 1935. All our plans are made to hold a second such revival October 26-31 this year. It shall be an annual affair with us.

The mission revival in Lynchburg originated with the pastors. Detailed plans were worked out by a committee from our pastor's conference. The plans agreed upon by the conference were presented by the pastors to all the churches. All of our eight Baptist churches approved the idea and each cooperated faithfully to make our initial effort at a mission revival a glorious success.

We had an average attendance during the week of about five hundred. This fall we will tax the capacity of First Church building to care for the men and women of all our churches who are interested to inform themselves regarding the Lord's and our work about the world.

Last year we had five classes for study and discussion. These groups were led by missionaries Hundley Wiley and D. F. Stamps of China, W. C. Taylor of Brazil, Jacob Gartenhaus, home missionary to the Jews, and Miss Mallory, secretary of W. M. U. These good servants of Christ led our several groups in the study of missions in a most inspiring way for one full hour each evening. Then all the groups gathered in the church auditorium for one, sometimes two, missionary addresses. We are happy to find that the interest deepened and the attendance increased each evening.

THIS year we are to have with us Dr. J. W. Beagle and Brother Joe Burton of the Home Mission Board and Miss Inabelle Coleman from the Foreign Mission Board office along with one of the strong missionaries with the Foreign Mission Board. These friends will lead our studies, two in Foreign Missions and two in Home Missions, and great days they will be.

Secretaries Lawrence and Maddy are to be with us on Sunday at the beginning of the revival. They are also the missionaries who are to help, will preach in all our churches at the morning and evening hours. Both our honored secretaries will address a great mass meeting of our people in the First Baptist Church in the afternoon. At this service all leaders in the revival will be presented and will respond with a brief word. Last year we took an offering at this mass meeting. It was ample to pay the entire expense of the mission revival.

This in brief is the plan of our mission revival. There are a number of things which should commend this general plan to other communities where groups of churches may work together.

FIRST, because of the large number of people touched, and the far-reaching effects produced, a group of our strongest missionaries will feel it a good investment to pour their strength into such an effort. Such a group of our consecrated missionaries working together for a full week will inspire and bless any community in our land.

A second thing is that many of the men not accustomed to attend mission study classes taught in their own churches will be interested to join with the larger group led by one of our gifted missionaries. The immediate result from this will be a more worthy offering in the envelope next Sunday. Better still, it will bring some of our men into more conscious cooperation with Christ in the supreme business of saving the world.

A third thing which results from the city-wide mission revival is a more wondrous oneness of all the churches regarding all the work of Christ at home and around the world. This movement has already aided our work at home because it brought together a large group from all our churches to study missions, which is the great business of us all.

A fourth thing such a mission revival does is that it sets each part of our mission task in right relation to all the other parts. Missionaries from the Home Board work side by side with those from the Foreign Board. They are brethren—their task is one. We come to see that when any part of our program is neglected the whole program suffers. This is a most important matter. It is easy to be.

(Continued on page 26)

Atlanta Church Begins School On Sunday

BY S. F. LOWE

PASTOR, INMAN PARK BAPTIST CHURCH, ATLANTA

ONE of the contributing factors which made our recent Church School of Home Missions the most successful of four annual schools conducted in our church was that we began on Sunday, substituting in every department of the Sunday school, and in every union of the training service, the study of Home Missions for the regular lesson and program, respectively.

The attendance and interest was decidedly the best we have had, the average attendance for the five sessions being 193. We feel that the permanent results in missionary conviction and interest were equally as good.

Two sessions were held on Sunday and one each week night through Wednesday. By advanced agreement with the superintendent and his associates and later in workers council, the Sunday school hour was converted into the first teaching period of the School of Missions.

THE Sunday school assembled in the regular way, records were checked, and then the people assembled in groups exactly as they were to be throughout the School of Missions. The teachers for the School of Missions were present with their "best foot forward" in this first teaching period. The classes were thus large, and a splendid enthusiasm for the following sessions was developed. Many were enlisted who otherwise would not have been reached.

The teaching period was followed by the missionary message at the regular morning worship period. Exactly the same plan was followed in the same way in the Baptist Training Union hour and evening worship hour.

The splendid momentum gained in these two Sunday sessions of the School was sustained throughout the three following week-nights.

Another helpful factor was the faculty and the assembly speaker. A good faculty "brings 'em out" and a good assembly speaker "holds 'em through." We had both. Secretary J. B. Lawrence was our speaker for closing assembly. Southern Baptists do not have a better interpreter of missions or a more forceful missionary speaker than Dr. Lawrence.

Our faculty were all excellent. All are members of our church and we are fortunate to have such an able group in our church. Mrs. Frank McElveen taught the primaries; Mrs. Lowe, the Juniors; Miss Irene Wilson, the intermediates; Rev. Joe Burton, the young people; Rev. N. Y. Beall, the men; and Mrs. Beall, the women. You recognize the Bealls

and Rev. Burton as being in the employ of the Board, and we count ourselves fortunate that their engagements made it possible for them to be with us for these four days.

WE feel, also, that the fact that ours was a School of Home Missions made a distinct contribution to the net results obtained. Our reason for this conclusion is the fact that we get a more complete and lasting impression when we approach the subject of Missions from a single angle in all departments and classes. Our custom has been to alternate between Home Missions and Foreign Missions in our Schools of Missions. We hope to be able to hold a Church School of Bible Missions next year, approaching the question of missions from the angle of the Bible, rather than the angle of the field.

A fourth factor contributing to the success of our School was the time limit of the sessions. The program arranged called for forty-five minutes in class and forty-five minutes for general assembly, thus allowing thirty-five minutes for actual teaching and thirty minutes for the speaker in the assembly. This undoubtedly helped us hold our crowds and afforded all the time necessary for the average person to get all he could retain from any one meeting.

It is our firm conviction that one of the greatest contributions made to our church since we have been in Inman Park has been through our Church School of Missions.

THE CITY-WIDE MISSION REVIVAL

(Continued from page 25)

come prejudiced in favor of one of our boards, perhaps the board located in our own state or section, to the neglect of our other work. This is not right.

The city-wide mission revival will tend to correct this evil.

We are committed to this idea in the churches of Lynchburg. Our pastors feel that no effort we can make promises so much good for the churches and the cause of Christ. Our people are delighted. They look forward for many months to the coming mission revival. The W. M. S.'s of our churches are enthusiastic in its support. Our Home and Foreign Mission Boards stand ready to help us in every fine way. Missionaries at home on furlough are happy to give of their time and strength in such a revival. We come to feel in a new way that we are laborers together with Christ and the blessing of God is upon us.

A Balanced Program for Schools of Missions

BY A. SCOTT PATTERSON

MISSIONARY FOR FIFTEEN YEARS TO AFRICA

IN planning our Church Schools of Missions, we should arrange them so as to present information on the entire mission enterprise; we should give those who attend a balanced program on missions.

The missionary program, in its foreign aspects, is making a lasting impact on the world. In spite of chaotic turmoil, I am sure that the world is becoming more and more Christ-minded. The kingdoms of this world are becoming the kingdoms of our Lord and His Christ. Christianity "to the uttermost ends of the earth" is making amazing progress. To those people who "sat in darkness," who worshipped God ignorantly, the light of Christ is being made manifest in a remarkable way.

We are more than grateful for this Foreign Mission progress, but I am wondering if we should not give adequate emphasis to our Home Mission task. Surely there can be no ultimate success of Foreign Missions apart from a very definite Home Mission program. It seems to me that the time has come for us to focus our minds on missions as a world program.

IN Baltimore, Dr. J. W. Beagle and I carried out an interesting missionary program. Instead of dividing those who came into two groups, with one studying Home Missions and the other studying Foreign Missions, each had the entire group for one hour, thus giving a balanced mission program each night for a week.

The Y. W. A.'s of the Atlanta Association are planning such a unified school this fall. Mrs. Una Roberts Lawrence will lead the Home Mission study, and I shall lead in Foreign Mission discussions. The entire group of girls will be in each class. This is as it should be. By the close of the school, we hope that the Y. W. A.'s of the Atlanta Association will be able to visualize our great mission program.

Just here may I say this word concerning our home task. For several years I have given all my strength seeking to inform our people about our mission work. In many instances, my engagements have carried me to every church in an Association, to the poor churches as well as the prosperous ones. One of the saddest facts that we confront is the neglected condition of many country churches. Seldom do we find an associational missionary. In many instances the pastor lives far away, and for the greater part of the time there is no one to minister to the spiritual needs of the people.

This same fact is true of our general state mission work. We think of Christian education, of the Sunday school work, and of the B. T. U., but where do we find general state missionaries?

IF we are to be an informed people, should we not place in our Schools of Missions information on all points of our missionary program? Our aim should be to get all of our people interested in all of the program of world evangelization. We must set ourselves to an all-inclusive program of missionary education.

We cannot win the world to Christ unless we can enlist our forces, and certainly we cannot enlist them unless we inform them.

Any program of education, such as missions, which seeks to benefit all mankind, must relate itself to the life of the entire group which it seeks to educate. Education at best is a slow process.

The aim of Christ, and of the church, is to give mankind a correct knowledge of God. To accomplish this, He had a program, a very definite plan, as stated in these words: "But ye shall receive power after that the Holy Ghost is come unto you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

It appears to me that the greatest single need of the Christian church today is that we shall return to this as a program of procedure.

The heart of missions is a passion for souls. The act of missions is winning the lost to Christ. One does not get to be a soul winner by the simple process of crossing an ocean; the soul-winning passion must be in the heart and not hidden away in some official task. The real missionary goes after souls right where he is.

The work being done by the Home Mission Board is mission work of the purest sort and the highest type: it is the work of making and baptizing disciples. The Board is majoring on preaching the gospel to the Indians, Foreigners, Negroes and in the congested sections of the homeland, and in Cuba and Panama. We have now 308 missionaries and workers at this task.

The Christian is to express affection and not to affect expression.

The Church Schools of Missions

I. What Is It?

1. Definition.

A Church School of Missions is the whole church studying together in graded classes according to a definite plan and program. The whole church needs to be informed, mobilized and set to thinking about, praying for, and giving to missions. A united effort will create interest and enthusiasm, and give strength.

2. Kinds of Schools of Missions.

There are two general types:

(1). **Once each week for a series of weeks, usually six weeks.** This has proven successful but has the disadvantage of stretching out the study over so long a period that interest lags, and it is difficult to work up special features that stir enthusiasm.

(2). **One week of intensive study every evening.** This has proven the best plan. It has the advantage of being the climax to weeks of intensive preparation. Special teachers and speakers can be secured and all the enthusiasm of concerted effort and large crowds fostered.

3. A Graded School.

Every School of Missions should be a graded school. Not only is it more effective, but it is easier to teach a graded school than an ungraded one. Grade along the same age limits as the Sunday school departments, having at least three different groups for the smallest school, subdividing as seems best for larger schools.

Basal divisions are:

Primaries	6-8 Years
Juniors	9-12 "
Intermediates	13-16 "
Young People	17-24 "
Adults—Men	25 and up
Adults—women	25 and up

Divide the men and women into two classes.

In smaller churches the juniors and primaries may be taught in one class, and intermediates placed with the young people. The best results may be obtained by dividing boys and girls into two classes. Even if the classes are small the six grades outlined above will be found very helpful.

II. Making Preparation

1. Organization.

The pastor is the executive head of the School. He may choose to put someone else in charge of details, but he should be in close touch with every

plan made, and have a voice in all decisions. The organization should be simple. Suggested committees are as follows:

(1). **Executive Committee**, which should have on it a representative from every organization in the church. Keep the committee small enough to function easily, but large enough to get across to the entire church the idea of the School, that it is an effort on the part of all the church membership in mission study.

(2). Other Committees Needed. These are—

Committee on faculty and speakers.
Committee on publicity.
Committee on enrollment and books.
Committee on time and arrangements.
Committee on meals and social features.

These committees may be large or small, according to your need. The small church may designate different members of the executive committee to perform these tasks. The large city church will need large, efficient committees, carefully chosen. The main thing is that these are tasks that must be done the best way for your church.

(3). **Duties of Committees.** The committee on time and place attends to selection of time and arrangements of hours and study, and also arranges for class rooms and necessary equipment for teaching.

The committee on faculty and speakers should have as chairman one who knows who will make good teachers from the church membership. He should also have a knowledge of outside teachers and speakers. Use as far as possible teachers from the local congregation, professional men, women who have been studying missions for years, and your home material. At least one outside speaker will be a great attraction. Several can be used to advantage in the larger churches. These selections should be made far in advance.

The publicity committee should have as chairman one who can prepare announcements for papers, and make attractive posters. Announcements through the papers, write ups of speakers, announcements at church services, posters in prominent places of the church, and five minute missionary talks in all services of the church two weeks before the school begins, together with any other advertising features, are the work of this committee. Display posters of books to be used excite curiosity, and get the entire church enthusiastic.

The committee on enrollment and books, or an efficient secretary, should be ready to function when the school begins, enrolling, keeping records, seeing that books are ready, and bills paid. This

committee should have reports to be made to assembly daily. Order books far enough in advance to have on hand when school begins.

The committee on meals and social features will make every preparation for serving meals, if served at church, and should have work so in hand that as few women as possible will be kept from classes.

2. Essential Details.

The major elements necessary to a successful Church School of Missions are three: time, teachers, and attractive books, all blended with hearty cooperation of pastor, Sunday school superintendent, and leaders of other church organizations.

(1). **Setting the Time.** Choose the time that is best suited to the convenience of your church membership, having classes morning, noon or night, or all three. One week has been found to be the best method, having children's classes in afternoon, and other classes at night.

(2). **Securing teachers.** The teachers may be from your own membership, or from a neighboring church, or selected from available state leaders, mission board workers, or missionaries. They should be selected far in advance, and notified of subject in order to prepare. The Home Mission Board will cooperate with churches in helping to secure teachers.

(3). **Selecting Books.** The books should be selected from both Home and Foreign Missions, adapting course to age of pupil. One theme should be worked out as near as possible. The books should be ordered in sufficient time to be on hand at the beginning of the school.

(4). **Creating Interest.** The publicity committee holds the key to success. Let this committee use every possible means for letting the people know what is going to happen. Use the attractive titles of the books, the guest speaker, the teachers and pictures from the fields to be studied, as material for stirring interest. Excite curiosity concerning the program, have write-ups of the special feature in the local newspapers, with a picture of your guest speaker, if you have one. Use the church bulletin, posters in the church entry, and have five minute missionary talks in all the church meetings for weeks in advance. Have a large map of the South and Cuba with the mission stations marked (see list of missionaries in *Home and Foreign Fields*). Have the whole church talking about this week when the whole church will be studying the most fascinating enterprise in the world.

III. The School Itself

1. The Program.

Make the program to suit your church needs. Two general programs have been found most successful. One includes a supper hour at the church.

6:15 Supper

6:45 First Class Period

7:30 Assembly, Class Reports

7:45 Second Class Period

8:30 Devotional and Address

Close by 9:15.

For churches not having the supper hour a little different schedule is possible, giving one full hour class period.

7:14 Devotional

7:30 First Class Period

8:30 Assembly Reports and Address

Close by 9:15.

You may find another program best for your church. Be sure you have at least one full hour of uninterrupted class work. Have brief but enthusiastic reports from the classes each night, and keep the whole program missionary from beginning to end, with every feature contributing to the missionary interest of all.

2. The Assembly

The assembly hour may be used for special features brought by different groups of young people, such as missionary play, missionary social, or pageant. It may be used by the speakers bringing messages on missions, or a series of lantern slide talks on mission fields. Keep it missionary in theme. The Home Mission Board has attractive lantern slide lectures, which make very interesting special features.

3. Points for Emphasis.

(1). Make the services worshipful and prayerful. The School should deepen the prayer life of the whole church by giving to intercession a new and vital significance as to Christ's missionary program.

(2). The pastor should have charge of the evening program, if possible. He should also have teachers together during week preceding school, giving instructions, holding round-table discussion, and acquainting each with books, plans and methods of presentation. Plans for dramatization and special features may be worked out at this conference.

(3). Whatever schedule you adopt, run it on time.

(4). Be sure the books are on hand for the first session.

(5). If possible, let the pastor hold a normal class for the teachers the week preceding the school. If books are on the same general theme take up the study of that field, planning for best

use of maps, posters, scrapbooks, and other helps. If books are on different subjects, let each teacher work out a plan of presentation and talk it over with the rest. Let all the teachers study together the annual report of the Board doing the work to be presented, so every class will get a fresh contact with the work that is actually being done at the present time. The normal class is invaluable in bringing all your plans into a unified program, making effective every opportunity your teachers will have for growing an abiding missionary spirit.

IV. Goals To Be Reached

Check over the following essentials of a successful Church School of Missions:

1. The membership of the church reached.
2. Facts of missions learned.
3. Inspiration of the missionary spirit felt.
4. Prayer for missions deepened.
5. Giving to missions stimulated.
6. All organizations of the church more missionary in purpose and program afterward.

Make posters of these goals and have in every classroom.

V. Home Mission Slide Lectures

Cuba for Christ.

The Last Frontier.

Our Work in Panama and Cuba.

Dan to Beersheba (summary of all fields).

Glimpses of Home Missions (summary).

Flashes of Home Missions (summary).

The slides are standard size, 3 1/4 x 4 inches; one lecture includes a box of fifty pictures, more or less, weight about six pounds. Sent on request, borrower to pay express charges both ways. Slides are to be returned promptly after using to Home Mission Board, 315 Red Rock Building, Atlanta, Ga.

VI. Books On Home Missions

All books in this list may be ordered from the Baptist Book Store in your state.

For Adult Classes—Men, Women and Young People

Taking Christ Seriously 35

J. B. Lawrence

A keen, forth-right, thought-provoking book on Home Mission principles and policies which courageously faces the problems of our day.

The Missionaries of the Home Mission Board 35

Una R. Lawrence

Biographies and pictures of the missionaries of the Home Mission Board. A necessity as reference and source book for missionary programs and study classes for all ages.

The Bible a Missionary Book 35

J. B. Lawrence

A unique study of the Bible which follows the stream of missionary purpose that unifies and illuminates its history, and motivates its teachings. The Y. W. A. Bible study book.

Winning the Border 35

Una R. Lawrence

The romantic story of the Mexican people, the Border country and Southern Baptist missions among the Mexicans in the United States.

Missions in the Bible 25

J. B. Lawrence

A book of fundamental principles of missions—should be taught in every church annually.

The Keys of the Kingdom 25

Una R. Lawrence

Home Missions from the viewpoint of personal responsibility, with glimpses of work in all fields.

The People of the Jesus Way 25

J. W. Beagle

The thrilling story of Southern Baptist Missions among the Indians.

The Word of Their Testimony 25

Una R. Lawrence

Stories of the transforming power of the gospel on Home Mission fields.

Intermediates

The following books have been found exceptionally successful with Intermediates.

The Missionaries of the Home Mission Board 35

Una R. Lawrence

An essential source book for all classes.

Winning the Border 35

Una R. Lawrence

The People of the Jesus Way 25

J. W. Beagle

The Word of Their Testimony 25

Una R. Lawrence

(Continued on page 31)

Blessings in Church Schools of Missions

BY JACOB GARTENHAUS
MISSIONARY TO THE JEWS

IT was my happy privilege in September to participate in a Church School of Missions at Florala, Alabama, which reached an enrollment of nearly four hundred when the goal set had been only one hundred.

Following this engagement, I was in a very profitable School of Missions for business women in Memphis.

On arriving in Florala, the pastor, Rev. John Maguire, told me that extensive plans had been made to reach one hundred of his members, a goal which he said was a high objective. He asked me to fill the pulpit on Sunday morning, at which time one of the largest congregations assembled in the church in years was present.

Due to another important engagement, I was compelled to leave on Wednesday, and already there were about four hundred people registered in the School of Missions. This not only brought together groups from all the Protestant churches in the city, but there were delegations from a number of towns in Alabama and Florida, Florala being on the state line.

THE interest in this effort far exceeded our expectations. Perhaps as never before, many realized their own responsibility in giving the gospel to a lost world, not excluding the Jew; the Jew received the proper emphasis that God's word commands. While I plead in behalf of the need of the lost millions in the homeland, Rev. Roswell Owens, missionary in Palestine, interceded for the millions throughout the world, especially in Palestine and the Near East. Mrs. Ida Stallworth, W. M. U. secretary of Alabama and Miss Eva Berry, young people's leader of Alabama, were the other teachers.

The conviction has grown more and more upon

me that if our people are ever to catch a vision of the need of a lost world for Christ and their own responsibility, it will only be accomplished through such training and contact with living missionaries, who can tell of the needs as no one else can.

I did not overlook contact with the Jews, and it was a joy to watch the interest which they manifested; their numbers increased with every service, and they, more than others, urged me to return. Eternity alone will reveal all the good that has been accomplished.

From Florala I had to rush to fill an engagement in Memphis, where it was my privilege to teach my own little book, *The Jew and Jesus*, to the Shelby County Business Women's Training School. Here again the interest was unusual. I had in my class alone a larger number than was expected in the entire school.

IT is through these business women and others of our people who come in contact with my people almost daily that I can increase my usefulness. During these periods of study a portion of the time is spent in round table discussion of various questions that concern the Jew.

To cite one illustration of the interest manifested: We had in the pulpit more than a thousand tracts concerning the Jews as well as other Home Missions publications. These, I announced, could be gotten free at the close of the service by those who would read them and share them with friends. In a few moments time the platform was cleared of them.

The wise pastor will want to have such a school in his church once a year. It will do him and his people more good than any effort put forth by the church. The Home Mission Board is ready to serve in this capacity.

SCHOOLS OF MISSIONS

(Continued from page 30)

Juniors

The Missionaries of the Home Mission Board 35

Una R. Lawrence

A leader's source book for stories and pictures.

Around the World in the Southland 25

Inabelle Coleman

Fascinating stories, programs and activities that make Home Missions a vivid reality.

Primaries

The Traveling Story Hour 35

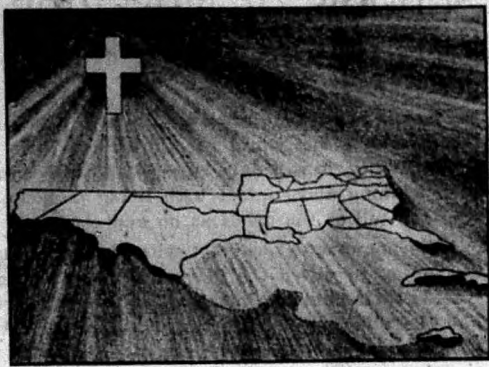
Katherine Harris

Delightful stories from Home Mission fields, with plans for handwork and a travel game.

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HELPS FOR TEACHING ABOVE BOOKS

Map of Home Missions—Picture Poster of the Missionaries—Annual Report of the Board—Leaflets. Free from the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.



"And I, if I be lifted up,
from the earth, will draw
all men unto me."

John 12:32

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each day, 283 times each
week—

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services.

20,000,000 need to see Christ
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Fields.

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Yet many are ignorant of the
need and the program of
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000,000 on Home Mission
Fields by teaching Home
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