

SOUTHERN BAPTIST
HOME MISSIONS

Motto: Trust the Lord and Tell the People

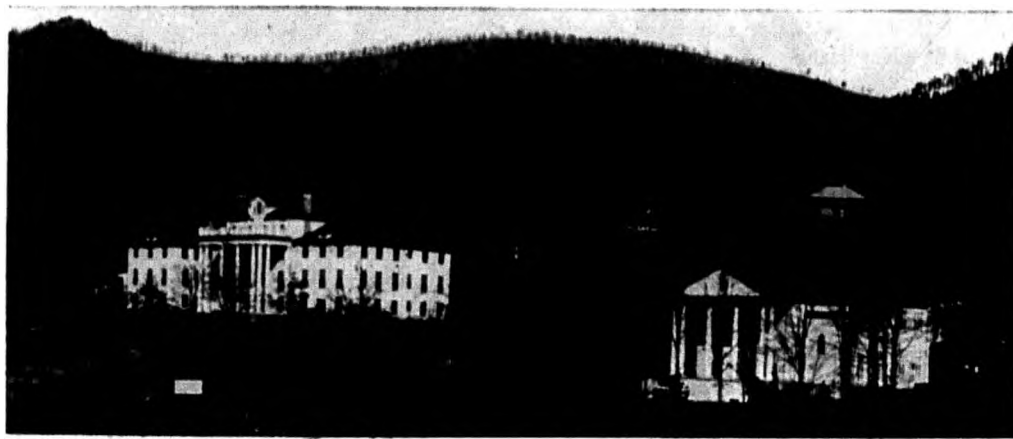
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J. B. LAWRENCE, Executive Secretary JOE W. BURTON, Publicity Secretary

VOL. VIII

APRIL, 1937

NO. 2

Home and State Mission Conference
August 1-7



Vacation Spot for Southern Baptists

Home and State Mission Conference

Ridgecrest, N. C., August 1-7

IN this issue of Southern Baptist Home Missions we are featuring the program for the Home and State Mission Conference to be held at Ridgecrest the first week in August.

Heretofore we have divided the time between the discussion of definitely Home Mission subjects and definitely State Mission subjects, but this year we are discussing the mission problems in the homeland without designating as to whether these are Home or State Mission problems. We feel that this will give to us a continuity of thought and verisimilitude of presentation which cannot be secured in a bifocal program.

The mission problems in the homeland, whether they be State or Home Mission problems, are similar, and while there are specific State Mission and Home Mission tasks, at the same time, these tasks are so related that we should study these problems together.

THE task of our State Mission Board is to grow, educate, train and develop the churches. This includes any and everything necessary to the development, training and growth of the churches within the State. Home Missions, which goes beyond this, strictly speaking, is that group of missionary and evangelistic tasks which either because of their nature or their size and difficulty can best be handled by a Southwide denominational agency. The work of Home and State Missions complement each other.

The ultimate objective of the Home and State Mission Boards is to evangelize the lost in the homeland and to mobilize the evangelized forces for world evangelism. They are to win the Southland for Christ, to train those who accept Christ for service and to marshal these evangelized and trained forces for the task of winning the world.

THE evangelization of our own land is a primary task. Forces making for wickedness are more potent and sinister than they have ever been before. Our churches are feeling the impact of

the modern world spirit, and the seepage into the life of our churches from this modern world spirit is tending to waterlog our spiritual life.

We must face these facts and face them in the light of the changing conditions in the present social order. Missions at home is more than preaching the Gospel to underprivileged groups. It has to do with the growing of a missionary denomination.

In our program this year we are dealing directly with these problems. The theme of the Conference is "Growing a Missionary Denomination," and every conference and every address has to do with some phase of this superlatively important problem. We must rebuild the spiritual and missionary morale of our people. We must rekindle the fire of interest in a lost world on the altars of our faith. We must shoot through and through the life of our denomination with a passion for souls and undergird every organization from the Cradle Roll in our Sunday Schools to the ministry of our pastors in the pulpit with the evangelistic and missionary spirit.

The subjects which we have selected deal with vital issues, and the men whom we have selected to take part on the program are peculiarly fitted by training, education and experience to bring informing and inspirational messages. We believe that the Home and State Mission Conference at Ridgecrest, August 1-7, will be one of the greatest, if not the greatest, denominational conference held in Ridgecrest this summer.

We want our pastors to come to this Conference. We believe they will receive a spiritual uplift from the discussions. We want the leaders in our churches—the deacons, Sunday school superintendents, Woman's Missionary Society leaders, and B. T. U. officers—to come to this Conference.

We want all of our people to pray that the Holy Spirit will lead in our efforts to make our homeland Christian.

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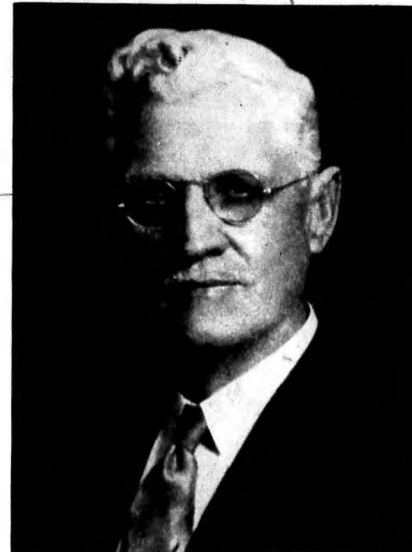
Read His Precious Promise By Dr. J. W. Beagle

By J. B. LAWRENCE

WE are always anxious for our people to read Southern Baptist Home Missions, for in each issue we are endeavoring to bring to our constituency a story of Home Missions that will be informing, inspiring and entertaining.

We are especially desirous that this issue be read, for it contains an unusual story, one that we think will be informing and inspiring, and that will also be spiritually uplifting.

The story we are featuring is by Dr. J. W. Beagle, field secretary of the Home Mission Board. This story, a semi-autobiography, is spiritually thrilling.



DR. J. W. BEAGLE

I know of no man who lives closer to the Lord than Doctor Beagle. His faith, his grip upon spiritual realities, his complete dependence upon God to lead him day by day is, in this age of racket and confusion, tremendously stimulating.

No one has helped me more during the years I have been secretary of the Home Mission Board than Doctor Beagle. The task of adjusting the affairs of the Home Mission Board has been very complex and burdensome. No one, not intimately acquainted with the things that we have had to deal with, can possibly imagine how difficult it has been to thread our way safely through all the preplexing problems that confronted us. During these times of stress and trial Doctor Beagle's faith, dependence upon God and complete submission to the leadership of the Holy Spirit have been to me a great spiritual support.

I am not alone in this testimony. Dr. W. H. Majors, pastor of Capitol Avenue Baptist Church in Atlanta and for a number of years the recording secretary of the Home Mission Board, at the close of a service in his own church after Doctor Beagle had brought a message, said: "The man who spoke to you tonight is, in my judgment, one of the greatest missionaries in the Southern Baptist Convention. He is not only a field secretary, but as a missionary in

my judgment, does not have an equal in the homeland or in foreign lands. For a number of years I was a member of the Home Mission Board and kept in close touch with Brother Beagle and his work, and I want to say to him and to you that the present condition and morale of the mission work of the Home Mission Board is due to this man more than to anyone else. One of the last things I said to the Board was for them to hold on to Brother Beagle whoever else might have to go, for he is the great mission spirit of this Board. When he goes you can't replace him."

Read Dr. Beagle's story and you will be inspired by the richness of his experience. He

shows us how to completely depend upon the Holy Spirit for guidance. He tells us also what will happen if we do. May many years be given to him for the continuation of his gracious work in the homeland!

IN the following pages, Doctor Beagle tells of the fulfillment in his own life of the precious promise contained in Philippians 4:19. This text is gloriously illustrated in the life of this godly man.

In the Home Mission Board office Doctor Beagle is known as Philippians 4:19, for this verse of scripture is the passage around which his life circulates. Strange as it may seem, a letter addressed to "Philippians 4:19, Red Rock Building, Atlanta, Ga., was delivered promptly to Doctor Beagle.

In the following story Doctor Beagle deals with experiences of his own life which show that God keeps His promise. These experiences are rich, and we are sure that our readers will have their faith strengthened by reading what the Lord has done for this servant of His. His faith and dependence upon God will give new courage and strength. Spiritual enrichment will come from reading these pages.

His Precious Promise

But My God, So Great Is His Wealth of Glory in Christ Jesus,
Will Fully Supply Every Need of Yours

(Weymouth's Translation)

By J. W. BEAGLE

These brief sketches are dedicated to the missionaries in the homeland, whose sacrificial spirit and humble faith have often claimed His promise.—J. W. B.

I. Getting Acquainted With God's Promises

AS I look back over the trail of years, I find that I have been a believer in Jesus Christ as my personal Saviour for over fifty-seven years, and thirty-nine of these years have been spent in the gospel ministry; as pastor in the country and city for seventeen years, and twenty-two years a servant of the Baptist denomination as an employee of the Home Mission Board of the Southern Baptist Convention.

This experience has enabled me to contact people of many races and nationalities, and one of the greatest discoveries I have made is that the human heart's needs are akin regardless of race, class, or distinction. I have also discovered that the messages and promises that brought peace and comfort to my heart and life have the same influence upon the hearts and lives of others.

I have given myself to meditation to search out if I might find just what it was that brought into my life its greatest comforts and lasting and abiding joys. To my surprise I find that a personal acquaintance with certain promises that God has made in His precious Book have meant more to me than all other agencies, forces or powers that my life has contacted through the years.

SO precious have some of these promises become that I want to leave behind the experience of just how I got acquainted with them and what they have meant to me.

I Peter 2:24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

In my twelfth year there was an old-fashioned revival meeting carried on in my home community. The preacher took the above text one morning and made the truth so clear that Jesus bore my sins in His own body on the tree that I believed, and a peculiar joy came into my boyish heart. When the invitation was given to those who desired to make a profession of faith, I went forward. In those days

churches exercised great care in the reception of members, so I was called on to get up and give my experience. I had but one thing to relate, and that was that I believed "that Jesus bore my sins in His own body on the tree." The church accepted my boyish statement, and I was baptized into the fellowship of Second Twelve Mile Baptist Church in Campbell County, Kentucky.

While many doubts and fears have entered my life as to what I should do or should not do, I cannot recall that I have ever doubted that Jesus bore my sins in His own body on the tree. I seemed to have gotten so well acquainted with I Peter 2:24 that it became the comfort of my every thought and desire.

DURING all the years of my ministry this was one of my favorite texts. It seemed to find its way into almost every sermon I tried to preach. I have no idea how many have been won to Christ through this precious message.

I recall an experience in the coal mine region of Alabama some years ago. The pastor pressed me into service to go with him to a mission they had opened among the miners. It was a most uninviting place to hold a service—cold, damp, and dimly lighted. The pastor whispered to me, "These are a very needy people. If you have anything to give them, give it to them and I will pray for you." I gave them I Peter 2:24, telling them what it meant to me as a boy and what it had meant to me for fifty-five years. We had a glorious experience of the gospel's power. Later the pastor reported that he baptized thirty as a result of that one service.

Philippians 3:10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

IN March, 1897, I went to hear the great evangelist, Dwight L. Moody, in Music Hall in Cincinnati, Ohio. His text was one word: "Trust." So deeply was I impressed that when he gave the invitation

to those that desired a personal word with him and his workers to retire to an adjoining room that I joined the vast number of seekers in the inquiry room. Presently Mr. Moody came in. He sat down by me, put his arm about me and said: "My brother, I feel that you are a Christian. What is your trouble and how can I help you?"

I related to him the seventeen fruitless years of my Christian life and the problem confronting me at the present time. We knelt and in a brief, fervent prayer he seemed to lift me into the very presence of God. His parting word to me was, "My brother, whatever God wants you to do, trust Him and go on and do it. Memorize Philippians 3:10."

I passed out of that service with a firm conviction that Mr. Moody knew the Lord and had a personal fellowship with Jesus that I knew nothing about. This feeling crystalized into a deep longing in my heart to know Jesus as Mr. Moody knew Him. On my arrival home I told my good Christian wife all about it, and before we retired that night I found Philippians 3:10 and read it, and we got down on our knees for the first time in our married life, and I tried to tell God how much I wanted to know Him and that I was willing to put out of my life all that would keep me from knowing Him like Mr. Moody knew Him.

From that night changes came quick and fast, for it seemed that our lives had to undergo a complete revolution and change. I told my pastor and church all about my experience with Mr. Moody and how I wanted to do whatever God wanted me to do. Members of the church gave me their prayers and encouraged me in every way possible.

Many were kind enough to say that I would follow in the footsteps of my father who was a Baptist minister and had died in my childhood.

MY educational advantages had been so meager that the very thought of preaching seemed out of the question to me, but the consuming passion

of my soul was to know Him and to do His will. Thus I prayed and struggled on.

On a Wednesday night in July, 1897, as I passed up the street of New Richmond, Ohio, on my way to prayer meeting at the First Baptist Church where we were members, a voice in the twilight called from across the street. It was the voice of the senior deacon whom I loved dearly. His first statement startled me, for he said that the church had licensed me to preach on the preceding Sunday. Then he added, "Brother Beagle, you must go to college. I love you and will help you get your education. I have arranged to give you \$500 and have told the church about it." That was one great prayer meeting service for me.



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

On my return home I told the wife all about it and we talked for hours. We were poor, and never before had we \$500 at one time. It was after midnight when I began reading the fourth chapter of Philippians. I read down to the nineteenth verse, and re-read that verse. My whole being seemed to become illumined by the thought that God had promised to supply our every need.

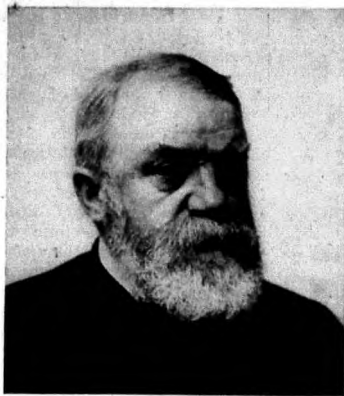
Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

After reading the above, my wife said, "If you really believe Philippians 4:19 and will trust that promise and never go in debt. I'll go to college with you and into the ministry or whatever God wants you to do."

ON that memorial night, forty years ago, we dedicated our all to God, and Philippians 4:19 became the promise of our trust and the anchor of our hopes as we embarked on our new voyage of life in the good ship of God's precious promises. Many have been the problems we have faced during the forty years we traveled on together. But the secret of all of our achievements can be summed up in the simple statement: as we trusted God's



The Bayou Country in Louisiana is One of the Greatest Mission Fields in America.



Dwight L. Moody introduced the author to one of God's Precious Promises. This likeness of the great evangelist is furnished by Missions.

promises for salvation and found joy, we could trust all of the rest of God's promises made in His precious Book, and God would keep His promises to us, and so He has.

Letting go of the old life on the farm, and seeing team and cattle and other things we were very

much attached to go one by one, caused many a tear to fall. That last day, the day of the sale, when the cottage was left empty and all earthly attachments gone, the new tenant moving in found me sitting on the door-stoop waiting with "Shep," the faithful dog that had stood watch by day and night over the home, with his head in my lap, and I sobbing with emotion I could not control. The new tenant said, "Too late for all that, Beagle." Then that precious old hymn came to me:

"I gave, I gave my life for thee,
My precious blood I shed,
That thou mightst ransom be,
And quickened from the dead.
I gave, I gave my life for thee,
What hast thou given for me?"

I picked up my baggage as I heard the boat whistle for the landing below and strolled out of sight in the twilight down to the landing to embark on my new God-called mission in life.

Some of our experiences have been so real, in that God has supplied our every need at the very moment that failure and despair seemed to be our lot, that I record a few of them so that whoever may pass this way and read may be comforted and strengthened in the faith.

II. Testing the Promises of God

PUTTING God's promises to the test is the great school of Christian experience. I suppose I have been a dumb student for I matriculated in this school nearly sixty years ago, and I am at my desk daily and my textbook has never been changed. It was my primer at twelve years of age when I trusted that first promise of life in Christ Jesus, and that same Book is my library after three-score years of study. And strange as it may seem, I have never tired of the Book and I never expect to master its contents, but one of these good days I hope to graduate from this school and be clothed in the graduating robe of Christ's likeness.

After leaving the farm and entering college, I soon made a very important discovery, and that was: God promised to provide needs, not wants, and we had a new task of sorting out the needs from the wants. This proved to be a bigger undertaking than we had anticipated, for just how to solve this problem was not in the college curriculum.

Soon I became discouraged and went to Dr. A. C. Davidson, president of Georgetown College, and told him books were tools I did not know how to handle, for the bright, snappy boys and girls in

their early teens made me feel that I was a sure enough fool and that I was too dumb to ever keep up with them. Dr. Davidson came and sat down by me, put his arm around me and told me his experience on entering that same college, how he walked barefooted and carried his shoes and knapsack into Georgetown, and pointed out how much better were my circumstances. His love and life's story cured my blues, and I have thanked him every time we have met since.

THE first few months as the money was paid out, gradually reducing the \$1400 that God had provided and that we had salvaged from the meager savings of our married life, I had some very serious thoughts, for there was no income and we had agreed that there would be no debt. All that we had to look to was Philippians 4:19. I admit there were serious thoughts, much prayer, and little encouragement. Even as Job had his so-called friends to mock him in his trials, so did I in these trying days. For one morning just before Christmas, 1897, one of the college officials met me on the campus and asked me about my preaching experience. I had to reply, "Doctor, I have never tried to preach a sermon."

"What!" he exclaimed. "Here in college with a wife and two children and have never tried to preach a sermon?" From his words and looks I think I know how Job felt when his friends had expressed themselves to him.

Only a few days later a student pastor was taken ill and I was asked to go and supply for him. I arrived at the church that Christmas morning to find three elderly Baptist preachers already present. What was I to do!

Scared is entirely too mild a word! In mortal agony I cast myself on Philippians 4:19 and told that crowd of people,

preachers included, the simple story of my desire: to know Jesus as Mr. Moody knew Him, and to do His will. This was a glorious service, for a grey-haired man came forward at the close and said, "I want to know Jesus as my Saviour." Oh! the joy of that hour! Philippians 4:19 was tested. I had preached my first sermon, and God had placed His seal of approval upon it by the saving of a soul.

So overjoyed was I over this positive experience of God keeping His promise to me that I cannot recall ever thinking again about sorting out the needs from the wants during the remainder of that school term.

INTO the second year and on toward the close of the last semester, my child-like trust in the promise of God remained undisturbed, though the income was nothing to compare with the outlay, and the bank account had dropped to less than \$100 as more than two months of the school term remained. I admit I had serious thoughts again, and I slunk in my class one morning and the teacher asked me to tarry a moment, which I did. When asked to explain why I had so little interest in the lesson, I replied that it looked rather uncertain as to my remaining for the rest of the year, and that all I had to trust was God's promise contained in Philippians 4:19.

After being excused from the conference, I went to the post office and received two very important letters. They notified me that I had been called as pastor of two good, strong country churches. As I rushed home with the good news I met the teacher, and he asked me to explain the change in spirit in

the brief period we had been separated. I could only reply, "Philippians 4:19 is true! Oh! Philippians 4:19 is true!"

When I survey the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and pour

contempt on all my pride. Forbid it, Lord, that I should boast, save in the death of Christ, my God; all the vain things that charm me most, I sacrifice them to His blood. See from His head, His hands, His feet, sorrow and love

flow mingled down; did e'er such love and sorrow meet or thorns compose so rich a crown? Were the whole realm of nature mine, that were a present far too small; love so amazing, so divine, demands my soul, my life, my all . . .

Thrilled and overjoyed at being a pastor with all of my time taken and all financial needs supplied, I gave myself to the work with all the power of my being.

Dr. Z. T. Cody, then pastor of the First Baptist Church in Georgetown, said to me: "You are now a pastor, and your churches will call for your ordination. I am your pastor and I love you and want to help you. Every Thurs-

day night from eight until ten I am at your service." For six weeks he literally loved me along in Strong's *Systematic Theology*. His encouragement and love gave me my body of divinity, and each year, until his homegoing, I wrote him of my gratitude for his helpfulness.

AFTER my ordination, March 29, 1899, doors seemed to open as if by magic, and I was thrust out on a tremendous wave of popularity. Calls came from more churches than I could serve. Calls for evangelistic meetings were so numerous that I began to feel that I was rapidly developing into a great preacher, and at this point I discovered that my brethren in the ministry were human, and some of them exceedingly human, as well as myself. Ere I was aware of it, I had lost my bearing and had drifted far out on the sea of conceit, egotism and selfish ambition.

Had it not been for some of the older brethren in the ministry who were kind enough to tell me of some of my weaknesses and mistakes, I do not know where I would have drifted. As all tonics are bitter, so the admonition of some of my brethren tasted very bitter to me; it did not have a wholesome effect, but fired my human ambition to show them just what I could do, and I began a very unethical and selfish practice of courting popularity. Some of my brethren called my sermons "bowls of gospel gravy," charging that there was no gospel meat in them.

THESE admonitions, being true, stung deeply, and at last led me to realize that I was dragging anchor and drifting out into uncharted seas. It

alarmed me and I gave myself afresh to the study of my chart—the blessed Word of God. In this study I discovered passages of scripture with which I was not acquainted: Romans 12:3, where Paul admonished the brethren “not to think too highly of themselves,” and I Peter 5:6, which reads “Humble yourselves therefore under the mighty hand of God, that he may exalt thee in due time.” It was a very painful discovery and a hard lesson for me to learn, for God had to permit the hand of affliction to be laid on me and I was rushed to the balmy climate of south Florida for the entire winter of 1903-4.

This long rest with Philippians 4:19 supplying our every need, as my churches sent my salary regularly each month and other funds came from various sources that eliminated all financial care, I at last got acquainted with Romans 12:3 and I Peter 5:6. Casting aside the long coat and white vest and selfish conceit and personal ambition, I came back to the feet of the Master with just one consuming desire—to be my own plain self, an humble vessel that the Master could fill and use at His own will. I regained strength almost at once, and was my old self again. A few days later I was invited to preach at Winter Haven, Florida. That service will never be forgotten, as three adults came confessing Jesus as their personal Savior in that Sunday morning service.

AS Jacob's name was changed at Bethel, I feel I can rightly say my name was changed from “Beagle” to “Philippians 4:19” at Winter Haven, Florida, in February, 1904, as I sat by the lakeside alone for hours that afternoon as God seemed to let me live over the past six years and see that He had provided my every need. It was vividly clear to me that all that I was, or all that I had done was supplied by Philippians 4:19, and this promise seemed to say to me that afternoon, “I have only begun to supply your needs, if you will but trust me.”

Somehow, some way, I seemed to answer, “I will trust Thee and Thee alone. Never again will I seek for place of honor or worldly standing. I am satisfied to trust in the Lord for it all.”

As I look back over the years spent with the full-time churches in city and town, with my meager preparation and lack of qualifications, I am compelled to say that God spoke to me at the lakeside in Florida in 1904 and I must have answered back in that way my Lord understood, for I have never seen an idle day in the thirty-three years that have passed since then. He supplied my need in the country and He supplied my every need in the city, and, best of all, *He led me to have no wants*. In these years, I can truthfully say, I have coveted no

man's position as pastor or in the denominational life. I did not seek the positions I have occupied with the denomination for twenty-two years. I was drafted out of the pastorate into it in 1915, and if this is not Philippians 4:19 demonstrated I have no other answer.

TWO distinct calls came in 1915. One was from the denomination and the other to give the daughter college training, and these calls seemed to be at variance with each other. The call of the denomination carried a flat salary of \$1200 a year, which was nothing like the income I had been receiving as pastor, which with the supplements from meetings and other sources was about double this amount. It was clear to me that God was in the call of the denomination, so that was settled. Now for faith to trust Him to supply the needs. He led us to move to the college town, and all agreed to adjust and curtail expenses to come within the \$1200. This was done the first year by using the most rigid economy and the little we had saved while serving in the pastorate.

As the second year dawned upon us Philippians 4:19 came into action again. I was in the western part of the state of Kentucky when a telegram notified me that a doctor had purchased a home in another part of the city and wanted us to take his large home by the college, where we could accommodate six or eight college boys. I wired back, “Take it. Philippians 4:19.” When I returned home my family were in the new house and our problem was solved again.

Some experiences in life become very amusing after they have aged a few years, and here is one that came near wrecking the Philippians 4:19 crows in the Beagle home.

The old 1914 Model-T Ford that had served its day and generation in the pastorate was rather out of date in a college town, and it was not in keeping with the big fine home the Beagles now occupied. So the daughters and their friends began their appeal, first on Mother and then on Dad for a new car. The salary had made little growth during these years. It was a battle royal that was waged. I know my attention was called scores of times to listen to the rattle of the old Ford, and I admit it did rattle almost a tune. Car salesmen tormented me so much on my every visit home, until I began to try to figure out if it might be possible for us to meet the monthly payments on a new automobile.

Right at that crucial moment in 1919 the 75 Million Campaign was launched, and this worthy object had to have a hearing in the Beagle household. So it was agreed that \$100 per year must be given to the 75 Million Campaign, and the old Ford must

continue in service until this \$500 pledge was met. Philippians 4:19 had won another victory and the old Model-T rounded out its seventh year of service

before God made possible a new car, for our covenant called for payment in full before it was taken from the salesroom.

III. Widening the Circle of God's Promises

IN 1922 at the request of the Baptist State Mission Board of Missouri, the Home Mission Board transferred me to that state.

I well recall the conference in Atlanta with Dr. B. D. Gray and Dr. O. E. Bryan as to my entering the new and important task. Protesting at first, I said that I did not feel that I was the man for so great a task. Dr. O. E. Bryan replied, “Beagle, take Philippians 3:10 and 4:19 to Missouri and let them do their office work.” Well, they had me where I could not refuse, for I felt that I could take those two precious passages that had meant so much to me to Missouri or any other state.

MY reception by the Baptist brethren of this good state was all anyone could ask, but I felt at first that they were somewhat disappointed in my program. I had discovered that in the 75 Million Campaign they had neglected to care for Home and Foreign Missions as they were amply able to do, so the first plan suggested was to get the churches of the state all to thinking, praying and working for the salvation of the lost on their immediate field at home. We called this effort a state-wide soul-winning campaign.

In March, 1923, in the city of St. Louis, the movement was launched. To our surprise, all of the Baptist churches in that city, white and colored, joined in this quest for souls. A glorious harvest was garnered and hundreds were added to the various churches as well as the spiritual life lifted to higher levels of joy and service.

On March 15, 1923, we launched a like movement in Kansas City, and later in Springfield and other cities, until sixty-seven per cent of the churches of the state were enlisted in this glorious effort. Over 16,000 were added to the membership of the Baptist churches of the state, nearly 13,000 of this number being received upon profession of their faith and baptism.

THIS encouraged us to launch the second movement that Philippians 4:19 suggested, and that was to interest these good people in winning souls away from Missouri, so the mission study movement was launched and the text was *Stewardship and Missions* by Cook. The Sunday School Board agreed to furnish books free for all classes without any charge.

Our first school of missions was in the First Baptist Church, St. Joseph, Missouri, Dr. W. H. Williams, pastor. Tithing and stewardship were new in the thinking of many Baptist men and women back in 1923, but this faithful, tactful pastor aided, and the fires of mission study that were started in this school spread over the state until over sixty per cent of the churches reported mission study classes, and the Sunday School Board had supplied over 8,000 copies of this textbook.

The third suggestion that Philippians 4:19 had for us was an opportunity for Missouri Baptists to express their love in a worthy offering for Home and Foreign Missions. In March, 1924, arrangements for six central regional meetings were planned. The first was at Joplin, and at this meeting the first love offering of \$100 was made. At each of the meetings others joined in a like expression of their love, until almost one hundred different individuals were led to express their love in gifts of \$100 each. This offering was statewide and enlisted far over one-half of the churches.

The amounts reported in the final figures showed that the Foreign Mission Board received approximately \$83,000, the Home Mission Board approximately \$52,000, and the Boards of the Northern Baptist Convention nearly \$5,000, making a total of \$140,000. No one can deny that Philippians 4:19 was the moving spirit in this glorious victory.

IN 1925 I was transferred to the department of missions, known as “Missions in the Homeland,” to have the oversight and supervision of the work carried on by the Home Mission Board among the various races and nationalities, composed of all foreign-speaking peoples, the deaf, the Indians and Negroes.

We now come to that experience in my life where the divine must lead, and Philippians 4:19 became my daily hope and trust from the first visit among the American Indians in 1925 and the other races and language groups up to this good hour. There have been problems daily, that human wisdom was unable to answer, and often I have faced situations that my Lord alone could solve. Time and time again I have had to leave it all to Him and pray and wait for His solution. I am happy to report that when I have prayed and waited patiently He has never

failed, but when I have run on ahead of Philippians 4:19, I have invariably met with disaster and defeat in the advancement of my Lord's cause and kingdom.

Dark days fell on the Home Mission Board in 1928 by reason of the defalcation of the treasurer. Our hearts were broken. We had neither money nor credit, and our missionaries in the homeland had a month without pay or hope of pay in the near future.

BUT as it takes the cloud and rain to bring forth the beautiful tints of the rainbow, so these trying hours proved to be the opportune time for God's promises to supply our need. I well recall September 10, 1928, for out of the mail that came to my desk that morning were three important letters: just a paragraph from each is sufficient.

First letter: "Enclosed find draft for \$2,200 Osage money given to build Ponca meeting house. Take this and pay Indian missionaries' salaries."

Second letter: "Read in paper of treasurer taking money. Missionaries are hungry. I send all money I got—a ten and two fives—\$20." From a Mexican.

Third letter: "I still have \$15 of July salary left. I send it to you. Send it to the missionary who needs it most." From a Mexican.

These three letters were mimeographed and sent to all pastors in Atlanta and adjacent cities that could be reached in the remaining two days of that week and be read in the pulpits on Sunday morning, and before this next week ended the Home Board had \$36,000 in the bank and the missionaries' salaries were on the way to them. Who would dare to try to steal from God's promises or Philippians 4:19 the honor of experiences like this!

THE financial condition of the Board called for drastic retrenchment. In a few months the budget for the department of missions in the homeland was reduced from \$121,500 to \$80,000, and in the next year or so was reduced to approximately \$45,000. It is useless to add that this called for the dismissal of workers, closing and adjustment of fields, and the reduction in salaries of the

Enclosed find draft for \$2,200 Osage money given to build Ponca meeting house. Take this and pay Indian missionaries' salaries.

(Signed by an Indian layman)

Read in paper of treasurer taking money. Missionaries are hungry. I send all money I got—a ten and two fives—\$20.

(Signed by a Mexican)

I still have \$15 of July salary left. I send it to you. Send it to the missionary who needs it most.

(Signed by a Mexican missionary)

These Letters Prompted Baptists to Give \$36,000 to Home Missions in Less Than a Week, Thus Saving the Mission Work.

On the wall at the foot of my bed I had seen a light and in that light a scroll supported by two most beautiful hands. On the scroll were these words:

There stands by you this night Him whose you are and whom you serve.

On my return to the Board meeting the next morning some of the brethren remarked that I did not look like the same man, and they wanted to know what had brought about this change in my appearance and spirit. I could not tell them. My only reply was that mission work in the homeland was God's work and that He was able to take care of the situation. One of the brethren remarked, "God will have to take care of Acadia Academy."

AND here is how God took care of Acadia Academy, our school among the French of Louisiana which had been receiving \$1,500 a year, but had been dropped from the budget entirely. On my arrival for the commencement exercises I was informed by the trustees that we would have to underwrite \$2,200 for the opening in September or the Academy would close its doors on Monday morning. On Monday morning I asked the principal to call the telegraph office some eight miles away and ask if there was a telegram for me. The telegraph operator

workers retained. During this period we had many manifestations of God supplying our needs in an unmistakable way.

One of the sweetest experiences of my Christian life occurred during a meeting of the Board. All day long and until midnight the brethren wrestled with the problem of retrenchment. If my heart ever was broken, this was the time. On my arrival home at this late hour I fell asleep at once, but was soon awakened by my wife who wanted to know the cause of my peculiar conduct.

"You have spoiled the sweetest dream and experience I ever had," I replied.

said he had two telegrams for Mr. Beagle. The first notified us that \$1,600 was on its way to me at the Home Board office, and the second telegram stated that \$600 was available—\$1,600 and \$600 made the needed sum of \$2,200 to open the Academy in the fall!

During this same period, Brother Paul C. Bell was having sleepless nights at Bastrop Mexican Baptist Institute and orphanage. On my arrival there Brother Bell stated, "If we just had a farm where we could raise food for the children and preacher boys we might weather the storm." We prayed over the matter.

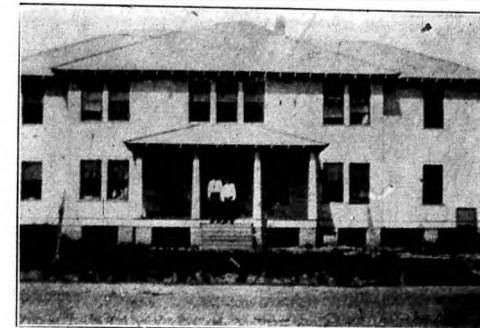
In a few days a farm was offered on terms of \$5,500 if the money could be found in one year. If not, we could pay interest on the above amount and take possession.

In less than six months there came to the Home Board office a cashier's check for the exact amount and interest to-date to pay for this farm, and to this day I do not know the donor, but only the bank from which the check came and that the farm was paid for. Surely Philippians 1:19 has a right to lay claim to this experience.

THE Board had been reorganized with an entirely new group of men composing its membership, and new policies were being introduced at almost every meeting. One morning in the summer of 1929, I faced the new executive, Dr. J. B. Lawrence. I opened to him my heart, and pledged him my all, even including Philippians 4:19.

As the years have passed, our thoughts, aims and plans seem to have blended together, as we faced problems that God alone could solve in the mission work in the homeland, and I have had a feeling all the while that we were trusting the same powers and looking to the same source of supplies.

To prove the above statement, there is a long list of missionaries, called the "Special Designated List"; on the books of the Board is an item, Special Designated Fund; and in the bank is an account



Dormitory, Acadia Academy, Philippians 4:19 Saved This School

by the same name. Let us count this list: There were sixty-four in 1936, nearly as many the previous year, and funds have been earmarked in this "special designation" to provide for them all in 1937. That may sound strange to people not acquainted with Philippians 4:19.

But we gladly explain. These funds are given by individuals, churches or organizations to support certain workers on certain fields. We do not ask or solicit gifts to this fund. That is why it is called Philippians 4:19; we are simply trustees, handling this fund for the ones who feel led of the spirit of God to give to the support of men and women whom God has called to specific fields.

IN November, 1933, the Oklahoma State Convention transferred the work among the five civilized Indian tribes to the Home Mission Board. On my arrival in the Indian country I found that there were twenty-two Indian pastors that were in need and must be helped at once. I wired Dr. Lawrence and I agreed to give the Indian brethren the support requested. There were no funds in sight to meet this obligation, only faith in Philippians 4:19. No one was solicited and few knew just how serious the situation was.



Buffaloes No Longer Roam the Prairies But Many Indians Are Still Heathen Worshipers



MEXICAN BAPTIST CHURCH, San Angelo, Texas

Shau Yan Lee
Located by Phil. 4:19

In less than one month I received a draft for \$1,400, designated for the support of needy Indian Baptist preachers, and before the year was half gone more than enough to support all of these workers for the entire year had been received.

This is but one experience among many that lead us to call this special designated fund, Philippians 4:19. Why not? God truly has supplied our needs for all of these extra workers whom He has called to labor in His vineyard.

In 1935 the brethren of the delta region of Mississippi and Arkansas, where there is perhaps the largest Chinese settlement in southern Baptist territory, applied to the Home Mission Board to supply a Chinese Baptist missionary to work among these people. The matter was taken under advisement and in a few weeks the salary for the worker came, and that convinced us that God was leading in the movement.

But where was the Chinese Baptist preacher to be found? We exhausted all our resources to locate one in this country. At last we got a line on Rev. Shau Yan Lee on the west coast who was highly recommended, but contacting this brother, who seemed to be employed in work that took him from city to city, proved a difficult task. Many letters were returned.

At last on the fifth day of March, 1936, a Chinese gentleman walked into our office, bowed and said, "I am Rev. Shau Yan Lee." Philippians 4:19

flashed in my mind. That afternoon he left for his new field among his own people in the delta region of Mississippi where he is doing a most effective work.

FEELING that God alone could supply the much needed man for principal of the Mexican Baptist Institute at Bastrop, Texas, I brought the matter to the attention of the board of trustees in the April meeting in the First Mexican Baptist Church at San Antonio, Texas. All of us concurred to pray daily until God's man was found.

The board meeting in July found us with many applicants, but none expressed himself as being called of God for this specific task, so we adjourned with the distinct understanding to pray on until God's man was found.

A few days before the Workers' Conference, when all Mexican pastors employed by the Home Mission Board met for the first week of the institute term, light dawned. On the sixteenth I called the trustees together and told them that at last we had found a man that felt called of God to this work.

When Professor J. B. Swindoll was presented to the trustees, and he told them that he could not get the consent of his mind to accept other offers made him for he felt God wanted him at Bastrop, the Mexican brethren with one accord said: "Philippians 4:19!"

J. B. Swindoll
God's Man for BastropHopi Indian
Village in
ArizonaW. M. U. of
Pawnee Church-
Such Groups As
This Greeted the
Author on His
First Trips to the
Indian Fields

SOME years ago I had an experience that made this passage live as never before in my life. In company with an associational moderator who was directing a campaign in his association, we came to a city church for Wednesday night service and found a house full of people.

"Well, they have a crowd for us here tonight," the moderator remarked.

Immediately a deacon said, "No, my brother, about seventy-five of our regular prayer meeting crowd have gone over where our pastor is holding a meeting on the north side tonight."

I cannot fully express my feelings at his expression, for I was accustomed to the usual Wednesday night hand-full of faithfuls, so I made up my mind to know more about this church and pastor.

On the last Sunday night in August of the same year, I arrived again in that city. Taking a taxi

I arrived at this church, wondering what I would find on such a hot, sultry night. The first sight surprised me. The house was full. The pastor was already preaching, so I did not enter, but stood and listened in the vestibule.

Here is what I heard: "A few years ago your pastor had an experience while holding a meeting in a little old log meeting-house in the mountains. The first week there was little interest. On Friday the old deacon said, 'Preacher, we are not praying.' I told him I did not know about what he was doing but I was praying."

"No, preacher," he replied, "you are not a-praying either." It stung me.

"Strolling down to the church for the evening service I stopped on the fence for a moment. While there I heard a voice over in the mountains saying, 'Lord, we are trying to hold a meeting down here

in the mountains without you and we can't. Won't you come and help us?"

"I went on to the church, but the old deacon was not there. We had our usual service, and as we returned I tarried and listened again at the fence. There was the voice and the same prayer repeated. 'Lord, we are trying to hold a meeting down here in this old log meeting-house in the mountains without you and we can't. Won't you come and

help us?'"

The pastor told of staying with the deacon out under the stars until the break of day, and of what that night and the old deacon's prayer meant to him.

All night long, as I lay awake in my Pullman berth, one thought haunted me: "Lord, am I trying to do your work down here without you? If I am, I can't. Won't you come and help me, Lord?"

IV. The All-Sufficiency of God's Promises

THROUGH the years of my relation with the Home Mission Board I have witnessed the many changes that have come to the Board, as well as the public sentiment of our Baptist people in general throughout the various states. Hope and cheer seem to have banished that feeling of anxiety and fear that manifested itself a few years ago, and there is a universal feeling today that God has a specific task for the Home Mission Board to perform that no other agency can do.

Now I want to give all credit and honor to the noble body of men that compose the Board, as well as the public sentiment of our Baptist people in general throughout the various states. Hope and cheer seem to have banished that feeling of anxiety and fear that manifested itself a few years ago, and there is a universal feeling today that God has a specific task for the Home Mission Board to perform that no other agency can do.

Certain outstanding experiences in the last few years are not widely known, and I want to give a few of them.

First, in the agreement made with our creditors as to the Board's policies regarding payment of our debts, the stand taken by the Board and its officials not to agree to the settlement of our debts on anything less than dollar for dollar, appears to me as being one of the outstanding causes for the Board's new life and prosperity. We must remember that this occurred during that period of the depression when notes, bonds, stocks and obligations were being sold and accounts settled on from twenty to fifty per cent of their face value. God is a God of honor, and He led in the Home Mission Board taking this stand of Christian honor.

HERE I want to give a personal experience. In a western town I was invited by a bank official to come into their director's meeting for a few moments. On entering, they informed me that they were not Baptists but one of the members heard my statement the night before as to the Board not agreeing for their paper to be bought in the open market below par. When asked if I were officially connected with the Board and had spoken from personal knowledge, I stated my position. The bank official who had heard me the night before then said, "This high stand of honor taken by this Baptist Board is in my judgment, the greatest piece of missionary endeavor I ever heard of. Under present prevailing conditions the action of this Board almost persuades me to be a Baptist." With a smile and "Thank you" I was excused.

From that dark day in 1928 up to the closing days of 1936, I cannot recall the Board having to borrow money more than twice, and that for small amounts for running expenses. The present status of the Board's total indebtedness shows that over one-third of the indebtedness has been paid at one hundred cents on the dollar, and all interest payments are being met when due. Few financial concerns can boast of such a record during these trying financial times. Then why not give Philippians 4:19 the honor of this glorious achievement? Truly our Lord has supplied our every need.

At the present time we have 207 workers in the homeland. This is the largest number of missionaries ever reported in this department during the experience of the writer, if not in the history of the Board. This vast number of missionaries is made possible by the Woman's Missionary Union in their March Week of Prayer or Annie W. Armstrong offering, and the special designations referred to as "Philippians 4:19 Missionaries." Also the receipts of the Bottoms Trust Fund has enabled us to open new missions, buy property, build chapels and homes for the missionaries.

I never expected to live to see what I have witnessed and experienced the past year as the work has been opened on new and needy fields with cap-

able missionaries among the French, Mexicans, Spanish-Americans, Chinese and Indians. Truly this year has been a Pentecostal experience to the writer as he has witnessed God's supplying grace and power. And we rejoice in giving to Him all the glory and honor for these achievements.

Since the coming of Executive Secretary J. B. Lawrence to the Board, no two men could have had sweeter fellowship than we have enjoyed as our thoughts and plans have seemed to cluster around the teaching of God's Holy Word. Readers of Home Board articles coming from the Atlanta office do not have to be told that the Great Commission is the bed-rock principle of the Home Mission Board, and that "the making of disciples," baptizing them into little mission churches, and teaching them all the commands of the Lord have been our outstanding task.

THIS great principle has led to the establishing of certain vital requirements in the employment of new missionaries. Applicants to the Board are realizing more and more that these requirements are vital. First, one must be a soul winner and have a compassion for souls. Second, he must feel a direct call of God to the field and the people he wants to labor among. Some may feel that this is going to the extreme, but if they faced the problems faced so often by our missionaries, they would soon learn that this is the most essential qualification of all. Do not think for a moment that educa-



The Author and Isaac McCoy, Indian Missionary Who Preached Over Fifty Years to His Own People

tion and special training are ignored by the Board, for they are not, but experience has taught us that the God-called worker is the contented and most successful worker.

An example or two will make clear why we feel that God must call workers to special fields in the homeland. We could give numerous experiences, for most of our workers today meet these all-important requirements, but space will permit only a few.

Some years ago when Dr. C. W. Stumph was secretary of missions in New Mexico, I attended their state ministers' meeting and convention at Santa Fe. At the ministers' meeting they called on me for a talk, and I emphasized the call of God to eternal life and service. At the close Dr. Stumph and others asked if I felt that God had called me to the position I occupied. My reply was that I did not seek the position and that I felt that I was where God wanted me to be. Dr. Stumph immediately replied that he did not feel that God had called him to his present task, but that he did feel called to give the gospel to the thousands of Indians and Spanish-speaking people of New Mexico.

THE years passed by until one morning in August, 1933, a telegram notified us of the death of Missionary C. W. Burnett in New Mexico. I immediately conferred with Secretary Lawrence and it was agreed that this field must be supplied at the earliest possible date, but who could be found to take up the work of this great missionary? I immediately recalled the conversation with Dr. Stumph and related it to Dr. Lawrence. We were both impressed to wire Dr. Stumph, then pastor in Tucson, Arizona.

This was the immediate reply: "Wife and I feel call to take the New Mexican field."

Soon these good people were on their new and most difficult field in New Mexico where they have rendered most acceptable service.

Only a few months ago the writer on a visit to the New Mexico field, while conferring with Dr. Stumph, heard this good missionary state the following: "Brother Beagle, I want you to know that no one in all the world has anything I want. I am satisfied and happy, for I feel I am where God wants me to be."

(Continued on Page 24)



C. W. Stumph
He Felt Called to New Mexico



M. K. COBBLE

A Week's Vacation
In The Garden Spot
Of God's Handiwork



Mountain Stream



M. N. McCALL



J. F. PLAINFIELD



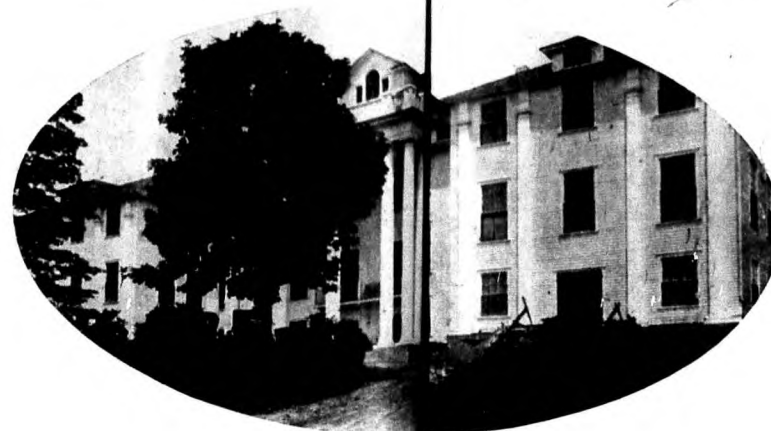
THOMAS J. WAMEGO



LUCIEN C. SMITH



A. VELEZ



Pritchard Hall

RIDGECREST AUGUST 1-7



Seven Days On The
Mountain Top Of
Christian Fellowship



NOBLE Y. BEALL



Chimney Rock



MISS EMMA LEACHMAN

Record Made In Securing Outstanding Leaders For Conference

THE program for Home and State Mission Conference at Ridgecrest, August 1-7, presents a record achievement in securing outstanding Baptist leaders to appear on one week's program.

The building of the program, from its first rough outline of subjects until the last speaker had accepted his place, went forward in an almost miraculous way which made those who were responsible for it feel that the Lord had fulfilled again the Home Mission Board's text, Phil. 4:19.

The program was built on an idea, expressed in the theme, "Growing A Missionary Denomination." With this one aim in mind, the different factors necessary for growing a missionary denomination were enumerated. These factors were stated in subjects for addresses and conferences.

Thus, in its first outline, such important phases of the problem as growing missionary churches, the part of education in missions, and the Holy Spirit in missions were listed. Also added were the practical matters of social conditions that affect mission work, the coordination of mission agencies, and ecclesiastical drifts that threaten the mission program. Such subjects as women in the mission program, adequate mission activities in the cities, and an appraisal of the present mission program were likewise included.

In its final form, before one speaker had been secured, the program contained the fundamental and important elements necessary to the accomplishment of the theme, "Growing a Missionary Denomination."

THE problem then was to clothe the outline with flesh and blood, to secure speakers for these places on the program which now totaled two addresses and three conferences daily.

In selecting the speakers, the deliberate aim was to name in each instance a person with superior qualifications to discuss the subject in hand. From one subject to another the selections were made, until the one person who seemed best qualified in each instance had been named for every place.

Then letters of invitation were sent to these outstanding leaders. Quickly, with an almost unbelievable unanimity, replies of acceptance were received. In fact, so readily did each one of these busy pastors and Kingdom leaders send in his acceptance that it seemed evident that the Lord had looked with favor on plans for the program by making it possible for each one to be present.

The Lord provided a great need in this program by supplying speakers who can discuss with authority the important subjects which are of such vital portent in present mission work.

Home and State Mission Conference

Ridgecrest, N. C.
August 1-7, 1937

THEME: "Growing a Missionary Denomination."
TEXT: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light." 1 Peter 2:9.

SUNDAY, AUGUST 1, 1937

- MORNING
- 9:45 Sunday School.
 - 10:45 Missionary Message—Rev. Jacob Gartenhaus.
 - 11:30 Missionary Sermon—Dr. J. Clyde Turner.
 - 1:00 Lunch.
- EVENING
- 6:00 Supper.
 - 6:45 Vespers—Dr. John R. Sampey.
 - 8:00 Evening Sermon—Dr. J. Clyde Turner.



Dr. J. Clyde Turner

preacher, a good pastor, and a capable denominational leader. He will bring timely and inspiring messages, and the people will "hear him gladly."—Zeno Wall, pastor First Baptist Church, Shelby.

Dr. John R. Sampey

FOR over fifty years Dr. John R. Sampey has opened the Scriptures to succeeding generations of young theological students at Southern Seminary.

Twice each day, morning and evening, he will open the Word for brief devotionals at the Home and State Mission Conference at Ridgecrest, August 1-7.

In the quiet of the morning and again in the still of the evening his voice will direct the meditations on the meanings of God's Book.

What happier selection could have been made for this place on the program than this man who has no doubt taught more men in Baptist pulpits today than any other living person?



MONDAY, AUGUST 2, 1937

MORNING

- 7:20 Morning Watch—Dr. John R. Sampey.
- 8:00 Breakfast.
- 9:00 Song and Praise Service.
- 9:15 Missionary Message—Rev. Thos. J. Wamego.
- 9:45 Conference: Dr. J. E. Dillard.
Subject: Growing a Missionary Church.
- 10:30 Conference: Dr. J. W. Jent.
Subject: The Rehabilitation of the Country Church.
- 11:30 Song and Praise Service.
- 11:45 Address: Dr. J. E. Dillard.
Subject: A Call to Cooperation.
- 1:00 Lunch.

Dr. J. E. Dillard

THE Home Mission Conference is fortunate in having Dr. J. E. Dillard, Promotional Secretary of the Southern Baptist Convention, as one of its outstanding speakers next August.

Doctor Dillard is eminently qualified to speak on the subjects "Growing a Missionary Church" and "A Call to Cooperation." He proved himself an all-around builder of a Baptist church and a useful Kingdom man during his eighteen years as pastor of the Southside Baptist Church, Birmingham, Ala. He properly developed his church in the missionary spirit, and he taught them the value of co-operation.

Pastors especially will be fortunate if they can attend this conference and sit in on the addresses that Doctor Dillard will deliver. He can tell them how to do it, because he successfully did the things he will tell them about.

There are very few men in the Southern Baptist Convention who have such a grasp of our whole Baptist life and spirit as has Dr. Dillard.—John W. Ivers, pastor First Baptist Church, Montgomery.



AFTERNOON

4:00-5:00 Conference: Dr. R. C. Campbell.
Subject: Personal Soul Winning.

Dr. R. C. Campbell

FROM intimate association with Dr. R. C. Campbell in an evangelistic meeting and from a reliable knowledge of his work as pastor and as state leader, I am sure that he is the very man to lead the evangelistic conference during the Home Mission program at Ridgecrest.

Doctor Campbell has a heart interest in evangelism and an intelligent approach to the present day aspects of this work. He is one of the ablest speakers in the South, thorough in preparation and effective in delivery. Pastorates both in North Carolina and in Texas have given him breadth of view. The many who now know him and the ones privileged to be in his conference will rejoice in his appearing on the Ridgecrest program.—A. D. Foreman, Jr., pastor First Baptist Church, San Angelo.



EVENING

- 6:00 Supper.
- 6:45 Vespers—Dr. John R. Sampey.
- 7:30 Missionary Message—Dr. C. W. Stumph.
- 8:00 Address: Dr. J. W. Jent.
Subject: Orienting the Country Church into the Mission Program of Southern Baptists.

Dr. J. W. Jent

DR. J. W. JENT is a thorough, poised, discriminating scholar. He has an intelligent point of contact with the thought life of his day. He knows the problems and possibilities of the city, town, village and crossroads church.

He is particularly conversant with the problems, needs and solution of the country church situation. He knows our denominational program out to the ends of the earth. He is quite alert to Baptist policies and principles. He is a great soul, possessing the passion of Christ. He is a prophet in his field.—W. R. White, pastor First Baptist Church, Oklahoma City.



TUESDAY, AUGUST 3, 1937

MORNING

- 7:20 Morning Watch—Dr. John R. Sampey.
- 8:00 Breakfast.
- 9:00 Song and Praise Service.
- 9:15 Missionary Message—Rev. Lucien C. Smith.

- 9:45 Conference: Dr. Frank Tripp.
Subject: What May Happen to Christianity in America?
- 10:30 Conference: Dr. McNeill Potent, Jr.
Subject: Missions and Race Relations.
- 11:30 Song and Praise Service.
- 11:45 Address: Dr. Frank Tripp.
Subject: A State-Wide Evangelistic Program.
- 1:00 Lunch.

Dr. Frank Tripp

I am happy to introduce to our Ridgecrest friends Dr. Frank Tripp, of St. Joseph, Mo., who is to speak during the Home Mission Conference at Ridgecrest, August 1-7. Doctor Tripp has been for a number of years pastor of the great First Church of St. Joseph, which did a noble thing in releasing him from a major part of his duties in order that he might give his strength to the leadership of the Hundred thousand Club movement. During his connection with that work, Doctor Tripp spoke acceptably all over our Southern Convention territory. He is a man of forceful personality, an interesting and effective speaker; and our people are fortunate in having him on the program at Ridgecrest.—W. F. Denham, pastor Euclid Baptist Church, St. Louis.



AFTERNOON

- 4:00-5:00 Conference: Dr. R. C. Campbell.
Subject: Preparing a Church for an Evangelistic Meeting.

EVENING

- 6:00 Supper.
- 6:45 Vespers—Dr. John R. Sampey.
- 7:30 Missionary Message—Rev. Noble Y. Beall.
- 8:00 Address: Dr. McNeill Potent, Jr.
Subject: The Conquest of Christ in the Field of Social Relations.

Dr. E. McNeill Potent, Jr.

DR. POTEAT can do more things and do them well than any person I know. One stands almost amazed at his versatility. Possessed of a pleasing personality, he draws others to him. Yet he is humble and modest. By reason of training, experience, and natural ability he is indeed qualified to speak on subjects in the field of social and racial relations.

Doctor Potent is never content to do any assignment half-heartedly or indifferently. He has been heard by his fellow Christians to their high delight and stimulation. His participation on any conference is an assurance of a high contribution.—Forrest C. Fozzard, pastor Tabernacle Baptist Church, Raleigh.



Mrs. F. W. Armstrong

MRS. F. W. ARMSTRONG, president of Women's Missionary Union, auxiliary to the Southern Baptist Convention, since 1933, has gifts of both mind and heart that draws the women and young people whom she leads to her personally and that makes it possible for her to lead them into a larger interest and participation in a missionary program she both knows and loves.

A member of missionary organizations since early childhood, a student of the whole denominational program of Southern Baptists, an extensive traveler of the mission fields of the homeland as well as the mission fields of Europe and Palestine have given Mrs. Armstrong first hand information of conditions and people that makes her judgment valuable and her opinion sought.

Fine poise, extensive knowledge of the field in which she leads women and young people, a warm personality, and a sympathetic understanding of people make Mrs. Armstrong a speaker to be desired on any program.—Mrs. George McWilliams, President W. M. U. of Missouri.



WEDNESDAY, AUGUST 4, 1937

MORNING

- 7:20 Morning Watch—Dr. John R. Sampey.
- 8:00 Breakfast.
- 9:00 Song and Praise Service.
- 9:15 Missionary Message—Prof. A. Velez.

Dr. Solon B. Cousins

DR. SOLON B. COUSINS, native Georgian, typical Southerner, representative American, a Christian gentleman and scholar, holding citizenship in every area of life in which men unite for the furtherance of the Kingdom of God. Preacher and pastor par excellence, in historic Second Church, Richmond, President of General Baptist Association, Virginia. Member Foreign Mission Board and careful and persistent student of the world missionary enterprise. Professor in the University of Richmond. Discerning observer of the deep flowing currents at home and abroad in the social, economic, political, educational and religious realms. A good minister and faithful servant of our Lord and Saviour, Jesus Christ.—Louis D. Newton, pastor Druid Hills Baptist Church, Atlanta.



- 9:45 Conference: Dr. Solon B. Cousins.
Subject: Home Missions Taking Stock—The Fields, the Scope, the Task and the Importance of Home Mission Work.
- 10:30 Conference: Mrs. Una Roberts Lawrence.
Subject: The W. M. U. in Home Mission Fields—Tasks and Achievements.

- 11:30 Song and Praise Service.
- 11:45 Address: Mrs. F. W. Armstrong.
Subject: Women in the Mission Program of Jesus.
- 1:00 Lunch.

AFTERNOON

- 1:00-5:00 Conference: Dr. R. C. Campbell.
Subject: The Church Organizations and Perennial Evangelism.

EVENING

- 6:00 Supper.
- 6:45 Vespers—Dr. John R. Sampey.
- 7:30 Missionary Message—Miss Emma Leachman.
- 8:00 Address: Dr. Solon B. Cousins.
Subject: The Holy Spirit in Missions.

Dr. Edgar Godbold

DR. EDGAR GODBOLD is a very happy selection for the discussion of the problems of our large cities. He will stir the young people particularly at Ridgecrest because he is a young people's man. For some years he was a successful college president and he understands the student mind.

He has traveled extensively and has visited many large cities in America and Europe. He has the faculty of seizing upon the element of human interest and of expressing himself in plain English.

As General Superintendent of our work in Missouri, Doctor Godbold has been in close touch with the problems of Kansas City and St. Louis, two of the largest cities in our Convention. Those who hear him at Ridgecrest will hear him with pleasure and profit.—Paul Weber, pastor First Baptist Church, Jefferson City.



THURSDAY, AUGUST 5, 1937

MORNING

- 7:20 Morning Watch—Dr. John R. Sampey.
- 8:00 Breakfast.
- 9:00 Song and Praise Service.
- 9:15 Missionary Message—A Cuban Missionary.
- 9:45 Conference: Dr. W. W. Hamilton.
Subject: Missionary Education in the Missionary Program of Southern Baptists.
- 10:40 Conference: Dr. E. Godbold.
Subject: A City Mission Program to Meet the Needs of our Changing City Life.
- 11:40 Song and Praise Service.
- 11:45 Address: Dr. W. W. Hamilton.
Subject: Home Mission Achievements in a Great Southern City.
- 1:00 Lunch.

Dr. W. W. Hamilton

DR. W. W. HAMILTON, president of the Baptist Bible Institute, is one of the best qualified men in the South to speak on missionary education, and Home Mission work in New Orleans.

He holds an enviable record of Christian service, including leading pastorates in Louisville, Lynchburg, and New Orleans; superintendent of evangelism for the Home Mission Board for eight years; in his tenth year as president and teacher of a great Southern Baptist institution; serving his denomination on numberless boards, committees, and commissions; at one time president of the B. Y. P. U. of the South; the author of *Books of the Bible, Wisdom in Soul-Winning*, and many other publications.

These achievements, however, have not robbed him of that greatest of all Christian graces—the grace of humility. In the midst of the terrific grind of pressing duties, he seems always to have time to talk or visit with those who need him. How many times I have met him in the hospital visiting his sick students. He is of a winsome, buoyant, and Christlike personality, who instantly attracts those who meet him, a man whom you feel has been "in the world," facing its problems and tragedies, but not "of it."

On the verge of going to the foreign mission field as a young man, God led him into other fields of labor, but that missionary fervor has remained as he has labored throughout the years in one of the South's greatest and neediest cities, where the nations of the world meet.—Everett Gill, Jr., pastor St. Charles Baptist Church, New Orleans.

AFTERNOON

- 4:00-5:00 Conference: Dr. R. C. Campbell.
Subject: City-Wide and Association-Wide Evangelistic Programs.

EVENING

- 6:00 Supper.
- 6:45 Vespers—Dr. John R. Sampey.
- 7:30 Missionary Message—Dr. M. N. McCall.
- 8:00 Address: Dr. E. Godbold.
Subject: The Challenge of Change.

FRIDAY, AUGUST 6, 1937

MORNING

- 7:20 Morning Watch—Dr. John R. Sampey.
- 8:00 Breakfast.
- 9:00 Song and Praise Service.
- 9:15 Missionary Message—Rev. M. K. Cobble.
- 9:45 Conference: Dr. W. W. Barnes.
Subject: The Coordination of Baptist Organizations—Convention and Boards, State and Southwide—for Effective, Efficient and Economical Mission Work.
- 10:30 Conference: Dr. Jos. T. Watts.
Subject: Rethinking Missions in the Homeland.
- 11:30 Song and Praise Service.

Dr. W. W. Barnes

YEARS of careful study of church history—a history on whose pages are written in large letters the bitter record of ecclesiasticism—plus first hand contact as a missionary with a people dominated by an ecclesiastical hierarchy, qualify Dr. W. W. Barnes to speak on "Present Day Ecclesiastical Drifts Among Southern Baptists and their Effect Upon Missions."

For nearly a quarter of a century Doctor Barnes has been professor of church history in Southwestern Seminary. His preparation for this position of responsibility which he has held with distinction both to himself and to the seminary was received at Wake Forest in his native North Carolina, Southern Seminary, University of Chicago, and Columbia.

Three years before beginning his work at Southwestern, Doctor Barnes taught in Cuba as a missionary. Here he saw first hand the every day life of a people bound by ecclesiastical hierarchy.

Not only does Doctor Barnes have an academic knowledge of the consequences of ecclesiasticism, but he has a keen and discerning interest in denominational life. Thus he is eminently qualified both to speak on the above subject and to lead a conference on coordinating Baptist organizations, by which the dangers of ecclesiasticism may be avoided.

11:45 Address: Dr. W. W. Barnes.
Subject: Present Day Ecclesiastical Drifts Among Southern Baptists and the Effect Upon Missions.

1:00 Lunch.

AFTERNOON

4:00-5:00 Conference: Dr. R. C. Campbell.
Subject: Making Evangelists out of the Evangelized.

Dr. Joseph T. Watts

FOR nearly a third of a century Dr. Joseph T. Watts has occupied positions of denominational responsibility which have given him an unusual knowledge of mission needs in the homeland.

Since 1927 he has been general secretary of Maryland Baptist Union Association, during which decade he has witnessed and directed Baptist efforts to evangelize one of the neediest fields in the South, the city of Baltimore.

Prior to accepting his present position, Doctor Watts served as Sunday school and B. Y. P. U. secretary in Virginia and as Sunday school secretary in Kentucky.

The full benefit of these years of study and experience will be given to his address on "An Adventurous Task for our Generation—Winning the Homeland," and to his conference on "Re-thinking Missions in the Homeland."

**EVENING**

6:00 Supper.
6:45 Vespers—Dr. John R. Sampey.
7:30 Missionary Message—Dr. J. F. Plainfield.
8:00 Address: Dr. Jos. T. Watts.
Subject: An Adventurous Task for our Generation—Winning the Homeland.

SATURDAY, AUGUST 7, 1937

MORNING

7:20 Morning Watch—Dr. John R. Sampey.
8:00 Breakfast.
9:00 Song and Praise Service.
9:15 Missionary Message—to be supplied

Dr. W. F. Powell

DR. W. F. POWELL, pastor of the First Baptist Church, Nashville, is eminently fitted to discuss the subject assigned him on the Ridgecrest program. As president of the Sunday School Board he has surely rendered distinguished service. He is known far and near as a Christian statesman of the first order. His warmhearted missionary zeal has been manifested through the years.

Doctor Powell's evangelistic fervor is an outstanding characteristic. The steady stream of conversions in his own church bears evidence to this. In such great demand as a pastor-evangelist is no doubt due to the success he has in his own church.

One might speak of his eloquence, his alertness and many of his other qualifications. But, after all, to know as we do, that his interest in missions is deep, practical and effective is ample evidence of his ability to discuss the subject at the Ridgecrest Assembly. R. Kelly White, pastor Belmont Heights Baptist Church, Nashville.

9:15 Conference: Dr. M. N. McCall.
Subject: Cuba and Her Needs.
10:30 Conference: To be supplied.
Subject: Ringing Home Mission Bells.
11:30 Song and Praise Service.
11:45 Address: Dr. W. F. Powell.
Subject: Home Missions the Highest Patriotism.
1:00 Lunch.

EVENING

6:00 Supper.
6:45 Vespers—Dr. John R. Sampey.
7:30 Address: Dr. W. F. Powell.
Subject: Winning the Homeland for the Sake of Lands Afar.

Ridgecrest Speaker

Jacob Gartenhaus, Jewish evangelist, will speak Sunday morning, August 1, at the opening service of the Home and State Mission Conference at Ridgecrest.



Right—Ridgecrest Hall Through The Trees

Below—Quiet Streams Still Tired Nerves

**Program Furnishes Liberal Education**

A LIBERAL education in all strata of social life in the South, particularly in the multifold task of home missions, is afforded by the missionaries on the program of the Home and State Mission Conference at Ridgecrest, August 1-7.

These missionaries, representing work on many fields, will also give an intimate impression of varied social conditions of the many different nationalities and races in the South.

From El Paso, far on the southwest outskirts of Southern Baptist territory, will come Prof. Agustin Velez, suave, polite, cultured representative of the most refined class produced by the neighboring republic, while from the island to the south will come his Cuban cousin, a tan-skinned, impassioned evangel of the cross from the land of sugar cane and tobacco.

Descendant of the original natives of America, Thomas Wamego will represent the modern educated but still stolid Indian. From the hills of east Tennessee, M. K. Cobble will bring a glimpse of economic, educational and religious conditions in the mountains.

(COMBINING old world culture with the best that the American educational system has to offer, Dr. J. F. Plainfield, formerly a Catholic missionary,

but now for ten years the Home Mission Board's Italian representative in Tampa, will afford contact with two continents. Jacob Gartenhaus, also born in Europe, will provide a link between two hemispheres as he establishes with convincing earnestness his thesis, "To the Jew first."

Life in one of its most interesting aspects in America, as well as in a field of direct spiritual need, will be presented by Lucien C. Smith as he talks about his native Louisiana. Still another view of life in the South will be seen as Noble Y. Beall makes his plea for an entire race.

In Cuba almost long enough to be mistaken for a native, Dr. M. N. McCall, after thirty-two years on the mission field, will bring an additional contribution on the island republic, while Dr. C. W. Stumph, completing the list of missionaries, will give first hand testimony of spiritual affairs in New Mexico.

In one brief week, at one assembly program, and from the brief compass of the Southern States, will be focused world conditions, both social and religious. One cannot afford to miss this broadened outlook from a week at Ridgecrest, August 1-7.

Conference Leader



Mrs. Una Roberts Lawrence, mission study editor, will conduct a conference Wednesday morning, August 4, at the Home and State Mission Conference on "The W. M. U. in Home Mission Fields."

Convenience, Recreation, and Economy
At Ridgecrest

By PERRY MORGAN, Manager, Ridgecrest, N. C.

RIDGECREST is on the crest of the Blue Ridge Mountains, eighteen miles east of Asheville, North Carolina. It is on the Southern Railway, and there are eight passenger trains daily. National highway No. 70 runs through the campus. A dozen busses stop daily within three hundred feet of the hotel. Railroad or bus tickets can be bought to Ridgecrest.

Western Union Telegraph office is open twenty-four hours daily. Southern Bell Telephone service is available every minute, day and night. The kitchen is equipped with electric cooking and refrigeration, and all buildings have electric lights. The auditorium and dining room are equipped with a public address system. Last season 219,211 meals were served in the dining room to more than 12,000 who attended the meetings.

Outdoor recreation includes mountain climbing, motoring, tennis, golf, boating, swimming, hiking, horseback riding. There is also an indoor program of recreation for all.

Rates, including meals, are from \$1.50 to \$2.50. Cottages arranged for housekeeping range in price, according to location, size and equipment, from \$12 to \$25 per week. Early reservations will insure best accommodations.

Come to the "Land of the Sky" with Dr. Lawrence and the Home Mission Board forces, August 1-7, for real spiritual inspiration, mental exhilaration and physical rejuvenation.

His Precious Promise

(Continued from Page 1)

BROTHER Maurice Aguiard was appointed by the Board in October, 1935, to work among his own people, the French of southern Louisiana. Knowing him as we did, we left him free to locate where he felt that God wanted him. Many suggestions came to us to locate him at Houma, and other points were suggested by folk deeply interested in the French work. After a week Brother Aguiard notified us that he was locating at Basile, Louisiana. In the same mail came protests that Basile was not the field for Brother Aguiard and that he would throw his life and time away there. Because of these protests, the reason for Brother Aguiard locating at Basile was investigated, and I give his own reply: "Brother Beagle, I went to Houma and suffered in heart all the time I was there. It was so plain to me that God did not want me at Houma that I just had to get away. When I came to Basile I was happy and felt that God wanted me right here. I know Basile is a difficult field, but I am where I can pray and work with confidence that God will bless my labors."

Time has proved that this good missionary was led by the spirit of God to the field, for the blessings of God have rested upon his labors. In one

short year the church membership has more than doubled, and they have a beautiful church and pastor's home. The work is well organized and the baptismal waters are often disturbed.

When the Board decided to make the Basile field a Bottoms Trust project and buy the Methodist church property, Brother Aguiard and his faithful band of French Baptists had a concrete baptismal tank installed and had used it before the deed and abstract for the property were completed to the Home Mission Board.

OFTEN complaint has come because of the small salaries paid some of the Home Board workers. This is because people in general are not acquainted with the circumstances that lead to the employment of these workers. When men called of God to work in certain fields come and ask just for bread to sustain them and their families while they give their time to taking the gospel to their people, it is quite difficult to say "No," even though all allocations of the Board for this department have been made.

"Just bread, brother" has brought some of the sweetest experiences into our lives, for time and

again I have had the pleasure of sharing with these God-called workers by furnishing personally "the bread," which always meant the most meager necessities of life under conditions that few of us know anything about. When appeals have been made for as little as ten or fifteen dollars a month so that they could give themselves to the Lord's work, I could never have the heart to say "No." How could I ever pray again with those words ringing in my ears. "Brother, just give me bread; it

is all I ask"? And I cannot recall one of these faithful God-called workers who ever made appeal for over \$30 a month, and the services of many who just asked for bread have been exceedingly fruitful in winning the lost to Christ.

I am happy to record that some of the people who have led me to know Jesus better and try to give my best self to Him and His service have been among these faithful God-called workers who only ask for bread.

V. The Joys of Promises Fulfilled

THE greatest joys of my life have come through God supplying my every need in winning lost men to Christ. From my first sermon when a lost man came to Jesus, and from the experiences that came in 1899 in my first revival meetings at Elk Lick Church in Owen County and Richland Church in Pendleton County, Kentucky, when over one hundred happy converts were baptized, still linger peculiar feelings of unspeakable joy to this day.

When I arrived at Elk Lick Church in Owen County I had never helped or preached in a revival meeting. The pastor, Rev. T. W. Ellis, surely did not know just how limited was my supply of sermons and talks, else he would never have invited me to help him. In a few days the supply was exhausted, and when we came to the church on Wednesday night I told him to go on in and begin the service. I was in agony and would have run away if I could have, but I could not, so I went out under a tree and fell on my face before God and pled with Him to supply my need that night.

At last I entered the church. They were waiting, singing and praying. I told the church the facts of my experience and made an appeal for men and women to break with sin and come to Jesus for salvation. Twenty-five adults came forward. The joy of that hour was another epoch-making experience of Philippians 4:19 supplying my every need that has gone with me through my entire ministry.

DURING the seventeen years that I was a pastor, I could not say "No" to calls that came to hold evangelistic meetings. My churches often complained about my absence and the supplies I sent them, but I could not help it. I had a consuming passion for the lost and conducted sixty-four meetings from the country schoolhouse to the city pulpits, and the joy of the hundreds, yes, thousands that came to Jesus under my humble ministry are my sweetest memories of days gone by.

Then as I look back to those larger efforts in soul winning in Kentucky and in Missouri, when

thousands were added to the churches, there is a peculiar joy for me today to think that I had a humble part in promoting and aiding in these glorious efforts in cities, towns, villages, and in the country churches.

Then for almost a dozen years to be connected with the mission work of the Home Mission Board where we have prayed, counseled and encouraged the missionaries to major on soul winning, and to think that 45,557 baptisms have been reported by the missionaries among the various races and nationalities—not including that vast number who have been led to believe in Jesus as their personal Saviour and were not allowed by parents, companions or relatives to be baptized, this bringing the number of converts to a great multitude—have multiplied my personal joys in soul winning.



Letters Addressed to Phil. 4:19 Have Been Delivered Promptly to Dr. Beagle.

God's Saving Power Demonstrated

IN a meeting in old Wilmington church in Kentucky some years ago, I noticed a deaf and dumb cripple by the name of John Daugherty was attending the service regularly and I asked the pastor if he was a Christian. The pastor replied that John Daugherty could neither read nor write, and that he did not understand the sign language. The only way he could communicate his desires was by his own method of making his wants known.

At the last morning service before the baptizing, John came forward, one hand on his heart and the other pointing up, and making signs that he wanted to be baptized. The large audience was deeply moved.

Rev. Charles Bagby, an aged Baptist minister, came forward and said, "I have been in the Baptist ministry over forty years, and this is the most remarkable experience I ever witnessed. I recommend that he be received as a candidate for baptism." The church received him and we went immediately to the water. John started into the water first and motioned to the pastor to follow. It was the most touching baptismal scene I ever witnessed and convinced me that Philipians 4:19 is sufficient to supply the needs of the most needy.

AT the Oklahoma Indian Baptist Association a few years ago we had some Indian visitors from Canada. They stayed for a day or two. One or two of them talked some English. The others spoke their native dialect, which was not understood by the Oklahoma Indians.

One of the Indians remained and came to the services regularly. On Saturday morning he came forward with his hands on his breast and his face the picture of agony. The Oklahoma Indians gathered about him and prayed for perhaps an hour. They used the universal sign language. It was the most interesting experience I had ever witnessed. When that man arose from the altar, I could not believe he was the same man.

Brother D. D. Cooper said, "He is saved and wants to be baptized."

I wish I could describe the signs and motions made by this man and the Indians working with him. I was to leave that evening, but I was so deeply interested and wanted to see the baptizing the following day, so I remained and witnessed the baptism of our brother in Christ from Canada. He was so changed, so reverent and happy that all were convinced that he had found the Lord.

Stinging Rebuke in Soul Winning

ONE of the most stinging rebukes I ever received was in the early days in the mission work when I was making a preaching tour of the Rio Grande Valley in company with one of our missionaries to

interpret for me. There were small groups of Mexicans gathered in every village for services. The villages being not far apart, we had services often, and my messages were brief.

Along in the afternoon I heard one of our native lay-workers ask the missionary a question about "Hermano Beagle," and I insisted that the missionary tell me what this brother wanted to know. At last the missionary said, "I will tell you but you must not take offense. He wanted to know why you did not know the gospel."

It really shocked me, and at last, after a sleepless night, I could see why the question was asked. I had tried to take too much of our denominational developments over to these people that knew nothing about them, and I had neglected the simple gospel story. So the next morning my text was 1 Peter 2:24, "How that Christ bore our sins in his own body on the tree," and as my message was interpreted our good brother was all smiles, and souls were saved that day.

So deeply was I impressed by this experience that I called all of our Mexican workers together in San Antonio, Texas, for a two-day conference on soul winning, and we launched a three months' effort on all of our Mexican mission fields to win the lost which resulted in 1,140 baptisms. This was perhaps the most joyous experience in all our Mexican work.

The Joy of Answered Prayers

"ASK and ye shall receive."

There are times when we can do nothing but pray. When we reach the limit of the human, there is nothing left but to call on God.

In March, 1933, I was on my way to an important engagement to speak at a Bible conference the next day at 10 a. m. I had my address all ready and lay in the sleeper thinking it over when suddenly it left me. I could not recall it. I became alarmed and could not sleep. About midnight I began praying in earnest. Suddenly as a flash of light, Psalm 121 came to me and a sweet experience of His divine presence seemed to possess me.

I began meditating on the passage: "I will lift up mine eyes unto the hills from whence cometh my help." I soon had a new message, and when I told that large crowd about my experience and had delivered by new message, the power of God's presence seemed to be felt by all present. Many of the brethren said, "God truly gave you that message for you did not know the conditions in this section, but God did."

SOME years ago I arrived in Las Cruces, New Mexico, a sick man. I did not have time to consult a physician, for I was on the program for an address soon after my arrival. Speaking seemed to

irritate my affliction, but I managed to get through, and then rushed to the hotel and called a doctor. None could be reached. I was in great agony and wondering what to do—more than had been done for friends had done all they could. When almost ready to give up, Philipians 4:19 flashed into my mind—God ready to fully "supply my every need." I committed my all to Him, and told the friend in the next room to go and get some rest before day, as it was quite late in the night. I soon fell asleep and rested until seven thirty the next morning when my friend said, "Here is the doctor."

He examined me and asked many questions. I felt no pain, and could breathe without any suffering.

"Man," the doctor said, "I cannot understand your case." My friend told him that he came every few moments to my bed from two o'clock until the doctor arrived, and I had slept soundly.

"Gentlemen," said the doctor, "I do not doubt a thing you say, but I cannot understand the case."

Then I told him my experience, gave him Philipians 4:19, and asked for my bill. He looked out the window for a long time and then said, "Brother, there is no charge for my service. I am amply paid."

SOME years ago we had trouble on one of our mission fields of a very serious nature, and all that we did seemed to aggravate and irritate the matter. This condition went on for two or three years.

On my arrival at one of our public meetings this old trouble flared up afresh of even more serious nature. I was greatly disturbed, and had many conferences with certain brethren. They too were alarmed and did not know what to do. We had reached our extremity in trying to stop the disarranging influence that confronted us, and I had spent two sleepless nights trying to solve the problem and was compelled to leave at noon that day.

I called two of our missionaries that knew all about the condition, and we went over to the church building. I asked each if he believed what God said in the precious Book: "If two of you agree on earth as touching any thing that they shall ask, it shall be done for them." They said that they believed it, but wanted to know why I asked the question. Then I told them that we had done all we could to settle this difficulty and had failed, and that if we three could now agree we would ask God to settle the trouble. They agreed. We had three fervent prayers. There seemed to be assurance in my heart that God would keep His word.

Many, begging me not to leave, said "When you go, there is no telling what will develop." My reply was, "The trouble is all over." I left, and two or

three years have passed since that day and this serious difficulty is almost forgotten. Rarely ever is it even mentioned, but there are three men that know how this matter was adjusted. God did it in answer to prayer.

MY recent illness gave me ample opportunity to live life over again. One of the outstanding discoveries I made was that God is the best financial partner one can have. Every financial venture I have made through the years that I prayed over was a success, and every other venture I made without asking God about it has been a failure and a loss.

This has led me to feel that a Christian should talk to God and be led of Him in all of his business relations. God, to whom belongs the earth and the fulness thereof, does not want His people to suffer for the necessities of life or the comforts of life. Then why not consult Him as to financial investments?

I have never made a debt except for real estate; generally it was for a home in which to live. The only bills we have ever had were for telephone, light, gas, water, which have been met promptly.

The joy of looking to God to supply our financial needs is a joy few people know the depths of. I could relate scores of experiences as to needs supplied that can be explained only as fulfillment of the divine promise.

I have been termed a crank because of my hatred of debt, and perhaps I have said things that have sounded strange on many occasions—first, on my personal knowledge of God's willingness to supply my personal needs, and, second, about what debts have done for my brethren in the ministry by embarrassing them and often branding them as dishonest and leading to their downfall in the ministry—yet these statements were the outgrowth of profound convictions. The debts upon our various denominational agencies and churches look to me like a lack of faith in the promises of God. In most cases these debts represent human wants rather than real needs, and because of this very fact God has allowed His people to suffer in many ways by reason of their debts. My firm belief is that God will and has supplied the needs of an individual believer. He will supply the every need of groups of believers if they will only trust Him and rely upon Him to fulfill His promises to them.

ON January 9, 1937, I had a very sweet experience in Waco, Texas. I got in on a morning train at five o'clock. The ground was covered with ice and very few people were moving about. At last a taxi got me to the hotel. The driver said, "Now this is my last trip. I have been out all night. I'll go home now and get some rest."

About 8:30 I tried to get a taxi. They notified me that they were only using taxis for physicians and people in distress. I felt that my trip was lost. I talked with the Lord about it.

About nine o'clock I went out to see if there was any prospect of getting a way to see the people and property that I wanted to see. I was informed that there was no possible way available. About that time Rev. A. N. Porter walked into the hotel. He was one of the persons I wanted to see! I asked him, "Why did you come into the hotel this morning?" He said that he didn't know, but that he only came in to get a morning paper. So I felt relieved that I got to see Brother Porter.

I was waiting for the train at noon when I was called over the phone and a voice which I recognized as that of the taxi cab driver asked if I was the white-headed man brought to the hotel that morning. I answered that I was. He said, "I can't sleep. I will come in my car and take you to see the property you want to see and to the depot." I told him I would appreciate this. On his arrival he stated that while he was up all night, he couldn't go to sleep.

"Something made me want to take care of you," he said. "I never had an experience like it before in my life."

When I told him it was just "Philippians 4:19," he said, "What is that?" I quoted the scripture to him and he said, "I guess that's so."

The Joy of Personal Needs Supplied

AS I look back over the years I have trusted in Philippians 4:19 for my every need, I am overwhelmed at what I have enjoyed by simply trusting in the promises of God.

First, as to health. During this period of twenty-one and a half years I have been connected with the Home Mission Board, I cannot recall ever having to cancel an engagement on account of my physical condition, from March 1915 up to October 1, 1936. This is a remarkable record, even though October, 1936, was all cancelled because of ill health.

Second, as to protection. In these years spent as a denominational servant I have traveled extensively. The mileage traveled per year varies from thirty-five to forty-five thousand, in almost every conceivable mode of travel, except by plane, and in all of this I have never had an accident of any sort whatever, no train wrecks nor automobile accidents. Truly I can say that Philippians 4:19 has supplied my every need in travel.

Third, as to financial needs. Philippians 4:19 has supplied our every need financially. The first year I was in the ministry my salary was \$346, and it met our needs. I spent twenty years in the ministry

before my salary reached \$1,800 per year, and our needs were provided. During the twenty-two years with the Home Mission Board I have always had a bank account, and I cannot recall it "red inked" but once, and that for less than \$1.

Fourth, as to temptation. God has not allowed me to be tempted beyond that I was able to bear, and has always provided a way of escape. As I look back over the trail of years, I am happy in the fact that there are no dark pages that are blotted and blurred, that I turn from with shame and remorse. Oh! there were mistakes and lost opportunities, when the soft answer would have turned away wrath, for all of which I am deeply repentant. I often feel that if I could but travel life's way again it would all be different. But as we pass this way but once, and cannot retrace our steps to make amends for all of life's mistakes, we can but hope that He who travels with us will heal the wounds and soothe the headaches with His gentle touch, for He has promised to supply our every need.

Fifth: assurance for the future. Paul enjoyed the companionship of the Master through the years. He had all of his needs supplied for the temporal and the spiritual and left us the assurance recorded in Philippians 4:19, but he did not stop with this. As the eve of life came to him, he gave us the comfort of looking on out into the future, as stated in II Timothy 1:12. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." My comfort and joy is that He has supplied all of my needs in life and will supply all my needs when I come to say good-bye to this life.

In conclusion, let me give my favorite poem, as follows:

I SHALL NOT PASS AGAIN THIS WAY

The bread that giveth strength I want to give
The pure water that bids the thirsty live;
I want to help the fainting day by day;
I am sure I shall not pass again this way.

I want to give the oil of joy for tears.
The faith to conquer cruel doubts and fears;
Beauty for ashes may I give away;
I am sure I shall not pass again this way.

I want to give good measure running o'er.
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—DANIEL S. FORD

Spiritual Atmosphere Marks Cuban Convention

Dr. McCall Named President Thirty-Third
Consecutive Year—Delegates Loathe To
Leave After Five Days of Fellowship
and Worship

By W. L. MOORE



Dr. M. N. McCall

BAPTIST conventions are great institutions. I do not believe we have ever had a greater convention than this one!" So spoke Dr. M. N. McCall as he brought to a close the thirty-third Baptist Convention of Western Cuba over which he had presided.

It was Friday night about ten o'clock. About three hundred people were present, more than could get into the little church. Since Monday they had been there praying, thinking, worshipping, planning. And they did not want to leave. Some even suggested an extraordinary session Saturday morning, not because there was business left undone, but because they wanted to stay on the mountain top of fellowship and worship.

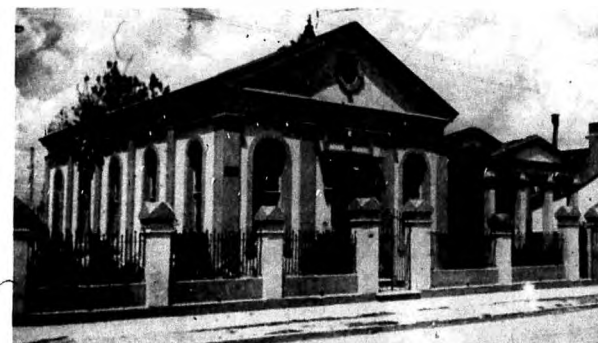
If anyone ought to know a good Cuban Baptist Convention when he sees it, Dr. McCall is that person. Thirty-two years ago, with about a dozen delegates, he organized the convention, and he is the only president it has ever had. He has taught theology to practically every preacher in the forty-nine churches that make up the convention. He has adminis-

tered the mission funds of the Home Mission Board that have been spent in Cuba all of these years. He has visited, and encouraged, and taught, and helped in all the churches. Under God, he has made the Cuban Baptist Convention. He says it was a great convention, and it was.

Dr. McCall did not refer to the number of delegates. Pinar del Rio, the host city, is away off at the west end of the island, and a large convention was not expected. Yet more than two hundred delegates were registered.

Neither did he refer to the number of baptisms reported, for there have been greater numbers in other years. The brethren are as evangelistic as ever, but are more cautious about baptizing candidates without evidence of genuine regeneration. However two hundred seventy-seven new converts were received into our churches by baptism.

He did not have in mind the great messages delivered, though some of them would have been well worthy of the Southern Baptist Convention. The con-



Baptist Church, Pinar del Rio, where Convention Met



Convention Officers
First row: Dr. M. N. McCall, president; Dr. A. T. Bequer, vice-president; Standing: A. L. Munoz, vice-secretary; J. L. Greno, treasurer; A. Corredo, secretary.

vention sermon by Brother Lopez Munoz was ably prepared and delivered. Brother Moises Gonzalez, pastor of the church at Santa Clara illumined with new fire and the Great Commission in the missionary sermon. Dr. Martin Vivanco, president of Cuban-American College, and of the Sunday School Convention, delivered a great address on "Our Mission in a Changing Social Order." Dr. Vivanco an associate professor in the National University and an intellectual leader in present day Cuban life, is a deeply consecrated Christian and a real Baptist.

Dr. McCall might have referred to the constructive plans made in the convention. It was voted to add four pages to our Baptist paper, *La Voz Bautista*, to open five new missions in Matanzas province with funds given by the churches, to finance a summer Bible institute for the workers, to help erect small chapels in three towns where the local churches have bought land and are trying to build, and to put on a drive for increased gifts during the coming convention year. But these were not the outstanding things that made this convention the greatest.

THIS convention was our greatest because of the spiritual atmosphere, the harmony of purpose, the serious seeking for inspiration and better plans on the part of the delegates. There are several reasons why the convention was thus characterized.

Dr. J. B. Lawrence spoke daily at eleven o'clock on the "Office and Work of the Holy Spirit." These messages had a tremendous influence over the convention. It was the first convention that Dr. Lawrence has attended here, but Cuban Baptists hope that it is only the first of a series of annual visits at this time of year.

Another reason for the serious attitude of the convention was that the workers have gone through much of self denial in the past few years. A few have fallen by the wayside, but those who remain are finer for their suffering. Their passion for souls, interest

in the things of the spirit, and willingness to sacrifice for Christ's sake would be an inspiration to Southern Baptists if contact were possible.

The first two days of the convention, which was held the last week in March, were given to sessions of the B. Y. P. U. Federation, the Sunday School Convention, and the W. M. U. Convention.

David Becerra, son of the pastor at Sancti Spiritus, and one of the leading students in the seminary, was elected president of the B. Y. P. U. group. Miss Mildred Matthews presided over the W. M. U. meeting with her usual charm, and was unanimously re-elected president. Dr. Vivanco, as has already been stated, heads the Sunday School convention.

WEDNESDAY night through Friday night came the convention proper. Each night there were inspirational addresses and sermons. During the day were the deliberations, with an address by Dr. Lawrence at the eleven o'clock hour. Dr. Sydney Orrell, teacher in the Cuban-American College, and missionary doctor, serving as interpreter.

Dr. Lawrence had to leave Thursday afternoon, and about 150 delegates walked the twelve blocks to the railroad station to bid him farewell. They gathered as close around him as possible, talking, taking pictures, and waiting for the train. When it came, they began singing, "God Be With You Till We Meet Again." They finished the last verse just as it started



Miss Mildred Matthews, W. M. U. President



Rev. Samuel Palomeque, Cuban Convert Who Has Preached in Sixteen Countries.

out of the station and then they swung into the stirring song, "A la Lid" ("To the Conflict"). Then they walked back to the church to continue with the convention.

Friday morning, in the absence of Dr. Lawrence, the speaker was Brother Samuel Palomeque, Spanish evangelist. Converted in Dr. McCall's church in Havana in 1926, he has since that time preached the gospel in sixteen countries, including Spain, where he was imprisoned for preaching. He came to Cuba recently following his release from prison in Spain.

Brother Palomeque, who was a teacher and had a splendid education before his conversion, has become a great preacher. His years of hearing Dr. McCall gave him a fine appreciation of Bible preaching. He was a teacher of logic and Spanish literature, which also gave him a splendid preparation. He is preaching in revival meetings in our Baptist churches. He remained in Pinar del Rio for an evangelistic campaign the week following the convention.

SPECIAL music was furnished for all the sessions by the Havana church choir and seminary quartet, both directed by Mrs. H. R. Moseley. The Pinar del Rio church also furnished a special number.

Friday afternoon, after the session, we all went to the Hotel Ricardo for ice cream and cake, a treat by the local church. And after dinner speeches galore!

After that as we went to our hotels, we met the procession of "Corpus Christi," carrying the purported body of Christ for burial. Thousands of people were in the procession. Dr. Martinez asked the waiter at the hotel what he thought of it. He said, "I like it. It's fine." Then the preacher asked, "What connection has it with your daily life?" "None at all," was the reply, "I just like to be in a big crowd. Everybody enjoys the procession." And so it seemed. The priest who led was jesting with those who walked around him, and laughing uproariously from time to time. We were told that if we followed the procession all the way, we would get tickets that were good for the forgiveness of sins.

A new plan of entertainment was used this year. The local church paid half the cost of beds at the hotels for all delegates. Think of a church with fifty-four members paying hotel bills for two hundred visitors! But it was really not so bad, as some of the hotels charged as little as twenty cents a night, of which the church paid ten cents. The most expensive hotels only cost the church \$1.50 for the five nights for each guest. In other years the host churches have secured cots and furnished them free to all delegates in buildings rented for the occasion. But the plan this year resulted so much better that the convention unanimously commended it to the consideration of host churches in future years.

Baptist conventions are great institutions. And they have great value in Cuba. Sometimes in towns that do not know much about Baptists, cafe owners and restaurant keepers buy supplies of liquor when they hear that a convention is coming.

We are not the quietest group in the world. We sing choruses and preach in parks and laugh and joke at meals. I do not believe any group could enjoy its conventions like Cuba Baptists. When we leave, the town knows that there are people called Baptists. And, although we do not spend much money, they rather like us. And when somebody asks where the Baptist Church is, they remember that it is where the convention was held.



Convention Adjourns to Bid Dr. Lawrence Good-Bye



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