

EDITORIAL DEPARTMENT
WALLACE GREENE

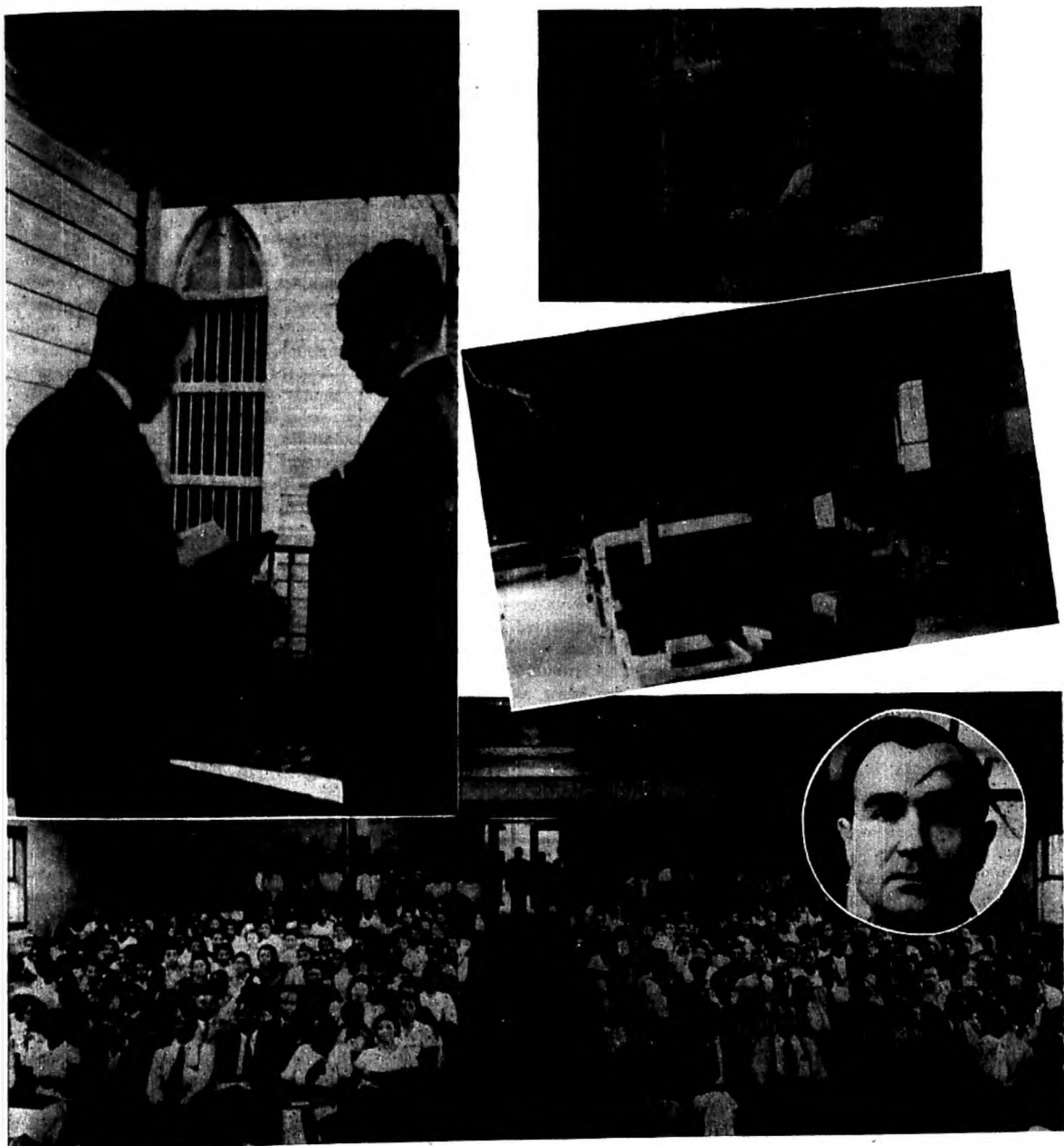
SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. X.

MARCH, 1939

NO. 3.



Teaching Them to Observe His Commands

Upper left, Missionary Enrique Pina explains the Scripture to an earnest inquirer at Colon, Cuba. Upper right, Missionary Willie King enters a Seminole camp in the Florida everglades to teach the Word. Middle right, a poorly furnished schoolhouse in the mountains such as is often used by the missionaries in their teaching and preaching ministry. Below, Negro institute for religious workers conducted by Dr. Noble Y. Beall (insert).

Central Message of the Bible

IT IS possible to place such emphasis upon the moral principles contained in the Bible that we cover up its central message. There are great moral principles taught. The Sermon on the Mount is a great document concerning human relationships, but the central message of the Bible is the provision for the pardon of sin and the salvation of man. Christ is not simply a great teacher; he is the world's Redeemer. He did not come only to instruct men, but to ransom them from sin.

A Hard Task

AUNT HET said recently, "I believe in supporting missionaries to save the heathen but it seems wrong to overlook our own and pick out the easy ones in Africa." The homeland is coming to be one of the most difficult mission fields in the world.

How Many Languages?

WE ARE told that men today speak about 2,500 languages and dialects. There are 800 separate modes of speech in Africa, 130 in India, 87 in the Philippine Islands, 46 in Europe, 42 heard on the streets of Jerusalem, and 35 or 40 languages and dialects spoken in the United States.

The English language has had a remarkable growth. One hundred years ago 20,000,000 people spoke English; today 250,000,000 speak English. English bids fair to become the universal speech of the world. What a wonderful opportunity this gives in our home mission work to win the world to Christ!

Modern Gambling Craze

GAMBLING is growing in the United States at a terrific rate. The betting bill is now estimated to be from four to six billions of dollars annually. One billion dollars, declares *American Business*, is exported to the operators of various sweepstakes. People gamble on almost everything — lotteries, numbers, dogs, the weather, football, baseball—and then feed their small coins into slot machines. In the United States there are two hundred and fifty factories which operate for the exclusive purpose of making gambling devices. The commercialized gambling on football is now estimated to reach the enormous figure of \$75,000,000 a year.

FROM ONE MAIL BAG

One Letter Tells of Need—Another Supplies Necessary Money To Begin Work

TWO letters in one day's mail to Dr. J. B. Lawrence illustrate in a remarkable way how the Lord works from both directions in mission work.

One letter outlined the pressing needs on a mission field in the homeland, the writer earnestly requesting the Home Mission Board to begin a new work there.

"As we face the need we find it beyond words to express," said the writer of the first letter. "The task is far too tremendous for any local organization. So we come to you, the Home Mission Board, asking you to open a field of service here. We are writing this appeal after a year or more of prayer and study."

The second letter, from a pastor, brought the glad news that a layman had the money to invest in a new mission work under the Home Mission Board. Approximately \$2,000 a year is available for some "needy and unserved field," according to the pastor.

"This man desires to put this money to some missionary purpose in a field now unserved and needy," the pastor explained. "If you have in mind a place which answers this description I would appreciate your letting me know as soon as convenient."

Thus the Lord has worked at both ends, although the field of need is nearly 2,000 miles from the donor.

Catholic Claims

CATHOLICS claim that Maryland enacted the first legislative act of toleration in the colonies. This is disputed by Professor Muzzey of Barnard College, who says, "Thirteen years before Maryland passed the act of toleration Rhode Island was founded on the principle of religious liberty."

There is a vast difference between toleration and liberty. Catholics believe in toleration, but they do not believe in religious liberty. Baptists have always believed in religious liberty.

Jews Going Back to Palestine

MORE than 45,000 Jews from Germany have entered Palestine in the last five years. Twelve thousand of these have become farmers. The Palestine Land Development Company during 1937 and 1938 purchased from Arab owners thirty-six dunams at a cost of \$1,890,000. Since the Balfour Declaration in 1917, the Jews of the world have contributed \$53,000,000 in public funds for the Palestine Foundation. Of this sum, \$19,000,000 came from the United States. Palestine's population is now 1,335,253, consisting of 816,891 Moslems, 295,846 Jews, 110,874 Christians, and 11,443 others.

Is God Forgotten?

THE pages of our daily papers might be taken as serial tracts on the subject. "God is no longer remembered." According to these dispensers of news and formulators of public opinion, what we need to redeem and save the world is social security, more money spent in education, better roads, larger and more secure public buildings, physical improvements, et cetera. How far are we departing from the Word of God which teaches that men must be born from above?

Soul-Winning Passion

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

The South a Vast Mission Field

THE South is a vast empire of untold wealth and religious possibilities. In extent it is greater than England, Ireland, Wales, Scotland, Italy, France, and Norway combined. In richness, there is no country like it in all the world. It has unlimited resources in minerals, is unsurpassed in climatic conditions, unequalled in fertility of soil, immeasurable in natural resources.

The sun in his daily journey around the earth looks down upon no territory of given size comparable to this Southland of ours in material wealth and cultural possibilities. This homeland of ours, so potentially mighty, must be made usable for Christ in his world program of redemption.

HOME MISSIONS

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

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EDITORIAL

I KNOW of no richer field for Christian service than the public schools of our country offer to qualified and well-trained Christians who want to do a high type of service in the teaching field. It seems to me that our training

A Rich Field Of Service

schools where so many of our finest young women are being trained for Christian service and our colleges where so many of our fine young men and young women are receiving their education, should call the attention of these young people to the opportunities offered in the teaching field for Christian service.

It is true that one cannot teach religion in the class room, and that is a good provision, but what is better, one can live religion. The atmosphere of the class room is perhaps more important in the development of the character of the pupil than what is taught. A bench does not need atmosphere, but a boy does. To grow a soul, there must be sunshine and ventilation. The Christian teacher can, by revealing Christ in the daily life, give the spiritual sunshine and ventilation necessary to create the right sort of atmosphere for the moral and spiritual development of the students.

There is also opportunity for community service. The teachers in the public schools have access to the homes of the people. They have a fine opportunity through the churches to render a valuable service. The boys and girls who are taught in the class during the week days can be led to Christ in the Sunday school class on Sunday. The teachers, by taking a high stand for all that is right, can help to shape and mold the thought of the community and rebuild it in its moral and spiritual life. There is simply no end to the good that can be done by the public school teacher who makes the service of God the supreme service in life.

Youth Today and Yesterday

I CANNOT refrain from contrasting the position, place and opportunity of youth today with the place youth had when I was young. Then youth had but one privilege and that was to grow up. Held under by the sovereignty of age, young people were not supposed to think independently or act apart from instruction. Even our courses in college were mapped out and were definite.

There were no electives. Everyone, irrespective of natural inclination, talent, genius, disposition, desires, or bent of mind, was forced through the same mold.

Young people were to see and not be seen, hear and not be heard. They were to sit quietly on the sideline and watch the game go on until they were grown up; and grown up meant grown up.

Well do I remember when I was a young preacher, making a suggestion in an address to a group of B.Y.P.U. workers, looking to a more effective and purposeful church program for the training of the young people in our churches, and a good man, whose name is prominently mentioned in the history of my native state, spoke right out in the midst of my address, saying: "Where is the Scripture for that?"

Remember, in the mind of this brother, I was only a boy preacher, although I had been preaching for nearly ten years and was not supposed to have an opinion on matters of church polity, organization and work. These things were handled by the elders.

When I was a lad we had no B.Y.P.U., no organized Sunday school, no chance for the development of the young people in the church. Today what a difference! The young people of today begin living fifteen years before we got started. Their training and preparation in their teens is better than ours was in our twenties.

May we benefit by this change and train our young people to be not simply organization-minded, but Christ-minded. May they know that the task which Jesus has for us is not only to learn something concerning the kingdom, but to do something in kingdom work.

A Matter of Necessity

TO ASSUME that we cannot save all of our mission interests and carry on a whole kingdom program is to assume that Southern Baptists are willing to become permanently disloyal to Christ and incompetent kingdom agents. Of course we can save all of our mission interests. Of course we can maintain a full kingdom program. In fact, we must save all if we would save the integrity of the Southern Baptist Convention, and if we do not save the integrity of the Convention all is lost no matter what else we do.

ONLY a few moments after arriving in the city my telephone began to ring, friends calling to ask if I could speak in this church, to that society, in this school and another school, if I would go to see this Jewish friend. I was told that all these invitations were urgent.

Early the next morning other calls came, and thus the three days I planned to spend in that city were full. All in all I received more calls than anyone could possibly have answered in a month.

The servant of Jehovah delights in being busy every day, especially when there are so many hungry souls who need and appreciate his ministry.

In a Jewish Christian Home:

ONE of the telephone calls brought an invitation to take dinner in the home of a Jewish Christian family Saturday night. Though Sunday promised to be a full day with many engagements and I needed rest, I accepted.

The elderly mother of my hostess was elated to meet one of her own race with whom she could freely discuss some of the doctrines of her Christian religion which she could not fully grasp, such as the incarnation of the Saviour and the trinity. It

seemed that only the explanation from a Jewish standpoint would fully satisfy her. Under the Spirit's guidance I clarified these questions for her.

Another Jewish visitor in the home who for several years had had an intellectual conception of Jesus, but whose heart had not been warmed, asked permission to join us in the conversation. She wanted convincing scientific proofs. She had been moving in intellectual circles where it was considered "old fashioned" to believe in anything that could not be proved by science.

I told her of having met a young student of Chicago University who said he would only believe what he could see, and when I asked him if he had ever had a toothache, he replied, "Yes."

"Did you see it?" I asked him.

My Deep Concern For The Jews, Especially Of The South

By L. R. SCARBOROUGH

I HAVE watched with abiding and intensive interest the work being done by our Home Mission Board for the Jews in our land under the leadership of Rev. Jacob Gartenhaus. I have often congratulated ourselves on this fine Jewish leader and watched his patient, sacrificing labors in behalf of his people.

I have great interest in every effort that is made to evangelize these great people. I have just read and reviewed a book of sermons by Rev. Hyman Appelman, a great soul-winning Jew, and I thank God for the evangelism of all the other Jewish evangelists and Christian leaders. The work they are doing is slow among the Jews, but thank God multitudes of Jews are being saved, and I vitally pray that the tragic persecutions of the Jews today will cause multitudes of others to turn to Christ.

I am not sure of the figures, but a

Jewish evangelist in South America told me that there are probably a million Christian Jews in the world. Whatever the figures are, they are encouraging to us.

I think it is a part of the program of constructive missionary Baptists, and other missionary Christians, to give more vital, effective service in winning these great people to Christ; and I devoutly hope that all of our Southern Baptists will co-operate with our great Home Mission Board in this and any other efforts they make to win the Jews to Christ.

I have thought with gratitude of what saved Jews have done for Christianity. What would the world do without the religious contribution of the Jews, even the Christian contribution, and if for no other reason, gratitude ought to spur us to do our best.

My deep interest in this vital matter is aroused.

Dinner Discourse Helps Young and Old In a Jewish Home

By JACOB GARTENHAUS

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I told her of having met a young student of Chicago University who said he would only believe what he could see, and when I asked him if he had ever had a toothache, he replied, "Yes."

"Did you see it?" I asked him.

"Of course I didn't," was his reply. "How did you know you had it then?" I asked again.

"I felt it," he replied. This young sophisticated student realized that some things, although they cannot be seen with the physical eye, are nevertheless very real.

The little incident seemed to satisfy the woman, for she immediately expressed a wish that I might meet her son in another city and try to win him to the Saviour.

Irrefutable Argument

THE young woman in whose home we were all guests is bubbling over with Christian joy, and is the best argument for the genuineness of the Christian religion, for verily her whole life has been transformed. For her heaven has been brought down to earth; life has a newer meaning. Surely she is the best answer to the question, Does it pay to win the Jews to Christ?

The youngest member of the home is a young lady not much more than a year old. When I asked her where Jesus was, she lifted her little arm, and pointing up said, "Jesus, there." That was the greatest thrill I had had in some time.

I could not retire that evening without a visit to the business place of this child's grandfather for whom much prayer had been offered. He was not a Christian. I gave him an urgent invitation to come to the service next evening, and to the surprise of many he actually came to the church with his wife, son, and daughter-in-law. He came forward at the close of the service to thank me for the message, and to invite me to be a guest in his home when I came that way again.

These incidents do not begin to include the many marvelous experiences that I had in that same city.

If there was ever a time to give the gospel to the Jews, it is today.

To have a great conquering world-kirking mission program we must put the impact of a civilization behind our message and our messengers.

Bulletin Briefs

terse Sentences of Home Mission News Appropriate For Use in Church Bulletins

NOTE TO PASTORS—Use freely the materials on this page, and on other pages, in your bulletin, in sermons, in mission talks and reports, and in any other way.

Mexican Baptists under the leadership of Rev. J. L. Moya have held a number of evangelistic conferences in preparation for their participation in the Southwide Baptist Revival.

A criminal facing a death sentence was converted recently as a result of regular weekly services conducted in the city jail at San Angelo, Texas, by Rev. D. Ruiz, missionary of the Home Mission Board.

Receipts of the Home Mission Board in January amounted to \$29,852.32.

Twelve teacher-missionaries employed by the Home Mission Board in its program of Negro ministerial education offer forty-seven courses and have a total enrollment of 943, including 245 ministerial students.

Thirteen conversions in January are reported by Rev. Emmett V. Rodriguez in his work under the Home Mission Board at Kerrville, Texas.

A city-wide simultaneous revival in the Baptist churches in Miami will be conducted in March by Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board.

A priest of the peyote sect was converted in a recent revival in the Osage Indian church, according to Rev. A. Worthington, missionary of the Home Mission Board.

The First Baptist Church of Philadelphia, Miss., now sends *Southern Baptist Home Missions* to every home in the church, the subscriptions being paid for out of the church budget.



The Annie W. Armstrong Offering supports over 200 missionaries of the Home Mission Board.

A study course for the deaf in Austin, Texas, was conducted recently by Rev. J. W. Gardner, missionary of the Home Mission Board.

With 15,000 people on one creek in his field, less than 1,000 attend Sunday school, according to Rev. L. W. Martin, missionary of the Home Mission Board.

Under the leadership of Rev. Harvey Gray, missionary of the Home Mission Board, Baptists of Dyess Colony, Ark., are planning to build a house of worship.

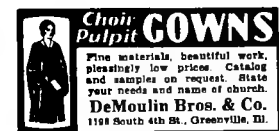
A new Bible class for the deaf has

been established at Tulsa by Rev. J. W. Gardner, missionary of the Home Mission Board.

The influence of communism and fascism make difficult the work of Rev. J. B. Silva, missionary of the Home Mission Board on the Cuban field at Ybor City, Fla.

A recent census made by Rev. L. W. Martin, mountain missionary of the Home Mission Board, revealed that one church of 140 members had 1,831 prospects, including over 600 adults who are lost.

In a church service where preaching is the main thing, preaching must be good to get and hold a congregation.



Home Mission Book Shelf

Reviews in this column of books other than our own publications do not necessarily mean that the Home Mission Board endorses all that is in them, but does mean that they are books well worth while for an intelligent understanding of many aspects of Home Missions.

All books reviewed may be purchased from the Baptist Book Store in your state.

It Will Be Daybreak Soon. Archibald Rutledge. Fleming H. Revell Co. 129 pages. \$1.25.

This is a fine characterization of the southern plantation Negro. Written by a poet, this book is a poem in prose—a marvelous piece of folk-lore of the South, which grips the mind and heart of the reader to the end. The author reveals an intimacy of understanding of his Negro friends. It is one of the finest things written thus far about the southern Negro—written by a southern scholar who loves and respects the Negro for what he is and for what his children may become.—Noble Y. Beall.

Filled! With the Spirit. Richard Ellsworth Day. Zondervan. 389 pages. \$1.50.

The present-day need for Spirit-filled Christians is imperative. Seeking the source of spiritual power afresh each new day is effective. Rich-

ard Ellsworth Day, author of the popular biographies of Moody and Spurgeon, issues this book of daily devotions, seeking to find, and to lead his readers to, the source of power which characterized these two victorious, soul-winning Christians. The book is admirable for family devotions, private worship, and inspirational reading.—Roland Q. Leavell.

The Rock of Decision. Bertha B. Moore. William B. Eerdmans Publishing Company. 249 pages. \$1.00.

A vivid portrayal of the native mountain family life. Tactfully, yet modestly, the powerful community-changing influence of the mission school is shown through the Christian message and experiences.

Love — parental, filial, friendly, romantic, Christian — fills the pages. You will know, appreciate, and love mountain people better and resolve to love and serve God better after reading this book.—Lewis W. Martin.

The Educational Element Necessary in Evangelism

By ROLAND Q. LEAVELL

JESUS was not the author of the oft-heard fallacy that if people are just genuinely converted then the various elements of their lives—social relations, moral deeds, consecration, and service—will be right. Jesus commanded his followers to "make disciples," that is, "make learners" of all nations, teaching them to observe his commandments.

Regeneration is as fundamentally necessary as is the foundation of a house, but instruction is as vitally necessary as the frame of a house. "Take my yoke upon you and learn of me" was the call by which the Great Teacher invited his followers to learn his spiritual truths. He knew that spiritual leadership requires the widest range and highest type of intelligence.

The various denominational leaders who have formulated the plans for the Southwide Baptist Revival of 1939 have earnestly sought to bring every scriptural plan of instruction, enlistment and training into the promotional programs for this movement.

Developing Intelligent Church Leadership

SOUTHERN BAPTISTS do not need more numbers, for numbers' sake, yet Southern Baptists need all the converted Christians they can get, and we need all the trained Christian leadership we can develop. A modern church is a gigantic, intricate, technical organization, requiring technical training as well as sincere spirituality in its leadership. Each of the church organizations requires about one leader for every ten members.

New converts and new church members need training for these places of leadership. A lack of such training immediately after uniting with the church is probably responsible in a large measure for the host of inactive Baptists in our churches.

During 1939 there should be some duly authorized group in every church who will enlist the new members into an educational program in the church. The Sunday school is a vast teaching agency, giving instruction in the Word of God. The Baptist Training Union is the embodiment of its motto, "We study that we may serve." The W. M. S. and the Brotherhood organizations have far-reaching educational programs.

It is the pastor's priceless privilege to have classes of new members, teaching them the meaning of church membership, the implications and obligations of the covenant, the distinctive doctrines of Baptists, the call of Christ to soul-winning and missions, and the scriptural teachings about stewardship and tithing. These things are a part of the great evangelistic commission of Christ, as well as the command to make disciples.

Is it not a spiritual tragedy for a pastor to leave his field for a meeting or a vacation, immediately following a great revival ingathering and baptismal service?

Preaching Instructive Evangelistic Sermons

THE philosophy of life and the principle of moral and spiritual truth involved in the teaching of Jesus about the kingdom of heaven are more profound than the science of government and more worthy of study than any social system. The evangelistic preacher should endeavor to be a specialist in teaching the way of life which Jesus taught. Too many so-called evangelistic sermons have been exhortation without instruction, invitations to enter something without explanation of what people are invited to enter.

Evangelistic preaching which is victorious today must meet the intellectual demands of the day. Pure emotion without intellectual reason does not appeal strongly to the average modern mind. Evangelistic preaching should combine the efforts to stir the emotion, to quicken the intellect and to move the will of a sinner.

The great doctrines of grace must be preached. The plan, principles, program and power of the kingdom of heaven must be taught. The way of abundant life, both here and hereafter, must be proclaimed. Convictions, as deep as the evangelist's soul, must be uttered.

Teaching Superior Life Principles

A MAN may be truly regenerated without knowing very much about how Christ lived or how he teaches men to live the abundant life. All too few church members are living the radiant, victorious, abundant life! Perhaps few of them really know how. They need to be instructed in the way

of the Lord more perfectly. The church's evangelistic program should help them to go on toward perfection.

How to live in the right relation to all our fellowmen is clearly taught in the Sermon on the Mount. Church members can learn from Jesus how to abolish war, how to overcome prejudice, how to be honest in money matters, how to be pure in thought and deed, and how to avoid divorce, profanity or hypocrisy.

Christians can be taught how to share with the needy world all the values of Christ's life which will solve the problems in politics, economics, morals, and religion.

Some one must teach our nation how to put down the crime wave, abolish kidnapping, destroy the liquor traffic, equitably distribute wealth, save the Christian home, and practice the Golden Rule toward peoples of different colors and races.

Training Converts to Win Others

BAPTISTS must evangelize or fossilize, yea, evangelize or die. We cannot get new members through a state church, by baptizing our infants, nor by any other means save a direct appeal to their minds and hearts. The propagation of our beliefs is the duty of one and all. More than that, we have a message which we believe the world needs. We have a passion to proclaim. We have a duty to discharge. We must evangelize. We must teach new church members to evangelize.

The class in personal soul-winning which is most apt to do something about it is a class of new converts. Would it not be sound psychologically, scripturally and experimentally for the pastor to teach a book in personal evangelism to every group who join a church during a revival?

Personal soul-winners are not born; they are trained. Christians do not drift into soul-winning; they are inspired into it through love, experience, instruction, or otherwise. This is true, even though God does plant in the newly converted heart a desire to win others.

God grant that a million new soul-winners may be developed among Southern Baptists during 1939. That in truth would be "teaching them to observe" what Jesus has commanded

Training Ministers for Leadership

By NOBLE Y. BEALL

TO BE able to preach and lead his people, the preacher must be trained. Surely there is no need to emphasize that fact.

The mission program of the Home Mission Board which has to do with the training of Negro preachers is more than just school-room work. In order to give a glimpse of what twelve teacher-missionaries in a dozen schools are doing, I wish to give several excerpts from their reports for the past month.

Dr. C. L. Fisher and Rev. N. M. Carter, Selma University, Alabama, report 47 preacher-students and 175 regular students in their classes. Recently they held a very successful institute at Marion, Alabama.

"We had a very successful institute," says Doctor Fisher, "and all who attended expressed themselves as being greatly helped. We are planning to hold another one in Monticello."

Reporting on a week of prayer and revival in the university, Brother Carter says, "There were thirty-six students who confessed Christ and have joined various churches in the city."

Additions to Churches

ANOTHER one of our teacher-missionaries who is doing a fine work in the class-room is Dr. J. K. Hair, Benedict College, Columbia, S. C. He is teaching three courses in the department of Bible, and makes splendid reports each month.

Dr. J. A. Sharpe, Louisiana, reports 195 regular students in the college and 157 ministers enrolled in the extension classes. There is no greater piece of mission work being done anywhere than that being done by Doctor Sharpe and his students in Leland College and the extension classes. Great numbers are being added to the churches where these men preach from Sunday to Sunday.

From Tuskegee Institute, Alabama, Dr. Charles W. Kelley sends the good news that 115 students were converted in a week of evangelistic services on the campus.

Dean B. L. Marchant, Little Rock, Ark., reports forty-one preachers and seventy-five regular students in his classes. As dean of the college he teaches all the students, both in chapel



Dr. J. L. Tilley



Rev. J. N. Hughley

and in their personal problems, week by week. He directs the student activities and teaches the preachers.

"The five pastors in my class in pastoral theology have adopted the budget system," he says.

Round-Table Organized

FROM Mississippi, where more than half of the total population is Negro, Dr. A. Walter Williams writes, "We have ten preachers and seventy-eight students in our classes. I have organized the students who take part in religious activities into a group which meets once a week for round-table discussion on definite religious problems. The students seem to be interested in such discussions."

It would take all of this page to tell of the work and experience Brother J. Neal Hughley is having in establishing and planning his work as student pastor and teacher at Langston University, Oklahoma. This is the only college for Negroes in the state.

"I am greatly encouraged over the outlook," he reports.

Dean John L. Tilley, Shaw University, Raleigh, N. C., was directing four institutes as he sent his last report. He has seventeen preachers and one hundred and seven regular students in his classes.

One of the hardest workers in the group is Rev. F. H. Austin, Lynchburg, Va. He reports twenty-nine preachers and sixty-four students in his classes. He and his wife have charge of the college library and are doing a wonderful work with the students.

Sees Dream Fulfilled

THIS work grows upon me," is the way Dr. A. W. Puller, St. August-

tine, Fla., expresses his joy in his new responsibilities. "I see the fulfillment of a dream of many years as I enter upon my duties as a teacher of preachers and lay students who are interested in preparing themselves for religious service." He has been able recently to unite three efforts in the state in ministerial training, and has plans for extensive extension classes during the year.

In the largest Baptist center in the world—Atlanta—Rev. George D. Kelsey is doing an unparalleled piece of work in Morehouse and Spelman col-

leges. "I had the pleasure this month," he reports, "of serving as a teacher in the Atlanta district Sunday school and B. Y. P. U. training school with thirty-eight enrolled. I also conducted a day of fellowship and prayer in Spelman college, and conducted chapel in Morehouse. The afternoons were devoted to personal conferences with students." This was in addition to his class work in which he reaches thirteen preachers and one hundred and thirty-five regular students daily.

We believe that in this type of mission work we are really "teaching them to observe" the things Christ commanded.

Called to Varied Task

GOD calls men to preach the gospel. It matters not how the preaching may be classified—evangelism, missions, pastoral ministry, or just plain preaching—God calls men to preach, and nothing on earth will make the place of it.

God also calls the preacher to do more than just preach. He calls the preacher to lead his people in the way of righteousness in morality, education, economics, good citizenship, and mission work.

There is a responsibility resting upon the preacher unlike and greater than that resting upon any other man in the community.

The Home Mission Board's program of Negro ministerial education recognizes the difficult and varied tasks of the minister today and seeks to help train him to meet them.

WANTED: MANUSCRIPTS
New York Book Publisher respectfully solicits worth while manuscripts for publication.
FORTUNE'S Publishers, 67 W. 44th St., N. Y. C.

THE program at Dyess Colony is one of reclamation and conservation. Whether one views the Federal Government's project in Mississippi County, Arkansas, from its governmental, economic, educational, or human aspects, the plan is one of reclaiming and conserving.

Waste swamp land, eight miles square and embracing 16,000 acres, has been drained, fertile fields thus replacing a tangled wilderness of trees and undergrowth.

The program was begun in 1934, two years being required to fell the trees, drain the swamps, and reclaim the land which for centuries had squandered its fertility on a riot of useless shrubbery.

With only a fraction of the area made available, the 1936 harvest reached 250 bales of cotton, 1,100 tons of hay, and 80,000 bushels of corn, plus a great quantity of garden products. The next year the cotton yield was multiplied by ten and the corn harvest went up fifty per cent.

Last year, when, according to the farmers, only a "half crop" was produced, cotton from the rich new land averaged nearly a bale and a half an acre.

Rows of White Houses

ECONOMIC stability in the business affairs of families which are starting from the very bottom after suffering from the worst from the depression, is a definite aim of the project.

As one stands on the steps of the administration building in the center of the Colony—a small cluster of buildings including a store, shops,

Soul Harvest Ranks Above Crop Yield At Dyess Colony

By JOE W. BURTON

school, and homes of office employees surrounding him—he can see in every direction across the level land neat white houses.

Spaced regularly at about every three hundred yards, the clean new homes line the roadsides in almost endless succession. Six hundred such homes have been constructed, to each being assigned from eighteen to forty acres.

A home, farm, implements, and work stock are sold to the colonist on credit in the effort to reclaim and conserve economic solvency.

Three ward schools and a central high school have been erected at a total cost of nearly \$200,000. Eight hundred pupils are being instructed by a splendid faculty in the program of educational reclamation and conservation.

Impressive Spiritual Harvest

THE task of rehabilitation, to be sure, is most significant in its spiritual aspects. The work of the Home Mission Board's missionary gives evidence of reclamation and conservation of eternal value.

"Although one of the youngest Home Mission fields," Rev. Harvey Gray, the missionary, said to me when I visited on his field a few days ago, "Dyess Colony is one of the ripest." To prove his assertion, he gave the

record of one year's growth—a record of achievement which surpassed impressive crop yield totals.

"Our first anniversary was on December 1," he said. "During the year we had a yield of 77 professions, 68 baptisms, 122 additions by letter, and two churches constituted. In ten months one church grew from 21 members to 130."

Recently, he pointed out, the three churches in the Colony were merged, thus forming Central Baptist Church. Even though it is no more than four or five miles from the center to any point in the Colony, we wondered if the people could, or would, come to one central church.

"I have seen very few cars," I said. "Will they come in their wagons to one central service?"

"The best answer," he replied, "was given last summer during the revival when eight hundred came to the night services—a good percentage out of a total population of about 3,000."

We were passing the Methodist church building, the only house of worship in the Colony.

"That building is wholly inadequate for their services," he said. "It will not begin to accommodate the people. Nor is the community building where we worship adequate."

Building on Faith

THE chief inadequacy in our building," he continued, "is that it is not a house of worship. We are happy to have the use of the community building and of the school buildings, but these cannot take the place of a church that is dedicated to the service of the Lord. Recently a community dance was given in the auditorium which we use for worship."

"The church has set herself the task of erecting a house of worship and has in the bank \$326.72 with which to build. In faith the building program has been launched."

Such faith is indicative of the spiritual growth of the colonists through the influence of the mission work



Missionary and Mrs. Harvey Gray with one of their members in front of the Community Center Building in which services are held.

Italian Kindergarten Proves Valuable Missionary Asset; Children Influence Parents

By FANNIE H. TAYLOR

ONE day at noon as I carried children home from our Baptist Italian Mission kindergarten in West Tampa, Fla., Frances Bernardo suddenly pointed to a child on the street.

"Miss Taylor," she said excitedly, "there's the girl I told you not believe in God."

Even though a child of kindergarten age, Frances had been so impressed by the Bible stories that she could hardly believe that one of her playmates did not believe in God.

We all know how responsive little folks are to Bible stories. Our Italian and Spanish girls and boys are not told them around the mother's knee as are Americans, so every day in the kindergarten they listen eagerly, gathered around the teacher in the circle, some of the brightest ones retelling them, thus showing how they have grasped the meaning.

We consider our kindergarten a great teaching agency for Home Missions. In the early years the missionaries had to teach the parents that it was more than a nursery to keep the children while they were at work, that it was educational in its nature, that the training of the mind, soul, and body applied to little folks from three to six years.

Tampa has had no kindergarten department in her public school system so that has made ours an especial asset in the foreign communities on our two fields, with a pre-primar and first grade class.

When a child passes from our kindergarten to public schools, teachers have been quick to recognize the vast difference between that child and one who was not sent to kindergarten. It is really more important than with Americans, for while our younger mothers talk English to their children others hear and talk Italian and Spanish with grandmothers who keep them.

Serving Medicine and Milk

LINKED with the teaching of mind and soul are the lessons for the right development of the body. The

parents provide and care well for their children, but are lacking in discipline to enforce what they know is best. Mothers have brought medicine to the kindergarten teacher to give to children who would not take it from them at home.

How lustily the children sing "Moo Cow," advocating milk, instead of coffee or other drinks, and to prove that it is taking effect you should see the increasing number of bottles of milk brought to the children at school or sent in their lunch boxes.

One teacher was brave enough to talk to the children about not drinking wine, knowing the parents served it in their homes. A little Jewish girl spoke up excitedly and said, "I'll go home and break that bottle my daddy has on the sideboard." The teacher tactfully told her she had better talk first with her mother.

The sowing of seed by teaching the Word in our kindergarten has brought forth fruit for our North Boulevard Church in many members. It has been a feeder for Sunday schools and other activities.

Chinese mothers in San Antonio have sent over 700 garments to refugee children in China, these garments having been made under the leadership of Miss Ollie Lewellyn, missionary of the Home Mission Board.



Italian Pupils on the Kindergarten Playground, Tampa, Fla.

FOLLOWING UP THE WEEK OF PRAYER for HOME MISSIONS

Suggested by
UNA ROBERTS LAWRENCE

There is always much material for the Week of Prayer programs. Much of it can be used most effectively in ways other than just source for a talk on the programs of that week. Here are some suggested uses to make in addition to the programs.

(1) Cut very interesting items for your church bulletin, calling special attention to the fact that these are the missionaries and the work supported by the Annie W. Armstrong offering.

(2) Cut from the picture poster (free from the Home Mission Board) pictures of missionaries in whom your young people's organizations are especially interested—or might be! Mount attractively and hang on wall of the room where they meet. Plan to have each one presented at their meeting by a boy or girl well prepared for a "pop talk" on his or her missionary and that field. These might be called "Missionary Personality Talks."

(3) Cut from the program booklet some especially interesting items and mount on note paper. Write a little account of your Week of Prayer programs and the blessing it was to all who attended and mail to every shut-in and unenlisted woman member of your church.

(4) Make an opportunity for every woman in your church to give to this offering, taking time to visit and talk with each of the missionaries supported by the offering and what it has done and is doing for Home Missions. Every penny of this offering goes directly to Home Missions.

(5) Follow up the interest stirred in Home Missions by an intensive campaign for subscriptions to *Southern Baptist Home Missions* that you may keep up with what your money is doing on the fields.

Fifty Years Service Ends As Missionary Is Claimed By Death

AFTER nearly a half century of religious and educational work with the deaf, Rev. A. O. Wilson, missionary for thirteen years under the Home Mission Board, died at his home in Dallas, Texas, on Thursday morning, January 26.

Death came suddenly early in the morning, Mrs. Wilson being present. Brother Wilson was appointed by the Home Mission Board in 1926 after he had taught in schools for the deaf in Arkansas, Texas, and Oklahoma for over thirty years. He had been active in the church even while engaging in the teaching profession, this activity leading to his appointment.

Born in Stockholm, Sweden, June 2, 1867, he was reared in a devout Christian home. An attack of scarlet fever at the age of ten deprived him of his speech and hearing.

Trained for the tailor's trade in the Swedish schools for the deaf, young Wilson came to the United States at twenty, and joined a brother who also was a tailor at Corsicana, Texas. He soon became prominent in the Association of the Deaf in Texas, being elected president in 1893.

A year later he became a teacher, a profession he followed until he entered the ministry upon being appointed by the Board in 1926.

His mission work was chiefly in the states west of the Mississippi River, preaching to groups in the larger cities and in schools for the deaf, and enlisting volunteer workers wherever possible to carry on Bible classes regularly.

A new house of worship erected by the Home Mission Board is now in use on the Italian field in Birmingham.

Twelve hundred of the eighteen hundred students in Tuskegee Institute in Alabama are Baptists, according to Dr. Noble Y. Beall.



Rev. A. O. Wilson

PAGEANT OF NEED

THE Penitentes of New Mexico, to me, seem to forge ahead of the awful procession of lost souls in our homeland until all the others become but a background for their amazing consciousness of sin.

Who can see them as they suffer, physically, because of their spiritual and mental agony and face the Sabbath's dawning without a prayer for them and a pang because of our neglect?

Roman Catholic in name, idolaters in fact, sinners without knowledge of a Saviour, no one group amongst us seems so burdened for their sins, more determined to rid themselves of their burden.

Because they are so hungry for the gospel of Christ's atonement; because they have waited so long; because we have no excuse for our delay, I should list them as first in our home mission pageant of need.

Blanche Sydnor White.

Superstitious Belief Of Bible's Influence Hinders French Work

SUPERSTITIONS of the French people in Louisiana, especially the belief resulting from Catholic teaching that the Bible is unlucky, makes the work on his field difficult, according to Rev. Lawrence Thibodeaux, missionary of the Home Mission Board.

"We gave a Bible to a French woman who could read well and she made a profession," Brother Thibodeaux writes, "but seemingly she was prevented from returning by someone on the outside. When she died recently, her husband rushed to us to return the Bible.

"In another home a man was given a Bible, and he also made a profession. He, too, died recently, and his wife immediately returned the Bible.

"In another home the wife sent word secretly that she wanted a Bible, because she could find peace in nothing else. She said that this book was the only place where she could find comfort."

The work of the missionary is thus showing progress as the superstitions are being broken down.

First Aim Of School Is Making Disciples, Says French Worker

By BERKMAN DEVILLE

THE first teaching in the Great Commission deals with the making of disciples. This is the purpose of our mission school at Montegut, La., under the Home Mission Board. It is true that we spend much time in teaching our students to read and write, but this is one of the means by which we will be able to teach them the gospel and at the same time give them a chance to read it for themselves.

We open our school each morning with prayer, asking the Lord to lead us in our work during that day. I think it also helps the pupils to have more respect for our school and to more fully appreciate the knowledge they get from it.

Rev. J. D. Carroll of Louisiana gave a New Testament to each pupil some time ago, and with the help of the Napoleon Avenue Baptist Church of New Orleans we placed a Bible in the homes of our children last Christmas.

Mrs. L. Grace Thompson is teaching music three periods a week, using our regular hymns and gospel songs. This means much to our church services, because the people in this section often come in to hear the singing, and of course at the same time get a gospel message. Visitors sometime ago were surprised that the children could sing so well in such a short time. Mrs. DeVille reads and tells them stories the other two days. We hope to have a library in the near future.

Lighthouse for God

WE have chapel every day. We spend the time in singing, telling Bible stories, and reading the Bible. The children enjoy the chapel periods more than any other periods.

Some of the children who are not allowed to come to our school because of the parents' prejudice, tell our children that they would like to come to our school so they could learn to sing.

At the present time we are teaching also in the mission chapel, since we are outgrowing the school building, but this is very unsatisfactory since it takes away some of the reverence for the church.

We are praying that we may build an attractive and beautiful lighthouse for God in this section of the French-Indian field where it is so needed.

Teaching in Other Tongues in Navajoland

Native
Workers
Are Best,
Declares
Indian
Missionary



At Left,
Christmas
Message
Is Being
Interpreted
To Navajos

WHEN the Holy Spirit came on the day of Pentecost, it was recorded that the people heard the gospel in their own native tongue. In the Indian work, with which we are connected, we are working on the theory that the best way to evangelize any people is through native workers.

Most of the readers of W. M. U. literature know something of Mr. and Mrs. Jojola of Isleta, and of the work there and among the Navajos at Alamo.

During the first years of work at Isleta the missionary did all of his preaching in English through Brother Jojola as interpreter.

More recently the services have been different. As a rule, I bring a brief message in English, without an interpreter. Brother Jojola then preaches in his own Isleta language. The sermon period is divided between him and myself, with my time being gradually decreased, and his time increased. The plan is working fine, and is helping to bring in more Indians who speak only Indian. I am gradually transferring to him the teaching of the adult Bible class in Sunday school.

Tongue Splitting at Isleta

ON a recent Sunday he faced the class, and with a slightly bewildered look he said, "I'm going to have to split my tongue," meaning that he was going to have to teach in more than one language. In the class were

By C. W. STUMPH

those who spoke English, Spanish, and Indian.

He taught the lesson, and with ease could "shift gear" and teach in any of the three languages. He can do the same in preaching.

We are also training other local native teachers, and through these we are beginning to get the gospel message to the Isleta Indians in their own tongue.

Another interesting occasion was on a recent Sunday at Isleta when all four of the regular teachers stepped aside, and all of the four Sunday school classes were taught by native Isleta Indians, all of whom are consecrated Baptist Christians, and are becoming competent workers.

On the same day Brother Jojola preached to his own people in their own native tongue.

The developing of these native workers, the Lima Declaration with its provision for religious freedom, and the strong stand the Washington officials are taking regarding the rights of religious minorities, make the outlook at Isleta much improved.

In a recent Isleta service we had the Scriptures read in Spanish. I preached in English, with the sermon being interpreted into both Isleta and Navajo Indian languages, making the service in four languages.

Indian Interprets for Indian

PROSPECTS for getting the gospel to the Alamo Navajo Indians in their native tongue are not so bright.

On a recent trip which Brother Jojola and I made to Alamo, I spoke briefly through an interpreter, and mentioned four types of missionaries, in the reverse order of their value, or importance.

The first is an outside white man, like myself. The second is an Indian from the outside, like Brother Jojola. The third is another Navajo from a distant village, as these Alamo Navajos are about seventy miles from the nearest Navajo settlement. The fourth, and best plan, is that they should raise up one of their own number to be a preacher and missionary among them.

Brother Jojola, who started out as Indian interpreter for his own people, himself preached the gospel to these Navajos through their interpreter after I had spoken. The Navajos received his message with great satisfaction.

On another occasion, Brother Jojola went with others of us to the Navajos on Brother R. A. Pryor's field near Farmington. Brother Jojola again preached through an interpreter to people of his own race, but of another tribe and another language.

Since we are not sufficiently advanced to furnish a native Navajo to preach to his own people, the next best thing is to have an Indian of another tribe to preach to them.

In this we are making some progress, though it is a difficult task. Our aim and hope is that all of these Indian tribes shall some day hear the gospel in their own tongue. May the Lord speed the day.

A Missionary Agency in Cuba's Capital

By M. R. VIVANCO

AT THE beginning of the present session of our Baptist School in Havana a gentleman brought his son to enter as a pupil, saying he himself had been a pupil here twenty years ago.

Some days ago a lady brought her little girl eight years old. She declared that she did not wish to put her child in any other school, as she also had been a pupil fifteen years ago.

For thirty-two years the Baptist School has stood in the heart of Havana. Each morning it has done its work as a silent sower who goes forth full of hope to deposit with loving care his precious seed in the fertile soil. In several different ways we can say that good work has been done in carrying out the obligations of the Great Commission.

We have garnered excellent immediate fruits from this important educational work. We have had the joy of seeing that those who started in the kindergarten and came up through the grades are today occupying important places as teachers, officers and leaders in missionary activities.

Training Worthy Successors

THERE are circumstances that justify our confidence in such leaders, because we have seen them grow up and develop in the spiritual atmosphere that we were careful to give them. We know that they are capable of carrying the missionary light farther than we have been able to carry it.

When the way is long and the task difficult, he labors best who prepares in time those who may take his place and continue efficiently his work. Missionary work requires that there be those who can worthily continue the work begun, and the school has given us the opportunity to prepare such successors.

Our school has made an effective contribution toward the preparation of young men in the Seminary. At such times as the Baptist Seminary has functioned, it has had among its professors some of the teachers of the school, and has used the space and equipment of the school. This has greatly facilitated its work.

For this reason the Seminary students are considered graduate students of the school, and their success is due in part to the institution that

contributed in this way to their preparation.

The pupils of the school offer an adequate field for the missionary activities of the auxiliaries of the Woman's Missionary Union. The majority of the members of the societies for



Product of Christian education in Cuba is Miss Elizabeth Bequer, secretary of the Sunday School Association, who in the above picture is making a report to the Cuban Convocation. Seated is Doctor Vivanco, Association president.

BOARD MEMBER DIES

REV. E. E. Huntberry, pastor of the First Baptist Church, West Monroe, and Louisiana member of the Home Mission Board, died at his home January 27.

Brother Huntberry had been the Louisiana member of the Board since 1934, and had been pastor at West Monroe for seven years. He was an evangelist under the Home Mission Board for a number of years prior to becoming pastor at West Monroe.

The Home Mission Board extends sympathy to Mrs. Huntberry and the other members of the family and to the church, with the prayer that the presence of the Spirit may be a benediction to them.

the Sunbeams, the Junior and Intermediate Royal Ambassadors and the Girls' Auxiliaries are at present pupils in the school. The former members of these societies who have remained most faithful were also at one time pupils in the school. The teachers in the school are leaders in these auxiliaries and co-operate with the president of the W. M. U. in carrying on this important work.

The work is done in the various school rooms, using the equipment that is regularly used in school work. For this reason it is not strange that the most efficient officers and most prominent members of the Young Peoples' Unions and the Young Women's Auxiliaries are former students of the school.

Today they are rendering valuable service in missionary work, carrying the gospel to others by means of the printed page, and even taking charge of preaching stations in different parts of the city and its suburbs.

Invisible Results Obtained

THE Sunday school has also benefited by the influence of boys and girls who have been accustomed to study the Bible and have had complete courses in religious instruction. Many of these children belong to families that are Catholic or are indifferent to all religious influence. They have been entered in our school because of their interest in the general instruction, or because they are attracted by the English courses offered. Later they have attended the services of the church. The morning chapel services paved the way for such church attendance.

The invisible results of the educational-missionary work done in the class rooms is important and far-reaching. The pupils of the school, even though they may not have been led to accept Christ as personal Saviour while in school, will have received the foundations of a Christian education, which in many cases may decide the direction of their future lives.

We shall never know how great is the influence of Christian education, when it is conducted in compliance with the terms of the Great Commission which the Master gave us. Perhaps much of the fruit gathered by missionaries in other Cuban fields is the result of the seed sown by us in the tender hearts of the children in our school.

She Who Thought Beyond Her Days

A Tribute to Miss Annie W. Armstrong, Corresponding Secretary, Woman's Missionary Union, 1888-1906

By UNA ROBERTS LAWRENCE

ON December 20, 1938, there slipped away from her quiet apartment in Baltimore the spirit of Annie W. Armstrong, into the heavenly home. It was but a little way for her to go, at the last, for her frail body but lightly held her great soul bound to earthly ties those last long months.

Many times she told her nurse of the presence there in the room of her mother and the two beloved sisters who had long gone ahead of her to the Father's house.

Had she lived until next June she would have been ninety years old. Ninety years of remarkable living—now but the beginning of that eternal life toward which all her living had been motivated.

Two days later in that same quiet room where she had lived for many years there was a simple funeral. The pastor of the church she loved, Rev. Clyde Atkins of Eutaw Place Baptist Church, and a dearly loved former pastor, Dr. F. S. Briggs who had remained through all the years a close and intimate friend, spoke very simply of the faith in which she had lived and died, and the two nieces and her most intimate friends said a quiet final farewell to all that remained of one of the greatest women of American Baptist history.

Friend of the Friendless

THEN on Sunday, January 29, in her beloved church where for more than fifty years she had taught in the Sunday school, where she had been a dynamic and vital force in all the church life, there was a memorial service in which many brought their tributes of appreciation of her life. Here was summed up the far-reaching influence of a life committed in unusual measure to devoted service for the kingdom of God.

Dr. O. C. S. Wallace, long time pastor of that church and now its pastor emeritus, gave very briefly the background of her remarkable personality.

"Annie Walker Armstrong came of a stock distinguished for high character, intelligence, and a consciousness of superiority. From womanhood

she heard the passionately evangelical preaching of the magnetic Richard Fuller. The grandeur and compassion of the doctrines he preached molded

decades of life she rests from her labors, while in Baltimore and the wide Southland her works do follow her."

She Made the World Better

ONE after another they who had known her in the Sunday school, in the city Baptist work and wider benevolences in which she pioneered, in the state, and finally Miss Kathleen Mallory for the women of the South and its world-wide fellowship of Woman's Missionary Union testified to the mighty power of this one life, lived so selflessly, so richly, that all the world was better for it.

It is a wonderful story that some day in some other place may be told more fully. Here we can but touch in grateful remembrance a few of the larger contributions Miss Armstrong made to missions, to Home Missions in particular.

She was born into a well-to-do home of rare culture and Christian devotion, one of three sisters, all of whom were unusually endowed by nature with intellect and distinguished personality. By birth and comfortable circumstance, they would have been conspicuous in any circle of society they might have chosen.

They chose to give themselves to service in the name of Christ the Lord, and by that choice they became a part of one of the most thrilling periods of missionary development in American Baptist history—Miss Alice by her gifted pen, Miss Annie by her great gift of dynamic, far-visioned leadership, and the third, who married, the first Mrs. Eugene Levering, by her quieter work with her generous, consecrated husband.

Soon after her conversion at the age of twenty, Miss Annie Armstrong became a Sunday school teacher, teaching the Scriptures with such a zest that it marked for Christ the lives of young people through fifty years of her active service in that task.

With her sisters, she became interested in the underprivileged homes that were around their downtown city church and she led the Baptist wom-



Miss Annie W. Armstrong

her character, determined her ideals, inspired her motives and gave to her spirit an apostolic urge.

"With great-hearted sympathy and understanding she taught little children, became the friend and benefactress of underprivileged mothers, made herself the unwearied helper of young people in their friendlessness and of uncared-for old people in their helplessness.

"More illustrious than her ministries in her church and her city, but not more Christlike, was her work in organizing the women of our Southern churches for concerted missionary enterprise. In this she exhibited rare vision, fortitude, pertinacity, tact, leadership, and statesmanship. It is well that our women of the South have decreed that her name shall be in perpetual remembrance.

"Rarely has there appeared in our churches a woman of qualities so noble and beneficent. After nearly nine

en of Baltimore in founding and carrying on mother's clubs.

A Grateful Policeman

ONLY recently a policeman asked one of our Baptist women leaders if she had known Miss Annie Armstrong.

"I don't know what my mother would have done," he went on when assured that she did. "There were eight of us children, and my father did not make much money. I am not a Baptist, but I owe much to Miss Annie, for she was so good to my mother and to us children. But for the help my mother got from the mother's club and the financial aid she gave us, I don't know what we would have done. She meant everything to our home."

So, early in her young womanhood she saw a world of need right at her door. It was characteristic of her that she set about to meet these needs without hesitancy.

She pioneered in the founding of a children's home for the waifs of the city streets, and in many other practical and effective ministries to the needs of the poorer sections of her city.

Becoming active in the Woman's American Baptist Home Mission Society, as another sister was active in the Foreign Society, Miss Annie came in touch with the missionary-hearted women of other states through the little prayer groups of women who met at the call of Mrs. R. H. Graves to talk and pray about the missionaries of the Southern Baptist Convention.

So, when these little groups grew into a larger group and there was evident a need and desire for closer organization of the women of the Convention for more definite and extensive missionary activities, Miss Annie W. Armstrong was already known among them as an outstanding leader.

Instinct for the Right

IT WAS her dynamic personality, a firm conviction that if action was to be taken there should be no delay in taking it, and her remarkable ability to move others that led to the final action on that historic day when thirty-two women, delegated from their states to consider a united organization met in the basement of Broad Street Methodist Church in Richmond, Virginia, in May, 1888. There her words were the determining ones that led to actual organization of Woman's Missionary Union and she became the first correspond-

ing secretary of the new organization. She had an instinct for the right thing to do. When in that first year a letter came from Miss Lottie Moon in North China pleading for relief that she might come home for a furlough already four years overdue, Miss Armstrong led the newly born organization in its first offering for missions, and they came to their first annual meeting with the thrilling, pulsing joy of victory in their first undertaking.

Of the growth of those eighteen years of her vigorous, wise and consecrated leadership, Mrs. H. M. Wharton spoke at the memorial service: "We are far enough away from the beginning of Woman's Missionary Union to see in true and strong delineation the figure of the great leader of Southern Baptist women, one whose memory is dear to Eutaw Place Baptist Church. Here she served with selflessness and abandon through many years and found her joy in its prosperity. Loving her church with an ardor of a great and tender heart, her interest, nevertheless, was not bounded by its four walls or its membership."

Her vision was world-wide. She saw, to use her own words, that "America must belong to King Emmanuel if we would have a base of operation broad enough to bring the world to Christ." To this purpose her life was dedicated.

"In that April she led forth a great host of women by her courage and initiative, welding scattered, earnestly interested groups into what has now become the great and widely useful Woman's Missionary Union."

"So simple, so comprehensive, were the plans she inaugurated and promoted that they have had to be changed but little through the years to meet the growth of the vigorous and expanding organizations. She will be remembered always with gratitude. She said, 'What has been done for the glory of God shall be as steadfast as the stars.'"

For the Glory of God

LET us look for just a moment at what some of these things "done for the glory of God" by this woman were on Home Mission fields. Five years after the organization of Woman's Missionary Union, she, accompanied by one or two of her women associates, came to a meeting of the Home Mission Board. The meager account of this event in the minutes of the meeting gives us only a glimpse of what must have happened.

"Miss Armstrong wished to make

some representations to the Board concerning work on home mission fields in which the women were especially interested. While the women waited in another room, it was decided to hear Miss Armstrong." (Were there objections to listening to the appeals of this missionary-hearted woman? We wish we could know!)

"Miss Armstrong presented some matters pertaining to closer co-operation between the organized work of the women and the work of the Home Mission Board. She expressed a deep interest in the help the women might give to the frontier missionaries by boxes and other aid. She desired the earnest consideration of the Board with reference to the appointments of some women missionaries among the Indians and to the immigrants. She also presented some matters concerning further work with Negro women."

So already the work had begun with Negro women. In *Fruits of the Years*, Mrs. H. M. Wharton tells us that many years before Miss Armstrong had gathered together the Negro mothers, in Baltimore and taught them in the evenings, while she arranged for sewing classes for the children in the afternoons. Out of a very practical background she had brought an intelligent understanding to the problems of Negro woman's work.

This she carried into the wider field of her work with the Union, organizing Negro missionary societies as she traveled among the societies, and now she came with some plans to the Home Board which resulted in the employment by the Board, with money provided by the women, of two Negro women workers, one of whom, Mrs. Emma Whitfield, still is the field worker of the Woman's Convention of the National Baptist Convention.

When Negro Baptist women gathered in Cincinnati in 1901 to organize their missionary convention, Miss Armstrong sat in council with them, and until 1905 she attended their meetings, gave generously of her time and attention, and supplied funds necessary for the first efforts of their organized work.

On the Rude Frontier

THE boxes to the frontier missionaries became a great enterprise of Woman's Missionary Union and enabled many a missionary to stay on his lonely and difficult field of work.

In order that she might know just what the needs were, Miss Armstrong and a friend, Mrs. Anna Schimp, traveled at their own expense the long

March, 1909.

and arduous way to the Indian Territory and sat in the little meetings of the missionaries in the Indian camps, taking the rude circumstances of frontier life as they came.

She came back from this first-hand contact with a message which by written and spoken word laid upon the hearts of Southern Baptist women an unforgettable obligation for the support of Home Missions.

During the last decade of the nineteenth century the tides of immigration from Europe were sweeping thousands of new people into America. Baltimore was one of the largest ports of entry, with New Orleans and Galveston of considerable importance.

Through the German Baptist pastor in Baltimore Miss Armstrong learned of a consecrated young woman in New York who was quite suited to the task of being a missionary to the newcomers to our land. So the money was raised and the Home Mission Board asked to appoint Miss Marie Huhlmaler as missionary to the immigrants at the pier of Baltimore. Two other women were sent to New Orleans and Galveston. Thus began the work of the Home Mission Board among foreign language peoples.

Hearing of a new and daring venture in a remote corner of the North Carolina mountains, Miss Armstrong went to see for herself just what possibilities lay in a little new school for mountain boys and girls. Sitting with Miss Martha Sullinger in that first shabby little house at Fruitland, she resolved to lay this need, too, upon the hearts of Southern Baptist women, and the first gift for the equipment for that early mountain school came from the women, through her mediation.

Special Offering Initiated

IN the annual meeting of 1894, Miss Armstrong presented to Woman's Missionary Union a proposal for an offering of self-denial. There was no object for this offering specified, but during that year it was made known to her that the Home Mission Board was in dire need of some special aid to carry on its work, due to an oppressive debt of some \$25,000. It was then decided that the Self-Denial Offering should be taken in March of the following year, the money to be given to the Home Mission Board for its work.

So the first offering of Woman's Missionary Union for Home Missions was taken in March, 1895, and every year thereafter this offering has ever steadied, and in times of crisis, saved Home Missions.

Forty years later, in 1934, Woman's

MISSIONARY BIRTHDAYS IN MARCH

For addresses see directory, inside back cover of the February issue.

NAME	FIELD	DATE
Mrs. N. M. Carter	Negro	Mar. 1
Rev. J. J. Cobb	Indian	Mar. 2
Mrs. Harvey Gray	Dyess Col.	Mar. 2
Rev. L. Thibodeaux	French	Mar. 3
Mrs. Nemesis Garcia	Cuba	Mar. 4
Mrs. Frank Hamilton	Spanish	Mar. 4
Mrs. Herbert Caudill	Cuba	Mar. 7
Rev. Moses N. Wesley	Indian	Mar. 10
Mrs. A. Pucciarelli	Italian	Mar. 12
Rev. Cattie Lima	Cuba	Mar. 15
Mrs. L. W. Martin	Mountain	Mar. 15
Rev. A. W. Williams	Negro	Mar. 15
Miss Mary Kelly	Foreigners	Mar. 17
Mrs. George Livers	Indian	Mar. 18
Rev. J. G. Sanchez	Spanish	Mar. 18
Mrs. J. L. Greco	Cuba	Mar. 19
Rev. Elias Delgado	Mexican	Mar. 21
Mrs. F. Hernandez	Cuba	Mar. 21
Rev. B. Villarreal	Mexican	Mar. 21
Rev. J. E. Hale	Negro	Mar. 22
Mrs. Samuel Negrin	Cuba	Mar. 23
Mrs. A. E. Rocco	Mexican	Mar. 23
Rev. H. H. Stille	French	Mar. 23
Mrs. Alfredo Cavaas	Mexican	Mar. 25
Mrs. C. W. Stumph	Indian	Mar. 26

Missionary Union, in grateful acknowledgment of her matchless service to Home Missions, gave to this offering her name, to be known through all the years to come as the Annie W. Armstrong Offering, even as they had already given to their similar annual love offering for Foreign Missions the name of Lottie Moon, that missionary whose letters provoked Miss Armstrong to action that long ago day in 1888.

Other great agencies of financial support of denominational life drew their first impetus from Miss Armstrong's far vision. She saw the little houseless churches in the west and the dire need of the city for more churches. So when her friend, Mrs. Schimp, wished to invest \$3,500 of her savings in Kingdom work she led her to give it to the Home Mission Board as a loan fund for the building of churches, thus founding the Church Building and Loan Fund which the Union later increased to \$20,000 as a memorial to Dr. I. T. Tichenor and the denomination increased to the wonderfully efficient and satisfying fund of more than a million dollars today.

In like manner, Miss Armstrong saw the necessity of a fund of some kind for the care of aged missionaries and ministers, and led this same

friend to make a similar gift for that purpose from which has grown the work of our present Relief and Annuity Board.

In a summary of all this, Miss Kathleen Mallory, executive secretary of Woman's Missionary Union, said:

"All during the eighteen years of her unsalaried service as the Union's corresponding secretary, she developed its work among women and young people in the spirit of the watchwords which she early recommended: 'For God and Home and Every Land!' 'Christmas for Christ.' 'Go Forward!' In her message to the Union in its Golden Jubilee, she called again for 'expansion and growth.' Gratefully does the Union praise her works."

More Than Can Be Told

THERE is much she did for Home Missions that cannot here be told. We can only say, now that she is gone, we are grateful to our God that such a woman lived and labored, molded and directed the missionary conscience and program which is our heritage.

She never accepted a salary, thinking all her devotion of time and talent only her "reasonable service." Stately and strong, forceful and courageous, gifted with the power of using language vividly and accurately, she has marked with an ineffaceable pattern the whole life of Southern Baptist women and through them the world.

"Christ says to every lost sinner, 'Come,'" she wrote in her report of 1897, "and to every redeemed sinner, 'Go.'" She had the unparalleled gift of saying much in little.

Repeatedly she led the Union to use as their annual watchword, "Go Forward," the words that they chose for the first year.

In her last message to the Union in May, 1938, she said concerning the missionary offerings: "Blessed are ye that sow beside all waters. Water suggests expansion and growth. After study of God's word, comes study of the fields. Then they pray, then they give."

In concluding her own tribute to Miss Armstrong at the opening session of the mid-winter conference of the executive committee of Woman's Missionary Union, Mrs. F. W. Armstrong, president, said: "Truly she was one who thought beyond her days."

Doing so, she became one of the immortals whose life and work shall never die so long as there are those who tell the story of redemption through Jesus Christ. She forgot herself into immortality.

Kindergarten Teacher Sees Open Door of Opportunity On Mexican Field in Texas

By MRS. ARAH SWINDLE

FROM eighteen to twenty-four bright-eyed, lively little youngsters, ranging in ages from three to nine years, greet me with happy, expectant faces each morning in our little Mexican Baptist kindergarten here in Pharr, Texas, operated by the Home Mission Board. How they do enjoy the two and one-half hours each day in the little school!

You could not understand if I could tell you, how large a place these precious little ones hold in my heart, for it is a thing which you must experience yourself to understand—mere words cannot do it.

They come often with patched, ragged clothing, many times with their little feet blue with the chill of a damp, cool morning, for many of them are very poor.

The two soda crackers each, which is the best lunch I can afford them at present, are very highly prized. How I would enjoy giving each one a glass of milk, also, for their poor little undernourished bodies need food, as much as do their hearts and minds. Their eyes shine when on special occasions we have cookies.

One of our greatest small needs is a medicine cabinet, stocked with the simple home remedies which every American home keeps, for these little ones suffer much from sores on their hands and feet and sometimes on their heads and bodies, and from sore eyes.

We have had the joy of enrolling a large percentage of our kindergarten pupils in the Sunday school, and little by little the parents are coming to attend our services also.

Prayers Needed Most

THE immensity of this field is staggering. Often four or five families live on a single small lot, the tiny houses huddled so close together that the only playgrounds for the little ones are the dirty alleys or the dangerous streets.

Truly, among these babes is an open door to great opportunities, an open door to the hearts of the parents, for a little child shall lead them.

Most of all we need your prayers. Our next greatest need is workers.

My heart aches with the weight of needs that cannot be filled, of plans and dreams that cannot be carried out, because one pair of feet can walk only a limited distance in one day. One pair of hands can only accomplish a limited amount of needed tasks.

Our kindergarten could do much better work with a helper. An evangelistic worker, doing house-to-house evangelistic work would be invaluable. A Christian doctor and nurse for the poor would reach many a heart for Jesus. A sewing class for the mothers would contact many, and give us an opportunity to speak to them of Jesus, whom we would never otherwise meet.

These are only a few of the needs of our little town. Multiply these by hundreds and you will have some conception of the mission work of the Border.

"TEACHING THEM"

Suggested use of this issue in any organization program.

Prepared by

UNA ROBERTS LAWRENCE

I. A Devotional Theme

Scripture Reading: "The Light of the Knowledge of the glory of God in the face of Jesus Christ." 11 Cor. 4:3-6.

II. Some Topics for Discussion—"Teaching Them"

1. *Of Jesus' Love*—(See articles, "Italian Kindergarten Proves Valuable Missionary Asset," page 9; and "Kindergarten Teacher Sees Open Door," page 16.)
2. *His Will To Do*—(See editorial, "A Rich Field of Service," page 3; also articles, "Training Ministers for Leadership," page 7, and "Teaching in Other Tongues in Navajoland," page 11.)
3. *His Work Begins*—(See articles, "Soul Harvest Ranks Above Crop Yield," page 8, and interesting items from other news of the fields.)
4. *His Kingdom Come*—(See articles, "Dinner Discourse," page 4, "The Teaching Element Necessary in Evangelism," page 6, and "A Missionary Agency in Cuba's Capital," page 12.)
5. *His Glory Share*—(See article, "She Who Thought Beyond Her Days," page 13.)

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