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SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. X.

JULY, 1939

NO. 7.

EDITORIAL DEPARTMENT
WALLACE GREENE



The World in the South

Page 4

Christianity And Pagan Religions

THERE can be no connection between Christianity and any pagan religion. The service which we ought to expect from these pagan faiths which we encounter in foreign mission fields is that they should shake up our Christianity and turn it into an authentic bearer of the divine message.

We cannot better sum up the result than by replacing the dictum, "Missions are the answer of faith to the history of religion," with another saying, "Faith in Christ is the answer of Christendom to all the religions of the world and the solution of the present crisis."

Communists Changing Front

THE communists in America are changing front. They find that they cannot develop a successful communistic party; hence, they have become modified leftists. Some strange things are being uncovered by the Dies committee.

Communists in America have even taken as their slogan "Peace and Democracy," and have extended a glad hand to the Roman Catholics. They may change their clothes but the wolf is still there. The only way to preserve American freedom is to make America Christian.

Catholic Publicity

THE Roman Catholic church is spending millions of dollars to make America think Catholic. The plan pursued by Bishop John Mark Gannon of Erie, Pa., organizer of the Bureau of Information, is worthy of adoption by Baptists. One feature of this plan is a clipping service in which letters of thanks are sent thanking every publication for every story published favoring Catholics and answering every attack upon the Catholic church. It would not be a bad idea for Baptists to do a little of the same sort of publicity.

Bible Alone Not Enough

THE American Bible Society tells us that the Holy Scriptures have been translated in whole or in part into 1,008 languages. The Society

RECORD ATTENDANCE PREDICTED

THE sixth session of the Baptist World Congress in Atlanta, July 22-28, gives the promise of calling together the largest company of Baptists who ever met together, at one time and place, in all the history of the world.

Advices have already been received from all parts of the globe that splendid groups will soon be on their journey for the Congress.

Those who have been privileged to attend some former session of the Congress do not need any words to explain the fascinating programs of the Congress. The one item on the program, namely, the "Roll Call of the Nations," is worth going on a long journey, both to hear and to see.

Let prayer be made without ceasing for the Atlanta meeting, to the end that it may be completely dominated by the Holy Spirit, and that Christ's cause may be greatly advanced, and His name glorified, throughout all the earth.

George W. Truett.

estimates that at the present time one-fifth of the two billion people of the world have the Bible or portions of it. Over twenty-three million Bibles and portions of the Bible were distributed in 1938.

There are in all 2,796 languages in the world, but the Bible itself in the mother tongue of each group is not enough. There must be the loving touch of a believing life to make the Bible message real to lost men. Missionaries must be sent into all the world with the message of life.

Whiskey Advertising

BETWEEN 550 and 600 daily newspapers, representing more than one-fourth of the whole number of dailies in the country, will not take liquor advertising. Since repeal \$55,000,000 has been spent by the liquor interests to make the young men and young women of America drunkards. Surely the churches should speak out with a more positive voice on this question.

Getting An Education

An education includes more than knowledge. What one receives from books in the class room is not half so important as the general atmosphere about him, the ideals and standards of the school, and the social contacts and cultural associations which he makes while in college. Life associations are formed in college days. Where can these associations be formed to better advantage than in a Christian college?

Six Principles Of Materialism

On the first of May, 1776, just two months before the Declaration of Independence was submitted to the Continental Congress, Adam Weishaupt of Germany announced his six abominations: (1) abolition of all ordered government; (2) abolition of private property; (3) abolition of inheritance; (4) abolition of the family; (5) abolition of patriotism; and (6) abolition of religion.

This declaration was outlawed by all the countries in Europe, but now it has come to life again in Soviet Russia.

Here are the deadly foes of Christianity. The only salvation from these deadly abominations is the Gospel of Christ.

Negroes Making Progress

THE Negroes in the United States have made wonderful progress since their freedom in 1866. They started from scratch, and now they own in the neighborhood of 700,000 homes, operate nearly 1,000,000 farms, have practically 7,000 businesses, and have accumulated wealth to the magnificent sum of something like \$2,000,000,000.

Negroes are naturally religious and have baptized many thousands of their people, but they need our help. The Home Mission Board is helping in the Bible departments of twelve of their colleges in the South. There are some ten or twelve more colleges in which we could establish Bible departments if we had the money.

We need at least \$10,000 for this work. May the Lord open the heart of some generous Baptist that this work might be enlarged!

HOME MISSIONS

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

VOL. X.

JULY, 1939

NO. 7.

EDITORIAL

THE genius of man has annihilated time and space, made the world one neighborhood and brought all the races of the earth, figuratively speaking, under one roof. The world is not nearly as large as it used to be when I was a boy. Foreigners are not nearly as foreign as they were in days gone by. The interests of the world are more and more becoming the interests of every man in the world. The good of humanity demands the solidarity of racial objectives. Since the world is one neighborhood, it must become a brotherhood if it would live in peace. This is the Christian objective.

The Baptist World Congress

This has made Christians ecumenically-minded. The surge of the Christian soul for world expression and world redemption has fruited in great world conferences — conferences of faith and church order as at Oxford and Edinburgh; conferences of youth as at Zurich; conferences on missions as at Madras. These proclaim the desire of the Christian heart to belt the world with Christian love.

I

It is in this spirit that the Baptist World Congress, composed of Baptists from more than sixty nations, will meet in Atlanta, July 22-28. The Congress is made up of Christian individualists. They are bound together not by ecclesiastical bonds, but by the strong cords of fellowship and faith.

Talk about catholicity! Where can there be a more convincing illustration of catholicity than in this gathering where tens of thousands of men and women from every nation of the world shall sit down together in perfect harmony without a single strand of ecclesiastical thread anywhere in evidence, with nothing to make them one but the inspired Scriptures and a common faith in the Lord Jesus Christ? This is nothing short of a miracle of grace.

It might be well to think just a bit about what this great group of Christians stand for. First, let me say that there is no such thing as the Baptist Church considered as an ecclesiastical organization, including all the local Baptist congregations. There are Baptist churches, but

each one is independent of any denominational or ecclesiastical control; each one is an autonomous body. Hence, these tens of thousands of Baptists do not represent the Baptist Church of the world. They represent the Baptists of the world.

It might also be well to say that this Congress is not here to contend for the name "Baptist." We cherish the name "Baptist," but these thousands of Baptists are here on the more serious business of contending for principles.

II

Baptists are a doctrinal people. They believe in believing something. Their faith is a potent factor in their lives, and this faith, which they earnestly believe is taught in the New Testament and which they think ought to be made world-wide, they are conscience-bound toward God and toward man to maintain.

May I be audacious enough to brief their faith: they believe in God the Father, God the Son, and God the Holy Spirit—one in essence, distinct in persons; in the Bible as the inspired Word of God, authoritative, final and complete; in the Genesis story of creation; in the fall of man; in the essential, true, and absolute deity of Christ; in the vicarious nature of Christ's death; in salvation by grace through faith in a crucified Savior; in the bodily resurrection of Christ and in the bodily resurrection of all men; in the final and eternal separation of believers and unbelievers; in the personal return of Christ to the earth; in the autonomy of the local church; in the complete separation of church and state; in the competency of the individual soul under God; in the binding nature of the missionary command; in the world-wide mission of the churches of Christ under the imperial orders of their Lord; in the underpinning of all things with the unchangeable and eternal purpose of a holy God; and in a final consummation of all things in Christ Jesus consistent with infinite love.

The great body of Baptists coming from every section of the world to Atlanta, July 22-28, hold to these fundamental principles, and their gathering is for conference and inspiration that they may make these principles for which they stand dominant in the life of the world.

The World in the South

WHEN representatives of sixty nations answer the roll call at the Alliance meeting in Atlanta, Southern Baptists, world conscious in a new way, will see a twentieth century repetition of Pentecost.

From all quarters of the globe will come peoples of many nations—so many in fact that most of two sessions will be required for the roll call, and special language group meetings in at least five different languages will be held.

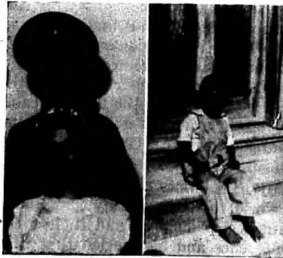
The 50,000 visitors from many lands at the World Congress and Southern Baptists in eighteen states will know that the entire world is in the South the last week in July.

As impressive as this picture of the World Congress of Baptists will be, it adds little to the panoramic view of these eighteen Southern states, for the world is in the South at all times.

Speaking in Tongues

From every land around the world immigrants have come to these shores until Southern Baptists in their missionary work in the homeland must deal with groups who speak some 26 languages. Missionaries of the Home Mission Board, which has been charged with the responsibility of winning these groups to Christ, must speak such a multiplicity of languages as was heard at Pentecost and will be heard again in Atlanta the last of July.

A perusal of the list of 371 workers of the Board (see directory on page 23), reveals such typical names as these: Ruldain, Espurva, Shau Yan Lee, Jojoia, Palmomque, Wamego, Agullard, Bennett.



By JOE W. BURTON

Even the names of the missionaries tell much of their background—French, Indian, German, Italian, Chinese. From the many lands of the world have been assembled the missionaries of the Home Mission Board to carry the Gospel to the world in the South.

Out of fifty missionaries picked at random from the 371, fifteen languages are spoken on their fields of labor, ten nations are represented in the lands of their birth, and ten nationalities plus seven Indian tribes are represented on their fields.

Practically all of the missionaries must speak at least two languages in their work—English and some other tongue. Many speak several languages.

At a recent Home Missions conference with only twenty-five workers present, nine different nationalities and races were represented. Two of the group spoke five languages each and read four other languages. Five spoke four languages, several spoke

three, and most of them spoke at least two languages and read several others.

Two of these twenty-five missionaries, Rev. Jacob Gartenhaus, born in Austria, and Dr. J. F. Plainfield, born in northern Italy, could talk with each other in four languages—each speaking one other language not known to the other.

These 371 missionaries of the Home Mission Board have a field which includes representatives of the nations of the world with a total population of some 5,000,000.

"We do not have to leave the homeland in order to find a world-field of human need," says Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board. "The foreigners in our midst are a mighty challenge to our missionary zeal. In every state in the territory of the Southern Baptist Convention there are groups of foreigners, large and small, who, because of racial and language barriers, are cut off from the ministry of our churches."

World Task at Home

The 5,000,000 foreigners in the homeland are distributed all through the territory of the Southern Baptist Convention. Every state has large groups of them. This gives to Southern Baptists a world mission task at home among the foreigners.

For instance, St. Louis has 288,284 foreigners representing practically every nationality in large groups.

Two cities in the South are more than half foreign. El Paso and San Antonio, while New Orleans, Tampa, Houston, and Baltimore have one-fourth or more of their population foreign-born or of foreign parentage.

Kansas City and Washington have each more than 85,000 foreigners,



The world is in the South on Home Mission fields, as these pictures show. Left to right: Latins from the tropics; Africa's representative; an original American; Asia's people on our shores; an Italian from Europe.

while Houston and Louisville have more than 40,000 foreigners.

There are ten cities, outside of these mentioned above, that have 10,000 or more foreigners each. These are Atlanta, Birmingham, Fort Worth, Jacksonville, Memphis, Miami, Norfolk, Oklahoma City, Richmond, and Tulsa.

There are enough Chinese in Charlotte, Louisville, Birmingham, Miami, Austin, Hopaton, Shreveport, Fort Worth, St. Louis, and San Antonio to have a prosperous mission in each of these cities.

St. Louis has the largest number with 484. Baltimore follows with 438, and San Antonio comes next with 316.

There is scarcely a town of any size in the South that does not have one or more Chinese in it. These Chinese are all planning to go back to China.

A vigorous, well-planned mission program, designed to reach and evangelize the Chinese in the homeland would pay untold dividends to the Kingdom in the evangelization of China through the Christian Chinese returning to China.

Approach to Russia

The same thing is true with the Russians. We cannot enter Russia today with the Gospel, but we have in the homeland tens of thousands of Russians that we might win to Christ.

In St. Louis there are two suburban cities with over 40,000 Russian people. In Baltimore there are 42,504. Norfolk has 2,518; New Orleans, 2,449; Houston, 2,346; San Antonio, 1,659; Birmingham, 1,334; Richmond, 1,730; and eleven other cities from one thousand down to one hundred.

Surely these people are a challenge to us, while the doors of Russia are closed, to reach that great nation through the Russian people who live in our own communities at this time.

These two groups of foreigners are taken more or less at random out of the twenty nationalities which are in the South. We might have taken the Japanese, or the Greeks, or the Germans, or any

WELCOME TO ATLANTA

AS president of the Home Mission Board of the Southern Baptist Convention I extend cordial greetings and a hearty welcome to the Baptists of the world in attendance upon the Baptist World Alliance in the city of Atlanta.

The Home Mission Board, which is just one of the great agencies of Southern Baptists for work in the Master's name, will be inspired to work a little harder and to strive with a new resoluteness to do its part in carrying the Gospel to the foreigners, to the Negroes, and to the Indians in our Southland, to the people in the Panama Canal Zone, and in the Island of Cuba as a result of the new impetus which unquestionably will be given to it by this world gathering of Baptists.

We trust that a similar enthusiasm will be created among all Baptists groups that the day may soon come when our labors in Christ's name will meet and thereby cover the earth with God's truth even as the waters cover the sea.

Ellis A. Fuller.

Panama and others in Home Mission fields are the direct responsibility of Southern Baptists," Dr. Lawrence points out. "We cannot shift this responsibility, for, in the providence of God, these people have been thrown our way, and we must answer to our Master for their evangelization."

"That they need the Gospel is evident. They differ from us in their traditions, in their mental make-up, in their racial and social outlook, but their heart-hungers and their soul-longings are the same as ours."

"The problem of sin and vice and ignorance is the same in these alien races as it is in all the races of the earth, and the need of salvation is the same."

"What shall we do about these foreigners and aliens right here in our midst? Shall we not include them in our mission program?"

"The winning of foreigners to Christ in our homeland is the open door to the winning of the foreigners in foreign lands."

100,000 Missionaries

The return of foreigners to their own lands provides a most effective access to foreign lands, Dr. Lawrence declares.

In fact, he points out, foreigners of late have been leaving America in such numbers that a few years ago for the first time in the history of our country more left than came to our shores. In 1935, census records show, more than 100,000 foreigners left America, while less than half that number came.

"Everyone of the 100,000 went back a missionary, but what sort of a missionary?" Dr. Lawrence inquires pointedly.

"If we had won all of these foreigners to Christ, today we would have in foreign lands 100,000 missionaries witnessing for Christ."

"This is one approach we have to the foreign fields, and it holds out to us tremendous possibilities. For many years, no doubt, many foreigners will continue to leave America. If won, they would help to evangelize their own countries."



These two missionaries can converse in four languages—Dr. J. F. Plainfield, left, and Rev. Jacob Gartenhaus.

A Twentieth Century World Revival

By ROLAND Q. LEAVELL

OUR prayer circle seemed to girdle the globe and to encompass all the earth. In Chicago, on May 23, Dr. L. R. Scarborough and I joined hands in a prayer circle with representatives of a dozen organized Baptist bodies of the United States, praying for a nation-wide revival during 1940.

We joined hands with representatives from the Northern Baptists, National Baptists (Negro), and a number of bi-lingual groups, including the Hungarians, Russians, Mexicans, Norwegians, Czechoslovaks, Swedes, Rumanians, Finns, and Germans. We were praying not only that there may be a genuine Southwide Baptist Revival, but that there may be a revival that is world-wide in scope.

If there is a genuine Southwide Baptist Revival during 1939-1940, undoubtedly it will be world-girdling in its power. Pentecostal fires inevitably spread. God's good things never die. A dynamic spiritual awakening in the South will reach to the uttermost parts of the earth.

A World Revival Possible

It is easier to expect a world revival today than ever before. The world has become so small! It took Columbus seventy days to come from Europe to America; Lindbergh returned the call in only thirty-three hours and twenty-five minutes. It required three weeks for the news of Washington's inauguration to reach Charleston; President Roosevelt's fireside chats are heard instantly in the homes of a hundred nations. It took Paul an entire winter to go from Palestine to Rome; it took Howard Hughes only three days, nineteen hours, eight minutes and ten seconds, to travel around the world.

In such a world, where all people are bound together in such universal ties of human interest, human need, and human destiny, a Pentecostal revival in one place must needs be felt in all nations and among all peoples everywhere.

There are three outstanding advantages making possible a world-wide revival today, and there are three outstanding necessities for bringing it to pass. The advantages are the

universal presence of Christians, the easy means of world travel and world communication, and the world-wide use of the English language today. The three outstanding necessities for such a revival are world-encompassing prayer, world-girdling personal witnessing for Christ, and world-wide preaching of the gospel of our Lord and Saviour.

A World Revival Must Start In The South

Indeed it is providential that the Southland is at present in a state of spiritual revival. World conditions make it highly improbable that a world revival will start elsewhere.

The Shantung revival in China and the Kingdom of God movement in Japan five years ago were giving promise of a world-wide revival, but the atrocious undeclared war in those lands has come to thwart it.

There were many evidences of a spiritual awakening in Europe until the nations became embroiled in their bitterness over territorial division.

Thank God, America is yet open for a revival of sin-destroying, Christ-honoring, soul-saving, character-forming, civilization-purifying, Kingdom-building, New Testament Christianity. We believe that this revival has already begun. It is probable that on single days during the revival seasons of the past year as many as three thousand people were led to Christ in Southern Baptist churches. The report for 1938 showed it to be our greatest year of evangelism in the nearly one hundred years of our history. There were 256,814 baptisms reported, which exceeds our peak year of 1921 by 23,243.

There is every reason to believe that Southern Baptists can and will win between 300,000 and 350,000 people to Christ during 1939.

World-Wide Revival Plans

The Southern Baptist Convention voted that Dr. L. R. Scarborough and the writer again shall lead in a perennial program of evangelism for 1940, asking us to enlarge upon and intensify the efforts which have been put

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forth for the 1939 program. But this is not all. The Baptists of the United States are planning large things next year.

At the meeting in Chicago on May 23, Dr. Scarborough was elected chairman. The writer was asked to draw up a statement of the possibilities for a nation-wide evangelistic program for Baptists during 1940. The statement was unanimously and enthusiastically accepted. It will be presented to all organized Baptist bodies in the nation during their annual meetings this year.

The movement will be known as the "Nation-wide Baptist Evangelistic Crusade." The Great Commission, Matthew 28:19-20, will be the crusade marching orders. Specific evangelistic objectives are being proposed for individual church members, for local Baptist churches, for all the associations, and for state or national organizations.

There is no suggestion of organic union between the Baptist bodies involved in this plan. It is to be co-operative and co-ordinated, but without any super-machinery being set up to direct the movement of all the bodies.

It is entirely possible that the spirit of evangelism will prevail during the meeting of the Baptist World Alliance in Atlanta, and that the Spirit of God may grip all who gather there from sixty or more nations of the earth. If that comes true, these national representatives will go back to their several countries as flaming evangelists of the gospel of Christ.

World-Wide Revival Necessities

Let the Baptists of the world give themselves to prayer for a world-wide revival. Flaming tongues of Pentecostal fire will descend upon the spirits of our world leaders when there is world-wide prayer for the salvation of souls.

Let the Baptists give themselves to a world-wide program of personal soul winning. Move one drop of water in the ocean and you will move every other drop in the ocean. Yet each drop must move the drop next to it. Individual Christians must win the lost people next to them.

May God give us a world wide revival!

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July, 1939.

LAST year 5,250 people found Christ through the work of 271 missionaries of the Home Mission Board.

Two new missionaries were appointed by the Home Mission Board on June 1.

Recent sale of school property in Jonesboro, Ark., will net the Home Mission Board \$50,000.

Members of three Indian tribes were baptized recently by Dr. C. W. Stumph, missionary of the Home Mission Board in New Mexico.

Bulletin Briefs

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

From the Annie W. Armstrong Offering the Home Mission Board has already received \$138,264.70, and it is expected that the total will go above \$150,000, which will be \$25,000 beyond the goal.

Fruitful revivals have been conducted recently on the Italian fields in Birmingham and Kansas City by Dr. J. F. Plainfield, missionary of the Home Mission Board.

Twenty converts have been baptized recently by Rev. Elias Atencio, Spanish home missionary in Albuquerque, and some twenty more are awaiting baptism.

A new mission on a ranch was opened recently by Rev. J. G. Sanchez, Spanish missionary of the Home Mission Board in New Mexico.

Friends of Dr. J. W. Newbrough, Home Board missionary in New Orleans, honored him recently on his eightieth birthday.

Engagements in the interest of evangelism at Southern Baptist Seminary and at Northern Baptist Seminary have been met in recent weeks by Dr. Roland Q. Leavell, superintendent of evangelism, Home Mission Board.

An enrollment of 48 children and 22 mothers was reached by the mission school in San Antonio conducted by Miss Amelia Diaz, Mexican missionary of the Home Mission Board.

Nineteen made profession in a recent revival in the Mexican church, Dallas, Texas, in which Missionary A. N. Porter preached.

An average of more than one meeting a day with a total attendance of 1,545 was the record last month of the good will center in Baltimore where Miss Hazel Robb is the Home Board worker.

LATEST MISSION STUDY BOOKS

DAY DAWN IN YORUBA LAND

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THEY OF ITALY

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For young people and adults. Valuable and frank information on Southern Baptists' missions in Italy.

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Karl Heister Trutz. Paper, 50c

For young people. A refreshing and unique presentation of the prospects for Baptist youth in Europe.

BELIEVERS AND BUILDERS IN EUROPE

Emma Parker Maddy
Paper, 50c

For intermediates and young people. The missionary adventures and observations of Mrs. Maddy on recent trips.

PETRICIA OF RUMANIA

Emma Williams Gill
Paper, 35c

For juniors. A story of the everyday life of a junior boy in Rumania who grew up to become a Baptist minister.

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For primaries. Thrilling moments while Grandmother Missionary tells true stories of European countries.

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Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board, participated in the Texas Baptist evangelistic conference on Seminary Hill the first week in June.

"Crowning Christ in the Homeland" is the theme of the Home Missions conference at Ridgecrest, August 6-11.

Outdoor evangelistic services will engage the time this summer of Rev. A. Pucciarelli, Birmingham, Italian missionary of the Home Mission Board.

The son of Rev. Thomas J. Wamego, Indian missionary of the Home Mission Board, has surrendered to the call to preach.

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World Missions Beginning at Home

Southern Baptists must begin their efforts to save the races of the world by preaching the Gospel of salvation to the foreigners here in our own land.



The primary aim of Home Missions is to meet the spiritual needs in the South. Baptizing disciples is the chief business of missionaries, as seen at the left.

BAPTIST visitors from sixty nations attending the World Congress in Atlanta this month will be in the one section of the world where Baptists are not only strongest but where they also have the most aggressive program of Home Missions.

It is no program motivated by a narrow provincialism, for, as these visitors from the nations well know, Southern Baptists are characterized by their zeal for missions abroad. A major purpose in the expanding Home Mission work of the denomination in the Southern states is to lay a basis for world missions.

In the administration of the Home Mission Board's activities, Dr. J. H. Lawrence, executive secretary-treasurer, both privately and publicly, has repeatedly pointed out that Home Missions, while accomplishing a worthy goal in itself, has a world aim.

"Home Missions," he declares, "is the beginning of world missions. Our churches, to definitely become and permanently remain missionary, must begin their efforts to save the races of the world by preaching the Gospel of salvation to the foreigner here in our own land. If we have to cross an ocean before we become interested in the salvation of the foreigners, then our mission interest is built on sentiment and not on conviction."

Home Base Necessary

In this mission work at home, Dr. Lawrence believes to be of basic importance the planting of churches. Through the ninety-four years of the Board's work, its missionaries have organized nearly 9,000 churches, this being over one-third of the total in

in the South, and the missionaries continue to major in establishing churches.

"There can be no more short-sighted policy of which God's people can be guilty than to fail to plant the home land down in churches," says Dr. Lawrence.

"The Moravians are an example of this fatal policy. They have been known as the greatest foreign mission people upon the face of the earth, but in their zeal for foreign missions they have neglected to build a home base, with the result that they are today without power to support a missionary program. They are realizing their own folly, and confessing to the fatal mistake of not having looked all the time to the home field while they were engaged so zealously in foreign mission work."

From Asia Minor the mission leader also finds another example of the folly of neglecting the home base. From a recent newspaper dispatch



New Good Will Center, Birmingham, built by Bottoms Trust.

by Van Patten he finds this statement:

"I am in what was ancient Galatia, the land where the churches were to which Paul wrote his letters to the Galatians, and there is not a vestige of the religion that Paul wrote about in all this country. And in Asia Minor where the seven churches were to which John wrote the seven letters recorded in Revelation there is not a vestige of the religion that John wrote about."

To avoid the mistake made in Asia Minor and of later date by the Moravians, Southern Baptists through the aggressive leadership of Dr. Lawrence, are engaging in a Home Mission program which in ninety-four years has enlisted the services of some 43,000 missionaries.

The work of this host of missionaries has been of incalculable value in developing the largest Baptist constituency the world has ever seen here in the Southern states of America by which the basis has been laid for the present great world mission program of Southern Baptists.

Missionaries Increased

Even though Home Missions is the beginning of world missions, the primary aim in the work of the Home Mission Board is not to lay a basis for the world task, but is rather to meet the spiritual needs here in the South.

"The first great argument for engaging in Home Missions work is the actual destitution of our own country," Dr. Lawrence explains.

Within the bounds of the Southern Baptist Convention is destitution such as many of our people never heard of.



Beautiful corridor of Havana's enlarged Baptist Temple, mission headquarters in Cuba — another Bottoms Trust project.

To meet this destitution the Home Mission Board now has employed more missionaries than it has had in a decade, the total in the Board's recent annual report being 371, this being an increase of 39 over the previous year.

The blessings of the Lord were upon the missionaries the past year, as is evidenced by the more than 5,250 professions of faith from the 29,454 services in the 756 mission stations.

For the support of the work of these missionaries whose fields of labor extend from Maryland to Arizona and from Missouri to Cuba, the Home Mission Board received from all sources \$513,841.80. This was an increase over the previous year, and marked the fifth successive year in which offerings had shown an increase.

Cuban Work Progressing

Significant in the receipts was an income of \$55,488.47 from the Bottoms Trust Fund, a fund established several years ago by Mrs. Ida M. Bottoms of Texarkana, Arkansas, the income from which is used by the Board in mission work among the foreigners and in Cuba.

Much of the income from the Bottoms Trust has been used in acquiring mission property, the major part of last year being expended in renovating the Baptist Temple, mission headquarters in Havana, Cuba.

Of the Board's 371 missionaries, 68 are in Cuba, where they serve 53 churches and 78 additional preaching stations. Cuban missionaries last year conducted 7,660 preaching services.

Mission work on the island is difficult on account of Catholic domination, only 275 being baptized, making the present membership 3,349.

In the Southern states a major field of work is among the Spanish-speaking people, the Board having 112 workers serving these fields. The churches number 100 and the additional mission stations, 134. More baptisms resulted from work among the Spanish-speaking people than on any other Home Mission field, 1,187 having been baptized, while 2,602 conversions are reported.

Interesting Fields Reviewed

One of the most interesting fields of work in the South is among the Indians, the Home Mission Board having at work among these original Americans 69 workers, of whom 49 are Indians. Last year there were 416 baptisms in the 97 Indian churches and 54 mission stations.

The 200,000 Indians in Southern Baptist Convention territory are scattered throughout the South, at least a few being in every state, although the majority of them are in Oklahoma, New Mexico, and Arizona. Most of the Board's Indian missionaries are located in these three states.

For work among the Italians the Board has 11 workers who serve 9 churches and 9 mission stations. These missionaries are making progress in overcoming the stubborn will of the Italians who have been held for so long under the domination of a hierarchical system. Last year 159 were led to make profession.

Another important field of work is among the French, some 700,000 French-speaking people residing within a radius of some 200 miles of New Orleans. Twenty-five workers serve 13 churches and 13 mission stations. Significant in their work of last year was the opening of 8 new stations and the baptism of 195 converts.

From China has come a product of Southern Baptist Foreign Missions to be a missionary of the Home Mission Board — Rev. Shau Yan Lee, missionary to his Chinese people in the Southern states.

Associated with him are two other missionaries. These three workers led 17 Chinese to make profession in the past twelve months, thus increasing the membership of the Chinese churches to 99.

Not representative of any one nationality, but of many nationalities, are 45,000 deaf mutes in the Southern states, in whose interest five missionaries are at work. These labor-



Indian grandfather, left, clings to pagan beliefs, though his son, right, and grandchildren have accepted the "New Way."

ers have established throughout the South 122 Bible classes where the deaf see the Gospel in their own sign language.

The mountain section of the Southern Baptist Convention territory is one of the largest and most challenging mission fields, as well as one of the most difficult.

Great sections of the highlands are assigned to each of the nine workers. The difficulty of their task is indicated by the size of each one's field, some being assigned as the only missionary in several counties and by the fact that in some of these communities less than ten per cent of the people are professed Christians.

Jewish Evangelization Important

In the crowded cities the Home Mission Board also is at work, the activities on the busy streets and in the neglected metropolitan areas including services in rescue missions, good will centers, and mission churches.

In the rescue missions alone over 30,000 people heard the Gospel last year, while upwards of 15,000 were attracted to the good will centers. In one rescue mission at New Orleans 600 men professed faith in Christ.

The work of Jewish evangelization is recognized as one of the important tasks of Southern Baptists, since

(Continued on page 21)

Ministerial education affords practical plan for Negro Home Missions

Helping Where Help Is Needed

WHITE people cannot do everything for the Negroes, even if they should try. There are some things which the Negroes must do for themselves; there are some things which the two can and must do together. For the time being, the matter of teaching and training the Negro leadership seems to be the most needy thing. Especially is this true for Baptists. The Negro Baptists constitute the second largest group of Baptists in the world. In addition to evangelism, they need a trained leadership for their organizations and institutions. The Home Mission Board has definitely set itself to the task of helping Negro Baptists in this phase of work. During the past year it has had twelve teacher-missionaries in twelve centers in eleven states, who have given their full time to teaching and training and the work of the ministry.

A New Sphere for Missions

The major task of preparing Negro preachers for their pulpits lies not within the school room. It is very definitely in another sphere. Only a few young Negro ministers are in the schools today. The more than three millions of Negro Baptists are being led by men the majority of whom have never been to school; they never will go to school. These men need help, and they need it badly. A recent summary of the conditions in Georgia with respect to the Negro Baptist ministry will suffice to show the need. Georgia, as you may know, has more than 1,200,000 Negroes within her borders. More than 500,000 of these are Baptists.

Dr. D. D. Crawford, executive secretary of the General Missionary Baptist Convention of Georgia, says, "We have just revised our list of ordained preachers in the state and can account for but 4,334 which is a decrease of 1,205 from the previous report. Of the number accounted for, 1,240 or 28 per cent are pastors. Some of these have from one to five or more churches. . . . Evangelism will become a failure if it is not followed up with enlightenment and training, and here we meet our worst problem."

"The people need trainers who have been trained themselves. Only thirty-

nine of the 4,334 ordained preachers have finished college and one-third of these are not pastors, but are engaged in other gainful industry. Less than 100 have finished a regular theological course, and most of these have built it on a rather weak foundation. The number who finished high school or its equivalent is about 263. And here we have all of our ministerial education stored away in 379 men out of 4,334. And this is true, after we have been

of men, and in preparing ministers for the masses, as well as the better pulpits. There are but few pulpits among Negroes demanding graduates from institutions with a doctorate in philosophy. However, there are some such pulpits. While writing this report, I am attending an institute in a church with several thousand members, in an educational center with a building which cost more than \$200,000. This church demands a well-

By NOBLE Y. BEALL

free 75 years. The ratio is 379 partially prepared to 3,955 unprepared. How and when will 400 balance with 4,000? What is the hope of a people whose spiritual leadership is less than ten per cent educated?"

A few months ago a large number of Negro Baptist college presidents met in Atlanta for the purpose of discussing this matter of training the leadership of Negro Baptists. Several very interesting things came out of the meeting. It was agreed that one of the greatest needs was the training of preachers. These school men emphasized the need of an educated spiritual leadership for the masses. It was pointed out that no longer were the best prepared Negro men entering the ministry. The drones and unworthy are pouring into it, while those of ability and character are entering other fields with few exceptions.

Outline of Needs

They suggested that there is a very definite need for institutes for the underprivileged in service preachers, short courses given by schools for those who can leave home and work for them; summer courses in colleges and seminaries for those who might attend; departments of Bible in the schools well manned and properly provided for; graduate departments in three centers where prepared men may pursue their studies further; and an adequate seminary in the South where men may do graduate work nearer home than those schools now open to them in the North.

I gathered from these school men that they were interested in all classes

trained men. But while that is true, the majority of men being reached in the institute are from rural churches and simply need to know the fundamental principles and how to use what may be available.

Meeting the Needs

We are attempting to meet these needs through the men we are supporting in co-operation with the schools. In addition to teaching in the school room, each of these men holds institute and extension classes during the year. For one month in the summer they are to give themselves completely to holding institutes for the underprivileged preachers in their respective states. It is of great importance that these men reach large numbers of laymen and women in their various classes.

If all of the teachers and students were congregated in one building or on one campus, it would be the largest training school for Christian workers in the world. But fortunately that is not the case. They are scattered out in eleven states, and are in a position to reach hundreds of thousands of people for Christ.

The complete list of teacher-missionaries and the schools in which they are working follows: Dr. C. L. Fisher and Rev. Nathan M. Carter, Selma University, Selma, Ala.; Dr. C. W. Kelly, Tuskegee Institute, Ala.; Rev. Geo. D. Kelsey, Morehouse College, Atlanta, Ga.; Rev. A. W. Puller, Florida Normal and Industrial Institute, St. Augustine; Dr. J. A. Sharpe, Leland College, Baker, La.; Rev. A. Walter Williams, Jackson College, Jackson, Miss.; Rev. J. Neal Hughey, Langston

(Continued on page 23)

July, 1939.

Texas

and the

Home Mission Board

By J. B. CRANFILL

An evaluation of Home Missions in the Lone Star state as an example of Home Mission contributions to the entire South, given by one intimately familiar with Baptist growth for over half a century

HAVING held membership in three Texas Baptist churches, all of them organized directly or indirectly by missionaries of the Home Mission Board, and having myself, 1889-1892, been superintendent of Texas mission work, I feel a very intimate and affectionate interest in our great Atlanta Board.

The Gatesville church, which I joined in January, 1883, had as its pastor P. H. Chandler, who was sent out as a missionary of the Home Mission Board soon after its organization in 1845. He was growing old when I first knew him and yet was still quite vigorous. He was my pastor four years.

When I moved to Waco December 27, 1886, I joined the First Baptist church there, of which B. H. Carroll was pastor and which was organized by N. T. Byars, a missionary of the Home Mission Board.

N. T. Byars became immortal in Texas annals March 2, 1836, when his blacksmith shop at Washington on the Brazos was the building in which the Declaration of Texas Independence

was signed. The patriots met there and it thus transpired that Byars was linked with the freedom of Texas, not only in that particular but in another and vital way, for he made the ammunition for the Twin Slaters, the two cannons which did such effective work at the great battle of San Jacinto, April 21, 1836.

Later, when on January 27, 1888, I moved to Dallas, I applied for membership in the First Baptist church here, of which George W. Truett was pastor. This church, organized in 1886, was another product of missionary work done by the Home Mission Board.

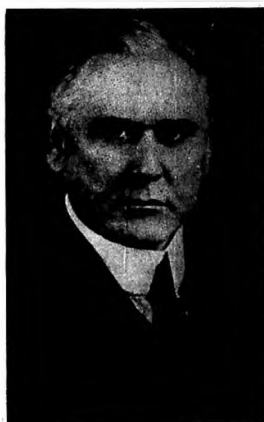
As many readers of *Southern Baptist Home Missions* know, I am now devoting all of my time to editing and publishing the great sermons of B. H. Carroll, who for thirty years was pastor of the First Baptist Church, Waco, and who was founder of the Southwestern Baptist Theological Seminary at Fort Worth.

Recently, in editing a sermon by B. H. Carroll preached more than forty-five years ago in Waco, he said that



In the above blacksmith shop owned by a home missionary, Texans declared their independence from Mexico. Home Missions has cradled political and spiritual freedom.

The President of the Baptist World Alliance Serves a Church Which Is Product of Baptist Home Missions



George W. Truett

the time should come in the history of Texas Baptists when we would give \$50,000 a year to State Missions, \$25,000 a year to Home Missions and \$25,000 a year to Foreign Missions. In examining the records of Texas Baptist contributions for the year 1938, I found that last year they gave to State Missions \$213,603.76, and to Home and Foreign Missions, \$273,849.05.

It is thus that the great dream of B. H. Carroll, so long a dominant figure among Texas Baptists, and coincidentally a commanding figure in the Southern Baptist Convention, has been more than realized. He was more than a preacher — he was a prophet.

A Miraculous Harvest

I lived in the life of I. T. Tichenor, secretary of the Home Mission Board. He was a stalwart figure among Southern Baptists when I was secretary of Texas missions. He was not only an executive of unusual ability, but he was an ecclesiastical statesman of the first rank. I accompanied him many times, and through the long years, kept on meeting him at our southwide conventions until he fell on sleep. How well do I remember the exultant joy that thrilled in my spirit when the quarterly check of the Home Mission Board for our Texas mission work came into my hands. We really could not have gotten on without it.

It thus transpires that the Home Mission Board of the Southern Bap-

tist Convention has, more than any other single agency, brought to pass through the goodness of God the almost miraculous progress in Texas Baptist life and work.

The Lone Star State now is the largest in contributions, in membership, in achievement, and in outlook, in the whole South. It doth not yet appear what we shall be, but whatever Texas becomes as a Baptist state will be rooted in the help received from the Home Mission Board from the days of the Texas Republic on through the hurrying years until this good hour.

I recall that when I was secretary of missions, I said in one of my missionary appeals that Home and State Missions jointly laid the golden egg of Foreign Missions, whereupon B. H. Carroll countered by saying that these benignant mission agencies mutually laid the golden eggs for one another.

We have never been fully awake to the immortalities of Home Mission work, nor the abundant blessings that come from the touch of the hand of the Home Mission Board upon the hands of the various state boards that have received the co-operative help of our Board at Atlanta. I wish that one time Southern Baptists would review of the transcendent work of our Home Mission Board and rally to it financially in a way and with a liberality hitherto unknown.

The Board is worthy of our love, co-operation, help and prayers. I have known all the secretaries through the long years since I first entered actively into southwide denominational activities, and have loved them all.

Our present secretary, Dr. J. B. Lawrence, is a man of wide vision

and noble heart. Let's hold up his hands. Let's give him of the best that is in our spirit, to the end that he may journey on in his increasing usefulness and in the mounting usefulness of the Home Mission Board, under cloudless skies, with his face

perennially uplifted to the God of missions, whence cometh our celestial leadership.

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Should Baptists have a separate denominational existence? Here is the answer —

Baptist Denominational Integrity

This address delivered in Oklahoma City printed at the request of the Convention.

DR. WALTER N. JOHNSON, one of the most inclusive thinkers among Southern Baptists, tells us in his book, *Dominate or Permeate*, that only two main ideas of Christ's reign on earth have been developed through the centuries. "One is the program of domination; the other the program of permeation. One is exterior control; the other interior development. One requires a visible head; the other is built around an unseen throne in the souls of men. One is political in its method; the other spiritual. One depends upon perfect organization; the other upon a holy, loving spirit. Catholics are the supreme type of the domination idea; Baptists are the supreme type of the permeation idea." He then closes the paragraph by asking these pertinent questions: "Can the Catholic church adjust itself to modern democracy without turning a complete ecclesiastical somersault? Can Baptists become efficient in spreading the Gospel in the modern world without building another ecclesiasticism?"

I believe that Baptists can answer this second question. They can answer it by developing a sane denominational life organized around a common faith, bound together by a common fellowship in Christ, operated on the basis of co-operation and motivated by love for Christ and a desire to know and do His will.

One thing is sure. Baptists will not build an ecclesiasticism as long as they remain Baptists and hold to their fundamental beliefs. "When every church," as Dr. Gambrell used to say, "is a complete package wrapped up separately with the ends of the wrapper folded back and tucked in so that there is no place to tie anything onto it, or to tie it onto anything," it would be impossible to get an ecclesiastical order going.

As I see it, Baptists, under the leadership of the Holy Spirit, have developed a sane and efficient denominational life. Their task now is to

maintain it; and this is going to be no easy matter.

There is today a vast enveloping movement which aims to tie Baptists up in a bundle with other bodies with which they have no ecclesiastical affinity. This movement to unite all the denominations into the Protestant church of the world is being promoted by outstanding leaders of the Protestant denominations.

This movement is augmented by the spirit of the times. The great daily papers and the national magazines give voice to it. State colleges in many states are holding seminars for the promotion of religious work on interdenominational lines. World conferences and preaching missions are cultivating the field for the world-church idea. Many of the books being written and much of the mission study literature boldly assert that denominational lines are hurdles hindering the progress of the Kingdom.

This idea of union is also set in a halo of rich sentiment. What a happy thing it would be, they tell us, if we were all one! What a tremendous impact we could make upon the outside world if we were united! What glorious results there would be in the mission fields if we presented a united front!

Let us not be deceived, my brethren; pressure of the intensest kind will be brought to bear upon our pastors and our churches. What the whipping post, fines and martyr fires could not do when Baptist were weak, the Protestant leadership of the world will attempt to do through methods of penetration and disintegration and the bold assumption of self-appointed over-head lordship—the same sort of tactics that swung the larger part of the Christian world into the Roman Catholic church in the second and third centuries.

Because of these things, the dangers that confront us, the drift of the times,

By

J. B. LAWRENCE

the creedal unrest and religious turmoil, it seems to me that a sane denominational consciousness is essential to the stability of our faith. If Baptists are to live and function in world affairs they must have a denominational life vital enough to conserve their faith and strong enough to project that faith into a world of conflicting ideas and beliefs.

II

In making this plea nothing is further from my mind than the thought of denominational bigotry. Humbly and with a conscience void of offense toward all, I am only giving voice to the convictions of my own soul. I have the deepest sense of fellowship for every true believer in Christ of whatever race or communion. Everyone who accepts Christ as Saviour and Lord is born from above, and this birth brings him into the fraternity of the redeemed no matter what his denominational affiliations may be.

It is not of this fellowship that I speak. Spiritually every saved soul is a brother of mine in Christ and I love him dearly. But I am thinking of the relation of Baptists to other denominations. It is ecclesiastical fellowship that I am discussing. Spiritual union is neither conditioned nor limited by ecclesiastical organizations. We will never think clearly or to much purpose until we discriminate carefully and accurately between spiritual union and ecclesiastical union.

I maintain that Baptists must have a separate and distinct denominational life in order to preserve and propagate their distinctive faith.

A denomination must have a basis for its existence. There must be a central unifying motive. That basis is a common faith motivated by oughtness toward God. This roots the denominational life in the conscience of the believer. A group of people of the same faith and order and who are conscious of their obligation to God to maintain that faith are conscience-

bound toward God. Conscience is a mighty matter and when it is toward God in questions of faith it is a force strong enough to bind a group of people together in a denominational life which can stand the shocks of the changing times and thoughts of men.

Denominationalism is, therefore, another word for religious patriotism. It is rooted in knowledge and grows in an atmosphere of religious conviction. To be an intelligent denominationalist one must hold certain fundamental religious truths. To put it another way, denominational consciousness for Baptists is to know that one is a Baptist, to know why one is a Baptist, to believe that the Baptist faith is taught in the New Testament, and to have a conviction as deep as life itself that the Baptist faith is fundamental, distinctive and essential and should be made world-wide.

Not only so, but true denominationalism is necessarily separatist. Two cannot walk together except they be agreed. Whoever walks in truth cannot go with those who walk in error. If Baptists hold the truth, and we most assuredly believe that they do, then they cannot unite with those who do not hold the truth with them.

Baptists believe that there is a body of teaching, "the faith once for all delivered to saints," for which they should earnestly contend. The preservation of this faith is more important than the unity and fraternity of professed Christians. Our Lord did not pray for His people to be one until He had first prayed, "Father, sanctify them through thy truth; Thy word is truth."

Every true child of God prays for the unity of Christians, but not at the expense of the truth. Surely he is dead of soul who does not earnestly long for those who have accepted Christ as Saviour and Lord to love Him well enough to live and toll together in the spirit of His life. But loyalty to Christ and fidelity to truth cannot be sacrificed to fraternal sentiment. There can be no surrender where the Gospel is involved. What we preach is just as important as the spirit we manifest in our preaching, for there can be no conflict between the Gospel of Christ and the spirit of Christ. We are none of His if we have not His spirit; neither are we His ministers if we preach not His Gospel. A militant ministry holding the "form of sound words" and unyielding in its loyalty to Christ and the inspired Gospel is necessary if we would have churches radiant and redeeming.

III

Of course, if a denomination holds nothing distinctive—if no vital truth would be lost to the world if it went out of existence—there would be little or no reason for that denomination to exist. It would have no basis for oughtness toward God.

If Baptists could with a conscience void of offense toward God and man abandon the principles they hold in favor of Christian union, then in the name of all that is sacred they should lose no time in doing so. We should not seek to develop a separate denominational life simply on the basis of sentiment.

But it is not a matter of sentiment, nor is it a matter of immersion. The difference between Baptists and other denominations is not a mere water ceremony. There are principles involved which are as sacred as the throne of God.

Baptists have no ecclesiastical relation whatever with other ecclesiastical bodies. Their principles automatically separate them from all others, and for this separation there is no remedy short of renunciation of those New Testament principles which, from John the Baptist until now, have held Baptists in their church isolation. Baptists have from the first been a distinctive people, made so and kept so by their loyalty to Christ and His Word. John Newton has well said that "Baptists are the only body of Christians which have not symbolized with the church of Rome." Their principles would not allow them to do so. An impossible barrier separates Baptists from the Roman hierarchy and all its ecclesiastical children.

When the Reformation came and the Protestant bodies came out of Rome, it was only a partial reformation. They brought a great deal of Romanism out with them. They retained the Roman idea that divine institutions and orders can be changed according to human wisdom and by human authority.

Fundamentally there are but two structural principles in Christendom. Obedience to Christ in all things—that is, following the New Testament literally—is the first principle in history. It is the Baptist principle. The subordination of Christ's authority to human authority is the second structural principle. This is the Catholic idea. Baptists build their churches on the authority and word of Jesus. The Catholic hierarchy is built on the assumption that divine institutions and orders may be changed to suit the

times. These two principles automatically separate Baptists and Catholics.

Baptists are also automatically separated from Protestants by these same principles. In fact, if everything that Baptists hold were taken from Protestant bodies what remains would be Catholic. If everything that Catholics hold were taken away from them what is left would be Baptist. For instance, immersion is Baptist because of Christ's command; sprinkling and pouring for baptism are Catholic and rest on the primary assumption of the Catholic hierarchy that institutions may be changed by human authority. Proxy religion is Catholic. Individualism in religion is Baptist. Regeneration by the Holy Spirit through faith is Baptist; regeneration through the sacrament of baptism is Catholic. The symbolic view of the ordinances is Baptist; the sacramental view is Catholic. Salvation by grace is Baptist; salvation by works is Catholic. The independence of the local churches is Baptist; the over-head control of local churches is Catholic. The equality of all ministers is Baptist; orders in the ministry is Catholic. The democracy of churches is Baptist; hierarchical control of the churches is Catholic; the separation of church and state is Baptist; the union of church and state and the use of the state for the benefit of the church is Catholic. And on and on we might go.

All of these statements are susceptible to the clearest proof. Indeed, the great founders of the Protestant churches avowed their adhesion to the structural principle of Romanism. In one way or another they all belong to that group headed by the Catholic church, which adheres to the idea that the reign of Christ in the world is on the basis of domination.

Baptists stand in the historic and irrevocable opposition to all forms of Catholic faith and practice, and cannot modify their position to accommodate those churches which hold the same ecclesiastical forms. The supreme and undelimited authority of Jesus Christ is the true and unchangeable organizing principle of every Baptist church. This principle stands as an impossible barrier between Baptists and all other bodies.

IV

Baptists are not to blame for this separation. They remained with the New Testament while others went away from it. For long weary centuries they have stood by their prin-



"It is a pleasure to introduce so admirable a life of a man to whom, along with millions of Americans, I owe a debt in spirit," writes Douglas Southall Freeman, Editor of the Richmond News Leader and noted author of "R. E. Lee," in his Introduction.

GEORGE W. TRUETT

A Biography

By POWHATAN W. JAMES

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ciples, even to blood and death. In the meantime, they have been the torch-bearers to light the world back to the simplicity of New Testament faith and practice. Baptists should today, candidly, lovingly and boldly accept their ecclesiastical isolation and proclaim their separation for the benefit of present and future generations. They should stand firmly and faithfully by their principles until all Christians come to unity of faith and practice, and, disregarding the traditions of the elders, shall learn to love and live the Bible.

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

assembled universe, "They kept the faith."

V

My brethren, we have everything to create enthusiasm of the highest type. Christ is ours. The power of the redeemed life, the promises of daily guidance by the Holy Spirit, all the riches of the Christian faith, and the sure hope of a glorious immortality are ours. Girding us for our outward march are the eternal promises of the Son of God who assures us that He will be with us all the way and that as our days shall demand so shall our strength be. What a Gospel we have to preach! What a Master is He whom we serve! What a glorious work is this of ours! Let all the ransomed hosts of God shout Hallelujah, and press on!

If I had a voice that could reach the ear of every Baptist in the Southern Baptist Convention, I would use that voice in calling our people not to a campaign, but to a crusade. Our Master and Lord sits in the heavens expectantly waiting until this earth shall be made the footstool of His feet. Shall we not as the sons of Glory vow our allegiance to Him Who hath redeemed us from sin and dedicate our all to that Cause which is dearest to His heart?

"Lift up your heads. Oh, ye gates and the King of Glory will come in.

Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, Oh ye gates, even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts. He is the King of Glory."

We are living, we are dwelling, in a grand and awful time; in an age on ages telling. To be living is sublime.

Hark! the waking up of nations; Gog and Magog to the fray! Hark! What soundeth? 'Tis creation Groaning for her later day. Will you play then, will you dally, With your music and your wine? Up, it is Jehovah's rally—God's own arm hath need of thine, Hark! the onset. Will you fold your hands? (God arms in lazy lock? Up, thou drowsy sleeper. Worlds are charging to the shock. Worlds are charging! Heaven be holding!

Thou hast but one hour to fight; See, the blazing cross unfolding—On, right onward for the right. On! let all the soul within you For the truth's sake go abroad; Strike! let every nerve and sinew Tell on ages—tell for God.

Crowning Christ in the Homeland

Home Missions Conference Program
Ridgecrest, N. C., Aug. 6-11, 1939

Monday

August 7, 1939

THEME: *Crowning Christ in the Denominational Life*
TEXT: "He is the head of the Church" (Col. 1:18).

Morning

7:20 Morning Watch—By a Missionary.
Theme: My Personal Experience of Grace and Divine Call to Mission Work.

8:00 Breakfast.
9:00 Worship—Praise, Prayer and Testimony.

9:30 Missionary Address—Rev. L. E. Gonzalez, Austin, Texas.

Theme: *Crowning Christ in my field of labor.*

10:00 Panel Discussion.
1. We Baptists Crowning Christ—Dr. J. E. Dillard, Nashville, Tenn.

2. Crowning Christ in Mission Administration—Seeking to know and to do His will—Dr. J. W. Beagle.

3. Crowning Christ in the local church life—Making Him central in every organization and activity—Miss Juliette Mather, Birmingham, Ala.

4. Crowning Christ in Denominational Co-operation—Every Board, Agency and Institution obeying His Command and unselfishly working together in establishing His Kingdom—Dr. Roland Q. Leavell, Atlanta, Ga.

5. General Discussion—Questions and Answers—each speaker given one minute.

11:30 Prayer and Praise.

11:45 Missionary Address—Dr. M. E. Dodd, Shreveport, La.

Theme: *Christ Central.*

1:00 Lunch.

Afternoon

Rest, Recreation, Sight-seeing.

Evening

6:00 Dinner.

6:45 Vespers—Dr. W. R. White, Oklahoma City.

7:30 Praise and Prayer.

7:45 Missionary Address—Rev. M. K. Cobble, Andersonville, Tenn.

Theme: *Crowning Christ in my field of work.*

8:15 Missionary Address—Dr. J. E. Dillard.

Theme: *Crowning Christ in the Homeland—The Message and Ministry of Southern Baptists.*

Tuesday

August 8, 1939

THEME: *Crowning Christ in Education.*
TEXT: "They ceased not to teach . . . Jesus Christ" (Acts 5:12).

Morning

7:20 Morning Watch—By a Missionary.
Theme: My Personal Experience of Grace and Divine Call to Mission Work.

8:00 Breakfast.

9:00 Worship—Praise, Prayer, and Testimony.

9:30 Missionary Address—Rev. Paul C. Bell, Bastrop, Texas.

Theme: *Crowning Christ in my field of labor.*

10:00 Panel Discussion.

1. Crowning Christ in Literary Education—Making Christ dominant in the curriculum of our schools and colleges—Dr. J. M. Price, Seminary Hill, Texas.

2. Crowning Christ in Pastoral Leadership—Giving a World Vision—Dr. W. R. White.

3. Crowning Christ in B. T. U. and Sunday School Organizations—Giving a Missionary Objective—Rev. J. L. Moye, San Antonio, Texas.

4. Crowning Christ in Missionary Education—Adequate Church Schools of Missions—Mrs. Una Roberts Lawrence, Kansas City, Mo.

5. General Discussion—Questions and Answers—each speaker given one minute.

11:30 Prayer and Praise.

11:45 Missionary Address—Dr. M. E. Dodd.

Theme: *Crowning Christ in the American School.*

1:00 Lunch.

Afternoon

Rest, Recreation, Sight-seeing.

ELDERLY DEAF MISSIONARY HONORED

REV. J. W. MICHAELS, who was appointed as the Home Mission Board's first missionary to the deaf in 1905, and has established a reputation throughout the south for his work among the deaf, has recently had an honorary degree of doctor of divinity conferred upon him by Gallaudet College, Washington, D. C. Now 87 years of age, he is the college's oldest living alumnus.

Brother Michaels was converted and baptized in 1873 and began a prayer meeting for the boys of the college where he was then in school. Since that time he has helped establish 120 Bible classes in the South.

He is a recognized authority on the education of the deaf, and this has been a great asset in his work as an evangelist. He is greatly beloved by the deaf, and has rendered one of the most unique services in the history of Southern Baptist Home Missions.

Evening

6:00 Dinner.

6:45 Vespers—Dr. W. R. White.

7:30 Praise and Prayer.

7:45 Missionary Address—Rev. Lawrence Thibodeaux, Rosedale, La.

Theme: *Crowning Christ in my field of work.*

8:15 Missionary Address—Dr. J. M. Price.

Theme: *An Adequate Program of Christian Education.*

Wednesday

August 9, 1939

W. M. U. DAY

THEME: *Crowning Christ in Service*
TEXT: "For His name's sake they went forth" (1 John 7).

Morning

7:20 Morning Watch—By a Missionary.
Theme: My Personal Experience of Grace and Divine Call to Mission Work.

8:00 Breakfast.

9:00 Worship—Praise, Prayer and Testimony.

9:30 Missionary Address—Miss Wilma Buoy, Atlanta, Ga.

Theme: *Crowning Christ in my field of service.*

10:00 Panel Discussion.

1. Our Young People, the Hope of the Future—Miss Juliette Mather.

2. From the Arise Country—The Mexican Women and Missions—Mrs. J. L. Moye, San Antonio, Texas.

3. From the Wigwam—The Indian Women and Missions—Mrs. A. W. Hancock, McAlester, Okla.

4. From the Gem of the Antilles—The Cuban Women and Missions—Mrs. M. N. McCall, Havana, Cuba.

5. Discussion.

11:30 Prayer and Praise.

11:45 Missionary Address—Dr. M. E. Dodd.

Theme: *Crowning Christ in the Home.*

1:00 Lunch.

Afternoon

Rest, Recreation, Sight-seeing.

Evening

6:00 Dinner.

6:45 Vespers—Dr. W. R. White.

7:30 Praise and Prayer.

7:45 Missionary Address—Miss Minnie Berry, Vicksburg, Ky.

Theme: *Crowning Christ in my field of work.*

8:15 Missionary Address—Dr. Roland Q. Leavell.

Theme: *The Romance of Evangelism.*

Thursday

August 10, 1939

THEME: *Crowning Christ in the Social Order*

TEXT: "Righteousness exalteth a nation" (Prov. 14:34).

(Continued on page 18)

Voices From the Ghetto

By JACOB GARTENHAUS

THERE are three reasons why the New Testament has no real place in the study and service of the modern synagogue as well as the old synagogue. The long record of Jewish persecution and pogroms in the attempt to convert the Jew to the religion of Jesus, the revival of such persecution in our own day, forms a barrier to alliance between Old and New Testaments within the covers of the synagogue Bible. However many beautiful passages about love and peace there may be in the New Testament, the memory of outrages in the name of its doctrine is too recent and too vivid to clothe such passages with meaning in the synagogue. (From the April 23, 1934, issue of *The Jewish Daily Bulletin*.)

Christ Seen in New Light

This brief quotation expresses the general attitude of the Jewish leaders in recent years. However, since these words were uttered the Jewish people have undergone some of the greatest persecutions in their history, and they have discovered for the first time that the only people who have stood by them when all others have forsaken them, have been those whose lives have been permeated with the teachings of Christ. This has led many of their leaders to consider the claims of Christ in a new light, as the following utterances will reveal:

"I have often thought," says one, "that Christians miss much of the glory and grandeur and the beauty of the life of the founder of their faith: His wonderful power of imagery, His remarkable homiletic gifts, the magnificent doctrines he taught and the splendid life He lived by way of example to His followers, rebelled and revolted against the infamous ecclesiastical system that prevailed in the days of Jesus as well as against the political conditions which he denounced. There must, too, have been in His character, in His life, much more than in His death, something infinitely glorious for Him to have become largely among Jews he is remembered

—the object of such adoration as was paid him years and years even after his death."

Early in November Rabbi Isserman, speaking at the Sunday Evening Club in Chicago, largely a Christian gathering, made the following significant statements:

"As a Jew I am proud of Jesus."

"Let church and synagogue marshal their forces to preserve for mankind and for civilization the spiritual values which Jesus learned in the synagogue."

"Let them interpret the life of Jesus as they will, but unite in the religion of Jesus, the religion of one God of love and justice, of peace and brotherhood, of noble prayer. It is the spiritual property and legacy of Jews and of Christians alike. That religion is on the defensive in the modern world."

Of course these and other writers in their eulogies stop short of the claims of Christ concerning Himself and do not acknowledge Him as the promised Messiah. But those of us who have been familiar with the prejudicial attitude of the Jews toward the Lord Jesus through the centuries, which did not permit the mere mention of His name, cannot fail to halt the distinct change which has taken place on the part of the many leading Jews.

What Christian is not familiar with

Conviction

(A Word to the Jew)

*O God, and may Thy people know
Thy saving grace divine;
Help me, I pray, to come to know
That joy that none is mine.*

*I KNOW that Christ alone can save;
I've felt His power within;
And praise I'd give Him evermore
For dying for my sin.*

*If I could only help some see:
Conviction might bestow;
I'd say, and not presumptively:
I KNOW, I KNOW, I KNOW.*

CAROLYN ELISE HILL.

the attacks that have been made on Christian Jews by Jewish leaders? They have been denounced as contemptible renegades who have sold their birthright for a mess of pottage; individuals who did not have the moral courage to bear the brunt of Jewry and therefore left the camp, denying their nationality. The following tribute to Christian Jews will bear out the more tolerant attitude on the part of Jewry today:

Many Genuine Conversions

Geo. E. Sokolsky writes in his book, *We Jews*:

"A positive distinction must be made between genuine conversion and passing. It is reasonable to accept the fact that some Jews find their own religion irksome, irritating, and unsatisfactory; such Jews often experiment with Christian forms of religious experiences and in time find for themselves a belief and a faith."

"Bishop Schereschewsky of the Episcopal Church, had been a rabbi in Poland. He was converted by Anglican missionaries in London and eventually joined the Episcopal Church in the United States. He went to China as a missionary, served many years as a priest and bishop, founded schools and colleges, and has left for himself an enviable record of a religious and noble life."

"It would be ridiculous to question the sincerity of Bishop Schereschewsky's Christianity. The hardships of missionary life in China can only be undertaken by a man whose every moment is dedicated to his faith and who never doubts the passages which called him to this arduous and thankless task."

"Neither advancement in social position nor economic benefits compensate the missionary; no Jew would become a Christian missionary in China who sought only social advancement and economic returns. Several other Christian missionaries whom I have known gave me the impression that they were converted Jews. I can testify to their faith and sincerity."

Centuries ago Jehovah said, "I will go and return to my place, till they acknowledge their offence, and seek my face." Nineteen hundred years ago Jesus came to be the light of the world. Israel rejected Him, and how shall they see God except in His face? The task which we have undertaken is to try to make our Jewish friends see Christ as He is, and the blessings of our God have rested upon our labors.

CROWNING CHRIST IN THE HOMELAND

(Continued from page 16)

Morning

7:20 Morning Watch—By a Missionary.
Theme: My Personal Experience of Grace and Divine Call to Mission Work.

8:00 Breakfast.
9:00 Worship—Praise, Prayer and Testimony.

9:30 Missionary Address—Rev. J. L. Moye.
Theme: Crowning Christ in my field of service.

10:00 Panel Discussion:
1. Crowning Christ in Crowded Places—What we are doing at Bowery Mission, New York—Rev. Chas. J. St. John, New York City.

2. Crowning Christ on the Hill-sides—Revitalizing the Country Church—Rev. L. W. Martin, Jeff. Ky.

3. Crowning Christ in Civic Life, Home Missions Undergirding Democracy—Rev. Joe W. Burton, Atlanta, Ga.

4. Crowning Christ in Permanent Values—The Church and the Present World Order—Dr. Roland Q. Leavelle.

5. General Discussion—Questions and Answers—each speaker given one minute.

11:30 Prayer and Praise.

11:45 Missionary Address—Dr. M. E. Dodd.
Theme: Crowning Christ in Government.

1:00 Lunch.

Afternoon

Rest, Recreation, Sight-seeing.

Evening

6:00 Dinner.

6:45 Vespers—Dr. W. R. White.

7:30 Praise and Prayer.

7:45 Missionary Address—Rev. L. W. Martin.

Theme: Crowning Christ in my field of work.

8:15 Missionary Address—Rev. Chas. J. St. John.

Theme: The City for Christ.

Friday

August 11, 1939

Theme: Crowning Christ in Racial Relations.

Text: "There is neither Greek nor Jew, Christ is all and in all" (Col. 3:11).

Morning

7:20 Morning Watch—By a Missionary.
Theme: My Personal Experience of Grace and Divine Call to Mission Work.

8:00 Breakfast.

9:00 Worship—Praise, Prayer, and Testimony.

9:30 Missionary Address—Dr. M. N. McCall, Havana, Cuba.

Theme: Crowning Christ in my field of labor—Thirty-four Years in Cuba—Then and Now.

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SOUTHERN BAPTIST HOME MISSIONS

10:00 Panel Discussion:

1. Crowning Christ in many Tongues—The Problem of Races in America—Dr. J. F. Plainfield, Tampa, Fla.

2. Crowning Christ in the Negro Schools—What the Home Board is doing for Negro Education—Dr. Noble Y. Beall, Beall, Atlanta, Ga.

3. Crowning Christ in Mission Strategy—the Foreigner in our Midst and Missions Abroad—Mrs. Una Roberts Lawrence.

4. General Discussion—Questions and Answers—each speaker given one minute.

11:30 Prayer and Praise.

11:45 Missionary Address—Dr. M. E. Dodd.

Theme: Crowning Christ in Inter-Racial Relations.

1:00 Lunch.

Afternoon

Rest, Recreation, Sight-seeing.

Evening

6:00 Dinner.

6:45 Vespers—Dr. W. R. White.

7:30 Praise and Prayer.

7:45 Missionary Address—Dr. Antonio Martinez, Cardenas, Cuba.

Theme: Crowning Christ in my field of work.

8:15 Missionary Address—Dr. J. H. Lawrence, Atlanta, Ga.

Theme: The Home Mission on ajective.

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Country Church—A Heritage and a Challenge

Bulwarks of defense against the tides of wickedness, source of great Southern Baptist leadership, and sovereign units in the Kingdom of God, the country churches impel denominational support.

By J. W. JENT

ONE of the most serious problems of this great Convention is the country church. Because Baptist churches in the village and the open country are so common in the South, they are not generally regarded as a problem, but they are a problem, a real problem—fundamental and far-reaching in the denominational determinism of its solution.

More than 90 per cent of all our churches and 70 per cent of our total membership is in the open country or in villages of less than a thousand population. We are a rural denomination—the largest rural religious group in all the world.

Southern Baptist country churches cost something. They represent the price our pioneer preachers paid in suffering and hardship. These heroic Kingdom builders carried on in the cold of winter and the heat of summer. Difficulties did not down them. Their fortitude flows from the heart of a red-blooded Baptist. They forded flooded streams, preached under the trees, and planted churches in the wilds of the wilderness.

They defied the devil himself in their fight for righteousness, and they crossed swords with the champions of heresy in their fight for the truth. They grounded our fathers in the great doctrines of the Bible, organized our institutions, and kindled the fires of missions and evangelism.

Rural Kingdom Assets

The doctrinal integrity of our country churches is a Baptist tradition. Their devotion to the Bible as inspired and authoritative for faith and practice, their conservation of spiritual religion, their anchoring conservatism, their challenging courage not only commands the respect of the religious world, but sets the standard for the churches of the twentieth century.

The rural churches of the South have a total of \$38,071,404.07 invested in houses of worship, and 1,384 of them have \$3,383,036.00 invested in pastors' homes, making the total value of rural church property \$41,454,455.47.

Of our rural churches, 17,027, or 77.2 percent, have a Sunday school

with a total enrollment of 1,318,689, and an average attendance of 825,977. Of these rural Sunday schools, 7,427, or 43.6 percent, are graded and departmentized. Nearly 700,000, or 31.1



Dr. Jent, vice president, Oklahoma Baptist University, eloquently pleads for the rural South in this address delivered at the recent Southern Baptist Convention.

per cent of the membership of our rural churches are enrolled in Sunday school.

Think of the thousands and thousands of country people won to Christ in country churches. I dare to say that the most of us here were converted in a rural revival and baptized into a country church.

In the conservation of rural welfare, these little country churches throughout the South today are, and always have been, bulwarks of defense against the tides of wickedness which threaten the rural youth with its blighting blight of sin and shame. Country churches have done their bit not only in the promotion of righteousness but in the conservation of community welfare.

In the conservation of rural welfare, national enterprises and institutions 5,183, or approximately one-fourth of our rural churches, use the budget

system of finance. In 1922 the country churches of the South contributed \$8,480,657.64 to local church expense.

More than half of them, or 13,472 subscribed to the 75 Million Campaign and 4,599 others contributed without subscribing. This means that 18,071, or 82 per cent, of all our rural churches participated in this great co-operative denominational movement. They subscribed \$27,735,375.88 and paid the first three years \$11,231,623.15.

In their contribution to town and city churches multiplied thousands of the best members of town and city churches were born and reared on a farm, led to Christ in a rural revival, baptized into a country church, and grounded in the fundamentals of personal religion by the teaching and training of a rural pastor.

Country churches have always been the source of Southern Baptist leadership: preachers, teachers, missionaries, and denominational workers. This is not an accident. The city is the business and industrial center of society, consequently the youth of the city tends to become a business or professional man. In the quiet of the country, young America has time to think and a chance to hear "the still small voice" in the inner chambers of his heart.

Demand Recognition and Respect

We cannot repudiate our responsibility for what our fathers committed to us. We dare not ignore a duty so determining. To neglect these thousands of rural churches and let them die would be denominational suicide.

What we need to remember is that these little weak, struggling churches, regardless of their size or utter inefficiency, are Christ's churches. Our Lord loves them and lives in them. They deserve sympathy instead of censure, appreciation for what they are, for what they have done, rather than criticism for what they do not have and do not do. God forbid that we should minimize them because they are small and poorly equipped and do not seem to do much.

They are sovereign units in the Kingdom of God, outposts on the fron-

ties of American life, hanging on and holding on where the tides of sin surge against them, where the billows of wild, irrational emotionalism beat upon them. These brethren are our brethren, they are blood-bought soldiers in the ranks. They deserve and should have denominational sympathy and support.

We should have rural pastors on all our Boards, and the annual sermon of our conventions should be preached by a real rural pastor at least once in a generation. The judgment of these "hard-headed" countrymen would not only be an asset in the solution of denominational problems, but giving them a place in the active life of the denomination would stimulate denominational consciousness, contact, and co-operation.

I plead the cause of the country church in the folly and tragedy of denominational neglect. Southern Baptists are stewards of the Gospel—trustees of the Truth. We have no option in rural evangelism and the enlistment of country churches. We are under orders to evangelize, not only in the city, but in the country. The command to "go into all the world"—"to preach the Gospel to every creature"—to "occupy till I come"—in rural as well as urban.

Mines of Wasting Wealth

These unutilized country churches are gold mines of wasting wealth in the Kingdom of God. Enlisting them is not only the business of the Southern Baptist Convention, but the biggest business of the Convention—the logic of denominational strategy in the evangelism of the rural south and the ultimate realization of our denominational destiny.

My brother Baptists, we cannot afford to quit the country. The blustering hand of divine chastisement will be on us if we do. The Southern Baptist Convention should do something about it.

Rural church rehabilitation can never be more than a dream and a hope until we have a rural church department in our Home Mission Board, a rural church technician in the promotion personnel of every State Convention, a reorganized and revitalized system of associations committed to rural church development as their major objective, a place for the rural church in the curricula of our colleges and theological seminaries.

I am convinced that the logical agency for denominational attack upon this problem is our Home Mission Board. I am not advocating any-



A Country Church

thing of administrative nature but promotion—research, surveys, co-operating with the various states in their local program of rural church development, as well as general conferences, a literature, and general enlistment.

Of course the Board could not undertake such an expansion until the debt is paid, and some of these days it will be paid. Since such a department would do far-reaching work in the field of enlistment, it would tremendously undergird and re-enforce the new department of evangelism. Evangelism without enlistment is like a barrel with a big hole in it which lets the water out at the bottom as fast as it pours in at the top.

The country church deserves and should have a place in the curricula of our colleges and theological seminaries. Each of our three theological seminaries ought to provide technical training for rural pastors, and the minimum would be a full-time teacher heading a department devoted to the study of the rural church and its problems.

Every teachers college in the United States maintains a department of rural education. If the task of rural teachers is sufficiently differentiated to demand technical training, much more the task of the rural pastor.

All our colleges ought to provide at least two three-hour courses in the study of rural church problems and

rural church projects as in Oklahoma Baptist University.

The country church may be sick, but I find encouragement in rural conditions and tendencies which point the way to a new day in the rural South.

"Daily mail, telephone, radio, better roads, better water supply, better homes, better stock, better clothing, better food, better transportation facilities, better schools, more generally educated people and a better trained ministry all make a hopeful outlook for the country church," says Dr. Ray in *The Country Preacher*. "Hundreds of country churches are 'seeing visions and dreaming dreams.' They are beginning to see their mighty responsibilities and are responding to the call for a more vigorous, spiritual, aggressive, altruistic church life."

"The rural church problem is beset with many cross currents, and the student of it is often saddened by the perceptible undertow, but above all this there are evidences, though they may be as meagre as Elijah's cloud the size of a man's hand, that indicate that there is coming in, by God's good grace, a tide that shall bear our country churches onward and upward to better and nobler things."

Prejudice Disappearing

The prejudice of the country preacher against what he once called "modren fads" has practically disappeared. The most enthusiastic and sympathetic support I have had where I preached my gospel of better country churches in Oklahoma, Texas, Georgia, Tennessee, Virginia, South Carolina, Florida, and Missouri has come from the country preachers, the uneducated, "cornfield" type, as well as the better trained.

I am convinced that the tides are turning and that country people are catching the vision which will some day become a reality in churches which serve the rural community as well as town and city churches now serve their constituency.

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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 worthwhile for an intelligent understanding of many aspects of Home Missions.

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

A Southerner Discovers the South. Daniels. Macmillan. \$3.00.

The son of Josephus Daniels, North Carolinian Methodist, statesman and ambassador, goes traveling in his South to see what he can see. To say that Jonathan Daniels, editor of the *News-Observer* of Raleigh, has eyes with which to see is unnecessary, for you find that out in the first few pages. The problems of the South are really faced, and the author never lets you forget that he is really and truly a Southerner looking at these problems. What he saw is worth your looking at, for it is a fair at tempt at a fair picture of Southern life and its appalling needs and marvelous assets.—Una Roberts Lawrence

Cry, Dance by Coe Hayne. Harper & Brothers. 255 pages. \$2.

This is a most interesting story of a vanishing tribe of Indians struggling to hold their land, while land grabbers gradually take it from them. The novel champions the cause of the Indians, and shows the fine influence of Christian missions under most unfavorable conditions.—C. W. Stumph

Hymns of Faith and Life. Edited by Bishop Wilbur P. Thirkield. A. S. Barnes and Company. One copy, 20c; one hundred copies, \$15.

A good collection of spiritual hymns which will be found usable for worship, Sunday school, or training union services. The book has a quality binding at this minimum cost.

God Shakes Creation. Cobb. Harper and Brothers. \$3.50.

A picture of the life, both white and Negro, in the Mississippi Delta. The author knows both groups, and has set down the salient features of Delta society with rare sympathy for both points of view. Noble Y. Beall.

Negro Intelligence and Selective Migration. Otto Klinebery. Columbia University Press. \$1.50.

This book explodes the erroneous idea that the Negro is inherently inferior to white people, and gives sta-

tistical proof of the influence of better schools and environment upon the Negro youth.—Noble Y. Beall.

MEXICANS ARE ATTENTIVE

NINE professions, six of them men, resulted from a recent revival in which Rev. P. H. Pierson, Mexican missionary of the Home Mission Board, preached.

"I do not remember of ever preaching to a more attentive congregation," says Brother Pierson. "The building was well filled almost every night."

"These families all live on farms and the men are farm hands. They are a very simple people, many of them not being able to read or write, but their souls are precious."

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WORLD MISSIONS BEGINNING AT HOME

(Continued from page 9)

There are a half million Jews scattered throughout the South. The Home Mission Board's approach to this task is to challenge the churches to win the Jews in their own communities. Friends of Israel groups being organized in local churches for this purpose, through the instrumentality of the Board's worker, Rev. Jacob Gartenhaus.

Another distinctive task is in behalf of the 11,000,000 Negroes. Because the Negroes are characteristically evangelistic and have their own program of evangelism, and because of the distinctive difficulties involved, the Home Mission Board has definitely set itself to the task of helping train Negro leadership as the best way in which white Baptists can help.

During the past year the Board has had in its Negro work 12 teacher-missionaries in 12 colleges in 11 states who have given their full time to teaching and training and the work of the ministry.

Working for World Peace

The work of these 371 missionaries on their various fields throughout the South the Home Mission Board believes to be of fundamental importance, both in dissolving the spiritual destitution in the homeland and in planting a vigorous Christianity which can effectively project the Gospel around the world.

"No work we can do as a denomination will mean as much to the rehabilitation of the world as that of making our homeland Christian," Dr. Lawrence concludes. "Ultimately and fundamentally the world's peace, progress, and prosperity are based upon the character of the people who live in the world, and character is rooted in the principles of the Christian religion. The spiritual things, the things that Christianity produces, are the things the world needs most right now."

"If we could bring our people in the homeland to the place where they would put spiritual things first, in the place where Christian ideals were dominant, we would have rendered to the world the greatest service within our power. Let the homeland become a leader in righteousness and it will do more towards the restoration of peace, happiness, and prosperity among the nations of the world than it can ever do in economic and industrial fields."

Home Missions Directory

(Printed each quarter)

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The largest white Baptist church in the world is a product of missionary work by the Home Mission Board?

The building in which the Declaration of Texas Independence was signed was owned by a missionary of the Home Mission Board?

In ninety-four years the Home Mission Board has enlisted the services of some 43,000 missionaries?

Southern Baptists gave to Home Missions during 1938 \$513,841.80?

The 371 missionaries of the Home Mission Board led more than 5,250 to make profession of faith during 1938?

A product of Southern Baptist Foreign Missions in China is now a missionary of the Home Mission Board to his people in the Southland?

There are 5,000,000 foreigners in the homeland, giving to us a worldwide mission task at home?

There are 200,000 Indians scattered throughout the Southern Baptist Convention territory?

The Bible has been translated in whole or in part into 1,008 languages?

Over one-third of the Baptist churches in the South were organized by missionaries of the Home Mission Board?

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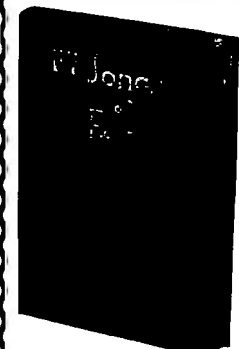
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ALLIGATOR INTERRUPTS PRAYER MEETING

A SUDDEN thud and a squirming sound at the feet of Miss Gladys Keith, missionary in New Orleans, La., brought disturbance at a recent prayer meeting she was leading by a river side.

When the missionary looked down, not twelve inches from her feet was an alligator about two feet long. Scared too much to move, Miss Keith showed to the mischievous boys who had thrown the pet into the window that she was not beyond being frightened.

Associations Urged To Study Home Missions

IN planning annual district associational meetings, associational moderators are requested to give a prominent place to Home Missions.

"We want to urge every moderator of the 909 district associations to see to it that his association has a report on Home Missions," Dr. J. B. Lawrence says. "Someone in the association or out of it who is well posted on Home Missions or will take the time to study the work should be engaged to bring a real message on the challenging need of Home Missions today and the program of our denomination in meeting these needs."

Suggested reports for use in the associational meetings will be available from the office of the Baptist headquarters in each state. These suggested reports may be had by writing to the state mission secretaries.

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ONE of the converts in a recent revival conducted on the Ponca Indian field by Missionary Thomas J. Wamego was an 80-year-old woman.

This aged Indian was baptized on Easter Sunday along with the other converts in the revival.

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