

SOUTHERN BAPTIST
HOME MISSIONS

Motto: Trust the Lord and Tell the People

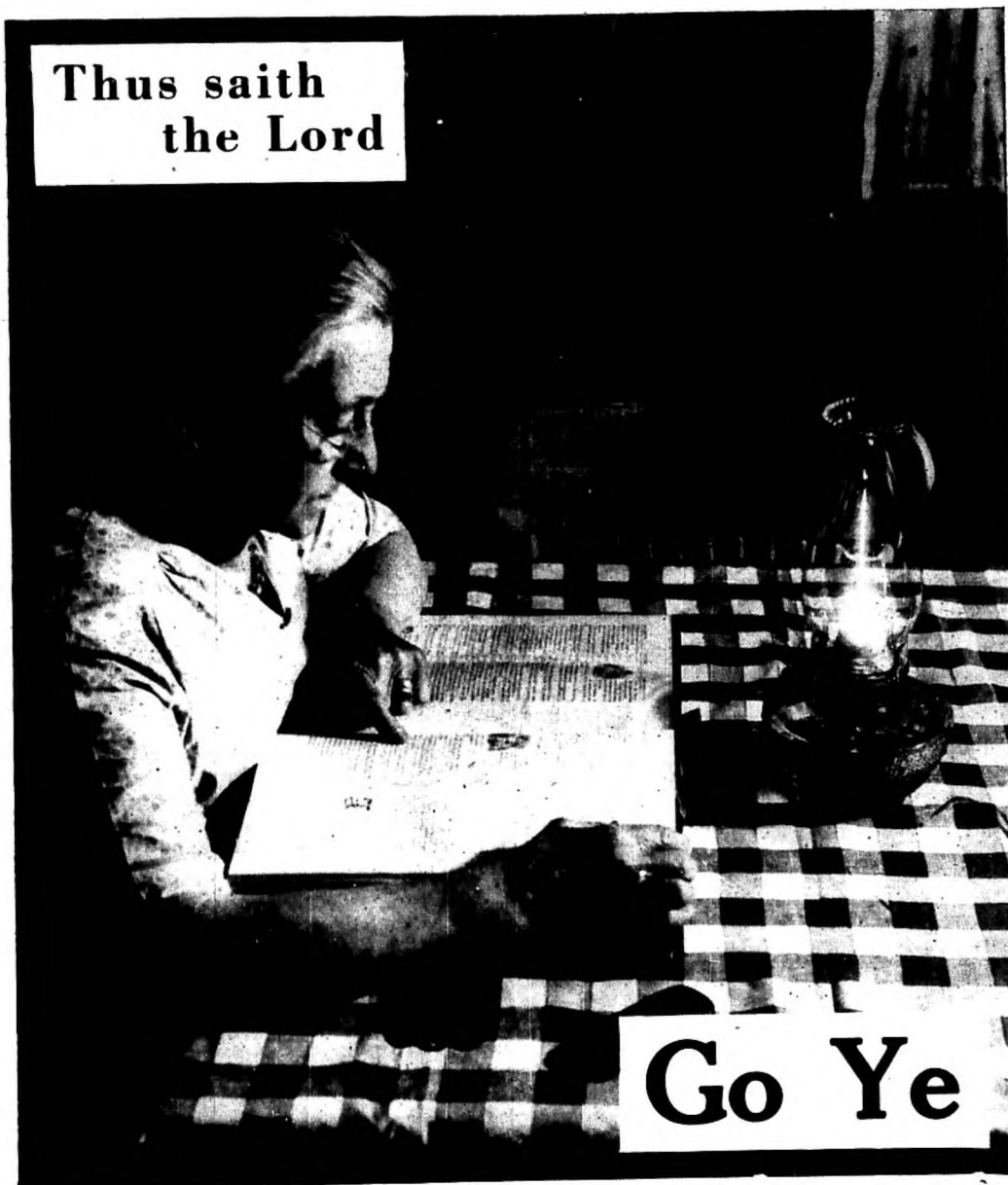
VOL. X.

DECEMBER, 1939

No. 12.

EDITORIAL DEPARTMENT
WALLACE G. WATKINS

Thus saith
the Lord



Go Ye

Philip D. Gendreau

What is My Personal Responsibility to the Commission?
These pages will help answer that question

World Council of Churches

THE United Presbyterian tells us that 36 denominations from 19 nations have joined the World Council of Churches. This paper thinks that the number will be increased when the report of recent denominational action are in and is of the opinion that, if wisely conducted, the World Council of Churches may become one of the mightiest forces in the world.

Southern Baptists have been asked to join this Council, but according to Baptist polity there is no body that can speak for Southern Baptist churches. A committee was appointed in Oklahoma City to pass on this matter. This committee will make its report at the next meeting of the Convention, but when that committee makes its report, no matter what it is, our churches will not be bound by the report. Each church must act for itself.

Religious Bodies Growing

THE membership of organized religious bodies in the United States, as we are told by the year-book of the American churches, has increased about one million during the past year. This volume shows a church membership of 64,159,246, as against a membership in 1938 of 63,243,843. This is a gain of 915,414. Southern Baptists in 1938 baptized 256,814, and had a net gain of 174,583.

Missionaries — Good or Bad

MANY will be surprised to learn that nearly 350,000 American citizens are living in foreign lands. More than 175,000 are in Canada, 80,000 in Europe, while the rest live in Asia, Africa, and South America.

These Americans abroad are missionaries, for America is considered by all the nations of the world as a Christian land. But are these Americans good or bad missionaries? If they were good missionaries, devoted to Christ and His cause, they would be a mighty force in the evangelization of the world.

In the future more Americans are going to live abroad. American trade will carry them to every section of the globe.

How important it is for us to win our own land to Christ! A compre-

Thirty-Five Thousand Subscribers

THE mailing list of Southern Baptist Home Missions stands now at 35,000.

Deeply grateful are we to our field force, our missionaries and the volunteer helpers who have in the past two years boosted the subscription list to this splendid figure. In September and October we received 2,000 new subscribers.

Now for a big pull, all together, for 50,000 by January 1, 1941. It can be done. Let's do it.

hensive, adequate Home Mission program will become more and more essential to the evangelization of the world as we move on in this changing world order.

Slavery Still Exists

THE *Living Age* tells us that there are today at least 5,000,000 slaves in the world. Some other authorities put the figure at 8,000,000. The biggest slave-owning countries today are Ethiopia, China and Arabia. Slave running is also prevalent in the caravans of pilgrims to Mecca, the pilgrims often selling themselves for money enough to return to their homes.

That is bad, but chattel slavery is not the worst slavery in the world today. Millions of people are the slaves of sin. Our own land of liberty is full of enslaved souls. Christ came to set men free. The Gospel alone can free the people of any land. May we not preach it?

Catholic Population

THE Catholic population of the United States, Alaska, and the Hawaiian Islands is, according to the official Catholic directory for 1939, 21,406,507. There was an increase last year of 239,827. There are 33,540 priests. Three hundred and twenty-nine new parishes were established in 1939. The Catholics are making tremendous effort and spending many thousands of dollars to make America think Catholic. The best way to answer Catholics is to preach the Gospel of the Lord Jesus Christ as revealed in the New Testament. Bible preaching is the answer to all heresies.

Need for Home Missions

ACCORDING to surveys recently made there are at least one million persons of pagan beliefs living in the United States. The Mohammedans number 200,000; the Buddhists, 180,000; the Hindus, 150,000; the Confucianists and Taoists, 600,000.

These pagan religions are active. Recently two Buddhist monks trained in the United States were sent to Japan to teach their religion.

Judging from the trend of spiritual currents, it would seem that the pagan world will evangelize America before the Christians in America can evangelize the pagan world.

How do we need a strong, comprehensive, adequate Home Mission program to counteract this rising tide of paganism in our own land!

Religious Contributions Declining

THE report made by the National Committee for Religion and Welfare Recovery states that the national income of the United States rose from \$40,014,000,000 in 1932 to \$71,853,000,000 in 1938, an increase of over 79%. During this period the contributions from 25 major church denominations declined from \$398,828,514 to \$314,946,269. This is a decrease of 21%.

If money is the acid test and giving the measure of interest then there is a marked decline in religious interest in our land. Southern Baptists, however, increased their giving during the period mentioned.

Indians Unevangelized

THERE are about 300,000 Indians in the United States. We are told that of this number 200,000 cannot speak English and only 79,000 are American citizens. After 400 years of American Christianity there are still 49,000 Indians unevangelized.

Of the 300,000 Indians in the United States, more than 200,000 live in the territory of the Southern Baptist Convention. They are our responsibility. We are happy to know that we have more missionaries among the Indians today than Southern Baptists ever had in their history, but we need twice as many as we have now in order to preach the Gospel to all the Indians.

HOME MISSIONS

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

VOL. X.

DECEMBER, 1939

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EDITORIALS

THE world's present trouble is ascribed to thinking habits by Prof. Conklin, of Princeton. He says, "The present world crisis is not due to bad heredity, nor to inexorable nature, but to bad education in cultivating habits of fear, intolerance, and hate, of alien individuals and races, or foreign religions, nations and ideologists. The peace and progress of mankind depend on the acquiring of habits that make for peace and progress."

What Prof. Conklin says is true only of certain conditions. Why do we have bad training? Why have we got bad education? Why have we got bad acting? It is because that behind and fundamental to all of these things there is a bad human race. As President Taft once said, "You cannot have a good horse race until you have a good human race." So, we cannot have good education and the training of our people in good habits until we have a good human race to direct education.

Christ came into the world to give us a good human race, and that good human race is produced by regeneration, a spiritual operation in the individual soul. The preaching of the Gospel of Jesus Christ is essential to the changing of the lives of men, for how can they believe in him of whom they have not heard. Without faith in Christ there can be no changed lives. The most fundamental and essential thing in the world today is the evangelization of the people of the world.

The Baptist World Alliance struck the keynote of the world's redemption when it decided on a five-year world program of evangelization. The Home Mission Board stands for New Testament evangelization and every effort of this Board shall be put forth in the evangelistic effort Southern Baptists are making. May the Lord give us a world revival!

Are Catholics Tolerant?

THE Catholic hierarchy is spending millions of dollars in a nation-wide program to make America think Catholic. In all of their general meetings they have outstanding laymen to speak on religious liberty. It seems that they are trying to make the impression that the Catholic church not only stands for religious liberty, but is the originator of religious liberty.

World facts do not, however, sustain them in their contention. A case in point is Mr. Herbert T. Matthews, correspondent in Rome for the *New York Times*. Mr. Matthews, during the war in Spain, called attention to the number of Italians fighting with Franco. The American Catholic hierarchy branded his report as "Red partisanism" and brought such pressure upon the *Times* that the paper telegraphed Mr. Matthews saying, "Why do you continue to say that Italians are fighting in Spain when Carney (the paper's correspondent with Franco) claims there are no Italians in Spain."

The managing editor's question was answered a few weeks ago when Mussolini and Hitler practically decorated Mr. Matthews for honesty by telling the world that they won the Spanish war.

The *Christian Century* tells us that "Catholics are out to get Matthews," and are trying to force the *Times* to employ a whole staff of Carneys and are threatening others of the Matthews kind.

The reason for this opposition to Mr. Matthews is that the Catholic church does not want it to be known that Franco won because of the support of the nazis and fascists. They want America to think that it was a religious war and that Franco stood for Christianity. It was on this basis that the pope blessed him because of his victory. The world, however, knows better. The attitude of the Catholic church in this matter reveals very distinctly that whenever the interests of the Catholic church are concerned the Roman hierarchy forgets all about religious liberty, or for that matter, any other sort of liberty. Religious freedom with the Catholic church is freedom to support Catholicism, not freedom to support any other religious faith.

The representative from Italy at the Baptist World Alliance said, "We are not bothered by the fascist state. Our difficulty grows out of the opposition of the Catholic church in Italy. If it were not for the fascist state giving us freedom to worship we do not know what might happen."

Let our people in America know that through all the past centuries the Roman Catholic hierarchy has suppressed other faiths wherever it was able to do so. Wherever the Catholic church has been in power in the past it has not been in favor of religious freedom. Can the leopard change his spots, or the Ethiopian his skin?

Is My Church Missionary?

By L. R. SCARBOROUGH

IT IS a very serious question for every pastor and every church member to ask himself this probing, piercing question, and then answer it in the light of New Testament missionary obligations: Is my church true to its missionary obligations? If not, what can I do to change the situation?

There can be no question, in the light of all the facts, but that we

have a missionary Father-God, a missionary Christ, a missionary Holy Spirit, and that we are living in a missionary world.

All nature is missionary. The corn grows to feed others. The cotton that blooms and bears does it to clothe others. The sun shines unselfishly. The clouds rain themselves out in missionary effort to water the parched fields.

It is just as evident that we have a missionary Bible, which reveals a missionary nation, a missionary Redeemer, establishes a missionary church with missionary doctrine and a missionary motive and goal for Christ's whole redemptive scheme. Our regeneration is a missionary experience.

That being true, and far more, every church is under obligation to be missionary in its whole program, and if our churches are not missionary, something is wrong. They have a wrong leadership, or they are under a non-missionary and non-compassionate management.

A Right to Stand

One of our greatest leaders has said that a church which is not missionary in all of its life and to the uttermost areas of the world is in a deeply spiritual sense "an abomination of desolation standing where it ought not" and has forfeited its right to standing room in the world. This doctrine should be put into the bones and blood and hearts and pocketbooks of God's people everywhere.

Every child of God ought to be a missionary from his own saved heart out to every lost heart in the world, and he ought to give his best of prayer, faith, finances and co-operation to the promotion and projection of this missionary program of Christ throughout the whole world.

Now, if this is not true of my church, if it is not missionary, what can I do about it? I can set the right example. I can devote my all and best to the promotion and the cultivation of the right spirit in my church. I should speak of missions, pray about missions, study missions, promulgate missionary principles, scatter missionary information, dedicate my money to missions, and pray God that my

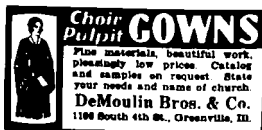


Dr. Scarborough holds his church offering in his hand. Will it fulfill the missionary purpose of the giver through the church treasury? is the serious question raised by the Convention president.

children and I shall be on the altar always for Christ's call and use in all the territories of the world.

I ought not to be satisfied until my church lives and gives constantly and persistently in its effort to bring a lost world to Christ. I should help the leaders in my church to organize for missions, put on programs and foster plans to promote the world's redemption speedily through the Gospel of Christ.

The hope of the world lies in missionary pastors, missionary leaders and missionary churches. If Southern Baptists had really 25,000 genuinely missionary churches and would live up to New Testament stewardship, we would carry forward the Gospel of Christ many, many times more than we are now doing. We ought to see to it that this Gospel end has been achieved. That all of our churches are missionary churches.



Spire of Second Ponce de Leon Church, Atlanta.

December, 1937

Meeting My Missionary Responsibility

I FIND GREAT REWARDS

By W. W. TURNER

Volunteer Worker in Nashville, Tenn.

THE word "mission" can be made to have quite a practical meaning, and I believe that is what the Master



W. W. Turner
"Mission work gives joy."

wants. One day when Jesus was asked to cite evidence that he was the real Messiah, he said, "...unto the poor the gospel is preached." Only a few have the opportunity to go to the foreign fields, but all of us have a great mission field right here at home.

Why should we have Home Missions, and what is our responsibility toward them? We should have them because there is such a great demand for them. People, especially those among the poorer classes, yearn for the Word of God, and it is our duty and responsibility to carry it to them. That is what we have been trained for. Why does God give us talents, if they are not to be used to serve Him?

One night before I spoke in a neighborhood mission, I saw a poorly dressed, and somewhat worried looking man come to the door several times. Each time he stood and looked in, and then walked away. If we had had a talented singer on that program, the troubled man might have been drawn inside, and won to Christ.

Having a part in mission work at home not only gives one the joy always found in serving the Master, but offers rich rewards. It offers an opportunity to meet and know service from which valuable training is received. It deepens the spiritual life. It gives the Christian worker an opportunity to meet and know the problems and difficulties, as well as the joys, of his fellow men.

Yes, "the harvest truly is plentiful, but the laborers are few." May we make the mission movement a practical living part of our Christian experience by the contribution of our time and money to its cause.



L. W. Martin

"We went to listen to God."

I WAS DRAFTED

By L. W. MARTIN

ONE of the greatest decisions of our life had to be made when we were notified by Dr. J. W. Beagle that we had been appointed by the Home Mission Board to do missionary work in the Appalachian Mountains. We were then serving as pastor in a mountain town.

For some years we had seen the needs and destitution immediately surrounding us. Because we were greatly interested in getting more men to occupy the field "white unto harvest," we had tried to get some friends to give their lives to mountain work. We needed no argument to convince us of the need, but we were indeed happy in a comfortable pastorate.

To better fight the battle that was on, we went away from our church for two weeks to pray and listen to God. We were ready to do His will if only He would make it known to us very clearly. Mrs. Martin went to Clear Creek Springs to the assembly program.

As we entered the auditorium one evening, the beautiful strains of "Have Thine Own Way, Lord," floated to our ears from a violin. The familiar but unspoken words mellowed our heart.

We were conscious that God was saying, "The call of the Board is my

will." In secret my heart said, "Have Thine Own Way, Lord." We tested that conviction by other experiences, and in a few days Mrs. Martin and I were the more convinced that God was leading us into mountain mission work.

We went home to weep over leaving our church friends but to rejoice in the will of God which assigned us to a new but difficult task. We have had the evidence of His pleasure and blessings on us during the past five years of service.

MY EYES WERE OPENED

By SEFERINO JOYOLA

MY eyes were opened just like a little dog by the lovely book given to me in July, 1929, by Rev. C. W. Burnett, missionary of the Home Mission Board.

I really felt very happy when I studied the book which God sent to me, and which told me what He wanted me for. I read the Bible and asked about it, and thought about it, and told others about it. I had a great time to come out and show and prove myself the way God wanted me to.

One time I refused my Lord. I told Brother Burnett to go away out to Alamo, in the Navajo Indian country, that they needed the Gospel. This was because I wanted to get rid of him on the reservation at Isleta. But this turned out to be my first time to show myself for the Lord and His plan for me. I now realize that He worked through me to send Brother Burnett to Alamo.

All of this time since I came to be a believer, and before I came to be in the Home Board family, I have been a missionary to all that came my way. When I was riding fence for the Indian reservation, on meeting Spanish friends at the boundary line and camping together, I would bring my little book and tell them what God wants us to be and do. Surely God wanted me to open the way at two places, one at Chilili and Yrlaari, two Spanish villages.

The best way that I can tell about my call to the work is that when I felt the call of the Lord, I gave away a job I had, and I sold my sheep. I felt that I had to carry on the work. My reason is that I feel that this is a divine call. I am not ashamed to tell about Jesus. I had a hard battle of right against wrong.

NEW MISSIONARIES

Dr. Wm. L. Ransome (Negro), Bishop College, Marshall, Texas.

Dr. Wm. E. Strummer (Negro), Bishop College, Marshall, Texas.

Rev. C. E. McFadden (Negro), Selma University, Selma, Ala.

Rev. C. J. Gresham (Negro), Georgia Baptist College, Macon, Ga.

Rev. D. W. Reddick (Negro), Forrest City, Ark.

Rev. Robert L. Holley (Negro), Florida Memorial College, Live Oak, Fla.

Rev. Maxie S. Gordon (Negro), Friendship College, Rock Hill, S. C.

Dr. Wm. L. Hatcher (white teacher-missionary in Negro College), 2233 Marion St., Columbia, S. C.

Dr. Collier P. Clay (Negro), Langston, Okla.

Miss Margaret Jans (Chinese), Phoenix, Ariz.

Rev. Joe Madrid (Spanish), Albuquerque, N. M.

Mrs. L. Grace Thompson (French), Montegut, La.

Rev. C. F. Frazier (Indian), Coolidge, Ariz.

Negro Worker Reports Encouraging Results

HAVING attended seven institutes and three conventions in his state of Florida during the summer months, Dr. A. W. Puller, teacher-missionary working under the Home Board's Negro ministerial training plan, reports encouraging results and great blessing.

"Thank God for the companionship of the Holy Spirit on my entire summer work," writes the worker. "I have delivered 122 sermons and addresses, and through this work and the work of my students more than 100 souls were saved."

Dr. Puller states that aside from his religious work he has been striving to get the Negro students to adjust themselves to their conduct and sermons to southern conditions. "This is almost as important as the preaching of the Gospel," he writes. "I have brought many of them to see the sincere friendship of the white man."

ATTENDANCE INCREASES FOURFOLD IN YEAR

PLEASE continue to pray for us," is the earnest plea of Rev. and Mrs. Enrique Pina, missionaries in Colon, Cuba, in recent correspondence relating encouraging and blessed experiences.

Brother Pina reports that an annex to their church has just been completed with funds supplied by the

Board, thus providing space for the growing attendance. "Our Sunday school is four times larger than it was a year ago," he states.

The missionaries are encouraged with the number of conversions, the large attendance at services, and the cooperation of the members. They state that the people are always ready to testify for Christ, even the children in the Sunday school.

New Church Dedicated In Southern Louisiana

DEDICATION services were recently held for the new church building in Thibodeaux, La., where Rev. Law-

rence Thibodeaux is missionary pastor. Most of the work on the church was done by the members themselves and is completely paid for.

According to the missionary, the church is moving on in a wonderful way.

"There are thousands of French people in this section," writes Brother Thibodeaux, "but due to the strong Catholic establishments, the work is hard. Recently a French home was opened to us and we held three services, but through Roman influence it was closed. We are praying that God may open new homes and that our dear French people will be converted."

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December, 1939.

Christmas on the Fields

In the City

By GLADYS KEITH

BETWEEN 700 and 800 starry-eyed children looked with awe upon the beauty of the Christmas trees and all the good things around them at our mission in New Orleans, La., last year at Christmastime. I say trees, for there were many. Our mission will not seat over 200 children, and we had to divide them into several groups. A tree with toys for each group had been provided by many kind friends.

Some of the children came with good clothes, others barefoot and poorly dressed, but most of them were clean. We see marvelous changes in



A Bible is an Appropriate Gift

personal appearance after these people come in contact with Christianity. At each tree the children were told the story of the Christ-child. The story did not stop with His birth, but went through His life, death, resurrection, and ascension back to the Father.

I shall never forget an experience at the tree we had for the Sunday school. A little girl ten years old, sitting on the front bench, came to me after the pastor's sermon before the gifts were distributed, and asked if she could accept Jesus. Of course she could, and did.

Because of the loyal support of the Home Mission Board, the First Baptist Church here, and many other friends, we are able to help these people, many of them not Christians, and we pray that they may understand how to trust Jesus and follow His teaching.



Christmas in Boxes

In the Hills

By MINNIE BERRY

CHRISTMAS, though a very busy season, was a joyous one for us here in our Kentucky mountains last year. For some weeks we had been busy with plans and programs, hoping to make this season mean the most possible to our people in this hill country. Adults, young people, and children entered into the plans in an interested, enthusiastic manner in each of the three missions.

We were made very happy by the arrival of lovely boxes from dear, thoughtful friends in response to the request in *Southern Baptist Home Missions*. These boxes seemed always to arrive just at the time of our greatest need.

These precious children with so little in their lives tug at one's heart. I wished that the dear, thoughtful friends who provided the gifts might have shared with us in the joy of their distribution.

MISSIONARY organizations, Sunday school classes, and training unions throughout the South will want to have a part in Christmas on Home Mission fields.

Especially appropriate, the missionaries report, are toys, candy, fruit, nuts, Bibles and testaments, books, Christmas decorations, and good clothing.

Select the missionary to whom package is to be sent from the list on page 14. Mail package in time to reach the missionary before December 15.

In Cuba

By HERBERT CAUDILL

NEARLY all of our churches try to have special programs during the Christmas season. Last year I was in four of these services.

Instead of receiving gifts from each other, members of the English-speaking church brought toys and other things to be distributed among the poor. With these gifts we were able to prepare packages of toys, food, and clothing for a number of homes. At Gausimil the new chapel was



Cuban Park in December

filled with people for the Christmas service on December 22. Many seemed to catch the Christmas message.

The day after Christmas at the invitation of Brother Enrique Pina, I went to Colon to take part in their Christmas program. Cuba's mild climate permitted us to introduce the program with an outdoor service in the park, from which we returned to the church to find the building full of people and others still coming. Nearly 400 people crowded into the chapel, and possibly half that many were turned away.

The program itself lasted an hour, after which they listened attentively to my message. Cubans are quite patient and do not seem to object to long services.

These programs, including the final one are Regla, had a decidedly religious message. We feel that many came to love the Saviour more because of them.

SELLING THE SIZZLE

JUST as all healthy dogs have fleas, so does this free and beautiful Southland of ours have people who are menaces to Christianity.

We are having a daily diet of propaganda. People do not know what to believe. It is pertinent that we southern Baptists read *Southern Baptist Home Missions* which portrays Jesus Christ, the only cure for the world's ills.

In discharging my duty as Literature Chairman of my W. M. U., I have tried to live the Christian principles. I subscribe for, read, study the magazine. I have a chairman in each circle whom I keep informed.

At our church meeting I give a short, peppy talk linking a need of our home field with an event of world interest of the day. Everything that comes within my observation, whether it is a humorous anecdote, cartoon, slogan, story, advertisement, newspaper editorial, or magazine article, I begin to turn over in my mind for possible use in pushing mission literature.

Mr. Elmer Wheeler said, "You do not sell the steak by the sizzle." In selling mission literature I do not sell the magazine but the thrill of saving a lost soul through missions.

If democracy fails here, it will be because we had a spiritual "blackout." We cannot be neutral. We must "GO" after the belligerent foe — SIN. Let us form a spiritual front as we occupy a strategic position at the cross-roads of the Western Hemisphere.

Robert Burns wrote after sitting in church behind a very prim woman with a louse on her hat:

"O wad the giftie gie us,
To see ourselves as ithers see
us."

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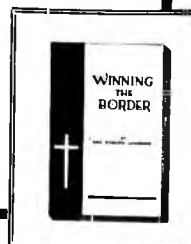
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I Have Discovered

ALERT TEACHING WILL QUICKEN
REAL HOME MISSIONS INTEREST

By MRS. E. E. STEELE

Mission Study Chairman
Georgia W. M. U.

THOSE who enjoy travel books have doubtless read the charming group of books entitled *I Discovered*. In this little article, requested for *Southern Baptist Home Missions*, I shall point out "Some Things I Have Discovered" in teaching books on Home Missions.

A little over ten years ago a very fine Christian woman asked me very apologetically if I would teach a book on Home Missions to her missionary society.

"I know you have recently returned from China where you served as a foreign missionary," she said, "and that you are deeply interested in foreign missions, but . . . I do not remember all that she said, nor all I said, but I do remember telling her that I certainly would be a queer missionary and a very poor Christian if I did not believe in Home Missions with all my heart."

The book that I taught at that time was *The Heart of Home Missions* by Una Roberts Lawrence. I must confess it was the first book on Home Missions that I had taught, but it has been my happy privilege to teach many since then.

Baptists Inadequately Informed

What did I discover in teaching this book and all the others since then? First, I discovered my own needs, my classes' needs, as well as the needs of the Home Mission field. Secondly, I discovered that Baptists on a whole do not have an adequate conception of the work, the problems, the joys, and burdens of our Home Mission Board.

In teaching books on Home Missions, I am always so glad to have on hand one of the free maps from the Home Board, showing the Home Mission fields. Quite often people will say, "I didn't know that Cuba was in the Home field," or, "I didn't know there were enough Chinese in the Southland to have work among them." When I hear a remark like either, how glad I am to call to their attention this same little map that I have previously colored with crayon, using different colors for each race. Usually

some one will remark, "After all, from the looks of that map the Southland is a foreign mission field"—and so it is.

I have discovered that one of the best ways to put over a book is through the use of charts and posters. I have discovered that it is best not to crowd too much in one poster. Posters and charts help to create atmosphere, they challenge attention and thought, they vivify teaching, and they are remembered longer than a verbal message.

Then, too, in the making of posters there is the opportunity for close participation. I have discovered in teaching young people especially, the posters that can be made in class as you teach are very effective.

Where one is to teach the same book several times and pictures are limited this is a good way to make a poster: Paste a piece of dark flannel cloth on a piece of paste board of desired size. The pictures that you will want to use on the poster will stick automatically on the flannel and will stay put for the class period, then after class you can take them off. As you progress you can have someone in the class place the picture on the poster for you. They will enjoy it. Try it.

I have discovered a real use for the drama in teaching, usually informal, to summarize a study, for often "expression in play leads to expression in reality" and "the spiritual lesson in play finds expression in conduct." I also try to have related tracts to give each member of

the class. I believe the tracts bring forth real fruit.

I have discovered that the average adult is afraid of the very word test, so I think that the best way to give a test is by the use of various games and contests that can be cleverly gotten from the study of the average book: for example, the names of the missionaries, their places of service, and with what national groups.

Cut out pictures of the missionaries, at least one from each field, and paste on a piece of construction paper with only a number on each picture. If you have a dozen pictures, number them 1 through 12. Pass them around one at a time and say, "Who am I?"

Next have slips of paper for members of the class, on each of which are a missionary's name, several different nationalities, and places. Have them underscore what nationality that person works with and where. Example: Missionary Stumph, Indian, New Mexico; but on that slip would be Jew, Cuban, Negro, Indian; Atlanta, Cuba, New Mexico, Oklahoma. You would underscore Indian and New Mexico.

The Teacher's Proof

I have discovered that I have not taught a book until I have led my class into some purposeful activity, that knowledge and emotion are not enough, but only action is the real conclusion of the study. I have discovered the best way to get action is to close a study by a short appropriate consecration service.

Finally, I have discovered that the average Baptist after a real study of Home Missions, where the needs, the problems and the handicaps of the various people in the Southland have been presented aright, feels more kindly toward the different races and the underprivileged and will want to help give them the Gospel of Jesus Christ. For this I praise my Heavenly Father.



Mrs. Steele uses her Home Mission map.

Sunday, December 31, 1939

A Day of WORLD-WIDE PRAYER for Souls

By ROLAND Q. LEAVELL

THE morning of Sunday, December 31, 1939, will first dawn upon Baptists in Japan, the Philippines, China, and Australia. The international date line where the old day ends and the new day begins is the one hundred eightieth meridian, just west of the Hawaiian Islands. The Baptist World Alliance in Atlanta charged Baptists throughout the world to make the last day of this year a day of world-wide prayer for the salvation of souls.

A Day of Pentecostal Possibilities

Our Baptist brethren in the countries of early sunrise will start the day of world-wide prayer. The Baptists in Siam, Burma, India, Africa, and Europe will follow in order. American Baptists along the Atlantic coast will take up the prayer before our distressed brethren in Europe will have closed their day of petitions. In succession our people in the Central, Mountain, and Pacific time belts will fall upon their knees.

Imagine an airplane flight around the world that day, staying in the sunlight all the while. How thrilling it would be to see Baptists everywhere praying for the salvation of souls!

Suggestions For The Day's Observance

Probably no two churches will observe this world-wide day of prayer in the same way. The Spirit of God must lead each church. There will be early morning services, watch-night services, and all day prayer meetings. The following suggestions are offered for whatever they may be worth:

- (1) Some pastors will preach appropriate sermons on Sunday morning, December 31, using the Great Commission, Matthew 28:18-20, as a text, with its "all authority, all nations, all things, and always."
- (2) Pastors may do a dynamic thing by outlining their perennial program of evangelism for the coming year.
- (3) Supply evangelistic tracts, and recommend good evangelistic books.
- (4) Encourage the Student Night program at the evening service, and the watch-night service until midnight.
- (5) Outline the Southern Baptist

SOUTHERN BAPTIST HOME MISSIONS

tween Christmas and New Year's. Appropriate literature for this program can be secured by writing the Department of Student Activities, 161 8th Avenue, North, Nashville, Tenn.

Watch-Night Service

A watch-night service will be particularly appropriate following the student program. See the program suggested on this page. We pray that millions of Baptists around the globe shall spend the last four hours of 1939 in sincere, heart-felt prayer for the salvation of souls during 1940.

program of evangelism for 1940

Student Night Service

For many years the Department of Student Activities, Sunday School Board, has advocated the observance of student night for high school and college students, on the Sunday be-

SUGGESTED WATCH NIGHT SERVICE

- 9:00-9:30 o'clock
- (1) Song—"All Hail the Power of Jesus' Name."
 - (2) Scripture—Matthew 28:18-20.
 - (3) Discussion—Review of glorious evangelistic results during 1938 and 1939, in our church, our association, our state, and our Southland.
 - (4) Prayers—Confession of our failures, and thanksgiving to God for the souls who have come to Christ.
- 9:30-10:00 o'clock
- (1) Song—"Jesus Shall Reign."
 - (2) Scripture—Revelation 22:16-17.
 - (3) Discussion—The correlated programs of all Baptist bodies in the United States and throughout the world, co-operating in the world-wide and nation-wide Baptist evangelistic crusade of 1940.
 - (4) Prayers—Prayers for the state-wide, South-wide, and world-wide Baptist leaders and missionaries, that they might lead in a genuine crusade for Christ. Prayers for the nations at war, that Christ may reign as the "Prince of Peace."
- 10:00-10:20 o'clock
- (1) Song—"Jesus Saves."
 - (2) Scripture—Romans 10.
 - (3) Discussion—Our association's record in soul-winning, the churches which have not baptized anyone during the past

- year, and places in our area where new churches or new Sunday school missions should be established.
- (4) Prayers—Prayers for the pastors, the churches, the un-churched communities, and the unsaved souls within our associational area.
- 10:20-10:30 o'clock
- Baptismal service
- 10:30-11:00 o'clock
- Recreation—Coffee or tea served
- 11:00-11:30 o'clock
- (1) Song—"Jesus the Perishing."
 - (2) Scripture—Isaiah 55:1-13.
 - (3) Discussion—What the Sunday school, B. T. U., W. M. S., and Brotherhood of the church can do to win souls during 1940.
 - (4) Prayers—Prayers for soul winners in our church, and for lost souls whom we should win. Requests for special prayers.
- 11:30-11:50 o'clock
- (1) Song—"All Hail the Power of Jesus' Name."
 - (2) Scripture—Acts 1:6-11.
 - (3) Discussion—(by the pastor)—The perennial, month-by-month soul-winning program of our church for 1940.
- 11:50-12:05 o'clock
- Prayer—THE CONGREGATION ON THEIR KNEES.



Pastors, evangelists and singers in Louisville's simultaneous evangelistic campaign in which 41 churches cooperated. There were 1,249 additions.

December, 1939.

I Rise to INTRODUCE

Four Jewish Workers Who Are Answers to Prayer — Also a Fifth

By
JACOB
GARTENHAUS

IT GIVES me great joy to introduce to the readers of *Southern Baptist Home Missions* the following workers whom the Lord has definitely called into service among His own people, and whose lives and testimonies have already borne much fruit. They are a direct answer to many earnest prayers.

Miss Mollie Cohen was born in Madison, Wisconsin, and was reared in an Orthodox Jewish home. Her earliest thoughts of God were, "If God is, where is He? If the Jewish religion was the true religion, why were those in her home so unhappy, including herself?"

Moving to San Antonio, Texas, she was immediately befriended by a Baptist Christian lady with whom she attended church. One Sunday night she went alone to the evening service of the Baptist Temple, and it was there that the greatest spiritual battle of her life was fought.

Almost eleven years ago I spoke at the First Baptist Church in San Antonio. A Christian lover of Israel told me she had brought a young Jewess to hear me. Since that time it has been my joy to counsel with her and help interest friends in her education. She attended Baylor College for two years, and was graduated from Baptist Bible Institute this year. The W. M. U. of Texas helped to educate her and is now providing her salary as a worker among her own people in Louisiana, under the direction of the Home Mission Board.

Miss Dorothy Meyer was born in Memphis, Tennessee, into a home of professed Christians. At the age of twelve she was converted and united with a Methodist church which she faithfully attended. By diligently studying God's Word she became convinced that she must change her denomination.

A Baptist friend in her community became deeply impressed with her



Miss Mayer, left, and Miss Cohen

earnestness and invited her to the Bellevue Baptist Church. It was through her interest and prayers that the Bellevue Baptist Church became interested and helped her through Blue Mountain College. After graduating from Blue Mountain she entered the W. M. U. Training School in Louisville from which she was graduated May 1, 1939.

While on a visit to Blue Mountain College I had the pleasure of meeting Miss Mayer and talking with her about her life's work. Later while she was in Louisville I had another visit with her and found her more deeply concerned for the lost of Israel. While there she made many contacts with Jewish people and prayed that a door of service would be opened to her.

A short time afterwards I had the pleasure of addressing the Baptist ministers' conference in St. Louis. The Lord seemed to touch the hearts of everyone and they unanimously voted to recommend to the city mission board the appointment of a full time worker among the Jews of St. Louis. I was asked whom I would recommend. My first thought was of Miss Mayer. The superintendent was asked to contact her and within a short time she received the call.

Miss Phyllis Sokol was born in Austria, but came to the United States as a child and was reared in the city of New York. When her mother died she felt that she had lost her last friend. She doubted the very existence of God, and there seemed nothing left for her but to commit suicide.

Later while in Florida she providentially found herself in the home of a dear,

consecrated Christian to whom she unburdened her soul. The friend told her of the Friend who sticketh closer than a brother. It was not long before she completely surrendered her life to Him.

She immediately thought of others who were being tossed about in the rough sea of life and she longed to introduce them to the Saviour. The Lord has already used her in a marvelous way in winning souls. Thanks to the W. M. U. of Florida and other friends, she is now in the Training School in Louisville preparing herself for Christian work.

Mrs. Irene Hanley was born into an average Jewish home in Illinois. During her early life she encountered the prejudice

of professed Christians being greeted on the street by other children as "Christ-killer" and "Sheenie." Her parents sent her to a Jewish

Mrs. Hanley

school, but the many questions which arose in her mind remained unanswered. Certainly the Christianity with which she was familiar repelled instead of impressing her, and as a result she drifted into atheism.

God had other plans for her life. One of her high school teachers who possessed a genuine love for God's people took a special interest in her and prayerfully sought to win her to the Saviour. She visited her regularly for several years until God rewarded her efforts. The joy that filled Mrs. Hanley's heart was too precious to keep, and immediately she set out to win her family to Christ.

Some three years ago I was introduced to this young woman and found her greatly perturbed in mind. I got in touch with the W. M. U. officers of southern Illinois and other Christian friends. The result was that she was asked to represent that W. M. U. Since then large groups have been inspired and souls have been saved by her witness.

ALSO introducing—Paul Jacob Gartenhaus, born November 2, 1939, at Georgia Baptist Hospital. Weight, 6 pounds, 14 ounces.

Role of Christian College in Negro Education

AS THE president of a church-related college, I am especially interested in the significant contribution of the Christian college to Negro leadership. The earliest schools in behalf of the intellectual emancipation of this race in bondage were established by religious bodies. "They considered it a duty to give the Negro a chance, through Christian education, to rise in the human scale."

The denominational boards which were most active in the establishment of the church-related colleges that exist today are the Congregationalists, the Baptists, the Methodists, and the Presbyterians. In recent years the educational programs for Negroes of the Protestant Episcopal Church and the Roman Catholic Church have been expanded to include four years of college work.

The Negro denominational boards which established schools and colleges are the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church, and various Negro Baptist state conventions.

In my opinion the most significant program in support of religious training in our Negro colleges today is the contribution which the Home Mission Board of the Southern Baptist Convention is making to the salaries of professors of religion in eighteen of our colleges.

The oldest Negro colleges both in the North and in the South are church-related colleges. In the North are Lincoln University in Pennsylvania originally directed by the Presbyterian Church, and Wilberforce University in Ohio supported by the African Methodist Episcopal Church. The oldest Negro college in the South of continued existence as one institution is Shaw University in North Carolina supported by the Negro General Baptist State Convention of North Carolina, the Board of Education of the Northern Baptist Convention, and the Home Mission Board of the Southern Baptist Convention.

The educational philosophy underlying the establishment of the denominational schools for Negroes is well expressed by Dr. Kelly Miller in his book *From Servitude to Service*:

"The higher education should be encouraged because of the moral impotency of all the modes of education which do not touch and stir the

By ROBT. P. DANIEL
President, Shaw University



Three spiritual leaders at Shaw, left to right: Rev. John L. Tilley, teacher-missionary and supervisor of the department of religious education; Dr. Daniel; and Rev. W. C. Somerville, associate director.

human spirit. It is folly to suppose that the moral nature of the child is improved because it has been taught to read and write and cast up accounts, or to practice handicraft. Rules in grammar, dates in history, sums in arithmetic, and points in geography do not strengthen the grasp on moral truth. The ability to saw to a line or hit a nail splomb with a hammer does not create a zeal for righteousness and truth. It is only when the pupil comes to feel the vitalizing power of knowledge that it begins to react upon the life and to fructify in character."

Thousands of Negro leaders in America past and present are exhibits of the distinctive significance of Christian education. Indeed, the cause of public support of higher education of

PRESIDENT DANIEL, along with our teacher-missionary, Rev. John L. Tilley, is doing constructive work in North Carolina through the Department of Religion in Shaw University, district ministers' institutes, young peoples' leadership training courses, and student Christian conferences. We are glad to introduce Dr. Daniel to our readers as a constructive, cooperative, forward-looking Negro Baptist leader, and educator of great ability.

NOBLE Y. BEALL.

the Negro was greatly enhanced by the effectiveness of the program and the product of the Christian college in the South. The church-related colleges of the nature of Shaw University, Virginia Union University, Morehouse College and others are trying to answer the cry of the great host of Negroes for higher educational opportunities. Their work is especially the training of Christian leaders.

What, then, is involved in the program of the church-related college? Schools are not made of brick and mortar, but rather of the influence of wholesome instruction, of teachers of character, and of standards of the highest idealism.

The Christian college seeks to implant in young minds new ideals of life; it sets before them the highest modes of human conduct, gathered from the whole range of human history; it inculcates the soundest ethical principles, which are to be determining forces in influencing conduct and regulating character; it strives to awaken a spirit of unrest and discontent in any unworthy station, and to implant aspirations after the noblest and best that is attainable.

The Christian college is at once a seminary of learning and a training school of character. Its ultimate aim is the improvement of the physical, intellectual and moral status of every student within its walls, each one of whom shall go out from it with high ideals, seeking to renovate families and reform social abuses; to fight vice and crime, ignorance and superstition, and thus improve the industrial, social, political and religious condition of all upon whom their influence shall be brought to bear.

The Christian college is a central force working from within outward. The Christian college is a dynamic force uprooting evil and implanting germs of good. The Christian college is an abiding force continuing its work through generation after generation, and setting no limits to its influence in time or space.

The Christian college thus takes its place among the most beneficent factors in the promotion of human civilization; its worth is measured only by the worth of the human soul, and its dignity can be measured only by the standard with which we are accustomed to measure those things that we regard as of the highest value in human life.

December, 1949.

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.

The preparatory study book for the March Week of Prayer for Home Missions, *Give Ye Them to Eat* by Mrs. B. A. Copass, is now being printed by the Home Mission Board.

Revival meetings in Laredo, San Antonio, and Marfa, Texas, have been conducted recently by Rev. J. L. Moye, field secretary on the Mexican field of the Home Mission Board.

A mark of spiritual growth was the recent response of Chinese Christians in a willing offering following a revival conducted by Missionary Shau Yan Lee in San Antonio.

When Rev. A. W. Hancock, Indian missionary, baptized seven Indian converts, two others made profession at the river bank, and, although they had no change of clothing, these two also went down into the water to be baptized.

Attendance at the mission church in Colon, Cuba, is four times what it was last year, according to the missionary, Rev. Enrique Pina.

With work continuing in spite of the illness of Missionary Harvey Gray, Baptists of Dyess Colony, Ark., expect to be in their new house of worship by December 1.

We often have a child saved who is the first member of his family to surrender to the Lord. — Miss Mary Hadden, Home Board worker in Herlin, Ill.

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As the weather gets colder the attendance grows in the missions in East St. Louis served by H. D. Stein and wife, Home Board workers.

An Italian mother was led to Christ in her home recently by Rev. Harry A. Day, Home Board missionary in Tampa.

Ilver, are sixteen towns and villages, about the oldest in the United States, that have never been touched by the Gospel.

A week-day church school with an enrollment of 77 is reported by Rev. L. Di Pietro, Italian missionary in Kansas City.

Bulletin Briefs

A father and his two motherless boys were converted at the Home Board's rescue mission in New Orleans recently, according to Rev. Clovis A. Brantley, missionary.

A tent meeting and a building program have claimed the attention recently of Rev. G. O. Foulon, French missionary of the Home Mission Board in Illinois.

Of three converts in a recent meeting for the deaf held at Augusta, Ga., by Home Board Missionary J. W. Gardner, one was a young Catholic from New York.

During the forty-five years of its existence, Florida Normal and Industrial Institute has not had one student to leave the school without being converted, according to Dr. A. W. Puller, teacher-missionary of the Home Mission Board.

The Sweetwater Association in Texas recently entertained the Mexican Baptist Association at the First Baptist Church in Abilene, where many of the Home Board missionaries were in attendance.

Out of 20,000 Italians in Birmingham, Ala., one-fourth of whom were born in Italy, only 300 are Protestants, the rest being Roman Catholics.

Abeys Santa Rosa, N. M., on the Pecos

On a certain Sunday afternoon ten years ago only one Chinese boy greeted Miss Ollie Lewellyn for Sunday school at the mission in San Antonio. Now that boy is the splendid financial secretary of the Chinese church which has grown as a result of the missionary's work.

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Visiting French Mission Fields

IN company with Rev. L. C. Smith, missionary, I spent a few days with our French brethren in the southern part of Louisiana.

The first field we visited was Morgan City, where we found the pastor, Carl Conrad, happy in the work of this important mission field. Brother Conrad has demonstrated that a mission field can become self-supporting for when he accepted the call to the little church at Morgan City, he informed the church that as the Home Mission Board had built them a beautiful building, it was now their duty to support the work and not ask for further assistance. They agreed to do this, and after three months the membership had increased about thirty and all obligations had been met, with funds in the treasury.

Phil. 4:19 Demonstrated

The next visit was to Pointe Au Chien, better known in that section at Live Oak Baptist Church and the Home Mission Board school for the French. Here we found Missionary Berkman DeVille and wife and Mrs.

By J. W. BEAGLE



Morgan City Church

Thompson, who labors with these faithful missionaries and lives in her house trailer. Mrs. Thompson is demonstrating the fact that Phil. 4:19 is true, since she is not supported by any Board, but states that the Lord is providing her needs.

Enrolled in this French school are sixty students, forty-seven of whom

were already in attendance when we arrived. While this mission field is only three years old, the progress made here is beyond the expectation of all of us. The building has become inadequate for the work because of growing attendance.

The influence of this mission school has transformed this entire section in this brief period of time, which is positive proof that when we learn to do the will of God His blessings will be upon us daily.

French Center Developed

Our next field to visit was Thibodaux, where we found Brother Lawrence Thibodeaux and wife actively engaged in the development of the work in this French center. They, too, have the conviction that God will bless their labors and they will be enabled to develop strong French work in this ancient French city.

We were impressed, in visiting other centers, that God is blessing the work in French Louisiana in a remarkable way, for which we truly thank Him.

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