

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. XIII.

JULY, 1942

NO. 7.

The Spirit of Home Missions

By EZRA COX

I am the Spirit of Home Missions.
I was born in the heart of the lowly.
My ancestors were pioneers.
My mother is the church.
My father is the spirit of righteous adventure.
In my early life I fought against ease and stagnation.
I blazed new trails in thought and endeavor.
I slept in the great forests of the West;
I drank from her running brooks;
My footprints are seen everywhere.
I searched for stout hearts and found them—
Holman, Tichenor, Phelps, McCall.
I have kept courage in the hearts of men who dared.
I have welcomed the newborn babe in the frontier cabin.
I walk the crowded city streets;
I visit the sick;
I preach the Gospel to the poor.
I gave the Negro my right hand and helped him up.
I welcome the immigrant
And show kindness to the stranger in our land.
I help build up your churches.
Your schools, your hospitals, your homes.
I help educate your youth and train your minister.
I live because I serve.
I am not a formal organization—
Not departments, bureaus, workers in office—
These are only my framework.
I am a Spirit.
Commissioned of God and blest by the lowly Nazarene;
I must help men in heroic tasks
For humanity gnaws at my heart.
Therefore, let me go now to the needy places.
My Spirit must live!

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Racial Barricades

THE SUNDAY VISITOR, a Catholic magazine, has this to say about the attitude of Catholics towards the Negro: "Our Christianity does not recognize barricades of social and racial inequality in dealing with the moral and temporal welfare of the Negro youth. Catholicity must render a helping hand to these young Negroes before the forces of anti-Christianity completely engulf them with their ever menacing program of sham equality and false promises."

The Catholics are making a tremendous effort to win the Negroes. Hundreds of thousands of dollars are being invested in schools and churches and mission work of various sorts.

It has been said that if the Negro is not a Baptist it is because some white man has been "monkeying" with him. We should face the fact that a great denomination is "monkeying" with the Negro, and unless we as Baptists assume the right attitude towards him and render the spiritual service that we should, this great race may be won to the Catholic faith.

Salt For Alcoholism

THE ATLANTA CONSTITUTION in an editorial informs us that science "has now stepped in and revealed that the old-time saloon keeper who kept a plentiful supply for his customers of salty popcorn and highly spiced foods was probably wiser than he knew, for it has been discovered that the best and newest treatment for the cure of delirium tremens is salt."

Under prohibition we had about come to the place where we did not need treatment for delirium tremens. Alcoholic diseases had about been eliminated. But now, since the Eighteenth Amendment has been repealed, we need the cures again.

The editor of the *Constitution* is mistaken about the best cure for delirium tremens. It is not salt. It is the destruction of the licensed liquor traffic. This is a task for Christian people, and may we anxiously set ourselves to this task!

Who Will Write the Peace Terms?

THE Federal Council of Churches has just held a meeting in Delaware, Ohio, to discuss the terms of peace and to outline the things that should go into the peace terms. *The Christian Century* calls attention to the fact that the peace will not be written, possibly, by the United States, but that Russia will have a hand in helping to define and write the terms of peace.

"The assumption that the peace, when it comes," says *The Christian Century*, "will be largely a product of Anglo-American thought and will seek to serve common British and American interests" may after all be a mistaken assumption, for "the war may turn out in such a way that the British and American governments will have very little to say about the nature of the peace. If Germany is defeated in Europe, it looks more and more as though Russia will do the defeating."

We ought to face the facts as they are. No doubt England and America will have a large part in writing the terms of peace, but unless the Christian people in England and America prepare themselves spiritually to make their influence felt in the life of England and America, the hand that holds the pen will not be guided by the Christian impulse.

The way for Christian people to make their influence felt on the life of the nation is to evangelize the nation. Very little will be accomplished by resolutions passed in religious meetings. Much may be accomplished by a universal effort on the part of Christians to make Christianity real in the life of the nation.

Tracts! Tracts! Tracts!

THE Lutheran Church in America is launching a campaign to put a tract in every American home. They have launched an all-out effort to

bring the Christless masses of America to the foot of the cross.

Tracts will be a big part of their program. However, they expect to reach ten million people over the Lutheran Hour on the radio.

Blanket subscriptions of their magazines, *The Lutheran Witness*, the *Walther League Messenger* and the *American Lutheran* are expected to go to one million, and the members of the churches are to witness personally to ten million with their lips and lives.

Southern Baptists ought to launch an all-out evangelistic program which would enlist every member of every church in a campaign to make Christ known by every person living in the territory of the Southern Baptist Convention. What a glorious mission such a crusade would be!

Danger Signals

THE PRESBYTERIAN tells us that a dispatch from Toronto states "that the Canadian postmaster general has ordered the prohibition of all mail to or from the North Toronto Bible House as a result of a report from the Federal Department of Justice charging that it reflected on the Roman Catholic Church."

It seems that a regulation, 205 of the Canada official Post Office Guide, prohibited the posting of pamphlets that violated regulation 206. These regulations evidently were laws passed prohibiting the mailing of literature that reflected upon another denomination.

Such regulations can easily slip through a legislative body. They may look innocent at the time, but under certain conditions they might prohibit the proclamation of truth—the preaching of the Gospel of righteousness, the statement of one's own faith because such things might be interpreted as a violation of the laws in force.

We should always be on guard as to what goes through Congress. Our liberties may be at stake.

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HOME MISSIONS

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

VOL. XXII.

JULY, 1942

NO. 7.

IF Southern Baptists would orient themselves in the world-plan of God they must know what it is all about. There are some questions they must answer correctly. What is the superlative task? What does Christ, the Lord and Master,

Southern Baptists On The Main Track

want His people most of all to do? Why do we have churches and associations and conventions and colleges and institutions of every sort and kind? If the Southern Baptist Convention, the eighteen state conventions, the nine hundred and more district associations and the twenty-five thousand churches were to set themselves strictly and assiduously to doing the exact and specific thing the Lord Jesus Christ has commanded what would they do?

These questions should find an answer in our denominational program. In fact, they must find an answer, or else Southern Baptists cannot be sure that they are in the center of God's will concerning the world and the task of His people.

It seems that there should be little doubt as to what Christ has commanded His people to do. Those who read and believe the Scriptures ought to have no trouble in discovering what it is all about. Let Christ speak to His people today as He spoke to them in the long ago and all confusion and fog and misunderstanding will vanish in the light of clear revelation. He says: "As the Father hath sent me even so send I you." If we will bring the "as" in the first part of this statement down and tie it to the "even so" in the last part of the statement, we will inevitably and irrevocably link our lives onto the life of Christ in such a way as to make our service as Christians the continuation of Christ's redemptive work.

That is precisely what Christ wants. He wants to take each one of His followers into sacrificial service with Himself for the world's evangelization. He came into the world "to seek and to save that which was lost," and He sends His disciples out on a saving mission. He came into the world to win back all that had revolted against God and His authority, and He sends us out to win a rebellious world back to fellowship with God.

We cannot divorce the kingdom of heaven from the geography of the world. It was so in the beginning; it is so now. The map of America was in the divine mind from the beginning; so also was the map of China and India. To the Son of God the earth is a unit. He saw no national boundary

lines, and knew no distinctions of race among the sons of men. Finite creatures think in terms of continents, nations and races; but the Son of God thought in terms of the whole world, of all the races of the family of man.

The kingdom of Christ includes Tartar and Tagal, as well as Caucasian. It can be nothing less than the reign of Christ in the collective body of men in the material, intellectual and spiritual features of the civilization and social life of the whole world. This includes the environment of men as well as the souls of men, for the social well-being of men must always include the increased capacity and restfulness occasioned by the ministry of their surroundings to their mutual uplift and progress. So long as conditions exist anywhere in the world that make persecution possible; so long as the people in any land are bound down by the traditions of the past; so long as political corruption maintains in any nation; just so long will the world be retarded in its social progress and the kingdom of Christ delayed. To these, as to all retarding influences, there is but one cure. That cure is found in the cross of Christ. The world's social hurt will be healed only by the coming of the universal kingdom of peace, only by the enthronement of Christ as King.

The time has come and now is when every citizen of the kingdom of Christ must feel that this kingdom—its enlargement and glory—is the grandest interest in the universe. The movement for the evangelization of the world, for the moral and spiritual regeneration of humanity, is not simply a desirable thing for Christians to carry forward; it is the chief and the most important undertaking under heaven. A man's Christian life is not what it ought to be if the outreach of his sympathies is limited to anything less than all mankind.

This is what it is all about. Southern Baptists must come to know that the reason for their existence is the evangelization of the world, and knowing this they must set themselves to the task with renewed courage, vigor and consecration.

Our people must become world-conscious. The world-view must maintain in every church. Every organization and every activity in church life must be impelled by a passion for the world's redemption and must move out in that direction. No church has struck the right pitch in the scale of kingdom harmonies until it is keyed to and for the world's evangelization.

BAPTIST
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Spiritual Ministry Of A Chaplain

Men Turn to Minister in Uniform
For Guidance in Critical Problems

A CHAPLAIN'S day is a long one. To him come men of all colors and faiths seeking counsel and advice. He is the living proof to the men in the service that their God is with them in their fight.

Chaplain Edgar B. Brooks, a Southern Baptist minister, captain of the chaplains corps of Keesler Field, Biloxi, Mississippi, is typical of the two hundred and ninety Baptist ministers now serving as chaplains in various branches of the armed service all over the world.

Directly responsible to Col. Arthur W. Brock, Jr., commanding officer of Keesler Field, Chaplain Brooks is charged with the administrative work connected with the chapel. Six chaplains serve under his direction. He is responsible for the spiritual needs of the thousands of soldiers and air mechanics at the huge Air Forces Technical School at his field.

Chaplain Brooks must assign his six associate chaplains to handle various activities, such as ministering to the men in the hospital. He has to determine the time and place of the other chaplains' services. He is responsible for the furnishing and care of the Post's William Mitchell Memorial Chapel.

Services, which are held in the chapel, are always well attended, ac-

Chaplain Brooks helping Corp. Raymond E. Watkins, professional organist, select special music for a Sunday service.



ording to Chaplain Brooks. In explaining this, he says that not only does the nature of his position bring the soldier to church, but the regularity of schedules and habits tends to encourage the man who has not attended services in years.

For a large number of boys this is the first time they have ever been away from home for any considerable time. They no longer have parents and relatives to fall back on. They do not know what the future holds and they turn to God, represented by the chaplain, for guidance and help.

The men in service are generous, too. Chaplain Brooks says that many times he is besieged by Baptist boys and those of other faiths, seeking to help him in their free time. Never yet, he says with pride, has he ever asked a man to do anything and received a refusal.

Taking the Pastor's Place

One task of the chaplain, which takes considerable time, is the answering of hundreds of letters—letters from parents, from friends, from relatives concerning the boys in his camp. Each letter receives a prompt answer and each reasonable request is fulfilled.

Seldom a week goes by but that Chaplain Brooks is called upon to set-

tle a man's problems, to bolster a soldier's spirits and to help a man return to his church. He must take the place of the pastor back home; must be both father and mother to the boys in their loneliness.

Chaplain Brooks is a native Georgian, the son of Mr. and Mrs. E. W. Brooks, of LaGrange. He was ordained to the ministry on March 6, 1929. On June 4, 1929, two hours after commencement exercises at Mercer University, in Macon, Georgia, he was married to Miss Geraldine E. Kelly, of Macon. They have two children, Martha Geraldine, 9 years old, and Virginia Carolyn, six months.

Before going into the service Chaplain Brooks



Chaplain Brooks in the chapel pulpit at Keesler Field where he delivers his sermon to a crowded audience each Sunday.

held several pastorates in Georgia and was commissioned a first lieutenant in June, 1937. When he was called to active duty at Ft. Barrancas, Pensacola, Florida, January 15, 1941, he was pastor of the First Baptist Church, Donaldsonville, Georgia. On August 8, 1941, he was promoted to captain and was named post chaplain of Keesler Field on November 3, 1941. Chaplain and Mrs. Brooks live in nearby Biloxi, Miss.

PASTORS RESPOND

By ALFRED CARPENTER

PASTORS are responding heroically to the call of the chaplaincy which Chaplain Brooks and some two hundred ninety other Southern Baptist ministers have answered.

The churches are going the second mile in this missionary, soul-winning opportunity. To comply with the requests of the War and Navy departments Southern Baptists must continue to be patriotically loyal.

We have endorsed an average of two chaplains a day since January 1, and the need is still increasing.

Brother pastor, if you have a burning zeal for the spiritual welfare of our men in the armed forces and are willing to do your part in witnessing for Christ to them, you will want to answer this call.

July, 1942.

Worshipping In Cherokee Churches

Visitor Feels Surprisingly At Home
In Mission Services Marked by Singing
In Cherokee, Creek, French and English

By GENEVIEVE SHARP SOWARDS

SATURDAY afternoon in summer in Cherokee, North Carolina, the souvenir shops are full of tourists looking at a vast array of articles—some Indian made, some not. Indians in eagle-feather head-dresses parade about shoot arrows or sit in front of canvas tepees to give an Indian atmosphere.

A little farther down the same street, which is the national highway that brings the summer tourists, is a plain brown and white building with the simple words over the door, "Cherokee Baptist Church". The windows and doors are wide open and the sound of singing drifts out to invite any who will come to a religious service. Attracted by the singing I left the other tourists to their trading and followed a very old Indian woman and her Dutch-bubbled, black-haired granddaughter toward the church, with packages of Saturday's buying, were inside the church. Several little children, some young people, a few men and a scattering of white visitors made up the congregation.

Three Creeks and a Choctaw from Oklahoma who had come through Cherokee on business were glad



A Cherokee woman with her baby attending the services at Yellow Hill Baptist Church described by the writer.

to worship with their Cherokee brethren, to testify for Jesus and tell about Baptist work in Oklahoma. At least two of them had gone to Bacon College.

Among the visitors were two white missionaries, Rev. and Mrs. Berkman.



Missionary W. H. Fitzgerald baptizing two converts, both of whom since have become zealous soul-winners.

De Ville who work among the Choctaw and Houma-French Indians of Louisiana. They reported there had been no schools of Christian work among them until the DeVilles were sent as Home Board missionaries five years ago. The Indians have completely lost their own language and speak French but, so eager are they to learn, they consider school recess a waste of time.

Missionary Welcomes Visitors

Rev. W. H. Fitzgerald, the Home Board missionary pastor of the Cherokee Baptist Church, welcomed all the visitors and made each feel that his or her contribution to the meeting was worthwhile and appreciated. Hymns were sung in Cherokee, Creek, French and English.

The next day, which was Sunday, Rev. and Mrs. Fitzgerald took a group of white visitors to Yellow Hill Church out in the country. It was a small, unpainted wooden building on the side of a great hill overlooking much of the Cherokee's original homeland. We arrived as the Indians were finishing



A Cherokee church built by the Indians in a remote section of their reservation in the Great Smokies.

a picnic lunch consisting principally of roasting ears. They met and talked with us with quiet courtesy.

Yellow Hill is David Owl's home church and the pastor is a cousin of his. He showed us the grave of David Owl in the churchyard nearby. His people are proud that their David Owl, in his deputation tours, had been able to help many white churches.

Later that afternoon we went to Piney Grove Baptist Church where was held the monthly sing to which Cherokee churches send their choirs. There was an overflow crowd and people sat outside on the grass, under tall trees left when the forests were cleared.

Seventeen church choirs were present and each was prepared with several numbers. One choir had come 60 miles and they were allowed to sing an extra time.

Some sang in Cherokee and some in English. Announcements were made in Cherokee, and then in English for the benefit of our party. The songs were sung with enthusiasm and vigor that made their message convincing.

As we sat in each of these Cherokee churches I felt surprisingly at home—felt a oneness with the Indian people because we are all brothers in Christ. It made me think of my favorite passage of scripture, "They shall come from the east and the west and shall sit down together . . . in the kingdom of heaven."

RADIO INVITATIONS

MISS MARY HEADEN reports that the Good Will Center of West Frankfort, Illinois, has recently made two radio broadcasts which she feels will prove a means of enlarging the service of the Center and interest in its work. It is also a means in increasing voluntary contributions to this important local service.

He Distributes Bibles By Bicycle

This progressive Home Board missionary, who now pedals his bicycle over the rough roads of interior Cuba, expresses gratitude that he makes faster time than by his former transportation method of walking; and that as he goes he is able to take an increased supply of literature.

By ISMAEL NEGRIN



THE whole town of Cruces was astir. For a week this great day had been planned. We were going for a long trip to preach the Gospel in a new section, one of the rural villages of Cuba.

We had greased Messenger and put more baskets on for extra tracts. For Messenger, you understand, is our bicycle which Mrs. L. O. Freeman of College Park, Georgia, and her family have given for use in our work on this Cuban mission field.

The regular basket attached to the bicycle easily holds two thousand tracts, some Testaments and Bibles. For this special rural trip we thought we would need even more than that amount, so we put on two larger baskets and were able to carry five thousand tracts, enough, we hoped, to give everyone a gift of literature that day.

A group of young people left the church by foot. One young man rode the bicycle. As we left the town the sun was coming up, promising a fine day. We walked to some of the first farmhouses along the road and they greeted us with the words, "Yes, we are getting ready to go. We have seen the Gospel bicycle pass and we always watch for it as a signal in this section. We see it and know that this village is to have something good."

We spent the day distributing the literature, walking from house to house, reading the Word of God, praying for the sick, the needy, helping them in some cases financially—for all these problems confront the missionary and his workers on such a trip.

Waiting With Interest

Night came. We had visited 123 homes. That is a large number in a rural district, for the distance from one house to another is great and the roads, and paths—sometimes not even a path—are so bad it is hard to travel.

The trip had been planned for a

day when the patron saint of the town was to celebrate her festivities. Now they were preparing for something different.

The people said, "Last year at this time we were preparing for the saint's festivities, but this year we are getting ready for the meeting which we are to have with you tonight in the village."

Some of these country people had killed hogs, turkeys and had invited their friends and families from other villages. We were glad to hear of the interest. From house to house we went and in many of them they showed us the literature they had received from the "Man on the bicycle" who had gone on ahead. They were all waiting with eager anticipation for the service that night.

The bicycle had done a good business. Although he was not able to take it from the road, the man would stop and sometimes walk inland to the little homes and take the tracts and the Word of the Lord. Without the bicycle it would not have been possible to carry so much literature.

Gift From the North

The service in the little village that night began at sundown. We had extended the invitation along with the tracts during the day. At ten o'clock the people did not want to go away.

One lady had come two kilometers afoot, carrying a three months' old baby and leading a little twenty-three months old boy. After the service we put her baby in the large basket. The little boy in the basket in front of the young man and helped her home through the darkness. How happy she was. She said that only a Christian would do her that favor.

When the bicycle arrived some months ago we were in the midst of a Vacation Bible School. Notice had come from the express office in Havana that it was on the way so more

than a hundred children and teachers gathered around as the package was opened.

When it was unwrapped and stood up straight, the children admired it and exclaimed, "Oh, what a pretty bicycle! and what tires it has. There is not another bicycle like it here. It must have come from the North."

Yes, it is a pretty bicycle, but even more important to this missionary is its usefulness. It enables me to cover much more territory in my visiting and to take with me many more tracts and Gospels.

The people of Cuba who have become accustomed to seeing the bicycle going on its errands of taking the Gospel to the lost call it Messenger. And what a Messenger of Good News it is!

One day a sick woman sent for me. I took the bicycle and went right away. "How quick you come!" she exclaimed.

Then I thanked the Lord that I was able to get to the woman before she was taken out to the hospital. I had plenty of time to tell her about Jesus and that was possible because someone gave the bicycle for our work here.

On another day some people wrote to me and asked for literature. They lived in a nearby town and had heard the Gospel over the radio. They wanted to know more. It happened that I was away for a meeting in another church.

The Bicycle Serves

But Mrs. Negrin did not make the people wait for the "Word of Life." She sent someone on the bicycle and they received the spiritual food that they wanted so badly.

The result? Several from that small town of Camarones come to Sunday night services and great numbers gather in homes where they have ra-

dios to hear the message every Sunday.

The bicycle serves not only to take literature and Gospels to the people, but it enables me to take or send medicines to the sick, messages of importance to people quickly, and food to sick and poor in distant places. We use it for spreading the news of special services to the nearby villages.

At a little white chapel, built by a friend in North Carolina and the Cuban Board, we had our first Mother's Day Service. Some of the 260 farm families from miles around came so early that Brother Martinez had to catch several turkeys off the farm and prepare them for supper. The people came early to be sure they would get a seat!

The program lasted until after ten o'clock that night, yet the people did not want to leave. Even after ten o'clock Brother Freire, the pastor, preached to them again. How eager the people are to hear the Word of God.

People Are Awakening

Having Messenger has helped to develop many of our young people as evangelists. They are always anxious to go along to help distribute the tracts, to tell Bible stories and give their experience of salvation.

Many times we go into remote sections where the Gospel has never been preached before. But when we go again and are able to send word on ahead that we are coming the people gather in great crowds, sometimes an hour before Messenger can arrive.

They spend the time of waiting in singing, saying Bible verses or, as they say, "Spending the time with the Lord." In that way they learn many chapters and verses and often times some of them prepare short



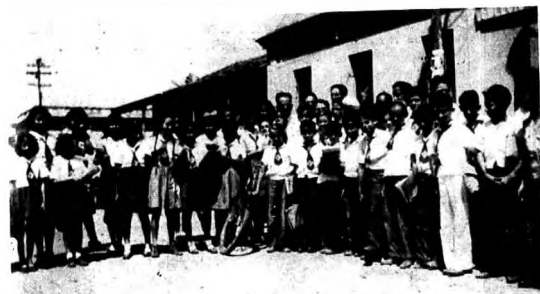
Mrs. Negrin and Miss Lily Diaz loading "Messenger" for a long missionary trip to Cuban villages.

parts on certain chapters or verses and use them while they are waiting for the minister on his bicycle.

Many other towns are asking for tracts and religious literature. It seems that the people are awakening from the deep stupor in which they have been led and are realizing that they need something else besides the saints and ritual religions.

I am leaving immediately for a section where they have asked for a service in the home of a sick man. I will ride the bicycle to his home. He is not a Christian but says he has faith and wants to know of Jesus, so I will visit him today.

Tomorrow Brother Freire and I go to a wedding. Although the bride is not a Christian, she is to become the wife of one of our fine Christian boys and they are having a Christian wedding. One of us will ride the bicycle and the other will ride the horse which Dr. McCall made possible for the mission. Were it not for the bicycle and the horse we would have to spend a night walking there and back through dangerous fields. We



Eager school children ready to go with Brother Negrin and "Messenger" to distribute literature throughout the city of Cruces and into the rural areas.

would lose a night's sleep and much time from our regular work.

The bicycle tires are getting thin from constant use on the rough streets and roads of Cuba. We hope new tires can be secured to replace the worn tires.

But as Messenger's tires have been becoming old and thin the message of love which the bicycle man has been able to take to larger fields is still the new and refreshing story of the love of Jesus for lost men and women and children everywhere—even those in the rural sections of Cuba.

Lost men will never be won to Christ by warmed-over piety, nor a world evangelized by a pagan religion; a passion for Christ and lost souls alone is sufficient.

New Missionaries

Rev. Lester White, New Orleans, La.

Rev. Richard Smith, Anadarko, Okla., Indian field.

Miss Elizabeth T. Watkins, to work in Arizona among Japanese.

Rev. Pablo Flores, Carrizo Springs, Texas, Mexican field.

Rev. Francisco Morales, Raymondville, Texas, Mexican field.

Miss Francisca Chapoy, San Antonio, Texas, Mexican field.

Rev. and Mrs. Fred Montero, Kingsville, Texas, Mexican field.

Rev. and Mrs. Cloma Huffman, Las Vegas, N. M., Spanish field.

Rev. J. I. Kizer, Donaldsonville, La., French field.

Rev. Thomas Wade, Ketchikan, Okla., Indian field.

Miss Raquel Guerra, Station A., McAllen, Texas, Mexican field.

Resigned

Rev. Eunah Tiger, Wewoka, Okla., Indian field.

Rev. and Mrs. Wilkin Taylor, McAlester, Okla., Indian field.

Rev. Jeff Rutherford, Ponca City, Okla., Indian field.

Rev. and Mrs. Reynaldo Tijerino, Raymondville, Texas, Mexican field.

Rev. and Mrs. W. R. Carswell, Church Point, La., French field.

Rev. and Mrs. Troy Kelly, Church Point, La., French field.

Rev. and Mrs. L. Di Pietro, Kansas City, Mo., Italian field.

HOME MISSIONS

My God Shall Supply All Your Needs according to His Riches in Glory by Charles F. Johnson, Ph.D.

CONSTANTLY reporting to the religious leaders of the day is the term, "The Church of Christ." The term is used in a connotation which implies that there is a church in the world as the Christian Church and that it is a functioning entity.

There are three actually Christian churches? If there is, where is it, and what is it and what does it do?

There are Christian churches and they are all Christian churches, but when we use the term "public school," we mean a Christian church, but when we use the term "public school," we mean a Christian church, but when we use the term "public school," we mean a Christian church.

The three hundred delegates in the denomination meeting in March 1942, passed a resolution which attempted to define the word "church" as a church is "a gathering of people who are united in a common faith and who are committed to the Christian faith."

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H. Hawkins, W.M.U. mission study chairman, one alert mission study leader makes a scrapbook of articles from the magazine.

"She groups these articles under the different mission fields," Mr. Hawkins reports. "When a book on Home Missions is studied she has a wealth of human interest stories at her finger tips. These, along with the pictures which accompany many such stories, add much to the interest of the book."

Another plan which has been used effectively in Alabama in circle meetings is an "Information, Please" program, all of the answers to the questions used being found in the current issue of the magazine.

In a Home Missions class in North Carolina the teacher used the questions and answers page, according to Mrs. J. S. Farmer. Each question was pasted on a numbered card and the answer pasted on a card with the same number.

The cards were distributed, Mrs. Farmer explains, and between chapters quiz programs were conducted, the person with Question Card No. 1 reading the question and the one with Answer Card No. 1 reading the answer, and so on.

"This proved not only interesting but very informative," Mrs. Farmer comments.

Essential Information

Two types of quiz programs have been used by Miss Clara Lane in South Carolina. One way is to divide the class into two groups to be asked in succession questions based on the current issue. Thus the members are tested on their knowledge of Home Missions and are stimulated to read the magazine.

Miss Lane has also used a "baseball game," questions being asked by the pitcher to strike out the opposing players.

One mission study chairman in her state, according to Miss Lane, wrote a playlet based on the two mission journals, *Southern Baptist Home Missions* and *The Commission*. The characters were two housewives who while in the midst of their morning chores discussed the latest news from the mission fields. This playlet was presented by different women in each W. M. S. Circle.

So essential as a source of missionary information is the magazine regarded by the W.M.U. of Virginia that it has now been added as a requirement in the Standard of Excellence for the state, according to Miss Blanche Sydnor White, corresponding secretary.

The Virginia Union's Standard will require 75% of the members to subscribe to *Southern Baptist Home Missions* and to *The Commission*, effective January 1, 1943. Societies must meet this requirement to attain the Standard of Excellence in Virginia.

Subscriptions Renewed

A layman in Texas, not content to send just a quarter to renew his subscription for one year but moved to enclose \$5 because he wants the magazine to "continue coming indefinitely," gives evidence of a practical result from reading its pages.

"As I read the last issue," he writes, "I was heartened to go on with my contributions to the local church, whose budget includes something for Home Missions. It is a pleasure to know that one is helping, however feebly, in this work of evangelization which your organization is carrying on in a broad field from Cuba to El Paso."

Another layman, in Kentucky, declared that "I could not well get along without the paper, as I have taken it since it was created, and hope to as long as I live, and read with a good deal of interest."

"Your faith was not strong enough," he said, in asking for only a quarter. So he enclosed \$1 and expressed the hope that we would "get a pointer from this to use on other folks."

"I enjoy the fine pictures," says Mrs. M. L. Jenkins, W. M. U. field worker in Louisiana, in summing up her use of the magazine. "The questions and answers are usable in talks and for general information. I clip passages for use in talks and paste them in my notebook. I get many bits of information on various subjects that I use in presenting missions."

Another subscriber declares that "no one ever enjoyed anything more. I hope that I am never without it."

To prove his interest, this person adds: "I pass it on to others when I have read it."

The same practical use can be made of these inspiring pages by each one of our 71,500 subscribers.

Indian Young People Train For War Work During Vacation Weeks

Now that the Indian school at Albuquerque, New Mexico, has closed, reports C. W. Stumph, "several of our girls are going into training for first aid work, and some are entering training to be nurses. Several of our boys are entering various kinds of defense work for the summer, and some will enter the army."

At the "Class Day" exercises on Sunday, April 26, which was in honor of the seven Baptist graduates, one of the Baptist girls was voted the outstanding student of the class and received a cash prize.

Brother Stumph also reports that, in addition to assisting in the graduation exercises for the Indian School, he has had a very busy month in renewing his work at the Indian Sanatorium. They have a group of optimistic patients among the tubercular victims and the missionary is always received with cordial welcome.

From Rev. W. H. Fitzgerald, the Home Board missionary at Cherokee, North Carolina, we learn that the constant call of the older Indian youth to the armed service and the going of many to work on the TVA dam has retarded the attendance of most of the services there. However, they continue to hold meetings without a break.

The Indian school at Cherokee closed with the smallest graduating class in several years, because of the Indian response to war service.

Racial Unfairness

EDWIN R. EMBREE, president of the Julius Rosenwald Fund of Chicago, said recently that the American attitude towards the Negro was "a threat to the whole theory and practice of democracy." In his address to the Yale Graduates Society Club, he emphasized the importance of getting rid of racial prejudice.

"We see," said he, "a pattern of caste and discrimination that may be transferred to other groups. No race or class can be firmly assured that it will play as long as we continue to treat any group unfairly."

In our religious and missionary work we must look upon the world as Christ looked upon it. There are no racial lines in the Great Commission, and surely there are no color lines in John 3:16.

Chinese Wedding Bells

Chinese Tea Lends Atmosphere to Visit Of Women in El Paso

WHEN a delegation of Baptist women from Virginia, under the leadership of Miss Blanche Sydnor White, W.M.U. corresponding secretary, visited the Home Board Center for Chinese people in El Paso in May they were received in the atmosphere of old China.

The Chinese language school was in session and they could observe the kind of work the children are doing and the valuable contact which the school affords for evangelistic work with such a large group of children who do not otherwise attend the Center.

Miss Douglas Oliver brought a devotional message at the beginning of the school. The girls were dressed in their Chinese dresses and took the ladies over the building, after which they served refreshments—Chinese cookies and tea.

Miss Viola Campbell and Miss Mary Etheridge, Home Board missionaries in El Paso, join in the wish: "If more of our Southern Baptist people could travel over the southland and see the fields, surely the Lord's work in the homeland would be immeasurably benefited!"

Of excellent value in that Chinese language school is the recent gift from the American Bible Society of three Chinese Bibles, eleven New Testaments in Chinese and English, and fifty copies of John's Gospel, also in Chinese and English.

They are being used by members of the Wednesday night Bible class. Already these parallel translations of the Scriptures are proving very helpful in the work.

Miss Campbell and Miss Etheridge plan to keep the language school open during the summer and hope that, with the American day schools closed, they will have an even larger number of Chinese children and thus a greater opportunity for contact in the Chinese homes.

Missionary Motive

THROUGH all the ages this has been the missionary motive: since Christ died for us, let us live for Him; since He gave Himself for man's redemption, let us give ourselves for the world's evangelization. For "Jesus' sake" has not only closed the prayers of Christians throughout the centuries, but it has also inspired their conduct.

You cannot build anything up by tearing it down.

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The happy bride cuts the cake while the groom looks on approvingly following the first Chinese Christian wedding in Phoenix.

Waiting For Christ In Panama

THANK GOD; all my life I have wanted to read God's Word." The dignified old gentleman hugged the New Testament to his breast. It was the very first time he had ever been privileged to own a New Testament.

The well-dressed gentleman and I had happened to meet on the street in one of the larger towns of Panama and I soon began talking to him about Christ and our hope of salvation in Him. I pointed out to him the plan of salvation through repentance toward God and faith in Christ; how we need to confess our sins and acknowledge our guilt before Christ, asking for His forgiveness.

As I talked I took from my pocket my New Testament and began reading such passages as I felt would help him. He showed keen interest and asked if I could get him a little book like that. When I offered to give him my testament he received it as a coveted possession.

"Andrew Findeth Peter"

At that moment he called to his brother who happened to be passing on the opposite side of the street.

"Come here," he said, "this man has taught me how to find salvation for my soul."

Then he explained to his brother the plan of salvation with such zeal and joy as I have seldom seen. He asked if I could get a New Testament for his brother. I was glad I had a good supply in my car right there and could give one to the brother.



To the people who walk the streets of Conception Missionary Paul Bell gave many Gospels and Testaments. The people received them gladly and their interest in an open avenue for the spread of the Gospel in Panama.

By PAUL C. BELL

Superintendent of Mission Work in Panama

Thousands of simple people are hungry for something that will satisfy the longing in their souls. Joyously they accept tracts and Scripture portions given to them by the missionary.



Those two influential men, one a member of the "semblies," which is practically the same as a member of Congress, offered me the use of their very fine homes and expressed a desire to help in establishing a Gospel work in their town.

From this chance meeting with a man on the street, a man who had been waiting for the Gospel I had to offer, the way has been opened and an invitation given to establish a Baptist mission if only the funds and the workers can be provided.

The Panamanian people are open to receive the Gospel. Everywhere I go they accept with a real craving the tracts, Gospels, New Testaments that we give them.

At one little bamboo hut, where a woman sat on a block just outside the door, smoking her little pipe as most of them do in that particular section, I stopped. The husband was working in a little clearance not far away and he came to meet me.

I engaged him in conversation about

a peculiar instrument that was on the side of the trail. It consists of a large gourd with three or four palm stem bows strung with bejuco strands passed through it. When the wind blows a very weird and plaintive aeolian music is produced. I asked him to sell me some gourds that I might make me some instruments just for the novelty, but he explained that all of his gourds were green and not ready to be made into musical instruments.

An Inspiring Picture

Then I began talking to him about Christ. At this his wife and children began to draw near with keen interest. I took from my pocket a little New Testament and began reading to him, with the idea of pointing him to Christ. After some time of reading and talking I asked if he would accept Christ as his Saviour. He was joyous as he said, "Oh, yes," and his wife joined him.

I then asked if he would like to keep the little book which was the Word of God. When I handed it to him he seemed to be almost beside himself with joy. He ran and sat down in the doorway and began reading. His wife sat by his side.

There in the doorway this man, bare footed, dressed in his "montuno", his little round hat pushed back, his wife close by his side and both smoking their little pipes, reading with keenest interest from the little book—what an impressive picture it made. They had completely forgotten me, in their eagerness to search the Scriptures.

I thought of the words of the Psalmist: "As the hart panteth for the water brooks, so panteth my soul after thee, O God."

There are hundreds of these little native villages in Panama with their little grass-roofed bamboo huts where live thousands of simple people, hun-

July, 1942.

gling for something that will satisfy the longing in their souls. The missionary has a great advantage in that practically all of the people can read and thus the Testament or tract he leaves behind continues to bear fruit.

In the eight months I have been on this Home Mission field I have discovered there are really about four different types of work to be done, or rather fields of opportunity and responsibility.

The largest field is among the Spanish-speaking groups, which itself is divided into two sections. More than 600,000 Panamanians in the Republic of Panama form the largest section. About forty per cent of this population live in the two cities of Panama and Colon. Panama City has 170,000 population and Colon about 85,000. Included in the Panamanian group are several Indian races, the most prevalent being the Darlens and the San Blas.

The other section of our Spanish field is the large number of Latin American races in the Zone who are employed by the United States government. These come from Cuba, Mexico, Colombia, Venezuela, Chile, Ecuador and from all the six Central American Republics.

Thus far we have been able to do very little with them except distribute tracts, Gospels, New Testaments and Bibles, and hold a few services here and there. We have begun one little Sunday school among them.

Fields That Are Open

The second field is the West Indian. These people come principally from Jamaica and Barbados. We have six churches among our Southern Baptist group. There are seven churches in the National Baptist group, i. e., supported by the National Baptists, with headquarters in Nashville, Tennessee.

A third field is that composed of our American employees who are here by the thousands. We have one Baptist church, the Balboa Heights Church, which was begun as a mission and is now self-supporting with an annual budget of about \$10,000 a year. There are at least five important towns and cities where we should have Baptist churches.

The fourth field is the Army and Navy work. Of course, there are chaplains here, but the men need a great deal more religious influence thrown about them than the chaplains are able to give them.

In the Spanish field of the Panama Republic we find practically nothing



The Panamanian on the left is dressed in the native costume called the "montuno." Both of these men received the Word with gladness of heart.

has been done in the way of evangelization. The Methodists have been here for a quarter of a century, but their program is not evangelistic. The Adventists have their center for Latin America here with a large publishing house in the Zone, but I have found that comparatively speaking they have made little headway among the Spanish-speaking people. They have a church at Boquete, a small school and church at David, and a small group at Chitre. The Four Square Gospel group have a church in Panama City and a small group at Chitre.

Baptists Serve With Love

By CLOVIS A. BRANTLEY

WHEN she came to the Woman's Emergency Home she was hostile and did not care to have anyone speak with her about religion. Realizing how terrible her sin was, in bringing an unlawful child into the world, seemed to make the matter worse. Her spirit of defiance was met with love and not force. The love of Christ was felt through the life of Mrs. L. O. Cotey, our matron. Others who had already trusted Jesus had influence on her.

Several days had passed when she said to the matron, "I want to talk with you." As they sat on the side of the bed talking, neither of them conscious that so much time was rush-

The Panamanian government has declared for religious liberty and freedom to all denominations, but the state religion is Roman Catholic and it is to this church that they have committed to a large extent the education of their children and contribute out of government funds to the support of the Catholic schools.

Men and Buildings Needed

So far I have not found one Panamanian who is a Baptist. Since we have no building anywhere for the Spanish work and since there is quite a keen feeling between the Panamanians and the West Indians, we are confined to personal work and the distribution of Gospels and tracts. We have done a great deal of personal work, and thus far I have two—that I think are ready for baptism.

At the present time our greatest physical needs, from the standpoint of Baptist work in the Republic of Panama, are additional man power and buildings. It is out of the question to think of more buildings until after the war. Some plan might be worked out whereby additional evangelistic workers could be supplied.

While we are waiting for peace and a time when Baptists can increase the facilities for mission work here, the men and women are still working in the fields, sitting on their doorsteps, and walking the streets waiting for the good news of the Gospel of Christ. Christians of the southland will please pray earnestly that as they receive the tracts and the Bibles the Holy Spirit may work upon their hearts through their reading of the plan of salvation.

ing by, the young woman quietly surrendered herself to the loving Saviour. Some nights later, unafraid and of her own accord, she came during the invitation in a service held in the Mission Chapel, publicly confessing her faith in the Lord.

Aren't you glad that Southern Baptists, through the Home Mission Board, have such a place to which these unfortunate girls can come? She could have committed suicide as many girls do in their hour of disgrace, or she could have had the child and gone on in worse sin.

But, since Baptists have this home in New Orleans, she came to us and her life has been rescued and her soul saved by our Saviour.

America for Me by Mary Margaret McBride, Macmillan, 102 pages. \$1.00.

In *America for Me* Mary Margaret McBride talks about this wonderful land of ours, reminiscing about her own childhood on a Missouri farm, recollecting stories about the great and near-great who played a part in the building of this America, letting you in on some of her own rare experiences in her wide-traveled life.

Miss McBride is human. She has pictured America as a very liveable land, inhabited by very human individuals—likeable in their faults as well as their achievements. When war news produces confusion of thought *America for Me* will help to restore one's mind to sanity and renewed appreciation of the land whose lamp of freedom is still set beside the golden door.

Remaking America. Jay Franklin. Houghton Mifflin Co. 287 pages. \$3.

The story that Franklin tells is being written day by day in this era of revolution. He shows how we have been remaking America on a vast scale, how we have begun, after three centuries of exploitation, to reclaim our natural heritage: how we are rebuilding our farm lands and replanting our forests; how we are harnessing our rivers with dams larger than the pyramids of Egypt, bringing life to the

Home Mission Book Shelf

desert and power to homes and factories; how we are knitting the country together with good roads, flinging bridges across our great rivers, erecting schools and hospitals to improve our communities, and building better houses to improve the lot of the common man. He shows how we have laid the foundation for wider social justice, security, physical and mental health.

There is still much to be done, the author admits, in remaking America which will fit into a new "international society based on freedom and security, on discipline and decency." The student of missions will see by analogy the application of religion to the larger spiritual problems involved which the writer does not discuss.

The Road We Are Traveling by Stuart Chase. The Twentieth Century Fund. 106 pages. \$1.

This is the first of a series of studies made for The Twentieth Century Fund by Stuart Chase, the theme of the entire series being "When The War Ends." The first volume is an analysis of economic trends, 1914-1942, which indicate the nature of the problem in guaranteeing to our people—and all the beleaguered peo-

ples of the earth—the kind of abundant, democratic future that modern man and modern technology can build. The author believes that this country can attain the highest peace-time standard of living we have ever known.

The Amazing Story of Repeal by Fletcher Dobyns, Willett, Clark and Company. 457 pages. \$3.

The subtitle, "An Expose of the Power of Propaganda", suggests the theme of this book, for the author, a nationally known Chicago lawyer, set out to learn how the people who through generations had been educated into believing that the liquor traffic should be banished could be so duped as to let less than fifteen years to repeal prohibition. He studied the record. He learned that a small group of powerful financiers, hoping to do away with their income taxes by the repeal of prohibition and the taxing of beer and hard liquors, organized and conducted a nation-wide propaganda movement, resorting to every method of deception, coercion and distortion that professional propagandists could devise and unlimited money could buy. In a day when propaganda bids fair to take the American people whither they do not wish to go, every American will do well to read and learn from what happened in this country less than a decade ago.

YOUTH ORDAINED Promising Young Mexican Now Serves Field at Belton

By A. N. PORTER

IT was the pleasure and joy of our church to set apart for the ministry Brother Carlos Paredes, student at Baylor University who has been appointed by the Home Mission Board to serve the Mexican field at Belton, Texas.

I believe he is the most promising young Mexican preacher I have ever known in the thirty-five years I have worked among Mexicans.

When Brother Paredes came to us he had no thought of ever preaching the Gospel. But we sought to lead and direct him into further usefulness, and soon the entire church believed God was calling him to preach. After months of prayer he also believed he was called to the ministry. God still moves in mysterious ways His wonders to perform.

"Someday . . . a Preacher"

By J. F. PLAINFIELD
Italian Missionary in Tampa

ON a recent Sunday evening Richard Scarpa stepped out into the aisle, Bible in hand, saying he was ready to follow Jesus. I feared he might be too young and premature in understanding as he is only eight years old and slightly undersized for his age.

But Richard's mother, a saintly Christian woman whose husband is serving a long sentence, had led her child gently and carefully into a sure knowledge of the saving power of Jesus Christ.

The night of his profession of faith, Richard gave testimony in a clear and distinct voice heard by all present. "Jesus saved me, and some day I am going to be a preacher and tell others of Jesus and His Love."

Our hope and prayer is that the mother will continue to encourage her son in preparation for the ministry.

Russian Bible Read By Illinois Prisoner

By G. O. FOLLOWS

I HAVE a great letter from a Russian prisoner in the Illinois state prison. The letter is filled with profuse thanks for the Russian Bible that I sent him.

Also, he is glad that I am writing him occasionally, while I take it as not only a duty but a privilege. According to his statement I am the only one who has answered any one of the many letters he has sent here and there.

In my communications I urge him to read his Bible to his fellow Russian prisoners that he mentioned were with him. I hope soon to learn of his conversion.

While it is impossible for me to visit him I am praying that God's Word will itself reveal God's love to this Russian prisoner as he reads in his prison cell; and that others among the Russian prisoners will be led to the Saviour.

Missionary



Illustrations

Legend of Creation

In the beginning God created the heaven and the earth—Gen. 1:1

From an old Seminole medicine man Rev. Willie King, Home Board missionary to the Florida tribe, heard this primitive myth.

"Great Man made the earth," said the Indian. "Earth without form and void. Some things were moving along the edges of the hull attempting to find earth. These three things would sink in the deep of the water, and when they came up each had a little earth they found in the bottom. They did not know what to do with these little earths."

"A beaver that happened to be sitting on the bank said to the crawfish, 'When I go into the water, you throw the ball toward me.' The beaver went in the water and was swimming around. They threw the ball. The beaver spread out his broad short tail, and the ball dropped on the end of the tail. The beaver tossed the ball into the air and the wind blew it across the other side into the sand. It spread out in a narrow shape like the map of Florida."

How fantastic are human attempts to explain the creation—whether devised by primitive minds or fabricated by scientists and called the hypothesis of evolution. What a contrast are these human explanations to the simple revealed account in Genesis!

Free from Sin

It shall bruise thy head, and thou shalt bruise his heel. Gen. 3:15.

Long ago, when he was a boy and then a young man, he remembered hearing his mother read an old French family Bible she had brought over from France.

But through all the years since that

time he had remained away from God, had not himself read God's Word, and had continued lost in his sins.

Now, an old man and a grandfather, he came to Christ through hearing the Baptist missionary read the truth about sin and explain the way of salvation for the lost. He learned that acceptance of Jesus is a personal matter, and that the remembrance of a mother reading the Bible in his childhood was not enough.

After his conversion the old man followed his Lord in baptism. Happy in his new-found faith he said as he walked out of the baptismal waters, "I am now fully satisfied that Jesus has cleansed me from my sins. I am happy that I have obeyed Christ by accepting him and being baptized."—Lawrence Thibodeaux, missionary to the French.

Excellent Sacrifice

By faith Abel offered unto God a more excellent sacrifice.—Heb. 11:4.

A Pueblo Indian girl, graduate of the Santa Fe Indian school, came to see me a few days ago. As we talked, I remarked about a metal chain she wore around her wrist.

"It is holy," she said, "and also this little cross." She had had it baptized by the priest.

Soon I found she was much confused by the evident differences between things I had previously told her from the Bible and the teachings of her church. She readily agreed to let God's Word speak for itself.

As we compared Catholic and King James versions of the Bible, the Spirit led her to see the folly of placing her trust in pieces of metal or any other kind of images or idols. The Spirit led her further in seeing the simplicity and truth of the only way of salvation.

She left that morning not far from the kingdom, and it will probably not be long until the Gospel will become unto her the "power of God unto salvation."—Pauline Cammack, missionary to the Indians in New Mexico.

Covenant Fulfilled

I will remember my covenant.—Gen. 9:15

He was a fine looking man. It was the first time I had seen this young Hungarian husband and it was difficult to believe that he was so wicked. But I knew that he had been cruel to his wife, having beaten her one evening till the police had to be called.

Now he was very pleasant as I visited in the home. When I talked to him about Jesus and his need of Him, he readily said he knew that he did. He confessed that he had started associating with evil men and had gone deeper and deeper in sin.

I had prayer with him and when we raised our heads there were tears in his eyes. The Holy Spirit was working and I said, "Won't you repent and accept Christ now and start living for Him?"

"Without hesitation he said, 'I will.' He humbly bowed his head and pleaded for God to forgive him. He at last acknowledged Jesus as his Saviour."

I was so overjoyed that I suggested we praise God for his surrender and ask Him to help him be true and faithful to Christ. He wept when he asked God to help him stay away from the evil companions, to help him be good to his wife.

Tears were streaming down his wife's face and at the close of our prayers the dear little couple threw their arms around each other and rejoiced. We felt we were having a little bit of heaven right there.

Truly God has remembered to keep his covenant with us. He is not only Creator and Preserver, but he sent His Son and all who will accept Him can turn from their wicked ways and be loosed from the clutches of sin.—Helen Lambert, missionary in East St. Louis, Ill.

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A Sermon 260 Miles Long

By JACOB GARTENHAUS

When thirsty souls first drink of living waters they wonder how Christians could keep it to themselves!

AFTER a busy Saturday morning, answering important correspondence, I rushed from the office in Atlanta to catch a train for Charlotte. On the station platform while the cars were being switched, in the midst of a throng of people, a young man casually remarked to me, "People are certainly travelling these days."

"Yes," was my only reply, as I did not feel like opening a conversation, for I was completely exhausted after an unusually busy week. I was hoping that the seven or eight hour train ride would afford me some relaxation and enable me to catch up with some reading.

At last the train was ready and the people hurried to get on in order to get a seat. As I entered, it seemed there was not a seat left, for many of the people were standing in the aisle. I managed to pass them and to my surprise saw the young man who had spoken to me sitting by himself. When I asked if the seat by him was taken he said it was not, and I sat down. I could not understand why that seat was vacant when so many people were standing.

By Way of Introduction

When I took out from my brief case a piece of stationery the young man's eyes were drawn to the heading on it, BAPTIST HOME MISSION BOARD, with the star of David under it, bearing the word "Jehovah" in Hebrew. Seeing the puzzled expression on his face, I explained to him that I was a Christian Jew connected with the Baptist Home Mission Board and was on my way to fill some speaking engagements in North Carolina. That seemed to arouse his interest.

"That's something very unusual, isn't it?" he asked.

"I don't think so," was my reply. "More and more Jewish people are coming to realize that what is called Christianity is in reality completed Judaism."

I then inquired as to his church affiliation and to my surprise he said, "I am a Jew."

Now my interest was aroused. I had not noticed that he had some Jew-

ish features, for the simple reason that I was too tired to notice anyone.

Before I had an opportunity to say anything else, he asked how I, a Jew, happened to change my religion, and he assured me that it was not idle curiosity but genuine interest that prompted him to ask it. Before answering his question I wanted to know a little more about him and asked him to tell me something about himself.

He told me that he had married a Christian who once was affiliated with the hardshell Baptist church, but she did not attend any church at the present. As a boy he had attended the orthodox synagogue but not understanding the Hebrew prayers he soon lost interest and would go there only once or twice a year to please his people.

"Now I do not go to church at all," he said. "When our first child was born my wife and I decided to try the reformed synagogue, but after the first visit we both concluded that it had little to offer us. We then went to one or two church services but neither of us was very strong in our religious convictions and so we stopped going. However, when our second child was born we felt that we should not deprive the children of any kind of religious influence, and so we took them to the church near our home. Just now we do not go anywhere."

As I listened to this pathetic story I wondered how many others there are like these people, scattered all over our land, drifting about, disillusioned, without hope, who with a little kindness and encouragement might be started on the right path.

An Eager Audience

"You haven't answered my question," the young man reminded me, "how you a Jew happened to change your religion."

"That would take hours to tell," I said.

"We have all afternoon," he immediately remarked.

How could I refuse the water of life to a man whose soul was so parched? I could no more let this opportunity go by than I could see starving children without giving them bread if I had a basketful.

I told him how almost from childhood days in Austria I had prayed daily for the coming of the Messiah who would redeem His people from all their sorrow and suffering, and at times I wondered why God did not answer my prayer. The more I pondered over these things the more dissatisfied I became. In my perplexity I went to the rabbi with many questions, but these were never answered and I was even rebuked for having asked them. I became disillusioned, and the only way out I could see was to start life over again.

Thus I decided to go to that land of gold—America. Leaving home I stopped off in Vienna to spend a few hours with my only brother, a young rabbi, but to my consternation I learned that he had accepted Jesus as Israel's true Messiah. I could not believe my ears when he related his experience. It was like a nightmare.

The Sermon Continues

Not wishing to prolong this story I remarked, "You can imagine the rest." But my friend was not satisfied and urged me to go on. I told a little more and stopped; and again he wanted me to continue. He drank in every word I uttered.

When I asked him how he could explain the fact that someone did not take the seat beside him when so many people were standing, he answered, "It must have been providential"—which was exactly how I felt. Surely the hand of God was in it.

Before we parted he expressed a wish that we see each other again and he gave me his address. I wrote to Mrs. Gartenhaus asking her to call on the man's wife, which she did, and she found the young woman most appreciative.

Her husband had already told her of his visit with me and that I had made a greater impression upon him than anyone else, so much so that he had told some of his neighbors about me and they, too, were anxious to meet me. When Mrs. Gartenhaus asked her if she would like to visit her church and bring the two children, she said she would be most happy to do so.

All around us are such hungry souls, without a friend to tell them the Good News. When the fountain of living water is opened unto them and the Saviour's love becomes real to them, life takes on a new meaning and they wonder how those who have known the truth and have been the recipients of the riches of God's grace as revealed through Christ, could have kept it to themselves. And I wonder, too!

Mexican Baptist Mission Is Dedicated At Abilene, Texas

DREAMS Come True" was the subject Missionary Pedro A. Hernandez chose for his message at the dedication in Abilene, Texas, of the Mexican Baptist mission's new house of worship on May 31.

Encouraging Results Among French People Cheer Student Worker

By LEWIS GRANT

AS one of the students of Baptist Bible Institute who are serving on the mission fields of the Home Board

EDITOR'S NOTE: The Home Mission Board has appointed ten students of Baptist Bible Institute to continue through the summer the mission work begun during the school year—thus giving employment to the students in the summer months and continuing without interruption their work on needy fields.

this summer, my field is in a French section of the country.

It is proving rather slow work because the French are afraid to break away from their old religion; yet any person with any spiritual insight can see that their religion lacks anything that is vital.

At this period many are looking at us with curiosity, but I believe down underneath they are interested. Most of the work among them is being done in their homes and on the streets. I plan to preach on the street every Saturday night.

Many old people who are Protestants, some of them Baptists, are living here in the community. However, many of them are unenlightened Christians and indifferent to the church or a program of missions.

There have been some encouraging results thus far as when last Saturday night a small boy, ten years old, came forward and professed Christ. He has two Gospels which had been given him sometime ago and he is reading them every day. Before the summer is out I hope to be able to give him a Bible.

Pray with us that God may touch many hearts among these French people during the summer months. I am thankful for the privilege of working, along with other students, in the Home Mission fields.

J. D. Riddle, chairman of the building committee, was in charge of the program, sponsored by the Sweetwater Baptist Association. Rev. W. C. Ashford, pastor of the South Side Baptist Church, spoke on "Working Together in Kingdom Service." Rev. D. G. Reld, pastor of Immanuel Baptist Church, made the formal presentation of the building to the Home Mission Board and Pastor Hernandez.

Dr. J. L. Moye, field secretary of the Home Mission Board, delivered the dedicatory sermon, using as his theme, "The Church of Christ." The dedicatory prayer was offered by Rev. E. Douglas Carver, pastor of the University Baptist Church, in English and by the pastor in Spanish.

In presenting a brief history of the Mexican mission work in Abilene, Dr. Millard A. Jenkins, pastor of the First Baptist Church, pointed out that the mission was started in 1917 and had been operated jointly by the churches of Abilene and the Sweetwater Association.

Enlarged Work Outgrows Building

When the building became inadequate under the leadership of Missionary Hernandez, appointed to the field three years ago by the Home Mission Board, a building committee was appointed, composed of J. D. Riddle, J. M. Martin, Rev. Clyde Jack, son, John J. Toombs and John R. Hutto.

"The Home Mission Board," Dr. Jenkins continued, "which is doing a large work among the Mexican people under the superintendency of Rev. J. L. Moye, became interested in the growing work and has entered jointly into its support and supervision with the Sweetwater Association."

"The new building has been made possible by numerous gifts, some large and some small. It now provides adequate space for an enlarged work including a thriving Sunday School, Training Union and Woman's Missionary Society. There are now seventy-eight members of the church."

"In the coming and going of our Mexican people, the mission has touched the lives of many and has sent out many members to other parts of the country."

DIRECTORY

The complete directory of workers of the Home Mission Board is printed on this page each quarter. It was carried in the June issue, and will run again in September.

Missionary To Deaf Finds Opportunities For Service In Depot

By C. F. LANDON

AT a bus depot the other day I saw a couple that seemed to be rather disturbed and ill at ease. From overhearing their conversation I learned that they had a deaf boy, about six years old, and he was supposed to be on the bus that had just come in, returning from school. But he had not arrived. About three other buses arrived and still no boy. They were getting alarmed.

So I introduced myself and learned that the child had to make two changes on his way home. The parents were imagining all kinds of things. I told them there was no reason to be afraid, that children were sent out with large identification tags on them, and that at some transfer point he had failed to get on the bus. I took the father to the police station. The police got in touch by radio with a city where the boy was to change buses. The report came back quickly, that the boy was in the station and would be put on the next bus home.

During the wait I had quite a talk with the parents. He is their only deaf child and that was his first year away at school. They were all questions. I was glad to tell them of my visits to that school, how well the children were taken care of, and what the parents could do during the summer when the child was at home to prepare him for school the next term.

Though a child is deaf, his heart and mind may be alert to the knowledge of books and the saving knowledge of Jesus Christ, his Saviour.

Sell America's Most Complete
CHRISTMAS CARD LINE
MAKE EASY EXTRA MONEY
Send pay for your spare or full time.
Show friends and others amazing variety
of new Christmas Cards. Guaranteed by
Special Drawing Order. Receipts by check.
Home Department Christmas Cards, 25¢ per 100.
\$1.00 per 1000. 50¢ per 500. 25¢ per 250.
Cash advance. 50¢ per 1000. 25¢ per 500.
Send and keep. One hundred or more \$2.00.
Article Card Co., 115 W. 42nd St., N. Y.

What Total Was Given in The Annie Armstrong Offering—T.G.

A. The latest figures released by Miss Kathleen Mallory, W. M. U. executive secretary, show that the 1942 Annie Armstrong Offering to Home Missions has reached a total of \$215,568.58. The goal was \$145,000.

Q. What is the present indebtedness of the Home Mission Board? G. R. B.

A. The Board now owes \$385,000.

Q. Is the mission work in Cuba being enlarged? L. B.

A. According to Dr. M. N. McCall, superintendent of the Home Mission Board's work on the island, there are now eight more missionaries than a year ago, the total now being ninety-five. During the year two new churches have been constituted. In twelve months the missionaries preached 10,655 sermons, an increase of 840 over the previous year. However, Dr. McCall does not report a great enlargement in the work, but rather a more intensive effort to evangelize completely the four western provinces where the Board's missionaries work.

Q. How many missionaries are now employed by the Home Mission Board? Mrs. S. T. M.

A. The complete directory of Home Board workers as carried in the June issue of *Southern Baptist Home Missions* showed a total of 404. Since that date thirteen workers have been appointed and seven have resigned, thus giving a present total of 410.

Q. When was the Southern Baptist Convention organized, and where? F. W.

A. The Convention was organized at Augusta, Georgia, in 1845.

Q. What were the reasons that led to the organization of the Home Mission Board and when did it become an agency of our work? F. W.

A. The Home Mission Board or, as it was first called, the Board of Do-

mestic Missions, was set up at the organization meeting of the Southern Baptist Convention in 1845. Then, as now, the responsibility of the agency was to reach neglected groups in the southland, three objects in particular, as revealed by the records of that meeting, evoking the concern of the Convention delegates: (1) the slaves, (2) the Indians, and (3) the city of New Orleans.

Q. Who was the first corresponding secretary of the Home Mission Board? F. W.

A. Rev. Russell Holman was the first corresponding secretary. He served two terms, 1845-1851, and 1857-1862. Between these two tenures and also following the second he was a missionary of the Board in New Orleans.

Q. Why is the Annie Armstrong Offering so named? F. W.

A. The March offering of the W. M. U. for Home Missions has been named for Miss Annie Armstrong, first W. M. U. corresponding secretary (1888-1906), who visited many Home Mission fields and because of her interest in the mission work initiated the Self-Denial Offering for Home Missions which has grown into the annual Week of Prayer and Annie Armstrong Offering for Home Missions.

Q. How is this offering used? F. W.

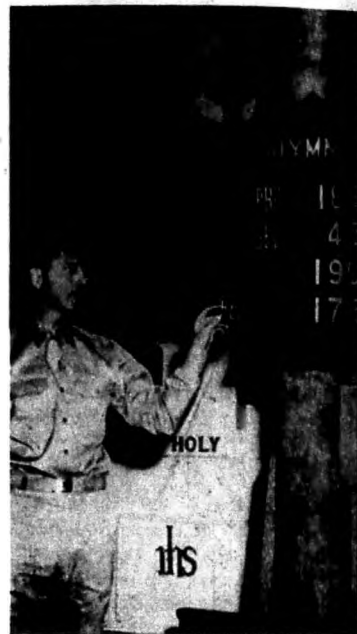
A. The entire offering is used for work of the Home Mission Board on a budget planned by the administrative officers of the Board and a committee of the W. M. U.

Q. What is the Andrew Club and what tracts are available on it? M. J.

A. The Andrew Club is a group of people in any church who have banded themselves together to pray and work in the interest of winning the lost to Christ. The Home Mission Board has published a free tract giving useful suggestions on organizing such a club, entitled, "An Andrew Club In Every Church."

Q. What is the percentage of Baptists in the Army camps? G. R. T.

A. This largely depends upon the location of the military unit and the section of the United States from which the men come. In the Southern Convention territory the average will run about 23% Baptist. In the



above picture Chaplain Leslie Newman is getting ready for the Sunday morning service at the post chapel, Fort McPherson.

Q. Where may I secure extra copies of the six issues of *Southern Baptist Home Missions* in which appear the series of articles on Dr. George W. Truett? C. C. S.

A. The circulation has grown so rapidly (now above 71,500) that the Board's supply of extra copies has been entirely exhausted. Very few extra copies of any issue of the magazine are printed and these are soon exhausted to meet the demands of new subscribers. Extra copies to complete a file of this series of articles would therefore have to be secured from friends.

Q. How can I secure pictures for projection on Home Mission fields for use in our church? D. Y.

A. The Home Mission Board has pictures mounted on slides of two sizes, 2" x 2" and 3 1/2" x 4", which are available to any church without charge, the only expense being to take care of transportation both ways. Lists of these illustrated lectures will be sent upon request. Reservation should be made in advance.

The eclipsing of another's sun will not make your own sun shine any brighter; it is not through criticism of others, but through efficient service rendered that one makes his way up.

HOW TO ASK QUESTIONS

Any reader can get the answer to any specific question of fact concerning the fields, tasks and needs of Home Missions in the South and in Cuba by writing Questions Editor, 315 Red Rock Building, Atlanta, Ga. Please enclose 3c for reply.