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SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell

VOL. XIII.

DECEMBER, 1942

NO. 12

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We challenge the wisdom of the Christian world to the proposition that the evangelization of this country is, among human affairs, the mightiest factor in the world's redemption.—I. T. Tichenor.

• • • • •

The task of Home Missions is to grasp the leverage for the world's uplift offered in the evangelization and Christianization of the home land.—J. B. Lawrence.

• • • • •

Lulia Mosgovoy Bean, Russian-born American. Like hundreds of other foreign-born Christians now living in the South, desires fervently to send the Gospel of Christ to the lost of her native land. Mrs. Bean is pictured at right in her Atlanta home wearing the dress of a Russian peasant.



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Supply Ship Carries Beer

A SHIP carrying supplies recently to the Solomons where Americans are locked in deathly struggle with the Japs was half filled with beer, according to Drew Pearson in his column, "Washington Merry-Go-Round".

With cargo space so valuable and supplies so desperately needed by our fighting men in the Pacific, it is an evil omen when authorities regarded beer of such importance as to fill half of the shipping space in one boat with the rotten stuff.

It is high time for Americans, and especially for Christian parents, to rise up in holy protest. There is no time to waste in sending our petitions to the President urging passage of S-860. Let this be done at once, every petition signed by the largest possible number of names.

Major Supports Bill

A MAJOR in the Army writes to the editor a strong endorsement of the effort to secure passage of Senate Bill

S-860, which would restrict the sale of liquor in military areas.

"For a number of months," he writes, "I was a member of the general court at Fort Every case which was brought before us had somewhere along the line liquor as the cause of the offense."

The major adds that he has written a number of personal letters to congressmen and senators urging passage of S-860.

Baptists Send Petitions

FROM all over the South we have received a flood of communications stating that petitions have been mailed to the President urging him to use his authority to prohibit the sale of alcoholic beverages in military camps and adjacent areas.

From one village church a petition has gone bearing 350 names—a number double the membership of the church and perhaps half the adult population in the community.

With united tremendous voice Southern Baptists are insisting to the President that he use his powers to safeguard the young men in the Army by

protecting them from the evils of drink.

Foreign Missions Going On Today

ACCORDING to Rev. J. J. Mickie, secretary of the Foreign Mission Conference of North America, the following figures summarize some of the results of Protestant missionary work throughout the world, "as of December 7, 1941", and practically all of this is going on today despite the withdrawal of some hundreds of missionaries from the Far East.

There are overseas 55,000 Christian churches and 67,000 other preaching places; 61,000 church schools with 3,700,000 pupils and teachers; 55,000 schools "from kindergarten to university"; with 100,000 national teachers and 3,157,500 pupils; 1,100 hospitals with 70,000 beds, reporting 350,000 each year; there are also 1,350 doctors, 4,000 nurses and 9,000 student nurses, and 2,350 dispensaries; while 9,500 traveling nurses and other medical workers give more than 19,000,000 treatments each year.

Foreign Missions In Home Fields

THE *Christian Union Herald* gives some sobering statistics about the population complex in America. The *Herald* says, "There are at least one million persons of pagan religious beliefs living in this country. Mohammedans number 200,000; Buddhists, 150,000; Hindus, 150,000; Confucianists and Taoists, 600,000. There are over 108 different languages spoken, more than sixty-six in New York City alone."

Of the 350,000 Indians in the United States, 214,000 cannot speak English and only 79,000 are citizens. Forty-nine thousand have not been reached by any missionary work, while less than one-third of the Indian population is related in any way to Christian organizations.

One-third of the entire population of the United States is foreign born, or of foreign parentage. My, what a Home Mission field this land of ours is!

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J. D. LAWRENCE
Executive Secretary-Treasurer

JOE W. BURTON
Secretary of Education

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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.

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NO. 12.

WOMAN'S MISSIONARY UNION for a number of years has vitalized their work of teaching missions by promoting two annual offerings, the Annie Armstrong Offering for Home Missions and the Lottie Moon Offering for Foreign Missions.

The Lottie Moon Offering These offerings are dramatized by a period of study and prayer and thereby are made a vital part of the life of this great missionary organization.

Eternity alone can tell the value of these offerings. They are more than the giving of money; they are the expression of life. There is love sweetening and beautifying every dollar given. Faith goes with the gift and sacrifice sanctifies the offering. The objective is the curing of souls, the redeeming of lives, the building of the kingdom of God among men.

Heaven looks down their souls to greet.
And glory crowns the mercy seat.

where these rich gifts are made.

The Home Mission Board joins its prayers with the prayers of Woman's Missionary Union for the Lottie Moon Offering. The Board joins its prayers with theirs for the Foreign Mission Board, its workers and its work.

These are troublous times for our mission work, but troublous times are God's times to work wonders. It was a troublous time when the New Testament church started its work. It was a troublous time when Paul and Silas left the church at Antioch to go to lands afar with the Gospel. It was a troublous time when the aged apostle John was banished to the bleak island of Patmos. It was a troublous time when Christians were thrown to the wild beasts in the arena of pagan Rome. It was a troublous time when the fires of Smithfield burned. It was a troublous time when Baptists in the New World were fined and publicly whipped and imprisoned in Boston and Virginia for their faith. It is a troublous time now when missionaries are in concentration camps and prisons.

But God does not forget His people. Out of the darkness has always come light. Troublous times have always been the opportunity which Christians have seized to show forth in their lives the saving, redeeming, transforming grace of God.

These times upon us now will test our faith, our devotion to Christ and our love for a lost

world. We shall gather strength for the building of a new world as we meet the challenge of these troublous times.

Churches and the Peace Terms

ONE thing is sure, if Christians expect to have any influence in determining the terms of peace they must do more than pass resolutions. All the conferences church groups can hold will avail little if all they do is hold conferences.

To influence the peace terms Christians must make Christianity effective in the life of the nations that write the terms of peace. We must shoot the life of Christ through and through the life of our land so that the sentiment and thought of America will become Christian. Love and not hate must animate our people. The good of all must be our purpose. Justice, mercy and equity for all groups, all nationalities, all races, all classes must be our aim.

Cathedrals And Christianity

THE world in the past has made the mistake of thinking that Christianity could be embalmed in the frozen splendor of architecture. But cathedrals do not mean the preservation of Christianity. We can have cathedrals and lose Christianity. Our Baptist people should keep in mind the fact that a great church building does not always mean a great church when measured from the Christian point of view. A press dispatch states that the Cathedral of St. John the Divine in New York City has opened one section of that great building to the public. Nineteen million dollars have been spent so far in its construction and it will take ten million more to complete it. When finished it will be one of the world's greatest cathedrals, second only in size to St. Peter's in Rome. But what about New York City? Does that cathedral mean less crime and more righteousness in that great center of population?

Unbelief Kills Prayer

THERE are people today who do not believe that anything on this earth is determined by a divine and unseen power; they think that everything is the product of human thought and will. They tell us that there is no use to pray to a God who does not exist. This type of thinking is seeping into our religious life, with the result that prayer, real prayer, is becoming a lost art. May the Lord save Southern Baptists from this type of unbelief! It will kill the mission spirit.

Send Petition NOW to President

HAVE you sent a petition from your church and community to the President? Here is a suggested form which can be copied and signed by the largest total you can secure from your community.

A PETITION TO OUR PRESIDENT

We the undersigned loyal Americans, supporting to the limit of our ability your leadership in our present world crisis, greatly deplore the evil influence on our fighting men and war workers by the organized liquor traffic; such attacks, it seems to us, come in the nature of stab in the back, calculated to undermine the morale of our people as a whole and to cripple our entire war effort. We, therefore, respectfully but very earnestly beseech you to use your authority as Commander-in-Chief to prohibit, for the duration at least, the sale of all alcoholic beverages within camps and within a radius of 100 miles of any camp or plant engaged in war work.

NAME POST OFFICE DATE

(Use as many sheets as are necessary for signatures.)

(EDITOR'S NOTE: We urge that you have the petition above signed by your people and others in the community and that you forward it immediately to the President. Please write a postal card to the Editor, *Southern Baptist Home Missions*, 315 Red Rock Building, Atlanta, Georgia, stating that the petition has been sent and giving the number of names on the petition.)

The Preacher and His Message

By GEORGE W. TRUETT

Editor's Note: The recent inaugurations of two new seminary presidents were significant occasions for Southern Baptists. We carry below in condensed form the address of Dr. George W. Truett, delivered at the inaugural service for Dr. E. D. Head as new president for Southwestern Baptist Theological Seminary. This challenging address strikes the keynote for the type of spiritual ministry needed today—the product aimed at in the right sort of theological training. This address was stenographically reported by Miss Mamie Storrs, secretary to Dr. Head.

WITH one mind we must believe that the occasion calling us together this morning is one of unusual significance. A brother, greatly beloved, has been chosen by the earnest and unanimous choice of the Board of Trustees of this Seminary to be its president.

We raise our Ebenezer today in this significant hour, saying from our heart of hearts that on this day of recognition and dedication of a new president, and the dedication of all of us, I trust, with him, we voice the purpose of our hearts, please God, to keep the Seminary in our fervent, our unforgetting prayers, both for today and for all the unfolding future.

In casting about for some word to say on this notably significant occasion it has seemed to me that I could do no better thing than bring you a simple word on the simple but vital theme: "The Preacher and His Message."

Paul states it for us very clearly in his message to Timothy: "Take heed unto thyself, and unto the teaching; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Two Truths Emphasized

There are two truths to which emphasis may be given in connection with that simple but vital statement of Paul: the truth about the preacher personally, and then the truth about the message that he is to give to the people.

Nothing can take the place of the Christian minister. Not all the progress made by the schools, not all the inventions made by the inventors, not all the triumphs of the telegraph, telephone, and that wizard of all wizards, the radio, can take the place of the pulpit—the place of the preacher voicing the message God has for His preacher to give to the people.

"It pleased God by the foolishness of preaching"—not by foolish preaching—"by the foolishness of preaching to save them that believe."

Paul's first word here is to the preacher: "Take heed unto thyself." The Bible has a great deal to say to the preacher personally.

That is a great word which it says, "Let no man despise thee." That means we can behave in a way that would be despicable. He does not say, "Let no man hate thee." I fancy that

Satan's chief grudge is against the right sort of preacher. "Let no man despise thee." Do not behave in a way, anywhere, at any time, so that your behavior will make you despicable.

Now he says here, "Take heed unto thyself." Before one is a preacher he is to be the right sort of man. One can well believe that John the Baptist was the right sort of man. What a mighty call is the call for manhood in the ministry! Here is a great calling, not for fops or dandies or dilettantes or nice little gentlemen. Here is a calling for the right kind of men, red-blooded, true as the needle to the pole.

Now, if so, he is to be true in the habits and motives that mark his life.

Habits! Are your habits holy? We are largely moulded by our habits, and many of us may have habits that ought to be given up if we are to be the right kind of preachers.

Habits That Will Enslave Us

Let me name some of the habits that will enslave us if we do not watch with all diligence and prayerfulness. We are to watch against any habit of idleness.

The preacher is never to lose the sense of perspective. The preacher is to put the emphasis on the main things, and not be sidetracked by the secondary and the subordinate and the less important things.

Did you ever see an elephant trying to pick up a pin with his big snout? You just felt the big fellow ought to be picking up something bigger than a pin.

And sometimes we preachers can be seen, if you will look after us care-

fully, at the business of picking up pins, when the things we pick up ought to be much bigger than pins. We are to watch that we do not allow our time to be swept away in little nothings.

A preacher ought to have several hours a day for study, and he ought not to allow anything in the world to keep him from those several hours of study.

A preacher is not to be an idler. An idler in the ministry—what an incongruity! The man who sees the full limit of time for work in a community ought to be the preacher of Christ's glorious Gospel.

A preacher should watch against the love of ease. Ease is the bane of mankind. Ease rots life. Many have rotted through ease, through dodging, enervating ease. Woe to the man at ease in Zion! Woe to the man in the pulpit who is at ease, and woe to the people who must listen to him! A preacher is to watch against any inclination in the world toward ease. It undoes men. It robs men of the highest. It brings them down. The love of ease!

Only Worthy Concern

Many preachers say to me or write to me: "I would like an easier place than I have." That man is already started on the toboggan. An easier place for the preacher of the Gospel of Christ, for a prophet of God! The only concern worthy of God's man is, Am I where God wants me, doing with my life as God would have me? That is the whole question.

A preacher is to watch against professionalism. He can preach just to preach and get it over with. Preaching just to fill his appointments, and then thinking in his own mind "Goody, goody, I don't have to do this again until next Sunday." He had better go back to the plow!

Oh, messengers of the divine Say four and Lord! Oh, messengers! yours is a great calling. Oh, the bane of many a preacher! The evil of professionalism!

The preacher is to watch against impatience. He is greatly tested here. Sometimes, after a busy week, and then Sunday with all its stress and strain, and the reaction therefrom and loss of sleep, he feels on Monday like throwing up the sponge and resigning and going somewhere.

The right sort of patience is more than just endurance. It is being continuous in well doing. I am a believer in the long pastorate. Sometimes when my brethren show signs of changing

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around I want to say to them, "Why gaudiest thou about so much to change thy way?"

No preacher should leave a pastorate except under the conviction, This is God's will for me. We must have the guidance of God in the ministry. What do we in this great work without God? We are to watch against impatience.

There is something else. We are to watch against every unworthy motive of every kind and pay the price to be done with it. Think of a preacher being envious of another! Just think of him being jealous, allowing himself to be tolerating it one second! It is as rottenness in a man's bones.

Preachers are to watch against every unworthy motive. The motive of cowardice! Think of a prophet of God being afraid! It has been well said: "God Almighty never made any man in the world to be afraid of any other man." The preacher is to be a man of high moral courage. The Bible comes to us just here and says: "God has not given us the spirit of fear, but of power, and of love, and of a sound mind."

Pay the Price for Power

Brethren, we are to pay the price for spiritual power. Jowett, one of the great preachers of our own or any other generation, said the right word to any and every preacher when he said: "Brethren, when we cease to bleed we will cease to bless."

Paul and Barnabas "hazarded their lives"—not a little money out of their pockets—Paul and Barnabas hazarded their lives for the name of Jesus. And we are to stop not, halt not, hesitate not at all to pay the full price for spiritual power.

Paul has a great deal to say as to what we are to preach. "Take heed to thy doctrine" or thy teaching. Be altogether careful, conscientious and faithful in what you preach.

The pulpit is our throne. There are other things in Christ's ministry of great moment, but the pulpit is the preacher's throne. The Thermopylae of Christianity is the pulpit.

By all means, there are other things, such as visitation and conferences, that are not to be ignored at all, but the preacher is to put his primal, major, central emphasis on the pulpit. He is to give priority to the pulpit.

Otherwise, if he does not study, he will be an echo. Christ wants voices. John the Baptist was a voice. The Apostle Paul was a voice. Charles Spurgeon was a voice. John A. Broad-

Seminary Presidents Inaugurated

THEOLOGICAL training remains in the spotlight of interest among Southern Baptists, with two new seminary presidents inaugurated in recent weeks and the announcement of the election of a third expected at any moment. Southern and Southwestern each turned to leading pastors in selecting new presidents, both of whom have now been officially inducted into office. Baptists await the decision of the trustees of Baptist Bible Institute in naming a president of the denomination's third theological school. Younger leadership is thus being assumed in ministerial education among Baptists through the resignations of Presidents Sampey, Scarborough and Hamilton, of Southern, Southwestern and B. B. I., respectively.



DR. HEAD

Dr. Head succeeds Dr. L. R. Scarborough, president twenty-seven years and successor in office to the founder, Dr. B. H. Carroll.

A native of Louisiana (born, Sparta, November 15, 1882) and a graduate of Baylor University (A.B. and M.A.) as well as of Southwestern (Th.M. and Th.D.), Dr. Head resigned his ten-year pastorate of First Baptist Church, Houston, to accept the seminary presidency.

Inaugural services included addresses by Dr. George W. Truett, president of Southwestern's board of trustees; Mayor I. N. McCrary of Fort Worth; and President Pat M. Neff of Baylor.

us was a voice. B. H. Carroll was a voice. Christ wants voices in the world. He wants you, and you, and each of us to voice what He has written, put in our hearts from His word by the power of His Spirit.

Better Not Ride Ponies

A preacher is to be a student morning, noon, and night. Better not throw off at that point. Better not ride ponies. A preacher had better go direct to headquarters for his message and come before the people fresh from contact with God. Like Elijah, who said he had seen God, so the preacher is to come back to the people.

I give this as my humble but very earnest conviction, that we preachers for the most part do not preach enough. We are told that George Whitefield died at fifty-six and had

calling for "one unfailing purpose to preach the full Gospel with all its implications and all its applications." Dr. Ellis A. Fuller was inaugurated October 15 as the sixth president of Southern Baptist Theological Seminary.



DR. FULLER

The South Carolinian, who resigned a fourteen-year pastorate of First Baptist Church, Atlanta, follows in office James P. Boyce, John A. Broadus, William H. Whitsett, Edgar Y. Mullins and John R. Sampey—illustrious men of faith who have held this post of high responsibility during the Seminary's 84-year history.

Although his major work has been in the pastorate, Dr. Fuller was for three years Home Mission Board superintendent of evangelism. He was also president of the Home Mission Board for fourteen years. He was born April 1, 1891, at Cross Hill, South Carolina.

preached eighteen thousand times. It is my deep conviction that we do not preach often enough. Brethren, I mean our wayside ministry. The preacher is to be a preacher seven days in the week. He is to be God's man, God's ambassador, God's representative everywhere he goes.

The wayside ministry, as revealed in the Gospels, is one of the most inspiring studies in all the Gospels. Christ preached His great sermon on the new birth to one man. If we have one man or woman or youth for an audience we have a tremendous audience.

The personal appeal—there are no substitutes for it. We are to deliver our public messages, and then we are to go out into the labyrinths and

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This Is My Life

By CHRISTINE GARNETT

Missionary in Cuba

CHRISTMAS is coming and I have been housecleaning. Perhaps you think I am a little early in doing my Christmas cleaning, but I have a good reason for getting an early start.

The Christmas program is an important part of the work in the Baptist churches in Cuba because usually the attendance is better then than at any other time in the year.

The time has come for me to get busy on the writing of the play we shall use this Christmas. Before I can write the play, I must know what materials are available for costumes, and before I can know exactly what



Miss Garnett and Mrs. George W. Bottoms in a Cuban home.

we have, I must clean out the store rooms and sort out from the accumulation of over twenty-four years the materials which are usable again. After I plan the costumes, I shall write the play. As a missionary I have learned to write plays around the available costumes and stage sets.

As I busy myself carrying clothes to the yard to be sunned, my mind is constantly at work reviewing past experiences and making plans for the future.

Getting my house in order reminds me of one of our finest women with whom our W. M. S. met recently. She was so happy in showing us her new



The Christmas program is an outstanding service in Cuban Baptist churches because of the large crowds that attend.

living room furniture, but her greatest joy lay in the fact that her husband had finally given permission to take out of the home all saints and other forms of idolatry. Her name is Aurora and truly she sheds a light that comes from the fountain of her salvation.

The packages stacked on the "company bed" do not mean that I have Christmas packages all ready for mailing. No, the Christmas spirit has not taken me that far. The packages contain plans which have been mimeographed for Sunday School teachers.

A doctrinal tract which the church has wanted me to write for some time has finally been printed and copies of it are stacked on a nearby table. At one o'clock today ten commissions will meet at the church for prayers and after three hours every home in town will have one of these tracts.

The tract carries six questions that are constantly asked, and their answers: 1. Where do Baptists come from? 2. Did the first Christian church have a priest? 3. Did Jesus call His church "Baptist Church"? 4. Were there saints before Christ's time? 5. Who belongs to the kingdom of God? 6. Can everyone read and study the Holy Scriptures?

Mission in The Palaces

Often in my thoughts these days is the faith mission that our Consolacion del Sur church has started in The Palaces, a community nestled down in a lovely spot of our Cuba not far from here. Having been dominated completely by Catholicism in its rank and file for years, The Palaces is proving a real challenge to us.

Months ago when we first visited the town, some welcomed us with friendly smiles, others closed the doors in our faces. We were met with interest, rebellion, indifference, scoffing. Yet that very first afternoon we were offered a home in which to have services until we could rent a house.

Now we have a house rented with seven dollars received monthly from the States. Our church pays for lights and fares, and now we are dreaming of a piano. Thursdays are given to the work in this community. Each week someone goes with me.

Last Thursday seven from our church arrived in The Palaces by 8:30 A. M. and after a season of prayer, we went from home to home distributing tracts and giving leaflets to the children. By 6:30 P. M. we had put a tract in every house, had sent many to the country by milkmen and vendors, and had held nine street services with 600 people attending.

That 500 does not include the hundreds who were listening behind closed shutters, peeping from half open doors, hiding behind telephone poles and back yard fences, but listening just the same.

That night the capacity of our rented building was taxed. Seventy-five people were seated inside and at least a hundred crowded about the building. People who have attended such meetings would find it hard to believe that there was perfect order inside and out. I felt that the destiny of souls and lives was at stake and so we prayed as I talked.

Much more time could be spent

(Continued on page 7)

Three Generations of Cuban Baptists



WHEN twelve-year-old Nelly Chaviano, pictured above with her grandmother (center), and mother (left), was baptized recently by Home Board Missionary A. Pereira Alves, the Baptist church of Cumanayagua, Cuba, could claim three generations of her family represented in its membership.

Over twenty years ago her grandmother, Sra. Rosa Rivero de Ramas, was converted and baptized by Rafael Fraguela who was then missionary in the town. She became an active member and was a ready helper to her pastor. Blanca Rosa Ramas was converted shortly after. She, too, was active, soon leading to Christ after her marriage her husband, Sr. Magdalena Chaviano. Following in the footsteps of her grandmother and mother, Nelly has now become a Christian and is already at work in the Sunday School and the Junior Girls Auxiliary.

THE PREACHER AND HIS MESSAGE

(Continued from page 5)

find the individuals and tell them about Him.

What else? The preacher is to stay with the great themes. You agree with me that here is a rock on which a preacher can easily wreck his little boat. The preacher is to stay by the major, central, supreme theme. He is to take heed to his teaching, to his doctrine, to his message.

A preacher is not to degenerate into little dainty nothings, in a vain thought that he will somehow prick up the ears of the people and enter their hearts. Think of a preacher of God being a circus clown to the people. He is to speak from God and for God. He has a great message and he had better stay by that message.

You will agree, too, that we are to preach with the conquering note of hopefulness. The preacher is the one man to show the people out of the darkness and out of the night up the hill and the way home.

Watching for Souls

But now I hurry on to the conclusion. I want to say that the seeking note is ever to be in the preacher's message. He must ever have the seeking note. "The son of man is come to seek and to save that which was lost."

We are to have that seeking note all through our testimony, our ministry. We "watch for souls, as they that must give account." Oh, let us watch that we may give our account with joy and not with grief!

Whenever we Baptists forget to give the primacy to winning souls, and go

off into little niceties, get off the main track, we are on the toboggan going down hill at a terrific pace.

A great hour is this, when we have come to give formal recognition to our beloved brother, chosen by his brethren for the position of president of this institution, and, we believe, humbly, gratefully, chosen of God also for this important position.

It is an hour of dedication for him. It is an hour of rededication for the president, the faculty, and this great army of students that are here from around the country and even beyond. It is an hour of dedication for us all. Let us faithfully seek to make it such.

THIS IS MY LIFE

(Continued from page 6)

profitably in The Palaces if so many other things did not demand attention: articles to write, a sermon to translate, Sunday School lesson to prepare, plans for G. A. and R. A. meetings to complete.

So the abundant life of this missionary flows on, always with new interests, new demands, new challenges, new tasks. All the time we are driven on by the multitudes so near who are without Christ; many hungry for Him, many satisfied in their darkness.

By affliction God separates the sin He hates from the soul He loves.

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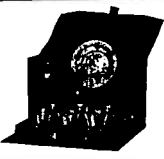
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We Challenge The Wisdom of The Christian World

THE conditions under which Home Mission work is done obscure its results and greatly impair popular interest in it and sympathy for it.

Within the last ten years "the lone star mission" among the Telugus after long obscurity, suddenly blazed forth with a splendor that has startled the world. The gathering of nearly fifty thousand converts into churches of Christ has seemed a new Pentecost that has descended with heavenly power upon India's dark mountains.

The history of this wonderful work has not only filled the souls of Christians of this generation, in all lands, with gratitude and thanksgiving, but it will go down the coming ages to inspire millions yet unborn to loving service and deeds of noble daring for our Christ.

But what interest is inspired, what heart is stirred, what soul prompted to loftier consecration and higher ideals of privilege and duty by the fact that in the neglected spots of our great cities, in our growing towns, from among the pioneers of our civilization, from forest and prairie from frontier cabin and herdman's dugout, within the last ten years have been gathered by your Home Mission Board more than twenty-five hundred churches, and seventy-five thousand baptized believers.

The story of the one is the dull recital of tame statistics, while the other glows with the splendor of a truth that is "stranger than fiction".

Demonstration of Worth

But to the man who thinks on the great problem of the world's evangelization, it needs no argument to prove that the seventy-five thousand Anglo-Saxons gathered by the work of the Home Mission Board are possessed of tenfold greater power to promote the Redeemer's kingdom than the fifty thousand Telugus, whose conversion has amazed the Christian world.

Our work among the Cubans has been pronounced by one who has seen it, and studied it upon the ground, one whose knowledge and experience entitled his judgment to the highest respect, considering time and means expended as the greatest work of modern missions.

We would not underrate it. The story of its trials, consecration and



By I. T. TICHENOR

In 1893 Dr. I. T. Tichenor, executive secretary of the Home Mission Board, 1893-1899, wrote this challenge to Christians to recognize that evangelizing the people of this country is the most significant mission work to be done. Today the Home Mission Board seeks to meet the challenge to strengthen the foundation for world missions through service in the southland. Grouped around the globe in the picture below are some of the books published by the Home Mission Board which emphasize the far-reaching results of missions at home. Dr. Tichenor is pictured at the left.

triumph, is woven into the hearts of the Board, and we rejoice in it as no others can who have not been identified from the beginning with its suffering and its success.

But we do not hesitate to say that our unnoted work in Florida is fuller in promise of blessings to the world than all that has been done in Cuba.

As an illustration of this truth, take out of this Convention today the representatives of those churches which in their infancy were helped in their struggles for life by the Home Mission Board, and the contributions they have made, and how startling would be the result.

The representatives of prominent churches in every state, and especially from nearly every capital of every state, representatives from Richmond, Washington, Raleigh, Columbia, Atlanta, Tallahassee, Montgomery, Jackson, Baton Rouge, Austin, Little

Rock, Jefferson City, Nashville, and a hundred other places, would disappear from your assembly, and the withdrawal of their contributions would leave a fearful hiatus in your financial record.

It is the novel, the unexpected that excites attention, while the usual and the foreseen, however fraught with comfort and blessing, excites no remark.

Unnoted fall the vernal showers on which not only the farmer's crops, but the throbs of the manufacturer's machinery, the pulse of trade, the complex movements of the world's great enterprises, may the very sustenance and life on the great globe itself depend. The sunshine of a summer's day fraught with the blessings as manifold as the wisdom of God, and as marvelous as His mercy that endureth forever, passes with

December, 1942.

out remark, and the golden sun as he sinks to his couch might well bid "Goodnight" to a thankless world.

But a meteor that shoots athwart the darkened sky, leaving the momentary traces of its fiery splendor beside the affrighted stars is the topic of every tongue. The story of its brief career thrills along every telegraphic wire and is emblazoned in every newspaper in the land.

Bereft of Glamor

Such are the conditions of life, and under such must the Home Mission Board pursue its work. Too far removed from the great body of the churches to secure the interest which proximity brings, too near to bear the glamor which distance lends, it must content itself to work without the sympathy of the romantic, and without the support that the marvelous brings.

And yet we challenge the wisdom of the Christian world to the proposition that the evangelization of this country is, among human affairs, the mightiest factor in the world's redemption.

This young giant of the nations, whose two centuries and a half have accomplished more than all done by Imperial Rome in the seven hundred years of her history—this land whose untouched resources excite the enterprise and the cupid of the millions who inhabit it—this land whose population and wealth are increasing as those of no country ever did in all human history—how long before her thought, her enterprise, her commerce shall dominate the world?

With every passion stimulated by the knowledge of her power, what shall restrain her greed from plundering and enslaving the nations?

What shall prevent her from becoming a Cortez or a Pizarro, with the world for the theater of her action?



Teaching Italian children in a Tampa, Florida, kindergarten is part of the world-girdling effort of the Home Mission Board.

Who does not know that the godless lives of those who engage in it are the greatest obstacles to missionary success in heathen lands?

What power shall stand guard over our commerce, expel the whiskey demon, drive out of it the commodities with which the avarice of men is debauching the lives and destroying the bodies and souls of men?

What can do it but the power of a pure Christianity? What shall cleanse from selfishness and venality the halls of legislation, remove the moral taint from our social customs, sweeten the home life of our people, and enthrone purity and peace upon our hearthstone but that Gospel which is the power of God unto salvation?

Only Christianity Can Save

Let your Home Mission Board be paralyzed by the lack of interest or the need of funds, and who will go for you into the moral wastes of your frontier where vice and crime find a fruitful soil? Or into the slums of your cities that are becoming plague

spots upon the body politic? Who will bear healing to the moral lepers that there fester in their filth? These pest houses uncleanness threaten to make your free land, all the more surely and rapidly because it is free, the scourge of the nations.

When the lords of the sand lots of San Francisco can control congressional action, and induce legislation that violates treaties and insults nations, what may not be in the power of the multitudes of New York and Chicago and other great cities who are tainted with anarchy and madened with the splendor about them in which they do not share?

Better an earthquake should engulf the land and oceans roll a thousand fathoms above it than for it to be controlled by the idlers, the tramps, the criminals that swarm in these haunts of vice.

Nothing will save us from such a fate but a Christianity strong enough to hold in check the accursed thirst for gold that infects our people—a Christianity pure enough to write upon our national prosperity, our governmental policy, our halls of learning, our wide sweeping commerce "Holiness to the Lord".

That accursed, and not many shall be the years when unto Sion shall the gathering of the people be, and upon the enthroned Messiah's brow shall be placed the crown of all the earth.

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MUCH EVERY WAY

Home Missions IS World Missions

By JOE W. BURTON

DOWN on the border a Mexican in the course of his economic affairs found it expedient to remove his family from Texas across the Rio Grande into Mexico.

While a resident of the Lone Star state the Mexican, his wife and children had come under the influence of the Gospel through the work of Home Board missionaries and had embraced Christianity.

Across the border however in their native land, they found that they were deprived of the privileges of public worship which they had enjoyed so heartily after their conversion.

Sunday came and there was no church to which to go for Bible teaching and worship. Accordingly, in this simple home, Sunday School was held with no one present except the members of the family. Then the family sang and the father talked to continue a worship service.

Wednesday came and there was no place to which to go for public prayer; so in their home, this Mexican family had a prayer service.

The following Sunday neighbors were invited to join the family in services and, the same was done on Wednesday night.

Thus was begun a mission—without a missionary and without a church, but with no more workers except those volunteers in this one family who had been won to Christ through Home Missions.

This incident is not unusual in the history of Home Missions, for indeed the Gospel has spread in every direction from our shores through foreigners who have been won in our land and have carried the message back

A Christian Chinese girl in Atlanta.



to their own land in their testimonies to their own people for whom they have had the desire which Paul had when he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

One such incident is that of an entire church on the Mexican field in Texas which moved across the Rio Grande to their native land and there continued their services.

Russian Christian's Witness

Some time ago I attended a banquet in one of the churches in Atlanta and was seated by the side of an attractive young woman from Russia.

"Is it true what I hear about Russia?" I inquired as our conversation dwelt on her native land. "Are people actually persecuted in Russia because of their faith in God?"

"Indeed," she replied at once, "you have not heard the beginning of it. We are here in Atlanta because of that persecution."

After a few moments this young woman and her sister stood to sing. They sang beautifully a beautiful Christian song—sung with the spirit and understanding of a heart born again.

As they sang I thought of a Scripture, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

What is it God is laughing about? What is the occasion for the Judge on the throne of heaven having the people in derision?

The context gives the answer. The kings of the earth have set themselves in array. They have said, "Let us break their bands asunder." Emperors and nations have set themselves against God, saying, "Let us rule God out of existence."

"He that sitteth in the heavens shall laugh," I quoted again to myself.

Then as I listened further to this beautiful Christian song sung by the Russian Christian women, I added a

line to the Scripture, "The Lord shall have them in derision, when Southern Baptists realize the importance of winning these foreigners to Christ and sending them back to their native lands with the Gospel, already knowing the languages, understanding the customs, and having a consuming desire for their brethren according to the flesh."

Over 100,000 foreigners left our shores in the past decade. Suppose our Christianity had been so potent, so vital, our Home Mission program had been so effective as to have won them to Christ. We would have sent in ten years' time 100,000 foreign missionaries to the ends of the earth.

Goes to China to Win Parents

Some years ago a young man came out of his native land of China to our shores. All the way across the continent he came to Atlanta, Georgia. On Sunday afternoon, because all of the other Chinese of the city were in attendance upon the mission, he found himself in a little Sunday School of which a layman in one of the Baptist churches was superintendent and which this layman had been serving for many years.

After some weeks, this young Chinese made profession of faith in Christ. Immediately in his poor English he attempted to tell the layman missionary about some problem that was weighing down his heart, but the mixture of Chinese and English could not be understood by the volunteer worker.

At length the Sunday School superintendent did understand that this new convert was troubled at heart because his mother and father and brothers and sisters in China had never heard the Gospel.

It touched the superintendent to the quick. It also touched the hearts of the Chinese, those who were Christians as well as those who were not, and they made an offering specifically for the purpose of paying the expenses round trip—of the young man back to China so that he could do one thing and one thing only—tell his parents and his brothers and sisters about Christ.

The young man returned to China. He won his family to the Lord. His mission accomplished, he then returned to make his home permanently in Atlanta.

Down in Cuba Dr. M. N. McCall, superintendent of Home Mission Board work on the island, and other mission leaders heard of a few converts who had been won to Christ in Colombia in South America.

These who had trusted Christ in the South American republic were the product of the overflow of Christianity from Cuba, and these believers in Colombia were requesting Cuban Baptists to send missionaries to their land.

Cuban Baptists, responding to the appeal, sent missionaries to Colombia and continued the work for a number of years.

From Chaplains in Foreign Lands

The latest and one of the most significant developments showing the contribution of Home Missions to

the ministry I would like to live them all in the chaplaincy, but better still in service for Christ in India," one chaplain writes from his post in Asia. "The civilian people are responsive to the Gospel message. They are ripe Gospel prospects. I would like to stay here after the duration."

From Australia another chaplain writes, "The civilian people welcome our religious services. I never realized such a mission opportunity as is open for us here. Some of my men and officers are helping me in the outside work. I would enjoy spending my life for Christ down under."

Predicts Chaplains Will Remain

Still another chaplain from a foreign post in his letter to Dr. Carpenter writes:

"I cannot tell you where I am but would like to say that while my opportunities were great among my men at camp in the States yet they have increased fourfold out here on the battle front. Also the natives enjoy our services and we are now taking the services to them as and when we can. Some of the fine Christian laymen in my outfit are carrying on for Christ outside the camps. I hope to give my life to missions in this needy field."

These are a sample of the many testimonies, from our Baptist chaplains over there, crossing the desk of the superintendent of camp work. The superintendent predicts that twenty or probably thirty per cent of the chaplains serving overseas will remain or return to serve as foreign missionaries after the war is won.

Down in Panama Rev. Paul C. Bell,



An old man from the streets in New Orleans worships in a service led by Home Board missionaries.

world missions is the sending of Southern Baptist ministers all over the world as chaplains in the armed forces, as ministers, over 600 strong, have responded to this Home Mission appeal.

Many of these men, their reports to Dr. Alfred Carpenter, superintendent of camp work, indicate, are ministering to natives in the lands where they are serving in addition to their ministry as chaplains.

"If I had a dozen lives to live in



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Negro Ministers Trained In Extension Schools

By J. A. SHARPE

Leland College, Baker, La.



A TEACHER-MISSIONARY of the Home Mission Board is not only a teacher of religion on the campus of the college, but he spends much of his time on the field soliciting and training Christian workers and instructing ministers in service.

A study of the enrollments of the National Ministers' Institute in Louisiana over a period of five years reveals that at least 75% of the Negro ministers throughout the state had not gone beyond the seventh grade level in education. The institute has an aggregate enrollment of 600 ministers, which represents a cross-section of the state.

It was found that there were only five Negro ministers in the state who had a bachelor of arts degree from college or the equivalent of such a degree. It was also found that not more than two dozen of the men had graduated from high school or had the equivalent of a high school education.

Schools Located Strategically

Upon these facts it was decided that the best opportunity for service for Leland College through the teacher-missionary would be to set up and establish schools of religion at strategic points throughout the state. In this method, the teacher-missionary would be able to reach a larger number of ministers and Christian workers, and therefore to render a more effectual service.

At present, there are such schools of religion established at Baton Rouge, Plaquemine, Alexandria, Lake Charles, Opelousas, Jennings, Crowley, Ferriday, Lake Providence, Monroe, and Bastrop, making a total of eleven schools.

The schedule of the teacher-missionary is so arranged that he meets each one of these schools every two weeks. The average class load is three hours. Each course meets one hour. The

courses are selected to meet the immediate needs of the ministers and are given in such a way that upon proper and regular attendance and quality of work, the courses may receive credit from the college just as extension courses receive credit in the regular college. Through these courses from 273 to 400 have been enrolled. The enrollment for the school year, 1941-42 was 317, consisting of 170 ministers and 147 Christian workers.

Besides the text books used, the instructor also gives to each class a suitable list of books that will be supplementary and stimulating reading in the course taken.



Teacher-Missionary Chas. D. Kelsey confers with a student at Morehouse College, Atlanta.

Each year the ministers from these classes, along with the ministers of the state, are called to the college campus where they spend five days in what we call the National Ministers' Institute. Courses offered here are generally arranged so as to introduce or follow-up the courses taught in the school of religion. Outstanding churchmen and educators are brought in for the inspiration of the ministers.

It is generally reported by those in good authority in Louisiana that the extension schools of religion have been a great stimulation and help in

improving church buildings, church programs, and the general level of preaching, and vision of leadership.

Of all the states in which the Home Board of the Southern Baptist Convention is lending aid in ministerial education, we do not know of any state that has a greater need for this work than Louisiana.

This is true, first, because of the facts pointed out in the educational survey of the Negro ministers of the state; and, secondly, because of the fact that the offerings of religious education and ministerial training through Leland College are the only educational offerings in the state of Louisiana by a reputable four-year Baptist college for Negroes. There are several local movements that tend more or less toward an educational objective, but these are purely local.

Thus, we conclude that should the offerings for literary and religious training at Leland College be withdrawn, there would be a major tragedy to the ministerial and Christian program of the state.

Contribution Immeasurable

The Home Mission Board of the Southern Baptist Convention has played a very large part in making possible the present offerings of religious and Christian education through Leland College to the state of Louisiana.

The contribution of this religious educational program is in our opinion immeasurable. Through contact with leading ministers and churchmen of the state, there are frequently heard glowing compliments of the contribution of the program. By personal observations we have seen definite improvements in church programs more integrated with community life, and in a more vigorous and challenging type of preaching.

A deeper educational consciousness is growing in our denominational organizations, such as associations and conventions. They are becoming more Baptist conscious and more loyal to the principles of the New Testament church as reflected through the great Baptist denomination.

The ministers, both in service and those aspiring to the ministry, are becoming more conscious of the need of further training for the preaching of the Gospel. They also see the need of more God-called, Christ-led, and spirit-filled ministers to preach the Gospel.

The program has contributed greatly toward giving Negro ministers and ministerial students a greater vision of Christian service.

December, 1942.

Home Mission Book Shelf

If Two Agree by W. O. Carver. Broadman Press. 63 pages. 25c.

Out of a rich background of knowledge and experience Dr. Carver has given us this timely and stimulating study of one of the most vital subjects confronting Christians today, namely: Prayer—how to pray, the power of united prayer, the imperative obligation upon Christians today to pray as never before.

To read in this profound little treatise on prayer of the marvelous things that have been accomplished on mission fields, should challenge Christians everywhere to band themselves together in prayer groups to besiege the throne of grace for our sin-sick, suffering world.

Jews In A Gentle World by Isaacque Graeber and Stewart Henderson Britt. The MacMillan Company. \$1.

The authors of this volume in collaboration with a number of experts in the fields of sociology, anthropology, political science, economics, history, and philosophy have undertaken an exhaustive analysis of antisemitism and have done their work well. The latter part of the book discusses the problem of the Jews in modern times, especially in America. Much benefit may be derived from this study.—J.G.

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Baptist Chaplain Ministers to Aliens

Youthful Dream Realized in Mission Work
With Interned Foreigners

BY living and working day after day among the hundreds of foreigners in an alien enemy internment camp, Chaplain J. William Mason, formerly pastor at Edinburg, Texas, is realizing a youthful desire to be a foreign missionary.

Dr. Alfred Carpenter, superintendent of camp work, on a recent visit in this camp found the chaplain happily engaged and enthusiastic about his opportunity to do foreign mission work without leaving his homeland.

"If ever a man was called by God to serve in a specific place," said Dr. Carpenter, "I believe Chaplain Mason has been called to do the work he is now doing."

Chaplain Mason was once a volunteer for foreign missions, but the doors for such service were closed to him then.

"Today as he goes from cabin to cabin," said Dr. Carpenter, "talking with the foreigners about their problems, praying with them, and helping them to overcome difficulties where that is in his power, in every way witnessing to them of the love of Christ, he is planting seed which may some day bring forth a harvest in distant lands."

"All of the men with whom Chaplain Mason works will not be going to foreign countries. Their families and their businesses are in this country. If the spiritual needs of these men can be ministered to while they are interned, they will be better prospects for American citizenship after the war is over."

"On the other hand, there are many who will return to other countries, and the conception of America and of our Christianity which they take with them is largely Chaplain Mason's responsibility."

Enters Into Life of Camp

Dr. Carpenter believes that the chaplain is the key man in this camp. He is in the camp continually. He eats occasionally with the men in the large mess hall, meets them in the camp library and stops to admire the little gardens that many of them have cultivated on the small plots of ground around their one-room cabins. He shares their interest in the sports in which they participate after the tasks of the day are done.

The work in the camp is done by the internees. They care for the grounds, saw wood, clean their own quarters, prepare the meals. One internee is the librarian, others cook, each performing the task which he can do best.

On a trip through the camp with the chaplain, Dr. Carpenter saw evi-



Chaplain J. William Mason
He is a foreign missionary at home

dence of the spare-time activities of some of the men. One man was a cabinet maker and with a few crude tools and materials furnished by the chaplain he had made a beautiful cradle for the child born in his home since he has been in the camp. Another used bones salvaged from the camp kitchen to fashion bracelets, letter openers and such objects. The chaplain encourages the men in their hobbies and often is able to furnish inexpensive materials.

Because he is chaplain to the aliens, Chaplain Mason's work is not popular to the general public, according to Dr. Carpenter. The attitude of many he contacts outside the camp is actually antagonistic.

In his relations with the internees, all his tact and diplomacy are needed, the camp work superintendent states. Keen judgment of character is a necessity. He must know just how he can do for the men, and where he must draw the line.

Some of the aliens are antagonistic to our government and may take ad-

vantage of any privilege extended, Dr. Carpenter explained further. On the other hand, in order to do effective religious work, the chaplain must be straightforward with them to win their respect and confidence.

At present, Dr. Carpenter reports, there is no chapel provided for the worship services held in the camp. Twice on Sunday and several times through the week, as occasion justifies, services are held in a mess hall. The chaplain believes that if money were available to purchase necessary materials the aliens themselves would be glad to furnish the labor required to put up a chapel.

Learning to Participate in Worship

Through the religious services held, the superintendent was told by Chaplain Mason, many of the aliens are learning for the first time to participate in public worship. Some of them come from churches where laymen do not take part in the services. There are a few Baptists in the camp. Some of them are from this country; others are members of churches in Germany.

Chaplain Mason's preparation for work among the men in the camp is ideal. He was educated at the University of Texas, Southwestern Baptist Theological Seminary and Hartford Seminary. He has had a great deal of special study in sociology.

His years of experience as a teacher preceding his entrance into the ministry and his experience as a pastor in several fine Texas Baptist churches have yielded a wealth of practice in dealing with people.

His special ability in working with men was recognized before he entered the chaplaincy. For a number of years he directed the program of recreation at Texas Baptist encampments. A friend speaks of him as "one of the best all-round entertainers I know."

All of his talents and abilities have been called forth in the great task which is his now in the service of his country.

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