

SOUTHERN BAPTIST HOME MISSIONS

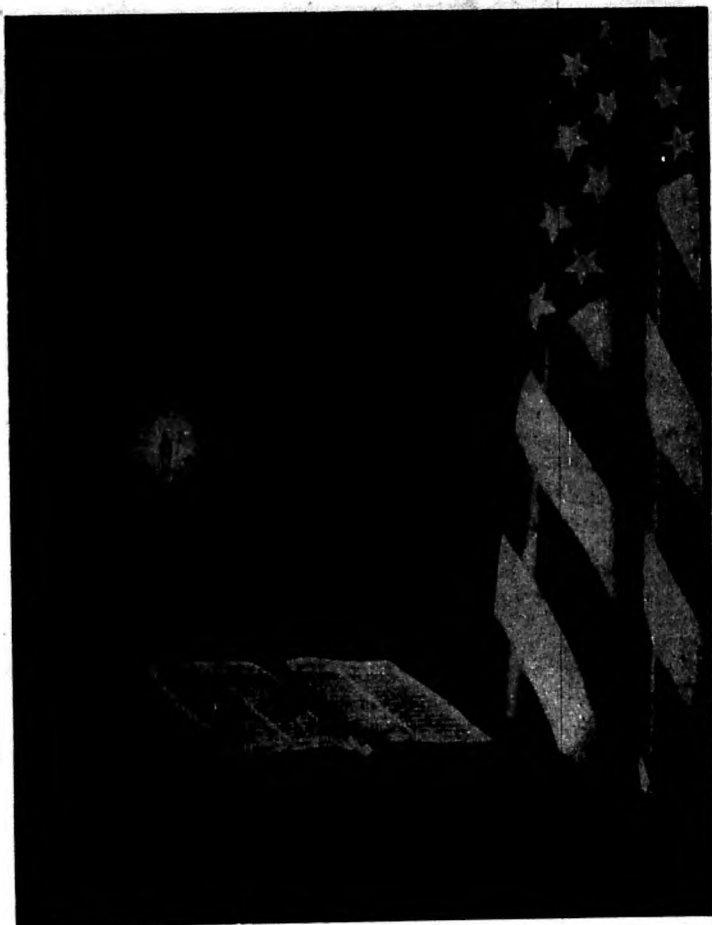
Motto: Trust the Lord and Tell

VOL. XIV.

MARCH, 1943

NO. 3.

DR. AGNES Y. HOLMES
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**Righteousness exalteth
a nation: but sin is a
reproach to any people.**

Proverbs 14:34.



Christ and World Problems

THERE seems to be a feeling in the world today that the issues of world life are so big and tremendous that Christ cannot handle them. To the average mind, Christianity is not for the solution of world problems, it is for easy times and quiet times;

for the drawing room, and not for the market place, the war front, or the diplomatic chamber.

As we look at the world today, however, if we take present conditions as an evidence of past performances, men without Christ have surely made a mess of things. A change to Chris-

tian principles and looking to Christ for the solution of our problems could not give us worse times than we have. There is all the promise of better times.

Gifts Increasing, But—

WE are told that since 1936, gifts by sixteen of the largest Protestant denominations have increased by more than ninety million dollars, and that during the same period church membership has increased from 22,215,022 to 23,120,929.

The gross income of the people of the United States in 1941, according to the Department of Commerce, was something over ninety-five billion dollars. There was given for religion nine hundred million dollars by all denominations. This is three-fifths of one per cent.

The sin bill of the United States amounted to one-third of the total income; thus, for every one dollar American Christians gave to bring in the kingdom of God, the American people gave the devil fifty dollars to destroy the peace and happiness of our land; and yet we sing, "God bless America."

Growth of the Catholic Press

WE are told by the American Catholic Press directory that the circulation of American Catholic papers amounts to 9,125,655. This represents an increase of almost two million during the past ten years.

There are now 332 Roman Catholic publications as against 310 in 1932. There are seven Roman Catholic dailies, nine semi-weeklies, 125 weeklies, 125 monthlies, 15 bi-monthlies, 44 quarterlies, four annuals and one bi-annual. Of these 262 are printed in English, the remainder in the many languages of Europe.

The Catholics believe in more papers, not less. They think that the more points of contact you have, the more people you will reach; that progress is made by division.

Let Baptists keep this in mind in their publicity programs.

The supreme work of all the churches of Christ is to give all the Gospel to all the world.

Published monthly by the Home Mission Board, Southern Baptist Convention, 316 Red Rock Building, Atlanta, Ga.

J. B. LAWRENCE
Executive Secretary-Treasurer
JOHN W. BURTON
Secretary of Education

Subscription: Twenty-five cents per year, five years for \$1. Budget rate to churches sent on request. Entered as second class matter, January 18, 1930, at the post office at Atlanta, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 510, Act of February 26, 1925, authorized August 16, 1933.

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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THERE is a general complaint today in these United States that there is too much governmental machinery and not enough real-to-goodness work in carrying on the war. We are not prepared to say whether this is true or not, but if we are to take the word of certain individuals who are in position to know, it would seem that a superbeaucroatic organization is tying up the progress of important undertakings and slowing down war preparations with red tape.

Now, we were taught in mathematics that the shortest distance between two points was a straight line. This was the simplification of measurements. It was the elimination of detours. It was getting down to bed rock in the doing of things. It was cutting out the duplications and red tape in mathematics.

We have been working along this line in our denominational life. Our aim has been all along not the adding of machinery to the denominational set-up, but the simplification of our organizational life so that all duplication of machinery and useless fifth wheels would be eliminated. Our religious fathers, who organized the Southern Baptist Convention, went directly to the task in hand when they wrote the preamble to the constitution of the Convention. It was organized for a specific purpose: "For eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel." Whatever else we do, let us remain true to that task.

But vigilance is the price of simplicity. There is always danger that in the multitude of things which are continually coming up in our complex social order someone or some group will become over-enthusiastic about a segmental need or an emotional idea on the rim of our task and shunt some of the energies of our train of activities onto a side-track or turn some of the traffic of our denominational life onto a detour. This is easily done. Just make a motion or offer a resolution in the Convention and have a committee appointed. This will open the switch or set up the detour sign. All this committee has to do is to recommend its own continuance and after two or three continuances it secures a permanent place on the program of the Convention.

We have now a committee appointed by the Convention to correlate the activities of the Convention. This committee has been charged with the task of drawing up by-laws that will eliminate overlapping so that we will not have two or three groups reporting to the Convention on the same matter. Everything we are doing as a denomination ought to be definitely committed to only one organization or agency. It is only in this way that responsibility can be properly placed and that the program of the Convention can be relieved of duplicate reports.

We need to do something to decrease the number of reports coming before the Convention. The great causes for which the Convention was organized need more time on the program for a discussion of their work. Now, while a special committee is working on this matter is the time to think it through and do something about it.

Making Men Better By Law

THERE is a sense in which a nation is made better by law. The purpose of law is to set the ideals and standards of the wisest and morally best as a rule of conduct for the training of those in the citizenship who are not so well advanced. National character is a matter of growth and law is the directing force by which this character is turned in the right direction. For instance, if the prohibition law had been kept on the statute books and enforced, the time would have come when the United States would have known nothing about the evils of drink. Surely such a condition would have been an improvement over the present age of the nation.

This is a logical result. A nation as a whole is always less developed morally than some of its citizens. There are groups in every government who are higher in intelligence and moral purpose than the citizenship as a whole. This is because the national life is a composite of the lives of all the citizens and the national thought and activity are the blending and fusing of the thought of all citizens. A nation makes progress just in the proportion that the higher element in its citizenship directs and guides the national life. This guidance must be expressed in law to be effective.

The one big business of the church is missions. Not Home Missions alone, nor Foreign Missions alone, nor State Missions alone; but *Missions*: the evangelization of the whole world—the preaching of the Gospel to every creature at home and abroad.

Resolutions of Appreciation

THE Home Mission Board, through its committee appointed to draw up resolutions regarding the resignation and retirement of field secretary, Dr. J. W. Beagle, begs leave to make, first, some statements with reference to his character and work, and second, some resolutions in respect to his resignation.

1. Dr. J. W. Beagle is a Christian of the highest type, possessed of firm convictions, high courage, steadfast loyalty, and faith undaunted and unwavering.
2. His successful labors reveal his great character, his devotion and missionary passion, and his lifelong obedience to the heavenly vision.
3. Since his call and commission he has been "diligent in business, fervent in spirit, serving the Lord." He is a man full of the spirit of wisdom, full of the Holy Ghost and of faith, and much people have been added to the Lord as a result of his influence and labors.
4. He is a gigantic personality upon whom has rested through many fruitful years the favor and blessing of Almighty God. He had a long and fruitful ministry with the Board, giving twenty-six years of unstinted and efficient service—ten years as enlistment secretary in Missouri and Kentucky, and sixteen years as field secretary to the different language groups of the South. He traveled innumerable miles, was known far and wide and held in high esteem, and was affectionately designated by the Indians as "Chief Big Horse," and by the Mexicans as "Mezicano Cristiano."
5. We wish for this valiant soldier of the cross the blessing of life's afterglow, a time of well earned peace and rest, in which he may look back upon life's traveled pathway as it stretches over the hills, and say with Paul the great missionary, "I have fought a good fight and I have kept the faith"—henceforth the crown.

WHEREAS, Dr. J. W. Beagle, field secretary of the Home Mission Board since 1926 has resigned; and,

WHEREAS, his resignation has been accepted by the Board, becoming effective January 1, 1943—now therefore be it resolved:

FIRST, that the Board has lost a zealous missionary, a tireless worker, a wise counselor, an unselfish servant, and a faithful friend;

SECOND, that we commend his characteristics and qualifications to all Christian missionaries everywhere;

THIRD, that we sincerely trust he may be used of the Lord for many years to come in fruitful service, and that heaven's richest blessings may abide upon him and upon his loved ones;

FOURTH, that a copy of these statements and resolutions be spread upon the minutes and be sent to Dr. Beagle, and the Baptist press for publication.

M. A. Cooper, Chairman,
J. B. Lawrence.

Dr. Beagle Granted Retirement After Twenty-Six Years' Service

TO the Iowa Indians he is "Chief Big Horse". To thousands of Mexicans in Texas he is "Mexicano Cristiano". To scores of friends throughout the South he is "Philipplains 4:19". Even to the postmaster of Atlanta he is known by this biblical reference, for mail cryptically addressed to "Philipplains 4:19, Atlanta, Ga.," has been delivered to him without question. To hundreds of Indians east and west of the Mississippi he has been the bearer of the message and salvation of Christ. To his friends and associates he is a quiet, gracious old gentleman who has done his work earnestly, effectively, without fanfare and without clamoring for recognition.

Such a man is Dr. J. W. Beagle, who now has retired at his earnest request after twenty-six years with the Home Mission Board—sixteen as field secretary—and a half century in the ministry.

Although perhaps he has been best known for his work among Indians, Dr. Beagle has directed mission work among the Mexicans, Chinese, Italians, French, and the deaf throughout the South.

Under his supervision more than 250 missionaries in nearly 700 churches and missions have been employed. These churches and stations have a total membership of over 16,000. In the past twelve months these missionaries have reported nearly 5,000 conversions and over 2,000 baptisms.

Born in Kentucky in 1868, Dr. Beagle received his early education there. Later he attended Georgetown College in Georgetown, Kentucky, entering while he held a pastorate at



Mexicano Cristiano
Dr. Beagle in Mexican regalia.

Covington. He has been connected with the Home Mission Board for the past twenty-six years, serving as enrollment secretary in Missouri and Kentucky until January 1, 1926, and as field secretary since.

Many Indian Experiences

Many and varied have been his experiences on Indian mission fields, Dr. Beagle says, and many are the things he has learned from the Indians. Much of his work has been recorded in his book, *People of the Jesus Way*.

Many older Indians, according to Dr. Beagle, use the term, "The Jesus Way" in referring to the Christian life, worship, and work.

"I first heard it thus used in March, 1926," he said, "when I visited with other missionaries among the Blanket Indians of Oklahoma. One morning we came to the Sac and Fox reservation to worship at the 'Only Way' Baptist Church. Rev. William Harris, the missionary to this tribe then, came forward with several other Indians to meet us. After a cordial greeting, Mr. Harris remarked, 'We are all 'Jesus Way' Indians.'"

"I asked, 'What do you mean by 'Jesus Way'?'"

"He seemed surprised, and said, 'Don't white man know? Jesus is the way, the truth, and the life, and that is why the Indian says, 'Jesus Way'.'"

All Christian Indians are a debt-fearing people, Dr. Beagle says. Once in a service in the Cherokee country,



Dr. J. W. Beagle

he recalled, he referred to the debt under which the Home Mission Board was laboring, which had made it necessary to combine certain mission fields and drop off missionaries.

After the service, a Cherokee convert asked Dr. Beagle to cite scriptural authority for going in debt, declaring that Indians did not go in debt on their "Jesus Way" houses.

"We get some money, then get more, and use it up. Get more money and more material, and so on until house is done," the Indian explained.

Of the 160 Indian Baptist churches in Oklahoma, according to Dr. Beagle every one has a house of worship ranging in valuation from a few hundred to several thousand dollars each, and not one has a dollar of indebtedness against it.

"One Indian chief," Dr. Beagle relates, "when approached by a missionary with a Bible, said, 'White man had this book long time. It has done white man no good. Indian no time to listen to it.' Most Indians, however, and particularly those who have become Christians, have a peculiar and holy regard for the 'Jesus Book'."

The retired field secretary will make his home at Cynthiana, Kentucky.

Dr. Lawrence to Dr. Beagle

Let me express to you my own deep appreciation for the service you have rendered. I do not know of a single denominational worker anywhere in any field who has rendered greater service to the denomination and to the cause of building the kingdom in the homeland than you have. During the fourteen years that I have been secretary of the Home Mission Board I have depended upon you as I have depended upon no one else for help in straightening out the difficult affairs of the Home Mission Board. I have felt perfectly secure all the time with reference to our mission work, knowing that you were a man of wisdom, judgment and religion, and therefore everything would go well. I have leaned upon you more than you know. In your going my support has been taken away. I am at a loss. Pray for me.

Serving the South in Schools of Missions

World Conditions
Emphasize Need
Of Mission Study
In Church Groups

By
L. W. MARTIN



Students on a college campus study the Home Mission map under the guidance of a professor.

GOD'S divine institution for projecting His missionary enterprise is the local church. Missions must and does begin there. Our churches are and do only that for which they are trained.

Because of the implications of war-time conditions and anticipating the demands of "world need" as the war continues and infinitely more when peace is won, Southern Baptist churches should project a continuous missionary training program and establish in every church a policy for the impartation of missionary information and doctrine.

As yet, we have found nothing more effective than what has been known as "The Church School of Missions". The term used and the details of plans followed will vary. There will be different types of programs suitable for churches large and small, city and rural, for city-wide or associational campaigns. The Home Mission Board launches out anew in the tried and proved method of missionary education.

Essential Aims Stated

Simple, familiar, yet essential are some of the aims that shall challenge our endeavor.

(1) Here we can give ourselves and urge others to be busy about the "Main Thing". The first step in mission work is personal evangelism. One aim will be to emphasize personal soul-winning. Every missionary worthy of the term majors on this glorious activity. They will bring their experiences to the churches so as to stir the church members to return to this all-essential service in the local community.

(2) We shall, from the missionaries, see how important and effective a church, a city, or an associational missionary program is now. Many communities need now a mission which the several boards are not able to provide. Any church which can teach the Bible to its own constituency can go out Sunday afternoon or on a week night and maintain one or more missions beyond the limit of its own field. Missionaries will relate how this essential service is being done and stimulate to the doing of it.

(3) Prayer releases heaven's power for and in missionary work. Our churches will pray more. Their prayers will be more intelligent and definite when they know the missionary and hear how prayers are being answered. "We live on your prayers."

(4) Already individuals and churches have increased their contributions as a result of five-night schools of missions. The self-denying and giving of the missionaries and the knowledge of the needs presented first-hand will inspire the churches to provide more for all the fields. We shall be happy if our labors will result in more funds for more missionaries who will on all of the fields far surpass what we are now doing.

(5) The high hour in the school of missions will be the consecration service. Surely each school should close with an appeal for the local church

workers to dedicate themselves afresh to every kingdom service. There will also be the appeal to our young people to respond by volunteering for missionary service.

Program Projected by Churches

The program for the realization of these aims will be projected by churches, groups of churches, city-wide and associational-wide simultaneous schools of missions conducted for five or more nights with classes in mission study books, and with missionaries from the many fields speaking in the churches.

Let every Baptist church spend at least one week a year (preferably two) studying missions as presented in our many mission study books, and hearing one or more of our missionaries. Plan your school six months or a year in advance. Keep it on your church calendar. Select your books and teachers far in advance. If missionaries are to be used, engage them weeks or months in advance.

Major on this one activity that week. If properly conducted it should result in a church revival and in the salvation of the lost.

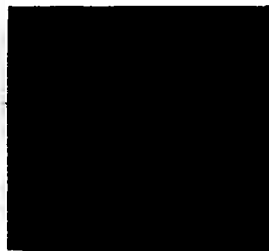
Provide a class in mission study for every age group in, or touched by, the church and make it a Church School of Missions.

Bless your church, the missionaries now and those who are to be, with a SCHOOL OF MISSIONS.

The AMERICANIZATION of Guiseppi Piani

An Autobiographical Sketch

By J. F. PLAINFIELD



Student days at Louisville. Piani is looking out a library window at the Seminary, envisioning the future.

I GREW up in a proud home in northern Italy, surrounded by aunts and friends and teachers, who for lack of a more understanding guide (since my mother had died when I was only three months old) had led my faltering steps along the pompous highway of the Roman Catholic Church with surroundings of such pageantry and splendor as would capture the eye and imagination of a sensitive child.

I have come a long way since those early years, but out of the misty and gray past my memory still retains a vivid picture of many experiences, some beautiful and dear, others not quite so pleasant. I remember kneeling long and wearily before many statues of saints, praying with closed eyes and clasped hands for those things which every child dreams about and craves with full heart, things which were not in my power to grasp or secure.

When nine years old I decided to enter the splendid Catholic school conducted by the Salesian Fathers in Turin, Italy. My brother, now an archbishop of the Roman Catholic Church, had completed his studies at the same school and had gone to Rome for a more ample preparation for the priesthood. I wanted to follow his example.

For five years I studied the hardest course the school offered, with a stimulating ambition and determination to attain the highest rank possible in my chosen life. Following those

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as of the Father for the spiritual profit of men.

After years of teaching in the schools of Italy I was commissioned a missionary to South America under the Catholic banner and through a providential shipwreck landed in Brazil.

Called to Defend Faith

I felt myself called to be a defender of the faith. Had I not stood up in the midst of a group of boys, when only eleven years of age, and imagined that I was preaching to the heathen? Had I not drawn pictures of the Virgin Mary in the sand and pledged my service to her in the defense of her Christ child? Had not the teachers in the Salesian seminaries called upon me to answer the theses of the enemies of the church when I was studying philosophy? How proud I was when commended for my ability to dismantle the arguments of infidelity! Yes, defender of the church, of the faith, of the pope!

Just at this time I became conscious that I had missed something. While searching for the meaning of life and crying my eyes out in the anguish of my soul, for I felt the need of a personal Saviour, something happened.

I had all but despaired of breaking the bonds of spiritual slavery, of which I had become painfully aware, when God raised up in Pernambuco, Brazil, a flag-bearer of Christ in the person of Rev. Solomon L. Olinburg, missionary of the Foreign Mission Board of the Southern Baptist Convention.

Through his articles in a local daily newspaper, *O Recife*, and nightly secret meetings with another missionary of the same Board, Rev. William H. Cannada, I was at first aroused and then greatly disturbed and perplexed by doubts and fears.

My interest in evangelical Christianity grew until I could remain a Catholic no longer, and by a rope flung out of a window I climbed out of the monastery in the darkness of the night, never to return to it.

Shortly after this, through prayer, meditation and the constant reading of the Bible, I found the joy of forgiveness and the liberty of the sons of God through Jesus Christ.

The preaching of the Gospel soon followed. For thirty-five years I have carried the flag of the Gospel handed to me by the missionaries of the cross

It meant more than simply changing his name from Piani to become Plainfield. Christian idealism and a new patriotism were also involved.

March, 1943.



Here is Guiseppi Piani (right) with a friend he won to Christ in 1909 at Greenville, South Carolina. He has won many souls since as Plainfield the missionary.

in Brazil. I have carried it through persecutions and trials, in taunts and tears, in poverty and want, in sickness and in health, from North to South Brazil, then into North America from Vermont to Florida, to Italians, Cubans, Brazilians, Portuguese, French and Americans, and finally by letter over the ocean and across into Europe, and Italy, where the fires of the Gospel, once aflame, had died out.

Oh, the thrill of it,
The lure of it,
As still of it I think

But what credentials have I for posing as an interpreter of America to foreigners, and of the foreigners to America? I am an Italian by birth, an American by choice, love and interest.

I came to America in 1906 and entered William Jewell College, Liberty, Missouri, and afterwards the Southern Baptist Theological Seminary, Louisville, Kentucky.

My professors and schoolmates were a challenge to me, and they and others like them, both men and women,

taught me to love and understand America and the great principles and idealism underlying the American life and the Constitution.

During these years I have studied American institutions, weighed ideas and people, and I have come to love the nation and its civilization with a love that is almost a passion and an obsession.

America Takes and Gives

These have been years of painful transformation from alienism to Americanism. You have no idea how much America demands and takes from us at the same time that it gives to us. I had to choose between my native land and America, though I was physically a part of the latter.

On one side stood all the traditions of my past, intimately associated with culture and blood, beckoning me to remain true to them. There was much that was good and true and beautiful, much that has been tested and accepted as of human and cultural value.

On the other side stood America, youthful, hopeful, and free, with a brief past behind her as a nation, but with a fortune that was as resplendent as the sky that serves as her canopy, as mysterious as the recesses of her deep valleys or the heights of her mountain ranges: the first drawing me back with cords stronger than steel chains; the other beckoning me to herself with the promise of freedom and opportunity.

While thus divided between two loves, I decided to cast my lot with America and plunged headlong into the maelstrom of America's life.

During the early stage I refused to speak a word of my native tongue. I kept myself apart from even the briefest contact with the groups which continued to maintain alien customs, ideals and associations inimical to America.

I was lonesome at first, very lonesome, shrouded in melancholy often because of enforced separation from my kin, cheeks wet with bitter tears when I was reminded by the people I had come to love that I was nothing but an alien.

I fought the issue to a conclusion, and step by step I gave up all previous ties, memories, traditions, and, if possible, the very psychology that had been infused into me with the milk of my mother—and indeed the

very name she had given me, as I Anglicized Guiseppi Francesco Piani by making it Joseph Frank Plainfield—not that I was ashamed of the land of my birth, or of my parentage, or of my people, or of my culture.

No, not that, but that I might come into possession of those characteristic American traits of conduct and practice, of heart and mind which not all the native Americans themselves ever fully understand, and which indeed unworthy Americans have made almost impossible for immigrants to achieve, but without which in vain would I have labored for recognition at the bar of American public opinion.

An Offering to America

It is now my privilege to stand before America as the product of those years of elaboration, and though I cannot offer myself to her as the perfect specimen of the American type, out of the years of experimentation and testing in the laboratory of life, I present myself to America as an alchemy that needs not be ashamed, ready to labor in perfect accord with those who, having been born here, are devoted to the land, and willing to give their life to make this a greater, finer, better country than it is even now, in order that it may be the light

of civilization and of the Gospel to the whole world, a golden gate into the "Promised Land".

It is my sincere conviction that the foreigners constitute one of the most urgent problems of Home Missions, and that in dealing with them we should take into account all their previous life, review their religious and patriotic inclinations and ideals, and spend more time for study and money for work among them than it has seemed opportune

or available until now. They must be regarded as America's greatest challenge and the test of our sincerity as Christians. America's future depends on her ability to transform a motley crowd of intellectually and morally enslaved into a Bible-reading, liberty-loving, God-fearing people.

Elisha did not minimize the difficulties, but he magnified the resources, and when he took the offensive for God he prayed for God to strike the enemy blind. Blind men are helpless.



Here is the serious young man of 1911.

It was a "painful transformation from alienism to Americanism".

The Mission of America

By J. B. LAWRENCE

THIS country of ours has a mission, a God-given mission. It was the hand of God that directed and guided our fathers in the foundation of this Republic. It was the hand of God that turned the prow of the Mayflower away from the past and faced her toward the future and a New World. The last sentence in the Declaration of Independence is an acknowledgment of a firm reliance upon divine Providence. The Continental Congress, when it had organized, opened its sessions with prayer, and in so doing dedicated the new government to that God who holds the destiny of all nations in His hands. Through the dark days of the revolution our fathers trusted in Him who in the days of old had led His people through the wilderness by a pillar of cloud by day and fire by night.

Nor has God left us in any national trials. Beginning with the thirteen struggling colonies we have grown great and strong as a nation. Is it a matter of chance that there has been in each crisis a great and strong soul to lead us?

Was it chance that gave the infant republic Jonathan Edwards, the mighty man of faith whose indomitable faith and spiritual conviction was like so much tonic in the life of the people?

Was it chance that gave us in the hour of need Jefferson, the genius of democracy, and Hamilton, the prince of conservatism? Neither without the other could have planned the Constitution.

Guided by Providence

Was it chance that gave us Washington, the fearless leader, the man of all others best fitted to compromise between the liberalism of Jefferson and the conservatism of Hamilton? Without Washington the colonies could never have achieved their independence. Without Washington the Constitution would never have been formed.

Was it chance that gave us Webster and Haynes, Clay and Calhoun, Lincoln and Lee?

And who brought to the kingdom the greatest Roman of them all, the philosopher and statesman, the man who formulated the reason for America's intervention in the first World War and gave to England and France that basic argument against the central powers? Was it chance that brought Woodrow Wilson to the helm of state in that hour of crisis?

With such a background of history as this, so governed and guided by divine Providence as we have been, it would be sheer folly to deny that we have a world mission. God planted this Republic in the heart of the New

World to be the teacher of the nations of the earth. Our nation is that of evangelist to all other people.

The spirit of freedom is a Christian contribution to the world. The giving of every human being the dignity of an individual is the great achievement of Christianity.

Class Boundaries Destroyed

When Christ opened the door of moral equality to all men. He began the destruction of class and race boundaries and made all men equal before God. Ever since He preached His Sermon on the Mount this idea of the dignity of the individual has been struggling to the surface and with it there has been a growing demand by all people everywhere to be free.

This background of religious teaching underpins American democracy. The idea of freedom is threaded into the warp and woof of American national life. Baptists have contributed richly to this idea of freedom.

As a result of the free spirit, which ultimately prevailed in the New World, America has been through all the years a beacon light inspiring a new and vibrant hope in the hearts of all the oppressed throughout the world. All along through American history there have been men who have felt her destiny. In fact the history of America seems but a prelude to a magnificent symphony of freedom.

This spirit emerged from the teaching of the Christian religion. The rugged pioneers who settled America, even though they were of different faiths and at first were intolerant of each other's beliefs, were nevertheless intensely religious. The Bible was their guide book, and, guided by this book and urged by the attitude and teaching of those who had caught a vision of soul-freedom as taught by the Bible, they established a free church in a free state.

EDITOR'S NOTE — This article is from Dr. Lawrence's new book, *Home Missions in the New World*.

For the first time in all human history a national government has been formed on the Christian teaching that everyone is created free and equal and has certain inalienable rights, among which are life, liberty, the pursuit of happiness and the right to worship God according to the dictates of his own conscience.

Christian Internationalism

The task of Christian missions is to make disciples of all nations. This means the creation of a kingdom citizenship for a world order in which hostile, suspicious, and alienated races become friendly. The missionary enterprise confidently assumes that through the preaching of the Gospel, nations can be made friendly, war ended, and human brotherhood made the badge of world citizenship.

If there is one nation in the world qualified to carry this ideal to the world, it is America. All nationalities are mingled in the making of America. Our people have come from north, south, east and west; from the ends of the earth; from Teuton, Serb, Slav, Celt, Anglo-Saxon, Latin, Greek. All have mingled their blood in the crimson tide which courses through the veins of Americans.

Here, under the stars and stripes, the blood of all nations is crying for racial friendship and good will. Surely God is speaking to us with a vision as eloquent and unmistakable as that which gave Peter his emancipation.

Best of all, He is speaking to us in

Every human being should be free to worship. Below is a baptismal scene as Mexican converts are to be baptized on San Jacinto battlefield in Texas.



March, 1943.

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devil should be able to become president, the highest office within the gift of the people.

Class distinctions caused by the position one has because of his birth should pass away.

Political freedom, the right of suffrage, the right to have a voice and a part in the administration of governmental affairs by the election of representatives, all that goes with a pure democracy, we are to preach to the world. We are to preach the separation of church and state to the world so that the world can have a free church in a free state. This threefold freedom it is our mission to preach.

Rebirth of Freedom

We have been reborn out of the struggle of the past centuries to affirm emphatically that in the mind of the eternal God all men should be politically free and equal. Might does not make right. Birth does not insure worth. Religion is not a matter of the state, but of the soul.

Baptists believe that no nation ought to have the right to enslave by ignorance, vice or destitution. Classes should disappear in favor of the individual. No matter where a man is born he should have a man's chance, be endowed with a man's privileges and have the opportunity to prove his worth. Baptists not only believe in individual freedom; they believe also in national freedom and stand against the imperialistic and totalitarian spirit in church and state. They believe that every national group however small has the right to self-existence, to self-determination, and should be respected in that right by all nations.

This is a fundamental belief with Baptists. It sets them against national greed which underlies imperialism. It sets them to the task of establishing

Every man should have the right to become all that there is in him to be. Neither color, nor station, nor religion, nor sex, should affect his possibilities. A canal driver, a tanner or a printer's

Baptists believe in a pure democracy, even for this sharecropper in Arkansas who never has voted and never expects to vote because his total annual cash income of \$200 provides no surplus to pay the poll tax.—FSA photo.

the regnant summons of Him in whose veins runs the blood of every man, who was tempted in all points like as we are tempted, until nothing that is human is foreign to Him, and whose marching orders to nations no less than to individuals is, "Go ye and make disciples of all nations."

Baptists have stood through the years for certain fundamental principles, which wrought into the organic law of our land fit the United States in a peculiar way to be a leader among the nations in the building of a new world.

The four freedoms announced by President Roosevelt and Winston Churchill in the Atlantic Charter are commonplace principles with Baptists. They have stood for these freedoms throughout the centuries.

In fact, they are based upon the fundamental Baptist differential, that every human being is a personality and should be free—free to think, free to speak, free to work, free to barter and trade, free to possess, free to have a part in shaping the government under which he lives and free to worship God in his own way, a free individual living under a government designed to protect and preserve the rights and interests of all the citizens.

In the Baptist thought every man should have the right to become all that there is in him to be. Neither color, nor station, nor religion, nor sex, should affect his possibilities. A canal driver, a tanner or a printer's



Every man should have the right to become all that there is in him to be. A Christian nation has not fulfilled its God-given mission when there are economic and social disadvantages as acute as represented by the hand of toil above.—FSA photo.

national brotherhood. The nations are not enemies to be conquered and plundered, but neighbors to be helped into a fuller life; brothers to be loved, not enemies to be vanquished. The basis for world brotherhood is that we are all members of the world and parts of its life. If one suffers we all suffer. We are all creatures of God and responsible to Him for our conduct towards each other.

Baptists must accept this destiny. Our mission is to help build a new world, and we must work on until the nations awake from their lethargy and shake off the chains that bind them. We must work on until out of the stones of demolished thrones there is reared the structure of Christian brotherhood.

A migrant berry family by their camp fire.—F.S.A. photo.



Coming of Messiah Hailed

Rabbi Urges American Jews
To Repent and Prepare

By JACOB GARTENHAUS

THE readers of the *Jewish Morning Journal* awoke one morning to read an astounding announcement occupying more than half a page by Rabbi Joseph Isaac, known the world over as the "Lubavitcher rabbi". It was a call to immediate repentance.

"A fire rages over the world and threatens to destroy, God forbid, more than two-thirds of the Jewish people and nobody can guarantee that the fire will not reach here in the New World," he wrote. "The call of the local spiritual leaders to repentance meets with a very small response. While in the Old World a fire is raging which destroys the Jewish body, here in America another fire is destroying the Jewish soul."

Is Most Revered Rabbi

What makes this announcement so startling is the fact that this rabbi is one of the most famous orthodox "Chasidic" (pious) and most revered rabbis in the world, credited with superhuman power. The home of this rabbi, both in Poland from where he hails and here in America, has been visited by thousands of people seeking healing of body and mind, advice in all matters business and domestic.

Following his brief survey of world conditions which, as he says, "is not only destroying the Jewish body but the Jewish soul as well," he then calls beseechingly upon his people not to remain deaf to the appeal of their leaders but to tell the Jewish masses of the foundation of Judaism which is "the coming of the Messiah".

"Before the Messiah comes," he continues, "we must expect just such tribulations as we are passing through now. To all appearances it may be that these are the birth throes of the Messiah before the salvation of Jewry comes."

He laments the fact that "even in the best Jewish homes the faith in the coming of the Messiah is treated like a fairy tale. The Jewish people live in the period of tribulations preceding the coming of the Messiah. We have already overlooked the 'beginning of the Messiah' period by a few decades; now we must repent for having failed

to repent and for having caused the tribulations of the Messiah's time to come upon us. They may become even worse if we fail to correct our blunder.

"Let us stop hiding ourselves under the cloak of a lukewarm piety, lukewarm religion and lukewarm religious parties. We now need an awakening to have a clean heart, a clean thought, a clean house, clean schools of religious instruction, a clean family and a seeking to bring our children 'To the Law and Faith'.

"Without the sincere 'wash you, clean you' our weapons of repentance, prayer and fastings are useless.

"Immediate Redemption!" Let this be our greeting when we meet each other, explaining to the uninitiated the meaning of these words.

"Immediate Redemption!" This is the answer to the question, 'Why is God silent?' He is not silent. He keeps warning us, waking us. He wants to save us. In His mercy He has so far spared 'the remnant' which is in this country. Our future is now entirely in our own hands!"

The leaders of Israel have turned deaf ears to this significant appeal, as did the leaders 1,900 years ago to the call to repentance by John the Baptist. Alas, instead of halting this forerunner of glad tidings they have ridiculed Rabbi Joseph Isaac, calling him a "Meshmed" (Apostate); one who has sold himself to the misanthrope and is one of their agents.

Stronger Plea Given

But the abuse by these leaders has not deterred him in his holy mission. He has come out with a stronger plea in another half page. Here are a few lines:

"To the indifferent! You have heard our appeal. Yet you remained indifferent — indifferent like death! You ignored our appeal, as if it were an announcement about a sale of goods at suspiciously low prices. Our manifesto about 'Immediate Redemption' as well as our call to repentance, are based upon the pure truth, and to ignore it is to jeopardize your whole existence.

"When we called you to immediate

redemption your answer was the silly and terrible charge that our call was 'missionary stuff'. What has happened to you? What sort of idea about Judaism have you anyway? What do you believe in? You are making an awful and terribly stupid mistake. Would you give away to the Gentiles one of the foundations of Judaism, our hope in the coming of the Messiah, just because they too preach Him in their way? Would you also give away the Sabbath, the purity of family life, the phylacteries, and similar Jewish sanctities, if the Christian missionaries would start to preach those things?

"In spreading the silly idea that to speak to the Jews about the tidings of the Messiah is missionary stuff, you will have to brand the last and true messenger, the prophet Elijah, as a missionary! For he will, God willing, soon confirm our call.

"In your hearts you do not really desire our Messiah to come, because that would make you look like fools."

"The Greatest Misleaders"

"You pose as the spiritual leaders of Israel, but your words prove that you are the greatest misleaders. You expose yourselves. God have mercy, to the greatest punishment, unless you repent immediately and recant your sinful words and confess that you made a terrible mistake and committed a sin."

In the time of John the Baptist as today thousands of people in Israel heeded the warning and saw in Jesus of Nazareth the long-looked-for Messiah.

The question asked of the prophet Ezekiel comes to our mind. "Can these bones live?" And with an eye of faith we answer with the prophet, "O Lord, Thou knowest." For Israel today is scattered and peeled, hunted and massacred. With the prophet we must not lose heart, but continue to proclaim His name until Israel will own her Messiah.

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Camp Superintendent Attends Army School; Says Religion Gives Needed War Morale

RECOGNITION by the Army of Southern Baptists' contribution in an all-out war effort was evidenced in the selection of Dr. Alfred Carpenter, superintendent of camp work, to be one of a small invited group of civilians who attended the third Army Orientation School at Fort Leavenworth, Kansas.

The purpose of the school, according to the Army officers in charge, was to bring together a representative group who in their civilian positions represent "the key to a sustained war effort."

Dr. Carpenter was selected by Army leaders as one of two ministers invited to the school and of only four religious workers. A Catholic priest, a Methodist journalist, and a Disciples editor were the other denominational representatives at the school.

Industrialists and economic leaders invited included W. M. Jarman and J. S. Florsheim, shoe manufacturers; W. A. Patterson of United Air Lines; F. F. Wilson, meat packer; T. H. Barton and R. T. Zook, oil men; W. P. Jacobs, educator; G. S. McAllister, radio executive; and Samuel Insull, Jr., insurance executive.

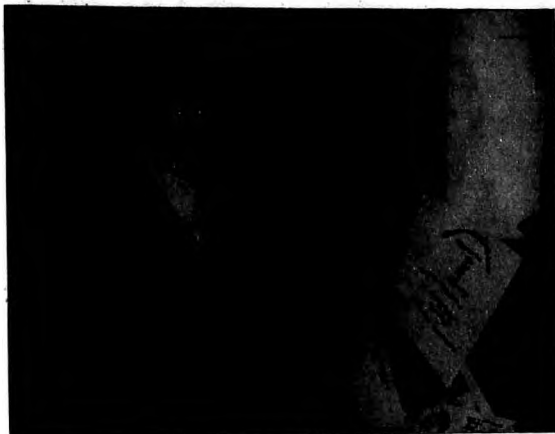
A class of eighty-six civilians took their places with some thirteen hundred picked Army officers who had been selected for final training before being assigned to military duty on active fields of conflict.

These civilians, according to Dr. Carpenter, studied the same problems as the Army officers so as to understand the military background of what the Army is and does, as well as how the military effort is supported by the government.

From this complete over-all picture of the military set up, the camp superintendent said he and others in his class came to realize the large task confronting our nation.

"For instance," he said, "we worked out the practical problem of how many ships must be sent to keep an army supplied across the ocean."

Battles are won or lost back behind the lines in the supplies coming over railroads and ships, Dr. Carpenter concluded. The big business of the Army, he pointed out, is behind in the communications channel.



Dr. Carpenter is holding the certificate received upon completion of the month's Army orientation class.

"My conviction was deepened that we are in a long war," he added. "Reverses are bound to come, and the school helped me to be prepared to encourage the chaplains when these reverses come.

"Total war is a phrase which has been carelessly used. Our people do not realize the necessity of total war and I doubt if the nation is ready to accept the sacrifice it entails nor will it be until we have dire reverses.

"Baptists are not war mongers, but are historically patriotic loyalists. When war is forced upon us, we accept it as inevitable and we participate because of our realization that there is a place for every person, in uniform or out."

The place of the chaplain was brought home anew and with emphasis to the civilian class, Dr. Carpenter said. A demonstration was given to show how the chaplain is the first officer in the Army to get the men when they are inducted, and that this spiritual leader is the one on whom the commanding officer depends to swing the men to the right attitude.

Indeed, in such grim business as war, the class of Army officers and the economic leaders saw that the military program depends on religion in psychological warfare for building up morale. When the class discussion turned from technique, Dr. Carpenter said, to a consideration of eternal security the Army leaders had to seek counsel from religious representatives for an answer to the matter of morale. ("Give me a man right with God

and I will give you a man who has morale that will stay put," a Navy officer had said to Dr. Carpenter in Washington a few weeks before. Dr. Carpenter quoted this officer in the Army Orientation class and both the class instructors and the civilians agreed that only religion can supply the morale needed in this struggle.)

The Orientation School is accomplishing good practical ends, Dr. Carpenter believes. For instance he says that one business man, who had given trouble because of his attitude toward labor, came to the school reluctantly and with resentment. Before the school was over, he saw the big job confronting our nation and at the graduation service, according to Dr. Carpenter, he was moved emotionally to tears and went away with a new attitude toward our supreme national effort.

A chewing gum manufacturer came to the school, saying by his attitude, "What has gum to do with war?" He soon learned that the capsules and wrapping his company was making to protect medical and food supplies did not give satisfactory protection and the products were spoiled when received on the battle front. He went back with new determination and stayed up with his scientists until they had solved the problem.

The series of classes in the Orientation School, by which the Army expects to give instruction to a minimum of 600 selected civilians, will help the people understand war problems, Dr. Carpenter thinks, and will develop civilian morale.

God Led Them Together For Mission Service



Rev. Ted H. York

"Our call has come in answer to a prayer uttered twelve years ago."



Mrs. York

"The Lord has again directed our steps to the work that has always had a place in our hearts."

THE call of the Lord and Philippians 4:19 have again added two new missionaries through the appointment of Rev. and Mrs. Ted H. York to the Italian field in Tampa, Florida. These new workers will succeed Dr. and Mrs. J. F. Plainfield, who are moving to Cleveland, South Carolina, from which location Dr. Plainfield will give his full time to field engagements throughout the South.

When young Ted York first moved to Tampa in 1921 he became at once a volunteer layman worker in the Armenia Avenue Italian Mission which has now grown into the Armenia Avenue Baptist Church. It was here that he met Miss Carolyn Patch who later became his wife.

Their romance, as related to me by Brother York while we sat in a park on Davis Island overlooking Tampa, is a miracle of divine providence in leading human lives.

Previously before moving to Tampa, young York had heard Dr. Plainfield make an appeal for volunteer workers for the Italian work and the earnest young man had at once begun to pray that the Lord would lead him to Tampa so that he could work in the Italian mission. Soon thereafter he secured employment in Tampa and at once joined the First Baptist Church.

"The Lord brought you here," was Joe Delgado's heartfelt expression of greeting to the new member as he

came with others to welcome him into the fellowship of the church. "We need you in the North Boulevard Mission."

"And the Lord sent you to me," Brother York replied.

The very next Sunday York and Delgado went out by street-car to North Boulevard. On the way Delgado told his new helper about the Armenia Avenue Mission and about the young lady who was doing effective work in bringing children to the mission and transporting them in her own automobile to preaching services at North Boulevard.

"She will be at preaching service this morning," Delgado explained, "and she will probably ask you to help in the Armenia Avenue Mission. If she does, go ahead and help her because she needs workers worse than we do."

Then the mission superintendent added, "It would not surprise me if you should marry the girl."

That morning in preaching service

young York looked around over the congregation and found a pair of blue eyes looking directly into his. He met the owner of those eyes after the service and she invited him to help her in the Armenia Avenue Mission. York assented.

To his roommate he said upon his return home, "I met the girl this morning I am going to marry."

The two worked together in the mission and after some months they were married.

Only a short time ago, Brother York told me, he learned that when Carolyn Patch went home on that Sunday morning from North Boulevard, she told her mother that she had met a

By JOE W. BURTON

young man whom she felt that she would some day marry.

Thus the two in mission service had their lives linked by an evident and gracious providence.

They worked together at Armenia Avenue for three years and then successively in three pastorates.

"Now after eight years," Brother York commented, "the Lord has again directed our steps to the work that has always had a place in our hearts. We are happy in this calling and pray that we may always be laborers together with God in this great work."

Brother York adds that the Board's appointment has come in answer to a prayer uttered twelve years ago.

Ted York, born in Marietta, Georgia, February 7, 1903, is a grandson of a charter member of the first Woman's Missionary Society in Georgia, and is a nephew of the pianist who sat on the platform when George W. Truett made his first and now famous public appeal for mountain youth at the Marietta court house. The missionary attended Georgia Tech and Southwestern Seminary.

He is now chaplain of the Civilian Volunteer Harbor Patrol and Auxiliary Police of Tampa, an organization of civilian defense and a volunteer position without salary of strategic importance. He has served both as secretary and vice-president of the Baptist Ministers' Conference of Tampa.

Half of the salary of this couple is being paid by the First Baptist Church of Norman, Oklahoma. Dr. D. F. Hallock, pastor.

In accepting the Board's appointment, these missionaries do so at a sacrifice which will amount to approximately \$186 per month which represents

(Continued on page 16)

EIGHTH ANNIVERSARY OF The Upper Room

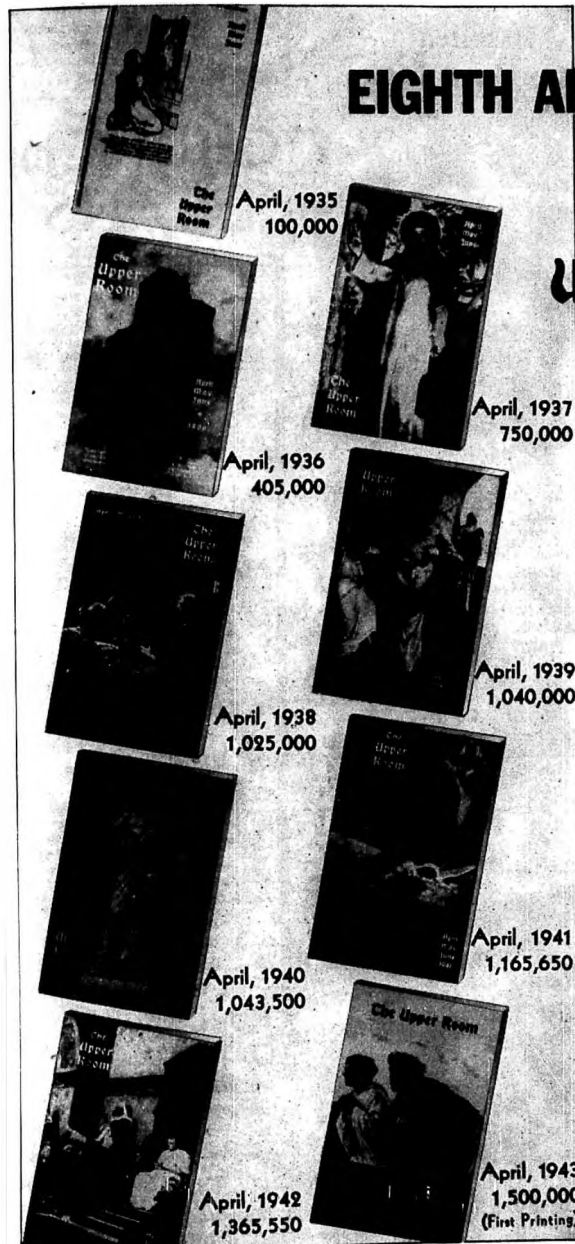
OBSERVING its eighth anniversary, The Upper Room publishes in its issue for April-May June a greater quantity of devotional material than ever before. In addition to the regular daily meditations, this issue contains prayers for special occasions, responsive readings for family or other groups, litanies, and a who's who.

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RETIRED
Total 11

H. D. Gray, College Park, Ala.
Mrs. Emma Leuchman, No. 1406 N. Fourth St., Louisville, Ky.
George Clifford, Nardin, Okla. Minn.
Mary E. Kelly, 708 N. Emma St. and
C. E. Zoss, 1000 N. Emma St., Okla.
Phelps, 6504 Grand Ave., Oklahoma City.
Mrs. A. A. Wilson, 1717 Prospect, Dallas, Texas, Minn.
Kathleen Sewell, 1000 N. 10th St., Dallas, Texas.
Mrs. Pascal Arpino, Box 181 Earlsboro, Okla. J. W. Newbrough, Earlsboro, Okla.
Mrs. J. W. Newbrough, Earlsboro, Okla.
425, McAllen, Texas. J. W. Newbrough, Earlsboro, Okla.

What New Work Is Contemplated When Home Board Debts Are Paid?

A. THE city mission program, a new field of operations, will involve an expenditure in 1943 of \$45,000, as provided by the Board's budget. The Board expects to launch a rural mission program as soon as all debts have been paid, thus requiring an additional large amount from the total which has been needed heretofore for debts. Further, all phases of Home Mission activity need enlargement such as will be possible when funds are released after all debts have been paid.

Q. How many missionaries are now employed by the Home Mission Board?
Mrs. I. C. H.

A. The Home Mission directory as printed on page fifteen of this issue of *Southern Baptist Home Missions* shows a total of 417 workers now in the Board's employ.

GOD LED THEM

(Continued from page 12)

sents the difference between their previous income and the salary paid by the Home Mission Board.

"They would have done it just as readily if the difference had been \$500," Dr. Plainfield said to me.

Such a spirit of sacrifice and evident leading of the Lord's Spirit in their appointment as well as the provision for their salaries, we have learned in contacts with the missionaries throughout the fields, is typical of the consecrated Home Board missionaries now numbering over 400 at work among the neglected groups throughout the Southland.

BLUE PRINTS

For The "New Order"

PROPHECY MONTHLY for MARCH brings prophetic light to bear upon the various schemes for a new world at conclusion of the war.

What about Science and world unity; the new society in a new world; the new church movement; church federal union now? These are some of the phases of "new world talk" that will be discussed by discerning writers in MARCH PROPHECY.

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Q. How and where is the best place to send Bibles or Gospels to places needed? Mrs. C. W. S.

A. Missionaries of the Home Mission Board are in constant need of Bibles or Testaments for use on their fields. The Home Mission Board will be glad to send any Bibles donated for this purpose where they will be put to good use.

Q. Are Cubans a sea-faring people?

A. Cubans are not characteristically a sea-going people, their principal industry being agriculture and their chief crops being sugar cane and tobacco. However, one important source of income for the islanders is sponge

NEW MISSIONARIES

Rev. G. Raymond Brooks, Baltimore, Maryland. City mission field.

Rev. F. D. Hemphill, Durham, North Carolina. City mission field.

Rev. Arnaldo Armendariz, Brownwood, Texas. Mexican field.

Rev. F. H. Linton, Canal Zone.

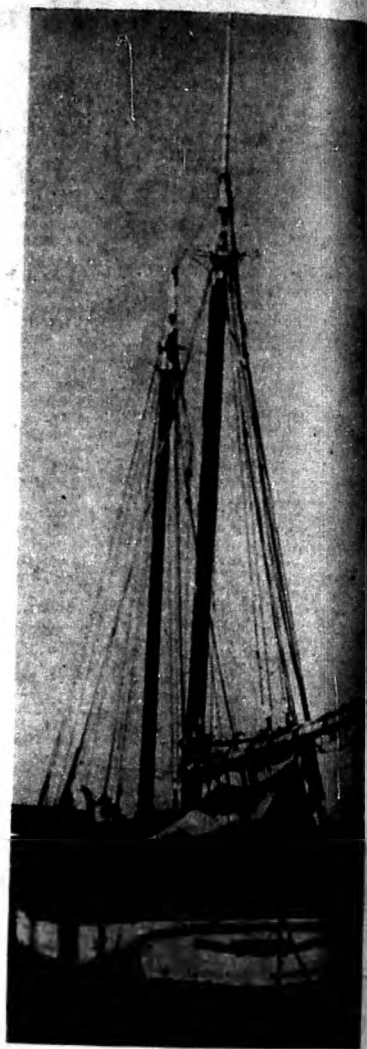
Rev. Jose Prado, Canal Zone.

Rev. Othinel Armendariz, Pearsall, Texas. Mexican field.

Miss Jessie Parmelee, Montegut, Louisiana. French field.

Resigned

Mrs. Evie Barnett, Tampa, Florida.



found in abundance in the shallow Caribbean waters on the south coast. Above is a sailing vessel used in sponge fishing.

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