

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the

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NO. 5.



Making and baptizing disciples is the heart and soul of missions



Love's Atmosphere

SCIENTISTS tell us if we could see the sun outside our atmosphere it would look blue.

Is that the real trouble with the misanthrope, the pessimist, the skeptic, the sinner? That each is seeing life outside the atmosphere of love and prayer? Hence, everything is distorted and off color. Neither God nor man seem worthy of praise; goodness is a sham; all men are liars; life is not worth living.

These people need to get inside the atmosphere of love, and then all life will be changed.

Population Trends

A SURVEY made by *Fortune* shows that the highest birth rate in the United States is found in the southeast and the southwest. The lowest rates are in the industrial states, notably New York, and in Nebraska and Kansas.

According to this survey if the present differential in the birth rates continues the future population of the United States will come largely from the farms and villages.

The ratio of birth rate in 1940 was 19.1 per 1,000 people, and the rate in the cities with a population of over 2,500 was only 17.1. Fifty-six and one-half per cent of the population of the United States live in these low birth-rate cities.

Let us not forget, as Baptists, that the field for our mission endeavor is two-fold—the cities and the country. We must not neglect the country districts where we find the largest birth rate today, for the children of today will be the men and women of tomorrow.

A World-wide Denomination

THE *Baptist Standard* says, "Baptists should now face the prospect of having a world-wide denomination in a few years. The Baptist World Alliance is the beginning of it. Progress ought to be rapid in every country where there are Baptist churches."

The Protestant press of the country, and especially the *Federal Council Bulletin*, is promoting the idea of an

ecumenical church. Of course with Baptists there is no such thing as a world-wide church.

As the *Baptist Standard* well says, "It should be understood clearly that this movement does not mean a world-wide Baptist church. In fact, there is no such thing as the Baptist church. Every Baptist church is a local organization only."

But we do have and can have a world-wide Baptist denomination, and when this war is over we should make the Baptist faith ecumenical. But let us be sure that it is purely, essentially and fundamentally the historical Baptist faith in all of its elements and parts.

Getting Ready for the Future

IN a recent issue of the *Western Recorder*, Editor John H. Freeman, in speaking of the report of the committee on preparation for post war missions, had this to say, "We regret that it failed to make more definite the dire need for immediate enlargement of every phase of our mission work here at home." He then says, "We will do the utmost all the way if, while planning to save the rest of the world, we launch immediately a gigantic sacrificial effort to save America."

A saved America is the hope of the world's salvation. If we lose America to Christianity, we have lost the chance of evangelizing the world.

Educational Progress Among Negroes

THE Government has just issued a booklet outlining the progress that Negroes have made, educationally and economically. The booklet declares that in 1916 there were only 1,643 students in Negro colleges, but at the present time there are over 40,000. There are approximately 100 universities and colleges devoted exclusively to Negro education.

In the seventeen Southern states during the year 1915, only 58% of the Negro children between six and fourteen were enrolled in schools. By the year 1940 85.9% of the children between the ages of five and seventeen

—which is a much wider range—were regularly in attendance at schools.

The booklet further declares that the latest information at hand puts elementary school attendance at 2,174,460, and high school attendance at 264,680. The latter number has more than doubled in the past ten years.

Because of this advance in the education of Negro children, it is not far distant to the time when the Negroes must have a well educated and well trained ministry.

The Home Mission Board is endeavoring to help our Negro brethren in the training of their preachers. We have placed Bible teachers in twenty of their colleges. We hope to enlarge this work. It is in an educated ministry that we must hope for the solution of the racial problem of the South.

The Trend in Crime

J. EDGAR HOOVER, director of the Federal Bureau of Investigation, tells us that the trend in crime is downward, that is, the criminals are becoming younger.

He says, "Despite the fact that millions of young men are in the armed forces or gainfully employed in war production, the number of youths under twenty-one arrested for assault increased 17.1%; for criminal assault 10.6%; for disorderly conduct 26.2%; and for drunkenness 30.3%."

"In the years 1934 to 1941," Mr. Hoover adds, "the predominant age group among boys arrested was nineteen, but the latest figures show boys aged eighteen have outstripped all other age groups in crime."

There is also an increase in crime among minor girls. "Prostitution and commercialized vice among younger girls," he tells us, "increased 64.8%, while those arrested for other sex offenses increased 104.7%. Increases of 39.9% and 69.9%, respectively, were registered for drunkenness and disorderly conduct."

These figures ought to wake our people up. If the youth of today becomes criminal, what can we hope for the land of tomorrow?

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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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THE Federal Council of Churches in the *Federal Council Bulletin* for March advocates the establishment of an ecumenical church—a world-wide ecclesiastical organization with power and authority to speak for Christianity. The Council is taking advantage of the present

The Church Unity We Need

war situation to emphasize organic church union. The Council overlooks the fact that Christians do not have to be tied up in one world-wide ecclesiastical organization to present a united front to the world. The United States of America is composed of one hundred and thirty-five million individuals. There are between five and ten million homes. These individuals and these homes are separate entities, and yet we are one nation presenting a solid front to the Axis powers. We do not have to be organized into one great home in which all individuals are members in order to have a united nation. Individuality, independent thinking and personal conviction on the part of each individual in the nation only makes us a stronger people. These things do not divide us when great issues are at stake. We are all the more Americans.

It is strange that certain individuals in the Christian world think that we cannot present a united front to a lost world unless we are all tied up in one ecclesiastical bundle. Organic union is not essential to unity of purpose on the part of the churches. The various denominations have their individual articles of faith. They are not agreed on the way the church should be organized or how the ordinances should be administered, but they all agree that righteousness exalts a nation and that sin is a disgrace to any people. All Christians have the same Bible. The mission of all is to preach the Gospel to the lost, and while different groups approach this task in different ways, they are one in their purpose to evangelize the nations.

There was a time when the denominations were antagonistic toward each other. They magnified points of difference. There were debates between the leaders. The magazines and papers of the various groups were filled with articles condemning other groups. The pulpit on many occasions was used to denounce the beliefs of others. The relation between members of different faith was sometimes unchristian. One group was disposed to denounce all the other groups as heretics. It was not a very pleasant

situation. We understand now, in a better way, what religious freedom means. We not only grant to everyone the right to his own faith, but we stand pledged also to defend him in that right. We have a sense of brotherhood in Christ with all true believers of every faith and feel spiritual kinship in the kingdom. We are working as individual units, it is true, but each one working without animosity, prejudice or antagonism toward any other group.

It seems to us that the whole Christian atmosphere would be greatly clarified if the leaders in every church group would recognize the fact that there is a difference in the belief of the various Christian groups and that each group is responsible to God. It does not matter how they came to have the faith they have, but since they believe as they do they could not be true to themselves if they were not true to their faith. Therefore the proponents of organic church union should quit trying to force the various denominations into an ecclesiastical union that would stultify their conscience. Let us be brothers in Christ and work together as individual denominations for the one great purpose of evangelizing the nations, each group taking its place and expending its powers as an autonomous body under the leadership of the Holy Spirit in making Christ known to men as Saviour and Lord. If we would do this as brother organizations in Christ, working each one in his own way and all for the advancement of the kingdom of God, and none of us trying to persuade the others of us to stultify our faith, it seems to us that we would go much farther towards presenting a unified front to a lost world than we are now doing with the present agitation for organic church union.

We sincerely hope that Baptists will always maintain their denominational integrity. At the same time, we sincerely hope that Baptists will always be ready to recognize the spiritual integrity of all Christian people and will gladly give to everyone what they claim for themselves, namely, the right to believe and work in their own way for the cause which Christ has committed to them.

May the day soon come when no church can derive its missionary satisfaction from the glamour of a distant horizon, but when the triumphs of the missionary enterprise all around the world will be the supreme glory of our churches.

Fires Burn Lower In Rural Churches

*Today's Country Church Problems
Have Background in Economic,
Social and Agricultural Factors*

By ANDREW POTTER

Executive Secretary-Treasurer
Baptist Convention of Oklahoma

FOOD will win the war and write the peace," Secretary of Agriculture Wickard recently said in an address which reflects the truth that America is rediscovering her rural life. For America, as the arsenal of democracy, has become the food larder for the entire world. And the farmer, long considered, especially in the South, merely as an underprivileged class, is again considered in his place of rightful dignity.

Swift says in his *Gulliver's Travels*, "... and he gave it for his opinion that whoever could make two ears of corn, or two blades of grass, to grow upon a spot where only one grew before, would deserve better of mankind."

All of us agree our farmers deserve better of mankind, but we confess in the same breath that we have neglected them. In a search for budgets and programs

which seemed to offer panaceas for problems, we have overlooked the people, a majority of whom lived in the country. We need to come to a new realization that the rural folk not only produce two ears of corn where one grew before, but they have been producing two Baptists where one was before.

In discussing the opportunities for intensifying the rural church program, there are several factors which might be considered with profit. It is impossible here to give an exhaustive appraisal of these factors, but some facts can be suggested in outline which will raise points for consideration.

In any discussion of the rural church problem in the South, it is necessary first to sketch a background of some of the economic and social, as well as the spiritual factors, which have had their effect on Southern agriculture. Secondly, it would be well to state as clearly as possible some of the definite rural church problems. Then we can honestly appraise what is being done to solve these problems. Finally, we might in this discussion reach some conclusions, or, at least, find some starting points for intensifying the rural church program.

As a school boy on a farm in Ten-

nessee, I had it drilled into my head that all of our troubles were caused by the "Yankees." The War Between the States was held responsible for all the ills which had befallen the South. I was taught to believe that our soil would be richer; our mules would have more energy; our crops would grow faster; and I would have more food to eat and better clothes to wear if the Confederacy had won.

A Two-fold Problem

Later on in life when I wore "bought" clothes and went away to school, I heard my professor say in dull, measured tones that the South would never be free from economic slavery until the tariff was changed. He argued that the South could not buy in a protected domestic market and sell in an unprotected foreign market and have a high standard of living. It sounded dull at the moment but I know now he was basically right.

President Roosevelt told the National Emergency Council in 1938 that "It is my conviction that the South presents right now the nation's number one economic problem—the nation's problem, not merely the South's. For we have an economic unbalance in the nation as a whole, due to this

very condition of the South. It is an unbalance that can and must be righted, for the sake of the South and of the nation."

In reply to the President, Josephus Daniels retorted that the South was an "emotion" rather than a problem.

There is probably truth in both statements. There are basic economic factors involved, but there are also basic psychological considerations.

It is impossible to get away from some basic economic conditions on the Southern farm which are related in a definite way to the rural church program. For example, the farms in the South are the nation's smallest. They average 71 acres as compared to a 174-acre national average.

Tenancy and Poor Housing

The gross income on the Southern farm for 1929 was only \$186 compared with a \$528 national average. Fifty-four per cent of the farm families in the South are tenants as compared with a 38.7% national average. The average income of these share-croppers, according to Lowell Mellett's report to the President in 1938, ran from \$18 to \$78 per year.

The South has had to educate one-third of the nation's children with one-sixth of the nation's school revenue, and this is reflected in the fact that the South is 8.8% illiterate as compared with a 3.5% national average.

I quote these figures merely to call attention to the fact that poor housing makes for unsettled conditions in the South. More than a third of all tenants move every year and this is directly connected with the problem of the rural church. For example, in one area of low tenancy, 257 churches reported 21,000 members, while in another section of high tenancy with three and one-half as many people there were only 218 churches with a membership of 17,000.

In a recent survey made in Oklahoma it was discovered that there was a definite relationship between the percentage of people on relief in a given association and the number of quarter-time and half-time churches. Again, though, there are exceptions that prove that economics is not always the determining element. For example, in one of our poorest associations, a pastor with vision and ability has led a church into a vigorous and aggressive program.

Dr. E. P. Alldredge states in the 1939 *Southern Baptist Handbook* that 69% of Southern Baptist churches are rural and that 69% of these have only

EDITOR'S NOTE—This article is the first of two installments of an address delivered by Dr. Potter at the recent meeting of the Baptist state secretaries at West Palm Beach. Dr. Potter has dealt ably with a South-wide mission problem of such pressing significance that the secretaries requested its publication. The second installment, which suggests some practical solutions of the country church problem will appear in the next issue.

fourth-time service. This figure is too high for Oklahoma since only 98 out of 911 are quarter-time churches. However, W. H. Faust, superintendent of evangelism for the Georgia Baptist Convention, reported in the September issue of *Southern Baptist Home Missions* that 1,631 of the 2,452 churches in Georgia are served only once a month and in many instances even not so well.

Lack of Leadership

Perhaps the greatest single problem of Southern Baptist country churches is the matter of leadership. A survey of rural churches in Oklahoma shows that the average pastor-ate is less than two years.

A study by Joe W. Burton, secretary of education of the Home Mission Board, which was made of 148 churches in four associations in Virginia, Georgia, Kentucky, and Mississippi, shows that the highest number of resident pastors at any one time over a 20-year period was thirty. His study revealed about eight per cent of these churches without pastors, but the percentage will probably be higher now.

As a matter of fact, out of 624 rural or small town churches in Oklahoma, nearly 200 are without pastors at the present time. Two factors are responsible for this loss and these are common in all Southern states. In the first place, more than sixty men from larger churches have gone as chaplains and the cream has just gradually come to the top from the rural churches. This has left many small country churches pastorless.

In the second place, since the average annual salary for country pastors is less than \$400, these preachers have had to supplement their income with secular work. This work has taken many of them into defense centers and thus the rural church problem has been aggravated.

We thank God for those faithful men who continue to lead the country churches, but many of them will be

the first to say that they do not have the training necessary to guide the people in an aggressive and vigorous church program. These rural pastors are stalwart defenders of the faith, men of fine character, full of faith and the Holy Ghost but most of them have had no college training and not a few have little or no educational advantage.

Many have just been expected to "preach a sermon" once or twice a month. Most of them have failed utterly in ministering to their Father's flock, in meeting the daily needs of a community that is hungry for a spiritual ministry.

One handicap has been the fact that the pastor of the rural church is subject to the annual call. We are grateful that this practice is largely a matter of history in Oklahoma.

Inadequate Equipment

Another discouraging element in rural church progress has been the inadequate equipment. Of the 25,018 Baptist churches in the South in 1940, 2,000 were without buildings of any type, 10,654 met in one-room buildings, and 6,118 met in buildings of more than one room, but not departmentalized. In other words, more than 18,000 of the 25,000 churches in the South have inadequate building facilities.

A survey of church property in several Oklahoma associations shows that the average value of the rural church property is less than \$2,500. In more than half the cases, the building is in need of repairs, the floors are unfinished and the general appearance is not one to form a background either for worship or effective Christian training.

The rural church is seldom found with any nursery facilities. The building is not on a par with the homes of the people or with the district or consolidated school. In many cases, the church is located in out of the way places, off the highway, down muddy lanes, and is almost inaccessible in winter months. New highways and changing community centers have wrecked many country churches. Physical equipment is a definite rural church problem. All these factors have intensified the rural church problem.

Another problem of the rural church is its lack of a challenging program. The root of this might be found in the leadership, but it can also be accounted for in the size of the membership and physical equipment of the church. There is too much of the "don't" and not enough of the "do" in the rural church program. Stern prohibitions are uttered from the pul-



It's seed-time for the South's farmers now, and seed-time, too, for Baptists in the South-wide mission field created by the problem of the country church.

pit and the pew, but corresponding opportunities for right teaching, and right learning, and right training, and right social opportunities are not offered.

Fires Burn Lower

I am reminded of a young preacher called by one of the rural churches in Oklahoma. On Saturday night, he planned a period of recreation for the young people and some of the old-timers came along to supervise.

All joined in playing the game, "Little Tommy Tinker sat on a clinker," except one "silly" woman who was a pillar in the church. She kept her seat with grim determination when all the rest said the little verse and jumped to their feet.

Finally, she interrupted the game by declaring, "Young man, I have been attending this church for twenty years without sitting on a clinker, and I do not intend to start now."

Perhaps a few hot clinkers in some of our rural churches would add color and life.

We can no longer say that the evangelistic fires are burning in the country. The survey made by Mr. Burton shows that the rural churches studied in his report show one baptism for every seventeen members in 1921; one for every twenty-six members in 1926; one for every thirty-two members in 1936; and one for every thirty-eight members in 1941. This would indicate that the fires are burning lower and lower in the country.

Jewish Refugee In Havana Helped by Jacob Gartenhaus

THE service of Rev. Jacob Gartenhaus among the Jews has long been international in its scope, his influence being spread abroad both by his writings which have been published in many languages and by his extensive travels.

Recently he has had increasing opportunities for a helpful ministry to Jewish refugees from Europe, one of those he has helped being Dr. Erich Meyer, a German doctor who has found refuge in Havana, Cuba.

In his own words Dr. Meyer tells of his Christian experience, his escape to Cuba, and of the assistance given to him by Brother Gartenhaus and Dr. M. N. McCall, superintendent of Home Mission work on the island:

"It was the evening of the fifth of July, 1933. Solemn silence ruled in the St. Nikolai church in Hamburg, where a small congregation had met to assist our baptism. The old pastor, D. J. H. Hoeck, one of the finest and most fervent preachers I have known in all my life, spoke about Psalm 121: 'I will lift up mine eyes unto the hills from whence cometh my help.' And the guiding motif of his sermon was: 'Cruz mea unica spes,' the cross my only hope. That since was the most important experience of my life.

From Judaism to Christianity

"The first ten years of my life passed under the influence of my grandfather, the father of my mother, who was a very true and faithful Jew. Since my earliest years, I was proud of accompanying him every Saturday and at every Jewish feast to the synagogue. Early I loved God and His service. My grandfather and his family hoped that one day I should be a rabbi.

"My parents, studying the Scrip-



In a German trench in World War I.

By Way of Explanation—

Dr. Meyer came to Cuba with his mother and a sister. The mother has since passed on.

When he entered Cuba he had to put up a cash bond of \$500 for each member of the family, made possible by friends who helped him to leave Italy. The bond for his mother was returned upon her death, but he has not been able to recover the \$1,000 on himself and sister, which, according to Cuban law, is returnable after two years.

As a foreigner he cannot practice medicine except under the protection of some native doctor. Neither can he seek any other employment, for foreigners are not allowed to accept employment except under very limited and special circumstances, which he cannot meet. The prospects for his being able to make a living for himself and his sister are far from bright.

M. N. McCall.

tures, from day to day knew better that: 'Neither is there salvation in any other.' When finally all of us so had come to Christ, baptism was the natural consequence.

"I then thought to become a minister of the Gospel, but decided I better could serve the Master as a physician, a profession I loved since early childhood.

"I studied medicine at Strassburg. After having served during the first world war two years in the country at a military hospital and some people in the country as a physician. In 1917 I went as a medical officer to the battle front. There I had many times the greatest opportunities to give testimony in the trenches to young people. Many, many times,



Dr. Meyer at his desk before leaving Germany.

when the physician's help to the wounded bodies already was without success, I could help many a boy to make his peace with God.

"In 1931 I could work at the Lupus Hospital of the University of Gießen. That work among many people terribly mutilated by that sickness gave me the greatest satisfaction showing them that there is a world beyond, where shall be finished all grief.

"After that time until 1935 I was established in a town of the Saar country.

"In 1936 we left Germany and went to Italy, but in 1939 all people of Jewish origin had to leave Italy.

Escape to Cuba—A Miracle

"It was a miracle God did with us, that we finally had all the money to go to Cuba. Now, here we are, looking for possibilities to live.

"If there is any possibility I am talking to Jewish people here about salvation. But there are great difficulties today, greater ones than at any other time. Firstly most of Jewish people feel themselves so wise and superior that they think they do not need any salvation at all. Secondly the poor ones are afraid they will lose the only aid they get from the Joint Committee here. That committee refused to help me and was very unkind when I told them that I am a Christian.

"So the only help we could get and we are very thankful for, was through Rev. Gartenhaus' mediation. Besides we thank the Lord daily that in the brethren and ministers of the church we here we have so many good friends. Especially Dr. McCall, superintendent of the Baptist church, is like a father to me and one of the very finest Christian characters I met in all my life.

"My preferred texts in all these years are Psalm 121 and John 16:33."



HOSPITAL MINISTRY—At United States Naval Hospital at Great Lakes, Illinois, many "blue-jackets" have been cheered and comforted by the bedside visits of Chaplain Roy L. Bonner. Chaplain Bonner ministers to those who are ill, giving counsel and help to convalescents, and



offering assurance of divine help to the suffering and discouraged. Sometimes he goes with a patient into the operating room and stands by to comfort the sailor facing the ordeal. Chaplain Bonner, an Alabamian, is a Southwestern Seminary graduate.

Mission Pays Debts

WE want to share our joy. Third Street Baptist Church in New Orleans has paid its debt this past month. God has blessed us in many ways, and we give Him all the praise.

—Leona Wolforth, missionary.

HOSPITAL FISHING

Variety of Bait Used to Catch Sick of Many Nations in Havana

By Mrs. H. R. MOWLEY

IN my rounds of the hospitals in Havana, many interesting contacts are made with those whose bodies which are in process of being repaired or mended.

In one ward alone I found—in addition to Cubans and Spaniards—one Syrian who claimed to be a Christian, one Chinese, and one Jewish refugee.

A few days ago I was visiting a Baptist girl in a hospital. Her roommate was a Jewish woman from Constantinople, but she had lived in Cuba many years and spoke Spanish fluently. She was included in the conversation—first about her family, her illness ("Speaking of operations," you know), then gradually it led up to the Great Physician via the Old Testament.

The lady was surprised that I knew anything about the Old Testament, and that I was acquainted with Abraham, Isaac, David, and others. I assured her that we believed every word of the Old Testament, and found its fulfillment in Jesus Christ. She did not agree with me about that, but she was friendly. I tried to plant a seed. Only God can make it grow.

In the tuberculosis hospital a Baptist

patient had as roommate a handsome young Russian. The latter was not interested in religion, but she wanted something to read and was very much interested in the story of George Matheson and his beautiful hymn, "O Love That Will Not Let Me Go." I hope she learns it by heart.

I find there is a great variety of bait than can be used when a missionary goes fishing.

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The Gospel in the Silent World

By J. W. GARDNER

THERE is possibly no mission agency on earth that carries on a more widespread and diversified ministry than the Home Mission Board of the Southern Baptist Convention. Ministering as it does to the foreign-born in our midst in all their varied language groups, French, Mexican, Spanish and other European races—to the Jew, the Indian, the Negro, to the city populations and the mountain folks, to the vast unreached masses of our native population, to those in Cuba and Panama—it seeks to carry the Gospel message to all in our Southland who are without it and need it. It is a vast and varied field and requires missionaries of varied talents and capabilities.

In all this vast mission field there is one section of our people to whom for the most part the spoken word means nothing—our silent people, those who through some prenatal influence were born deaf or through some sickness or accident in early life have lost their hearing ability, and in most cases their powers of speech as well.

Though living and working in our midst, in a real sense they are not of us, but constitute a group apart, shut out from the normal contacts and associations of life and shut in to themselves and others like them. They cannot enter into our regular church activities and fellowships fully, our pastors cannot preach to them except through interpreters, our contacts

with them are limited by the necessity for writing back and forth to get over to them any message we may wish them to have.

Today we have well equipped schools with adequately trained teachers and supervisors to teach and train these physically handicapped boys and girls for useful living and intelligent citizenship. But these schools are state institutions and religious instruction in them is limited. Also, there are large numbers of adult deaf carrying on in their daily activities and making their way in the world, who need spiritual help and guidance.

Seeing this need among our silent friends, our Home Mission Board some forty years ago entered this field with



Children of deaf parents learn two languages—of the hands and of the lips. This little fellow, attending services for the deaf, is telling his father he is "sleepy".



"Heaven" (being signed, above, by Rev. J. W. Gardner, missionary to the deaf) is a favorite topic with these silent friends in their worship services.

a missionary, Rev. J. W. Michaels of Arkansas, who was appointed for work among them in evangelism and religious training. This missionary force was later enlarged to two when Rev. A. O. Wilson of Texas was appointed to assist in the work.

Additional Missionaries Needed. For many years these two missionaries, both themselves deaf, constituted our mission agency for the evangelization and spiritual leadership of the thousands of silent people over our Southland. Our mission force in this field after all these years still remains the same in number, two—though the personnel has changed. Brother Michaels and Brother Wilson died after many years of service.

One of our present missionaries, Rev. C. F. Landon of Commerce, Okla. home, is a son of deaf parents, though himself normal as to speech and hearing. Having spent all his life with the deaf, he has a perfect understanding of them, their language and their problems. He was appointed in 1934 to supervise the work of the deaf church in Fort Worth, and since the death of Brother Michaels, has been serving in the wider field as a traveling missionary.

The other missionary, the writer, is a former pastor who because of failing hearing found his way into this work where hearing is not essential, though with a hearing aid he manages to keep in touch with the hearing as well as the silent world. Having had no contacts with the deaf in earlier years, he has had to acquire his knowledge of them and their language and their problems from the ground up. He was appointed for service with the Home Board in July, 1938.

May, 1943.

These two missionaries are giving their time and energy to the task of carrying the Gospel message to the approximately 45,000 deaf people in our Southland, who are in many cases dependent so far as our Baptist message is concerned on the infrequent visits of the missionaries.

But the field is Southwide, with a hundred or more places where religious work is carried on more or less regularly, and still others where work ought to be started, and it is clearly impossible for two workers to cover the territory adequately, even the points where work is already established.

There is a real need now for additional missionaries in this field.

In this particular field, the problem of finding workers who are competent is a real one. There are a few among our deaf themselves who are desirous of serving as did Brother Michaels and Brother Wilson in the years past, but so far none have been found whose training and other qualifications make them acceptable to the Board.

We have hoped to find among our young ministers in training some who would be willing to take up this work, and appeals have been made in our seminaries for workers. But it is a limited field, a new language must be learned. Home Board salaries for missionaries are relatively low, and in the minds of many is still the thought that the deaf are a peculiar and an inferior people with whom they do not care to associate. It is a place of humble service, and many if not most of our young ministers in training are still human enough to be

looking for the larger and more conspicuous and more lucrative fields.

These two difficulties have kept our mission force in this field altogether too low for successful operation and adequate coverage.

Field for Local Workers

However, in addition to these two missionaries who seek to cover as nearly as possible the entire field, there are in some of our churches local helpers who teach, direct and supervise the work of the silent groups in their churches.

In some cases these are individuals who through contact with the deaf in the home or elsewhere have learned their language and are able to carry on the work with them with some degree of ease.

In other instances, they are men or women (mostly women) who have had a vision of the need of such work and have given themselves to the task, though it required of them the learning of a new language—the language of the hands.

There is need for more of these local church workers, and Sunday school or B.T.U. work could be established for the deaf in many churches where it is not now carried on if such help could be found.

But here in the local work also, as in the larger mission field, one faces the fact that it is a limited field, the deaf are a small group comparatively, the possibilities for growth and expansion seem negligible, and we prefer to serve in other and more promising fields.

But here is a group of people, small though it may be, difficult as the task

How Can I Help?

For any who find there are deaf in their community and desire to start work for them, here are a few simple suggestions.

First: Find the deaf people and let them know that you want them in the church life.

Second: See that someone assumes definite responsibility for this work—one whose interest in them is genuine. If no one is available who can communicate with them in their signs, it may be possible to work through an interpreter for a time. But locate the responsibility.

Third: See that they have plenty of literature, and use literature that is simple and eas-

ily understood—junior or intermediate rather than adult.

Fourth: Give them tracts and pamphlets and if a church bulletin is published, see that each one has a copy of it. And refer to them occasionally in it. They greatly appreciate such notices, and it makes it clear that the church is really interested in them.

Fifth: If an interpreter is available, bring them into the preaching service and let them get the benefit of this ministry.

Sixth: Treat them as normal human beings and make them feel there is a bond of fellowship and sympathetic understanding between them and the rest of the church family.



The eyes of the Lord, no doubt, are as quick to "see" sincere prayers as His ears are to hear. This expression of gratitude is being signed at all-day services for the deaf with dinner on the ground.

may appear—a group of people who need as much as any other spiritual leadership and help, and who cannot have it except as someone takes on the responsibility for it.

Genuine Interest Necessary

The first and chief qualification for such work is a genuine interest in the deaf people and a sincere desire to help them. They cannot be successfully reached or helped by one who accepts the task as a sort of charity proposition, holding himself aloof while he seeks to reach down to lift them up. The helping hand must be reached out, not down.

We are constantly looking for individuals who will be willing to assume responsibility for sponsoring and supervising work in the churches where there are deaf in sufficient numbers to make the work worthwhile. One who is really interested in them will soon pick up enough of their alphabet and signs to associate with them and carry on the work. And until these are learned in some measure, there is always the pad and pencil, their universal method of communication with hearing friends who have no knowledge of their manual language.

As an example of what may be done, the pastor of the church near the location of one of our state schools told the writer recently that in the past fifteen months he had baptized ninety of the deaf into the fellowship of his church.

Are The American Indians A Vanishing Race of People?

A. CENSUS reports show that the Indians in the United States are increasing. These reports give conclusive proof that there is no basis in fact for the popular idea that the Indians are a vanishing race.

Q. What practical plan of approach do you suggest in winning Jews to Christ? H. S.

A. The best way to win the Jews, according to Rev. Jacob Gartenhaus—as indeed in winning people of any race—is by first cultivating their friendship and from such genuine friendship to lead them to an understanding and acceptance of the Gospel. Brother Gartenhaus suggests the organization of Friends of Israel groups who will meet for prayer, study, and encouragement in the specific effort to win Jews. Free literature, helpful both to groups and individuals, can be had by writing to the Home Mission Board.

Q. When does the Home Mission Board expect to begin a South-wide program for helping to solve the rural church problem? J. M.

A. The Home Mission Board is already at work at this problem, one missionary, Rev. Percy Ray of Mississippi, having been giving his time to rural work exclusively for several years. The coming to the Board as assistant to the executive secretary of Dr. Courts Redford, who has made an intensive study of the rural problem, will give new impetus to this work. It is the Board's expectation to enter upon a planned program under the direction of a new department of rural work at an early date.

Q. Where and when did the Home Mission Board begin its work? Mrs. I. C. H.

A. The work was begun in 1845 immediately upon the organization of the Board. On instructions from the Convention in its organization meeting of that year the Board addressed its energies to the Indians, the Negroes and the city of New Orleans.

Q. Does the Home Mission Board have pictures which can be used in making posters? Mrs. E. E. S.

A. Leaders in the study of missions all over the South are finding that *Southern Baptist Home Missions* is the best source of pictures to be used in making posters on Home Missions. A collection of cover pictures, with smaller pictures from inside pages, can be used effectively in making pos-



ters to illustrate subjects for study. In the above picture, the magazine is being used in this manner to make a poster on Dr. Lawrence's new book *Home Missions in the New World*.

Q. Please tell me the percentage of the total population in the Southern Baptist Convention of the following groups who are being reached through

HOW TO ASK QUESTIONS

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

Home Missions: Indiana, Spanish, Mountain regions, Italians, French, Negro, Jews? I. D.

A. We cannot give the percentage being reached, but we can give the approximate population of each group and the number of missionaries as follows:

Indians—200,000—73 missionaries
Spanish speaking—1,500,000—114 missionaries

Mountain regions—5,000,000—3 missionaries

Italians—600,000—10 missionaries

French—700,000—25 missionaries

Negro—11,000,000—17 missionaries

Jews—600,000—1 missionary

Q. In what states does the Home Mission Board have mission work among the Indians? I. S. T.

A. The Home Board is doing work among the Indians in Oklahoma, New Mexico, Arizona, North Carolina, Mississippi, Alabama, Louisiana, and Florida.

Stories of Hymns We Love

by Cecilia Margaret Rudin, M. A.

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And Hearts



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Winning the Lost In South Louisiana

By RALPH D. DODD

Pastor First Baptist Church,
Crowley, Louisiana

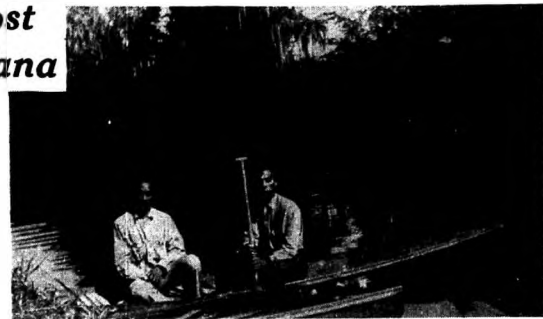
CAN you think of yourself in the midst of some forty-odd souls, packed into a modest little home, telling the wonderful story of Jesus and His love to people who have never been told that John 3:16 is in the Bible? Do you realize that this sort of thing is happening every week right here in our own Southland?

The writer had been preaching for fourteen years, in another state, before he experienced the thrill of looking into the faces of people who were hearing the Glad Tidings for the first time. Just to see their faces light up, to see the gleam of understanding in their eyes; and to hope for the day when they would have the courage to break away from the bondage of ritualism to enjoy the fullness of life and liberty in the Lord, has transformed his ministry.

Crowley is a city of ten thousand souls, in the heart of the greatest rice production section of the nation. There are forty thousand people living in the parish (Acadia). In Crowley 65 per cent of the people live under the cloud of ignorance and superstition which Romanism has created. Of the 40,000 people living in the parish, it would be safe to say that 25,000 are without a saving knowledge of the Lord Jesus Christ.

It would be a waste of time to describe the social and moral conditions for which the Roman Church is directly responsible, because this pastor, when he lived in a Baptist stronghold, would have doubted, too, that such conditions could exist.

The encouraging thing, to those of us who are working for the Master in



On a bayou in South Louisiana.

this field, is that there is a growing desire on the part of the people for the truth. From infancy, however, they have been taught that it is a mortal sin to participate in non-Catholic worship, and the fear that many of them feel when they attend a Gospel service for the first time can be seen in their eyes.

Desire for Truth

For this reason it is often necessary for us to lead them into a service in the home of some friend before we can prevail upon them to enter our church. Even in this effort, we experience great opposition.

Time and time again the priest has passed the word along that the people must not attend the services that were being held in a given home, and for a time some of the people would stop coming. Only people who have worked with Catholics can appreciate what this threat means when it comes from the local priest. These people want the truth so badly, however, that in spite of their fear they do not remain away very long at a time.

Our church has erected a beautiful little mission in the western part of the city. Since then, with the assist-



Campus of Acadia Academy, mission school whose students direct or assist in weekly French mission services.

ance of students from the Acadia Baptist Academy (twenty miles away) the work has been fostered by workers from our church.

Recently we were fortunate enough to have one of the Home Mission Board workers, Miss Vena Aguilard, assigned to this field. Already Miss Aguilard is doing a remarkable piece of work. She is quiet and unassuming and has a deep and abiding passion to win the lost to Christ.

We are now having an average attendance in our mission Sunday School of about fifty. From this work we have baptized eighteen people in the past eight months, all of them coming from a Catholic background.

STIRRING TOPICS

For May '43

"PROPHECY MONTHLY"

There's a punch in every article in this issue devoted to pressing situations in our country.

Essential Information!

• Is the proposed Super-New Deal the wide-open door to Marxism?

• Must we HATE to win this war?

• What of the crisis concerning Czecho-Slovakia?

• Why no Jewish Army?

• Is a world Super-Government shaping up?

That's but a hint of what's coming up in this vitally important issue. Read it and you'll realize what the American Prophetic League, through its research department, is doing to inform the Christian public.

• Four mo. trial offer, 25c; \$1 a year—but here's a SPECIAL! Send \$1.25 and receive the beautiful 80c book, "The Christ You'll Have to Know" by Dr. F. W. Farr—AND a year of PROPHECY.

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Missionary Illustrations

From Many Pastures

Feed my sheep.—John 21:16.

At the Illinois W. M. U. convention twenty-four people from the mission in Granite City gave a demonstration. Eight nationalities were represented in the group—Hungarian, Bulgarian, Macedonian, Slav, Czech, Armenian, Mexican, and American.

As our pianist played "The Light of the World Is Jesus", the men, women, and children marched to the platform and stood by the American and Christian flags.

Each carried a poster telling where he was saved. The posters were white lettered in blue, and the word "saved" was in red. Boys and girls of the group carried posters on which were lettered John 3:16, Ps. 43:3, Matt. 28:19-20, and Deut. 10:19.

Then a Mexican boy came out with the poster, "We are ALL Americans. We love America", and the group sang "America".

An Armenian boy came next to the platform with the poster, "We are Christians. We love Christ". They sang, "Every Day With Jesus Is Sweeter Than the Day Before."

An Armenian girl thanked the audience for their part in giving the Gospel to the many nationalities in Granite City.

At the close of the demonstration a girl whose mother is Czech and father is Mexican, joined the group with a large red, white and blue V. She voiced the desire of the different nationalities who attend the mission to help give the Light to others and then quoted, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

The group left the platform as the pianist played "Onward, Christian Soldiers".—Helen Lambert, mission ary to the foreigners.

Baptists Are Like That

They took knowledge of them, that they had been with Jesus.—Acts 4:13.

Andrea sells fruit at a sugar mill in Artemisa, Cuba. One morning, go-

ing early to his work, he found a small roll of bills by the side of the road. There was no one in sight, so he put the roll in his pocket, and proceeded to open his fruit stand.

Soon others were arriving, or standing around talking, when an elderly man came, anxiously looking for something.

"Have you lost something, Senor?" someone asked.

He answered that he had lost a small roll of bills, naming the amount, which he could ill afford to lose.

Andrea then offered him what he had found. The man was greatly surprised, but both glad and thankful.

But those standing near called Andrea a fool, and made all manner of fun of him.

"That was your money," they said. "You found it. Did you ever hear of such an idiot?"

Then someone volunteered the information that Andrea was a Baptist. "A Baptist, is he?" they said. "Oh, well, that explains it. Baptists are like that."—Mrs. H. R. Moseley, missionary in Cuba.

Preaching to Samaritans

They . . . preached the gospel in many villages of the Samartians.—Acts 8:25.

It is hard to say just what is the nationality of these people on this mission field below New Orleans, half way between the city and the mouth of the river.

They are a mixture of many bloods. They stand in a class by themselves and are handicapped by prejudice, race hatred and ignorance.

They are all very poor, so one can easily understand. They trap in the winter, hunt, and fish for crabs and oysters. Because of their ignorance they are cheated on every hand and are suspicious of everyone.

Many cannot read and most of them speak a kind of French that is different from that used in any other sections of Louisiana.

Although they are poor and must work hard, some of the sweetest Christians anywhere are here in these rice

fields and bayous. When they come to the Lord it means everything to them.—Student missionary.

Removing the Sting

At last it biteth like a serpent and stingeth like an adder.—Prov. 23:12.

One night at revival services in a certain church, a man under the influence of liquor came to the altar and earnestly requested the prayers of Christians.

The next day he found the pastor to repeat his request.

"There is nothing I hate so much as liquor," he said, "but I am helpless to overcome the habit. The taste is overwhelming and I am powerless against it."

Even as he spoke, the man's hands shook until the water splashed out of a cup from which he was drinking.

"I would give my right arm this minute," he cried, "to be rid of this curse."

That night he came again to the altar. He stretched out on the pew, apparently dead. About one o'clock, as Christians continued to pray, he came to himself and announced his surrender to Christ. Baptism soon followed, and he became a faithful Christian.

When Wars Cease

Love the brotherhood.—1 Pet. 2:17.

Gray Eagle and Buffalo Meat were opposing chieftains in one of the last tribal wars among the Indians in Oklahoma.

These two never met each other personally or face to face, but always each had his warriors with him and the two tribes clashed in battle when their paths crossed.

Gray Eagle, it was heard, had put his feet in the Jesus Road. The missionaries feared what would happen at the associational meeting if Gray Eagle attended, since the meeting was to be held in Buffalo Meat's territory. Shortly before the meeting it was heard that Buffalo Meat had also put his feet in the Jesus Road. Now the missionaries were really concerned.

The first day of the association, Gray Eagle drove up to the camp clearing in his surrey, his warriors about him. About this time Buffalo Meat appeared on the other side of the arbor, his warriors also about him.

Gray Eagle stepped down from his surrey, the congregation of Indians

(Continued on page 15)

Leadership Education For Negroes

An Opportunity For Monumental Home Mission Service

By J. OSCAR LEE

Virginia Union University



Rev. J. Oscar Lee

ATANGIBLE interest in the welfare of the Negro has been expressed by the Home Mission Board in the work it is doing in co-operation with Negro colleges in the South.

These workers in this co-operative program have played an important part in furnishing religious and social leadership for an entire race of people. Their work is suggestive of the task that Home Missions faces in conserving and extending its influence among the Negroes.

The older generations of Negroes have passed on a glorious spiritual heritage to their descendants, but this generation faces a world of subtle appeal that often leads to difficulty and tragedy. These appeals have played their part in weakening the influence of the church over the younger generation.

Religious Heritage Weakened

This religious heritage has been further weakened by the fact that we have practically ignored or at best given a very minor place to religion in the education of this generation. We have produced a generation of people who have achieved a high degree of efficiency in secular activities and vocations but who at the same time display an amazing ignorance of the Bible and the meaning of Christianity.

The Negro church itself has contributed to this situation. Observe those who attend the average church regularly and one will find that while it serves a reasonable number of chil-

ILLUSTRATIONS

(Continued from page 14)

between the two meantime waiting in breathless wonder to see what would happen. Gray Eagle's open palm was raised in salute to Buffalo Meat. The erstwhile enemy and warring chieftain raised his open palm in salute also. The two started toward each other and met in front of the pulpit, clasping hands. The Indians began to shout. Later the two chieftains sat down and ate together.

The Indians of Oklahoma had seen the last of tribal wars

who have an intelligent understanding and appreciation of the religious and social problems which the members face. A systematic program of leadership education will contribute much to recruiting and training such leaders.

Task Just Begun

Sporadic efforts have been made to establish such training but the local minister finds that he has neither the time nor facilities to conduct such training on an adequate basis. He needs the assistance of persons who have experience in the organization and administration of such projects. Home Missions can render a monumental service if its workers could give field supervision to local projects of leadership education.

The Negro has received a great spiritual heritage from his forbears. The current problem is to conserve, improve and channel that heritage so that it will become a tower of strength in these difficult times. One of the best ways of accomplishing this is through a professional and lay church leadership which is both consecrated and efficient.

The Home Mission Board is rendering an invaluable service in helping to produce this leadership; for this the Negro Baptists of America are grateful and wish you God's blessing. But the task is just started. With the Lord's help we must push on to even greater heights.

Training of lay leaders as well as ministers is needed in the Home Board's leadership education program, says Professor Lee who teaches on the campus of a college with which the Home Mission Board is co-operating. Photo below of Negro reading Bible in his humble home is by FSA.





How Do YOU Read Southern Baptist Home Missions ??

To help us produce the kind of magazine you want, please fill out the questionnaire below and return it to us at your early convenience. Read each question carefully, then check the appropriate answer or write your own answer. Your prompt response will be exceedingly helpful and gratefully appreciated. Mail to Survey Editor, 315 Red Rock Building, Atlanta, Ga.

1. What features do you read first?
Fill blanks (1 to 16) in the order of your interest.

Editorials

- Missions and the March of Events.
- Questions and answers
- News of Board meetings
- New missionaries
- Missionary Illustrations
- Jewish articles
- Chaplains' stories
- Book reviews
- Advertisements
- Home Mission Directory
- Mission study, schools of missions.
- Articles on Negro work
- Stories from mission fields
- Articles listed in *Royal Service* for Circle programs
- Contributed articles on general spiritual conditions.

2. What length articles do you prefer?
- Two pages.
 - One page.
 - Two columns
 - One column.
 - Less than a column.

3. How do you read *Southern Baptist Home Missions*?

- Cover to cover at one sitting
- Scan it, reading headings and legends under pictures.
- When have nothing else to do.

Favorite contributor only.

Refer to it for latest information for sermon or talk.

Very irregularly.

(Describe it your way)

4. Which page of the 16, irrespective of content, do you read first? Second? Third? Fourth?

5. What practical uses do you make of *Southern Baptist Home Missions*?

Source material for sermons, speeches, or programs.

For posters — mounting cover pictures and illustrations

Planning mission study projects.

As a directory of home missionaries.

To suggest objects for prayer (Anything else)

6. What criticism would you offer? What suggestions for improvement? Be frank. Use separate sheet

7. You need not sign your name, but please check following:

layman	W.M.U.
pastor	worker
denominational worker	S.S. teacher or officer
church employee	T.U. leader
male	over 50
female	under 20
	20 to 50

Answers to this questionnaire will supply information for a reader-interest survey of the Baptist press of the South, in which *Southern Baptist Home Missions* is co-operating according to plans made by the Southern Baptist Press Association.

RELIGION and HEALTH

By Seward Hiltner

In this important new book on the cure of illness, both physical and mental, the author shows what mental hygiene has to contribute to the effectiveness of the Church and the distinctive contribution religion has to make to mental health. He discusses such practical matters as pastoral counseling, the ministry to the sick, religious education and the therapeutic value of prayer, worship, and the Sacraments. A selection of the Religious Book Club.

\$2.50

THE QUEST for PREACHING POWER

By John Nicholas Booth

Here, in concise form, are the specific techniques which have helped give power to the great preachers of this and former generations. It deals not so much with "what to do" as "how to do it." The author discusses details of the working methods of outstanding preachers and offers a wealth of practical, workable techniques for improving sermon quality and power.

\$2.00

THE ROOT and FLOWER of PRAYER

By Roger Hazeltin

In time of war, the practice of public prayer is most vital. Dr. Hazeltin gives content and value to the act of public prayer, considers widespread faults of public prayer and points out the needs, deep and persistent in human life, which give rise to prayer. A clear, practical book—of particular importance at the present time.

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NEW EYES for INVISIBLES

By Rufus M. Jones

Here this well-known and beloved author sets forth the constructive, optimistic theme that, even in the midst of the present world darkness, there is a Divine Light for all who have eyes to see. Based on his own unwavering faith, Dr. Jones believes that for each individual all things are possible, provided he seeks strength from the Divine Source.

\$2.00

THE SCREWTAPE LETTERS

By C. S. Lewis

These brilliant, challenging letters from an elderly devil in hell to his junior on earth are the most vital and original restatement of religious truths produced in our time—sparkling with wit, yet profound, hard-hitting, provoking and a truly reverent book.

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