

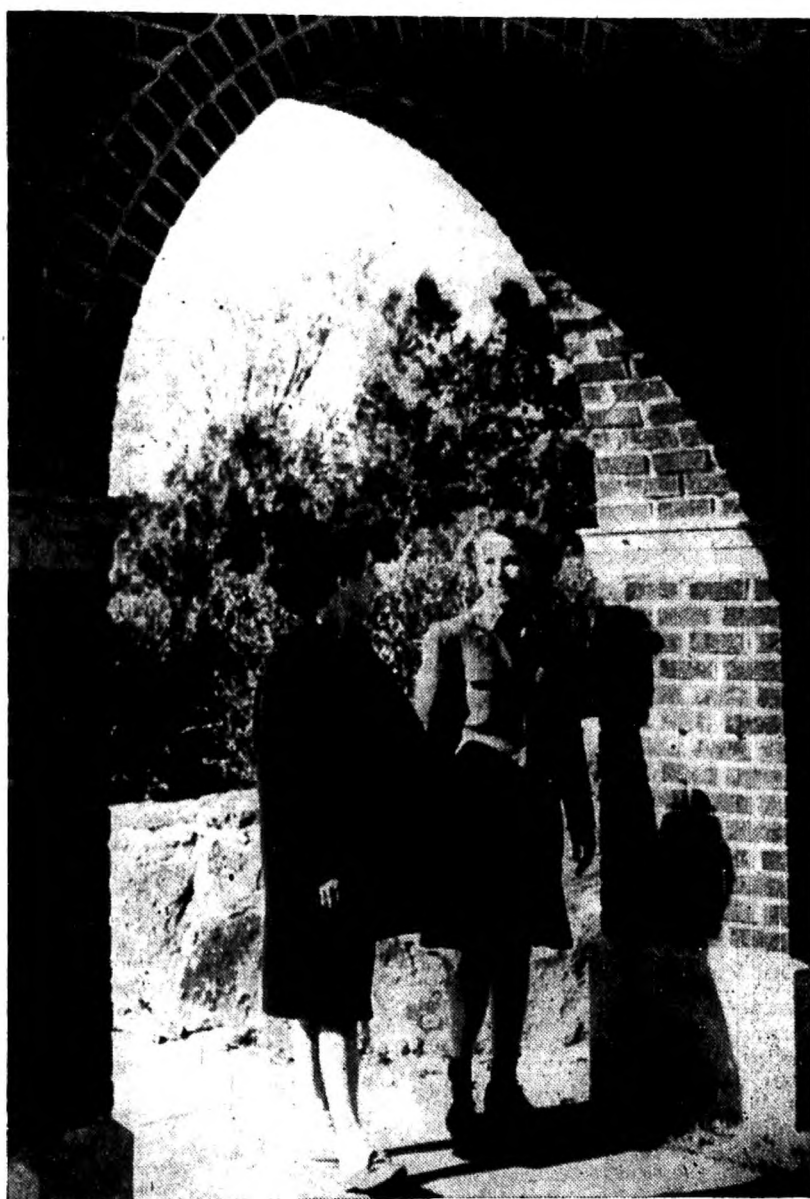
SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the

VOL. XV.

JULY, 1944

NO. 7.



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Races in the United States

THE CHRISTIAN HERALD tells us that the population of the United States is composed of the following: Anglo-Saxon, 60,000,000; Teutonic, 15,000,000; Negro, 13,000,000; Irish, 10,000,000; Slavic, 9,000,000; Italian, 5,000,000; Scandinavian, 4,000,000; French, 2,000,000; Finn, Lithuanian, and Greek, 1,000,000 each; Indian, 300,000; Oriental, 300,000; and Jews about 5,000,000.

In the territory of the Southern Baptist Convention we have 5,000,000 foreigners and foreign-born, 11,000,000 Negroes, 250,000 Indians and 500,000 Jews. This gives us a great Home Mission task.

Rural Changes

ACCORDING to H. C. Nixon, of Vanderbilt University, whose book, *Possum Trot*, popularizing a hill hamlet on the Georgia-Alabama line, the war is making rural dwellers down "Possum Trot" way "loaf less and work more, drink less and eat more."

He tells us also that the county court house is becoming more significant in the government of our country.

"It is the place where country people can go without feeling they have to pay something," he writes. "The county seat has become the grass roots unit of both state and national governments."

This emphasizes the importance of a rural mission program reaching the grass roots of our social order.

America in the Post-War World

IT is predicted by the heads of major institutions of learning in the United States that America will become the educational center of the world after the war.

It is also suggested by Gerrit Bolkestein, Netherlands minister of education, that the English language will become the world language after the war.

Not only so, but America will be the center for world communication and world transportation. The commerce of the world will flow out from American manufacturing institutions, the economics of the world will be controlled by American banks and the

civilization of the world will be largely governed by American institutions. Shall America be the leader in all these material things and not be a leader in propagating the Christian religion?

What Baptists Have Died For

THE *Messenger of Good Will* declares that Baptists have not only stood for, but have died for: "(1) religious liberty and freedom of individual conscience for all; (2) separation of religion from governmental control or influence; (3) independence of the local congregation from hierarchical control; (4) democratic processes in church government and society; (5) access to God without a human priesthood; (6) simple, informal religious services in the common language; and (7) making the holy scriptures the center of all religious worship."

Baptists have also stood for the integrity and inspiration of the Scriptures and for the absolute deity of Christ—in other words, for the New Testament faith, the faith that alone will save the world.

Christianity in Russia

DR. GEORGE T. SEDODOV said recently in *Christianity and Crisis* that the prospects for Christianity in Russia after the war were bright.

He declared that there is a "sectarian movement among the Russians who are outside the church and have no desire to be classified with the old Orthodox body."

"It is the Baptist movement," says he, "started before the revolution. This movement achieved an amazing growth."

The number of Baptists in Russia before the country became communist amounted to about 5,000,000. We notice, however, that the Polish-American priest, Father Oriemanski, reported when he returned from his visit to Stalin, that "as to religion, the religion of our forefathers shall be the religion of the Polish people, and Marshal Stalin will not tolerate any transgression in this regard."

This means, if correct, that Stalin will give the Catholic Church in Poland the right of way. It also shows

Parable of the Mirror

ONE day a certain rich man of a miserly disposition was visiting a friend. This friend led him to the window and said, "Look out there and tell me what you see."

The rich man looked into the street and said, "I see men, and women, and little children."

The friend led him to a mirror and said, "Look into the mirror and tell me what you see."

The rich man replied, "Now I see myself."

"Then," said the friend, "Behold in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with silver and no sooner is the silver added than you cease to see others, and see only yourself."

the subtle influence which the Catholic Church is exerting in European affairs preparatory to the writing of the terms of peace.

Evangelicals should see to it that in the terms of peace all religious groups are free to worship God as they choose, and to propagate their faith.

World Missions Tomorrow

DR. E. A. FRIDELL, in his report of the fiftieth anniversary session of the foreign mission conference, speaking on the topic, "A Vision of World Missions Tomorrow," sounded a disturbing but prophetic note.

"The real missionary problem," he said, as reported in *Missions*, "will emerge after the war. In spite of grand post-war plans now being made, all economic adjustments, world federation, regional understanding, political realignment, are destined to fail unless there is, first of all, a basic change in the human spirit. Only the church at home can give to humanity its essential new spirit."

The world mission task of tomorrow will be determined by the spirit and outlook of the home churches. What an appeal for home missions!

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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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FOR this world it is Christ or chaos. We must Christianize our land, or else our social order will rot of its own wickedness. The present emergency with its attendant moral, political, economic and spiritual turmoil forces us to give emphasis to spiritual realities. The real struggle is between conflicting ideologies. On one side is a civilization based upon the philosophy of Christ, which postulates that all men are God's creatures and have the inalienable right of life, liberty, the pursuit of happiness, and the right to worship God as one sees fit. On the other side is the ideology of totalitarianism based upon the pagan philosophy of Nietzsche, which assumes to say when and where and what false gods shall be worshipped.

Christianity's Crisis Hour

Out of great crises arise great opportunities. Christians never had a better opportunity than now to demonstrate the steadying and transforming power of the Bible and the practical outcome of a life of prayer. Of all times for Christianity to demonstrate its power is when the world is in a crisis, as it is in now; when hate stalks abroad over the land and rapine and murder unglove their bloody hands, love then needs to show her face of peace, and with the fingers of tenderness to bind up the wounds that hate has made.

But if we are to change the world we must ourselves be so completely changed by Christ that we will show forth in our lives those traits of character and conduct which establish Christianity's unique contribution to the need of mankind. We are not to think of ourselves more highly than we ought to think. We are to prefer others above ourselves. The selfish person only thinks of and works for self. Others have no place in his life except as they can minister to his own comfort, pleasure and profit.

The trouble the world is in now has been produced by the selfish ambitions of Godless men. The unjust order against which we are now fighting, an order in which the weak are ground down under the heels of the oppressor, is the product of selfish men who would fill their own coffers with shekels coined out of the blood and tears of the oppressed. A world built upon this principle will always be disturbed, troubled, wicked. If we are to build a new world based on justice and right and love, we must build unselfishly for the good of all.

We must be willing to sacrifice and share. This world war we are in is the result of the selfishness

of nations which have endeavored to grab the resources of the earth for their own use. A national policy of sharing between the nations would have prevented the war and, when the peace terms are written, if a more generous policy is not adopted, the cessation of hostilities will only be a calm before another storm. Peace among nations cannot be maintained on a selfish basis.

Evangelistic Campaigns of Power

IF we would have the sort of revival that is needed, we must get back to the New Testament teaching, reinstate Christ on His throne in the church and surrender ourselves to the leadership of the Holy Spirit. A revival cannot be worked up; it must be prayed down. The churches can, however, by depending upon God, by consecrating themselves to the service of Christ, by following the leadership of the Spirit, by constant study of the Bible and by living in an atmosphere of prayer and devotion, put themselves in a position to be used of God in reaching the lost with the Gospel of Christ. Under such conditions with competent leadership, an evangelistic campaign is a superior method for reaching the unsaved.

We are not thinking now of an enlargement campaign. We are thinking of a tidal wave of spiritual power to overflow our Southern Zion like a Mississippi River flood: a spiritual tide that will break up all case-hardened customs, sweep away all traditional habits and inhibitions and set our churches free to do the things that ought to be done in ways that are best; a revival that will revitalize the members of our churches and create in the souls of our pastors a consuming passion for souls; a revival that will fructify the hearts of our people and make to bloom again, as flowers in the springtime, their experiences of grace; a revival that will fill our churches with anxious and sincere worshipers and make of every follower of Christ an enthusiastic soul-winner; a revival that will put the Bible back into its divine place as the inspired Word of God; authoritative, final, and complete, and make of it the trusted guide and daily companion of every disciple of Christ; a revival that will make Christ so real to the members of our churches and His command to preach the Gospel to every creature at home and abroad so imperative that each and every one of our churches will dedicate itself afresh to the task of winning lost men at home and abroad.



Indians of Arizona had a full day of rejoicing and thanksgiving when the Home Mission Board bought a tract of land on the Pima reservation for use in mission work. Here they are two hundred strong from three tribes. Missionary C. F. Frazier, at the extreme left, reports that Indians came from most of the villages of the Pima reservation and some from the Salt River reservation when the special thanksgiving service was held at the Blackwater Baptist Church.

Indians Say, "Thank You"

ARIZONA Indians, deeply appreciative of the Home Mission Board's purchase of ninety-six acres on the Pima reservation to be used in mission work, held an all-day service of thanksgiving.

"It was one of the greatest days we have ever had," reports Missionary C. F. Frazier.

Services, held at the Blackwater Baptist Church on the reservation, started at 10 o'clock on a beautiful Sunday morning and closed at 6:00 P. M. after eight continuous hours of testimony and expressions of gratitude.

More than two hundred Pima, Papago, and Maricopa Indians attended, according to the missionary. Talks were made in the languages of these three tribes.

"Ten men and women made talks," the missionary reports. "They all thanked God in prayer at the close of their

talks for the Home Mission Board, the W.M.U., and their missionaries, as well as for all Baptists of the Southland," said Brother Frazier. "Tears of joy flowed freely and unrestrained all day."

Each speaker used his Bible and translated the passage into his tongue. Each also concluded his speech, according to the missionary, with the assertion, "This is the greatest day in our history."

"Truly it was a great day long to be remembered," Brother Frazier agrees. "Already most of the seventy thousand Indians in Arizona know about this purchase of land by the Home Mission Board. We wished many times during the day that our people of the Southland could look in on us and receive some of the inspiration we were getting."

Indians of Arizona are beginning to take notice of Baptist work, according to Rev. Luke Johnson, another missionary. "They know that we mean business," he adds.

Soul-Winning Class Conducted in Mission

By GLADYS KEITH

Missionary in New Orleans

TWENTY-FIVE persons enrolled in a class in personal evangelism here at the mission this month. This class was for adults. We are very happy that we have that many men and women interested in winning the lost to Christ.

For two weeks now we have been holding vespers over a public address system from the mission. The community is being called to worship at six. These programs are dedicated to our boys in the armed services. So

far we have had no one object. We think that is a wonderful sign that the people are ready for it and want it.

CHRISTIAN EDUCATION

(Continued from page 5)

Christian leadership must be the pattern of all teaching and of all activity.

The third "must" lies in relationship of the institution to its respective denominational constituency. This relationship must be kept vital.

We are in the business of building Baptist colleges and universities. Their contribution to the Christian life of the nation is a dramatic apology for their existence and should stimulate us to sacrificial devotion and wholehearted support.

In the same ratio that they keep vital their contact with the church constituency should they receive support from church units. The law of control is the law of support.

If the denomination would have powerhouses of learning for the kingdom of God, they must maintain them and inspire them by sufficient support to enable them to match the training given by other institutions in their various localities.

Yes, these are dangerous days for Christian institutions of higher learning, but they are also days of unparalleled opportunity. Baptists must face the danger by grasping the opportunity of stabilizing their colleges and universities for world service.

Christian Education Imperative for a Changing World

By JOHN W. RALEY

President Oklahoma Baptist University

PROPHETS and panaceas are with us in abundance. Post-war planning has become the serious hobby of all, including even the Walrus and the Carpenter "who spoke of many things—of shoes and ships and sealing wax, of cabbages and kings."

One would rebuild the world structure on economics; another on political spheres of influence; a third would establish a world federation; while yet a fourth explains that we must return to the old ways consisting mainly of making a living and minding our own business. The common denominator of all is that confusion exists and that change must come.

Now, while economic wars and political map-makers blueprint their plans, and while internationalists and isolationists debate and dispute affirmations, denominational units of the kingdom of God must survey the whole field and prepare a leadership capable of making articulate Christian hopes of a new world.

As a Baptist I am deeply concerned that our constituency see this opportunity and fulfill its destiny. It matters little what economic plan or political pattern is followed, or whether we have a world federation, or attempt again to live by common consent as totally independent units. What does matter are the philosophies and purposes of the men in leadership.

Institutions in Peril

In this respect Christian education is imperative for the changing world. If the change is to be for better, such a statement needs no argument; but what does need argument and powerful persuasion is the manner and method of developing institutions capable of providing such leadership.

These institutions stand in real peril today. Reduced income from student and endowment resources, increased competition with tax-supported free education on the college level, and inflationary costs have created the most difficult financial problems our colleges have been called upon to solve.

Further danger lies in the loss of patronage of the Baptist constituency who are primarily interested either in a low cost education or in a technical education for which liberal arts col-



W. M. U. Memorial Dormitory on O. B. U. Campus

leges are unprepared to give or those who are interested in the social rather than the intellectual aspect of campus life.

A third problem is seen in the constant pressure on church related institutions to conform in codes of conduct, in points of view, and in objectives to all other colleges.

Solutions to the Problems

The solution of these three problems can be found only in the combined efforts of the constituencies and the colleges.

In order to live for future service, the colleges must assume responsibility for leadership in attacking the problems posed. In the solution some "musts" are to be observed. First, the financial policy followed must be sound. They should not be forced by a thoughtless constituency nor permitted by an unconcerned and indulgent board of trustees to eat up their capital investment in these days of reduced income and inflationary costs.

Granted that it is easier to float a bond issue than to take up a collection, the latter must be resorted to if necessary that the integrity of the institution be maintained. It may be necessary to provide additional sources of income within the next two or three years in order to keep the colleges open and solvent due to serious student loss.

In addition, patronage should be

come an object of major concern of boards of trustees for it is the very essence of the life of the institution. Pastors and interested laymen should give themselves unrelentingly to the task of student promotion to offset the loss sustained by the war. Faculty personnel must be retained and must be paid if satisfactory service is to be rendered.

In any case, our institutions must not be allowed to go into bankruptcy today because of the tremendous responsibility resting on them for training tomorrow.

Objective in Training

A second "must" lies in their objective that of training for Christian leadership. This objective must be well-defined and a definite program toward its achievement made practical and plain to secure general support.

While we must follow rather closely the academic pattern established for institutions of higher learning throughout the country, our objective toward a Christian leadership must be so pronounced that every student will understand the intention of his training procedure.

This objective must be reflected in the classroom, on the campus in social activity, and, in fact, in every phase of student life. It must be so clear that the student cannot fail to recognize its presence and its importance. World

(Continued on page 4)



Southern Baptist Theological Seminary and Missions

By
ELLIS A.
FULLER

Dr. Fuller, left, and his predecessor, Dr. John R. Sampey, discuss Southern Seminary's future.

It will be a glorious day when Baptists think of missions in terms of world redemption. We must get hold of Christ's idea which caused Him to say that the Gospel must be preached unto "all nations, beginning at Jerusalem." With this worldwide conception the Seminary finds an adequate outlet for its work in preparing men to preach, in Christ's name, redemption and remission of sins unto all peoples.

One may ask, "What are the contributions that the Seminary is making to the kingdom program at home and abroad?" In the first place, it is getting together the called-out group, even as Christ got together the apostles whom He called, to prepare them for definite service in the Master's name. There is a sense in which the Southern Seminary and the other evangelical seminaries of the land are definitely related to world conquest in Christ's name, just as definitely as the officers' training camps are related to our present global warfare. No thoughtful American would be foolish enough to hope for victory over our enemies if our Government were indifferent toward training officers and leaders to direct our men in the armed forces.

Kingdom Strategy

A program may be nothing more than a schedule of activity outlined on paper. It may be a thing conceived without any plan for its execution. Certainly the Seminary should make definite plans, giving serious consideration to wise strategy in our approach to all of the problems of life and in our response to all of the challenges of the world. We must keep in mind that the success of the Christian move-

ment depends upon consecrated persons who have been divinely called to Christian service and who have been trained and taught to perform their duties in a way to accomplish fixed ends.

Divine wisdom asserted itself in our Lord's decision to select and call a few men whom He could prepare by personal association and instruction to receive the mantle of kingdom responsibility when He ascended to the right hand of the Father. We need to get a fresh understanding of the uniqueness of the man called of God to preach the Gospel. He has a place in the divine economy to serve a definite purpose in a definite way.

Voices of God

God's prophets have been through the centuries the voice of God. No civilization has been able to survive when the people ignored the voice of God's prophets. Oftentimes the people have resented the demands of God's spokesmen because true prophets denounced sin and error and challenged the people to turn from their wicked ways. If history bears to this age any certain testimony, it is that nations which refuse to hear the voice of God have always done it at the peril of their safety and prosperity.

But it is not enough to have a group of men who have been called of God to preach the Gospel. Dr. John A. Broadus used to say, "a call to preach is a call to prepare to preach." No one can successfully refute the claim that our Lord Himself adhered consistently to the need for training of called men. After a night in prayer, He selected His group and then for three and a half years he lived with them, talked with them, mingled with them. He was a teacher who kept His

student body with Him. Oftentimes He used a grass-covered slope as a classroom. He did not open and close His school according to schedule but maintained a continuous program of teaching by word and works, by attitude and acts, by instruction and interpretation. No Seminary graduate should ever feel that his preparation for the ministry carried with it privileges which exceeded those of the Twelve who learned at the Master's feet.

Southern Baptists have become extensively organized for world conquest in Christ's name. In the homeland we have over 25,000 churches, as well as schools, colleges, hospitals, orphanages, and mission boards. In foreign lands we have similar institutions. The indispensableness of our seminaries is testified by the number of men and women they are supplying for the places of responsibility and leadership in connection with our institutions, agencies, and churches.

Rebuilding a Broken World

As we face the post-war world, we are dazed. No one knows what to expect; but everyone knows that the world must be rebuilt. Christians hold tenaciously to the conviction that the world cannot be rebuilt according to its own wisdom in a way to guarantee a better world. The wisdom of this world is not sufficient to solve its problems and to meet its needs. Out of the worldwide wreckage which will follow in the wake of this war, there will be a Voice which only the spiritually-minded can hear. It will challenge us to shift our confidence from pagan sufficiency to faith in God.

When science at its best has been harnessed to a program of destruction, when the plans of men have turned to confusion, surely there will be a remnant who will recognize the voice of God and who will challenge the nations of the world to accept Christ as "The way, the truth, and the life." In that day the church will be the fellowship to indicate the type of brotherhood among men that may be upon the earth, and the preacher will be the herald who announces the Good News that a world, dead in trespasses, may live by the grace of God.

Students At Work On Home Mission Fields

Eager Young People Make Distinct Contribution In Vacation Mission Work Throughout the South

By COURTS REDFORD

MORE than seventy students from colleges and seminaries are working during the summer months in the student mission program of the Home Mission Board. These students are engaged in almost every phase of Home Mission endeavor. Some are helping in Vacation Bible Schools among the foreigners, the underprivileged, and the Indians. Some are working in the mountains and rural missions. Some are doing general mission work among the French, the Italians, the Spanish, and the Jews. Yet others will assist in good will centers, and a few will work in special assignments under the direction of city superintendents of missions.

Each student has been placed in the field in which he has a preferred interest or for which he seems to be best fitted. He will serve with, and under the direction of, one of our regular missionaries.

Everything possible is being done to make these students feel that they are full-fledged missionaries for these three months. They will share the problems, the responsibilities, the joys, the sorrows, the disappointments, and the triumphs of the mission task. Our regular missionaries have entered into our plan of assigning student workers to their fields with enthusiasm and expectancy.

Missionaries Recruited

Much can be accomplished through this student mission program. These young people, filled with courage, faith, and zeal, will be a blessing to our regular missionaries on the field. Out of this association the missionary will be awakened to more fruitful service and the student will be wonderfully blessed through his fellowship with a tried and true soldier of the Cross.

Many students will thus find their place of life service. This program provides a sort of proving ground for missionary volunteers. Since many young people are somewhat uncertain concerning their mission calls, a period of actual service on a mission field will help each student to evaluate his place in mission service. Not only will

missionaries for home fields be found and developed, but missionaries for foreign fields will likewise be recruited. A number are now serving among the Chinese and the Spanish in the homeland who will later expect to go to China or Brazil as workers under the Foreign Mission Board.

The Home Mission Board will undoubtedly enjoy another distinct benefit from this program. These students, going back to their respective homes and campuses, will tell of the glorious experiences of their work with Home Board missionaries. Thus they will spread in a very effective way the story of our entire Home Mission enterprise. They will do much to create a natural and healthful interest in Home Missions among college and seminary students.

Soul-Winning Zeal

Of even greater importance, they are winning souls for Christ and enlisting Christians in service. These youths are among the finest soul-winners, teachers, preachers and child-leaders of our student generation. Each has been recommended by three or more denominational leaders. Each has proved himself a helpful worker in his own church. These seventy young people, no doubt, will enjoy a great harvest of souls and a great growth in spiritual power and fervor.

The Women's Missionary Union is helping to support this program through the Annie Armstrong Offering. Miss Juliette Mather, W.M.U. young people's secretary, and the state W.M.U. secretaries have also rendered invaluable service in helping secure these students who are engaged in this summer program.

These forty-nine young women and twenty-three young men come from forty-four colleges and from all of our own seminaries and the W.M.U. Training School.

Almost all of them have had some college training and thirty-five have attended a seminary or training school. Howard Payne College, of Texas, and Oklahoma Baptist University lead the list of colleges, each furnishing seven workers.

Five have had training in the W.M.



Photo by Harold M. Lambert

U. Training School. Fifteen have attended the Baptist Bible Institute, eight have been students at the Southwestern Baptist Theological Seminary and six are from Southern Seminary.

The average age of these workers is twenty-six for the men, and twenty-four for the women.

Of the seventeen states represented the largest number come from Texas and Georgia, with nine each; Oklahoma with eight, South Carolina with seven, and Louisiana and Mississippi with five each.

Worthy Students

The largest group of fifteen students are in New Mexico working among the Indians, Spanish, Mexicans, and rural churches of that state. Nine are in other Indian fields. Nine have been appointed to our French fields in South Louisiana and Texas. Two are working with the Chinese. Three have special assignments in Mexican fields. Six are serving among the Italians; eleven are in city mission fields; and seven have been assigned to the mountain or rural fields. One student is assisting Rev. Jacob Gartenhaus among the Jews, and another is helping Rev. L. W. Martin in promoting schools of missions.

These young people are worthy of the prayers of Southern Baptists everywhere as they labor on their respective fields. Interest will be focused on the results of their labors and the personal progress of each worker as he seeks to find God's place for his life.

The *POLICY* and *PROGRAM* of the *Home Mission Board*

By J. B. LAWRENCE

POLICIES and programs for the post-war world are very important in the consideration of the Home Mission Board.

Having struggled through fifteen years under the burden of a crushing debt, the Board has purposed not to make commitments in these flush times which might become a burden later on.

The Board has also decided that in the enlargement of its work it will not be unduly influenced by emotional appeals for segmental tasks on the part of individuals who are interested in some local project.

Before any new work is started, the Board proposes to assure itself that there is a need for the work and that the task proposed is of such importance as to command the attention and support of the Board in the light of the needs of the entire Home Mission field.

Following out this policy, the Home Mission Board is making a survey of the entire Home Mission field, with the view of determining where our first emphases should be placed. There are fields and fields. All the opportunities for service are not of equal importance. All missionary tasks are not equally necessary. There are some things fundamentally essential to the progress of the Kingdom, and in the evangelization of the homeland the Home Mission Board is endeavoring to determine these fundamental undertakings and to give itself to first things first.

Operating on Cash

It is also the policy of the Home Mission Board to continue to operate on a cash basis. Eleven years ago, right in the midst of our struggle to pay our debts, the Board put its work on a cash basis. Since that time we have borrowed no money for current work. Our aim and purpose is to pay as we go. The budget for each year's work must come within the year's receipts.

In the first four years I was secretary, the Home Mission Board borrowed \$310,000 on current work. During these four years, however, we adjusted our work so that we could get on a cash-as-you-go basis. From that time on we have been on a cash basis. It is the determination of the Board to continue on a cash basis.

The Home Mission Board has ambitious plans for the post-war world. The Board believes that there should be no needy mission field in the home-

land either partially entered or wholly untouched. It is the purpose of the Board to lay out a mission program which has as its objective the complete evangelization of our homeland. The Board is planning to fully occupy the fields where it is now at work and also to enter fields which are now unoccupied.

Millions of Unchurched

I am not now thinking of church sections in our homeland, but of the man without a chance—the man where there are no churches and where the Gospel of Jesus Christ is never preached. There are millions of these unchurched men and women in our homeland—men and women who live on the outside of the circumference and beyond the reach of the influence and work of all of our churches—men and women wholly without a chance.

Some of these are foreigners cut off by language barriers; some are among the underprivileged in our cities and industrial centers; some are tenant farmers who are segregated by poverty; some are migrant workers whose itinerancy consigns them to spiritual isolation; some live in sections beyond the reach of the administration and service of any of our churches; and some are Negroes struggling under a racial and traditional handicap. In these groups there are millions here in our homeland completely and hopelessly without a chance, and who will live and die without having heard about the saving grace and love of Jesus Christ unless we send missionaries to them. The present missionary program of our churches will never reach them. The Home Mission Board has these spiritually marooned ones in its mission schedule.

In the world of tomorrow, under the new and improved methods of transportation and communication, the people in lands afar to whom we are send-

ing missionaries will begin to inquire about how we are treating the nationals who have come from their land to our land. The Africans in Africa will want to know how we are treating the Africans in America. They will want to know whether we are giving those brothers in black, who were taken from their country, their loved ones and their friends years ago, the Gospel of the Lord Jesus. While we are therefore spending thousands of dollars to build schools, hospitals and churches to save the Negroes in Africa, let us not forget the eleven million Negroes in our own midst.

Methinks the Chinese in China will want to know how we are treating the Chinese in America, and they have a right to know. Are we as interested in the seven thousand five hundred Chinese living in the territory of our Convention and the many thousands who will come to our land after the war is over, as we are in the thousands in China? Let us not forget China. Let us send missionaries by the shipload to this great country in Asia, but let us also remember the Chinese in our homeland.

So is it with all the other groups. Our compassion for the lost because they are lost should motivate our mission work at home and abroad. The Mexicans this side the Border, a million of them, should have the Gospel preached to them. There should not be a single community or a group of any size along the entire Border, from the Gulf of Mexico to the Pacific Ocean, without a chapel and a missionary.

Making Christ Available

If Christ died for all, then we should make Christ available for all. This is true of the four hundred thousand Italians in our land. It is also true of the seven hundred and fifty thousand French-speaking Americans in south Louisiana. It is true of the Indians from whom we took this country. It is true of every group from every land.

The Home Mission Board is planning to do something about this missionary need. It is planning to carry the Gospel to all those groups and, if Southern Baptists continue, as we know they will, to give adequate support to the Home Mission Board, the Board pledges itself to ultimately blanket our homeland with the Gospel so that there will not be anywhere in our land a man without a chance.

The world we will live in tomorrow will be a new world. Men the world over will think differently and all the conditions under which they live will be changed. Transportation and communication will make the world one neighborhood. The people of the

various nations will travel from continent to continent mixing and mingling with each other as people in the adjoining countries now mix and mingle. This new world will call for an enlarged mission program at home and abroad.

The Home Mission Board recognizes this fact and assumes the responsibility of lighting the way into larger fields of home mission service. Unless we have misunderstood the purpose for which the Board was created, its task is much larger than that of administering the money given for various projects generally understood as Home Missions. Its task also includes a study of religious conditions and needs in the homeland with the purpose of keeping Southern Baptists informed concerning social and religious trends, and changes which create new fields and new tasks, in the ever-widening horizon of changing frontiers.

The Home Mission Board shall therefore attempt in its survey work to keep abreast with the missionary needs which will naturally develop in a changing social order. It shall study conditions in the homeland, and in its report to this Convention from year to year shall keep the Convention informed not only as to what the Board is doing, but also as to what ought to be done to evangelize the homeland.

Home Board's Unique Function

The function of the Home Mission Board as an agency of the Convention is unique in many respects. It is a missionary board, a board of survey, a unifying agency for Southern Baptists, and a connectional board through which the impact of the entire denomination can be brought to bear upon the missionary tasks which are southwide in their nature.

In its co-operation with the state mission boards it can give, and does give, Southern Baptists a unity in effort in undertakings which are common to all the states.

The state conventions and organizations are not an integral part of the Southern Baptist Convention and never can be if we maintain our Baptist polity. But they are an important part of our denominational life and should have some means by which and through which they could, as organizations, co-operate in those mission tasks which are southwide in their nature.

The Home Mission Board is an agency of all the churches of all the states, and in co-operation with the state mission boards can and does furnish the means by which each and every state convention can have a part in a unified mission program cover-

Needed: Twenty-Four Missions

AS a result of a recent survey of Fort Worth, Texas, Rev. W. D. Baker, superintendent of missions in that city, reports the need of twenty-four chapels and missions.

With an influx of 40,000 people last year, the Federal Government erected in Fort Worth more than 5,500 housing units to care for the overflow. Baptists in this city have added, thus far, nine chapels or mission stations to serve the increasing multitudes.

Plans are being made for twenty-five Vacation Bible Schools under the direction of a local worker who also does active, continuous work among groups of unfortunate girls.

The program of work in Fort Worth, as outlined by Brother Baker, includes the under-privileged areas, new residential sections, strengthening of smaller churches, and street work.

Students of Southwestern Baptist Theological Seminary are co-operating in the work, Brother Baker reports, with as many as 100 conducting street services some nights.

ing the entire territory of the Southern Baptist Convention.

The Home Mission Board furnishes the nexus between the state mission boards, which our Baptist polity cannot provide, and gives to Southern Baptists a solidarity in our mission work in the homeland, on a co-operative basis, which other denominations secure by ecclesiastical overhead direction.

Helping Where Help Is Needed

The benefits of this co-operation are evident. Our state conventions are not of equal strength, or of equal missionary needs. There is still a great west where Baptists are weak and missionary needs are great. New Mexico, Arizona and southern California are rich fields for missionary work, but the Baptists in these states are weak, and unless the stronger states of the Convention come to the relief of these weaker states, the fields of missionary need will be undeveloped.

We have made recently surveys in southern California and Arizona, and we find that, according to these surveys, some of the most needy and richest missionary fields we have are in this territory. We could spend in each one of these states \$100,000 a year and not meet the need. Rich returns would be realized from such a mission program. These weaker states are looking to the Home Mission Board for help.

Those of us who live in well-churched sections with strong state organizations, who have not visited these western states, cannot possibly vision the missionary needs and opportunities in these states. Nor can we know of the heroic struggles of the Baptists in these states to meet their responsibility to the lost thousands around them.

In addition to these needy fields, there are missionary tasks of a southwide nature which can be handled adequately only through the co-operation of the Home Mission Board and the state mission boards.

Southwide Mission Tasks

In fact, the greatest missionary tasks in the homeland before Southern Baptists today are of that nature. These tasks are similar in all the states, and because of their magnitude demand a unified program in which the impact of the entire denomination is brought to bear upon them.

These fields are:

1. The Negro and his missionary needs, including racial relations, economic injustice, social rights, and moral and spiritual training;
2. The great and growing cities in the territory of our Convention, including the problems of the foreigners, slums, underprivileged groups, and the task of reaching the great unreached masses with the Gospel;
3. The rural field with its needs, including the tenant farmer, the migrant worker, and the problems of the struggling country church;
4. Evangelism, looking to the development of a distinctive Southern Baptist type of evangelism which will be sane, safe, sensible, sound and scriptural.

Each one of these fields is common to all of our states, but in varying degrees. Some states have more Negroes than others, some states have more and larger cities than others, some states have a larger and more complicated rural problem than others, and some states have a more insistent evangelistic problem than others.

Now, in order to even things up and (Continued on page 14)



Missionary

Illustrations

Sin Is a Reproach

Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

The darkest day in the history of the United States was not at Valley Forge. That was a day of courage, of idealism, of faith.

Nor was the darkest day in the United States at Appomattox. The South had lost, and well it is, we know, that it did. The men in gray had not fought as insurrectionists but as heroes in the wrong.

Nor did the darkest hour our country ever saw come in the most terrible days of the Reconstruction. Nor yet, in the panic of 1907; nor with the crash of 1929.

The darkest day this country ever saw was when her people were farthest from God. There have been several periods in our nation's history when the people, generally, were swept by a wave of unbelief and immorality such as from 1790 to 1800, and from 1845 to 1857.

The infidelity which swept our country in the last decade of the Eighteenth Century perilled the infant republic as did no threat of military conquest by enemy power. That infidelity brazenly contested all principles and added none, regarded suicide as a virtue, held that adultery was lawful, that animal gratification is the chief end, skepticism is the true and only wisdom of man, and that it is lawful to get all things that one can secure safely.

Caleb's Request

Now therefore give me this mountain.—Joshua 14:12.

At eighty Caleb requested as his portion of the Promised Land for conquest the most difficult mountainous section, "for . . . the Anakim were there, and that the cities were great and fenced.

The Baptist counterpart to Caleb in modern times was Dr. J. B. Gambrell, who, after eventful and long years of service in Mississippi and Georgia, removed to Texas at fifty-five to be superintendent of the Convention's

mission work.

Fourteen years later, at sixty-nine, he assumed the arduous duties of editorship of the Baptist Standard.

It was startling news to the Baptist world four years later when the spry old man of seventy-three became secretary of the consolidated boards of the Texas State Convention which position he occupied four years until 1918 when, at seventy-seven, he assumed a professorship in Southwestern Seminary.

In 1917 when the Convention was upon critical times because of division of opinion, the brethren turned to Dr. J. B. Gambrell. One reason, as stated by Dr. John Jeter Hurt, in nominating him for the presidency being that he was "a young man" just seventy-six years old.

After the first world war when Dr. Gambrell was nearly eighty, he went on a special mission for the Convention to Europe. He had planned to go to Japan and China to complete a world tour, but travel conditions forced his return.

The young old man, still eager for conquest, was fatally stricken a year later in Fort Worth as he planned to depart on a denominational journey to New Mexico.

The Promised Land

Now therefore arise, go over this Jordan.—Josh. 1:2

In the Home Mission Board's annual report made to the Southern Baptist Convention in its meeting in Atlanta in May, Dr. J. B. Lawrence reported final payment of the Board's debt as follows:

"We rejoice to report that the debt which has hampered the Board in its work for the past fifteen years has been paid. Relieved of this burden the Board is now ready and is making its plans to enlarge its work in the various fields. I can now speak of the tragic years through which we have passed with assurance because they have become an asset as we have risen on the trials and struggles of that period as stepping-stones to higher things. We rejoice in the fact that we have handled our difficult debt problem without disturbing the de-

nomination with special appeals and without asking for special consideration of any sort. We have learned that His name is Immanuel—God with us—for we could never have gotten through without divine help. Crushed with debt and besmirched with the odium of the defalcation of a trusted officer, the Home Board struggled under tremendous difficulties. In that tragic hour there was but one thing we could do and that was to travel with Christ towards tomorrow. This we did. We put the promises of God to the test. He gave us a motto, "Trust the Lord and Tell the People." He gave us a passage of Scripture as an anchorage to our faith, "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). He gave us a mission slogan, "The making and baptizing of disciples." He gave the pillar of cloud by day and fire by night to lead us across the Red Sea of discouragement and through the wilderness of financial disaster and across the Jordan of debt payment into the Promised Land of credit integrity and financial security."

Tribute to a Woman

Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

At a morning service in the Osage church at Pawhuska, Oklahoma, Wakon Iron said:

"All that I am as a Christian I owe to our honor guest this morning, Miss Grace Clifford, who years ago as I sat at her knee taught me to put my feet in the Jesus road. Everything that I am I owe to her. She has meant more to me than life itself because through her work I have life."

Miss Clifford, eyes bathed with tears, sat shaken with emotion, in uncontrollable joy, as she listened to this tribute.

Now retired and in the sunset of life, she felt amply repaid for those early years of missionary work among the Osage Indians and especially for her efforts which had resulted in the conversion of the Osage lad many years ago—a lad who now had become full-grown both physically and spiritually and was standing in the pulpit as the pastor of the Osage church.

Indeed, who would not be overcome with joy at such a privilege of winning to Christ one who has become such a leader as has Wakon Iron. His life has been characterized by sobriety, holy living, and the exercise of Christian stewardship. He has given

(Continued on page 11)

July, 1944

Home Mission Book Shelf

Race, Reason and Rubbish. By Gunnar Dahlberg. Columbia University Press. 240 pages. \$2.25.

This book, a primer of race biology for the plain man, was written for the purpose of exposing the fallacy of the German super-race idea. It contains much interesting information on genetic and the fundamentals of biology.

God and Man in Missions. By W. O. Carver. Broadman Press. 83 pages. 25 cents.

The wide scope of religious philosophy is thoroughly condensed in eighty-three pages. Dr. Carver examines the universe, explains why God made it, why He chose Israel as His chosen people, why the world was lost, and describes Christ as the world's redeemer. His closing chapter is a treatise on worldwide Christianity.

Chapter three on "Why God Lets His Servant Suffer" is particularly apropos to the present day.

Peter of the Mesa. Florence Crannell Means. Friendship Press. Cloth, \$1.00; paper, 60 cents.

Peter was tall and handsome like his mother and proud like her, too. He liked to laugh, but he hated to be laughed at. Juniors and intermediates will enjoy knowing this Indian boy and his family, not so unlike American families.

ILLUSTRATIONS

(Continued from page 10)

more than \$35,000 to Home Missions in ten years. He has contributed to Indian churches perhaps \$50,000. He has served as pastor of the Osage church and missionary of the Home Mission Board without salary from either church or Board for many years. He has won many of his tribe to faith in Christ.

No doubt one reason God brought Miss Clifford into the Kingdom was for the specific purpose of winning Wakon Iron to Christ.

The Sword of the Lord

The sword of the Lord, and of Gideon.—Judges 7:18.

Over a period of three years Amelia Diaz, Mexican missionary in San Antonio, had visited in a certain home. She had given the man a Bible the first time she visited in the home.

"I am going to read the Bible Miss Diaz gave me," the man said to his wife one day.

Every time he read it a voice with

Common Honesty of the Churches

COMMON honesty may not be the *summum bonum* (the supreme good) since love has that honor, but common honesty runs it a close second. Common honesty of the pioneer founders of this republic, whose word was their bond and as good a bond as is now underwritten by any of our bonding companies; common honesty in business dealings; in national and international affairs; in the expression of opinion; in service and in labor, yes and in one's relationship to God—just common honesty—there is no greater desideratum for men on this earth than that.

The foregoing is to emphasize the common honesty of the Baptist churches in Alabama in their relationship to this paper. During this fiscal year 1943 the Alabama Baptist carried on its books about 550 accounts of churches or Sunday Schools which have the paper in their budgets. These accounts range from 50c a month on up to many, many dollars monthly. And when the books were audited by a certified public accountant the last of October, 1943, all the auditor found to mark off as bad debts was less than two-tenths of one per cent of the income of the paper for that year.

There is probably not a bank or business institution in Alabama which has such a record and that notwithstanding the fact that business concerns may resort to the courts for their collections, whereas this paper has nothing but goodwill and the common honesty which resides in the churches. Even the loss of two-tenths of one per cent was not due to dishonesty but to some little churches somewhere which adopted the budget plan and never understood how to work the plan.

It is good to believe that many men have this trait and it is a pity that it is not universal. At any rate a few years ago there was a retail merchants' convention in Birmingham and, according to a press release, it was agreed by the retail merchants that not over five per cent of their customers would purposely set out to beat them out of their accounts. But they said that even five per cent of dishonest customers would take away all profit from their business and, hence to protect themselves, they had to have the Retail Merchants' Credit Association, and in addition the larger stores have to employ a special credit manager to protect the stores. Meantime the Alabama Baptist has no need for a credit association or for one to manage credit to Baptist churches since our books show that it is already about perfect.—THE ALABAMA BAPTIST.

in himself seemed to say, "I am lost, I am lost."

"This book is telling me that I need a Saviour," he said to his wife.

Later when Miss Diaz visited the home again the man said to her, "I have found the Saviour in the Bible."

Now the entire family worships in the mission church.

Millions Wasted in Liquor

MRS. IDA B. WISE SMITH, president of National W. C. T. U., has given out some very startling information concerning the vast amount of money wasted in these United States on liquor.

She says that enough money to pay the war bills for 158 days—more than twenty-five billion dollars—was the price of liquor, crime, gambling and vice in the United States last year.

And yet the politicians and liquorites told us that the repeal of the Eighteenth Amendment would stop drinking. What fools we mortals be!

BUYS MISSION BOOKS

Memphis Pastor Adds 88 Home Mission Texts To Library

THIRTY-EIGHT books were purchased by Dr. R. Paul Caudill, pastor of First Baptist Church, Memphis, Tennessee, when he attended the recent meeting of the Southern Baptist Convention in Atlanta.

This collection included one each of all Home Mission Board books now in print.

"I plan to read all of these books first myself," he said as he visited the Home Board office. "They will be placed in the church library and recommended to the members."

Dr. Caudill said that he planned to review the books, one each week, in his church bulletin.

The Memphis pastor also asked to be placed on the mailing list to receive each new book published by the Board as it comes from the press.

Ridgecrest Program, August 9-16, Will Stimulate Kingdom Interest

By COURTS REDFORD

THE Home Mission Conference at Ridgecrest, North Carolina, August 9-16, will be characterized by several special features which will challenge every Baptist throughout the Southland who may find it possible to attend.

This conference will open Wednesday evening, August 9, with an address by Dr. R. Paul Caudill, pastor of the First Baptist Church of Memphis, Tennessee, on the subject, "Our Generation Needs Strong Convictions."

The evening messages throughout the week will emphasize the needs of this generation. Freedom from prejudice, the promises of God, a spiritual revival, an enlarged vision and reconsecration of life, talents, and possessions are among the needs to be discussed.

Such Christian leaders as Dr. Ralph Herring of the First Baptist Church of Winston-Salem, North Carolina; Dr. H. H. Hobbs of the First Baptist Church of Alexandria, Louisiana; Dr. J. Howard Williams of the First Baptist Church of Oklahoma City; Dr. T. L. Holcomb of the Sunday School Board; and Dr. J. B. Lawrence of the Home Mission Board will discuss these timely subjects.

Heart-Warming Experiences

The presence of missionaries direct from the fields always adds interest and zeal to a mission conference. This is especially true when these missionaries give specific and heart-warming incidents from their own rich experiences. Missionaries representing various phases of the Board's work will be present to discuss some of the many ways in which humanity is being served by their ministry.

The devotional each morning will be conducted by such a worker. The ministry of personal service in times of trouble and distress, institutional help for those who are down-and-out or forsaken, winning the lost by personal work and public services, reaching the unevangelized fields in the Southland, and enlisting new workers in volunteer missionary endeavor are among the subjects to be discussed. These personal testimonies at the morning devotional hour undoubtedly pitch the program on a high plane.

A practical conference has been planned to follow these devotional services. These conferences will be directed by those in charge of the various phases of Home Mission work and will be followed by the testimony

of some successful worker who will speak on the subject, "How we do it on our field." Thus foreign work, Indian work, city missions, rural evangelism, Jewish work, and other phases of our program will be discussed.

A very interesting discussion is expected on the subject, "Our Chaplains—Now and After the War."

The presence of most of the state secretaries will mean much in the discussion of these great problems. Many of these problems are common to both state and southwide workers. Likewise, the presence of the secretaries at the afternoon conferences for the discussion of the city and rural mission programs and place and work of the chaplain and camp work will be very helpful.

Conferences for Co-ordination

Most of these programs are now co-operative efforts supported jointly by the respective state boards and the Home Mission Board. The exchange of ideas and plans and full discussion of programs for promotion will help greatly to correlate and co-ordinate all of our efforts.

All of these conferences will be open to the general public and the discussion of these vital problems should be of great interest to all associational workers, pastors and laymen.

The principal message at the morning worship hour will be a challenge to meet the needs of tomorrow's world. The subjects and speakers are as follows: "The Cross of Christ in Tomorrow's World," Rev. H. H. McMillan, returned missionary from China; "A Better America for Tomorrow's World," Dr. W. R. Pettigrew, pastor of the First Baptist Church, Charleston, South Carolina; "Christian Leadership for Tomorrow's World," Dr. John W. Raley, president of Oklahoma Baptist University; "The Baptist Message for Tomorrow's World," Dr. W. O. Carver, professor emeritus of the Southern Baptist Theological Seminary; and "A Missionary Program for Tomorrow's World," Dr. Kyle Yates, pastor of Walnut Street Baptist Church, Louisville, Kentucky.

The Home Mission Board will meet Monday afternoon, August 14, to discuss policies, plans, and programs for the promotion of the great Home Mission task. The presence of the Board members in the conferences throughout the week makes it possible for them to discuss problems of enlargement and promotion with far more

wisdom than would otherwise be possible.

The Board holds two meetings each year—one at Ridgecrest for the consideration of policies and plans, and the other in Atlanta to transact the business of the Board. The Ridgecrest meeting lays a good foundation for the annual business meeting.

Fellowship Is Major Value

The real value of a stay at Ridgecrest can never be appreciated apart from a proper consideration of the value of Christian fellowship and friendship. It is good to get away from the pressing duties of everyday life and to give God a chance to speak to one's heart and mind. It is good to have uninterrupted moments to share with friends and fellow Christians. We need such fellowship today.

It is a delight to the workers of the Home Mission Board that the Editorial Conference of the Sunday School Board, the Southwide Brotherhood Conference, and the Southwide Conference for Royal Ambassadors are meeting at Ridgecrest at this same time.

All will share some of the good things provided in the programs of the others, and yet each will reserve time and opportunity to discuss problems of peculiar or special interest to his group.

It will be a great delight to have fellowship with these great Christian leaders, to get acquainted with the R. A. boys, to talk together with friends from other walks of life and from other sections of the country, and, best of all, to pray together with these great Christians concerning the kingdom program for the world of tomorrow.

Seminole Medicine Man Touched by Gospel

By STANLEY SMITH
Missionary to the Seminoles

JOSEY BILLY, the medicine man, is eager to have the Seminole children read and write, for he is able to write a little himself.

"My heart something goes wrong, and my eyes," one day he said.

Then I thought he was sick and I looked at his eyes and found nothing seemed wrong.

So he talked on and said, "Since I first hear you speak my heart do something then water come to my eyes."

"Josey," I said, "God has come into your heart, and you must accept Him as your Savior."

Racial Fellowship—Japanese and Indians Meet on Reservation

By CECILE LANCASTER

THIS is the first baptism I have ever seen," was the remark of one of the ten high school students of Japanese ancestry who had just witnessed a beautiful and impressive immersion.

Several months ago an invitation from Rev. and Mrs. C. F. Frazier, missionaries to the Indians in Arizona, had been extended to me to bring some of the Japanese boys and girls from the Gila River Project to attend a morning service, witness the baptism of two Indian young people and enjoy a dinner on the grounds, the like of which could be prepared only by Indian women. We had been requested to render a program in the afternoon for the Indians.

At the close of the Sunday School hour of our little community church two cars belonging to American teachers on the Gila River Project, the Japanese Relocation Center, were waiting to take these ten young people—the envy of the entire Sunday School—out of the gate of our center surrounded by barbed-wire and across the desert seven miles to an Indian village.

Only one of the group had been through this gate since they had come to Rivera from their California homes almost two years before.

A Ride Across the Desert

For the first few miles they sat mostly in silence gazing at the desert scenery, now and then exclaiming over the beauty of the mountains in the distance.

"My, the very air seems different from that of the camp" one of the girls finally exclaimed. "I feel as if I had wings and could fly!"

As we neared the Indian village

"God Bless You"

Editor's Note—The writer of this article is a teacher in the high school for Japanese evacuees on the Gila River Project in Arizona. She is more than a teacher, as this article reveals. "I have many opportunities," she writes in a letter to the editor accompanying the article, "to help with the work among the Christian people, both those born in this country who use the English language and their parents who speak Japanese only."



Here are Americans of Japanese and Indian ancestry at the Sacaton Indian Baptist Church on the Pima reservation in Arizona. The ten Japanese boys and girls from the Gila River Project witnessed a baptism in the Indian church and gave a program for the Indian members.

they grew more and more eager to see some real Indian young people. They had met only one Indian, Mr. Peter Porter, who had visited the project the year before with Rev. and Mrs. Frazier when they came out to hear Rev. J. W. Marshall, then of Texas, who was there for some meetings with our young people. Mr. Porter had extended a warm invitation at that time and our young Japanese friends had waited for an opportunity to accept it.

On arriving in Sacaton the little group were delighted with the pretty adobe church at the edge of the village.

Sunday School was about to close when we entered. Curious glances were exchanged as the eyes of young Americans of such different racial backgrounds met for the first time. After the sermon by Rev. Frazier a most impressive baptismal service followed. And then came the right hand of church membership.

To my surprise, everyone of the ten Nisei boys and girls fell into the long line to go up and shake hands with the new believers. One girl who had probably never seen it done "the Baptist way" whispered to me, "Would it be proper for me to say, 'Congratulations' as I shake hands? Or would 'God bless you' be better?"

The beautiful Christian fellowship which we witnessed throughout the lunch hour and the afternoon made our

hearts glad. The Nisei young people were deeply impressed with the warm hospitality of the Indians.

In the afternoon at the close of the simple little service conducted by these Nisei high school freshmen, sophomores and juniors, several of them having never made a talk in public before, the Indian friends as well as Rev. Frazier, spoke words of appreciation and encouragement to them.

The Indians said they had willingly permitted the W. R. A. to use their reservation on which to place the Japanese evacuees. They were glad to share their land with those less fortunate than they.

Every one of these ten Nisei boys and girls returned to camp with gratitude in their hearts for Christian friends among the Indians. They still talk of their visit to the Sacaton Baptist Church.

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POLICY AND PROGRAM OF HOME MISSIONS

(Continued from page 9)

give to every state not only the help it needs to meet its obligations to the lost, but also to give a unified Convention-wide type of work—a type of program worked out by the experience and thought of all the workers and backed up and implemented by the whole denomination—it is necessary to have the co-operation of all the state mission boards with the Home Mission Board.

The Home Mission Board has as its purpose the evangelization of the homeland. It shall endeavor to reach every section of the Convention territory with the Gospel. It does not want any section to suffer for lack of help if it

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can render it. It wants every needy field occupied. It wants every part of our territory to have the advantage of the best plans and methods that the denomination, working and thinking together, can produce. For this purpose and to this end the Home Mission Board shall seek the closest co-operation with the state mission boards.

Examples of the Task

Take the Negro work as an illustration. Here is a field of missionary need that touches every section of our territory, but in different degrees. Some states have almost as many Negroes as whites, other states have very few Negroes. Mississippi has 50 per cent Negroes, but New Mexico has very few. Some states have large cities packed with Negroes, others very few cities. But all the states have Negroes. This is a field of work common to all, but different in degree.

Southern Baptists have a responsibility to the Negro which can be met only by knowing their needs as a race and meeting these needs with a well devised program. No segmental approach to this task will suffice. It is a denominational responsibility and should have the impact of the whole denomination brought to bear upon it.

The same things are true in the city mission work, the rural work, and evangelism. In all of these fields we need a comprehensive denominational program. The Home Mission Board recognizes this fact. The Board recognizes the importance of a Convention-wide approach to the missionary needs of the eleven million Negroes in our midst, to the sixty cities in our Convention territory of one hundred thousand population and over, to the country sections and the struggling country churches and to the great problem of developing a distinct Southern Baptist type of evangelism, and is ready to co-operate with the state mission boards in giving to Southern Baptists a unified south-wide mission program for these supremely important undertakings.

Our homeland must be won for Christ as a base for the international propagation of Christianity. This means that churches must be planted in every needy section; that every province of our thinking, every area of our lives, every region of our relation to others and others relation to us must be brought under the influence of the Gospel.

To evangelize our homeland means to bring all of our people under the influence of Christianity. It means to bring the Gospel to bear on the foreigners in our midst, on the under-

SOUTHERN BAPTIST HOME MISSIONS

Annie Armstrong Gifts Exceed \$345,000

CASH received in the Home Board offices from the Annie Armstrong Offering has totaled over \$345,000.

This record — still incomplete as additional amounts are being received — exceeds the \$300,000 goal set by the W.M.U. by \$145,000.

According to the published list of items included in the goal, \$157,788 will be used for mission work and \$43,312 for buildings on the Board's fields throughout the South and in Cuba and Panama.

Of the over-the-goal total, some \$75,000 has already been designated, principally for work in which the Board is already engaged. The \$70,000 remainder will be appropriated for new work.

Thus the splendid offering, which will doubtless finally exceed \$350,000, makes possible enlargement of missionary activities on needy fields.

privileged in the congested centers, on the tenant farmer and the migrant worker; it means to build vital, virile, functioning New Testament churches in city and country; it means to fence against the inroads of sin and wickedness by developing Christian community life in country, town and city; it means to generate spiritual enthusiasm and to transmute all the life forces of our homeland with the spiritual potencies of the Kingdom of God.

No work that we can do in our homeland today will mean as much to the rehabilitation of the world as this. Ultimately and fundamentally the world's peace and prosperity is based upon the character of the people who live in the world. The spiritual things, the things which Christianity alone can give, are the things the world needs most.

Let America become a leader in righteousness and she will do more towards the securing of permanent peace, happiness and prosperity to the world than she can ever do in economic, industrial and military fields.

Not only so, but a triumphant missionary program in America is necessary if we would push our conquests for Christ adequately in lands afar. The evangelization of our homeland is the tilling of the soil with the Gospel so that we will be prepared to meet the growing demand for the Gospel in the post-war world.

How Many Chaplains Attended Southern Convention In Atlanta?

THE total number who registered was 111. Pictured here are two Navy chaplains with Dr. Alfred Carpenter, superintendent of camp work, in the Convention's booth for chaplains. Left to right, Chaplain William A. Wiggins, Dr. Carpenter, and Chaplain Claude M. Haygood. — U. S. Navy photo.



Q. What are the educational qualifications necessary to become a chaplain? What other qualifications must one meet? Dr. J. D. H.

A. The Army requires either a college or seminary degree and two years' resident pastoral experience. With both degrees only one year of pastoral experience is required. The Navy requires both college and seminary degrees. Previous experience is not necessary.

A chaplain must be a United States citizen. He must be an ordained minister actively engaged in the ministry and have official endorsement from the denomination. He must pass the regular physical examination.

Q. Please tell me where I can place two dozen New Testaments so that they can be used to the best advantage. Mrs. J. T. M., Bedford, Virginia.

A. We would suggest that you send them to Rev. G. Raymond Brooks, superintendent of city missions in Baltimore, since he is not far from you and can use them to good advantage. Indeed, any missionary of the Board can use Bibles and Testaments. On many fields Scripture portions in languages other than English are needed, but on every field the Scriptures in the language of the people can be used to great advantage.

Q. What constructive work is being done by Southern Baptists to bring about better relations between Negroes and white people? E. R.

A. The Home Mission Board is engaged in a constructive educational movement aimed both at training leaders for the Negro race and cultivating Christian attitudes on the part of white people toward Negroes under the leadership of Dr. Noble Y. Beall. For a full report of this work see the

Board's annual report, particularly the section on Negro work.

Q. What is the circulation of Southern Baptist Home Missions? C. D.

A. The total mailing of the June issue was 101,377. This issue will be mailed to several hundred more, since the circulation is increasing every month.

Q. Since so much emphasis has been put on helping the morale of the boys in service, don't you think some emphasis should be placed on helping girls away from home in strange cities? D. D.

A. The Home Mission Board is attacking this problem in its city mission program in the twenty-eight cities where the work is now under way. This is a very real aspect of the city mission problem. It is Southwide in its scope. It is a matter of real concern to the Home Mission Board.

Q. Does the Home Mission Board have medical missionaries? C. E. M.

A. The Board, as a general policy, has not employed medical missionaries. However, as an incidental development one of the missionaries in Cuba is a physician; that is, this missionary, Dr. Antonio Martinez, secured medical training in addition to his theological preparation. Dr. Martinez has used this medical training to great advantage in his ministry, having operated

HOW TO ASK QUESTIONS

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

for many years a free clinic at Cardenas in connection with his pastoral work.

Q. Why do Baptists conduct missionary work among Catholics? P. P.

A. Catholics teach that salvation is in the church through observing the sacraments of the Catholic church. The Bible teaches that salvation is in a person, the one Saviour, Christ Jesus. Only by full individual surrender to Him can one be saved. These two views, the Catholic and the Baptist, are the two extremes, being poles apart. No doubt many Catholics are saved, but their salvation depends upon their individual surrender to Christ, just as does the salvation of every other person. Thus it is to give the Gospel of salvation by faith in Christ that Baptists engage in mission work among Catholics, just as they engage in mission work among others who do not have the truth. It is just as incumbent upon Christians to carry the Gospel to the misinformed as to the uninformed, as Dr. E. M. Potest, Sr., once said.

Q. Is there a demand for typists in Home Mission work? A. J. K.

A. The Home Mission Board employs a very limited force of secretarial help in the office. Practically all of these must qualify as stenographers as well as typists.

Q. Does the Home Mission Board sponsor boys' clubs as a part of its city mission program? K. M.

A. This type of work has not been included, not because of any lack of appreciation of its value, but because the workers have had a full schedule of significant activity in work more directly evangelistic and church building in its nature.

The dedication of our pleasure-mad, luxury-loving young people to kingdom service is brought about by the influence of missions.

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CALL for NAVY CHAPLAINS

Opportunity for Baptist
Message Is Unequaled

SEND more Baptist chaplains into the Navy!" pleads Harold G. Sanders, Chaplain, USNR.

The longer Chaplain Sanders remains in the service the more he is convinced that Baptists have the message that is unique in remaining true to the New Testament record.

Baptists have the message the world needs, he asserts.

"I can testify," says Chaplain Sanders, "that it is not always to the liking of commanding officers to preach the truth with fervency and earnestness, nor to invite men to accept the Gospel message. I have been criticized for so doing; but I cannot but speak the things I feel and know to be of God for the spiritual welfare of men."

Chaplain Sanders has witnessed a change in the attitude of officers and men who felt that public professions of faith were improper in the Navy.

While he has lost the challenge and warmth of a local congregation, Chaplain Sanders feels the appeal of a world congregation.

"Catholics come to me as readily as Protestants," he states. To everyone, Catholics and Protestants, he gives a Bible.

Winning to Christ every unsaved man on the station is Chaplain Sanders' ambition. Many more are saved in his office than in the chapel.

A Chaplain's Duties

One of Chaplain Sanders' many duties is equipping life rafts with a waterproofed envelope containing a New Testament and a leaflet on the story of Eddie Rickenbacker.

He, personally, has supplied with these packages a number of battleships, cruisers, destroyers, aircraft carriers, and mine sweepers, as well as a whole squadron of small craft headed for Britain and manned by Anzac officers.

Chaplain Sanders has served as shore station librarian. He secured from the major denominations their best literature and tracts and placed them in the reading room for the men.

From a distance of five miles Chaplain Sanders co-operated with the city churches by giving them a list of all men who belonged to or preferred that particular denomination.

"I not only seek to get them to the Navy chapel," says Chaplain Sanders, "but also to get the hundreds of Navy families into the churches of the town."

At the right: Chaplain Sanders, center, helps equip a life raft with waterproofed envelope containing a New Testament.



Chaplain Sanders
Offering Prayer at
Ship Launching

"Aimighty God, bless those who in this ship 'go down to the sea', and 'they that do business in the great waters' . . ."

U. S. Navy photos

