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MISSIONS
and
The MARCH of EVENTS
J.B. Lawrence

SOUTHERN BAPTIST HOME MISSIONS

associates in several of the northern cities, and others are being formed. Southern Baptists have their ministerial organizations. Every city has its pastors' conference and the Southern Baptist Convention has a pastors' conference meeting every year at which preacher and church problems are discussed.

We sincerely hope that the ministry will never become so professional that it can be organized into unions as an affiliate of the C.I.O. We are a brotherhood in Christ, and that is enough.

Religious Radio Programs

We are informed that three large Protestant denominations — the Methodist, Northern Presbyterian and Congregational Christian churches — have formed a joint radio committee to promote religious programs over the radio.

Their director, Rev. Everett C. Parker, does not think that sermons preached over the radio have the effect that a religious program would have. Therefore, he proposes to make a new approach to the problem of presenting religion by radio. He plans "to employ professional script writers, actors, musicians and directors to bring into the American homes the religious message with all the forcefulness and appeal contained in leading sponsored programs." He thinks that by making the dramatic appeal that he will increase the impact of the religious message and enlarge the audience.

Such a program, true to the faith as revealed in the New Testament and put on by trained actors and musicians would evidently have the advantage of a sermon so far as getting a congregation concerned, but, after all the Scriptures say that it is by the foolishness of preaching that the world is to be won to Christ.

We must never get away from preaching. The Home Mission Board is now preaching the Gospel every Sunday over two strong radio stations.

A Privilege and Not a Right

A REVENGE commissioner in a certain state has affirmed that the "liquor business is a privilege and not a right," according to a news dispatch.

(Continued on page 10)

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J. B. LAWRENCE
Editor
J. OR W. BURTON
Managing Editor

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SOUTHERN BAPTIST

HOME MISSIONS

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

VOL. XVI. MAY, 1945. NO. 5.

We have been making in the past few months a careful survey of Home Mission fields and Home Mission work and we find that if Southern Baptists are to do their part in giving the Gospel to the people without a chance in the homeland that more money for Home Missions will be needed. We find that there are 25,000,000 unchurched people in the territory of the Southern Baptist Convention and at least 12,000,000 people in Home Mission fields in Cuba, Panama and Central America. Of this number in the homeland, 20,000,000 are ten years of age and older. If these poor, stranded souls were placed in states the size of Mississippi, they would fill ten states Ten states without a church! Ten states without a Christian!

We find also that there are 1,500,000 Mexicans and Spanish-speaking people and only 15,000 Baptists; that is, one to every one hundred. There are 700,000 French, 400,000 in southern Louisiana, with only 4,000 Baptists, one to about seven hundred; 600,000 Italians, with less than 2,000 Baptists; 250,000 Indians, with about 12,000 Baptists, with practically whole tribes in New Mexico and Arizona as pagan as they were when our fathers settled this country.

We find that sixty per cent of the population of our cities are unchurched. In the South as a whole one out of every 8.6 people is a Baptist, but in our cities only one out of every 34 people is a Baptist. In the sixty largest cities in the Southern Baptist Convention there are 13,000,000 people, but 7,800,000 of these are unchurched.

We find a serious situation existing in the rural sections. Five thousand Baptist churches in the country have fewer members than they had ten years ago, 6,300 had no conversions last year, 3,900 are without pastors, 1,848 have no buildings, 10,000 have only one-room frame buildings, 1,300 made no report to the associations last year, 4,000 gave nothing to missions, and two-thirds of these churches have no Baptist Training Union or W.M.U. organizations.

In Cuba, Panama and Central America where we are at work, there is a population of something like 12,000,000, with only 6,000 Baptists, one to every two thousand. We have one missionary, including the wives of workers, to every 92,000 people, and one church for every 160,000 people.

It is the purpose of the Home Mission Board to reach all the people who do not have a chance in the homeland. We have 550 missionaries working in 1,800 mission stations, but this is not enough. In the whole field of Home Missions we have approximately one missionary to every 35,000 people.

In our present fields of work many mission stations are under-manned and hundreds of missions are in rented quarters. In Cuba there are thirty-nine churches worshipping in rented property. These churches are in towns and cities in population from 2,500 to 50,000. Anyone who is acquainted with mission work in Catholic countries knows how difficult it is to make any progress in a rented dwelling. Among the Mexicans and Spanish-speaking people along the Border there are 141 mission stations with either no building or else an inadequate building.

The Home Mission Board needs today \$1,500,000 to build adequate chapels for its present mission fields and to bring the mission work it is now engaged in up to anything like adequate equipment and personnel.

But this would only take care of our present work. If the Board is to carry the Gospel to the people who do not have a chance in the homeland unless we send missionaries to them, it will be necessary to double its mission force.

Take the migrant, for instance. Here will be a great mission task when the war is over. Thousands of people will be giving themselves to migrant work. We will need at least a dozen trailer missionaries to give the Gospel to these people.

Our mission work among the Negroes needs to be doubled and tripled. We are now working with the ministers, furnishing Bible teachers in colleges and holding institutes for the preachers who are not attending college. But we are not doing all that ought to be done. We need a mission center in every large city of our territory. These mission centers will be headquarters from which we can operate in our efforts to help the Negroes in our cities. These Negro centers will cost from \$12,000 to \$25,000 each to equip, and about \$6,000 a year to maintain. Southern Baptists will not meet their full obligation to the Negro until they spend annually at least \$250,000 or \$300,000.

This is only a part of what ought to be done. The facts mentioned only indicate but do not tell the whole story. In our survey we have the names of the places, the amount necessary to equip each mission, the fields we ought to enter, the number of people to be served, and, taking it all together, the Home Mission Board will need annually a budget of \$1,500,000, if it is to evangelize the unevangelized in the homeland, Cuba and Panama.

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SOUTHERN BAPTIST HOME MISSIONS

MAY 1945

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**The Genius
Of the Baptist Denomination**

By P. I. LIPSEY
Editor Emeritus *The Baptist Record*

ACATHOLIC priest and a Baptist preacher found themselves sitting together in a rail-way coach. They had to make conversation and naturally it turned to religion and the religious beliefs which each held.

Soon the priest asked the preacher, "Who is the head of your church?"

"Jesus Christ," the preacher answered.

"But you don't understand me," said the priest. "I mean what man is the head of your church in the United States?"

"No man."

"Do you mean to tell me," the surprised priest asked, "that you have no man who controls and directs your work?"

"Certainly not," said the preacher.

Drawing a deep breath the priest exclaimed, "Then may the Lord help you!"

"That is exactly what He does," the preacher replied.

It is doubtful if the priest ever understood. It is impossible for a Catholic and for many Protestants who have a centralized organization to understand how people like Baptists can hang together, believe together, and work together. But to Baptists the principle of individual liberty and collective co-operation are as closely joined together as the Siamese twins, and cannot live apart.

If you sprinkle a handful of sand on a drumhead and then hold over it a violin, and across the strings of the violin you draw the bow, you will see every grain of sand begin to move as if it were suddenly possessed of life. Continue to use the violin and these grains of sand will form themselves into groups and figures and go through as graceful motions as a company of soldiers on the drill ground. The spirit of the violin takes possession of them.

God's Moving Spirit

In the beginning of the Genesis story we are told that the universe newly created was "without form, and void," but that "the Spirit of God brooded upon the face of the waters." This would seem to indicate that this inert and shapeless mass was quickened into life, that the material of which the worlds were made became alive, active, reacting every particle to another.

We Have A Mission

This is the fifth in a series of articles on the distinctive beliefs, contribution, and mission of Southern Baptists.

The sixth in the series, by Dr. Rufus W. Weaver, will be on the theme, "Baptists and the New World Order."

Southern Baptist Home Missions

we have also appropriated, the word individual. We divide the human race into all sorts of groups until we get down to one man, or one person, and we call him an individual; we cannot divide any further.

Just as scientists never were able to make much progress until they discovered the atomic theory, getting down to first principles, no religion never gets anywhere until it gets down to the individual. There is the only starting point.

God could have made a world full of people at one breath, but He did not. He began with the individual, Adam, and that is the way He has been making men ever since, one at a time. He deals with men today as always, individually, personally.

People are not saved in the mass. We are saved one at a time, and God's

(Continued on page 12)

Newspaper Displays Influence Unsavved

THE unsavved in his community are being influenced by the publication of Christian principles in his local newspaper, according to Rev. W. M. Jones, pastor of the First Baptist Church in Dania, Florida.

The Florida church is co-operating with the Home Mission Board in the publication of a series of displays of which the one on the opposite page is the fifth.

In writing about the publication of the third message, "What Is A Church?", Brother Jones said:

"I wish I could tell you in words just how much good this series has done for our people and for the unsavved in and around our community. It has started people to thinking and talking, and as a result they have been coming to church and they keep coming, too.

"God's richest blessings upon you in this wonderful work of winning the lost and educating our people."

A unit of the message on the opposite page, suitable for use in a newspaper, will be provided free of charge by the Home Mission Board to any church or group of churches that will sponsor its publication. The local sponsors will arrange for the necessary space, either by purchases or donation.

The entire series of twelve messages, planned for publication in the calendar year to set forth the distinctive beliefs, contribution, and mission of Southern Baptists, is available in the same arrangement.

Inquiries from responsible persons should be addressed to Joe W. Clinton, 315 Red Rock Building, Atlanta, Georgia.

The world is not tied together by ropes!

Christ. This is the magnet which pulls them together. Or, to state it another way, it is the recognition of the supreme authority of God and common obedience to Him.

Nor are Baptists held together by artificial devices.

It would indeed be a crazy sort of world if everything had to be fastened to it.

For Instance

- They will not make the Lord's Supper a communion for fellowship, but insist that it must be, as taught in the Bible, a memorial of the sacrifice of Christ engaged in by baptized believers.
- They will not change the form of baptism for the sake of convenience, but rather accept the plain Scripture teach-

The sense of oneness which holds Baptists together is within.

It comes from an acceptance of God's authority, belief of the truth, a common affinity for the great drawing power of the crucified Christ, in whom they have individually and personally trusted for eternal salvation and whose will they seek to do.

We Have A Mission

The love of Christ constraineth us — 2 Cor. 5:14.

The TRUTH Shall Make Men FREE

Home Mission Board
Southern Baptist Convention

This is one of a series. An enlarged copy of this message can be had for 10¢ from the Home Mission Board.

1845 News Reports of Augusta Meetings

Secular Press Relates Action Which Gave Birth to Convention

THE Southern Baptist Convention came into being on Friday, May 9, 1845, around noon, through the unanimous adoption of a resolution offered by a committee of which Dr. Richard Fuller was chairman. Below is reprinted from the *Augusta Daily Chronicle & Sentinel* the newspaper account of the session at which the Convention was born.

On the cover is reproduced a photostatic copy of the first session in Augusta, on Thursday, May 8. On these pages are other interesting excerpts from the *Chronicle & Sentinel's* daily coverage of the significant meetings, which began on Thursday, May 8, and continued through Monday, May 12, 1845, with adjournment on Sunday for public worship.

DAILY CHRONICLE & SENTINEL
Augusta, Ga., Saturday Morning.
May 10, 1845

THE BAPTIST CONVENTION

Second Day

Our report in yesterday's paper of the first day's proceedings of this body, (which for intelligence and respectability of numbers and appearance, numbering as it does among its delegates, some of the first men in the connexion in the South, reflects the highest credit upon the denomination,) was confined to the morning session, during which, the body was organized. It was therefore incomplete, as no allusion was made to the proceedings of the afternoon session, when Dr. Fuller, Chairman of the Committee, submitted the Report of the Committee.

The Report was taken up, and was the subject matter of consideration during the afternoon, when many verbal amendments were proposed; some of which were acted upon and adopted. The Convention adjourned without coming to any final action.

Yesterday, (Friday) the Convention met, and resumed the unfinished business of the previous day, which was the Report of the Committee, and after spending some time in the consideration of amendments, the Report as amended, which will be found below, was taken up.

The Report

The Committee to whom it has been referred to report a preamble and resolutions, cannot but express their profound sense of the responsibility resting upon your body, at the present eventful crisis, as the integrity of the nation, the interests of truth, the sacred enterprise of converting the Heathen, are all involved in your deliberations. That this convention was imperiously demanded must be apparent to all. The Boston Board have in

Your Committee therefore submit the following resolution, as embodying all that they are now prepared to suggest to your body; therefore:

Resolved unanimously, That for the peace and harmony, and in order to accomplish the greatest amount of good, and the maintenance of the Scriptural principles on which the General Missionary Convention of the Baptist denomination in the United States was originally formed, it is proper that this Convention at once proceed to organize a society for the propagation of the Gospel.

On the question of agreeing to the Preamble the vote was taken and it was **UNANIMOUSLY** adopted.

The Debate

The Convention then proceeded to the consideration of the Resolution, and.

The Revd Mr. Jeter of Va., being entitled to the floor, commenced by saying he had never addressed a deliberative assembly under a deeper sense of his responsibility, and without consuming the time of the house he would at once proceed to the discussion of the question.

There were, he said, but three courses to be adopted by the Convention. The first was to submit in the action of the Triennial Board at Boston and co-operate. The second was to await the action of the Triennial convention at its regular meeting two years hence, and the third to withdraw and form a separate organization.

The speaker enforced his own views of the propriety of a separation in a few brief remarks, in which he referred to his present and former position on this question. He had been a conservative, so much so, indeed, as to be considered by some of his friends as leaning to the North. He was now in favor of a separate organization, and the more he reflected upon the subject, the difficulties which at first presented themselves to his mind vanished, and he believed the cause of God would be promoted thereby.

In the course of his remarks, Mr. J. read the following extract from a letter of Dr. Wayland* to himself. Mr. Wayland says:

*The reference is evidently to Dr. Ebenezer Wayland, president of Brown University. Such a letter, coming from a prominent New England Baptist, expressing an agreement with the strong southern movement for separation, no doubt had great weight in the deliberations at Augusta.

Amidst such circumstances your committee esteem it absolutely necessary that the friends of the Triennial Convention and the lovers of the Bible

You will separate of course. I could not ask otherwise. Your rights have been infringed. I will take the liberty of offering one or two suggestions. We have shown how Christians ought not to act, it remains for you to show us how they ought to act. Put away all violence, act with dignity and firmness and the world will approve your course."

Mr. Haynes of South-Carolina was desirous to define his position. He was the delegate of two bodies; one has instructed and the other has not; he, however, felt perfectly at liberty to act upon this question, and he most heartily concurred in the spirit of the resolution, and should vote for it from a conviction that it would result in good. He therefore went hand, heart and soul to the Convention.

Mr. Marshall of South-Carolina followed, and urged the Convention to act promptly, for that while we were deliberating, the brethren were suffering, and concluded after a short adjournment in the same spirit.

Mr. Duncan of Va., had a difficulty in his mind, he desired some of the Committee to state why it should be called a society? which, if removed, he would vote for the resolution. What relation would we sustain to the Triennial Convention?

Mr. Fuller explained, he preferred the term society, because the Baptist Church could not, in this way be divided. It was separate, independent, & peculiar. The Churches of the Union were not under any general head, they were only associated for a distinct purpose.

It was an error to call it a church, which he should be glad to have corrected, besides, the word society was more general.

In reply to the other question as to the relation we would sustain to the Triennial Convention, he remarked, We should occupy the old ground, the North had gone off in departing from the original Constitution, to which the South were willing to adhere.

He believed the North would sever their connection because of its heterogeneous character — many were more opposed to Abolition than to Separation. Such was the opinion expressed to him at Philadelphia by brethren from all quarters of the North.

Mr. Nichols here rose and moved that prayer be made by the Rev. Mr. Millory, which was adopted, and Mr. M. most fervently and eloquently invited the Supreme Ruler to guide their steps as to justify them to the world and redound to his own glory and the salvation of mankind.

This was a most imposing and solemn scene, to witness so large a deli-

cative body, in which the young, the middle aged, and the gray-headed patriarchs of the Church, bowed in humble submission before their Lord and Master, solemnly invoking his counsels to direct their footsteps in the path of rectitude.

Here followed a short conversational discussion, when a general call was made for the question, and on being put, the Resolution was **UNANIMOUSLY** adopted.

It was then moved that the following names he added to the committee of sixteen, who should prepare and report a Constitution for a Southern Association: Messrs. W. B. Johnson, J. C. Crane, Dr. Curtis, of Charleston, Dr. Dagg, Samuel Furman, Baker, Stringfellow, and Hartwell.

After prayer by the Rev. Mr. Fuller, the Convention adjourned to 4 o'clock, P.M. At 4 P.M. the Convention again met, but adjourned without transacting any business.

The Committee appointed, are: Messrs. B. E. Ball, H. Keeling, W. Sands, R. McNabb, A. J. Battle, S. Furman, J. L. Reynolds, S. Blanding, J. H. Campbell, B. M. Sanders, C. D. Malony, H. Talbird, A. Travis, T. Curtis, J. I. Hinton, R. Holman, W. Crane, J. A. McKeon, L. W. Sydnor and J. McCoy.

The Committee requested that the Board of Foreign Missions be located at Richmond, Virginia, and that for Domestic Missions at Marion, Alabama.

The Secretaries were appointed to superintend the printing and distributing of 5,000 copies of the minutes of this Convention.

The Convention then adjourned till 8 o'clock P.M.

Fourth Day — Monday, May 12

The Convention met according to adjournment.

Resolved, That in accordance with the provisions of the 2d article of the Constitution, this Convention will cordially embrace and affiliate auxiliary societies upon its principles, and recommend to the brethren the formation of such societies.

Resolved, That the several State Conventions, and other bodies who may be in possession of funds, for Foreign or Domestic Missions, be requested to forward such funds to the Treasurer of the respective Boards, as promptly as convenient.

Resolved, That the aborigines of America have strong claims on American Christians for the Gospel, and as the Indian Mission association has been organized with special reference to their spiritual benefit, we recommend the Churches to sustain that body, with zeal and liberality.

Resolved, That the board of Domestic Missions be instructed to take all prudent measures for the religious instruction of our colored population.

Resolved, That the Foreign Mission board of this Convention be instructed

(Continued on page 8)

Russell Holman, Early Secretary, Piloted Board Through Trying Years

DURING the first two periods of the Domestic (the Home) Mission Board's career—from 1846 to 1875—there was one person associated with it almost continuously in a half-dozen capacities. He and the Board seemed to be one; there was an affinity of the one for the other. This man's tenacity to the purposes of Home Missions for a generation is a parable of the Board's own determination to live.

This man, Russell Holman, first became associated with the new Board in December, 1846, as corresponding secretary. Two others had been elected to the position before him—Professor J. L. Reynolds, of Charleston, named at the organization meeting in Augusta in May, who soon after his election resigned, never having served; and D. P. Bestor of Alabama, who at length was induced to engage in the work but resigned in November, 1846, after serving only a few months.

It is not now strange that each turned from the task. It was Holman's job. Already he had engaged for three years in mission work in New Orleans, where two years before he had organized the First Baptist Church. He was the man for the secretaryship.

Pioneering in Missions

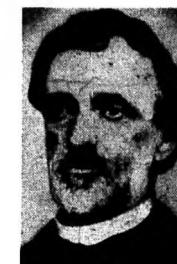
For six years he labored and then retired because of ill health. Two successors afforded R. Holman a temporary retirement, but he was recalled to the secretaryship in 1856. Eye-strain prompted a request for a second retirement, but the Board rather asked him to continue and do only such work as his condition permitted.

At length, however, in 1862, he did leave the secretaryship, but still he could not leave Domestic Missions finally. His name appears in succeeding years as a missionary in the Army, as a worker in the mission rooms in Marion, as an agent in the states, as a general evangelist, as a member of various Convention committees dealing with Home Missions.

Finally, having been practically blinded for many years by a painful disease of the eyes, he suffered a severe stroke of paralysis which ended his active labors, and three years later, in 1879, his rugged spirit was summoned up higher.

Russell Holman was born in Warwick, Massachusetts, August 14, 1812. He removed to Kentucky in 1839 and became pastor of two churches in Green County. Weak in body, he served there until 1842 when he removed to New Orleans.

His full tenure as corresponding secretary was from December 1, 1846, to September 1, 1851, and from January



R. Holman

SOUTHERN BAPTIST HOME MISSIONS

Resolved, That this Convention recommend the Domestic Mission Board to direct their effective attention, to aid the present effort to establish the Baptist cause in New Orleans.

Resolved, That with profoundest gratitude to the Great Head of the Church, this Convention do recognize the harmonious action to which it has arrived and that we regard the exhibition of the Christian Spirit which has governed its deliberations as a proof of the divine presence in the origin and prosecution of this organization.

And the Convention adjourned sine die.

*Lift up
YOUR
hearts...*

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THE BAPTIST BOOK STORE

Serving Your State

1945

A Missionary's Home on the Frontier

SOMETHING of the atmosphere of a missionary's home on the frontier nearly a century ago is reflected in the following reprint from *Home and Foreign Journal*. Paths and drama and a hard life were in the daily experiences of the missionaries, but they received compensations far surpassing any material values—the sincere love of a simple but appreciative people.

From *Home and Foreign Journal*,
March, 1861

INDIAN DEPARTMENT

Death of Slater Buckner

We have received the sad intelligence of the death of sister Buckner after a short illness of twelve days. She departed this life in the hope of a bright immortality. The last 13 years of her life have been spent among the Indians, and faithfully did she labor for their spiritual improvement. The testimony of Bro. McIntosh is but the voice of the Nation, could it be heard. She was universally beloved by her many virtues. Well worthy is her name to be ranked with those of Newell, Judson, Shuck, and others who have sacrificed all for the welfare of the heathen. We offer our sympathy to the bereaved husband, and commend him and the mission to the gracious consolations of the blessed Jesus, who careth for us. Below will be found an obituary from the pen of her affectionate husband.

"Shall we always be thus happy?"

Ah! we were happy once in the mountains of Kentucky.

Just thirteen years ago, on the steamer that brought us from "our Kentucky home," with tearful eyes but a smile, we sang:

"I know you do not think I will die but I will; I feel that my mission here is ended, and I am going home."

Yes, Dearest Lucy Ann, thou art "gone home."

Thy "mission here did end" too soon for me;

Alas! too soon for me, but not for thee,

For where thou art no sorrow now can come.

And though on earth I never—never more

Can see thy graceful form or lovely face;

Yet I will try to run the Heav'ny race,

And meet thee on fair Canaan's blissful shore.

The Lord enabling me, I'll tell on to do;

That when the messenger shall come,

I too

May hear our blessed Saviour say,

"Well done."

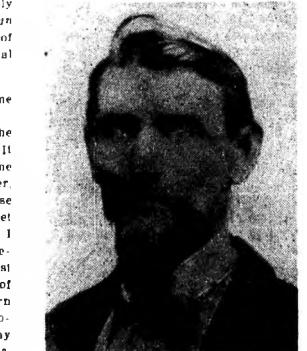
But now, (ah, me!) when 'neath these Western skies,

And 'cross these prairie plains I lonely roam,

Back to the tomb and our forsaken home,

My memory turns her weary, weeping eyes.

(Continued on page 10)

H. F. BUCKNER
He was a poet as well as a missionary

signs of impatience were seen. She was fully prepared to die. At the very first of her sickness, with her hand clasped in mine, she remarked:

"I know you do not think I will die but I will; I feel that my mission here is ended, and I am going home."

Yes, Dearest Lucy Ann, thou art "gone home."

Thy "mission here did end" too soon for me;

Alas! too soon for me, but not for thee,

For where thou art no sorrow now can come.

And though on earth I never—never more

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(Continued on page 10)

A MISSIONARY'S HOME

(Continued from page 9)

Ah! say, My Dear, when now from home I stray,
The "Everlasting Gospel" to proclaim.
And tell the Indians of a Saviour's name;
What star of hope shall gild my weary way?

My faithful fancy's pencil paints the charms,
That used to grace thy angel form when, sure
As e'er I came from lonely mission-tour.
You ran to meet me, with extended arms.

Henceforth, alas! I'll ever look in vain,
To see thee coming from our cottage door;
For thy glad welcome I'll receive no more,
Till in our Heav'nly home we meet again.

Then cease my mournful Muse, and cease to flow
My tearful eyes, too much to weep-
ing giv'n;
I have a home and sainted wife in Heav'n,
And should not, therefore, brood o'er griefs below.

H.P.B.
Micco, Greek Nation.
Jan 4th, 1881.

The Testimony of a Missionary
Mr. L. A. D. Buckner

Salem, Creek Nation, Dec 23, '60

Dear Brother Holman
It has become my painful duty to make known that sister Buckner is no more in this world. She departed this life on the 17th instant, after a short illness of eleven days. How true, death directs his arrows at the brightest objects! You have not nor never will have again in this field a missionary so unanimously beloved and admired as was this sister. But she is gone to wear the promised reward—the crown of life that never fades away. Let us be warned, dear brother, to wait for our call, watching and praying

D. N. McINTOSH.

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SOUTHERN BAPTIST HOME MISSIONS

May, 1945

A Privilege and Not a Right

(Continued from page 2)

A privilege to do what? Primarily, of course, to sell liquor, but that is only the beginning, for in the sale of liquor there go all the evil effects of liquor drinking.

The liquor business is the privilege to create a generation of drunkards, to kill and maim on the highways by drunken drivers, to take the food out of children's mouths and the clothes off of their backs, to send into homes of poverty and neglect a drunken father, to break down the moral reserve of teen-age girls and in drunken stu-

por to rob them of their virtue, to undermine the vital function of the bodies of our youth and make them an easy prey to fatal diseases, to blot the lives of men in drunken sprees, and to every way to bring disaster and poverty and woe.

Yes, to grant the privilege to sell liquor is to grant the privilege to drain off from the channels of legitimate trade millions of dollars and to decrease the efficiency of workers, not to mention labor lost from week-end sprees.

In the name of high heaven, when did a state ever have the right to grant such a privilege?

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OR A HISTORY OF BAPTIST CHURCHES FROM THE TIME OF CHRIST
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ORDER FROM: Pastor Clarence Walker, 808 Aurora Ave., Lexington 21, Ky.

Our printers have completed the second edition of that great book, "THE TRAIL OF BLOOD"—by Dr. J. M. Carroll, which tells the history of Baptist Churches from the time of Christ to the present day. Of course, I am happy and happier still to be able to announce that the book and chart can be sold at the following prices: One copy, 25c; five copies for \$1.00.

Dr. J. M. Carroll, the author of this book, was born in the state of Arkansas, January 8, 1858, and died in Texas, January 18, 1921. His father, a Baptist preacher, moved to Texas when Dr. Carroll was six years old. There he was converted, baptized, and ordained in the gospel ministry. Dr. Carroll not only became a leader among Texas Baptists but an outstanding figure of Southern Baptists and of

Years ago he came to our church and brought the messages found in this book. It was then I became greatly interested in his work. I, too, had made a special research in church history, but the world is an old church and most like the church of the New Testament.

Dr. J. W. Portier attended the lectures. He was so impressed he told Dr. Carroll he should write the messages he would publish them. Dr. Carroll wrote the lectures and Dr. Portier added the chart along with the chart which illustrates the history of the book.

However, Dr. Carroll died before the book came off the press but Dr. Portier placed them before the public and the whole edition was soon sold out. Now, in the second edition, I am able to present this second edition of 25,000 copies. I would like to ask all our friends who are the fathers of the church to help me get this book distributed to the friends of the church. Dr. Portier sold the first edition at \$1.00 a copy.

Explained to our printer that I was not interested in making money in the publication of this book, but that I did want the truth of the truth of the churches of the Lord Jesus made known. It was then I was raised in a Catholic community and in my childhood days I got the impression that the Catholic Church was the only church. After I was converted and began to study the scriptures I saw that I had promised that His Church would stay here until He comes again. He has said, "That is not so, the world will prevail against it." Dr. Carroll shows from history and scripture that the Church that Jesus established is in the world today preaching and teaching exactly the truth as He preached and taught it.

He shows how and where departures from the truth took place. I hope you and others will help me to distribute this wonderful book.

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THE AUTHOR

A Century of Home Missions

Here are some of the accomplishments of the first hundred years of Baptist Home Missions in the South:

Missionsaries	44,585
Churches and Mission Stations	124,566
Baptisms	830,637
Churches organized	9,245
Total receipts	\$28,850,000

studied as Southwide problems, and a comprehensive program designed in each case based on experience in the whole field.

The object of interest is ever the lost. The major concern of every worker of the Board is to bring the unsaved to the Saviour. Through the Home Mission organization Southern Baptists direct their full resources to evangelize and Christianize America.

Singleness of Purpose

Moreover, through Southern Baptists the Home Mission Board works to the same end. The task is collective and personal, being engaged in corporately through the denominational agency and individually by each dedicated Christian, missionary and layman alike.

Thus the Home Mission Board through its personnel devotes itself to the task assigned of winning our land to Christ, but at the same time turns to marshalling its own creating parent constituency for the same task.

Of necessity, therefore, the Board's work is both by precept and example, by promotion and performance, by enlistment and individual activity of the missionaries. The Home Mission work was never, and never can be, accomplished by employed personnel alone, no matter how large the force of missionaries. It was never so intended.

It is to be devoutly hoped that the delusion that such should be the case never begets Southern Baptists in their Home Missionary enterprise. The Board through all of its personnel, without excepting one employee, must with singleness of purpose give itself to direct mission work, yes, but it also must be an organizing force to lead all of Southern Baptists into that same intensive endeavor.

Science does not back God out of the universe. The only thing that backs God out of the horizon of our lives is sin. True science, i.e. knowledge, puts God on the horizon of our lives, and here embraces Him.

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The Genius of the Baptist Denomination

(Continued from page 4)

dealing with us always is by approach to the individual, and the individual's approach to Him.

"God so loved the world"; but love by its very nature is between person and person, one by one, until all are included. And then He says "whoever believeth," an individual response. Again He says, "Every one that is of the truth beareth my voice," always the individual. So it was in the Old Testament, "He, every one that thirsteth," singular number.

Jesus spoke to the multitudes, but He knew the response would be, and must be, by the individual. The parable of the sower was spoken to all, but concluded with, "He that hath an ear, let him hear."

The apostles depended on and used the same method of approach, for Peter said on the day of Pentecost, when he spoke to thousands, "Repent, and be baptized every one of you." There is no other way people can respond to God except one by one.

Paul uses the same method when he writes to the Colossians (1:28), "admonishing every man, and teaching every man; that we may present every man perfect in Christ."

God Deals With Man

We may deal with the crowd, God deals directly with the individual. It matters not who may be the minister who brings the message, no soul is ever saved until he makes his own individual approach to God. If any man responds to the preacher or minister of religion and does not deal personally with the Lord Jesus Christ, he can never be saved. Christ offers salvation to many, but it is accepted only by the one who makes a personal response.

It is necessary for one coming to God to forget even the messenger of the Lord Jesus Christ and, passing by him, makes his own approach to God. "They shall all be taught of God" It is with Him we are dealing and not with man.

It is only when there is definite, direct, and personal contact with God that religion is genuine and Christian. "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." This individualism goes from the beginning to the end of the Christian life, and at last "every one of us shall give account of himself to God."

It is the individual who gives character to the group and not the group that determines the character of the

individual. Returning to the atom, every chemist knows that it is the atom which determines the character of the body of which it is a part. This tiny particle has its own essential character and it must be reckoned with in any combination of materials.

Powerful Atom

And do not think because it is small that the atom is inconsequential or weak. Chemists tell us that in a single tiny atom are potentialities which may destroy a world. And when God is dealing with the individual person, He is dealing with an agency which can transform a world into a heaven or a hell.

Paul turned the world upside down in his day. He changed the thinking of the whole Roman world. Moses brought a nation into being and gave us laws which have governed many nations.

Individual militarists of the past and of the present have leveled civilizations and razed empires. One man in our generation has wrecked a world.

When God deals with a person, He is dealing with the mightiest force in our world, whether for destruction or construction. "What is man, that thou art mindful of him? . . . Out of the mouth of babes and sucklings hast thou ordinated strength . . . thou hast made him a little lower than the angels . . . thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet."

But let no one suppose that rugged individualism of Baptists is antagonistic to fellowship and co-operation. This sense of individual responsibility which is of the essence of the New Testament religion seeks fellowship and compels sharing with one another. The centrifugal and the centripetal forces are perfectly balanced among New Testament Christians. This sense of oneness is not from outward constraint but by inward compulsion.

The earth does not need to be bound together by a strong cable on the outside. The natural forces of attraction holds it together. You need not be uneasy about its flying apart.

The union of Christians is not forced from without, it is an inward yearning. It is not mechanical but spiritual. It is not made by decree nor preserved by outward authority; it is the gravitation of souls possessed of one life. It is vital, automatic, inevitable, voluntary, and eternal.

Like seeks like and finds fellowship

SOUTHERN BAPTIST HOME MISSIONS

and produces co-operation. No man had to dig channels for all the streams in the Mississippi Valley. They found their own way to get together and flow into the sea in the mighty Father of Waters.

Dr. John A. Broadus used to tell Baptists to a drove of wild horses in the plains of Texas. With heads and tails erect they chase across wide areas, each one going where he wishes, but all going together. They do not herd with buffaloes or with wild goats, but the horses keep together. Somehow, gold is found in veins, silver in other veins, oil in its own deposit, and it is better so. Like substances will somehow foregather.

Oneness of Baptists

This sense of oneness finds expression and becomes articulate and efficient in institutions which embody ideals and preserve and propagate principles. Associations are formed, conventions come into being, not only for fellowship in the truth and experiences which we have in common, but to proclaim these truths to the world and to share these experiences with others. Something within compels the proclamation of the good tidings which have come to us.

The divine impetus that sets our souls a quiver with a new sense of life must find an outlet and expression. And it must find expression in man through individual effort. There must be the largest and most effective channels through which this common life expresses itself and is made the heritage of others.

The forming of conventions becomes agencies for carrying on this common task. Result: The Home Mission Board and similar agencies through which our larger desires for service find an outlet.

Mission agencies are an expression of the pioneer spirit which is of the essence of our religion. Faith is the prime factor in the Christian religion and faith is the pioneering spirit. From Abraham, the "Hebrew" or "emigrant," to Paul the apostle, religion is a venture in new fields. It has always been so, and will always be so.

Baptists have been greatly blessed of God in the exercise of this pioneer spirit. The Home Mission Board is the embodiment of it and the agency through which it finds its highest, widest, and finest expression. The results are seen in the establishment of the kingdom of God in all the South and Southwest. And the harvest yet to come.

The last word in the title "Hour" tells us that it is to be an hour of fellowship and not just a brief call on the family to invite them to church or to some other such worthy cause.

Wisdom is justified of her children.

May, 1945

13

Home Fellowship Hour

A Suggested Program For Pressing Christian Message Into Home Life

By S. F. DOWIS

build better homes for children and society.

We regret that these groups do not attend church more than they do, but we might profitably take a look at the other side of the matter. How many hours does the church spend in the homes of these people in an effort to build a fellowship through which we can hope to win them to the Lord and the church? If the church spent an hour each week in their homes for some months would we not have more of them in our church services?

Training the Workers

The "Home Fellowship Hour" program will not work itself and cannot prove its value unless it is well organized and persistently promoted by the church. Special preparation will need to be made and the workers trained for the work.

There are groups in the Sunday School, Training Union, Woman's Missionary Union and Brotherhood who would like to render this kind of service for the Lord in their church community.

These groups constitute ever growing problems in church and community life. The church needs some definite program for the solution of these problems. We believe the "Home Fellowship Hour" is a step in the right direction.

We refrain from detailed suggestions about how to do this work in your church community. We make these suggestions with the hope that the Holy Spirit will direct the pastor, city mission committees and church mission committees to work out programs of "Home Fellowship Hour" that will best serve the church community and reach the people for the Lord.

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I VISITED MISSIONARIES

By MARJORIE E. MOORE

EDITOR'S NOTE—This article is from a fuller account printed in *The Winona Lake Record*, Winona Lake, Indiana, April 1945. It is reprinted by permission.

FOR a vacation that is positively exotic, visit a mission field. The idea came to me as pure escapism when I realized in midsummer that I couldn't take two weeks off. Pounding away at a typewriter, I imagined myself on a trip around the world, seeing the places and the people and the missionary work I had read about. Well, what am I waiting for, I thought insanely. I have fourteen days and a hundred dollars to spend as I please (when I get time). Why wait?

Western Mexico is the nearest foreign mission field I knew of, and two weeks and \$100 wouldn't get me there and back. What about Cuba? Missionaries in Havana draw salaries from the Home Mission Board, but Cuba is overseas (well, over a sea!), the people speak something besides English (I wasn't absolutely sure what), and the country is not our United States.

"Sure, that would be 'foreign' missions!" I concluded.

With round-trip railroad ticket and round-trip airplane ticket bought and paid for, and secreted away with my passport in the zipper pocket of my biggest purse, I boarded the streamliner. Fog and steady rain was Miami when the big plane taxied across the ground to the head of the runway. My fellow passengers were mostly Cubans. We took off blind, but the ninety-minute cruise was made with scarcely a bump. Less than halfway, we left winter behind and entered summer.

City in the Sun

Havana was literally dazzling in the noonday sun when we came in for a landing. In customs at the Rancho Boyeros airport, I was shocked to discover I was a foreigner. I had left the place where those who can't speak English are "foreigners" and I felt a little scared for the first time. They had to assign the bilingual customs officieli to me.

The passenger on the aerobus into the city started a conversation in my language, and he gave me an informal initiation. The manager of the local Sears-Roebuck, he knew the missionaries who were to meet me, and when through some misunderstanding they were not at the airlines' downtown



Cuban breakfast being enjoyed by a few of the Baptist Temple residents, Havana, left to right: Alicia Torres, a pharmacist and school teacher; Mrs. McCall, Dr. McCall, Mildred Matthews, and Silvia Silva, Puerto Rican trained missionary. Photo by the author.

office when we arrived, he telephoned the Baptist Temple for me.

I recognized Dr. M. N. McCall and loved him on sight. We drove down city streets past impressive buildings and the capitol of Cuba, and when I spotted a big neon sign on a corner, "Bautista Colegio," I did not have to be told what that said. The ex-theater building which is now the Baptist Temple is the home of the Havana missionaries. We entered a doorway on Calle Zulueta, took the "Bottoms elevator" up and stepped out on the veranda of the fourth floor, the living quarters of the seminary and Training School students as well as missionaries.

Always a Mission

At supper one evening, Miss Mildred Matthews asked what I wanted to do that night.

"See a Hollywood film with the Spanish titles dubbed in," I said after a minute. I invited the McCalls to go with us.

"Thank you," Mrs. McCall replied slowly and rather thoughtfully. "I think I need to go out for awhile. We got bad news today, and I wonder if it would help to forget it for just two hours." "Mose," she turned to her husband, "We both need to get away."

"What was the news?" I asked brightly, forgetting my manners.

Dr. McCall looked hard at the water glass he was fingering and at last spoke. "He isn't coming. The young man who was to be appointed for Cuba has decided to go to another field." His voice was that of a tired man. He had celebrated his seventieth birthday the week before and he and Mrs. McCall had counted on a chance to rest after forty years in Cuba, but

there was no one to relieve them. With only seven American missionaries for the Baptist work in half the island, they could not think of leaving until someone came to take over.

"Mose, you've done all you can do about this. You need a little diversion tonight. Let's go with the girls."

"You go, Mabel," he said affectionately. "I promised one of the missionaries I would attend their fiesta tonight."

"But there is always a mission to go to," she reminded him.

"I know . . ." and he rose from the supper table. Mrs. McCall knew that he could not be persuaded to disappoint the mission.

Why They Are "Called"

I can understand now why a missionary has to be "called." Nothing but a sure consciousness of the need, a compelling desire to help meet it, and a conviction of the ability partially to meet it can keep an American in a strange country for a lifetime—and even then it requires a liberal amount of the grace of God.

For missions, I discovered, is simply love in action. Every day and practically every hour in Havana I saw it. The missionaries are called upon much more often than pastors and religious workers in the States, to help alleviate human suffering. I watched them answer an appeal, when I would have felt disposed to be impatient or careless or indignant; they took time to investigate the need and do what they could to relieve it. This to me was fascinating and wonderful to behold. I was seeing what missions is like overseas.

I came home to pray more intelligently and give more than a tithe.

ANOTHER PENTECOST

By M. E. DODD

General Director Centennial Evangelistic Crusade

CAN Pentecost be repeated? Yes, it not only can be repeated, but it will be repeated. James speaks of "the former and the latter rain." Many understand this to refer to the first Pentecost and the Pentecost yet to come. Of the first Pentecost, it was said, "When it was fully come." We cannot know when the second Pentecost will fully come. We may not be able to do much to hasten the full coming of the next Pentecost. But we can and should do all things possible to secure and to enjoy the pentecostal privileges and blessings.

A casual reading of the second chapter of Acts will reveal very definitely what the conditions of the first Pentecost were:

- 1 God's people were of one accord.
- 2 They were all in one place.
- 3 They were engaged in earnest prayer.
- 4 They were all filled with the Holy Ghost.

5 They all testified for Christ as the Spirit gave them utterance.

I believe, most firmly, that the fulfillment of these conditions by any group of God's people in any place at any time will secure the same blessings. On the other hand, those who fail to meet these conditions need not expect anything of the Lord.

Think them over carefully and ponder them prayerfully. There must be a oneness of mind and spirit. God cannot work amid discord.

Unity in Spirit

Not only must there be unity in spirit, but there must be union, or a oneness, in person. God cannot pour out pentecostal power upon a church whose members are scattered from Asia to Beersheba at the time of prayer or public worship. A church member in a picture show, or out fishing, or on a golf course, or anywhere else where he should not be during the hour of worship in his church is a hindrance to the cause of Christ and is a prevention to Pentecost.

It is obvious without argument that prayer and personal testimony are essential to Christian achievement.

Perhaps the most essential item in this list is that of being filled with the Holy Ghost. To be filled with the Holy Ghost means that every power and possibility of one's personality has been captured and is controlled completely by the Holy Spirit. It means that every appetite and ambition; that every choice and decision is made under the guidance of the Holy Spirit. People like this are bound to have power with God and influence with men.

Heretofore we read that "when this was sojourned abroad, the multitude came to-

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KWFT of Wichita Falls, heard in the Southwest—11 to 12 each Sunday morning, 620 on the dial.

In charge of these weekly programs is Dr. Fred C. Eastham, secretary of evangelism.

Christianity. People are no longer startled, or amazed, at what they see in Christians, or in Christian churches. They are not impressed that there is anything superhuman or divine about us. In some cases, some evangelists have sought to make up for this lack by adopting sensational and startling stunts, such as the magician or the man of the world would adopt for the purpose of exciting his audience. But there is no God or spiritual power in these things.

What Meaneth This?

Again, the people of the world were led by what they saw of these Spirit-filled Christians to ask, "What meaneth this?" We can have a great many more people coming around voluntarily to inquire the meaning of our holy religion, and the way of salvation, if we will only meet the conditions and manifest the experience of Pentecost.

Oh, that the people who call themselves Baptists would meet the Pentecostal conditions during these days of supreme challenge and opportunity, and would manifest Pentecostal powers which would bring not only one million but many millions to our Lord and Saviour, Jesus Christ, for His saving mercy and grace!

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Cuban Baptists Honor Leader; Government, Board Pay Tribute

GIVING recognition to Dr. M. N. McCall upon the completion of forty years of mission service in Cuba, Baptists of the island, in their recent annual session, hailed the veteran missionary statesman as a leader whose ministry spanning a generation has in a large measure built the Baptist denomination in Cuba.

Dr. McCall, who arrived in Cuba for the first time on February 15, 1905, has been the only president of the West Cuban Baptist Convention, which

held its first session the year after his arrival, and has been superintendent of the Home Board's work there since 1908.

When Dr. McCall arrived in Cuba there were only eight preaching points where work was done regularly. Today there are 62 churches, 129 additional preaching stations, and a total membership of over 5,000.

The Cuban government, taking note of Dr. McCall's distinctive service as an educator, made him a member of the Order of Carlos Manuel de Céspedes, said to be the highest honor which the government ever bestows on a civilian in Cuba.

Distinctive Tributes

His fellow Baptists, through their *Federación de Uniones Bautistas de Preparación*, prepared a 400-page illustrated biography of Dr. McCall. The author was Dr. A. Lopez Muñoz, a missionary.

The entire March issue of *La Voz Bautista*, 18-page monthly publication, is devoted to tributes from Baptists of the island to their great leader—a distinctive tribute to a man who, by the character of his Christian personality has completely won the confidence and loyalty of Cuban Christians, and in the span of a lifetime has led them steadily forward in spiritual conquests.

The Board sent as a special representative to the meeting Rev. Joe W. Burton, secretary of education, to present special resolutions of appreciation to Dr. McCall.

The resolutions, beautifully hand-lettered on sheepskin and bound in leather, were as follows:

WHEREAS, Dr. M. N. McCall on February 15, 1945, completed forty years as a missionary and superintendent of the work of the Home Mission Board of the Southern Baptist Convention in Cuba; and

WHEREAS, the Lord has signalized his ministry in all of these years, as evidenced by the growth of Sunday schools, Training Unions, and Missionary Societies; the publication of suitable literature for these organizations; formation of a seminary and training school for Christian workers, and the acquisition of many houses of worship throughout the island; and

WHEREAS, the wisdom of his leadership and the esteem in which he is held by the Cuban brethren is attested by the steady growth of their churches and institutions; and

WHEREAS, Dr. McCall's genuine



Beloved by Cuban Baptists for their many years of devoted service are Dr. and Mrs. M. N. McCall. Dr. McCall saw the shores of Cuba the first time on February 15, 1905; Mrs. McCall, then unmarried, followed two years later as a missionary appointee.

Christian spirit and consecration to the Master's service have been an uplifting influence in the many lives he has touched in these forty years.

THEREFORE, BE IT RESOLVED by the Executive Committee of the Home Mission Board of the Southern Baptist Convention, in session in Atlanta, Georgia, on March 1, 1945, that we express to Dr. McCall our appreciation for his splendid achievements in missionary service through all of the years, that we beseech the Lord's continued blessings on him in his further ripened ministry in Cuba, and that we assure him, both for the Board and for Southern Baptists, that our hearts are bound with his in bonds of Christian love; and

BE IT FURTHER RESOLVED, that these resolutions be spread on the minutes of the Home Mission Board in permanent attestation to our appreciation of Dr. McCall's monumental work in Cuba; and that a copy be read at the meeting of the West Cuban Baptist Convention in Havana on March 27 to 30, this same day to be delivered in person to Dr. McCall by the Home Mission Board's representative in attendance upon the meeting.

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