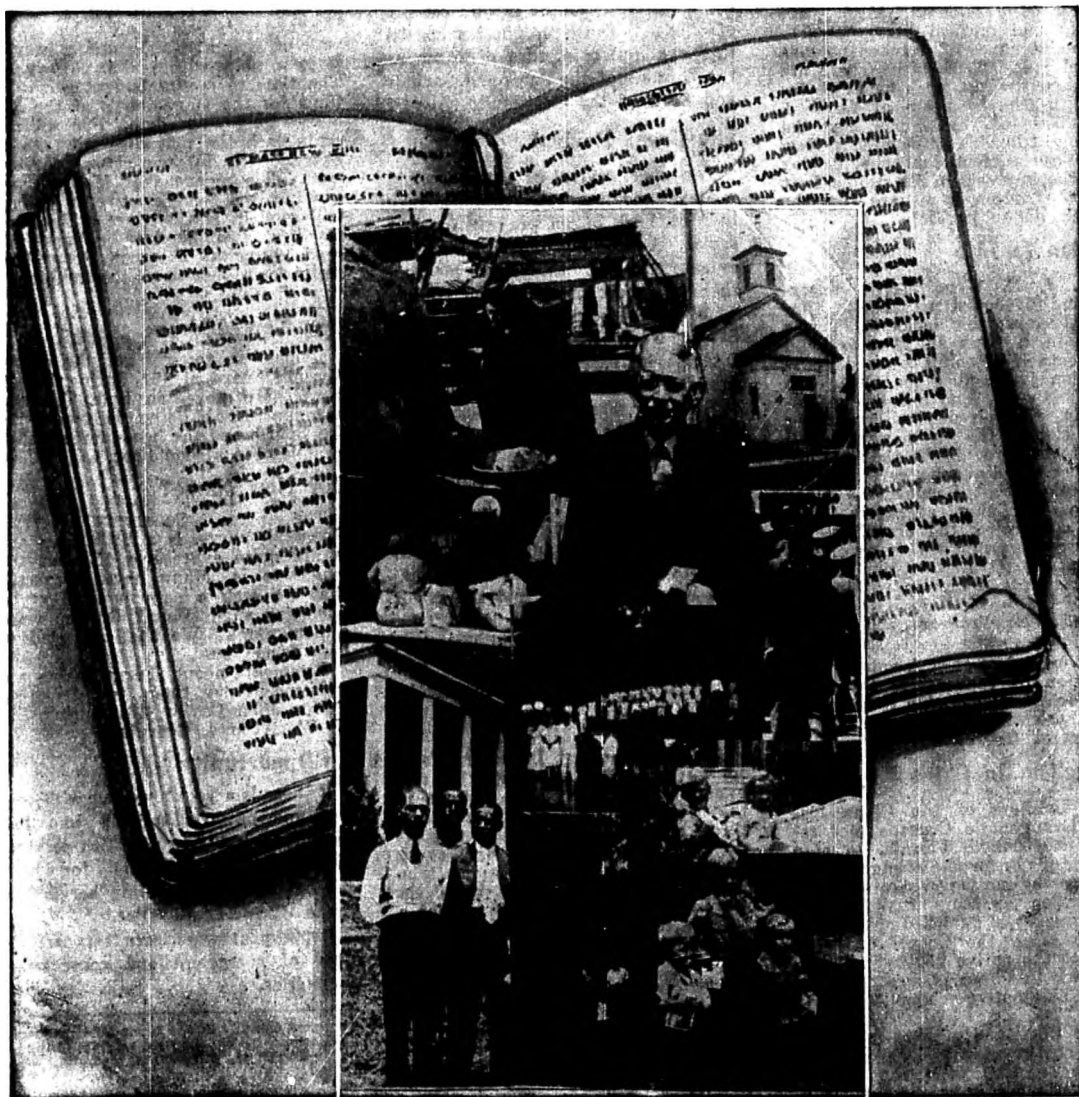


SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

Home MISSIONS

MOTTO: Trust the Lord and Tell the People



AUGUST 1946

MISSIONS AND THE MARCH OF EVENTS

by J. B. LAWRENCE

What The Saloons Cost

We are told in Public Affairs Pamphlet No. 118 that of the one hundred million persons of drinking age in this country from fifty to fifty-five million drink, and the economic loss to the nation is a billion dollars a year, as follows: Potential wage losses, \$432,000,000; crime, \$188,000,000; accidents, \$89,000,000; hospital and medical care, \$31,000,000; maintenance of drunken persons in local jails, \$25,000,000. There are other heavy costs, such as those involved in the break-up of families, the dulling of fine minds, and the warping of lovable personalities. How can a government that should look after the interests of its people foist upon the nation a menace like the licensed liquor traffic!

Religion In Life

Rev. J. E. Woodward, a super-annuated Methodist preacher in Tennessee, relates this incident: "I was riding in a train in Missouri and found myself listening to an idle conversation just across the aisle. Two men they were, loud and demonstrative in their remarks concerning every church the train passed, till later I was brought to their notice. On being asked about a certain town, I remarked that I knew the place very well. Being strangers they asked concerning the churches, for they were speculators in quest of real estate. I truthfully replied that there was not a church within two miles of the town. They immediately reversed their program and at the next stop returned to St. Louis."

If churches are of such value in the estimation of real estate investors, how much more valuable they should be to those who invest in the eternal kingdom of God.

Evangelism In China

The directors of the China National Evangelistic Crusade met recently in Orlando, Florida, to map strategic plans for the evangelization of China by native workers. This organization sponsors the teaching and equipping of qualified native Chinese to bring the Gospel of Jesus Christ to the native people in China. The work in China is directed by a remarkable native evangelist, Calvin Chao.

When Christianity takes sufficient root in any country to furnish native workers for the preaching of the Gospel, a long step has been taken in the evangelization of that country. The movement headed by Evangelist Chao is evidently an interdenominational movement. We are sure, however, that our own missionary forces will take advantage of such a crusade for the spread of our Baptist faith in China.

Prophecies Concerning Christ

We are told that there are three hundred and thirty-three prophecies in the Old Testament referring to the first coming of Christ, and that there are three hundred and thirty-three prophecies in the New Testament referring to the second coming of Christ. These prophecies constitute a complete picture of Jesus as the Messiah of the Jews and Saviour and Lord of the Gentiles.

The Great Revival

The great revival of 1847 began in a prayer meeting. A city missionary in New York began praying for lost souls. A meeting on Monday was announced. At the first meeting there were six present, then twelve. This was the beginning of the Fulton Street Noon Day Prayer Meeting. Interest increased. In five months, prayer meetings were being held in churches, theaters, court houses, public halls, workshops, tents, and in outdoor places. Interest rapidly spread to other cities—Boston, Baltimore, Washington, Richmond, and other cities caught up the spirit and began holding prayer meetings. The spirit swept over the entire land, the nation bowed in prayer and the result was the great revival of 1847.

We need another revival like that. We can have it if God's people will pray. Who will start the movement?

The Gospel By Radio

The International Lutheran Hour, so we are told, is carried by two hundred and twenty-four stations in the United States, and more than three hundred and fifty other actuated stations over the world carry the program by transcription. The preacher over that radio broadcast speaks to millions of souls. What a tremendous opportunity to advance the kingdom of God.

The Home Mission Board is now carrying a radio program by transcription over twenty-seven stations, and according to the best estimates that can be made as to the listening audience, the Executive Secretary of the Home Mission Board, who is doing the preaching, is speaking every Sunday to between two and a quarter and two and a half million people. The broadcast is an evangelistic message, with high class singing. We are working in co-operation with the Radio Commission, and Dr. Lowe, secretary of the Commission, says that we are putting on a great pro-

Our New Dress

The comments on our June issue of SOUTHERN BAPTIST HOME MISSIONS were so complimentary and demanding that we have made plans to have our magazine done in the style and on the materials used in the June issue. You will remember the June issue as the special chaplains' number. There are still copies of that issue available to those who wish to keep the pictures of the chaplains who paid the supreme sacrifice and to distribute the stories used of their work in the June magazine. For ten cents each in any quantity, even up to a thousand, this magazine is available.

You will like our new dress. Now we have a request of you. See that the magazine gets into the budget of your church and that our subscriptions double within the next year. The time to secure budget subscriptions for the magazine is at the fall budget planning date. For twenty cents each the magazine may go to every family in your church for one year. This means that if there are one hundred families, twenty dollars will send it. If there are a thousand families, two hundred dollars will send SOUTHERN BAPTIST HOME MISSIONS for a year to all the families of your church.

Our New Address

Remember to address the Home Mission Board at 161 Spring Street, N. W. We moved in June. The new headquarters building is owned by the Board, and the headquarters staff occupies the second floor.

Our New Name?

The name, SOUTHERN BAPTIST HOME MISSIONS, is a little long and is not quite expressive of what the magazine is. Many have suggested that we seek a new name. Do you have any suggestions? Do you want a new name? We shall be glad to hear from you.

An Opportunity

If there is a young woman with college and business training who has dedicated her life to Christian service, she may find the opportunity for which she has prayed is awaiting her in the Home Mission Board office.

Department superintendents are in need of competent and consecrated secretaries.

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J. B. LAWRENCE

Editor

JOHN CAYLOR

Managing Editor

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HOME MISSIONS

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

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No. 8.

WE DO NOT have in our denominational life a more important organization than the district association. It is close enough to the churches physically really to touch them, and by wise leadership it can mould, shape and integrate the churches into the denominational life. The leaders in the district associations have a glorious opportunity for kingdom service.

The Goal For An Association

Many of the associations seem to think that unless they have money to spend there is nothing they can do. This is a false assumption. The executive boards of the associations have a task to perform and a work to do which is altogether apart from and really superior to that of spending money. The task of the executive boards of the associations is to develop the denominational life in the churches of the associations.

To do this the associational executive boards should set as their goal the following objectives:

1. That every church in the association is represented at the associational meeting by messengers who bring a well prepared letter.
2. That the churches in the association are divided into groups—by districts—and that the executive board of the association be made up of representatives from these groups.
3. That the executive board at its first meeting, which should be held immediately after the meeting of the association, should appoint the following committees: (1) on pastorless churches; (2) on pastors' support; (3) on Sunday school work; (4) on B. T. U. work; (5) on W. M. U. work; (6) on laymen's work; (7) on fifth Sunday meetings; (8) on Church Schools of Missions; (9) on budget and cooperative work, and (10) on evangelism.

Functioning through these committees the executive board, meeting monthly, should work to stimulate the denominational life in all the churches. The chairman of each committee should see that the work of his committee is done.

4. That each association has an associational missionary. If not able to do so by itself, it should cooperate with the state mission board.

5. Through the proper committee it should help the churches in securing pastors when requested, and should organize supply groups of laymen to hold services for pastorless churches.

6. Through the proper committees, the associational executive committee should work to have a Sunday school, a B. T. U. and a W. M. U. in every church in the association; should give information concerning the denominational program and assist

when necessary in putting on the unified budget, which budget should include local expenses and the cooperative program; and should stimulate the spirit of evangelism and help to arrange for evangelistic services in every church in the association.

All of this work can be done by denominationally-minded pastors with the help of the laymen, at practically no expense apart from the salary of the associational missionary.

A well defined, comprehensive goal for our district associations is the next step in our denominational life. Much of our church strength is unharnessed for service and will continue to be until the district associations reach out their arms of loving helpfulness and fold the church into the embrace of kingdom life.

The Boards and Convention

The boards and agencies are creatures of the Southern Baptist Convention, but they do not serve the Convention. They serve Southern Baptists as grouped in their churches.

The Convention gives no money. The members of the churches give the money through their churches. The Southern Baptist Convention is of the churches, by the churches and for the churches, but it has no ecclesiastical authority whatever over the churches.

On matters in which Baptist policy and scriptural principles are involved, the Convention has no right to instruct or order any of its agencies to do what is a violation of the Scriptures, or contrary to the faith and practice of Southern Baptists.

The Convention is not composed of messengers from the states, but of messengers from the churches. The members of the boards and trustees of the institutions do not represent the states from which they come, they represent Southern Baptists.

We must forever maintain our Baptist polity—the autonomy of the individual churches and the uneclesiastical nature of our denominational organizations.

The Way Up Is The Way Out

The root cause of the world's disorder today is spiritual. Only by spiritual forces can our civilization be saved from the unprecedented perils that beset it. The only way out is the way up. Our world will never get right with itself until it gets right with God. We must have a revival of the sense of the reality of God and of our dependence upon Him.



The Helping Hand

... BY MRS. EDGAR GODBOLD

There is an old story about a beautiful, Big City, which was surrounded by dark, dismal swamps. When people drove through these they were appalled by the appearance of the dilapidated huts, the filth, squalor, and abject poverty of the rough undernourished looking people, but all was forgotten after entering Big City, so gorgeous were the boulevards, homes, gardens, the swank shops, and expensive public edifices.

One day a dread epidemic broke out in the swamps and people died like flies. It did not bother the city folks; after all, they could not be contaminated by contact with those poor souls. The plague spread until a child in Big City was stricken, and on and on until many lay dead. Now it must be stopped at all cost.

A specialist was summoned to the area, who first surveyed the community and then returned this verdict: Clean up the swamps and the city will be saved.

This is the message and purpose of Community Missions: To bring salvation through Christ to all in the community so that none need be lost; to help our neighbors in time of need; to lift moral standards so high that none may become victims of sinful practices, to love our neighbors as ourselves.

No one wants to live in a place that is saturated with sin. Any community can become a good place to live and

rear children when Christ is known and His teaching lived. We have known towns and communities which were a brewer's paradise and where children early in life became thieves and immoral until the gospel was preached and people were born again and they, in turn, reached others for Him. Now those places are known for their strong churches and Christlike citizens.

In some large American cities there are Helping Hand Institutes, which are all that the name implies. And while Community Missions is not an Institute, its work is for the purpose of lending a helping hand wherever there is spiritual, physical, or social need. Most of our mission work is done indirectly, here is work that can be done directly, where you can see the results. "It is social service with the gospel as its motive and conversation as its aim."

A person with the new life within will be empowered by the Holy Spirit to lift himself on to the high road and work out his own salvation.

How and where may we lend the helping hand to our neighbors in our communities (the confines of our as-

sociation)? First, you will have to know who the people are and not just guess at it. There is bound to be a forgotten man, woman, or child unless you take a survey, though you have lived in the same house ever so many years. We recall the women in a community once vowing they knew everything about them but they finally graciously yielded to the idea and work. Were they surprised at the long list of people who never entered a church door?

Is there a section where a mission Bible school could be started? There is a young man who found Christ in a river front mission. Now in his college days he has established another mission on the river front. There are young women who are volunteers for Christian service who are leading young people's organizations in the colored churches and teaching Bible classes of colored women. There are others who go every week to the girls' reformatory to teach Bible classes, very likely these are the first nice girls many there have ever known. Then there is a woman who lives in the country who goes from house to house of the Negroes explaining the way of salvation. There are those who put tracts in public waiting rooms; others hold full services; others go in teams to talk with individuals who are lost to Christ. Whether the opportunity is presented to speak to many at a time or just one person, the aim is

Mrs. Edgar Godbold is wife of the president of Louisiana College in Pineville and is South-wide chairman of Community Missions of the W. M. U.

August, 1946

the same—winning to Christ.

And for the helping hand of prayer, here is our greatest opportunity. If we have not Pentecostal power, is it not because we lack Pentecostal prayer? Cannot our women and young people through cottage prayer meetings give to the churches and pastors that without which all work is void, the power of the Holy Spirit? There is the Intercessory Prayer League, too, for those who for the time are denied active service, but who can now render a mightier one through prayer.

Who would withhold the helping hand from the stranger, the sick, and the needy? Our Saviour has told us that one of the marks whereby He will know those who are to inherit His kingdom is their ministry to these: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:36-37.

There is the woman who had long been in town but no one came to call until the woman from W. M. U. visited. In contrast, there was another woman who came as a stranger to a city just after the death of a son. She was bereft for months and no one ever came. There is another woman in town to care for a brother who is a slave to alcohol; does she not need the helping hand? Everywhere there are countless shut-ins who cannot leave their homes. What will the touch of the hand and sound of the voice mean to them?

The helping hand can work to preserve high moral standards. Mr. J. Edgar Hoover and other government officials are continually warning us of the ever increasing moral laxness and crime in our country. Passive resistance will never win the battle against social evils. Intoxication is responsible for more human wreckage than any other one cause. The distillers are determined to do away with total abstinence, yet no one can touch alcoholic beverages without running the risk of becoming a drunkard.

A fine Christian layman as a small boy signed the "temperance" pledge. He has often been offered liquor to drink, but instantly there flashes before his eyes the picture of the card he signed and he has never broken that vow. It will be a source of strength to every man, woman, boy, and girl to sign this pledge.

If a count were taken of church members who desecrate the Sabbath, who observe Sunday as a holiday and

Showers of BLESSINGS

by CHRISTINE GARNETT

What a center of happiness was our small town of Consolacion del Sur in May. Miss Wilma Rucy with thirty-eight friends was announced for a 15-minute stop as they passed in special cars.

"Fifteen minutes?" asked the church members. "And that right at lunch time."

We put our heads, hearts, and pockets together and notified Dr. McCall that we would expect the thirty-nine visitors, and as many of the missionaries as could come, for lunch.

Then did busy days begin! The brush arbor of palm leaves had to be raised in the yard, lists were made for finding food (and one really does have to hunt for food in these parts); the members were divided into committees; homes were selected where the famous Cuban "chicken and rice" would be cooked; dishes were collected. Although we are constantly adding to our list, the plates and glasses that we have were not enough. Every phase of the preparations was a joy to all of us.

At last May 7 came. The tables were set, the church made beautiful with its Christian, Cuban, and American flags among the palms. Children with "welcome" on their heads and arms sang in English "Happy Welcome to You" and "Bring Them In."

All the church folks turned out to receive as well as see. The buses arrived; and such a joy for us as I greeted old and new friends.

A few minutes in the church, and a

not a holy day, what would the number be? Have not we been silent on this subject too long and too much? When the Sabbath goes, Christianity will go with it. "Remember the Sabbath Day to keep it holy."

The helping hand can assist in bringing about racial tolerance. "I don't like niggers," a small boy said the other day. And yet until a few months ago he had not been old enough to think of disliking them. Where will racial intolerance lead?

Man is about to destroy himself because of racial hatred. Especially is the white man hated with exception of

sight seeing tour of fifteen minutes included the lovely pasternum, the "Garment" library with its 750 books neatly nestled in their cases in the done over garage, the Sunday school annex with its four classrooms, the kitchen with its Cuban stove, and the variety of plants in the yard.

The glad sound of a bell; and the twelve serving girls, in their Cuban-fling aprons and U. S. shield caps, placed the Cuban fruit cocktail on the table. Dr. McCall led in prayer and eating was in order. All declared the food delicious.

Another bell, and Cubans and Americans formed a circle around the big yard, clasped hands, and sang "God Be with You" in two languages.

The buses were off, 1 with the friends to see other parts.

To prove that our joy was overflowing, immediately we were making plans for supper for 125 Baptists who were to come to Cuba after the Miami Convention. The 18th of May will never be forgotten.

A picnic of fried chicken, salads, croquets, sandwiches, cakes, water, and fruit juices was discovered on the long table in the yard as the 250 guests filled out of the church. Surely as the buses left for Havana the passengers left behind them an inspiration, a realization of God's love, a rededication to service as we had never felt before. Our prayers are of thanksgiving for their coming and of petitions that they, too, have been blessed.

the missionaries, who perhaps more than any other group believe enough to practice, "for there is no difference: for all have sinned, and come short of the glory of God." Who is responsible for the color of skin with which he is born? Should we not desire all the good things of life—health, good food, education, housing, and for all of God's creatures?

Let us not merely indulge in sentiment; let us lend a helping hand. It will not be a cold hand or impersonal. If you love people, they know it. "The pity distress is human, to relieve it is divine."

FRUITS OF CITY MISSIONS

... In the Nation's Capital



TOP: Building leased in Washington, D. C., for \$1.00 per year for two years. The residence had formerly rented for \$85 per month.

ABOVE: The Sunday school of the Avondale mission on June 16, 1946, when J. Grady Hutchison became full-time minister.

LEFT: (left to right): W. J. Bloomer, superintendent of Avondale Baptist Bible School; J. Grady Hutchison, pastor of the new church; A. Lincoln Smith, superintendent of city missions in Washington, D. C., who developed the mission.

Only last November was it possible to find a building for a mission Sunday school which had been meeting in private homes. An Episcopal layman, who was renting a house for \$85.00 a month said that if there were Baptists who would work to establish a church he would leave the house for \$1.00 per year to them. He realized that there was no Baptist or Protestant church in the community.

Starting with the few who had been meeting in private homes, the Sunday school has grown to an enrollment of about 100 with regular departments organized. They have an average attendance of over 60. Regular services are now held on Sunday and prayer meeting night.

The offerings have recently averaged over \$100.00. A Vacation Bible School was held with an average attendance of 55. The superintendent of city missions in the District of Columbia, A. Lincoln Smith, has served until recently as pastor. The mission or church center as it is called, was sponsored by the Brookland Baptist Church whose pastor is Dr. Gave L. McGlothlen and Silver Spring Baptist Church whose pastor is Rev. J. Wesley Loftis.

With the help of the two sponsoring churches, the mission has called the Rev. J. Grady Hutchison of Panama City, Florida, a 1946 graduate of the Southern Baptist Theological Seminary, to become a full-time minister on the field. Around 30 have publicly declared themselves for charter membership when the new church is organized. This will probably be done before the District of Columbia Convention meets in November.

The Episcopal layman, seeing the interest taken in the new church, has offered to give the house and land adequate for a full church plant as soon as assurances can be given that an adequate church structure can be built.

When Baptists seek to serve their Lord they find that He has many ways and helpers to bless their efforts.

August, 1946



Above: Chaplain Chapman preaches funeral at "Madame Butterfly."

by CHAPLAIN
J. GRIFFIN CHAPMAN

A New Voice In The Heavenly Choir

"Madame Miura is dying. The family wants you to come at once," the messenger said. I walked into the suite of the Imperial Hotel occupied by the grand opera star and her attendants. Her manager spoke to her in Japanese telling her I was there. There had been no sign of consciousness for some minutes. I leaned over her and spoke a few words in English.

"Chaplain Chapman is here. I have come to see you. You do remember me, do you not?"

"Yes, I do remember you. You won me to the dear Saviour. Thank you so much for what you did."

"How is it with you?" I asked.

"All is well with me—I am going to Heaven now—thank you so much," she replied, still unable to open her eyes.

I quoted John 3:16 and first verses of John 14. "You remember we read them together in Japanese one day?" I asked.

"Yes, they are very sweet—thank you," she said.

I put my hand on her fevered brow and prayed. As I prayed she slipped into a coma. Around me stood counts, viscounts, and countesses wept.

The next morning as the sun rose over snow-covered Fuji Yama, the world famous prima donna aroused from her coma and asked that I conduct her funeral. Singing with her last breath, she passed on the notes of the song into the Heavenly Choir.

Before her death she had asked a friend, "What song should I sing when I appear before the Lord?"

Thus did the opera star join the "Hallelujah Chorus."

The funeral was in two parts. Three days after her death a service was held in a chapel in a Tokyo suburb. I conducted the service before a large crowd which filled the building and overflowed into the yard. I preached a sermon from 2 Timothy 4:7—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness and not to me only." Then I told in detail in simple language of her experience of conversion to the Christian faith and of her triumphant death.

A week later a memorial service was held in a large public hall. This service was unique. I spoke of her life and her faith. A record was played over the loud speaker, a recording of Madame Miura singing in "Madame Butterfly" made in days of her prime. It was unusual, but very fitting to hear her golden voice singing triumphantly at her own funeral. Japan's greatest singers sang and the Tokyo philharmonic orchestra furnished the music.

Several thousand people attended this service, students, business men, and nobles of the emperor's court. A baron who is tutor to the crown prince was chairman of the funeral.

Chaplain Chapman is advisor on General MacArthur's staff.

committee. A member of the cabinet attended and the emperor sent a special representative to attend the service for him. Both services were recorded by the newsreels and are being shown throughout Japan. The services were broadcast over the radio to the entire nation and the newspapers gave it wide publicity.

A Japanese who is one of Japan's largest moving picture producers was so impressed by my story of Madame Miura's life and her conversion to Christianity that he plans to produce a picture portraying her life and emphasizing her conversion. He has requested my help in this enterprise.

A noted Japanese Christian said recently, "The Allied occupation of Japan has brought us many blessings, such as freedom and food, but it is my opinion that the greatest thing so far in the occupation was when the American chaplain won Madame Miura to Christ. The fact that she, a Japanese, had lived and studied throughout the world and then rejected Buddhism and Shintoism for Christianity has caused the Japanese people to seek the reason for that conversion. The chaplain's clear explanation of conversion and the way of eternal life in Christ has been heard over the radio in every part of Japan and is causing new interest and new discussion. It is a fine beginning of a three-year campaign of evangelism which we Christians are launching. Her Christian death has done more for Japan than did her great career as a grand opera star. It was the crowning climax of a great life."



Above: Group of ministers, Selma University, Selma, Alabama.

Top: A group of graduate men in the School of Religion at Virginia Union University.

Center: Ministerial students at Shaw University, Raleigh, North Carolina.

Bottom: Group of ministerial students, Morehouse College, Atlanta.

by
**ROLAND
SMITH**

Our purpose is to draw attention of many of the friends of Negroes to the work of the Home Mission Board being done in cooperation with Negro Baptist colleges, state conventions and other groups. The interest of the Home Mission Board in this phase of its work has been a very helpful and fruitful one.

Over the years, the work among Negroes has been approached from two angles: evangelism and ministerial training. In recent years ministerial

training has occupied the preeminent place in Negro work. This has been done through a program of cooperation with Negro colleges and organizations in ministerial training, religious education, institutes, extension classes and religious emphasis week.

Southern Baptists have one of the greatest opportunities for their Home Mission enterprise among Negroes. There are over eleven million Negroes in the territory of the Southern Baptist Convention. This territory is fertile for missionary work. There are in the Southern Baptist Convention territory 2,491,645 Negro Baptists, out of a total of 4,675,000 Negro Baptists in the United States. With this tremendous constituency of Negro Baptists and the appalling need among them of a trained ministry, the Home

Mission Board through the Southern Baptist Convention can render its greatest service in helping to provide a trained ministry through college and theological training. They can further help through appropriation to establish Negro Baptist colleges and in the giving of scholarships to deserving Negro ministerial students in these colleges. Southern Baptists can assist in the larger cities in the training of a better lay leadership through Baptist centers.

The Home Mission Board is gradually and progressively enlarging its work among Negroes. The Board is paying the salary of twenty-four teacher-missionaries in twenty-three colleges and schools. It is also employing Home Mission workers in eight cities and has perfected plans for

seven others. When we compare the work of the Home Mission Board with that of 1945, we have the following figures. In 1945 we had twenty-four workers; today, we have thirty-two workers. We are very anxious to present the total picture of Negro work and the things that were accomplished in the preceding year. For your benefit a summary of Negro work is given:

Enrolled in Classes	1,429
Ministers Enrolled	601
Institutes and Extension classes	311
Enrolled in Institutes and Extension Classes	9,010
Revival Novices Held	33
Conversions and Additions	1,016
Students Directed in Religious Activities	2,600

Sermons Preached 1,496

It is our sincere wish that the message through pictures of this article will present a vivid portrayal of what is being done in some of the colleges. There are today twenty-three schools and colleges cooperating with the Home Mission Board. We have a remarkable opportunity as Christians to make a definite contribution in the development and enrichment of Negro life. We can best do this by manifesting an abiding interest and deep appreciation for the efforts of Negroes to strengthen their religious life. We must face this task of missionary work with Negroes, with a spirit of mutual respect and cooperation between white and black. If this is done, the ties of Christian brotherhood cannot be broken by un-Christian influences.



Below: Dr. Roland Smith, assistant to the Executive Secretary of the Home Mission Board, department of Negro work.



Above: Dr. B. E. May, president of Morehouse College, anti-Christian statesman.



Left: Ministers fellowship, Leland College, Baker, Louisiana.

Above: A Home Board meeting of Negro college presidents, February, 1946. First Row, left to right: W. H. R. Powell, H. L. Lang, Roland Smith, B. E. May, J. M. Ellison, R. L. McKinnon, J. S. L. Holloman, M. B. Lanier. Second Row, left to right: J. H. Gadsden, Chas. Epps, R. W. Riley, O. P. Felder, C. H. Brown, T. W. Coker, J. A. Barakat, J. M. Pradler, B. L. Riley. Third Row, left to right: M. R. Curry, Jr., C. C. Taylor, E. M. Bonker, J. L. Tiller, J. J. Abner, H. H. Battle, Wm. R. Strassner, and W. H. Dinkins.

World Evangelism

by JOHN CAYLOR

Within the next few months those interested in missions will be hearing a great deal about the term, world evangelism, or world evangelization. Southern Baptists devoted the year 1945, the centennial year, to a crusade of evangelism. Methodists are devoting 1946 to a crusade of evangelism. Denominations generally are giving next year, 1947, to a study of world evangelism.

What is the world? The conception of the world has changed in the minds of a great many people. The world is now just next door. The airplane, rapid communication, the atomic bomb, the interdependence of nations, and the concern for all nations have combined to make the world conscious of itself. Christians are more world-minded than ever before. This does not mean they are more worldly-minded, although a great many are; but it does mean that people are more enlightened concerning what the world is and where it is.

The world is not just a global existence of material things. It is a community of citizens, a unity of interests, and a union of forces. The world is made up of people. The citizens of the world are next-door neighbors to one another. It matters more now than it ever has in the history of the world whether one's neighbors are Christians. The world is the field of Christian endeavor and the field is the world. There is no beginning of Christian missions without a full conception of the world's outreach. There is one world.

The great need of the world is the evangel. What is your conception of the evangel? Does it mean the Christ who saves the world, the gospel or the good news of the saving power of Christ, or does it mean the good news of salvation? Of course they are one and the same. Christ is the evangel, the news of his coming is also the evangel, and the giving of the news to the world is the gospel of the evangel.

What is the good news? There are so-called Christian nations and there are heathen countries. How are they different? If there were a single Christian nation practicing the ideals of Christianity, obeying the principles of Christ, there would be an ideal society of individuals. If there were a community of nations, united on the

principles of Christ, and combined for the gospel of Christ, this would be an ideal state? If the nations of the world had the gospel and the gospel had the nations of the world, the evangel would be supreme. The good news would reign. The Christ would be crowned.

Blessed are the feet of him that bringeth good tidings. The world is in need today of the message of hope, the evangel. The good tidings spread abroad in Bethlehem when Christ was born in the manger ought to be given to the whole world. The rejoicing of the Judean shepherds ought to be the privilege of all men everywhere. The good news is that Christ came into the world to save men. How is the news to be spread?

Look now at the evangelist. Some have the conception that an evangelist is one who goes about holding revival meetings, preaching from pulpits, gathering people in great numbers and expounding the Word to them. This is a proper concept, but it is not the whole picture. The evangelist is a preacher of the gospel or, as the Century dictionary has it, "one of a class of teachers in the early church." Who ever gives the gospel is an evangelist.

The challenge for world evangelism is not something way off in another section of the universe; it is a challenge right at home. It is the responsibility of every Christian to be an evangelist, to share the evangel with the world.

There are some who say they are ready to give the gospel to the world by making contributions through their churches. The gospel can be preached by others. However, there are some people who will never hear the gospel unless you as an individual preach the gospel to them. You are the lost Christian that somebody knows. You are the Christ in example to somebody. Through you and by you the gospel must be given if some are to receive it.

World evangelism, then, begins with

you, with your brother or sister, with your servant or employer, with your school mate or chum, with your friend or acquaintance. World evangelism begins in you and through you may be given to the world.

Evangelistic meetings or revivals are begun by an appeal from the evangelist to the local members in whatever community he serves, seeking personal evangelism. The evangelist tries to stir up church members to do the very thing they ought to be doing without an evangelist. No great revival comes to a church or a community until the individual members, the unit Christians begin personal work. World evangelism depends then, entirely upon you as an individual.

Community missions is a term Woman's Missionary Union has applied to personal soul-winning and community evangelism. The world needs the evangel. The evangelist is the individual Christian.

A program for world evangelism is not the idle dream of a visionary; it is the command of Christ. He called disciples, taught them, commissioned them, inspired and empowered them. His program is simple and has not changed in two thousand years.

The original plan succeeded. In a brief time after Pentecost there were three thousand . . . five thousand . . . more than twenty thousand believers.

It was not the preaching of Peter any more than the individual witnessing of the believers which resulted in the Pentecostal harvest.

Today, as then, when Christians serve as witnesses in Jerusalem, Judea, Samaria, and in the uttermost parts, there is always a harvest of souls.

The Southern Baptist Centennial Evangelistic Crusade made it a year of evangelism. The fires kindled by that crusade continue to burn. This year should prove even richer in results.

If the won will witness, Pentecost will come.

World Evangelism begins in the individual and through him may be given to the world. Christ's program for world evangelism has not changed in two thousand years.

A Centenarian Converted

by MRS. P. H. PIERSON

Dona Julianita, 105 years of age, after weeks of intense suffering, has gone on to be with her Lord, whom she had learned to love—but recently.

Several months ago she became very ill. On being asked if she had found Jesus, she answered: "No, but I am trying to find him."

We tried to help her "find him" through the Word of God, song and prayer. The next day her answer to our question, "Have you found Jesus?" was the same, but sadder, as she added: "No, but I am still trying to find him. I want to find him."

We again read God's Word and sang and prayed with her. While the last prayer was being offered she began to sing in a sweet, clear tone, a song of praise to the Lord. On being asked again if she had found the Saviour, she replied, without hesitation, that she had found him while we were praying.

She had many friends among the Catholic people and after her conversion one of them brought her a large crucifix. I was much surprised to see it and asked her why she had it on the wall. She told me that a certain person had brought it but that she had no use for it since she had found Jesus.

Her faith in the Lord never wavered, but grew stronger and stronger. One of her Catholic friends, who I am hoping may soon find the Lord also, told of how Dona Julianita sang hymns and prayed as long as she had strength. She was a faithful witness for Christ as long as she lived.

She wished to be baptized and join the Baptist Church, but her critical condition made this impossible.

Mr. Pierson was asked to direct the funeral. In doing so, he told of her experience and used the opportunity for pointing others to Christ, as the Saviour of the world.

SUMMARY OF WORK FOR 1945

It is our privilege to show below a compilation of the work done by Southern Baptists' Home missionaries during the year 1945. The needs were great; the work was effective. The Home missionaries won nearly 17,000 converts. Almost 1200 revival meetings were conducted. Here is the summary:

Number of workers (including 106 summer workers)	851
Conversions	16,833
Additions to Churches	10,929
Sermons and Addresses	58,524
Prayer Meetings Conducted	10,508
Religious Visits	255,546
Persons Contacted in Personal Work	289,372
Bibles and Gospels Distributed	42,511
Pages of Tracts Distributed	8,006,010
Mission Courses Taught	10,558
Revivals Conducted	1,173
New Missions Opened	471
New Churches Organized	123
Number of Kindergartens	16
Number of Vacation Bible Schools	1,936
Churches, Chapels, Built or Improved	358
Pastors' Homes Provided or Improved	29

Freedom In Christ

by OSCAR HILL

Recently as I boarded the bus at El Paso going to San Antonio, young Spanish man sat beside me.

We started a conversation, and I found that he was just leaving a penitentiary where he had been confined for three years. I talked with him about Christ, and by the time we reached San Antonio he was converted. He promised me that he would join a Baptist church.

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The Church Budget

It will be time in the near future to plan next year's church budget. The unified budget, the budget which puts everything in and supports all causes through the general fund, has grown quite popular among the churches.

Tithers can put their whole tithes into the church treasury, and the church budget can take care of denominational and local needs.

The unified church budget is the best place in which to put Southern Baptist Home Missions for next year. There is a budget plan for subscriptions. For twenty cents each, all families in the church may receive Southern Baptist Home Missions for a year. Why not put this item in the church budget?

Look at the practical side. If the church has 100 members, or a mailing list of families and individuals of, say, 100, the magazine can go to the whole church family for \$20. Suppose there are 500 families in the church. This means that the magazine can go to the whole church for a whole year for \$100. If the church is larger, the price is the same. If the church is smaller, the cost will be relatively the same, 20 cents per subscription on the budget plan.

By the budget plan one member of the church, the treasurer, the pastor, or some other member so designated, will send in the subscriptions and payment for a half year or a year in advance. Or, the regular office of the church may send in the subscriptions and receive statements from time to time, quarterly, semi-quarterly, and so forth. The simplest way is to send the subscription price with the order, and let future billing go to the church office.

Southern Baptist Home Missions is a service institution. It is the desire of the Home Mission Board to have the magazine in all the homes. Send your order now.

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HYGIENE and MISSIONS

by MRS. M. C. MOJICA

The other day in kindergarten I was amazed to hear one of my little girls say to another, "Yes, it was so cold last night that I had to sleep in this dress, this coat, and another coat."

She had worn the same outfit to school all that week, and this was Friday. I asked very casually, "Do you always sleep in your clothes?"

Very unconcerned, she replied, "Oh, yes, and sometimes more than this!"

I started to give her a lecture on hygiene; now I'm glad I didn't. For I visited her home today.

There is one small room with two beds, and that one room is home to thirteen people, three of them adults. One woman has six small children and two older daughters living with her, and one of the daughters has four tiny children. The ten children's ages are: 1 month, nine months, 2 years, two of 3 years, four years, five years, seven years, twelve years, and thirteen years.

Then I realized that little Isabel probably slept on the floor all through the cold nights. No wonder she needed to sleep in "these and sometimes more than these."

It will take more than a lecture on hygiene to change those conditions.

FELLOWSHIP OF SUFFERING

When any part of the body hurts, the whole body suffers pain. Likewise, suffering endured by any segment of the world's population brings pain to the whole.

Europe and Asia are HUNGRY! We can suffer with our distant neighbors and be sorry for them; or we can be fellow-sufferers, and share with them.

Southern Baptists are committed to a program of giving \$3,500,000 for World Emergency Relief by September. Thus we experience the fellowship of suffering.

FOR YOUR STIMULATION AND ASSURANCE

Some VITAL QUESTIONS

GEORGE W. TRUETT

With clarity and conviction Dr. Truett probes the core of our faith—with power and persuasion he lifts up the truth of God. This book, Volume I of the Truett Memorial Series, goes to the heart of today's problems and exalts Jesus Christ as mankind's only hope.

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Book Reviews

Know—Then Act. By Margaret C. McCullough. Friendship Press. 26 cents.

This is a study guidebook to accompany the race books by Alpenfels and Mays. Perhaps the books by the authors are simpler than the guidebook which interprets them.

Seeking to be Christian in Race Relations. By Benjamin E. Mays. Friendship Press. 25 cents.

The author is perhaps the outstanding Negro Christian statesman. His discussion is biblical, Christian, brotherly, and thoughtful. It is worth the time of any person who is interested in race relations to study the point of view of this Christian statesman.

Sense and Nonsense About Race. By Ethel J. Alpenfels. Friendship Press. 25 cents.

In a 40-page discussion, the author approaches race from the standpoint of anthropology, differentiating between race and religion, race and culture, etc.

Being a study of anthropology, this book is good background material for those who would study the race question.

Bible for the Liberal. Edited by Dagobert D. Runes. Philosophical Library Publishers. \$3.50.

In this volume the author has selected the ethical teachings from both the Old and New Testaments, as well as the apocrypha. Such selections as the Parable of Job, some of the Psalms, the Sermon on the Mount, the Parables of King Solomon, the Sermon on the Mount, the Vision of Isaiah, the Lamentations of Jeremiah, a letter by Saul, and the writings of Jesus, son of Sirach, are here brought together. Such an anthology may satisfy the few liberals, but the seeker after truth will desire in have God's complete revelation and will not be satisfied with less.

Billy Bates. By Mabel Garrett Wagner. Friendship Press. 50 cents.

This is a book for Primaries in the Missionary Education Movement race series for 1946, a picture-story book with the approach which might be expected. It is artistic, and designed to appeal to children.—J. C.



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RUSSIA FOR CHRIST

The Great Challenge of this Age



50 Russian and Ukrainian Christians Have Answered the Call to Carry the Gospel to Their People

The Bible House of Washington, D. C., formerly the Italian Embassy, now the property of the Russian Bible Society, where refugee Russian Christians from the "displaced persons" camps in Europe will be housed and trained for missionary and Bible colportage work.

Will You Help?

I am a displaced person with my family of four. I would like to attend your Bible Seminary and become a missionary under the Russian Bible Society. Would it be possible for me and some other Latvian Lutheran pastors to come to the United States and enter your seminary and from there be sent as missionaries? It is the most critical time we have ever seen in our lives and we would be glad to come to a country where we would be allowed to continue in our calling. I sincerely hope that you may be in a position to help in this time of need. Please give this matter your immediate attention to put the names from our shoulders, through the help of God. Rudolph K.

Share in This Work

In response to their moving appeals the Russian Bible Society has decided to receive the first instance fifty of these worthy Russian refugee Christians in our Bible Institute. We alone cannot do it, we look for help to the Lord alone, and to His faithful servants here and abroad. The passage of each will be \$100.00 monthly, from June 1, 1946, and forward \$50.00 monthly from July 1, 1946. The funds are needed immediately as we desire to negotiate with the U. S. Government to bring them. How blessed it would be if 50 churches, or Sunday schools, Bible classes or individuals would each sponsor the needs of one of these missionary candidates! This is a most unusual opportunity and privilege. Never before in the whole history of America has there come an appeal from such a large number of refugee Russian Christians to be brought to America, and to be trained as soul winners, Bible teachers, evangelists, missionaries and Bible colporteurs. In future through their preaching, thousands of Russians will come to Christ, and be helping them now, you will have a share in that great harvest of souls.

Name: Pastor and Archdeacon Desiring to have a personal visit from Pastor Malof, President of the Russian Bible Society, or from another representative may send invitations to the Russian Bible Society, P. O. Box 2706, Washington, D. C. Readers who would like to read Pastor Malof's thrilling life story, with 12 illustrations, "SENTENCED TO SIBERIA," the story of his missionary work in Russia, persecution, imprisonment, sentenced to Siberia and God's wonderful deliverance may send their orders to the same address. Price \$1.50 including postage.

Please cut this out and forward with your gift to THE RUSSIAN BIBLE SOCIETY, INC., P. O. BOX 2706, WASHINGTON, D. C.

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Each contributor will be kept advised of the progress of this work through the magazine "Russia Calling" subscription deduction 50c.

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"And let us do for the Gospel's sake, that I may be partaker thereof with you." 1 Cor. 9:23



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