

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

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"And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed." Deut. 31:8.

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The whole missionary enterprise centers in the word of God and until that word becomes a living thing to the churches of Christ the mission movement will be off center.

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In the religion of Christ there is the doctrinal and the practical; the former is cutting the garment out, the latter is putting it on.

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The spiritual state of our churches is an index of the efficiency and wholesomeness of their missionary activities. There is an immediate connection between the spiritual life of a church and its ministries. Hence, the need for a home mission passion, for we cannot carry abroad what we do not possess at home.

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In our home mission work we are dealing with the homeland as a vast spiritual organism. As such our land needs saving, and only as such will it finally be saved. It needs not a half saving, a partial saving, a smattery saving; not a helter-skelter, hit-and-miss saving; but the setting up of the spiritual reign of Christ in the life and affairs of the land. Home Missions make for the saving of the homeland.

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Somewhere beyond the stress and strain of the present hour there is the dawning of a new day when we shall proceed with well prepared budgets, with due reserve for emergencies, with careful reckoning of income, with our minds not set on the bigness of our enterprises but on doing the will of our Lord, and the name of the new era will be, "We-Pray-As-We-Go."

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Back to Bethel

It was at Bethel that God revealed himself to Jacob. In later years Jacob wandered far from God and apparently forgot that night on the moorland and the solemn vows that he made. Trouble and sorrow and fear began to overwhelm him. He found that there was no escape through human expedients. He knew that to go back to Bethel was no easy task. He knew that there would be no God to meet him unless all uncleanness were put away and unless his will were surrendered absolutely to God. Humble in heart and resolute in purpose he journeyed to Bethel. There God, true to His prom-

ises and true to His character, met him, forgave him, blessed him, transformed him, empowered him.

There are multitudes of Christian people who, like Jacob, have wandered into a far country. They hate the life that they are now living. God is yearning over them with infinite tenderness and waiting at Bethel to meet them again. To Bethel let them go, remembering that God has infinite resources for the exquisite delight of those who seek their highest and their best in him.

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The Need for Home Missions

I do not hesitate to say that, right now, the evangelization and Christianization of the homeland is the most important and imperative task before Southern Baptists.

This is evident when we consider the menaces and dangers that now threaten the civilization of America and the world. These are so imminent and mighty that unless we marshal all our forces to meet them we will be overwhelmed and that right speedily. We must set ourselves heroically to the preaching of the gospel of Jesus Christ if we would save our country from becoming the center of an essentially pagan civilization.

Do we fully realize what is taking place here in the homeland? The forces at work are mighty and sinister. Communism, atheism, Sabbath desecration, lawlessness, the liquor traffic, race prejudice, and worldliness and materialism are undermining the spiritual foundations of our civilization. There is also the modern world spirit, the passion for possession, the revolt against tradition, the throwing off of the restraint of authority, crass materialism, racial antagonisms, and the castes of labor and capital, together with atheistic communism and a distinct drift toward anti-religious sentiments.

We cannot meet these mighty opponents of the cross of Christ in isolated groups. We must bring to bear upon the problems that confront us the impact of the whole denomination. The Home Mission Board ministers here.

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Do not fail to read the addresses delivered at Ridgecrest printed in this issue—"The Challenge of Change" by Dr. Edgar Godbold, page 14; "El Paso—Gateway of Two Nations" by Prof. A. Velez, page 15; and "The Gospel's Power Demonstrated" by Lucien C. Smith, page 22. Doctor Godbold's article is invaluable as a survey of present conditions in the South which affect Home Missions.

Special Designations Called Out By Prayer

By J. B. LAWRENCE

PHILIPPIANS 4:19 is the text of the Home Mission Board. Our dependence is in God and He has indeed supplied all our needs. Not all our wants, but all our real crises needs. We want, above everything else in the world, to pay our debts, but our Heavenly Father is letting the burden of debt bear down heavily enough to chastise us for our sin of going in debt while He is enabling us to pay our debts. He does not want us to forget the burden of debt lest we might in the future go in debt again.

There is, however, spiritual romance in the struggle of the Board to pay its debts one hundred cents on the dollar, when all around governments, corporations, individuals and institutions through one device or another are stepping out from under debt obligations.

And the Board is paying its debts. Practically one million dollars have been paid on the principal since 1928. We will pay in the calendar year 1937, \$150,000 on the principal. This is romance of a new sort, the romance of honor, where an agency that might have stepped out from under its debt obligation refuses to do so, but willingly shoulders an almost unbearable debt load that the honor and credit integrity of the denomination might be preserved.

A DRASTIC reorganization of our entire missionary program had to be made in order to meet our debt situation. Face to face with this drastic reorganization we looked to the hills from whence cometh our strength. We asked for divine guidance as to what we should do and for divine wisdom that would enable us to do what the Lord directed.

Following, as we believe, the Lord's guidance, we interpreted missions to be primarily and fundamentally the making and baptizing of disciples. As rapidly as possible we reorganized our entire mission program on this basis. We dropped all institutional work and gave ourselves to the preaching of the gospel to the Indians, the foreigners, the Negroes, the under-privileged, and in Cuba and Panama.

From the very first our work has grown and prospered. We have now in all fields and in all tasks more than 320 missionaries and workers. There has scarcely been a meeting of the Board in the past two years that we have not put from one to three new missionaries in the field. The salaries of these new missionaries have not come out of our regular budget, for that, on account of our debts, is limited, but these salaries have been provided by Providence. I say Providence because the Home Mission Board never asks for special designations.

I have never written a letter to a church, or an organization in a church, or to an individual asking for a designated gift for the support of a missionary. Every missionary of the Home Mission Board has specific instructions not to ask for special designations. Our motto is, "Trust the Lord and tell the people." Our text is Philippians 4:19. On these we rely, and every morning at ten o'clock in the office we gather for a special season of prayer, and at that time our requests and needs are laid before our Heavenly Father with the definite belief He will supply all our needs.

AND He has been doing it. To give you one illustration: Some weeks ago Doctor Beagle came to me with a letter concerning a field of great need.

"What can we do?" he said.

"Nothing right now," I said, "because we do not have the money. What about Philippians 4:19?"

"All right," he said, and went back to his office.

A few days later a letter came from an individual with a check in it for \$700, the amount necessary to supply this field. It was like a clap of thunder out of a clear sky.

The Home Mission Board is not in the field for special designation, nor does it feel that it can conscientiously approve and promote by approval a movement to solicit from the churches special designations for any particular Home Mission project so long as it is a part of a Cooperative Program of Southern Baptists and participates in this program with the implied understanding that our influence and effort as a denominational agency is to be used in the promotion of the Cooperative Program of Southern Baptists.

We do not want to suppress the religious impulses of any individual, for we feel that religion is a spontaneous expression of an inward dynamic towards righteousness, which dynamic is the result of the indwelling presence of the Holy Spirit. Therefore, we gladly accept all gifts of money coming from individuals, when these gifts are the voluntary expression of the spiritual impulses of the soul.

At the same time, however, we feel that campaigns waged for specific gifts to Home Missions where churches and individuals are asked for definite sums of money for Home Missions, if such campaigns are promoted by the Home Mission Board either directly or indirectly, is a violation of an implied trust and obligation which adheres in the Cooperative Program of Southern Baptists of which the Home Mission Board is a part.

RECENTLY we have had two occasions in which our attitude in this matter has been put to the test. A fine man, well qualified, supremely endowed and claiming a divine call into a mission task, appealed to the Home Mission Board to be appointed as missionary.

In conference with him I assured him that the Board would be delighted to employ him, but we did not have the money and the Board had definitely and positively decided not to go in debt for any mission work. He assured me that he could raise his salary and that all he needed was the approval of the Home Mission Board and he would go before the churches in his association and raise the money for his salary.

Believing that we were obligated by the Cooperative Program and feeling also that to put our approval upon a campaign among the churches for the salary of a missionary would be an indirect, if not a direct, violation of this obligation, we had to tell this man that we could not approve such a campaign.

The other case was similar to this.

The Home Mission Board is one of a number of agencies and institutions participating in a cooperative denominational program. This program is being promoted by the Southern Baptist Conven-

tion and the state conventions, and the funds received are distributed to the various agencies on a percentage basis.

In connection with this program, there are four special periods of appeal for designated gifts. These appeals are made through established denominational agencies. One is for Home Missions, one for education, one for State Missions, and one for Foreign Missions. There is also a special day in the Sunday schools for Home and Foreign Missions. The Home Mission Board is one hundred percent behind this program, and, having accepted it as the denomination's method of financing its work, the Home Mission Board does not feel free to promote either directly or indirectly outside appeals for its own work.

At the same time we do believe in a direct appeal to God, in which appeal our needs are laid before Him and our claim to His promises are urged. What He puts in the heart and mind of individual believers is righteousness and right. This is our approach to special designations. We come to the individual through our Father in Heaven. We make our appeal to Him. We rejoice in the fact that He has answered us with thousands of unsolicited dollars now being used in enlarging the missionary program of the Home Mission Board.

A Transformed Homeland Transforming the World

By J. B. LAWRENCE

RUSKIN, in his *Ethics of the Dust*, gives us a picture of what he calls "the higher law of consistency." He takes the mud of the road into which he worked sand, soot, clay and water. He puts the law of consistency to work and this is the result: the clay is transformed into the sapphire; the sand is transformed into the opal; the soot is transformed into the diamond; the water is transformed into the snowflake. And so the slime we had in the muddy street has been transformed into gems of beauty and things of glory.

This is a sample of the process which should take place in the society of the world through the transforming power of the gospel of Christ. Through the individual believer the Christian life, the life of Christ, is projected into society, and society permeated by the spirit of Christ is transformed into a thing of beauty and a joy forever.

WHAT we need in the homeland is the reestablishment of moral and spiritual vitality. Unquestionably there has been a collapse in morals. We see the evidence of such a collapse on every hand.

Our newspapers remind us daily of "rackets" which successfully exact their tolls from many lines of business or prey upon helpless and ignorant individuals. Thousands of American children are exposed to the peril of having the one steadfast institution of childhood—the home—collapse, as father or mother refuses longer to remain faithful. Crime waves sweep over communities.

This moral breakdown has wide ramifications. Governments have repudiated their debts. Business men have resorted to various devices, contrived by lawyers—reorganizations, the formation of subsidiaries, mergers and so on—some of which may have been entirely legitimate, but many of which have in fact amounted to repudiation of liabilities. Enterprises have conceded their assets and gone through bankruptcy. The manipulation of securities by sharp practitioners has brought our stock exchanges into disrepute.

This disposition to dodge honest obligation has even seized religious organizations. Some churches, when they find it difficult to meet the payments on

(Continued on page 18)



Dr. M. N. McCall, Pastor, and His Sunday School Superintendent, Dr. Martin Vivanco

CALVARY Baptist Church in Havana, Cuba, accepts as her first responsibility the evangelization of Havana. For this task and a remarkable thing about the church is the number of preachers in the membership. I do not refer to ordained preachers or paid ministers, but people who preach the gospel.

Many of their neighbors will not go to the services, so these Christians carry the church services to their neighbors. Their own private homes are the church buildings; the doorsteps, windows, and family furniture are the pews. Some have little pulpit stands made, and some use tables for pulpits. There they also have Sunday schools and preaching services.

The ministerial students in the seminary are leading in this missionary work, but they only cooperate with the local people, and in no way supplant them.

OUR Sunday program is worth knowing about. At eight o'clock in the morning, we meet at the church for "consecration service." At ten o'clock thirteen different mission Sunday schools are in progress all over the city, their teachers and officers coming from Calvary Church. At one-thirty in the afternoon, we meet for the regular Sunday school in the Temple. It lasts from an hour and a half to two hours. And then at eight o'clock at night, everyone is back for a great evangelistic service at the church. I well recall one six-months period when not a single Sunday night passed without professions of faith in this Sunday night service, and few passed without baptisms.

A Missionary Church On A Mission Field

Havana Congregation Demonstrates
Missionary Activity In Regular
Church Life

By W. L. MOORE

The spiritual warmth and passion of a church is often proved at a time of special revival effort. Last winter Brother Samuel Palomeque was invited to hold a meeting at the Temple, as Calvary Church is called. The church members secured permission to hold meetings in the park. They visited; they distributed invitation cards; they held prayer meetings; they did personal work.

Practically every night at the church for more than two weeks there was standing room only, and not enough of that. Almost half a hundred were converted, and literally hundreds became interested in the Baptist work. The church is still busy following up and solidifying the results of that meeting.

GREAT hopes for the future are raised when we see the young people who are active in the work. There is a fine, level-headed group of veterans, tried and true through the years, but when one looks over the congregations, and visits the missions, he cannot escape the impression that this is distinctly a young people's church. They preach and pray and distribute literature and lead meetings and do personal work. Their B. Y. P. U. programs are a revelation to one not accustomed to such enthusiasm.



Calvary Church, Havana



Miss Edelmira Robinson, who "knows more, does more, and talks less."

Due to the greatness of their pastor and teacher, they are all well grounded in gospel truth.

Nowhere can one find a better balance of evangelistic zeal and consecrated common sense. This is true of our whole work. Cuban Baptists are zealots without being fanatics. They stand squarely on the word of God, and their Christian experience has proved it true and genuine.

One secret of the greatness of any great church is adequate and effective organizations. Last Sunday night I had occasion to marvel at the organization here. The pastor was a thousand miles away, and it was the time for the regular business meeting of the church. What to do? I need not have worried.

Dr. Martin Vivanco, Sunday school superintendent, presided. Since he is the regular church clerk, it was necessary to elect a clerk pro-tem, which was done quietly and quickly. Then every department of the church, every mission, and every special committee presented a full, written report! Every one of those reports showed the work going ahead with full enthusiasm and activity.

It takes great consecrated personalities to make great institutions in the kingdom. The personality behind Cuban work is Dr. M. N. McCall. Dr. J. B. Lawrence well said in the convention in Pinar del Rio that he is one of the greatest of Southern Baptists.

With a mastery of the Spanish language equaled by few natives, with a Bible scholarship ripened by years of study, seminary teaching, and gospel preaching, with a keen mind, a consecrated soul, he is equipped to be a great and wise leader.

Few leaders in any realm have ever held the

affections and confidence of their people as Doctor McCall. After thirty-two years of aggressive leadership, he is as alert to study new methods and new ideas as any man of half his years. His evangelistic passion, his doctrinal soundness, his wise methods have impressed themselves indelibly on the church and the denomination.

Another outstanding personality in the church is Doctor Vivanco, product of Cuban-American College, and a Doctor of Pedagogy from Havana University. He combines the duties of professor of education in the University and director of Cuban-American College, which occupies the second floor of the Temple.

This school is one of the best private schools in Havana, and is a constant feeder for the church. It has about 150 paying students, and is almost self-supporting. The children are led by the teachers in G. A., R. A., and Sunbeam work, and there are Bible lessons at the chapel period every day. Many of the finest workers in the church have come through the school.

Doctor Vivanco is also superintendent of the Sunday school and is president of the Sunday School Convention. He edits a page on Sunday school work in the Baptist paper. A cultured gentleman, he is also a deeply consecrated Christian.

NO presentation of Temple personalities would be complete without a word about Miss Edelmira Robinson, Doctor McCall's secretary, treasurer of the church, business manager of the Baptist paper, superintendent of a mission Sunday school, superintendent of the beginners department at the Temple. Like her sister, Mrs. Vivanco, and Doctor Vivanco, she is a product of Cuban-American College, and is also a graduate of Mars Hill College, in North Carolina. She knows more, does more, and talks less than anyone else on the place, and she wants to give somebody else credit for everything she does.

Of course, the American missionaries play a great part in the church work. Ten years ago Mrs. H. R. Moseley came to us, a veteran in Spanish mission work, but new in Havana. As missionary first in Mexico, and then under the Northern Baptist Convention in eastern Cuba, she was during her husband's lifetime, missionary wife, teacher, and evangelistic worker.

After Doctor Moseley's death, she felt the call to come back to Cuba, and, being a southerner, she felt that she should come under the Southern Baptist Board to work in Havana. At first difficulties presented themselves, but great souls and a great God cannot be stopped by difficulties, and now for ten years she has been working in Havana.

She is the best personal worker I ever saw. With a happy disposition, a great sense of humor, and a love for Christ that transforms everything into an evidence of His goodness, she goes about doing good. With her bag of tracts, gospels and testaments, she visits the hospitals, homes, and even places of business. At night she is never too tired to go with

one of the preacher boys to play in the mission service. She is also regular pianist at the Temple, directs the choir, and has trained a splendid male quartet.

MISS MILDRED MATTHEWS,

president of the local W. M. S., as well as the W. M. U. Convention, has been here for seventeen years. She knows everybody in the church, and where they live, and does a wonderful amount of visiting among them, when she is not out on the field doing W. M. U. field work. She has two divisions of the W. M. S., one meeting in the afternoon and one at night. There are two groups each of G. A.'s and R. A.'s in the school, as well as Sunbeams. The Y. W. A. also sponsors G. A. and R. A. organizations outside of the school. With her warm human sympathies and her tireless energy, Miss Matthews is the power behind all this W. M. U. activity.

Space will not permit us to tell of all: Dear, motherly Mrs. McCall; quiet and efficient Miss Eva Smith; the indispensable Nemesis Garcia; and all the other splendid workers, many of whom deserve to have their names written among the heroes of the faith.

But I must add one more—Dr. Sydney Orrett. He is a medical doctor, young, but so brilliant that he was retained on the staff at the Calixto Garcia Hospital when he was graduated from medical school, as co-worker with his former professors. He is head of our Baptist Clinic, which is sponsored by the church, and has its rooms in the Temple building. Mrs. E. M. Bailey of Georgia gave some splendid equipment for this work. Although he has the free clinic only two hours each of three afternoons a week, he has averaged treating 150 patients a month, and naturally the demand is increasing. We have made some splendid contacts through this medical service, and have dreams of having some day a Baptist Hospital, primarily to minister to our Baptist people. Such a Christian institution is needed.

Doctor Orrett has no idea of being an ordained minister, but he is a splendid preacher, speaks regularly over the radio, and often conducts Sunday services in the church.

IN thinking of the Calvary Church, one involuntarily thinks of the whole Cuban Baptist brotherhood. It is hard to keep clearly in mind just what pertains to the local church and what pertains to the denomination in general. She shares her personnel with the denomination.

Doctor McCall, her pastor, has been president of the Western Cuban Baptist Convention for thirty-two years, has presided in the organization of almost all of the fifty other churches in the conven-



Seminary Students and the City Which Is Their Field

tion, has been for many years editor of the Baptist paper, was seminary teacher of practically every one of the pastors, and so is looked upon affectionately by Cuban Baptists as the father of all the work.

The missionary executive offices and the denominational printery are in the church building; the residences of many of the American missionaries are beneath the same roof, and they are members of this church. In her prayers, her interests, and her financial program, the church identifies herself completely with the denomination.

It was not surprising at all when this one church gave money to pay all expenses for a Y. W. A. encampment this summer, to which were invited young ladies from all over the convention territory to spend a week as her guests, with all expenses paid, that they might prepare themselves for more efficient service in their local churches.

A church that so feels the weight of responsibility for the evangelization of a whole country naturally gives heroically. When we say that for some time they have averaged giving more than \$150 a month for missions, above their funds for local expense, and that this amount was given by about a hundred families, not all of the heads of which are Christians, it is apparent that it is a strong missionary church. But when we see the poverty and actual want among many of these people, we almost believe it is a miracle.

Calvary Church, although a recent product of missions and still supported by mission gifts of Southern Baptists, is itself doing a great missionary work. In the practical work of its members in their homes where services are held and in the thirteen Sunday schools, in their interest in and cooperation with the denominational program, and in their per capita gifts to missions, a demonstration is given of the activity of a really missionary New Testament church. It is indeed a missionary church on a mission field.

Growing A Missionary Church

By J. E. DILLARD



Dr. Dillard

WE prefer the word "growing" to the word "building" in speaking of churches. Dead things may be built; only live things grow. Dead things are built by additions from without; live things grow from within. Dead things are fixed; live things have the power of adaptation to changing conditions. Churches should be grown.

Churches that grow must be made up of (spiritually) living members. Missionary churches must be grown out of regenerated members with the missionary or altruistic impulse. We must not ignore or underestimate the supreme importance of the work of the Holy Spirit in growing a missionary church.

An ellipse is drawn around two foci; so a missionary church is grown around two great convictions or dominant interests: Christ is for the individual and for the world; He loved me and gave Himself for me, but he also tasted death for every man. No one has a right to receive the glorious gospel for himself without giving it to others. It is just as much the duty of the church to give the gospel to the world as it is to receive it for itself. A missionary church is neither near-sighted nor far-sighted; or rather it is both. It sees and seeks to minister to spiritual needs at home and unto the uttermost parts of the earth.

A MISSIONARY church is the only kind of a church Jesus wants. With Him the church is always a means to an end as well as an end in itself. The New Testament churches were missionary churches; when they ignored or neglected their missionary obligations trouble came. It still does. A missionary church is the kind this old world needs, and is the only kind it has much confidence in or respect for. The only way a church can save itself is by seeking to save others. Churches must grow in missionary interests and activities if they are to be saved from spiritual anemia and ultimate death. Live things grow or die.

If we are to grow a missionary church we must have both missionary purpose and passion. The first impulse of a saved soul is to tell somebody else. (Remember Andrew.)

Preaching and teaching and healing in the far away and nearby regions is as much the duty of a church as the caring for its own members, and should constitute as large a place in the program and plan. We should realize that orphan children and old

people and the sick and the lost everywhere are as dear to the heart of our Saviour as we are, and we should pray and act accordingly.

CERTAINLY we must have missionary pastors if we are to grow missionary churches. The missionary thermometer in no church will register higher than the heart temperature of its pastor. The pastor must believe in, know, love, pray for, preach about, and worthily give to missions if he would grow a missionary church. Whenever you find a church that contributes nothing to missions you may be sure that the church has no pastor or that its pastor is not doing his duty. I never knew of a case where a pastor rightly presented the missionary appeal that somebody didn't respond.

If we are to grow a missionary church we must have a missionary program. This program should include missionary sermons and addresses, mission study classes, special seasons of prayer and offerings for missions, addresses by missionaries and missionary pageants and pictures.

Of course if we are to grow a missionary church, we must have the church organized as a missionary institution. Missions must not be considered or presented as something outside of or extra to the regular program but as the main business of the church itself. This means more than having a missionary society or organization within the church. It means that the whole church, all its organizations, all its programs and all its plans should be worked out with the missionary objective in mind. It is the duty of the pastor, deacons, Sunday school workers, young people's organizations, women's organizations and brotherhoods to promote missions to the ends of the earth.

To be sure there should be provided in every church sufficient missionary books, magazines, pictures, curios, letters and so forth to keep up interest, arouse curiosity, and give fresh and full missionary information. A missionary library is of great value and can be installed at comparatively small cost. Our mission boards are glad to furnish gratis pamphlets and tracts giving the very best and latest information.

The missionary table is worth while. It should be located in the parlor or foyer with some enthusiastic person in charge. A few fresh and attractive tracts and a couple of magazines should be kept on the table; these should be changed frequently. (Subscriptions to our denominational papers and missionary journals could be taken by the one in charge.)

A QUARTERLY or at least an annual school of missions would help grow a real missionary church. I had one sometime ago. We met for five

nights. We were divided into five classes: men, women, young folk, boys and girls, children. We used different books, but all on the same general subject. We had pictures and curios. We closed by having all assemble and hear a missionary.

Special offerings help grow a missionary church. It is fine, indeed imperative, that we have our Every Member Canvass for our whole denominational program. But when people have been stirred by a missionary appeal, or at the close of a special study class or week of prayer for missions, an opportunity ought to be given for substantial expression

even sacrificial giving to the cause so dear to our hearts and to HIS.

Things that are alive and grow multiply, and bear fruit. The growing missionary church ought to be producing fruits perennially; it ought to have some definite concrete mission work in its own vicinity; there ought to be volunteers for missionary work; there should be students in training, and fresh recruits constantly going to mission fields at home and abroad.

The fields are white—pray—give—go, ye!

Bastrop's First Ten Years

MEXICAN Baptist Institute at Bastrop, Texas, has completed ten years of missionary service. The school opened for students the first time in the fall of 1927. The doors were opened September 13 for the eleventh session of this school dedicated to the evangelization of Mexicans.

The record of these first ten years—of the fixed purpose which prompted its founding, of the missionary motives which have guided its operation, of the tenacious struggle in the face of immeasurable and unmovable odds, of the gruelling drain on the faculties of those who have given, and are giving, their lives to plant the school—is a modern epic of missions.

This epic must be told by one whose life has become a part of the warp and woof, an integral portion of the very life, of the institution. Lacking that living connection, one can only tell of the things which appear on the surface.

It is of these evident aspects of the school at Bastrop—of the faculty, the equipment, the plans for further growth, and the immediate prospects—that we must address our attention.

JUST as the most important thing about any school is the faculty, so the most impressive asset at

Bastrop is the chore of teachers. Here where strength is needed most the resources are the strongest.

At the head is Paul C. Bell, the one man who by his unwavering purpose and persistent effort has made Mexican Baptist Institute. Known to all Baptists who have any acquaintance with Home Missions is the fact that his life has been set to one aim, dominated by one passion, namely, the building of a Mexican mission school.

Toward this aim he has worked consistently, daily, tenaciously, for a quarter of a century. Not until half of that time had expired did his dreams begin to take definite shape in reality at Bastrop.

Brother Bell has remarkable qualifications for the work he is doing. First, he knows Mexicans as one can know them only by twenty-five years of intimate associations with them. Conversely, Mexicans know him, and their confidence in him and appreciation of his labors have ripened with the years.

Further, he knows the economic, social, educational, and religious status of the Mexicans. He knows the kind of school that is needed in a denominational program of Mexican missions, and he is building that kind of school at Bastrop.



Paul C. Bell,
Director of the Institute



Main Building, Mexican Baptist Institute

"Mexicans in Texas," he explains, "are a rural people. Those who live in cities are going to public schools and colleges. We need to train Mexican preachers for rural work, and that is what we are doing at Bastrop."

PERHAPS Brother Bell's greatest qualification for his work is the fact that he knows the one thing he wants to do and gives himself continuously to that one thing. There is no doubt in his mind about what he should do, no unsteadiness of purpose in his activity. Always he is bent on the one driving desire to develop Mexican Christians to win other Mexicans to Christ.

A worthy helper of her husband is Mrs. Bell. Not only is she sympathetic with his plans, but with a willing hand she is ready to help in every way to accomplish those plans. As a teacher in the school and helper in mission work, she seconded her husband and increases his effectiveness.

The faculty at Bastrop during the first ten years has not always been what one might expect, and certainly not what the superintendent desired it to be. Indeed there were times when he and Mrs. Bell were the only teachers.

NOW, however, an imposing faculty has been assembled. Competent from the standpoint of training and experience, an impressive group because of their scholarship, they also beget confidence by reason of their character and spirituality.

I. E. Gonzalez, a former teacher but of late a missionary pastor, is the new principal, having come to the Institute after eight years with the Mexican Baptist Church in Austin. He is a graduate of Saltillo Seminary in Mexico and a former student in Southwestern Seminary, Fort Worth.

Mrs. Gonzalez, dominant leader of Mexican Baptist women for a number of years and a graduate of Southwestern Training School, is an important addition to the faculty as teacher of the classes in missionary training.

Prof. Felix E. Buldain, after fifteen years in the Spanish department of Baylor University, has joined the Bastrop faculty as teacher of Bible, Christian doctrine and church history. Born in Spain and a product of the schools of that country, Professor Buldain is eminently qualified by years of experience in many Spanish speaking lands to teach students who are to give the gospel to Roman Catholics.

W. R. Carswell, graduate of Mercer University and of the school of religious education, Southwestern Seminary, who taught at Bastrop several years ago, has returned as a teacher of practical science and of religious education. His wife, a splendid musician, teaches sacred music.

This trained, qualified faculty offers the best in intellectual acumen and spiritual experience for the benefit of Mexican young people who will avail themselves of the opportunity to receive a higher education.

THE equipment at Bastrop is not all that could be desired. However, the superintendent and his helpers have been able to get along so long with inadequate buildings that they feel that they can continue to carry on a while longer until the bare necessities are provided.

The main building, yet unfinished for lack of funds after ten years, is on a well-selected four-acre campus on the banks of the Colorado River. This two-story structure, valued at \$30,000 with no debt, provides class rooms, dormitory space for the young women, dining hall, and an auditorium used for chapel services and by the Mexican church. Also on the campus is the home of the principal.

Nearby but not adjacent to the campus is a 49-acre farm, also clear of debt. This acreage provides an opportunity for practical activity for the students as well as furnishing large quantities of foodstuffs for use in winter months.

The superintendent's home, an inadequate men's dormitory, and two units of a new dormitory, plus barns and other small buildings, are also on the farm.

THE two most urgent needs, according to Brother Bell, are the additional details necessary to complete the main building, and the proposed fifteen-unit dormitory for men, two units of which have been built.

The main building, begun over ten years ago with the gift of \$1,015 made by Mrs. S. J. Orgain of Bastrop, the walls, roof and floors of which were completed with an appropriation from the Home Mission Board, remains unfinished, although \$1,060, several hundred short of the amount needed, were provided by the Annie W. Armstrong offering last year.

The building yet lacks light fixtures, some plastering, and a small amount of flooring, all of which could be done, the superintendent estimates, for \$250.

THE contemplated dormitory, to be known as Memorial Courts, is being built in units, two of which are already in use. When completed, the entire structure will include fifteen units, five on three sides, each fronting on a beautiful court.

Enough money is already on hand to build the reception room and half enough to build another unit. One unit will be a memorial to the Tabernacle Baptist Church, Ennis, Texas, and another to the First Baptist Church, Cleburne, Texas.

Material for one unit, each being sixteen by eighteen feet and providing space for five young men, costs approximately \$100, Brother Bell states. Students and faculty members build the units without labor cost. Thus the completed fifteen-unit dormitory will be worth at least \$3,000 and will be completed on a cash outlay of about half that amount.

The dormitory will be practically fire-proof, window frames, doors, and cedar strips in the walls being the only material that will burn in the building. Floors are of concrete and the walls are stuccoed.



W. R. Carswell



Mrs. W. R. Carswell

I. E. Gonzalez
Principal

Mrs. I. E. Gonzalez



Felix E. Buldain

NEW FACULTY Mexican Baptist Institute

Forty-five students can be given comfortable quarters in the building, the plan being to use nine units with five students to a unit in this way, the other units being reserved for faculty members and for a reception room.

ALREADY the Institute is the mecca for meetings of Mexican Baptists, and Brother Bell not only encourages the brethren to come to Bastrop but he is anxious to provide grounds and equipment suitable for the growing number of gatherings.

This year many leaders wanted a summer assembly at Bastrop, and preliminary plans were considered. It was decided, however, to postpone such a new venture until next year, when it is expected that the first Mexican Baptist assembly will be held at Bastrop with representatives from all over the state.

In addition to a general assembly, various other meetings, especially of young people, will be held at the school. Thus the Institute, both in shaping the lives of students and through the general meetings on the campus, will continue to wield an important influence in Mexican Baptist life in Texas.

A few days before the fall opening Brother Bell was convinced that this would be the best year in the history of the Institute. The scholarly faculty, he

was sure, would guarantee the best enrollment of any year.

"Not only do we expect more students," he said, "but we expect better students. We look for a better class of young men and women who will compose a more stable student body. We confidently expect from thirty to fifty fine young people in our school this year."

Five former students of Bastrop are now on the field as missionaries of the Home Mission Board, and others are employed by other agencies or by churches.

Refugio Garcia, Gonzales; Pedro Hernandez, Coahuila; Benito Villarreal, Victoria; Simon Villarreal, Eagle Lake; Fred Montero, Marlin—all Home Board missionaries—are products of Bastrop.

Daniel Cantu, an associational missionary at Taylor, Texas, and Eluterio Gonzales, pastor of the Mexican Baptist Church, Hughes, Arkansas, are also former students of the Institute.

With distinct contributions to her credit in the training given these and other fine young Mexicans and in the far-reaching missionary work of her students and faculty, Bastrop enters on her second decade with every prospect of rapidly increasing growth and influence.

Mexican Missionaries Hold Conference

MEXICAN missionaries of the Home Mission Board, meeting in a second annual conference at Bastrop, Texas, the first week in September, engaged in a five-day program characterized by many as a most helpful meeting.

"The fellowship and the discussions of the problems were unsurpassed in their value to all the workers," was the way Prof. A. Velez, of the Anglo-Mexican Institute in El Paso, summed up the conference. His estimate is characteristic of the opinion of others present.

Most of the Mexican missionaries of the Home Mission Board were present for the conference. The tabulation of attendance showed that there were thirty-two men, twenty-two women and eleven students and visitors present.

THE missionaries presented in panorama both the workers who are commissioned to carry the gospel to 800,000 Mexicans in Texas and the great field of labor to which they have been called.

Here was sedate L. Ortiz, calm, deliberate, quick to perceive but slow to express, possessed of a desire to and an ability for writing, minister of the gospel at Uvalde and environs, a field which includes 20,000 who must hear the word from him if they are to receive it.

Here was Benito Villarreal, smiling, intelligent, apt in analysis of the scriptures, and convincing in presentation of the logical conclusions of God's Word, a young man who is meeting his responsibility, with God's help, to 6,000 Mexicans in the vicinity of Victoria.

From Corpus Christi came Daniel Delgado, capable, tactful, energetic missionary in a city of 9,000 Mexicans, no more than ten per cent of whom are professed evangelical Christians.

Matias C. Garcia, affectionately known as Uncle Peter, came from San Antonio, where live upwards of 100,000 Mexicans, his pleasant personality and sense of humor brightening the countenances of many. Also from San Antonio came loquacious Alfredo Cavazos, who shares with his fellow missionary the responsibility of winning a great city to Christ.

From the four corners of the state—from El Paso, six hundred miles to the west; from Lubbock, three-fourths as far to the northwest; from Waco, one hundred miles north; from Brownsville, four hundred miles south; and from Eagle Lake and other points to the southeast—they came, these earnest, zealous, God-called men, commissioned of the Spirit to fields of great usefulness among their own people.

THESE men, numbering thirty-two, their wives bringing the mission force to sixty-four, are doing mission work in communities the total Mexican

population of which is approximately 400,000. This means that they are serving in communities which comprise half of the Mexican population in Texas.

In their regular services they preach to an average of 1,300 lost people, or an average of forty to each ordained worker.

One of the most important phases of the program, and probably the one part which had the most practical value, was the discussion of their problems in the open conference each afternoon.

Brief reports were made from each field at these sessions. The reports were followed by open conferences on the problems confronted by the missionaries on the fields. These discussions were very helpful, as the counsel of the older men and the common experiences of all proved a blessing to each missionary.

"These conferences were very fine, especially for the young workers," commented Andres Cavazos, veteran of many years.

ONE of the best contributions to the program was made by Prof. Felix E. Buldain, recent addition to the faculty of Mexican Baptist Institute, who delivered four addresses on "How to Win Roman Catholics to Christ."

Because of his own former connection with the Roman church and by reason of many years of experience in the field of his subject, Professor Buldain was superbly equipped for this assignment.

In his first address, as a basis for further discussion, he answered affirmatively and emphatically the question, "Do Catholics need to be saved?"

"If we are to win Catholics," he said, "let us preach the Bible. Let us preach Christ in the great texts of the New Testament."

In the second address of the series he insisted that Roman Catholics, if they are to be won, must be won by the ministry of a spiritual church, and not by one characterized by sinful living.

"Let the Bible make the attack," he continued in his third address. "Do not irritate Catholics by attacking their doctrines, especially their doctrine of the Virgin Mary, for you hurt their deepest sentiments and drive them away. Rather, let the Bible make its own attack against error."

In his final message, Professor Buldain pled with the missionaries in winning Catholics to Christ to "preach with the passion of Paul and with all the power of the Spirit."

Geo. B. Mixim, out of his long experience of fifty years in the ministry, nearly twenty of which have been spent as a missionary of the Home Mission Board, gave four addresses on "How to Prepare and Deliver Sermons."

DR. J. W. BEAGLE, field secretary, and Paul C. Bell, superintendent of Mexican Baptist Institute, presided at the meetings. Doctor Beagle also spoke four times on the program.

Dr. F. B. Thurn, pastor of Second Baptist Church, Houston, preached at the Thursday night session of the conference.

The women, wives of the missionaries, who did not attend the first meeting a year ago, at their urgent request were given a place at this year's conference. Under the direction of Mrs. I. E. Gonzalez they studied "All the World in All the Word."

Mrs. G. M. McNeely of Austin, district W. M. U. president, addressed the women two afternoons on W. M. U. organizations and their work.

"Mrs. McNeely gave a very inspirational talk on stewardship," according to Mrs. Gonzalez. "Her talks were a great help to all the women, for we are just pioneering in the W. M. U. work. We need more opportunities like this in order to be able to carry on in a better way our Lord's work."

"We also enjoyed immensely," she continued, "the inspirational conferences on important matters which the men had, which we attended during the time left after our work."

"From the depths of our hearts we want to thank the Home Mission Board for making it possible for us to have this meeting in Bastrop, and we hope it will bring good not only to the women present but to all the church work in general."

AT the final night service the Home Board's field secretary was made a Mexican in an elaborate and impressive program planned by a committee appointed by the Mexican Baptist Convention of Texas in its annual session at Del Rio last June.

The program of initiation by which Doctor Beagle was adopted as a full-fledged Mexican was introduced by typical Mexican music from a chorus of young people.

Then Doctor Beagle was carried back stage where he was dressed in full Mexican regalia. When he appeared, being brought forth to the tune of the famous Zacatecas march, he was garbed from head to foot in Mexican apparel—sombrero, charro, chaleco, guayabera, serape, and sandals.

The presentation speeches were made by Alfredo Cavazos and Augustin Velez. As the bugle sounded and the drums played the Mexican national anthem, the man who for twelve years has been in charge of missions in the homeland was duly declared to be a Mexican.

"I am glad to be a Mexican for Christ," said Doctor Beagle in response. "In our mission work in the homeland we know no barriers of races. My only qualification for this work is that I love the many nationalities in the homeland, and so am willing to be a Mexican for Christ."

The conference closed Friday morning with a consecration service led by Doctor Beagle.

No Race Distinction*

By J. W. BEAGLE

I have lived long enough to know
Life has its ups and downs.
After passing life's seventieth milestone,
I know just where I'm bound.
My feet are in the "Jesus road,"
And I am heaven-bound.
I don't know when I'll get there,
But I hope to wear a crown.

But there is that, that bothers me,
My nationality has been changed around.
When I went among the Indians,
Where their native life abounds,
They took me in and named me;
And to my surprise I found,
That I was a full-fledged Indian.
To tribal customs bound.

Then I went among our Mexican friends—
There are thousands of them around—
And I found them a lovable people
Where hospitality does abound.

I liked their ways and customs.
But to my surprise I found
They had made a Mexican of me,
With big hat, with tapering crown.

And they dressed me up in fashion,
With bright sash a-streaming down.
And with all the pomp and ceremony
That's made Mexico so renowned.
They pronounced me a full-fledged Mexican
Right here in Bastrop town,
And they know I can't talk Spanish.
And chili would burn me down!

So you see I'm badly mixed up.
When my call-time comes around.
For soon the Lord will call me
To come and claim my crown.
Then I'll answer, "Coming, Master, coming."
Beagle, white man, Indian, Mexican—
For God knows no race distinction
When you are saved and heaven-bound.

*Written by Doctor Beagle in response to ceremony of missionaries making a Mexican of him.



Dr. Godbold

The Challenge of Change

By E. GODBOLD, General Superintendent
Missouri Baptist General Association

AN unchangeable situation is unbearable to most of us. All organisms require change. For human beings change is a necessity.

For several years while I was connected with one of our colleges, my office was immediately under the studio of one of the piano teachers. The noise or the music from it, whichever it happened to be, did not disturb me in my work until the instructor or some student began to play the same few notes, in practice I suppose, over and over and over for several minutes; or until the piano tuner in his work would strike the same string with no change of tone which my ear could distinguish seemingly for a quarter hour or more. By such monotony I would soon be driven from the office with a feeling that came dangerously near to being homicidal.

Two years ago I was sitting in the lobby of Pritchell Hall at Ridgecrest when a fifteen year old boy in a group of intermediates near by exclaimed, "Gee, I wish somebody would drown this afternoon."

When several of his companions seemed horrified by his statement, he explained, "I've been here a week and nothing has happened and I'm about to go crazy. Gee, I wish somebody would nearly drown and I could pull him out just before he croaked."

It is my privilege to visit many different churches in my work and to hear all sorts of announcements by the pastors. The most deadening ones are such as "We'll have our usual services during the week", or "We'll have our usual mid-week service next Wednesday evening. Please be present. We had only nine out last week." Such announcements do not even cause the members of the audience to raise their heads. Several are most likely asleep, or wish they were before such are finished.

People who are really alive demand that the unusual happen sometimes. Whether in business, politics or religion we must have change continually. With life there cannot be a static condition.

It is disturbing to most people that they have not been able to order or determine the changes that have occurred recently. And we will all admit we have had changes. Prospects force us to conclude that the near future will bring more drastic

changes than we have yet experienced. Nobody seems to be able even to predict what they will be.

Let us look into a few of these recent changes and some of the portents for tomorrow. Within twenty years the political map of Europe, Asia, and Africa, three continents of our globe containing at least two-thirds of the human race, has been remade; the economic systems on every portion of the earth are breaking up; political, industrial and social experiments of which very few of our fathers even dreamed are beginning to take definite and often frightening shape; the world unit of social structure, the clan-family of Asia and Africa and the smaller family unit of the West are being struck by contrary blows hitherto unimagined; our conceptions of the material universe and of personality are being disturbed by astounding insights into new fields of physics and psychology; and civilizations of the East that have been static for decades are being forced to face changes that have come to those of the West through not less than five hundred years.

In less than twenty years Germany has passed from an empire to a republic and now to nazi dictatorship. Austria-Hungary has been torn to shreds and the separate nation-states of Austria, Hungary, Czechoslovakia and Yugo-Slavia are being all but strangled by the shackles of economic nationalism.

What is left of the powerful Turkish Empire has deposed the Sultan, torn loose from Mohammed's rule over law and education and the home, set up new legal codes that were only yesterday hated as foreign, established Western systems of secular education, drawn women from the harem and turned her loose in the dance-hall, flooded her reading public with salacious literature from the West and thrown away the letters of the East, turned as a nation from Mecca and the past toward Western Europe and the future—a greater revolution in a shorter time than any nation in history has achieved.

The Russian Empire from her czarist regime has changed to a proletarian dictatorship and is educating tens of millions of children in a new and godless way of life that is calling forth from them a loyalty of which their parents under the old political serfdom and the deadening ritualism of the Orthodox Church were not capable.

(Continued on page 24)

EL PASO—

Gateway of Two Nations

Mission School Affords Entrance Into Mexican Homes and Hearts

By A. VELEZ, Principal
Anglo-Mexican Institute



A. Velez

EL PASO is a Spanish name which means "the pass." In fact, El Paso is the pass from the Atlantic to the Pacific and lies between the extreme southern end of the Rocky Mountains and the extreme northern end of the Sierra Madre Occidental (Mexican Rockies) of Mexico.

It is the most important city between Denver and Mexico City or San Antonio and Los Angeles. Railroads, highways and airlines converge to this city, bringing thousands of people through it every month of the year. A modern highway is in project to connect Mexico City with El Paso.

El Paso has over 100,000 people of whom 60,000 are Mexicans. It ranks third in the United States with Mexican population. But Ciudad Juárez, Mexico, is just across the Rio Grande, a few steps from El Paso, with 20,000 Mexicans. These twin cities have, therefore, a combined Mexican population of 80,000. San Antonio ranking second with Mexican population in the United States has 82,000 Mexicans.

Moreover, there are scores of small towns around El Paso fairly supplied with Mexican people. Furthermore, the Central Railroad of Mexico that runs directly from Mexico to El Paso has immediate contact on its way, besides Mexico City, with 620,000 people, with scores of small towns, and ten principal cities with no less than 15,000 and with more than 50,000 people each.



Sunday School Teachers, Mexican Baptist Church, of Which Missionary Velez Is Pastor

Besides, only a few minutes drive north of El Paso begins the state of New Mexico with 430,000 inhabitants, about three-fifths of them being Roman Catholics, of whom a considerable percentage are Spanish speaking people.

With all of these facts in view, can we not properly conclude that El Paso is an outstanding strategic point for the evangelization of Mexicans?

I do not know of any other city in the United States that could justify such a claim, not even Los Angeles, ranking first in Mexican population with 97,000 Mexicans, because that population is steady and determined, and outside of it Los Angeles has not the immediate opportunity that El Paso has to contact the Mexican world.

EL PASO has a splendid public school system with 850 well trained and well paid instructors and over 28,000 pupils. There are five accredited high schools and fifty-one grade schools. Sixty per cent of the pupils attending these schools are Mexicans.

This means that sixty per cent of these pupils are not taught the Word of God. The Bible is not taught in the public schools of El Paso, and back at home their parents cannot teach these children what they themselves do not know. A few days ago there was a movement purporting to have the Bible taught in the public schools of the city, but it was turned down and no more has been said about it.

There are, besides, over 6,000 children in Juárez, just across the Rio Grande, who have not the slightest chance to know Jesus as their Savior if the message is not going to gleam for them from this side of the border. They seem to walk in darkness and doom.

The Methodists have at El Paso two stately four and five story brick buildings, well equipped and conditioned and made expressly for the education of Mexicans. This is El Instituto Lydia

Patterson, comprising the four story administration building and the annex, a five story school building. The cost of this splendid plant, including furnishings, was \$250,000.

They run also the Effe Eddington School for Mexicans, which cost \$65,000. They have a kindergarten for Mexicans also in a separate building. They run a Centro Cristiano (Christian Center) for Mexicans in a magnificent three story brick building, formerly a public school building, bought from the city at a cost of over \$50,000.

THE Catholics have seven grade schools for Mexicans with an average daily attendance of 2,600 children. All their school buildings and equipment are up-to-date for educational purposes. They have two accredited high schools where the students can go to finish those grades. They also have the Academia Loreto, a commanding structure in which they invested \$1,250,000.

Within the next year they are going to build a \$100,000 institution for the preparation of Mexican priests. The architecture will be Spanish. "On the topmost arcade there will be a 52-foot statue of Christ standing beneath a giant cross. The school will house 100 students and have fifteen priests for the faculty."

Several years ago they intended to put up this building and statue on the top of a hill called El Cerro del Cubilete over in Mexico, but when the Mexican Government understood that the purpose of the structure was to promote pageants from all over the Republic, to go to worship before the statue, and bring alms for it, they forbade it and even ordered the foundations of the work that was already started razed. Catholics had named the hill Cerro de Cristo Rey (Mountain of Christ the King).

But now we will have it at El Paso and for the same purpose, I believe. They are going to build it on a hill, six miles from the city, which they already have named Cerro de Cristo Rey. The mountain is in New Mexico but only a few steps from the outskirts of El Paso. It is readily distinguishable by the huge iron cross they have already on its summit.

Does this not mean that there are people of real vision picking El Paso as a suitable center for their religious activities among Mexicans?

WE are laboring in Anglo-Mexican Institute under strenuous hardships and painful disadvantages. We have to endure the tremendous competition of modernly built and equipped, and pedagogically efficient government, Protestant and Catholic schools. When we see what they have and consider what we have not, we feel like "folding our tents, like the Arabs, and as silently steal away."

Our church building is our school building. Doubtless this edifice was not originally built with a day school in view. No provisions were made for such a project. We are using for our day school the compartments that evidently were intended for

Sunday school purposes. Two rooms are fairly good for a day school, but the basement is not.

Two years ago a representative of the City Health Department warned us to abandon the basement as a school room, on account of improper lighting, or face an order from the Department for reconditioning of the building or the closing of the school. He also complained about us being too crowded in the rooms. He went on around complaining about our poor equipment and several other fixtures we lack inside and outside the building, to barely comply with the city ordinance and health regulations. I believe the only thing that keeps us from being suspended is the minute care we take to keep the little we have tidy and well looking.

I wish the Lord would touch the heart of some wealthy Christian Baptist and compel him or her to give a real school building for Mexicans on this field, or our Christian Baptist women of the South should wake to this pressing need right at home.

SOMETIMES I cannot but feel a little jealous with China, Africa and other far-away countries that have so captured the hearts and minds of our American women, as to cause them to leave us, not exactly stranded, but not in the place we claim in their hearts and minds. I cannot see what accounts for this preference, unless it is the distance.

There are twelve statues of the apostles on top of the basilica of Saint Peter, in Rome; tourists say that if you look at them from the distance, they look the natural size of a man, fantastically marvelous and beautiful, but if you see them close-by, they are fearfully looking and very crude and rough. Perhaps it is that we Mexicans are living too near our Baptist constituency.

Under the circumstances, we think we have the same needs and thus the same rights, and sometimes we cannot but feel that for genuine Christian, sociological and geographic reasons, we should be considered first.

We closed for vacation last May with an enrollment of one hundred and sixty-eight children. Most of our students come from Juárez, Mexico. For our last scholastic year, one hundred and thirty-two children were from Juárez, and the rest were from El Paso.

We enroll them from seven years up, and during our last term we had boys and girls up to eighteen years of age. The main requirements for enrollment are two: that they be anxious to learn, and willing to hear the message of life we have for them.

WE teach from the low first to the sixth grade and try our best to keep up with the city public school's program, up to that grade. We cannot cover all phases of such a program though, for many reasons. We have a large number of children to care for, and we have only four teachers. We also have to devote some time to missionary talks, even at recitation periods, besides chapel.

There is also our complete lack of text books to furnish the students, and their utmost inability to buy them themselves. Some of them have to do

without their books all the year through and depend entirely, for the preparation of their lessons, on borrowing the books from those who were more fortunate to buy them. We cannot do much to help in this line, as text books come out to be so expensive when we figure all those needed, for all the grades. We do what we can.

Most of these children are very poor and even undernourished, and many little ones come to school barefooted, shivering in thin rags, in the strenuously cold winter days. No, they cannot buy their books.

We do not keep our children to finish the primary grades with us, because the high primary grades are burdensome and so overloaded with matters, that just one grade requires almost all the time of one teacher, and we need all our teachers to daily contact all our children. No child must go home without having been directly contacted at least three times daily, the beginners, and several times more those of the higher grades.

WE charge a tuition of fifty cents per month, per student. Even if this amount seems insignificant, most of the children who patronize our school cannot steadily pay it. Some pay at times while others pay at other times.

Children from Juárez attending El Paso public schools pay \$6 tuition per month, but according to official reports no more than eight to ten attend each year. Methodists charge two dollars tuition per month, and Catholics one dollar per month. They are prepared, and they have the fat of the land.

Those of very meager means or almost destitute come to us, and as there shall always be the poor, we are sure to always have pupils. This does not mean that I am satisfied with what we have. I have never been and never will be, while our Christian Baptists keep on believing in missions and causing us to think that they are interested in us. Before our building was repaired, even the poor seemed to be ashamed to come to us.

When we open school in September we usually collect a little over \$50, and from \$10 to \$35 in October and November. But from December on, to the close of the school, it is hard to even collect \$25 per month. Last year was one of our best years in finances. During the nine school months, September to May, we collected an average of \$32.65 per month, making a total for the scholastic year of \$293.85.

I will set here a rough estimate of our most nec-



Pupils on the Institute Playground

essary and regular expenses for each school term. Of course, I am not including those indispensable expenses we have to undergo to keep the property in shape, like carpenter's repairs, plumbing and other repairs that never fail us, particularly in winter. In this region the cold weather starts early in November and is over late in April.

Coal—7 tons @ \$12.50 per ton.....	\$ 87.50
Kindling—4 boxes @ \$1.50 each.....	6.00
Janitor—\$16.00 per month—9 months.....	144.00
Phone—\$4.00 per month—average—	
9 months.....	36.00
Water—\$4.00 per month—average—	
9 months.....	36.00
Average help in books, stationery, etc.,	
per month @ \$8.00.....	72.00

Rough estimate of most necessary expenses,	
total.....	\$381.50
As compared with last year's fair income.....	\$293.85

There is a deficit for last year of.....\$ 87.65

Including all expenses we always go beyond the \$400.00 mark. There were seven years of distressing need and bitter anxiety, from 1929 to 1935. The regular expenses were the same, while the emergency expenses were ten fold on account then of the precarious condition of the property. Our school income in those years was less than half of what it was last year. The depression played havoc among us in those years. How could we then survive? Well, that is something I will have to tell you verbally.

OUR aim is the salvation of our school children and of those we can contact through them. Our part in this work is not easy to perform. Paganism is systematically and decidedly undermining the foundations of Christianity and setting new standards of morals for our youth, which are disastrous. Yes, the work is difficult.

There is inside the boundaries of the United States a Mexican generation typical of the present times. They are tragically thoughtless and most unconcerned about the welfare of their souls. They run wild on the paths of sin and do not seem to fear nor care the final outcome of their folly. They are daring, insolent, with no abashment before God or man.

They claim to be Catholics, but they do not have the slightest idea of what it is to be saved through

Jesus and regenerated by the Holy Spirit. Such are teachings they never heard of and which they greatly distrust and disdain.

Their religion is something like an opposition party, as communism and fascism in Spain. They want it to be good, the best religion on earth, without knowing why. Their case seems hopeless inside of this Christian nation unless they are given a fair chance to be saved.

A Transformed Homeland Transforming the World

(Continued from page 4)

their debts, instead of putting forth more effort and giving more sacrificially, have quit trying and have deliberately allowed the interest to accumulate until the creditor, despairing of getting his money at all, has offered as a last resort to settle for a small part of what was due. Some churches and religious organizations have even demanded a settlement on a discount basis.

The attitude of the people towards moral and spiritual values is undergoing a radical and unwholesome change which bodes no good for the future. No civilization in the past has collapsed unless the morals on which it rested first suffered a breakdown.

WHAT has this to do with missions? Much every way. If there is moral and spiritual collapse in America, what about our churches? Can the civilization of our land break down morally without the devitalization of our churches taking place first? Can we continue a great world-mission program when our churches have lost their spiritual power, vision and passion? It is a bottom fact that the denomination has no life apart from the churches and surely can project no program without their support. The divine plan is to evangelize the world through churches. The churches may function in many ways, but they function for only one purpose. The one objective for all church activity is that God's kingdom may come and His will may be done on earth as it is done in heaven. Let the churches lose their spiritual vitality, let them lose sight of Christ, let them cease to function as kingdom-building agencies among men where they are, and they will no longer be moved by an urge to build the kingdom anywhere. What then becomes of the mission movement?

We are living in an age when every established order is being tested. There is no escape from this testing. Every idea, every institution, every movement must give answer as to what sort it is and answer by fire.

The gospel of Christ is no exception. The teachings of Jesus as we are interpreting them are on trial in our civilization. Christianity is being tested here in the homeland: (1) as to the type of men and women it will grow; (2) as to the kind of churches

I honestly believe our school is doing a most efficient work for the evangelization of these people. More than fifty per cent of our church membership has come from the school or through the school.

Not until that day of turmoil, when we fold our tents this side of eternity, and pass into those gleaming regions of glory beyond, shall you know what your humble El Paso school has been doing for the salvation of the lost.

it will produce; (3) as to the sort of civilization it will develop; (4) as to the racial relations and racial feelings it will beget; (5) as to the kind of social and economic order it will secure.

The outcome of the test will determine the world-use there will be for the kind of Christianity we have. The only kind of Christianity the Holy Spirit can use in redeeming and saving the world is the vital, Christ-filled, kingdom-building, civilization-changing New Testament type. The Christianity that fails to redeem and save America from moral and spiritual collapse cannot redeem and save pagan lands.

A mission program demands a vital religious life to maintain it. Every great missionary awakening has been preceded by a spiritual awakening in which there has been a rediscovery of Christ and a revitalization of the churches. This is necessary today. An unwholesome church life cannot prosecute wholesome missionary activity.

The notion prevails that a dead church can galvanize itself into life by turning fustily missionary. And so it can "galvanize" itself. But galvanism only sets the muscles to twitching. A little poking and prodding may make the tail of a dead snake wiggle "till the sun goes down." But the snake is dead all the same. So may poking and prodding get a little money for this or that missionary enterprise while the church is missionarily dead.

Churches are not brought to life by the project method, even though it be a missionary project; they are brought to life by the power of the Christ-life diffused throughout the body. When our churches realize the power of a living, present, personal Christ, and are filled with His Spirit, then will they live. And when they live, then will they be missionary.

Now, what is the conclusion of the whole matter? It is simply this, our mission problem is not in China fundamentally, but here in our own land. Down at the base of things it is the vitalization of Christianity in America. It resolves itself into a titanic struggle to make the religion of Jesus real to the people who send it out and in the land from whence it is sent.



Creek Baptists in 62nd Annual Session

A FEW days in a camp meeting with nearly a thousand Creek Indians will take one back in his mind to the time when the red man held this entire land.

A long way indeed the Indian has come—both in what is commonly called civilization, for he is in no sense primitive; and in spiritual development, for he gives evidence of real Christian experience—but there remain the spirit of independence, unusual customs, and the typical characteristics which have always made him the subject of unflinching interest.

We arrived at the camp, surrounding a small country church and arbor in the midst of trees near Eufaula, Oklahoma, just at the moment to get a real introduction to the many interesting features of an Indian camp meeting.

The man preaching in the strange jargon, we learned, was Holy Canard whose card, which he later gave us, identified him as the principal chief of the Creek Nation, a position to which his 10,000 tribesmen elected him a few years ago.

Although a university graduate and a master of English, Canard preferred to speak in his native tongue, as do most of the Creeks both in private and in public. Only the text, which was repeated many times with emphasis, was spoken in English: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Other preachers also read and quoted scriptures in English.

THE moderator of the Creek Indian Baptist Association, which was now in its sixty-second annual session, is Jobe McIntosh, missionary to the Wichitas, the same tribe to whom his pioneer father first carried the gospel sixty years ago when they were known as the wild plains Indians.

Camping With the Creeks

By JOE W. BURTON

McIntosh presided in his shirt sleeves, collar unbuttoned, no tie, sleeves turned comfortably half way to the elbow. Other messengers wore blue and brown denim; few had ties. Only two coats were seen, and these were worn by their owners only while they were preaching.

The absence of dull colors in the dress of the women was marked. Gray and black were completely taboo, while brighter shades of red and green, even though faded, were preferred. Even the scarfs which many of the older women tied over their heads were mostly red. Many had ear rings.

Services were conducted under a new tabernacle which the entertaining church, Okfuskee, had recently erected. Around the tabernacle and church building were smaller arbors and sheds under which were long dining tables. Beyond these outdoor dining and cooking quarters were the tents of the hundreds of families who had come for the four-day meeting.

SOON after our arrival we had our first meal at an Indian camp meeting. Only one hundred and ninety-eight could be accommodated at a time, twenty-two at each of the nine tables. The first eleven men and eleven women in line at each place ate first. Others had to wait for a second, third, or fourth serving. G. Lee Phelps and I, only white men in



Officers of the Association, front row, left to right: James P. Robert, vice moderator; Wm. F. Stoddard, treasurer; Jobe McIntosh, moderator. Second row: Coleman Byrd and Chille McIntosh, assistant secretaries; Wilson Lewis, secretary.



Associational W. M. U. officers, left to right: Mrs. Ida Herrod, assistant secretary; Mrs. C. H. Drew, president; Mrs. Samaria Leader, vice-president; Mrs. Christine Sawyer, treasurer; Mrs. Bertha Yabala, secretary.

camp, made three attempts before we finally got within the favored eleven.

The menu included pork, cooked three ways, about four varieties of beef—the Indians like meat!—baked beans, sliced tomatoes, biscuits. As a drink, one could take coffee, tea, water, or soakkey. The latter, we learned, was made of dried corn beaten to powder and allowed to stand in water until it begins to sour. We drank water.

Following the evening meal, which required about two hours from the time the first group sat down until the last had eaten, three long blasts on a cow's horn, ancient Indian call to worship, summoned the visiting messengers back to the tabernacle to hear the annual temperance sermon by Wm. F. Stoddard.

SINCE the Indian language, having developed independently, has no sounds or syllables similar to English speech, a visitor is likely to become engrossed with the unusual minor details of a Creek service.

The ushers, deacons of the entertaining church, with their long sticks pointing out seats to the people as they come under the arbor, filling the benches in order from the front row to the back, and often tapping on the shoulder some brother who has sat down too far back and pointing out to him a seat nearer the front, are the objects of fascinating interest.

Without an exception, the women sit on the left and the men on the right. We shudder to think what might happen if someone should violate this irrevocable but unwritten law.

The songs, although translations into Creek of old familiar hymns, sound weird and strange in the monotonous up and down refrain of the Indians, with no instrument of any kind giving body to the music. With no designated leader, one Indian after another who feels the urge starts a song and others join in the singing as they remain seated. Many eyes are closed while they sing with no apparent emotion.

A favorite song, which was used in almost every session, was "Going Over to the Promised Land." Other songs about heaven were also used frequently. Of the many hymns used, only one, "How Firm a

Foundation," was recognized, and it was sung to an old tune.

Often for the closing verse all would stand and then as the last measure was reached they would turn and kneel at the benches for prayer. After the one designated to lead in prayer addressed the Almighty, everyone said vociferously in the Creek tongue, "Amen," and then the one praying continued his petition.

Another common practice is for all to pray aloud at the same time. Often this union of prayer—it sounds rather like confusion—is for some common object, such as the recovery of a sick brother, or the missionary work of the association. After a few minutes all voices are silent save one, and the prayer is concluded by this one petitioner.

FOLLOWING the prayer and praise service, Stoddard began his temperance sermon on the text, "We preach Christ and him crucified." Our eyes wandered to the quilts hanging from the rafters which were to be spread on the ground or benches for beds for the night, and soon, because we could not understand what was being said and because our eyes were heavy, Brother Phelps and I went to our palatial suite out under the open sky.

A night in an Indian camp is an uncertain adventure. No squeaky springs disturbed our slumber, for there were none between our two thin quilts and the not-too-soft earth. Mosquitoes, chiggers, snakes and other possible varmints also left us alone. The thing that kept us awake was the cool night air, even in August, from which one thin sheet was not enough protection.

The next night we borrowed a quilt, and slumber never was so restful, even though rain drove us into the car at two thirty and we slept luxuriously curled up on the seats until a long low note on the cow's horn told us it was time to make our morning toilet and attend the early prayer meeting before breakfast.

WOMEN and children do not attend the business sessions of the association. All reports and matters of business are discussed with men only present. In consequence of this practice, the women have an auxiliary meeting under a separate arbor at the same time the association is in session. Young people organizations also have meetings at the same time. All groups come together, however, for worship services at eleven, five and eight o'clock.

Sermons preached by the Indians at these worship services were brief, averaging only about twenty minutes. Only one used notes. Perhaps the most forceful was the fervent delivery by Geo. Tiger on Ephesians 4:27, in which with real unction he warned against the temptations of the devil. Tiger's parents were given a civil and religious marriage by

Brother Phelps when George was ten years old.

The annual doctrinal sermon, a well-prepared message by an educated young Creek, Wilson Lewis, was delivered both in the Indian and English languages. He spoke first a few sentences in Creek and then translated in English.

"The superior authority and sufficiency of the scriptures," he said, "is a distinguishing position of Baptists. The reason we keep a separate existence is because we follow scripture." Continuing, he covered briefly but masterfully the essential Baptist doctrines.

In conclusion he spoke of the necessity of missions as an expression of proper grounding in the doctrines. "If we can raise \$1,000 for our stomachs in this associational meeting," he insisted, "it is reasonable that we should raise an equal amount for the spread of the gospel to all the world."

THE interest of the Creek churches in missions was evident when Willie King, missionary of the Home Mission Board, who had driven all the way from Florida to attend the meeting, made a report of his work among the Seminoles. Much interest was shown in King's work, and many questions were asked as he told about his activities.



Roly Canard—Modern Chief

After King, himself a full blood Creek and former pastor in the association, had finished, the moderator said, "We know that he is a missionary, and that he is going to work down there regardless of what we do." The association is so greatly interested in the Seminole mission that last year over thirty preachers and laymen were sent to Florida to assist in the organization of the Seminole church.

Although over 1,000 Creeks are members of Baptist churches, and the association is in its sixty-third year, it is apparent that such guidance and counsel as is being given by Brother Phelps is greatly needed on this mission field. The Indians look to him for help almost constantly in their annual meetings, and churches use his assistance throughout the year.

BUT the greatest challenge of Indian missions, in the Creek tribe as in the others, is the great unevangelized group, who cling to the Indian ways, walking in the old precepts, worshipping after the superstitious manner of their fathers, and presenting hearts that are adamant to the influence of the gospel.

To these the churches and the missionaries are carrying the message, and for them our prayers should be united that they may hear the word and believe it in sincerity.

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Home Board Evangele in the French Country—
Smith and Maurice Agullard

It is interesting to study the life and development of the French population, who constitute about six hundred thousand in Louisiana alone, with a large number in Texas, and some in the lower sections of Mississippi and Florida, many of whom are of Canadian descent, because they have a wonderful history.

It is a known fact that they were an unfortunate people, especially those expelled from Nova Scotia. More than six thousand persons were driven from their homes and crowded aboard ships. As they sailed away to unknown places they looked back upon the smoking ruins of their houses. Efforts were made to keep families together, but owing to the confusion and the scarcity of ships the members of some families were cruelly separated. The exiles were scattered among all the English colonies where they were coldly received, for they were a penniless, broken-hearted people, speaking a strange language.

As soon as they were able to travel the Acadians sought new homes under the French flag. After ten years of exile and wandering some began to drift to Louisiana. They were at last among friends and countrymen, and in a land which, though very different from their native home, gave them a chance to recover from their misfortune, and to live in comfort and plenty.

The Gospel's Power Demonstrated

French Converts Prove Susceptibility
Of People to Message

By LUCIEN C. SMITH

IN their native land, the French people were Catholic. Those who settled with Iberville and Bienville as well as those coming from Nova Scotia brought with them their religion, which had also been the religion of their fathers and forefathers, and they continued in this same religious practice and worship.

The French people today are nearly all nominal Catholics, but not more than about forty per cent really believe and practice the Catholic religion as taught by the Catholic church.

A Catholic priest who teaches in one of their schools in New Orleans said to the writer not long ago that at least seventy per cent of the Catholics in the world "Are not practical in their religion." This is also true in Louisiana.

The French people in Louisiana are religiously inclined, but they are a people without a true knowledge of the gospel, and they do not know any thing about a change of heart, regeneration or the new birth. Experimental regeneration is entirely foreign to the teaching of the Catholic church. Christ once said to a religious man, a Pharisee, named Nicodemus, a ruler of the Jews: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

It is true that many of the French people are sincere, faithful, and zealous in their faith and practice, but the unfortunate thing about this is that their faithfulness, good works, and much praying are to gain salvation rather than the results and fruits of salvation.

The Apostle Paul expresses a similar feeling for his people, who were also sincere and zealous, when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge."

It is true that our French Catholics have many good and desirable qualities in their religious practices, yet even with these good qualities without regeneration or the new birth none can be saved. "Marvel not that I said unto thee, Ye must be born again," said Jesus to Nicodemus.

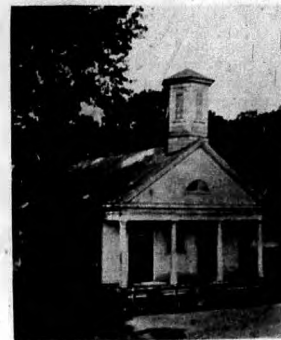
A PEOPLE made religious from infancy, without their own knowledge or choice, and reared in this form of religion is not always easily and soon won to Christ. It is interesting to know, however, that so far as we can learn, the French people have always been responsive to the preaching of the gospel.

In the year 1872, Brother Adolph Stagg was converted from Catholicism. After feeling his call to preach the gospel, he began doing mission work, and in 1873 was employed as missionary to the French people in Louisiana. Several years after, Brethren J. F. Shaw and Aurilie Dauzart were added to the missionary list. Those servants of the Lord worked faithfully and successfully, preaching the gospel, distributing Bibles, Testaments, and tracts, and leading many to know the Lord Jesus Christ as their Savior.

There was then a period of about sixteen years when practically no mission work was done among the French people. In 1910, however, the Lord placed a burden on the heart of T. O. Moffett, a railway section foreman, who saw and felt that the French people were lost in sin and were without the gospel. He made appeal to Dr. J. B. Lawrence, who was then Corresponding Secretary of Missions in Louisiana. Through the help of Doctor Lawrence and Brother D. T. Brown of Mansfield, Brother O. Derouen of Belle City was employed as missionary to the French people in Louisiana.

IN the spring of the year prior to that, while the writer was on his way to the post office one Sunday afternoon, he met Dr. Leon Moncla in front of his house at Chataignier, and engaged in conversation with him for over two hours. We knew each other well, and met at old Chataignier Catholic Church every Sunday and often during the week.

During the conversation Doctor Moncla quoted some scriptures which immediately brought me under a deep conviction. Sins that I had committed and confessed to the priests as far back as fifteen years were brought back to my knowledge and conscience. This was a crushing burden on my heart and soul, and there was no one to help me and explain the plan of salvation. If Doctor Moncla had been a Christian and a soul winner, he could have led me to Christ that very afternoon.



One of the Fifteen French
Baptist Churches

I had that heavy burden on my soul for a whole year. In the spring of 1910, Brother O. Derouen held services in a one room school house about five miles east of Eunice. After attending mass Sunday morning, Mrs. Smith and I decided to go and hear the preacher in the afternoon. Upon arriving, we found the house already crowded. Mrs. Smith found a standing place inside, but I had to stand outside.

The preacher read the fourteenth chapter of John and took his text from the three first verses, and preached his sermon. At that time the Lord opened my heart which was so heavily burdened with my sins, and saved me. Mrs. Smith was saved inside the building at the same time.

We were baptized on May 25, 1910, with thirty-three other converts. In the afternoon the Faquetaique Baptist church was constituted with these thirty-five newly baptized believers; this is the oldest French Baptist church in southern Louisiana.

THIS was the beginning of a revival that brought



Faquetaique, Oldest French Baptist Church, Organized by Thirty-Five Newly
Baptized Believers in May, 1910

the gospel to many parts of southern Louisiana even until this day.

The French people have responded to the preaching of the gospel wherever it has been preached. Nearly all English churches south of Alexandria have French converts in their memberships, including New Orleans.

There are about forty mission points where the French people with other nationalities hear the gospel preached every week. There are also about fifteen churches where the preaching is practically all in the French language.

As a result of our mission work, we have several thousand French converts in different parts of Louisiana and southeast Texas. We also have a number of consecrated missionaries, pastors, and Christian workers, and the Lord is blessing this good work everywhere.

The State Mission Board of Louisiana and the Home Mission Board are doing a wonderful work

in giving the gospel to the French people and other nationalities in Louisiana. These two Boards are working in harmony in supporting missionaries, missionary pastors, and Christian workers on the French field. They are also cooperating in the support of Acadia Academy located at Church Point.

The Baptist Bible Institute in New Orleans is also receiving the generous support of Southern Baptists, and it and the academy are rendering a wonderful service in giving the gospel to the French people as well as other nationalities in Louisiana. We thank the Lord for these two valuable schools, and for those who make possible their operation.

There are now more doors opened to the preaching of the gospel among the French people than ever before. We need more consecrated and trained missionaries and workers on the field now. We depend upon the Lord and the help and prayers of Southern Baptists to continue the growth of our mission work.

The Challenge of Change

(Continued from page 14)

China with one-fifth of earth's population under its rule has tried to go from an empire to a republic, and is now not only torn into fragments, but is unable to muster any effective resistance against a foreign invasion. She is caught between the sledge hammer blows of Japanese imperialism on one side and Russian communism on the other and is a national object of the sympathy if not the pity of the rest of the world.

So among the nations of earth we are seeing the breakdown of old monarchies, the emergence of new dictatorships, the setting up of new plans of economic life, and the very evident intrusion into the individual life of man by the rule of nation-state bureaucracies, fascist, communistic, or so-called democratic, which are expected to be considered by those under their rule as infallible. Some one has said that we are witnessing not so much the death-throes of the old civilization as the birth pangs of a new one. What can we expect of it? This nationalism as seen now is wholly new to us and the wisest among us cannot forecast its future.

CAN our Western world be charged with causing this rude awakening among Europeans and Asiatic states? Have they taken our material and economic schemes to be a new religion for them? The West has shown them recently two miracles both resulting from machines: rapid and exact transportation of material by train, ship, car and airplane; and the production of plenty in immense quantities. These miracles from the West have the world cowering in fear of war, and are resulting

in more sharply defined class distinctions and increasing unemployment.

The West has virtually forced the East to open her doors to our aggressive commerce, our mechanization, and our political and economic ways of life. In less than a century Japan learned from the West how to drill and equip her armies and how to build a navy which has caused her to be recognized as one of the great military powers of the globe. And from the same source she learned how to erect and run factories whose products are today pushing aside the fabrics of the Western world not only in Asia and Europe but even in Africa and Latin America.

China's Sun Yat-sen received his knowledge of political democracy and economic socialism from our West, and with them only weakly applied caused the Manchu dynasty to fall into ruin and the Chinese millions to be all but crushed between the millstones of aggressive Japanese imperialism and the dictatorship of Russian communism, both of which came from the West.

Even into Africa has gone the influence of the Western desire for luxury and ease, for candied foods and commercialized entertainments, so that the animistic life of those peoples is being torn to shreds. Basil Matthews tells us that on a central square in Cairo there is an attractive statue labeled "Egypt Awakening" which shows a young figure arising and throwing a mantle off his head; if it were possible for that youth to look straight before him when the veil is lifted he will see a huge electric sign pleading with him to drink a certain brand of whiskey.

One of the most active enterprises in all Asia today is the effort of the greatest tobacco company in the world to induce the youth as well as the adults of that continent to become and keep healthy, to cut down their food requirements and to enjoy real comfort by smoking cigarettes and dipping snuff. The motor cars of this company are continually opening up new territory by putting on motion picture shows in every community they can reach showing how people enjoy their cigarettes, and before the entertainment closes hand-fuls of cigarettes are tossed into the crowd so that they may taste for themselves the delights of smoking. This enterprising company calls this plan of advertising missionary work.

THE influence of such forces, whether they are called nationalism, imperialism, communism, or materialism, reach into every area of the life of a people.

In Benares in North India, near the banks of the sacred Ganges, a new temple has recently been opened for worship unlike any such structure in the story of mankind. A wealthy but generous Hindu, a member of a famous capitalist family and a loyal follower of Mahatma Gandhi, has spent years of time and fabulous sums of money upon this temple. It is built of the best red sandstone obtainable in India, and the shrine and object of worship is of Alpine Carrara marble brought from Italy. It is a relief map of India so scientifically correct that if water is poured on its mountains it runs down the river valleys into the waters of the Indian Ocean and the Bay of Bengal.

This temple is called the Temple of Mother India and the marble relief map is the object of worship. These people are called to loyal worship of a new deity as a result of the spirit of nationalism. This force has become a substitute for religion.

The same generous hearted man is supporting an immense and splendidly equipped Nationalistic University in Benares which he is patterning after our Western institutions of learning in curricula, in student body and in methods of instruction. He explains his plans by saying, "We want this university to be a missionary university for nationalism." He also controls a widely circulated daily newspaper called *Today* which has the same missionary goal.

Thus nationalism has become idolatry. Idolatry is placing a relative thing on an absolute throne. That relative thing may be all good in its right or relative position. But when Caesar becomes god the ruler or government of the nation-state is placed above God and the will of the weak state is supreme over that of God, the Creator. This results in setting the authority of Hitler, Mussolini, or Stalin above all else. No room is left for appeal to God or conscience.

This anti-Christ of the modern world puts Kaga-

wa of Japan in prison for preaching God's Word instead of the Imperialism of the empire; it drives Karl Barth and other German preachers into exile for putting loyalty to God and His truth as they see it above that to Hitlerism; and on our Western continent where democracy is supposed to be supreme he, this anti-Christ, is taking on more and more power through control of broadcasting, of the press, of education, and of all means of shaping the minds of people and thereby controlling public opinion.

OUR problem today—and it is a puzzling one—is the new alignment of scientific agnosticism, secular communism, political nationalism, modern materialism, blatant humanism against Christianity. This means that Christianity's chief task is to face and master these new movements.

Under this pressure several attitudes among Christian individuals and groups are in evidence. Such expressions as "Oh, Yeah," "You're telling me," "Skip it," would seem to indicate a feeling of self-sufficiency, an attitude of sophistication and perhaps of sarcasm toward all authority and toward any disposition to inquire into the basic merits and demerits of these changes as shown in such influences.

Because of their candor one is in danger of being led into believing that this attitude of sophistication is most prevalent among the youth of today. Our young people come into this attitude quite naturally because of the influence of their social environment. They more readily give expression to it in well-defined movements in our universities and even in our institutions of lower grade.

Another attitude too commonly in evidence is one of frustration, of complete surrender, of defeatism. Within this decade, nearly every nation or state and the majority of communities within these states have been disturbed by suicides, financial and moral defalcations, and by economic insolvencies. We have become so accustomed to such that, although bothered by them, we are no longer surprised.

The period of deflation, that affected practically every nation on earth as a result of the collapse following the World War, affected the world race and brought on this attitude of frustration. Not only individuals but institutions and nations have found themselves unable to solve their problems. Enormous building enterprises were stopped half-completed. Attractive financial projects with multiplied millions invested failed. The moral standards of the human race were visibly lowered, and in many instances were completely destroyed. The spirit of defeatism caused nation after nation to default in payment of national debts and to fail in observance of international treaties.

Still another attitude in evidence is one of confusion. Too many people today are like a confused driver in congested city traffic. Without any

intention on their part, they have become involved in financial, moral, economic and national wrecks. This confused attitude has blinded too many to the value of the issue involved.

Nazism and fascism are examples which are very prominently displayed today. All dictatorships are the results of confused situations. Because there were no individuals or groups who could understand the problems of national affairs and point a way to their solution, a national receivership was the result and a dictator assumed charge of the affairs of state.

In commercial and industrial areas humanity has become greatly bothered and in many ways unprecedented confusion exists. Class distinctions, not only between labor and capital, but within the ranks of both these groups are becoming more clearly defined. An increasing ferment in labor circles is becoming more and more confusing. The groups involved seem to have lost sight of the issues at stake and no one can tell what will happen next.

In religion and morals we must admit that this attitude of confusion exists. Purely arbitrary plans are being foisted on many innocent and unsuspecting individuals and groups as a result. Expediencies which seem for the present entirely reasonable but which experience teaches otherwise are being suggested. The line between right and wrong is being destroyed, and moral worth, in too many instances, has been forgotten.

From these attitudes of sarcasm, defeatism and confusion have come a new birth of secularism—a purely materialistic view—not only a non-religious but an irreligious attitude toward changing conditions. Russian communism is a national example. The growing tendency to leave out the religious ceremony in marriage is a social example. The tendency toward the practice of the so-called law of self-expression is an individual or moral example.

The world-wide mania for gambling, the maniacal quest for money as shown in the liquor and narcotic traffics, and the lack of regard for virtuous character among both men and women are indisputable evidences of this growing secularistic or materialistic attitude. Recently one of our recognized authorities in the field of sociology said, "It is too plainly evident that this generation decided to continue in its disregard of all moral values and to cure the consequences by governmental regulations."

THERE is yet another attitude that should be prominently displayed toward these changes, some of which are revolutionary and others so gradual they are scarcely noticed while they are occurring. This attitude should be the Christian answer to the challenge of all these new developments.

It should not be true that the Christian leader-

ship of the world, especially that of our own denomination, will fail to be challenged to new and more effective endeavors by these changes. Any other attitude is wholly unworthy of us.

Perhaps we should hesitate to use the word "crisis" to describe the importance of the right attitude of Christianity toward these world developments. We are told that "crisis" in Chinese comes from two characters meaning "danger" and "opportunity." If our Christian forces do not seize these opportunities there is danger of real peril to them.

Other individuals and groups are really aroused by the present world situation. One of the most prominent of these is the movement among the "untouchables" of India to abandon the Hindu religion. This is led by Dr. B. R. Ambedkar, principal of the Law College in Bombay.

As the infant Moses attracted the daughter of Pharaoh, Ambedkar when a mere youth although an "untouchable" appealed to a very progressive Indian prince and this prince provided him with scholarships which carried him through several years of study in British, American and German universities. He holds a Doctor of Science degree from London University, Doctor of Philosophy from Bonn University and Master of Arts and Doctor of Philosophy from Columbia University. While in Columbia, although a professed Hindu, he often attended Fifth Avenue Church and enjoyed Doctor Fosdick's preaching. Such influences fired him with a desire to free his own outcaste people from their degradation.

When he returned to India from his studies and elected to start practice as a lawyer he found that in spite of his learning he was to the people of India still an "untouchable." He could not rent a house or secure office space. He refused to yield to the temptation to break with his own people, lose himself in some city and try to cover up his caste origin.

On his return trip to India from his studies abroad he secured an audience with the Pope of the Roman Catholic Church to whom he opened his burdened heart by telling him that, for example, when a car bearing an image of the Virgin Mary was being drawn in procession through the city streets of his country outcaste Christians were not allowed even to stand on the sidewalks of the line of march. He yet today often quotes the words of the Pontiff when telling of his deep disappointment, "My son, it may take three or four centuries to remedy these abuses; be patient." He was furious that the man who to him was the head of all Christianity had nothing positive to offer him.

Just last year in an address before ten thousand of these outcastes assembled in a Depressed Classes Conference at Nasik he said: "Because we are Hindus we are made to suffer thus. If we were members of another faith none would dare treat us so. I had the misfortune of being born with the

stigma of untouchability, but it was not my fault. I will not die a Hindu, for this is in my power. All of us should repair this mistake now."

He has issued millions of leaflets in which he declares his decision, "after mature deliberation and in a calm atmosphere to abjure Hinduism for some other religion which can give the outcaste equal treatment, status, and clean living inside the faith."

THESE untouchables include nearly one-fifth the population of India, one-thirtieth of the human race, and tens of thousands of them are becoming aroused under Doctor Ambedkar's leadership. Mohammedan leaders have announced a pretentious scheme, a special Moslem Mission to win them to Islam. Progressive Hindu leaders have become aroused and have conferred with Doctor Ambedkar proposing revolutionary reforms that would abolish untouchability; but he is still determined to lead his people out of Hinduism.

He has turned down offers of lucrative positions and promises of high office in the new government of India to carry on this crusade for the freedom of his own people. He has outlined a five year program in behalf of these seventy-five million outcastes and will give his time to organizing and developing a leadership among these already restless multitudes in order that they might have a place in India's social, economic, political and cultural life. He is calling them to march out of hated Hinduism.

Into what? Into communism? Into atheism? Into Mohammedanism? Into what? Into Christianity?

Mahatma Gandhi in his sit-down campaign against political materialism is, strange as it may seem, immensely increasing the outcasts' rebellious attitude toward Hinduism. Gandhi is begging the Hindus to let these people in and give them a place of recognition as equals with others who are only human. Ambedkar is determined to call them out into some other religion where they will have freedom and fellowship and power. Only God knows what will be the result. Is not this one instance of a challenge to our Christian forces?

There are unmistakable signs of a break in the closed attitude of communism toward other religions. Nazi and fascist dictatorships will bring to pass some changes on their policies of dealing with people who are loyal to other gods than Caesar. Imperialism as seen in Japan will not always keep the minds of her subjects from breaking through their enforced loyalty and asking for some source of soul satisfaction. Economic and industrial materialism will sooner or later desire respectability in the sight of the gods she may recognize, and her devotees will be calling out for a way of salvation. These changes of the present in world conditions and those in prospect should challenge all Christians into the most aggressive action since the incarnation of Jesus Christ.

BAPTISTS, especially Southern Baptists, have here a peculiar responsibility and opportunity. We are not afraid of the truth—any truth. We are one of the very few groups of Christians who stand for absolute religious freedom. We are almost alone in accepting the Bible as God's word without any man-made additions or conditions. We believe that the individual as well as society needs the gospel. We further believe that if we can lead a sufficient number of individuals to accept the lordship of Jesus Christ the society they make up will be redeemed. We believe that the gospel of our Lord presents to us the way of salvation for the individual and for society. These and many other fundamental doctrines put us in a place of peculiar responsibility in the face of world conditions. Is not this our God-given chance? Should it not challenge us to the deepest consecration and the most aggressive action of which we are capable?

The history of Baptists shows that we have divided over policies and not over principles. All of us believe in the gospel of salvation through faith in Jesus Christ, but we begin to differ when we try to apply this gospel to our individual and social needs.

A prominent Baptist pastor was heard recently to remark that he could not stir up any spirit of contention among the members of his church over any fundamental Bible doctrine, but he could split his congregation wide open, if he were not careful, over who would play the church organ.

These present and impending changes should drive us Baptists together as never before. For example, are we going to pieces over the question of organic church union? Is there a challenge to us in this movement? Our belief in complete religious freedom leads us to give every denomination or group of Christians an equal chance with us. This means that we must have the most fraternal attitude toward them, must help them at every opportunity and must share with them when they are in need. Does this mean that we are to consolidate with them?

Basil Matthews in a recent address delivered to the student body of Queen's University in Belfast on the subject, "The Artisans of Peace," made some attractive remarks about the general subject of peace which apply definitely here. Peace is not negative but positive. We often think of peace as a vacuum when we define it as absence from war or freedom from conflict. Peace in reality is forceful and should be defined as harmony. Harmony can not be made on a single note. It demands differences, but these differences must not clash.

A great orchestra is composed of many instruments and each instrument has its peculiar tone. Under the direction of the conductor with the separate scores before the respective players, harmony results from varied instruments wholly different in appearance, in tone and in the notes played. We are told that there are notes in great pieces of

music which would produce discord with one another, but if in the middle of them there is placed a reconciling note this discord resolves into harmony.

OUR denominational orchestra should be under the leadership of our Great Conductor, Jesus Christ himself. He will bring into harmony all discordant notes if we follow his divine baton. If Baptists sound out of harmony with some other group we are always ready to defer to the leadership of our Great Conductor and to allow our loyalty to Him to change any discord because of us into a divine harmony. All we request is that other denominations join with us in this spiritual orchestra and be wholly loyal to the truth of God as it is continually revealed to us in the teachings and leadership of our Lord Conductor, Jesus Christ.

This will mean that the Christian denominations will not wish to hold domination over one another, or to be forced by any organic influence into a lifeless conformity, or to be blended into a dull uniformity by a mixture which will cause them to become indistinguishable. We believe that we should maintain our "place in the sun" and keep our identity. Real harmony among our denominations can be effected and maintained only by a single loyalty to the Son of God. We shall contend for this continually.

How then shall we as a separate denomination meet these changes and accept their challenge?

First, we must start with redeemed and consecrated personality. Some one has truthfully said: "We must not forget that a machine cannot save a machine, that it takes brain to do that; that mere social organization cannot save society, that it takes soul to do that; that man is not made for the machine—no man—that the machine is made for man—every man; that man is not made for the social order, that the social order is made for man. In short, we must not forget that mechanical energy and social forms are meaningless in other than human terms."

To accept this challenge successfully we must emphasize the necessity of every person becoming a new creature, a new creation—through a real acceptance of Christ and all He so bountifully gives with such submission. Only then can we become channels through which God can declare His good news to this troubled world. The greatest need of Christianity now is redeemed and dedicated personality.

Some one in his egotism said:

"I am the master of my life,
I am the captain of my soul,"

but the person who is prepared to share in an effective seizure of today's opportunities must say:

"The living Christ is master of my life,
He is the captain of my soul."

Such a declaration, if sincere, will bring with a new birth, a correct relationship to God and an im-

portant purpose to do God's will among men, a high resolve to be loyal to God's ideal in a redeemed human race.

If one-tenth of the members of our Southern Baptist churches would manifest toward God's will for them the consecration that Booker T. Washington did toward his opportunity they would be accused as were the apostles of old "of turning the world upside down." Tuskegee Institute is a monument to consecrated personality. Booker T. Washington, the son of a slave girl, decided to give his life to the creation of an institution where Negroes could learn the essential handicrafts and the scientific tilling of the soil.

He secured a few acres of red clay land near Tuscaloosa. He had only a few dollars, but, with his own labor, he built a brick kiln on that land and tried to fire some bricks and he failed. He secured a few more dollars and tried his brick factory and failed again. He pawned his watch, which he never got back, to secure money to buy cord wood and tried again, and he succeeded in making some bricks that would do for the beginning of the first building.

He enlisted the help of some other ex-slaves and they became the architects and builders of those buildings which have stood the rains and storms for more than forty years—monuments to the impossible. If we would be as serious and God-honoring in our purposes we would start the making of a new world.

THOSE who call themselves Baptists must not only "be born again," "born from above," and fully dedicated to God, but they must have deep and abiding convictions concerning what we sometimes call our fundamental beliefs. These convictions bring us together as Baptists and enable us as a denomination to develop sufficient momentum in our efforts to bring such blessings to our troubled social order that we are a really positive and world-wide influence. While we demand complete separation of church and state and entire religious liberty for every individual and group, we must believe that there is a definite work for Baptists to do here, a work no one else has so far ever attempted to do as it should be attempted or done.

Such convictions under a divinely-called inspirational leadership will pull us into a God-honoring cooperation. We are a part of a world society, and we are nearer to China today in news and all other methods of contact than our grandparents were to their nearest community neighbors. We are better acquainted with conditions in Russia and Spain today than we were with those of a contiguous commonwealth of our nation two generations ago.

There is no reason for any Baptist to think in terms of Foreign Missions, Home Missions or State Missions today. We should have a missionary conviction concerning all the human race. Every Baptist church should have a well-developed plan for

securing missionary information about the entire world and enlisting the sympathetic, prayerful and financial support of every member for the salvation of every person everywhere.

WE SHALL never begin to stop war, or to combat communism, or defeat nationalism, or overcome imperialism, or cure mankind of sin in any or all of its forms, till Jesus Christ is enthroned in the hearts and lives of these sinning people. He is the only remedy: He is the only panacea for all this world's ills. In Him there is prospective salvation for the individual and through him for society. In Him we can find authority and power for winning the whole world to Him. Witness the exclamations of Paul when the whole world, proportionately, was against his Christ: "I can do all things through Him." "thanks be to God who giveth us the victory," "we are more than conquerors through Him."

Jesus Christ is our powerful hope and through us the hope of the world. Every ship that sails, every train that runs, every plane that flies, every work or accomplishment of every kind should be for His glory and thereby for the eternal welfare of all mankind.

This demands that every one of us dedicate all he has and is to the missionary privilege and task of winning all men everywhere to our God through Christ.

Admiral Peary when only a lad, as a result of reading a book of exploration, determined that he would some day go to the North Pole. When he became of age he inherited a comfortable fortune. Before he was thirty years old he had organized at his own expense an expedition to go to the North Pole. He set out with it and after terrible suffering and hardships he had to turn back in failure. Within a few years he organized a second expedition with the same discouraging result. After a third effort had ended in failure his fortune was gone, and Admiral Peary thought his main goal in life could not be attained. His wealthy friends, seeing his disappointment, lent him funds for a fourth expedition and it failed.

Just as Peary thought he would have to give up with a broken heart, a London newspaper cabled him to request that he set up another effort at their expense, which he did, and after he got within one hundred and fifty miles of his goal his hands and feet were frozen, many of his crew died from privation, his ship was disabled in the ice and he had to abandon in failure his fifth effort.

It took months and months for him to be out of the hospital, and he was looked upon in pity by his friends because he had failed in his every attempt. Then a New York newspaper sent a representative to him and proposed to bear the cost of another trial if he would lead it.

Although he had failed five times he undertook the task the sixth time with as youthful enthusiasm as ever, and this time he succeeded and planted

the Stars and Stripes on the ice at the North Pole. Today Peary is regarded the world over as one of our greatest and most successful explorers.

If it was worthwhile for Peary to dedicate his fortune, his health, his life, his friends, and all the resources of two continents he could command to the accomplishment of such an earthly task, what ought we to do for the accomplishment of the spiritual and eternal task assigned us by our great Admiral, Jesus Christ!

An Example of Answered Prayer

By HARRY A. DAY

JOE VASQUEZ is one of our deacons of the North Boulevard Church, Tampa. Some months ago he had an operation in which a tumor was removed from the brain. About four months later, his old trouble seemed to return, and he suffered from terrible headaches again. He called me to come to his home where I found he had been suffering for a week. The next day I took him back to the hospital.

After a few days observation he was taken to Johns Hopkins, Baltimore, for another operation. The local surgeon who assisted in the first operation accompanied him to Baltimore. After thorough examination and observation at Johns Hopkins they refused to operate, stating that his case was hopeless.

He then returned to Tampa and remained in the hospital, growing worse every day. The doctor who took him to Baltimore said he had a chance in a hundred of pulling through another operation. Finally, in desperation, the family and relatives urged that the operation be performed.

By special request of Brother Vasquez and his wife, I witnessed the operation. Just before the surgeon began to operate, I asked permission to offer prayer for God's guidance. The surgeon gladly consented, and all bowed their heads while I prayed for the surgeon, for the patient, for the two assistants and the six nurses, all in attendance in the room.

A more remarkable case seems unknown, for instead of dying under the operation, as was expected, our dear deacon came through successfully.

The next day was Sunday, and Dr. J. F. Plainfield called for a special group to come forward in the church and unite in special prayer for Deacon Vasquez. The group was composed of the missionaries, officers and teachers of the church and Sunday School, with two of the Vasquez children in the center of the group.

A more earnest prayer I never heard than our beloved Doctor Plainfield offered for the restoration of our deacon, all for God's glory. We all believe that God has worked a miracle in this case and brought glory to Himself, for Brother Joe Vasquez is now improving daily and will doubtless soon return to his home again.

Communism Inherently Atheistic

By J. B. LAWRENCE

THE time has come to draw the issue sharply between Christianity and communism, and to do this we must set out clearly the difference between the basis and nature of the social and economic program of Christianity, with all of its implications, and the basis and nature of the social and economic program of communism.

Those who understand the teachings of the scriptures and who know the nature, spirit and program of communism, know that there is a difference, a vast difference, between communism and Christianity, and should sharply challenge the assumption of those who claim that Jesus taught communistic principles and that the Apostolic church rejected the capitalistic system in favor of Marxian communism.

The action of the members of the New Testament church in selling "their possessions and goods, and parting them to all, according as any man had need," was entirely voluntary. It was an act of love based on the principle, "What is mine is thine," while Marxian communism is founded on the claim, "What is thine is mine." These early Christians, even in an economic emergency, did not dream of a new economic order involving the common ownership of material resources and means of production. Their action had no reference whatever to the state or to society in general, but only to the members of the church.

MARXIAN communism on the other hand deals with all the citizens of the commonwealth, and by force transfers all ownership from the individual to the people as a whole. It denies not only the right of the individual to own property, but also takes from him the right to say what shall be done with his own labor. He becomes a slave of the social order. Communism also cries down God, religion and the home, and, in order to get rid of the teaching of the scriptures, which teaching maintains the rights of the individual, the purity and sanctity of the home, and the divine origin of the state, it attempts to destroy the Bible and to grow by a system of godless education a citizenship wholly destitute of the knowledge of God and wholly without religion.

The atheism of communism is not accidental. It is inherent. Its first note sounded by the harsh voice of Karl Marx was atheistic. Disbelief in God is a primary essential of Marxian communism. This is evident from the history of communism through all the years, but it has been forcefully emphasized in Russia during the past decade. Communism in Russia, by the very nature of economic law, has been forced into a series of vital compromises with capitalism, but it has not yielded one inch on the religious question.

Russia today is fundamentally capitalistic in its economic life. The American socialist, Marx Eastman, after his recent visit to Russia, published the news of his bitter disappointment in finding capitalism flourishing in Russia.

But Russia is today as bitterly set against religion as ever. For instance, ten years ago the Mononites of Russia numbered eighty thousand; today that church has vanished from the land. Fresh efforts are being made now by the socialistic government in Russia to enlarge the membership of the Society of the Godless, and the entire educational system is set to produce a generation of people who not only know not God, but who are positively antagonistic to God.

THE reason Christianity should challenge communism and set out its teachings in sharp and positive contrast to the teaching of communism is because many good-natured and well-meaning folk in our land do not seem to understand that communism is essentially atheistic and are therefore helping to spread its pernicious teachings in America.

The communists have noticed this fact, and are planning their propaganda program so as to avail themselves of the influence of these good people. The Comintern, the communist international organization from which our American communists take their orders, has deliberately adopted a policy to soft-pedal the religious question. Earl Browder, late communistic candidate for the presidency, says, "We communists have learned to be much more careful in approaching people; we take pains not to offend any religious belief." Mr. Browder, however, does not hesitate to declare, "We stand, without any reservation, for education that will root out beliefs in the supernatural," and to announce that "only atheists can be members of the communist party." The movement may change its method, but its nature remains unchanged.

It is a startling fact, nevertheless a fact, that one of the aids to the advancement of communism in our land is the help given by certain liberal and even radical church groups. Speaking of the assistance rendered by these groups, Mr. Browder says, "The communist party has been able to achieve successful united fronts on the most important issues of the day."

Dr. David Burrell, in *The Presbyterian* of September 23, says, "The well-organized, well-financed, American League Against War and Fascism, largely organized and controlled by communists and radical socialists, has enlisted the support of most of the radical modernistic leaders in all the larger Protestant denominations."

Dr. John Horach, in his late book, *Modern Religious Liberalism*, mentions the Methodist Federation for Social Service and fires a well-aimed shot at that denomination's official condemnation of "capitalism" in its general conference of 1932. He might have listed also many other radical church organizations as well as many churchmen prominent in the effort to destroy capitalism and representative democracy. He does name John MacMurray of the University of London, Reinhold Niebuhr of Union Seminary and Sherwood Eddy.

He could have mentioned also the radicalism in certain groups in the Federal Council of Churches; the religious affiliation of certain members of the Executive Board and National Council of the Radical American Civil Liberties Union; the interlocking of the Fellowship of Reconciliation with the leading radical organizations; the relations of such men as Kagawa with the National Labor Foundation; or the alliance of many religious leaders with the League for Industrial Democracy. These and many other anti-Christian alliances have been exhibited to the nation by such men as Hamilton Fish, Major General Fries, Colonel Sanctuary and Dan Gilbert.

Doctor Burrell also calls attention to the socialistic tendencies of the present secretary of labor. "The first act of this official," says he, "was the cancellation of deportation orders for several thousand undesirable aliens, many of whom were radicals of record. Again and again this same secretary has given permission for communist agitators to enter and tour America."

In this same article he calls attention to the fact that many bills looking to the control of communism have been introduced in Congress, but that they have been frowned upon and pigeonholed by the leaders. The trend of some of the major economic policies of the New Deal has been such as to give vast encouragement to communists in America.

NEW Testament Christians must set their faces like flint against the social conception of the kingdom of God revealed in the writings and teachings of radical religionists. This conception is contrary to New Testament teaching. It cultivates the ground for the growth of communism.

The assumption that "we must be saved as a society before we can be saved as individuals" is fundamentally wrong. The scriptural doctrines of the worth of the individual, the guilt and corruption and individuality of sin, the necessity for personal repentance and regeneration, the atoning death of Jesus Christ, all go by the board with these modern radical Christian leaders.

There is no room in the radical socialistic conception of the gospel for the great fundamentals of the faith. Those who hold to a social gospel in contradistinction to an individual gospel of redeeming grace ignore individual sin and personal

guilt in their effort to save man from corporate righteousness. They silence the Christian conscience. They abrogate the decalogue. They substitute trust in man for trust in God. The new kingdom of God which the radical religionists offer is the kingdom of the natural man and not the kingdom of the regenerated man. The gospel of socialism and communism is not the gospel of the saving grace of God; it is the enemy of the gospel.

Jesus Christ was not a revolutionist; He was not opposed to the institution of private property or even of personal profit. He was opposed to sin, sin of employer and employee alike, and He died on the cross to reconcile the individual sinner to God. If anyone wants to find the social program of Jesus, let him read the Parable of the Leaven. If he wants to know the principles by which the citizens of the Kingdom are governed let him read the Sermon on the Mount. If he wants to know how to get into the Kingdom, let him read the third chapter of John's gospel.

The Savior's Great Commission was not a command to go and revolutionize the social order; it was a command to go and tell all men that they had a Savior through whose death on the cross they could, by individual personal repentance and faith, receive forgiveness and a new life. There is no other way. There is no other program that will work. This is Christianity, and it is diametrically opposed to the program of communism.

The root 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.

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