

SOUTHERN BAPTIST
HOME MISSIONS

Motto: Trust the Lord and Tell the People

EDITORIAL DEPARTMENT
WALLACE G. SCENE

VOL. X

JUNE, 1939

NO. 6



Harold M. Lambert

Training Young People in Missions

See Pages 7-11

A Gospel for an Age of Prosperity

IT NEEDS but a cursory observation to show that the Home Mission appeal is, in the consideration of a large number of people, weakened by stories of prosperity. Only the destitute, the underprivileged, the socially isolated, to many, are fit subjects of missionary solicitude.

There are those who cannot quite believe that they are doing missionary work unless their money goes to preach the Gospel to the down-and-out. Let us send the Gospel to the underprivileged, but at the same time let us not forget that the problem before Southern Baptists is the preaching of a gospel of sufficient spiritual power to capture the South's splendid material resources and make them usable for world evangelization.

Russia and Religion

RUSSIA is having quite a time in her effort to destroy Christianity. In the last six months of 1938 we are told that 15,000 petitions were sent in to the secret police for permission to found religious parishes. Twenty signatures are required for each petition. This means that 300,000 men in Soviet Russia had the courage to confess Christ in spite of persecution.

Failure of Modernism

SOME twenty-five or thirty years ago the idea became current among religious leaders that if we could change the social order the millennium would be brought in. Religious leaders, thinking to change the social order, began working for world peace, tolerance between races, and better social conditions.

Not only have these efforts failed, but all the things sought for are further from realization now than when ministers stopped preaching salvation and shifted to the social emphasis. Modernism can be credited with nothing but failure. It has not brought world peace; it has not brought tolerance between the races; it has failed miserably in ushering in a new social order.

There is a reason. We cannot hope to build a new world by departing from the Gospel and the commission given by our Lord to the churches. We are not told to transform men from the outside, but to preach a

Gospel which will transform men on the inside.

There is no short cut in world redemption. Salvation is an individual matter and the only way to create a new world is to fill it with heaven-born men. By the foolishness of preaching, the world is to be saved.

Christian Education Needed

DR. OSCAR C. KREINHEDER, president of Valparaiso University of Indiana, in a recent sermon preached in New York City, said:

"We are blind to the best interests of our country. We must have a Christian higher education. It is a notorious fact that a godless education is sweeping over this country. This condition may become so acute that the road to knowledge will mean the road to spiritual ruin. It is a notorious fact that our American colleges are hot-beds of atheism. They harbor men and women who deny the existence of a personal God. These teachers tell their students that an immoral act is not a sin, but that it is embarrassing to be caught. College people return to their homes infidels and agnostics."

If this statement is true, we face a terrible situation. Men and women, a large number of whom are Christians, are supporting public education in order that we may have a better citizenship, but if what Dr. Kreinheder says is true there is danger that our colleges in their teaching will lay the foundation for the moral and spiritual destruction of our people. One thing is true: we need Christian colleges.

The Old-Time Religion

THE old-time religion is the religion of the Bible. It began when God revealed Himself to man as Creator, and has continued fundamentally the same through all the changes of relationship between God and man. The eternal verities change not. God, man, sin, salvation, service, heaven, hell, resurrection, eternal life are the unchangeables. God's method of reaching man may change, but fundamentally the old-time religion is a personal relationship to a personal God through a God-given Mediator.

Page Religious Liberty

IN THE United States we think we have religious freedom; but

STILL GROWING

SOUTHERN Baptist Home Missions continues to grow, the net increase being about 1,000 a month.

This issue will have a total mailing of over 32,000, which is above 5,000 more than the February number.

Since Southern Baptist Home Missions was launched as a monthly publication, the circulation has increased nearly 11,000.

Because the magazine is distinctive and serves a real need, confident expectations of a circulation of 50,000 should soon be realized.

do we? We think our government protects us in the right to worship God according to the dictates of our own consciences; but does it? Maybe so, maybe not. The matter has not yet been tried out.

Dr. L. E. Barton, of Jasper, Ala., recently called attention to an act of Congress which requires every Baptist church to report its membership, its budget, its business. This act could easily be used as a tool to close many of our churches.

A religious housing committee, for instance, might say that unless a congregation can show a certain number of members they have no right to exist. This is being done in Romania. We must guard our liberty at every angle.

Is the World Growing Better?

IT IS difficult to believe that we are living in a world that every day in every way is growing better and better. In fact, the average Christian is affrighted at the floods of lawlessness unleashed upon the world. Not only have standards of morality been lowered but in large measure they have been discarded altogether. Unbelief, abamelessness, the grossest forms of materialism discourage and depress workers in every line of Christian enterprise.

There is a brighter side, however, for in all this conglomeration of wickedness and phantasmagoria of evil, we still meet friends of Christ whose faces shine with the light of a great hope. But there is much land yet to be possessed.

HOME MISSIONS

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

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EDITORIAL

BAPTISTS have everything to create enthusiasm of the highest type. Christ is theirs. The power of the redeemed life, the promises of daily guidance by the Holy Spirit, all the riches of the Christian faith, and the sure hope of a glorious immortality are theirs. Girding them for their outward march are the eternal promises

of the Son of God who assures them that He will be with them all the way and that as their days so shall their strength be. What a Gospel they have to preach! What a Master is He whom they serve! What a glorious work is theirs! Let all the ransomed hosts of God shout, "Hallelujah," and press on!

If I had a voice that could reach the ear of the Baptists in the Southern Baptist Convention, I would use that voice in calling them not to a campaign, but to a crusade. Our Master and Lord sits in the heavens expectantly waiting until this earth shall be made the footstool of His feet. Shall we not as the sons of glory vow our allegiance to Him who hath redeemed us from sin and dedicate our all to that cause which is dearest to His heart?

When I was a boy no character in history so stirred my imagination and made my blood beat hot through my veins as did Hannibal, the conquerer from Carthage. I saw him dedicated at the altar, when he was but a boy, by his father to eternal warfare against Rome. I saw him in his victorious march through Spain. I saw him at the foot of the Alps and heard him say to those battle-scarred veterans of his, "Soldiers, over the Alps lies Italy."

Shall we, O men of God, not dedicate ourselves to this noble warfare to which Christ has called us—the evangelization of the world? Over the Alps of our toil and at the end of our outward bound course lies a redeemed world.

In 1094, when the religious world lay rotting in corruption and indifference, Urban journeyed to Clermont, his soul on fire with a new challenge to Christendom. The keynote of the speech he made at that conference was a challenge to come forth to a defense of Christ. "I call you to a holy war for Christ," said he. "The infidel has overrun the Holy City. The sacred tomb of our Lord has been desecrated by unholy hands. The churches have been turned into stables. The

body of Christ bleeds from a thousand wounds. Oh, ye who have carried on feuds, come to the war against the infidel! Oh, ye who have led marauding bands become soldiers of God! God wills it! Go with one who lacks not the power greater than wealth to aid you. Lo, I see before you, leading you to His war, the standard bearer who is invisible—Christ."

These are the words that impregnated the cold womb of a decadent Christianity with new life. These are the words that brought to life the spirit of heroism. Out of the baptism of fire and blood and suffering and sacrifice of the Crusades that followed there was born the Renaissance with the resultant new world of thought, and later the Reformation, and still later the modern mission movement.

What was it that caught the medieval mind and welded the discordant elements and forces of feudal Europe into a mass movement of continent-wide proportions? It was the grip of what they conceived to be a common God-given task of world significance and world importance.

My brothers in Christ, such is our task today. It is God-given. It is world-redeeming. It is soul-challenging. Our Christ is waiting to lead us to victory. Our King is ready for His triumphant entry. Will we make the way open for Him?

We are living, we are dwelling,

In a grand and awful time;

In an age on ages telling—

To be living is sublime.

Hark! The waking up of nations;

Gog and Magog to the fray!

Hark! What soundeth? 'Tis creation

Groaning for her later day.

Will you play then, will you dally,

With your music and your wine?

Up, it is Jehovah's rally,

God's own arm hath need of thine.

Hark! the onset. Will you fold your hands,

Clod arms in lazy lock?

Up, thou, drowsy sleeper,

Worlds are charging to the shock.

Worlds are charging! Heaven beholding!

Thou hast but one hour to fight.

See! the blazing cross unfolding

On, right onward for the right.

On! let all the soul within you

For the truth's sake go abroad.

Strike! Let every nerve and sinew

Tell on ages—tell for God.

Jewish Leader Gives Lesson In Winning Kinsmen to Christ

By JACOB GARTENHAUS

THE question has often been asked, "How shall we go about winning our Jewish friends?" Before one can answer such a question he must know the individual with whom he intends to work, his educational and religious background, age, and environment. It is only when one has such information that he can effectively approach the individual.

The Christian worker who does not consider this will not get very far. Some of them will put the same question to every unsaved person, "Are you prepared to die?" Like the quack who provides the same sugar-coated pill for every ill.

The following method of approach was used in dealing with one individual.

A Christian friend asked if I had time to go and see a Jewish man with whom she had had some business dealings. I made several visits to the man. In the first contact he seemed indifferent, but after a little reasoning he consented to read some of the literature.

On the second visit he was argumentative—a good sign—and from our conversation it was quite evident that he had carefully read the literature. This visit was followed by several others, during which I dealt with him as lovingly as I knew how—trying not to press things.

Examine Prophecies Together

I wanted the man to have a thorough knowledge of the plan of salvation and become deeply convicted of his own personal need of a Saviour, and that Jesus of Nazareth is indeed the Christ, the promised redeemer of Israel. He of whom Moses in the law and the prophets did write. Only then would he be willing to pay the necessary price a Jew must pay in accepting Jesus.

Together we examined thoroughly prophecies concerning the Messiah, and between visits the man spent considerable time in the study of this vital question. On each visit he had already written out a list of questions to ask me.

One thing that seemed to bother him more than anything else was the question of the trinity. He could

not harmonize it with the teaching, "Hear, O Israel: the Lord our God is one." I tried to show him that belief in the trinity is not a new doctrine, but one that had its root in the teachings of ancient Israel and that we are introduced to it in the first verse of the Old Testament.

We read that in the beginning *Elohim Bara* (*Elohim* being the plural of *Eloah*, meaning God). Literally, "Gods created." Moses used this plural form, *Elohim*, with a singular verb. In the Genesis 1:26 we find the words, "Let us make man in our image."

I quoted such passages as Isaiah 9:6, Psalms 2:7, Job 26:13, Proverbs 30:4. All of this was a revelation to him.

Attends Christian Church

I invited him to go to a church service with me. Though reared in the United States, he had never once entered a Christian church. All he had known of Christianity was the result of the teaching of his prejudiced parents and what he learned in the Jewish schools.

The service made a deep impression upon him. As we left the church he remarked: "To think that the Christian minister should have read the same Psalm which I memorized as a boy and then pray to the Jehovah of the Old Testament. I can hardly believe it!"

But to make doubly sure of himself, he took some of the questions we had discussed to the rabbi who gave him very little satisfaction; and this gave him the courage to take a public stand for Christ. And what a glorious experience it was for him! As a result he suffered much persecution, but instead of weakening his new-found faith that only served as an impetus to him to try to win others to Israel's Messiah and the world's Saviour.

Christian workers desiring to lead their Jewish friends to a knowledge of the Saviour will do well to heed the above suggestions and be very patient in their dealings with them.

WANTED—ORIGINAL POEMS, SONGS For immediate consideration. Send Poems to COLUMBIAN MUSIC PUBLISHERS, Ltd. Dept. T-4 Toronto, Canada.

Mother Takes Christ, Entire Family Follows Despite Hardshellism

NORODY ever asked me to be a Christian," said a new convert in relating her experience to Miss Minnie Berry, missionary in the mountains.

Even her own mother had not spoken to her daughter about religion because the mother held to the doctrine prevalent in the mountains that when the Lord is ready to save a person He will do it without human help.

Because of this extreme belief that God will accomplish the salvation of the elect without human agency, the young woman had grown to maturity and was the mother of children before she was ever asked to be a Christian.

She became interested in revival services conducted in her mining village and finally one night made profession.

The next morning when the husband learned that she had joined the church, he became enraged and forbade her from being baptized, even saying that he would kill the preacher if he baptized her.

"In great distress she determined to leave it all with the Lord," Miss Berry relates, "and after offering her first prayer, a wonderful peace was in her soul. She went about her household duties with a song in her heart and on her lips."

"Her husband tried in vain to sleep after his night's work, for conviction of sin seized him as he listened to his wife sing the hymn, 'Lord, I'm Coming Home.' Finally he was forced to call his wife to his rescue."

Soon neighbors and the pastor were called until the house was filled with interested Christian friends. Miss Berry states, and the husband was gloriously saved. He and his wife followed their Lord in baptism the following Sunday.

Miss Berry adds that the husband is now Sunday school superintendent, the wife is an interested worker, and the four children have been converted.

Oh, to be twins, and even "quins" that I might go more places and do more things for my Lord, but I shall strive daily to be a faithful steward of the one life which He has given.

Miss Minnie Berry, Home Board missionary in the mountains.

June, 1939

Negroes Have Been Faithful

By NOBLE Y. BEALL

NEGROES have been faithful to their country, to its laws, its traditions, its ideals, its institutions, its developments. They have put into our commonwealth many things. They have contributed physical labor, music, humor, and placidity of disposition, all of which are invaluable.

The South would not be what it is today without these precious possessions brought to it and inculcated into its very life by the Negroes. All of these things have grown out of and have been contributed by a quality of mind and heart, which the Negroes possess perhaps of a unique type and to an unusual degree. The quality of all these may best be characterized by one word—"faithfulness."

The Negroes have been and are today faithful to white people. It has been pointed out many times that during the War Between the States the Negroes, left in charge of the plantations, women and children, and all the possessions, never once betrayed the trust, though the war was being fought to keep them slaves and they knew it. There never has been, certainly in this country and perhaps not in any country in the world another instance of such sincere, sacrificial fidelity. Many and interesting are the stories told of personal, individual cases of loyalty and fidelity.

Some of the richest spiritual experiences of white Christians have come out of their contact with Negroes who knew and loved and served the Lord Jesus Christ.

Some of our people wave all this aside and call it simply a relic of the African mind. Many who have watched sympathetically the development among Negroes know that it is due to the capacity of the Negro to cooperate with others who may even for a time seem to them to be inconsistent and neglectful.

A Marvel of Missions

It is one of the marvels of all missionary history that the Negroes have responded to the Gospel message at the hands of people who have in many instances wrongfully treated them.

It seems that in every way the Negroes have proven themselves worthy of our confidence, sympathy, cooperation and help. They have responded to what we have done, they

During all these years that we have been doing mission work, Southern Baptists have said over and over that we acknowledge our responsibility to the Negroes; we have passed from one to three resolutions each year for more than ninety years expressing our sense of responsibility and proclaiming our purpose to help them. But we have not accepted the responsibility in the same light, and made provisions for the work on the same basis, as we have that of other types of mission work.

Missions Needed in Education

There is need for more missionary work in the field of education. Many of the leading denominations of the United States are doing a worthy part by the Negroes of their faith in this field. We are doing more than we have ever done, but we are on the bottom of the list in comparison with other great denominations.

In public education the South is still far behind in educating the Negro child. We as Baptists have no direct responsibility in this matter, but there is no escaping our indirect responsibility. There is hardly to be found a single school board in the country but what some Baptist is serving on it; there is hardly to be found a single one but what the Baptists of the city, county or state have much to do in controlling it. To whatever extent this may be true, Baptists are responsible for the existing conditions.

In addition to aiding in the education of Negro preachers we owe something to the hundreds of Negro children who might be fitted in and through the public schools of the states, counties and cities.

Negro Youth Speaks

By LAURA M. ANDERSON

Who dares to say I have no heritage?
Life has bequeathed both joy and tears to me;
Tormented by the lash in slavery's age
I sang of heaven where I might be free.
Who dares to say my estate was not bought?
I purchased it with suffering and blood;
For all my rhythm I can answer naught,
My race has had it since the Nile's first flood;
The blood of many nations in my veins
Endowed my skin with rampant hues;
I have the courage that can conquer pains
And healing songs and laughter for each bruise.
Count not my heritage a useless thing
It bids me strive to rise and fight and sing.

American Churches Must Win Foreigner In Our Communities

By DR. J. F. PLAINFIELD
Italian Missionary

AN encouraging feature of my present field work is the eagerness shown by a group of Italians who came to hear the message both in Columbia and Greenville, S. C., in recent schools of missions.

Some of the best Italian families from northern Italy live in Columbia, and they gladly heard the message when I called at their home during the week of mission study in Park Street Baptist Church.

Two Italian men approached by a Baptist friend came to similar services at the Augusta Road Baptist Church in Greenville. They said they believed the Word and would return to hear more.

My heart rejoices in this, and my wish is that all foreigners would have the opportunity of hearing the Gospel preached.

○The time has come for the American Baptist churches themselves to carry the message directly to the foreigner near their churches and not to depend exclusively on the missionary.

Home Mission work among the foreigners would be far easier and the problem of Americanization and Christianization would find a quicker solution through the co-operation of the American churches in evangelization of the foreigners.

Excepting thickly settled foreign communities where the missionary of the Home Mission Board is needed to speak to his people, the new and better plan is for each American church to go after the lost of every race.

BAPTIZED IN ILLNESS

A YOUNG Cherokee woman who was seriously ill recently made profession through the ministry of Rev. W. H. Fitzgerald, missionary to the Cherokees in North Carolina. "She wanted to be baptized," says Brother Fitzgerald. "I told her she was too ill and for the sake of her two little children she could not take the step."

"Great tears rolled down her cheeks as she said, 'My body my own. Look like I could do as I please with it.'"

"After the missionary left, the woman sent for an Indian deacon, and at her command, he carried her to a cold stream and baptized her."

He that dislikes to do what he knows will one day not know what to do.

A true Christian will lay down his life at the command of Christ and his life for the cause of Christ.

Western civilization is no more spiritually redemptive than pagan civilization.

GREENSBORO REVIVAL CONCLUDED

A SIMULTANEOUS evangelistic campaign in the Baptist churches in Greensboro, N. C., under the direction of Dr. Roland Q. Leavell, was concluded on April 30.

Twelve churches in the city co-operated in the campaign, a total of 334 baptisms being reported, with 168 additions by letter.



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Youth Helps in Cuba

Young Volunteers Aid Mission Projects In Capital

By M. N. McCALL



Above—A quartet of volunteers in Havana, ready to go to their mission. Right—A mission class in a cemetery being taught by a medical student.



ONE Sunday afternoon we had as a visitor a lady en route from Washington to Mexico City. At the close of the Sunday school session she made herself known.

"I had heard you had a good work here," she said, "but I was not prepared to see such a good Sunday school in this part of the world."

It really was not so good. There were 280 present, a little below the average of the year. But we were glad to be able to tell her that this did not represent all of our Sunday school work.

Going to the People

We learned long ago that with Havana's crowded streets and long distances we could not depend on the people to come to us, so we have had from the beginning the plan of going to them in a series of small schools in missions scattered throughout the city.

This plan has been made possible greatly through the activity and co-operation of the young people of the congregation. At the present time we are helped in this work by some of the seminary students, although it is a work that has been carried on for many years.

After the early morning service, which is held from eight to nine, singly and in groups of two or more, our people go out to thirteen mission

Sunday schools. The attendance last Sunday ranged in number from twenty-eight to seventy-six.

One young man came in with radiant face, saying, "We went up today; had fifty-two."

Another said, "We had seventy-six, and our branch school has started another branch, because we could not get them all into our house."

The average for all schools is about forty. This means that to the attendance of the Temple, we must add more than 500 to have an adequate idea of our work along that line.

Some of the schools are in places where we pay a small rent, \$7.50 a month being about the average. At least five are in places where no rent is paid.

Teacher Starts a Mission

Some months ago a young lady was baptized who seemed much interested in general church activities from the beginning. She makes her living by having a private school in her home. Shortly after her baptism she came to the pastor, saying, "I have a Sunday school. Last Friday I invited my pupils to come on Sunday morning, and most of them came. If you have any literature left over we need it."

Her school has continued to grow. It is composed of people who had no previous contact with the church or with the Gospel.

Another lady, member of the church for many years, started a private school. She also has had a Sunday school for two years or more. Some time ago she asked that we lend her two dozen folding chairs, because her Sunday school had outgrown her furniture.

One school is operated in a small building in the Baptist cemetery. The main room is small, but they manage to get more than fifty into it for the opening exercises. When the classes are divided, some go out under the near-by trees.

We were greatly moved the last time we visited this school to find that the little group of workers had gathered in a quiet place under the trees for brief prayers before beginning their work. First they had gone around in the neighborhood gathering up the people, most of them children, and then, leaving one in charge, the others went aside to pray.

This group of workers is composed of three medical students, one of them a young lady, and two others from the Temple congregation.

Surplus of Volunteers

Most of these stations are more than Sunday schools. In all except three there are regular mid-week preaching services, these being also conducted by members of the congregation, helped by four of the seminary students. In one of the missions there are Y. W. A., G. A. and R. A. societies. In another there are R. A., G. A. and Sunbeam organizations.

Most of this work is done by young people, some of whom are students, while others work in stores and have other employment during the day. Other young people offer their services from time to time, and we are not always able to give them some-

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Methods in Mission Study Attractive to Youth

Missionary education of young people
gives opportunity to use varied plans
suggested by leaders

ROYAL AMBASSADORS GO ON AIR

By ELLEN DOUGLAS OLIVER
Young People's Secretary, Virginia
W. M. U.

ONE of the most serious problems in our state has been that of enlisting the interest of our boys in the cause of missions. The idea of using the radio as a means of solving this problem was born in the mind of our state corresponding secretary, and put into concrete form by a committee of interested pastors, laymen, and members of the Woman's Missionary Union.

This committee met between sessions of our Baptist General Association and their plans were carried out as follows: In each of the eleven cities in Virginia having radio stations, a pastor was asked to act as rally chairman. He, working with a woman co-chairman, contacted the radio station, selected and trained a group of the R. A.'s for the broadcast, secured the largest church in town to which all Royal Ambassadors of the surrounding section were invited for supper, to hear the broadcast and take part in a missionary rally planned specifically for boys.

And how those boys came! By actual count, over four thousand Royal Ambassadors and their counselors gathered on the night of January 20 to take part in these rallies, Richmond alone registering 500 boys.

Over the radio, to each of these large groups, and to others listening

(Continued on page 14)

IN THE PICTURES—At the top, an inviting camp ground furnishes a delightful setting for South Carolina youngsters to study missions. In the second picture, Miss Dorothy Spann of Little Rock displays the silver loving cup won in the missionary reading contest in Arkansas. The next picture shows South Carolina Sunbeams in camp, while at the bottom are the lovely G. A. queen regents in the same state: Dorothy Tobias, Ellen Louise Edens, Dorothy Saunders, and Kathryn Bagnall.

WORLD VISION THROUGH SUMMER CAMPS

By RUTH PROVENCE
Young People's Secretary, South Carolina
W. M. U.

JUNE days mean camp days for South Carolina young people. Throughout the year a well-rounded program of missionary education is carried on by W. M. U. junior organizations: mission study, missionary programs, service activities, giving. Then come camp days to add stimulus and quicken enthusiasm.

Four camps are held within the state. Early June finds a large group of alert, eager Royal Ambassadors gathered at some central camp site. Sunbeams, Junior G. A.'s, and Intermediate G. A.'s constitute three camps during the first week of the state Baptist assembly.

Happy days they are. Too quickly the hours slip by, hours filled with worship periods, missionary instruction, joyous fellowship, and directed recreation.

Missionaries make real the needs of the homeland or bring the appeal of an adopted country far across the sea. Nationals testify to the power of Christ in other lands and make missions a living, vital thing to youthful minds and hearts.

These direct contacts result in deepened interest in the missionary cause and a firmer resolve to participate in the Kingdom enterprise at home and abroad.

Y. W. A.'s of South Carolina turn eagerly each June to Ridgcrest Camp, where on the mountain-top they climb new heights of vision and explore mission fields the world over. There young hearts hear the Master's call and respond.

Some seven hundred strong, South Carolina young people gather in these camps each summer. Back into their organizations and churches they go.

Back to the same surroundings—but back to mean more for Christ, for through camp days they have caught a new challenge, they have felt the heart beat of the world.

TWO EFFECTIVE PLANS USED IN GEORGIA

By MIRIAM ROBINSON

Young People's Secretary, Georgia
W. M. U.

GEORGIA Woman's Missionary Union feels that two of the greatest means of offering missionary education to her young people are the State Girls' Auxiliary House Party and the State Royal Ambassadors' Conclave held each summer. These are held at Beale Tift College. This year the Conclave will be at Mercer University. Both of these are Baptist schools.

The faculty and counselors for these two camps always include at least one foreign and one home missionary, often more. The other teachers and workers are W. M. U. leaders throughout the state, pastors, ministerial students, and Christian college students. Living in the dormitory with these missionary spirited people helps the young people to get a clearer vision of His Kingdom program as it reaches to the uttermost parts of the earth.

Definitely Missionary

The program for the week is definitely missionary. The morning watch and vesper services are based upon the missionary messages of the Bible. There are mission study classes taught by the missionaries themselves. At the chapel period each day there is a missionary message for the entire group, either by a speaker or brought in the form of a pageant or demonstration by the young people themselves. Included in the many recreational activities offered are games from foreign lands. The closing night of each week there is a consecration service giving the young people opportunity to express the value of this week to them. Each year there are a number of professions of faith and many sincere desires expressed to follow Christ wherever He shall lead them, at home or abroad.

These camps have received the hearty endorsement of the young people all over the state, as evidenced in the increasing attendance each year. The G. A. House Party has been held annually for fourteen years. Because of limited space only intermediate girls are privileged to attend. Last year there were 258 girls.

The Conclave is for both junior and intermediate boys and 165 boys attended.

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Sunbeams learned missions and had a big time, too, helping their leader build this Indian village while studying *Just Around the Corner Tales*.

Everybody Likes Missions In Arkansas

By MARGARET HUTCHISON

Young People's Secretary, Arkansas
W. M. U.

WHEN a worker among the French taught the book, *Around the World in Louisiana*, at an R. A. camp in Arkansas, the boys were deeply touched when he told of the "bend in the bayou where his boat broke down" and the ultimate founding of the "New Life Church" on that spot by the first convert to find new life in Jesus.

One group at the camp very ingeniously created out of a table, some boards nailed on the sides and much dirt piled inside, a lovely Louisiana scene. Even the bayou was created on which a boat was placed, and alongside which shrubbery, grasses, and moss were placed, typical of the rich verdure of Louisiana.

They also built a tiny church with windows and door and across its front these words: "New Life Baptist Church."

Needless to say, this group, because they did have a clean and orderly cabin, and because of their clever work on the table, won the inspection points that day.

Also needless to say, this table was transferred to the tabernacle for the class period, and later it was taken to the little country church near the camp for display the next Sunday, one camper returning to the Sunday services at the church to tell the story of the scene they had depicted.

At another R. A. camp, Rev. Harvey Gray, Home Board missionary at

Dyess Colony, Arkansas, camped with us to teach our boys about this largest of the government projects for helping the farmers in the United States.

Morning after morning he pictured the development of this colony, telling how more than half the farmers were Baptists and showing our opportunity to help this group to have a church building of their own.

Boys Build Colony

Because of the interest which had been stimulated, and determined to win in inspection some morning, one group built a miniature Dyess Colony center on a table.

The commissary, post office, office building, drug store, cafe, were all built out of paper. Blocks and roads were shown, as was also the small Methodist church. The lot on which Baptists intend building their church was marked clearly.

This was such a good reproduction of the center of the Colony that the missionary used it in class that morning to illustrate his lesson. Of course that cabin got first place in inspection.

But Royal Ambassadors are not the only ones who really depict missions in Arkansas, for we find one Sunbeam Band especially, the Hugh Fox Sunbeam Band of Pine Bluff First Church with Mrs. Joe Hall as leader, doing an outstanding piece of work.

When they studied the Home Mission book, *Just Around the Corner Tales*,

(Continued on page 14)

Leading Students Into Missions

WELL has it been said that "to expose a youth to the missionary enterprise is to draw his soul closer to God." From the early days of Woman's Missionary Union until now, her far-visioned leaders have been cognizant of the missionary needs of college students. For many years, this concern was evidenced in the distribution of literature. In 1911, a college correspondent, Miss Susan Bancroft Tyler, Maryland, was appointed and served for six years.

Beginning in 1938 with the first Ann Hasseltine Society, Judson College, Marion, Alabama, which was the first missionary organization on a college campus in the South, we now have in the Southland ninety-five College Y. W. A.'s. Under the aggressive leadership of Miss Juliette Mather, southwide W. M. U. Young People's Secretary, working with the state young people's secretaries, we press on.

Through this powerful unit organization, a worthy member of our Baptist Student Union, Woman's Missionary Union constantly seeks to instill a missionary zeal in the life of every Baptist young woman—yes, in every student on the campus.

We are mindful of and grateful for the guiding, friendly hand of the student secretaries on three North Carolina campuses, for the fostering care of the Woman's Missionary Society or societies in the college center, and for members of the faculty, and in two instances, the wife of the college president, who serve as counselors.

Missions in College Life

In order to present adequately the ways by which we are seeking "to expose college youth to the missionary enterprise," one must necessarily study carefully the varied missionary activities of the Ann Hasseltine Y. W. A., for we believe that these activities by a love for missions, are not only instilling a genuine missionary passion in the hearts of the seven hundred fifty college Y. W. A.'s of North Carolina, but also directly and indirectly keeping missions in the consciousness of college life.

May I speak briefly of several ways in which the Ann Hasseltine Y. W. A., on seven college campuses (two other colleges are ready to organize) in

By MARY CURRIN
Young People's Secretary, North Carolina W. M. U.

North Carolina is fanning the flame of missionary zeal among college students.

The college Y. W. A. disseminates information concerning missions. Through the regular, well planned, attractively presented programs on the Bible as a missionary message, vital knowledge is given.

Using that splendid missionary periodical, *The Window of Y. W. A.*, as a basis, the program committee often makes use of *Royal Service*, *The Commission*, *Southern Baptist Home Missions*, *Far Horizons*, *Missionary Review of The World*, *The Intercollegian*, *Asia*, and others in their desire to present stimulating, helpful programs.

Equals College Course

One college girl said it like this: "If any girl will consistently attend during her four years of college the regular missionary programs given by the Y. W. A., she will find this information the equivalent of almost any college course, and second in value to none."

The observance of a special week for missionary study and emphasis, instigated and promoted by the Y. W. A., is within itself a worthy contribution. For this special week we have urged and in many instances been able to secure a missionary or missionaries to bring to students fresh news and needs of our mission fields.

Sometimes this special week has been placed in the midst of a "busier than usual" college schedule and has perhaps fallen short of its high purpose, but we have witnessed the value of such a week.

The needs of the fields in the homeland and afar are presented, mental and spiritual horizons are extended, Christ's call for volunteers is sounded, personal conferences with leaders are sought, life decisions are made, and sometimes flickering faith of a student is strengthened as he or she sees Christ in action, meeting the needs of youth of other lands.

If true vision is knowledge of facts combined with insight into their meaning, we rejoice to help the college Y. W. A. fulfill this high mission.

If "prayer is the most important and far reaching work in the Kingdom of God," we rejoice to insist on the observance of the three stated seasons of prayer for State, Home, and Foreign Missions, combining a special study of the needs of the fields, generous material gifts to meet those needs, and fervent prayer for the laborers in the field. On some campuses, the Y. W. A. has been able to draw the majority of the student body and faculty into these prayerful seasons.

One Y. W. A. was fortunate enough to secure either a missionary or former missionary from various foreign fields to speak each morning at Chapel during the Week of Prayer for Foreign Missions on "What the Little Moon Offering Has Meant to China, Brazil, etc." A similar plan was carried out during the season of Prayer for Home Missions.

One Y. W. A. reviewed the preparatory book for the Home Mission Season of Prayer during the thirty-minute noonday services. On several campuses, the devotional chairman of the Y. W. A. alert to see that day by day students pray for our missionaries and all the work of our great denomination, following the Prayer Calendar in *The Window of Y. W. A.*

Again college Y. W. A. influences giving to missions now and in the days to come. Books on stewardship are studied in the circles. Leaflets and tracts on stewardship are distributed through state W. M. U. headquarters.

Personal Service Stressed

Through playlets and programs the obligations of tithing and the privilege of giving are kept before Y. W. A. members and all are encouraged to give through the Co-operative Program and the special offerings of Woman's Missionary Union.

In seeking to impart a vision of the needs in the homeland and afar, Y. W. A. does not forget the needs at hand, for the ideal of personal service is not neglected. Sharing Christ and His spirit with others, bringing hope and cheer to the unfortunate and underprivileged are truly missions.

The Personal Service Chairman of a College Y. W. A. wanted the girls (Continued on page 12)



A mission class "down the tracks."
Left—College students making plans for their mission classes before leaving campus (Miss Lois Brimm, superintendent, extreme right). Right—Representative pupils and their college student teachers in the mission "down the tracks."

Learning Missions in College

By
FRANK E. SKILTON

THE mission Sunday School movement started by Blue Mountain College students in 1935, under the auspices of the Lowrey Memorial Baptist Church, grew out of a Macedonian call from one of the people with whom the Life Service Band of the college had been working—a mother, herself a Christian, who felt the need of Bible teaching in the community in which she lived. Thus was the movement born and the Gospel given to people who heretofore had not been exposed to the message of Christ.

Miss Willie B. Cox was the first teacher. Others largely instrumental in developing the work were Jennie Lee Hunt, Mildred Senter, Loretta Trumbull, Frances Frazier and Christine Sanders.

Take Gospel Into Homes

During the college session of 1935-36 Ruby and Helen Turner and Ada Ruth Tabb did much to develop both the original mission school and one about two miles from town at another home. This latter school was discontinued when the family in whose home it had been held moved away; but was revived last year by Ella, both Majors and Lois Brimm. This year it is conducted by Lois Brimm, Dorothy Pearson, Edna Ruth Rea, and Gussie Mae Guyton.

As an offshoot of the original mission, a Sunday school for Negroes, with a membership of twenty-four, is now being conducted in the community, with Martha Dorroh in charge.

Today there are three mission Sunday schools ministered to by the college students, each one divided into classes, with the exception of the

Negro school. The schools include ages from cradle roll through adult.

The school "over the ridge" has a membership of thirty; the one "down the railroad tracks" has a membership of twenty-two.

Lois Brimm is mission Sunday school superintendent, having general direction of the three schools. Her associates include Betty Carter, Julia Long, Dorothy Pearson, Martha Dorroh, and twenty-five other students who alternate in teaching classes.

While the mission Sunday school work is under the auspices of the Lowrey Memorial Baptist Church, the direction and teaching are done entirely by students of the college, thus giving them experience in teaching, personal work, and soul-winning.

The church finances the work which so far has only called for lit-

erature and song books. It has lent the girls a small portable organ which is kept in one of the homes where the schools are held. These schools are held in the homes of the people who are being ministered to by the college extension group. Actually the Gospel is being taken into their homes.

Delight in Opportunity

The students delight in this opportunity to serve their Master. The girls meet their classes every Sunday, rain or shine, sleet or snow, and they say there is very little drop in attendance on bad days. Only three conversions have taken place so far—one a forty-year-old father, and two intermediate girls.

The girls are buoyed by prayer, faith, and their knowledge of the experiences of Carey, who toiled for more than seven years in India before one soul was saved. Too, as Carey did, they believe the "prospects are as bright as the promises of God."

TWO EFFECTIVE PLANS

(Continued from page 9)

tended the sixth annual Conclave last year. One of the boys expressed what seems to be the opinion of the young people who come each year when he said: "The Conclave showed me how to have a good time in the best way, and I liked it."

In the spiritual development of the young people, in the renewed enthusiasm in the local missionary organizations, and in the harvest yet to come from seeds already planted, Georgia W. M. U. sees the value of young people's camps as a phase of missionary education.

NEW WORKER ENCOURAGED

IN spite of unusual difficulties in winning Cubans to come to a Baptist Sunday school, the new missionary at Key West, Fla., Rev. Y. T. Shehane, reports a steady increase in attendance.

"I believe we will have fifty Cubans in attendance by the last of May," says Brother Shehane. "I want it to grow to 100 soon. They love to know the Gospel of Christ."

"I am planning to have mission classes certain days of the week in addition to Sundays. Grown Cuban men and women are taking part in our programs, and they enjoy it."

Girl Claims Victory Through Tears After Steadfast Profession

ONE Sunday morning following a recent revival at North Boulevard Baptist Church, Italian mission in West Tampa, Fla., a joyous call to Miss Taylor came ringing up the steps.

Going to the door, Miss Fannie Taylor, missionary to the Italians there, saw the smiling face of a young girl who had previously been converted but was refused permission to be baptized by her Catholic parents.

On more than one occasion the missionary had attempted to contact the girl's parents, but to no avail. When she finally had the opportunity to approach the child's father, after pleading with him, he said he would be willing if the mother would consent. She then directed her efforts toward seeing the mother.

"Oh, Miss Taylor, please don't ask me to let Katie be baptized again," pleaded the mother somewhat pathetically. "I am a Catholic, she has been baptized in the Catholic church."

After they had talked at length regarding baptism, the missionary decided at that time that the thing to do was to leave the matter and pray.

"Why the smiling joyous face this Sunday morning?" Miss Taylor now asked the girl.

"After you left I cried so much that my grandma told my mama to let me be baptized, and my father told her, too," she exclaimed.

So, of thirty-six others who were baptized following the revival, none was happier than this twelve-year-old girl who had now the victory through tears.

LEADING STUDENTS INTO MISSIONS

(Continued from page 10)

to do something for the Negroes nearby. She talked with the cook in the college kitchen, and each year now the Y. W. A.'s give programs and help in other ways in the work of the Negro Baptist Church. The winning to Christ of students on the campus is not overlooked in their emphasis on winning the lost in other lands.

The challenge and need of college students is so great that any young people's secretary could easily and profitably spend her entire time in this area. Since this is only one part of her varied responsibilities, she

must of necessity limit her personal help in carrying forward the work.

By personal visitations at the beginning of each college year, conferences with individual officers, the distribution of special programs and literature, frequent correspondence, addresses by missionaries to each campus whenever possible, a missionary feature when requested at our state Baptist student convention, we seek to make these activities effective and useful in Kingdom tasks.

The tomorrows of missions depend in large measure upon the quality of missionary zeal and vision we are able to transmit to today's college students. Such a task demands earnest prayer, careful planning, and constant encouragement. In that, we rejoice to have a part.

Willingness to Work Marks Dyess Baptists As New Building Begun

LAUNCHED on faith, work has begun on a house of worship at Dyess Colony, Arkansas, according to Rev. Harvey Gray, missionary of the Home Mission Board.

"Last week we dug the foundation and poured concrete footings for our building," he said. "Because the farmers were needed so much in their fields we took a recess for a few days, but the work is underway again."

The work was begun with only a few hundred dollars in the building fund and with colonists planning to do most of the work.

"It is really gratifying to note how heroically the men are working at the job," Brother Gray comments. "They donate their labor as if they were being paid \$5 a day. We are confident all of the labor will be donated, even the plumbing and wiring."

Brother Gray adds that the church now has a truck which is used to transport people to and from services. He states that several trucks are needed but that the one now available is proving a great blessing.

"Our worship services are being blessed with conversions and with additions by letter," he adds. "Our enlargement campaign in our training union gave us a great boost in this direction."

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City Missionary Goes Into Hospital to Carry Gospel to Sick Room

By HAZEL M. RENN
Missionary in Baltimore

RECENTLY I met a mother on the street on her way to the hospital where her husband had been taken a couple of days before.

Heavy of heart, she was much concerned about him as he had never gone to church. I went along with her.

At the hospital I found a man about thirty-five years of age, evidently a good man and a splendid husband and father. He was cheerful and fearless although facing a serious operation.

He frankly said that he did not go to church, that he never felt "good enough to go" and that he would have to take his chances, depending on "God or someone who had always taken him through hard places."

He was very much surprised to learn from the Word that there was nothing he could do to please God or to make himself a Christian. I showed him in the book where God classes us—that try as we may as lost sinners, we can never earn salvation.

He admitted that he was a sinner and lost. Then as I showed him the simple way of salvation, that by grace through faith he could be saved and made a child of God, and that all the work of our salvation had been accomplished on Calvary's Cross, I witnessed the light breaking through, and he accepted the Lord Jesus as his Saviour.

He said that he had never heard anything like that before, and that he could truly say that he had never been shown the "only Way."

I have never witnessed a newborn soul who was so eager to start to feed upon the Word. Praise God for another miracle of saving grace!

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Home Mission Book Shelf

Reviews in this column of books other than our own publications do not necessarily mean that the Home Mission Board endorses all that is in them, but does mean that they are books well worth the title for an intelligent understanding of many aspects of Home Missions.

All books reviewed may be purchased from the Baptist Book Store in your state.

Right Here At Home. Frank S. Mead. Friendship Press 183 pages. Cloth, \$1.00; paper, \$.60.

Although darkly colored by unacceptable suggestions of unionism, this book is valuable for its engaging description of many home mission enterprises. Into interesting experiences from Alaska to Puerto Rico, from the industrial centers of the East to the migrant camps of the West, the skillful writer carries the reader on a march with missions across the continent. It is a delightful book.

Negro Builders And Heroes. Ben Jamlin Brawley. University of N. C. Press. \$2.50.

Negro heroes and builders in all walks of life are presented. It is another great contribution from the author and publisher who are doing much to create a better understanding and a wider sympathy in race relations in the South. "To know the leaders of a race is to better understand the race" is the theme of the book. Noble Y. Beall.

At the Associations

Moderators Asked to Co-operate In Adequate Presentation Of Home Missions

IN planning annual district associational meetings, associational moderators are requested to give a prominent place to Home Missions.

"We want to urge every moderator of the 998 district associations to see to it that his association has a report on Home Missions," Dr. J. B. Lawrence says. "Someone in the association or out of it who is well posted on Home Missions or will take the time to study the work should be engaged to bring a real message on the challenging need of Home Missions today and the program of our denomination in meeting these needs."

Suggested reports for use in the associational meetings will be available from the office of the Baptist headquarters in each state. These suggested reports may be had by writing to the state mission secretaries.

Highways and Hedges. W. W. Hamilton. Broadman Press. \$1.00.

This is a book which we should have had long ago, the story of the day-by-day work of Baptist Bible Institute students within and around the city of New Orleans. Life experiences in the great adventure of Eternal Life. It is the ever-old, ever new story of the power of the Gospel over the hearts of men, set amid the surging ideas of the South's largest and most cosmopolitan seaport city. Una Roberts Lawrence.

New Orleans City Guide. Federal Writers Project. Houghton Mifflin. \$2.50.

Along with Dr. Hamilton's book it would be well to read this most readable and usable book on New Orleans, its history, geography, people and their life and customs. Never before with one book have we had so much told, nor better told. Almost everything you want to know about this old city, which calls itself with good right, "America's Most Fascinating City"—Una Roberts Lawrence.

New Revised Edition Y. W. A. Bible Study Published by Board

LEADERS of Y. W. A. and teachers of other young people's mission study groups will welcome the revised edition of *The Bible a Missionary Book* by J. B. Lawrence, which the Home Mission Board has just brought from the press.

Thousands of young people have already found this book to be most helpful as a guide in studying the central theme of the Bible which it presents so effectively, namely, the real missionary message of the Bible.

An improved arrangement of the material will make the book even more helpful. The introduction gives a complete outline of the Bible which will be of great value for constant use even after the book has been studied in class.

This revised edition, which has been adopted as the Y. W. A. Bible study book, is on sale at all Baptist book stores for 25c.

Chinese Homes Hear Message in El Paso

IN co-operation with the effort of the Texas W. M. U. and the First Baptist Church of El Paso, Rev. Shan Yan Lee, Chinese missionary of the Home Mission Board, made a profitable visit to the Texas city in April.

Services were held in homes of the Chinese each night of the week, and on Sunday afternoon twenty Chinese confessed Christ and were received by the First Baptist Church as candidates for baptism.

"This is a fine field, offering a wonderful opportunity to win lost Chinese to Christ," Brother Lee concludes after his visit. "The Chinese are hungry for the Gospel, and I was happy to come to tell them about Jesus and to help so many to understand and give their hearts to Christ."



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ROYAL AMBASSADORS

(Continued from page 8)

In all over the state, came the thrilling drama of the bombing of Dr. Emmett Ayer's hospital in China, put on in each local broadcasting station by local Royal Ambassadors.

After the broadcast, there were talks on the Royal Ambassador organizations and Royal Ambassador camp—and then as the climax, a missionary address.

Dr. J. W. Beagle in Indian "regalla" spoke to one group; Tanamola Ayoyinde, of Nigeria, to another; Edwin Dozier of Japan, Ruth Walden of Africa to a third and fourth; missionary hearted pastors to the other seven.

Our Royal Ambassadors went away from those gatherings with the idea that they were part of a great, vital movement, discouraged leaders carried away new enthusiasm for their work, pastors caught a vision of the possibilities of the boys' missionary organization.

And now we dream of the day when, more and more, we can use the radio as a means of giving missionary information and inspiration to our young people.

EVERYBODY LIKES MISSIONS

(Continued from page 9)

they built various villages and scenes to illustrate the respective mission fields. Boards were placed over the primary tables on which were crumpled cardboard boxes. These were covered with clean gunny sacks. This gave an irregular land surface.

Over the gunny sacks, were sprinkled dirt, gravel, and sand to give the appearance of land. Tiny sprigs of shrubs were planted here and there, larger pieces being placed in jars of water which were put through a slit in the sack, thus giving the appearance that the shrubs were growing out of the ground but staying fresh because they were in water. A paling fence was made with tiny sticks.

Tpees were made of wrapping paper, designs being colored on them with crayons. On a lake made of a broken piece of mirror with all edges covered with dirt, sailed canoes (heavy brown paper sewed like birch-bark canoes). Tiny animals, the contributions of the Sunbeams themselves from their toy boxes at home, were placed here and there, even as were Indians purchased from the ten cent store, or made by hand on clothes pins. The very simple wagon of the Indians was

made in miniature as was also the papoose on its board.

Sunbeams had a part in all this by bringing the glass, shrubs, toys, jars, and gravel. They held things for the leader as she built the village and told why she did each thing she made.

The story grew as did the village, and those Sunbeams love Indians and their souls more because they know more about them and their need of Jesus.

Shin is the same all over the world.

YOUTH HELPS IN CUBA

(Continued from page 7)

thing to do for lack of places in which to work.

A group goes to the home for the aged once a month, another goes to the women's fall every Saturday. As their personal service for the month, the Y. W. A. conducted a meeting in a home. The home is not that of a Christian, nor has any service been held there before. They carried an organ, the owner of the house sending his truck for it.

Prior to the service, one of the young women said, "I am hoping my mother will go, for it is near-by and I have never been able to get her to go to church."

The meeting was about three miles from the Temple. In a section of the city that is practically untouched by the Gospel.

Last week the W. M. S. had a similar service in another part of the city. In the Training Union, with its five groups, each group has such a service each month.

So, all in all, a good many meetings are held in the course of a month. The Temple is a center from which radiate influences in many directions, activities made possible by the voluntary service of the members of the church.

One of the encouraging features of our work is the large number of young people, and the larger number, both young and old, who seem more than willing to do their bit for the Kingdom.

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NOTE TO PASTORS—Use freely the materials on this page, and on other pages, in your bulletins, in sermons, in mission talks and reports, and in any other way.

Two Mexicans are now members of the Kickapoo Indian Baptist Church, according to Missionary D. D. Cooper.

In Laredo I have been working against the devil, who is trying to get into the people.—Andres R. Cavazos, Mexican missionary of the Home Mission Board.

For the time being, the matter of teaching and training the Negro leadership seems to be the most needy thing in our work for the Negroes. Noble Y. Beall.

The Home Mission Board now has 371 missionaries, an increase of 39 during the past year.

Missionaries of the Home Mission Board led over 5,250 to make profession of faith last year.

Total income of the Home Mission Board last year, representing an increase over the previous year, was \$513,841.80.

The Home Mission Board paid \$163,660.89 on the principal of its debt last year.

Following a week of revival services in El Paso, Rev. Shau Yan Lee, Chinese missionary of the Home Mission Board, continued to Phoenix for similar services among the Chinese.

Sunday school classes which were formerly held under the trees on the bayou bank in Louisiana now have rooms in which to meet as the church is beginning to add Sunday school rooms. Rev. Lawrence Thibodeaux, French missionary of the Home Board, reports.

In a recent morning service of the Capernaum Indian Church in Oklahoma, Indians crowded the home of a member where they met until not even standing room was left, two conversions being reported by Missionary Aaron Hancock, who conducted the service.

Heart Tug of the City

By J. D. Grey

WHEN one views the field of city missions that is ripened to harvest, waiting for the sickle of Baptist reapers, he cannot help but having a big tug at his heart strings. That our Southland with its industrialization is fast becoming urban in its population we cannot doubt. With the concentration of people in the city areas comes the problem always presented by sin. The Master first said, "Ye shall be witnesses unto me both in Jerusalem and—"

The Baptist churches of New Orleans, as well as in other cities, are aggressive and alert, and they are reaching people for the Master, but when we consider the vast unreached possibilities in all of our fields in these cities, we realize that we have not yet "scratched the surface" of what can be done. Organize as our churches may through their educational programs, a little different contact must be made if we are to reach the multitudes.

The Master's method of assembling small groups in homes, market places, and wherever He could get their ear, cannot be improved. People in our cities are hungry for the pure word of the Gospel of Christ.

It will be the part of wisdom for us to strengthen and expand the splendid work already being done by the Home Mission Board in these cities. New missions should be opened up by churches in every few blocks in congested areas where we have no churches. The First Church in New Orleans is trying earnestly to follow the policy of co-operating with the Home Board workers in our city in opening up at least two new mission stations every year.

We must so plan our work that the Gospel will be carried by word of mouth, by sermon, by song, by radio, and by tract to the waiting masses who are at our door and who tug at our hearts.

The Gospel In Bottles

NEAR the waterfront in Baltimore, Md., is a small lunchroom bearing the sign, "Mike's Place." This might suggest the underworld, but the presiding genius is a devoted Christian Italian who has hit upon a unique method to spread the gospel. Michael Coscia was born over a saloon kept by his father. His associates as he grew up were the type who loaf in barrooms.

When he was past thirty there came a day when life took on a new meaning for Mike, and he felt an urge to preach the Gospel, but realizing his handicaps, he looked for another method to proclaim the message than from a pulpit. After he had established his lunchroom, he placed a Bible verse on the roof, where it could be seen by thousands who transacted business in the tall buildings near by.

Mike's next inspiration came from finding every morning scores of empty whiskey, gin and wine bottles scattered around Market Place. Of course, they were gathered by the white wings, so that for most of the day the streets were clean. But Mike saw in these empty bottles a great opportunity. He and his family began to gather the bottles daily, like the manna. Labels were removed, the bottles carefully washed, then a tract or gospel penny portion placed within, after which the bottles were sealed and consigned to the sea. This is no small-town enterprise. Sometimes as many as 2,500 bottles go into Chesapeake Bay at a single launching.

Thus, the bottles once containing evil spirits, now are filled with the spirit of the gospel.

—Bible Society Record

MRS. LEAVELL and I were compelled to fly on the Pan-American clipper from Miami to Cuba in order to be able to finish the city-wide campaign in Miami on Sunday night, April 2, and to speak at the Cuban Baptist Convention on Monday night.

In flight we saw the peat-like soil of the Florida everglades burning furiously in various places, the flames ever widening out toward each other. Unless there is heavy rain soon, the whole area will be on fire. The theory is that bottles and other glass scattered here and there have focused the sun's rays upon combustible materials, and thereby the fires have started.

What an illustration this is of the Pentecostal fires now flaming out in our Southland! Christians are catching the warm love of God in their hearts and focusing that warmth in spiritual influence upon others.

Churches are aflame with spiritual fervor. Associations are catching fire from church to church. Entire state areas are in the white heat of a great awakening.

The South is now in the early years of what possibly might be called in the future "The Great Revival of the Twentieth Century."

Revival Fires During 1938

The tongues of Pentecostal fire were upon soul-winners during 1938, and the witnesses for Christ have been speaking with utterances such as only the Spirit of God could give. The report for 1938 tells of 256,814 baptisms—a record which exceeds that of 1937 by 52,247, and which exceeds the peak year of 1921 by 23,243.



The Leavells ready to fly to Cuba.

Pentecostal Fires

By
ROLAND Q. LEAVELL

There is every reason to believe that the report of 1939 can and will reach from one-third to one-half million people led to Christ and to baptism by Southern Baptists.

Evangelism Flaming in Cuba

Cuban Baptists are keeping step with Southern Baptists in evangelism. Their report to the Southern Baptist Convention in May, 1939, shows a 30 per cent increase in baptisms over 1938. This is a slightly larger increase than that for the entire Southland. This represents the largest number of baptisms for any single year in the Cuban Baptist mission history.

Congregations in Cuba have been universally larger. The school enrollment has had nearly 50 per cent increase. Special evangelists have been engaged in intensive proclamation of the Gospel.

During the convention in Havana in April, the Cuban Baptists made plans for an aggressive evangelistic program for the coming year. They commissioned three preachers to give their full time to evangelizing. Out of the abundance of their poverty they raised the money, largely personal gifts of the messengers, for the expenses of the campaign.

Evangelism Continued Through 1940

It is the absolute conviction of Dr. L. R. Scarborough, president of the Southern Baptist Convention, and of the superintendent of evangelism, co-leaders in the promotion of the Southwide Baptist Revival, that a more extensive and more intensive evangelistic program should be set up for the year 1940 than was possible during the year 1939.

Such a big task as this requires plenty of time, long-range preparation, and far-reaching promotion to bring it to its best possible results.

Evangelism in Vacation Bible Schools

The magnificent evangelistic possibilities of the vacation Bible school are rapidly being recognized. There were 2,520 such schools during the summer of 1937 with an average daily attendance of 198,122 pupils.

The older pupils are at a ripe age



Churches. Wide World Photos

for conversion as is evidenced by the report of 1,886 baptisms resulting from soul-winning in 376 of these schools. The most earnest effort in soul-winning should be exercised in these schools during the summer months.

Summer Evangelism

Evangelistic possibilities for July and August are unlimited. These are the months in which most of the rural churches have their revival meetings. It is especially fitting that brush arbor meetings, school house meetings, street preaching, and tent meetings should be conducted at this time.

Every town or city church where there is a vacant lot near the church or a city park available, would do well to consider having Sunday night open air preaching services during July and August. A continuous evangelistic meeting for eight weeks with different preachers preaching a week each, six nights per week, is a splendid plan for reaching the great groups of unchurched people in any town.

Summer evangelism would do well to give attention to recruiting inactive church members. July is an ideal month to do something about the delinquent, indifferent, inactive, and absentee members of the church, as well as the unaffiliated Baptists who should unite by letter with the church nearest to them. Letters, visitation, special services, and committee work on this problem will yield rich results.