

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. XI.

FEBRUARY, 1940

NO. 2.

EDITORIAL DEPARTMENT
WALLACE GREENE



Have You Made Your Will?

ONE of the ways in which our people can help in the evangelization of our land is to place the Home Mission Board in their wills. Many people are not situated so that they can give the money while they live. Many do not have any immediate relatives to whom they might leave their estate. Many have been making regular contributions while they live and would like for these contributions to continue after they die.

The solution is, place the Home Mission Board in your will. If so stipulated the money will be set up in a trust fund and kept intact and only the income used.

Someone who is interested in the Negro work might endow the department of Negro work. The Home Mission Board has a wonderful program which could be perpetuated if a few of our people would put it in their wills. Or, if interested in evangelism, one might endow the department of evangelism.

Money placed in your will and set up in a trust fund will continue to work while you are in heaven in the evangelization of men here on earth.

The legal title of the Home Mission Board is The Home Mission Board of the Southern Baptist Convention.

Home Missions Imperative

DR. M. L. Brittain, president of Georgia Tech, and one of the outstanding educators of the country as well as a great Baptist is the teacher of a men's Bible class at Second Ponce de Leon Baptist Church in Atlanta, Ga. He is reported to have said to his class on a recent Sunday that he had come to the conclusion that the most important task for Christians today, and especially Baptists, is the winning of the people right here at home to Christ.

"If I had anything to do with the sending out of missionaries," said he, "I would first assign them to a Home Mission task for a period of about three years to see if they could successfully work with foreigners. What point is there in sending a missionary to Africa unless that missionary has first proven his love for and his ability to work with Negroes here in Georgia."

We all recognize, of course, that our missionary task is one task and that the divisions we have made — Home,

Preparing for the Week of Prayer

By MRS. F. W. ARMSTRONG
W. M. U. President

WOMAN'S Missionary Union and the Home Mission Board rejoice together in the steady advance in the Annie W. Armstrong Offering. Because it carries so much of the mission program of the Board, because there are so many crying needs unmet, we pray for its continued steady growth.

The preparatory study books have contributed to this constant increase in the offering as they have served to stimulate prayer for all phases of Home Mission work.

The preparatory book for this year has achieved the difficult feature of presenting in a new light the problems and opportunities that are ours in the field of Home Missions. The author, Mrs. B. A. Copass, has had opportunities to know first-hand the stirring facts she presents in "Give Ye Them to Eat." Her rich gifts of mind and heart have enabled her to present these facts in a way that kindles missionary fervor in other hearts.

Each Woman's Missionary Society, each Young Woman's Auxiliary will be richly rewarded in a carefully planned study class, which will in turn quicken interest in the observance of the Week of Prayer (March 4-8) and lead to a record offering. This will be W. M. U.'s answer to the obligation the Lord Jesus lays upon every Christian as, looking on the needy ones in the wide field of Home Missions, He says to us today, "Give ye them to eat."

The book which the Home Mission Board presents, in response to the planning of W. M. U., is worthy of careful study and wide reading. "Give Ye Them to Eat" is certain to do that which it is designed to do, prepare all hearts for a fit observance of the Week of Prayer.

State and Foreign Missions — are only for human convenience. Every true, loyal Baptist is for State Missions and Home Missions and Foreign Missions. For these taken together constitute the mission of the churches of Jesus Christ.

Just now, however, when the world is in a disturbed condition and it is impossible for us to reach some countries across the seas, we might prepare for a great world mission movement when the war is over by putting extra emphasis on evangelizing the homeland and mobilizing the evangelized for world conquest for Christ.

Do We Need Another Depression?

CHRISTIANS everywhere need to check up on their stewardship obligations. The income of our people

has been gradually rising during the last few years. But the average gifts to the advancement of the cause of Christ have not risen with the increased income of our people.

In 1938 the average gifts of our church members to all forms of church work, religious education, and church supported philanthropies, was \$13.47, whereas in the deepest depression years the average gift was \$16.11 in 1933, \$19.02 in 1932, \$22.66 in 1931 and \$23.38 in 1930.

In the year that probably marked the trough of the depression, 1930, the average gift per church member in the United States was the highest ever recorded.

Must we have another depression in order to restore support to our churches and character building institutions?

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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EDITORIALS

WE ARE for peace among the nations of the world and are heartily in favor of every effort which does not involve this nation, to bring about the peace of Europe. We feel that the place which the United States occupies in the world gives promise that any constructive program for peace proposed by the President would have substantial results. We do not believe that the constitutional principle of separation of church and state should be sacrificed in any program proposed.

The President

And the Pope

The appointment by the President of a personal representative to the Vatican with rank of ambassador we conceive to be a violation of the constitutional principle which provides for the separation of church and state. One of the distinctive theories upon which this government has been founded is the absolute separation of church and state, and any recognition, implied or otherwise, of the political status of any ecclesiastical organization constitutes, in our judgment, an assault upon that principle. Dr. George W. Truett said in his Baptist World Congress address, "The Pope of Rome has no better title to receive the recognition of the President of the United States than the Archbishop of Canterbury, the Moderator of the Presbyterian General Assembly in the United States, or the Presiding Bishop of the United Methodist Church in this country."

Not only are we opposed to the President of the United States recognizing the Catholic Church by appointing a personal representative to the Vatican because we believe such appointment violates the constitutional principle of separation of church and state, but we are opposed to it on the ground that it will hinder instead of help in the negotiations for peace in Europe. Any one who is acquainted with political and religious conditions in Europe knows that the Vatican is in disfavor in the countries where the present war originated. Furthermore, we all know that the Vatican made no protest against the conquest of Ethiopia and that it gave its moral support to Franco in the overthrow of the Spanish government. It is also a matter of history that in the memory of the men now living the Vatican has had little, if anything, to do with the securing of peace between belligerent nations. We are pro-

foundly convinced, because of these things and the present feeling against the Roman Catholic Church in the aggressor nations, that the appointment of Mr. Myron C. Taylor, in the capacity indicated, would retard rather than promote peace in Europe.

We voice our anxiety on behalf of the cause of religious liberty, a principle embodied in our Constitution and essential to the continued existence of our democratic form of government. We also voice our fear that the recognition of the Roman Catholic Church in any way in an effort to secure the peace of Europe would hinder instead of help.

In making this protest we would avow our desire for the peace of Europe and affirm our support of any movement for peace which did not make for the destruction of our own constitutional guarantees of "liberty and the pursuit of happiness."

Shall Baptists lose by diplomacy what they have won by struggle?

Negroes and Education

NO RACE has made greater progress than the Negro race in the United States. Starting at the close of the War Between the States with no institutions, no material possessions, no organizations of any sort, they have now 120 institutions of higher learning, with 35,000 students of college grade, 2,457 of collegiate professional grade, and twice the entire number studying college subjects. The first Negro collegiate graduate in America was from Bowdoin College in 1826. The number of Negroes now holding academic and professional degrees is 32,478. Of this number 63.8% are men and 36.2% are women. Before 1880 most of the college trained men entered the ministry, but now almost all of them are entering the professional field. Nearly 200 Negroes have incomes of \$5,000 or more a year. The medium high school salary of teachers is \$1,300. The need for Negro college graduates is becoming more and more imperative. There is one white physician to every 728 white people but only one Negro physician to every 3,125 Negroes. There is one white teacher for every 110 white children but only one Negro teacher for every 218 Negro children. The Home Mission Board is endeavoring to help our Baptist Negroes in the education and training of their ministry. We consider this one of our most imperative missionary tasks.

A Five-Year Program of Missionary Education

By NOBLE Y. BEALL

THIS is the beginning of a new year. It is the beginning of a period which offers to be one of the most fruitful in missionary history. The next five years will bring Southern Baptists to the close of a century of missionary activities.

We are today launching a new program of missionary education. During the next five years we propose to renew and redouble emphasis upon missionary education with special emphasis upon the mission program of Southern Baptists in the homeland, and the work of the Home Mission Board in its program of evangelism, stewardship, and missionary endeavor among the under-privileged peoples.

The Home Mission Board has a glorious history. It has sent out thousands of missionaries. It has reached hundreds of thousands of souls for Christ. It has helped to build thousands of churches. It has today on the field the largest number of missionaries in its history. It has a well defined and smoothly functioning program of work. It has a warm place in the hearts of Southern Baptists. It is receiving more enthusiastic support than it has ever received in its long and useful history. It looks to the future with great hope and full assurance, believing that the Lord will supply all its needs according to the riches in Christ Jesus.

Emphasis on Stewardship

During the five-year period, culminating with the centennial celebration of Southern Baptists at Augusta, Georgia, in 1945, renewed emphasis is to be placed upon New Testament stewardship. Christian stewardship recognizes the personal privilege and responsibility for administering the whole of life—personality, time, talents, influence, material wealth, everything one possesses—in accordance with the spirit, ideals and teachings of Jesus Christ.

It acknowledges God as the owner of all values—concrete, abstract, tangible, intangible, visible and invisible, the proof of which is the proper administration of all things entrusted by God to us and the maintaining of

the spiritual attitude toward all things and peoples.

We believe that if our people will come to a New Testament conception of stewardship, they will have no trouble supporting missions. They will give of themselves; they will give of their means. Each individual has to learn this for himself or herself. Each new generation has to be taught. Our five-year program of missionary education seeks to reach the present generation with the most challenging and encouraging missionary facts on record.

Evangelism Stressed

During the five-year program of missionary education, stress is to be placed on New Testament evangelism. We have a department of evangelism which is doing a magnificent job at conducting and promoting evangelistic campaigns. There will be no overlapping or confusion between the two departments. The department of missionary education proposes to teach evangelism in schools of missions, and encourage our people to do personal soul-winning and to support our Home Mission program of soul-winning among the peoples with whom our missionaries work.

We are in the business of evangelism, and propose to stay in it. The missionaries sent out by our Board are first and last evangelists. They are soul-winners. God forbid that the day should ever come when Southern Baptists will take the emphasis off evangelism.

But we must be reminded that New Testament evangelism does not stop at leading people to join the church. It includes enlisting and orientating the new members in the whole life of the church and teaching them the fuller duties and responsibilities of the Kingdom with all of its activities.

During the five-year program of missionary education due emphasis is to be placed upon acquainting our people with what our missionaries are doing on the field. The four hundred of them are a heroic and courageous group. They have experiences which well match those of the apostles. Our people need to know of these; they also need to know of the nature and scope of the Home Mission task today. They need to understand that the work of our Home Mission Board and its missionaries is just as important as it has ever been; that its task is larger, more difficult and more complicated than it has ever been; that it is more vitally related to the life of the denomination than it has ever been during the past ninety-five years of its history.

This five-year program of missionary education is to be promoted through schools of missions. Realizing that missionary education is the basis upon which people respond in supporting missions on the field, we shall seek to enlist all the people of all our churches in schools of missions. Cooperating with all agencies of Southern Baptists, we propose to go direct to our churches with a program of missionary education which will strengthen them in supporting and undergirding with their interest and prayers our entire mission program both at home and abroad. We shall center upon stewardship, evangelism, enlistment, using the best available books and teachers.

For the Whole Church

This five-year program of missionary education is for the whole church. It is not just for the pastor and a few consecrated women. It is for them, but it is for all the men, women, young people, and children in the church. It is for the deacons, Sunday school teachers and officers, the W.M.U. officers and members, the Baptist Training Union folk, the laymen and their

(Continued on page 5)

AS announced by Dr. J. B. Lawrence in the January issue, Dr. Noble Y. Beall is now promoting schools of missions in addition to the work he has been doing. In this article he outlines his aims in the field of missionary education.

W. M. U. Leaders Praise Mission Study Book

IT grips one's interest in the first paragraph and holds it through the last word of the last chapter," is Mrs. Carter Wright's characterization of "Give Ye Them to Eat" by Mrs. B. A. Copass.

Typical of the reception given the preparatory study book for the March Week of Prayer for Home Missions is this statement by the W. M. U. southwide stewardship chairman. Other Union leaders are equally high in their praise:

"A vital subject forcefully presented," Mrs. Wright continues. "An old subject with new emphasis. Every Southern Baptist should own a copy as a treasured possession."

Mrs. C. D. Crenshaw, Tennessee W. M. U. president, and writer of *Royal Service* programs, is impressed by the author's personal touch with Home Mission fields.

"Her intimate knowledge of the work and the workers inspires the readers with confidence in the author's ability to furnish accurate and sympathetic information," she comments.

"Many thousands of copies should go into the homes of Southern Baptists," Mrs. Crenshaw adds, "as women everywhere pay the small purchase price of 25c and thereby add to their missionary libraries this priceless Home Mission treasure."

Many startling statements will be an eye opener to all who study the book, in the opinion of Mrs. Frank

Burney, Georgia W. M. U. president.

"Through her graphic picture of the restless, moving, hungry multitude, the author awakens within us a greater compassion and presents to us in different appeal groups needing the merciful, ministering touch of the Master. There will be born in your heart the question, 'What can I do to aid?'"

"Purchase your copy early, study it carefully, and then make a worthy offering that our Home Mission Board may be abundantly able to give them to eat."

Miss Mary Nelle Lyne, Kentucky W. M. U. executive secretary and chairman of the W. M. U. committee on the Week of Prayer for Home Missions, adds this sincere injunction: "I earnestly hope that every woman will read the book and then have an enthusiastic class and discussion of it between now and the first of March."

Pointing with justifiable pride to the fact that her state gave the author of this new book, Mrs. E. F. Lyon, Texas W. M. U. executive secretary, cites out Mrs. Copass' superior qualifications for the task.

"Having a father and mother who kept a prophet's chamber, she grew up in a missionary atmosphere," Mrs. Lyon says. "As a wife of a pastor who later became a seminary professor, she has seen the needs of the work. As president of the Texas W. M. U., she has supplied many of these needs and has helped in the specific development of many phases of the work."



COMPASSION DRAMATIZED

IN this book Mrs. B. A. Copass has dramatized in a wonderful way the compassion of our hearts for the man without a chance in the homeland.

"Give ye them to eat" is the task of Home Missions. Every one of our missionaries is breaking the bread of life to the hungry-hearted. May this graphic story of need stir our hearts to see the perishing multitudes and be moved with compassion for them. Every Baptist should read the book.—J. B. Lawrence in the Introduction.

Twenty-five Cents

Order from any Baptist Book Store

FRONT COVER

WINNING poster in the V. W. A. poster contest conducted by the Home Mission Board on the theme of the Home Mission Week of Prayer is reproduced on the front cover. This beautiful design, drawn by Miss Novie Mae Moffat, Nashville, Tenn., won first prize of \$15. Second prize of \$10 was won by Miss Marjorie Toole, Jacksonville, Fla.

FIVE-YEAR PROGRAM

(Continued from page 4)

organization. It is for the whole church.

The five-year program of missionary education proposes to use the well established method of conducting schools of missions. Tracts are available upon request. Lists of books on missions may be had from the Home Mission Board, as well as from Baptist book stores, the Sunday School Board, and the Southern W.M.U. We shall cooperate with these organizations in promoting schools of missions and training schools, using in such schools the books recommended by them for which they give credit.

This five-year program of missionary education proposes to sponsor city-wide and association-wide schools of missions. The department earnestly seeks the cooperation of the pastors and associational leaders of all the organizations in planning and conducting such schools. A number of schools are already being planned. The leaders who contemplate a city-wide or association-wide school of missions for this year are urged to get in touch with us.

The missionaries of the Home Mission Board are not given vacations from their fields, but the Board will arrange for certain workers to help in schools of missions. This department will lend its good office in helping to arrange for any missionary or teacher whose services are desired for a church, or city-wide or association-wide school of missions. To avoid delay and possible confusion it is suggested that those requesting their service take the matter up first with the Board.

As we enter this five-year period of missionary education through schools of missions, let us work together, pray together, that they may be the most fruitful years of our glorious history.

United Spiritual Effort Is Aim In Church Schools of Missions

By Mrs. A. L. AULICK
Mission Study Chairman,
Oklahoma W.M.U.

It has been said that one man with a conviction as deep as life is more powerful than a mighty host. If the churches of the South were possessed and dominated by the missionary conviction and spirit they profess, the hosts of evil would be routed and world evangelization would be the result. The supremely important thing, then, is a united spiritual effort against evil.

Many times indifference to the missionary commission is due to meager knowledge of the subject and to the lack of heart touch with the workers and the work.

The church school of missions, which has been defined as "the whole church, unitedly and during the same period of time, studying missions in graded classes," is the missing link to unified missionary action.

A school of missions has many outstanding features:

It offers missionary education to all members of the family, the classes meeting simultaneously. The impact of father and mother, brother and sister studying one missionary topic will bring far-reaching results.

A Place of Prayer

The school of missions is more than a place to study Christian world conditions. It is a place of prayer. Here, all ages, with one prayer purpose in view, join, unitedly, in intercession for the missionary program of the church. The task would be hopeless without prayer.

It is the opinion of those best able to judge that the present inability of the churches to meet the ever-increasing missionary demands is traceable to failure to give proper missionary training to the young people of the church. The periods of time allotted to missionary education in the church are not sufficient to train the church of tomorrow in mission endeavor. The school of missions meets this demand as missions is the major subject taught. In return, the missionary ideals gained will be an incentive and a stimulus to church interest.

If the school meets every evening for a week a missionary may be secured as guest speaker. He is heard by young and old, thus giving all ages

the opportunity to experience the personal presence of one about whom they have heard and read and longed to meet. Missionaries testify that their most effective work has been helping in schools of missions.

Such a school affords church and family fellowship of the finest type. If the evening meal is served, fathers, mothers and children gather around the table. New friends are made, old friendships strengthened and good will promoted as the church members are drawn together in lasting ties of Christian understanding and love.

"United" seems to be the key word of the church school of missions: the united family; united families; united study; united prayer and united missionary effort.

Essential Preparation

A church school of missions does not function of its own accord. "Only adequate causes produce adequate results." There are some essential preparations if the school is to be a success.

Since it is a church affair, the pastor is dean of the school working with an executive committee composed of representatives from the Sunday school, the Training Union, the Woman's Missionary Society, the Brotherhood and other organizations of the church. Other committees are necessary for work on courses, teachers and speakers, publicity, enrollment, equipment and class rooms, and special features. If supper is served there should be a committee to make preparations for this meal.

The church schools of missions are held at various times. Some churches meet once a week for a period of five or six weeks. Others meet every evening for one week. The school should have in conclusion a missionary play, pageant or motion picture of the fields studied during the week. This closing feature may be presented on Sunday night, thus giving the class five full evenings of study.

Usually it is best to select one theme for all classes in the school. By so doing an exhibition of curios, pictures, posters and maps illuminating the subject may be provided. Also, the closing program of play or motion picture will be of equal interest to all and afford a worthwhile climax to class study. Some themes to

be considered are a mission field or fields, the missionary message of the Bible, stewardship, and evangelism.

It should be remembered that the church school of missions is not a mere educational process. It is a school having spiritual values.

No new organization is required for a school of missions, nor does it displace the work of any department of the church.

The goal may be summarized in these words:

Every member of the church studying missions; increased knowledge, more liberal giving; deepened prayer life; the ultimate goal being each individual doing his part to accomplish the resurrection command of Jesus.



Here's the book
you've wanted!

Not the usual record of activities, nor an outline of some contemplated plan, but a careful and comprehensive unit analysis of the foreigner's need of the message of Christian America in this new book.

No one better qualified for such an important task could be found than Dr. J. F. Plainfield.

Every line breathes of the rich experience in Europe, South America and the United States which has equipped him superbly to contribute this mission study book.

Unerringly, courageously he has defined the foreigner's Catholic background and has shown why that background makes him need the Gospel.

Recommended for Mission Study
THIRTY-FIVE CENTS

At any Baptist Book Store
HOME MISSION BOARD
P. O. Box 100
Atlanta, Ga.
Or from the Publisher

Blessed By City-wide Study, Georgians To Have Larger School

By Mrs. KATE C. FISKE

W. M. U. Superintendent, Rehoboth Association, Macon, Ga.

SO great were the blessings in the recent simultaneous school of missions in four churches in Macon, Ga., that enlarged plans are already being made for an association-wide school in October.

The four churches cooperating in the recent school—First, Tabernacle, Cherokee Heights, and Tenthall Square—and indeed Baptist leaders throughout Rehoboth Association, found this effort to be a new factor in promoting the spirit of missions.

Serving as general chairman was Mrs. W. C. Holt, mission study chairman of the W. M. U. of Rehoboth Association, who, together with the four presidents of the W. M. U.'s, pastors of the four churches and their associates, arranged the activities and speakers.

Classes were held for Sunbeams in the afternoons and all other ages at night. Inspirational addresses were given each night by Dr. J. F. Plainfield, superintendent of Italian work of the Home Mission Board, Dr. J. W. Beagle, field secretary of the Home Board, Dr. Biro of Rumania, and Mrs. Clem Hardy, missionary of the Foreign Mission Board to the Amazon Valley of Brazil. The speakers were alternated so that each spoke at one of the churches sometime during the week.

Text books used in the various churches included some on stewardship, evangelism, and China. About five hundred were enrolled at

the four churches, and comments came from all that the missionary addresses given were the finest they had ever heard. Each seemed equally good if not finer than the last and we feel made indelible impressions on all.



The questions flew thick and fast when these men studied Home Missions in Kirkwood Baptist Church, Atlanta, Ga. The pastor, Dr. K. O. White, vice president of the Home Mission Board, is teaching.

Men Study Missions and Like It

Enthusiastic class proves Atlanta pastor's belief that men would respond in church school of missions

By K. OWEN WHITE

Pastor, Kirkwood Baptist Church, Atlanta, Ga.

I BELIEVE this study has meant more to me than our revival service," was the comment of a member of the men's class in a recent school of missions held at Kirkwood Baptist Church, Atlanta, Ga.

Said another, "I surely hope you plan to have another school next year. I've lots of questions to ask yet."

During the school, which was graded with six classes, the pastor taught a class of men using Dr. J. B. Lawrence's book, *Taking Christ Seriously*. For some time it had been my ambition to teach a class of men in a school of missions. I felt they would respond and they did!

I have never had a more interested or enthusiastic audience. There was plenty of opportunity given for questions and open discussion, and the

questions flew thick and fast. Several of the men admitted frankly that they had never known much about our organized Southern Baptist work either at home or abroad.

The membership committee of the Men's Bible class cooperated with the pastor in preparing for the school. Slips were distributed in the class the Sunday before the school for the purpose of having all who would try to attend to sign. Many responded, and most of them came.

The average attendance in the class was about 50, the largest attendance any one night being 63. In the entire school the enrollment was 450.

The results of the class were beyond all expectations, and it is my conviction that it was one of the most helpful things in which our church has ever been engaged. I know of no better way to awaken real interest in our whole Cooperative Program on the part of our men than to have such a class.

My train was to leave Seymour, Indiana, at 6:40 A. M. When the hotel dining room door opened at 6 o'clock, I was there waiting breakfast. Only one waitress was there. As she brought my food, I asked her about her soul. She was interested. She took a tract, "Plainly, How to Be Saved," and promised to read it and to pray before she retired that night.

Winning Two Before Nine A. M.

As I went into the hotel lobby, it was just ten minutes before time to go to the station. I wondered if I could win someone to Christ in ten minutes! Only one person was in the lobby, a young man about eighteen years old. I walked over to him, offered my hand, and said, all in a breath, "Well, it is a fine morning. I came here to speak to a state-wide evangelistic conference in the First Baptist Church last night. I suppose you go to church. Are you a Christian?" He staggered under such a barrage, but I had to work fast.

"No, I am not a Christian," he replied, "but I would like to be."

When I told him he could become a Christian then and there, he asked, "What would you advise me to do?"

It was easy to take my soul-winner's pocket Testament and show him in Acts 16:31 exactly what to do. He trusted Christ immediately. He went to the train with me, thanking me for leading him to Christ. All was done within ten minutes.

When I reached Louisville that morning, I entered a taxi. The reckless driver narrowly missed a street car, several automobiles, and some pedestrians. I told him I hoped he was a Christian, for I felt sure that he was not going to live very long. He said his father had died five weeks before, asking him with his dying breath to become a Christian. It was easy to lead him to Christ.

When I took an airplane that morning, my spirits soared higher than the plane, thinking of the privilege of winning two men and possibly the waitress, also, before 9 o'clock.

Lay Siege to a Man's Soul

Not everyone can be won to Christ in ten minutes or in a taxi ride. Often soul-winners must lay siege to a man's soul for months or years before winning him to Christ. Years ago I was impressed with the true story of a great preacher who, twenty-one different times, was refused entrance into the attic bedroom of a dying infidel. But love wins. On the twenty-second

Person To Person Soul Winning

visit he was admitted, and led the man to accept Jesus Christ.

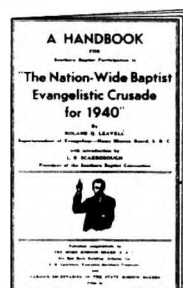
A brilliant but untaught young friend of mine went to college. For four years I watched for opportunities to write him about his athletics about his honors, and about other matters. Always I mentioned Christ. One day after his graduation I met him on the street. I showed him his name on my prayer list, clipped to the fly leaf of my pocket Testament which I always carry for soul-winning. It struck him as definitely as Saul was struck near Damascus. He was happily converted and joined the church. He soon was made a deacon.

Becoming Concerned for the Lost

The first problem of soul-winning is the problem of the soul-winner. Christian friend, do you dare to ask yourself these four questions about your attitude toward lost souls:

By

ROLAND Q. LEAVELL



This handbook is now available from your state secretary or from the Home Mission Board.

SOUTHERN BAPTIST HOME MISSIONS

- (1) How deeply do I care?
- (2) How sincere is my prayer?
- (3) How much of Christ do I have to share?
- (4) How far will I dare?

One unmistakable quality of Christ-likeness is compassion upon the lost, a yearning and a burning to win them to Christ. Compassion for souls may be cultivated through five ways:

- (1) Pray daily for compassion and love.
- (2) Consider seriously the degrading sinfulness of sin.
- (3) Look constantly at the lost multitudes about you.
- (4) Think earnestly of the urgency for winning souls.
- (5) Meditate lovingly upon the immeasurable possibilities of a saved life.

Approaching the Lost

"For some days I have been wanting to talk to you, privately," I said. "Perhaps you can guess what I want to talk about. Can you? Of course you know that I want to talk to you about your soul."

"Yes," said my lost friend, "and you may come now to my home if you like."

This was my approach by telephone to one whom I recently led to Christ. Do you ask, "How can I open up a conversation with a lost person?"

Study the methods of Jesus. He had no cut-and-dried, stock method of approach. Soul-winners must not become professional and glib-tongued.

Jesus began talking to lost people out of their own experience. He talked to the lawyer about law, to the Samaritan woman about water, and to the well-born Nicodemus about being born again.

Recently I held a meeting in a Baptist college where almost all of the unconverted students were football players. Consequently I preached one day on "Football," using the text, "And if also a man contend in the games, he is not crowned, except he have contended lawfully" (2 Tim. 2:5, A.R.V.). A goodly number of them were led to Christ during the meeting.

Often a direct, straight-forward approach to a busy man is best. Tell him you have come to present the claim of Christ upon his soul. Busy men appreciate directness.

Regardless of approach, always present Christ to the lost. Talk about Christ as if that is your supreme business. Talk about Christ as if He is the only topic worthwhile.

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

Bulletin Briefs

HOME Mission Board receipts in 1939 of \$514,687 represented an increase of \$17,329 (3 1/2%) over the previous year.

A new mission school building for the Anglo-Mexican Institute in El Paso, Texas, will be erected by the Home Mission Board at a cost of \$10,000, the money being provided by the 1939 and 1940 Annie W. Armstrong offerings.

Instead of having a Christmas tree, members of the Mexican Baptist Church at San Benito, Texas, where Rev. A. R. Saenz is missionary, made an offering to Home Missions.

A five-year program of missionary education is being proposed by Dr. Noble Y. Beall, field secretary of the Home Mission Board, who is now promoting the study of Home Missions.

An honorary degree of doctor of divinity was conferred on Dr. J. W. Michael, retired deaf missionary of the Home Mission Board, by his alma mater, Gallaudet College, Washington, D. C., the 87-year-old deaf worker being the oldest living alumnus.

MISSIONARIES GRATEFUL

Missionaries all over the homeland and in Cuba are expressing in their letters to the Board their gratitude for the materials furnished by friends from all over the South. Boxes were sent from W. M. U.'s, B. T. U.'s, Sunday schools, and other organizations, for the observance of Christmas and the distribution of gifts over the fields.

The missionaries say, "Thank you!"

A mission study book on the foreigners, *The Stranger Within Our Gates*, by J. F. Plainfield, has been published by the Home Mission Board and is now on sale at Baptist Book Stores.

A Porto Rican boy, led to Christ recently by Home Board Missionary Victor Gonzalez, is now active in the Mexican Baptist Church at Bryan, Texas.

A city-wide evangelistic campaign in Tampa will be conducted in February by Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board.

Four languages, French, German, Spanish, and English, were used in a recent service conducted by Rev. Victor Gonzalez, Mexican missionary of the Home Mission Board.

Plays, cantatas, carols, programs, and distribution of gifts centered around bright Christmas trees marked the observance of the birth of the Saviour on Home Mission fields all over the Southland.

A prayer league has been organized by members of the Baptist church in Colon, Cuba, field served by Home Board Missionary Rev. Enrique Pina, whereby each believer prays for a certain fifteen minutes, making a chain of prayer all day long and most of the night.

Baptisms on Home Mission fields have totaled 2,002 since April 1, according to Dr. J. W. Beagle, field secretary.

Surely where there is such rejoicing over receiving God's Word as I have seen recently we can hope to see souls. Thibodeaux, French missionary of the Home Mission Board.

At Christmas services on the Mexican field in Bryan, Texas, served by Home Board Missionary Victor Gonzalez, carols were sung in French, English, Spanish and German.

Forty-five out of fifty lost boys made professions in a recent camp in Kentucky under the direction of Rev. L. W. Martin, Home Board missionary, and Rev. L. O. Griffith.

Since opening the Good Will Center in Herrin, Ill., in 1937, Miss Mary Headen, Home Board missionary there, reports that over seventy have been saved.

Mrs. Esther Sawtorn Hatch, Laguna Indian, former missionary of the Home Mission Board, died December 18, according to news received from Rev. W. Strimph, missionary in New Mexico.

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Architect's drawing of the new building to be erected for Anglo-Mexican Institute, El Paso

Dreams—and More—Realized In Proposed Mission Building

By J. W. BEAGLE

ALL things—even a \$10,000 mission school—come to those who wait. But one may have to do more than wait. He may have to dream, and work, and pray, and even use a magic wand!

Prof. Agustin Velez has dreamed many dreams in his 27 years at the Anglo-Mexican Institute, Home Mission Board school in El Paso, Texas.

Even his acquaintances know that he has prayed and worked without ceasing. Many think that in at least a few instances he must have used a "magic wand" to accomplish so much with so little!

His dreams, works, prayers, and "wand" (if there be one) are now bringing to him the acme of joy in the new building the Board will soon erect on the Institute campus. Out of the crowded, inadequate church nearly 200 Mexican children will move into the bright new building. Happiest of all will be A. Velez. It will be the fulfillment of 27 years of dreaming.

The El Paso field with its large Mexican population both in El Paso and Juarez, is one of the Board's most important centers of work on the Mexican border.

The growth and development of this work is largely due to the faithful and efficient work of Prof. Velez, who came to El Paso in 1912.

First appointed as teacher, Prof. Velez later became principal of the Institute, pastor of the Mexican Baptist Church, and director of the Home Mission Board work in El Paso.

Being a native born Mexican, he was naturally qualified to reach, impress and influence his own people. His added culture and training fitted him to be a real leader and educator of his people.

Also he has that higher and better qualification that God alone could bestow—the Christian graces, of deep spirituality, consecration and loyalty to the Word of God—that made him a faithful minister of the Lord Jesus Christ.

Prof. Velez has occupied this important position to the satisfaction and gratitude of this Board for 27 years. The work has grown in a remarkable way. Even in the face of the many discouragements, he has never faltered nor lost courage but has trusted in God and the Home Mission Board and labored on, aided by a consecrated corps of workers supplied by the Home Mission Board both in the church, mission and day school work. They have an average of 160 in attendance in Sunday school at the church and 60 in the Sunday school at Valverde Mission. In the day school they have 184 enrolled of whom 142 come from Juarez, Mexico.

Figures Tell the Story

A summary of the work during these 27 years reveals that over 2,000 have been won to Christ and more than 1,500 have been baptized. Among the number of converts and baptisms there are now in active service four ordained

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A. Velez
The professor got out his magic wand

ministers: Revs. J. I. Almanza, Enrique White, Samuel Ortega, and Carlos Carreon. In addition, twelve lay preachers have been produced.

Prof. Velez possesses another valuable qualification, for he is an excellent business executive, and it is in this connection perhaps that the magic wand has been put to use. A few years ago the W. M. U. of Texas provided this Board with \$2,500 to make needed repairs on our property that served for both church and school purposes. Estimates received revealed that these repairs would cost from \$2,500 to \$4,500. What were we to do?

"I think I can do it all for the money we have," said Prof. Velez. And he did even more than was contemplated.

Then in December, 1938, a change had to be made in the meeting place for the Valverde Mission. The writer visited the field again and received Prof. Velez's ideas as to the possibilities of a permanent house for this mission.

The funds again were limited, so the professor got out his magic wand and the property was purchased out of Bottoms Trust Funds for just half the owner was asking.

In the repairs and changes that had to be made to equip this property for mission purposes, he led his people to pay one-third of the cost of repairs and he and his church are supporting in full the worker on this field.

Now after 27 years of faithful service and patient waiting, he is seeing his dream come true in the construction of a beautiful brick school building.

(Continued on page 11)

February, 1940.

New Colored Slides Make Missions Real In Lasting Impression

MADE in beautiful, impressive colors, a large number of new stereopticon slides have recently been assembled into three lectures on Home Mission work.

The three new lectures, which are available along with several others from the Home Mission Board, are as follows: "Cuba, Our Next Door Neighbor;" "Our Southland for Christ;" and "Missions Among the Original Americans."

These pictures present on the screen an impression of Home Mission needs and work more effective and more lasting than can be given in any other way.

Typical of the feeling of many as to the value of missionary education through this method, one pastor states, "I believe that we can do more in fifteen or twenty minutes with a set of these pictures than we can in hours of preaching upon the subject. They help to make Home Missions real to the people."

The stereopticon lectures are loaned on condition that the borrower pay the express charges both ways and that same be returned immediately. Write for a full list of pictures on all fields. An advance reservation assures receiving them on the date desired.

DREAMS — AND MORE

(Continued from page 10)

ing on the lot purchased by the Home Mission Board for this purpose almost 20 years ago.

The erection of this new school building is made possible at this time by a designation of \$5,000 from the W. M. U. in the "over and above" from the 1939 Annie W. Armstrong Offering.

When completed the building will have four spacious classrooms and all the modern conveniences required by the city of El Paso building code for school purposes. The cost, including the beautiful art stone wall enclosing the grounds on Staunton and Sixth streets, will be \$10,500. This does not include the school equipment, which will cost approximately \$1,000 more, making a grand total of \$11,500.

This represents a saving of approximately \$5,000 through the wisdom and ability of Prof. Velez for which this Board is truly grateful.

INDIANS REMEMBER HER



Miss Grace Clifford
A circle was named for her

By J. W. BEAGLE

THE old adage that an Indian never forgets, is true.

Miss Grace Clifford, now retired, writes from Nardin, Okla., that 32 years ago she was called to work among the Osage Indians, giving her life to the Osage fields at Pawhuska and Fairfax, except the period given to the Pawnee Indian field at Pawnee.

A year ago in the Fairfax Baptist Church the "Grace Clifford Circle" was organized. On the first anniversary of this organization, December 18, 1939, they showed their love and appreciation to Miss Clifford in a special service at which the retired missionary was the honor guest.

A turkey dinner, presentation of gifts, and recitation of the accomplishments of the circle named for her, made an occasion "never to be forgotten by the one who gave her life that the Osage Indians might know Jesus."

CHAPEL CONSTRUCTED

SOON to be completed on Ile de St. Charles in the French country is another mission chapel erected by the Bottoms Trust Fund, this new property being the forty-eighth to be acquired by the Board from income from the Trust in the past two years.

Erected under the supervision of Missionary L. C. Smith, the chapel will serve a field on which Rev. and Mrs. Berkman Deville and Mrs. L. Grace Thompson have been working for several months.

Ile de St. Charles, according to Brother Smith, is the correct name for a region heretofore incorrectly called St. John's Island.

Anglo Church Builds Mission Chapel For Mexican Neighbors

By CHARLES PIERSON

Missionary to the Mexicans

THE Lufkin Baptist Church in Lufkin, Texas, has built for their Mexican people a mission church building which was dedicated a few days ago.

It is interesting to know that the Mexican work in Lufkin had its beginning some thirteen years ago under the direction of Dr. Baker James Cauten, who has recently sailed for China as missionary under the Foreign Mission Board. Dr. Cauten's home was formerly in Lufkin, where his parents still live.

From an humble beginning under a spreading oak tree where Sunday school was held every Sunday by Brother Cauten and another young man, to the present time, the work has been carried on faithfully by members of the Lufkin church.

The writer had the privilege of baptizing seven of these Mexican converts into the membership of the Lufkin Baptist Church some three years ago.

One of the most active members of this little mission was an old Mexican who had to return to Mexico some four years ago, and we are sure that he is witnessing for the Lord wherever he is.

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Out of the Mouths of Babes

Even humble servants can win Jews to faith in Saviour, avers author

By JACOB GARTENHAUS

IN my public discourse, as well as through the printed page, I have sought to enlist the cooperation of our people in the evangelization of their Jewish friends—so many seeming to have applied to themselves God's words to Moses, "Draw not nigh hither for the place whereon thou standest is holy ground." Thus they have excused themselves from any personal responsibility to these people.

I would not encourage any hasty attempt to win a Jew. Much earnest prayer and tact should always precede, and, not least, a deep love for these people. Nor would I minimize the importance of specially called and trained individuals to do this work. But the task should never be entirely relegated to them. Among those whom God has marvelously used are many who have had very little educational advantages, but what they lacked here they made up in their earnestness.

In a recent interview with one of our intellectual young rabbis I learned that the most profound impression made upon him was not by Christian leadership — and he boasted about counting intimately among his friends several prominent preachers and leaders, many of whom he referred to as "Jim" or "Charlie"—but by a humble servant of Christ who was very persistent and uncompromising in his efforts to discharge the Christian message.

"Often," he said, "that man would come to my office when I could not spare a moment, but I would not hurt his feelings, realizing how sincere he was."

Many a pastor may be popular with the rabbi and other Jewish leaders in his community because of a "broadmindedness" which leaves the Jews to their own fate! Then I would not boast about this popularity. These are plainly spoken words, but after listening to a

rabbi as above I feel that I cannot remain silent.

I believe in tolerance, but not to the extent of compromise. The test of courage is not getting up in the pulpit and proclaiming to a sympathetic Christian audience the principles of Christ but to those who do not know Him and seem to be well pleased in their present state without Christ. Jesus Christ is either Lord of all, or He is not Lord at all. We are either to proclaim Him to all about us, or disclaim Him and stop sending the Gospel to those far away from us. Our message abroad will be more effective

The Sorrowing Jew

*He is mourning alone, for no kind friend is near.
His we-stricken spirit to comfort and cheer,
Nor ever descends blessed sympathy's dew
To refresh the sad heart of the sorrowing Jew.*

*He thinks of the land where his forefathers lie,
Beneath the warm smile of their own eastern sky.
And he wishes, perchance, he were laid by them, too,
For earth has no home for the sorrowing Jew.*

*He thinks of that holy and high renowned Jure,
Where Jehorah would stoop to hold converse with men,
He thinks of the glory Jerusalem knew,
And thinks of himself—a poor sorrowing Jew.*

*Oh! hushed be thy sorrows, unheard be thy sigh,
And hide the warm tear trickling down from thine eye;
He thinks of the glory Jerusalem knew,
And thinks of himself—a poor sorrowing Jew.*

*Yet, woe to the man, though a prince on the throne,
Who shall mock at a people God still calls His own.
For He, Whose great name is the Holy and True
Hath sworn to avenge the poor sorrowing Jew.*

*Rouse, rouse ye then, Christians; if Christians indeed
Your hearts for the sorrows of Judah still bleed;
You will mourn for her temple, her glory laid low,
You will mourn for her son, the poor sorrowing Jew.*

*O think ye, with fear, on the curse and the woes,
Jehovah has threatened on Abraham's foes;
O, remember that He Who was offered for you,
In the days of His flesh was a sorrowing Jew.*

*And Thou, Blessed Spirit, Whose life-giving power
Alone can the feet of the wanderer restore;
O, teach them their own pierced Messiah in view,
And bring to His fold the poor wandering Jew.*

—ANON

if it is backed up by an uncompromising message to those at home.

This truth was brought home forcibly at the close of one of my services recently when I was introduced to several prominent Jewish citizens including the orthodox rabbi. I had no idea that I had these distinguished Jewish leaders in my audience until after the service. Never had I been more emphatic in my pronouncements that Christ alone is the solution of the Jew's every problem, that without Him both Jew and Gentile are doomed, that only the application of His teachings can save this world. I also spoke of

the great part the Jew has yet to play in God's scheme of winning the world, and urged upon my hearers to be true to God's calling and not neglect their Jewish friends. I reminded them also of their debt to the Jews. If there was ever a time when they needed the message of a loving Saviour, it is now. The Jew today is at sea without a chart or compass, rudder or anchor.

Now, this does not sound like a compromising message, and yet I won the respect of these leaders who lingered for quite a while after the service to talk with me, and extended to me an invitation to visit them.

This experience proves that many others can be won also, even by humble servants of Christ, if they will give the message courageously, lovingly, and without compromise.

The man or woman who does not use the opportunity every where and all the time to tell to disheartened and downcast souls the redeeming love of Christ for them is betraying these people and Christ as well. As present-day custodians of the Gospel, our responsibility as given us in the Great Commission is to preach the Gospel to all creatures. Has not the time come for all of us to take Christ seriously?

Death, Resignations Deplete Mission Ranks On Home Board Fields

DEATH of one missionary and resignation of two others have depleted Home Mission ranks on three important fields, the vacancies occurring in the Negro, mountain, and Dyess Colony work.

After several years at Benedict College, Columbia, S. C., as a teacher-missionary in the Home Mission Board's program of Negro ministerial education, Rev. J. K. Hair passed away on Tuesday morning, December 26, 1939.

A graduate of Southern Baptist Theological Seminary (1903) and with many years of experience in the pastorate, Brother Hair was appointed by the Board as teacher of Bible in the Theological Department of Benedict College in September, 1934. Here he made the best of many far-reaching opportunities with promising groups of Negro preachers.

The resignation of Rev. M. K. Cobble leaves a vacancy on the mountain field in Andersonville, Tennessee. Brother Cobble left on January 7 to accept the pastorate in Lake City, Tenn.

Appointed by the Home Mission Board in 1934, Brother Cobble and his wife since that time have done general mission work in the Norris Dam area. A native of the mountains, he brought to the work an understanding of the problems and people.

After two years of fruitful and progressive work in the government colony at Dyess, Arkansas, Rev. Harvey Gray has resigned to accept the call of the church in Milton, West Virginia. Brother Gray and his wife went to the colony on the appointment of the Board in January, 1938, and did an effective work for two years on this new field of great spiritual prospects.

Completing 21 years of service with the Home Mission Board, Dr. J. W. Newbrough retired December 15 from the Rescue Mission in New Orleans, his place now being filled by Rev. Clovis A. Brantley.

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Worker Saves Life In Varied Experience As Home Missionary

By HARVEY GRAY

LET me give a concrete example of the many things your missionary is privileged to do in his varied tasks at Dyess Colony, Ark.

One night recently a member of our church came to me asking if I could help him do something for his baby of six months who was in a very critical condition from bronchial pneumonia, whooping cough, and colitis. The father did not have a penny and was already in debt.

I took a doctor out to see the child and he said it would be necessary to get a special pneumonia drug for her at once. We drove eighteen miles to a drug store and returned with the precious medicine. In our haste we ruined a new tire, and in all the contribution we made that night will total around \$20. But we saved a life and made a friend for eternity.

This is a sample of the many, many trips we make in our car serving our people and the many sacrifices we are making for their good.

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First of Two Significant Articles

Trends in Christian Education

By J. M. PRICE

Director School of Religious Education
Southwestern Baptist Theological Seminary

"The Christian emphasis has often been lessened even in denominational schools," says Dr. Price.

sire for education would be lessened." Even Columbia's charter requires permanently on the campus a chapel for religious purposes.

In fact all of the ten colleges started prior to the Revolution were Christian, except the University of Pennsylvania, and it included the Bible in its curriculum. This situation continued largely until the Civil War, and was true in the South as well as the North, as we see in the cases of Richmond, Furman, Mercer, Baylor and others.

But in 1862 the tide turned. The Federal land grant of that year, allotting lands particularly in the West for agricultural and mechanical colleges stimulated the growth of all kinds of state schools.

Cities, towns and rural centers built high schools, even in previously out-of-the-way places. Cities developed colleges. Also many independently-endowed schools have grown up, such as Peabody, Rice, Leland Stanford, and others.

As a result of this trend, many denominational schools have been driven off of the scene. Good roads and high schools have eliminated practically all of our Christian academies. Municipal and state junior colleges have done away with the majority of denominational junior colleges, and a great many of our senior colleges are gone.

In 1920 Southern Baptists had 119 Christian schools of all grades. In twenty years nearly half of them have disappeared. In Texas there remain only six of 300 Christian schools started before the Civil War and one of these is Catholic. President Wm. J. McGlothlin said that, if the trend did not change, in fifty years Southern Baptists would not have any colleges.

Weakening of Christian Emphasis

Not only have many Christian schools been discontinued, but also the Christian emphasis has often been lessened, due to certain trends and developments in their life.

For one thing, requirements in Bible and Christian activities have been reduced. Harvard once had all students before graduating to translate the Old Testament from Hebrew and the New Testament from Greek into Latin, but such is unthinkable now. Yale required the "Assembly Catechism" and daily prayers, but does not any more.

Brown has on its seal, "In God We Trust," but there I studied sociology under a materialistic evolutionist. Bible under a modernistic Episcopalian, and Hebrew under a Reformed Jewish Rabbi. Columbia's chapel building is open daily, but with no regular chapel services.

Dr. W. S. Athearn's Indiana Survey of Christian schools showed only one-sixth of the students taking Bible, and, in some cases, the forfeiting of an A. B. degree if one majored in religion.

Prof. Milford L. Baker's survey of 28 Southern Baptist senior colleges showed no Bible required in three, one and one-half session hours in three, one and one-half to three in eighteen, and four and one-half to six in four. These schools required more in English or foreign languages than in Bible.

Also there is too little distinction in other departments. Denominational colleges have undergone two changes that have affected their emphasis. One is in constituency — including teachers, lawyers, doctors, business men and home-makers as well as ministers, and those of all faiths and no faith as well as their own. Another is in standards — seeking now to meet the requirements of standardization agencies, and therefore stressing equipment and secular studies. So they have become competitors of state schools and often shifted their emphasis from character to knowledge and from the religious to the secular approach.

Frequently it is difficult to tell much difference between state and Christian schools in courses in biology, psychology, sociology and philosophy, whether in approach, text-books, or emphasis.

A prominent clergyman refused a \$10,000 position as college preacher, saying: "I am unwilling to be an isolated exponent of religion, on a college campus . . . operated by a faculty

February, 1940.

with no vital interest in the religious culture of students."

Likewise there has been a tendency toward laxness in discipline. This has been due in part to growth in the enrollment in schools, the appeal to special classes, and the changing attitude by society itself toward social customs. Cigarette smoking is looked upon differently from formerly, especially on the part of girls, with occasionally rooms set aside for that purpose, and cigarettes distributed free at social gatherings.

Secularization of Public Education

Public schools have also themselves become thoroughly secularized in the course of years.

In the early days of our country, public schools were founded out of religious motives and for religious and moral purposes. The legislative enactment in Connecticut for the establishment of public schools was prefaced with the statement: "It being one chief project of ye old deluder, Satan, to keep men from the knowledge of ye Scriptures."

In Pennsylvania it was specifically stated that the purpose in establishing schools was that people might learn to read the Bible.

The early teacher was either the minister, or some one licensed by him who was virtually his assistant. He instructed the children in the Scriptures and Catechism, taught singing and prayers, saw that they attended church, and catechized them on the preacher's message.

At Flatbush, New York, a contract required the teacher "to ring the church bell, act as chorister, provide wine for the Lord's Supper and a basin of water for sprinkling infants, furnish the names of children to be sprinkled, give funeral invitations, dig the graves, and toll the bell."

Furthermore, the text-books were shot through with religious material. The *Hornbook*, a sort of paddle with translucent cover, had besides the alphabet, the Ten Commandments, the Lord's Prayer, and the Apostles' Creed. The *New England Primer*, about the size of a vest pocket memorandum, published by a Baptist printer in 1690, of which 3,000,000 copies were sold in a century, had the alphabet in the form of Scripture verses, the Lord's Prayer, the Shorter Catechism, and much other religious material. Even the famous "Blue-back" *Speller*, published in 1783, 24,000,000 copies of which were sold, had religious and moral teachings on at least 26 pages.

But, due to the separation of church

and state and the multiplicity of denominations, this situation gradually changed. Legislatures no longer established schools that people may learn to read the Bible, or that they may get the upper hand of "ye old deluder Satan." Nor are teachers required to be Christians or assist in any way in church work.

On the contrary, the Texas Legislature some time ago, under the leadership of a Catholic legislator, passed a law forbidding trustees to inquire officially of an applicant regarding his religious life.

Furthermore, text-books have gradually eliminated religious and moral material. A study of 1,291 readers and spellers in the Congressional Library revealed that while 22 per cent of the material in those published in Colonial days were religious, 50 per cent moral, and only 28 per cent secular, within recent years the amount has dropped to no per cent religious, 3 per cent moral, and 97 per cent secular.

Not only has the public school system become secular, but in some instances it is anti-Christian. The readers in a certain elementary school represented man as being half animal and half human. A teacher in a junior high made light of the Bible. A teacher in a state university said there is no soul and thought is merely a chemical process.

And a parent, who objected to certain teachings on sex, his daughter was getting in a state college for girls and published a tract containing quotations from the objectionable text, was indicted by a Federal Grand Jury for sending obscene matter through the mails.

Sunday Instruction Inadequate

Moreover, our churches have not and probably cannot meet the crisis with their system of Sunday instruction.

For one thing, they do not reach enough people nor for enough time. Fewer than a third of the people attend church instruction on Sunday, and those for less than two-thirds of the time. More than 25,000,000 young people under 25 years of age in the United States are not enrolled in the Sabbath school of any church. The balance of power in any moral crusade is held by those not taught in religion and morals.

Even if all were enrolled and attended regularly, the time is too brief. Scarcely more than an hour is given

"Sunday instruction is inadequate to meet the crisis."

15

to the actual discussion of the Bible and religion in the classes in Sunday school and training union together, though, of course, other valuable work is done. Catholics get four, Jews six, and public schools thirty times as much time. Thorough and comprehensive religious instruction can hardly be given under such circumstances.

Also our materials and procedures are not sufficient. Under the old system of Uniform Sunday School Lessons a pupil would have covered only 35.1 per cent of the Bible — never having touched nine books — though he might have attended every Sunday for forty-five years and studied all of every printed lesson. The Improved Uniform Lessons cover only 40.1 per cent of the Bible and the Graded Lessons 62.4 per cent.

The preparation of the average teacher is about equivalent to that of the eighth grade, without a thorough study of the Bible, the pupil, and the best methods of teaching a lesson. Teaching equipment is often meager, and little attention given to the supervision of instruction. We are not doing what the need demands.

(NOTE—In the next issue Dr. Price will outline the program of Christian education needed to remedy the conditions.—Ed.)



Home Mission Book Shelf

° *A Quiver of Sunbeams*. Alfred H. C. Morse. Cokesbury Press. 183 pages. \$1.50.

° Sermons and illustrations jump right out at you from the pages of this delightful book. Dr. Morse has the happy facility for selecting engaging titles for old subjects and fresh living material to illustrate eternal truths. Withal he has a direct, incisive approach to his message which anyone, preacher or layman, will do well to hear.

The Stranger Within Our Gates by J. F. Plainfield. Home Mission Board. 128 pages. 35c.

° Out of his joy in finding a personal relationship with the Lord; out of his understanding of the misery of life without this vital contact; out of his yearning over the millions of foreigners in our midst who have not yet found the Pearl of great price; out of his faith that his Lord is not satisfied until these wanderers are led to the Mercy Seat; out of his belief that Southern Baptists are well able to possess the land for God—Dr. Plainfield has written *The Stranger Within Our Gates*.—Blanche Sydnor White

The Way of Missionary Education. Juliette Mather. Broadman Press. Fifty cents.

Written from the viewpoint of the mother members of the Woman's Missionary Society, this book of inspiration and information deals with the purpose, work and value of the missionary organizations for young people. It is rich in illustrative material drawn from the wide experiences of leaders of young people. Every missionary society should study it as a means towards understanding and fostering its young people's organizations. Every young people's leader should own it as a reminder of the vital importance of the work in which she is engaged.—Miriam Robinson, Georgia Young People's Leader.

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