

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. XI.

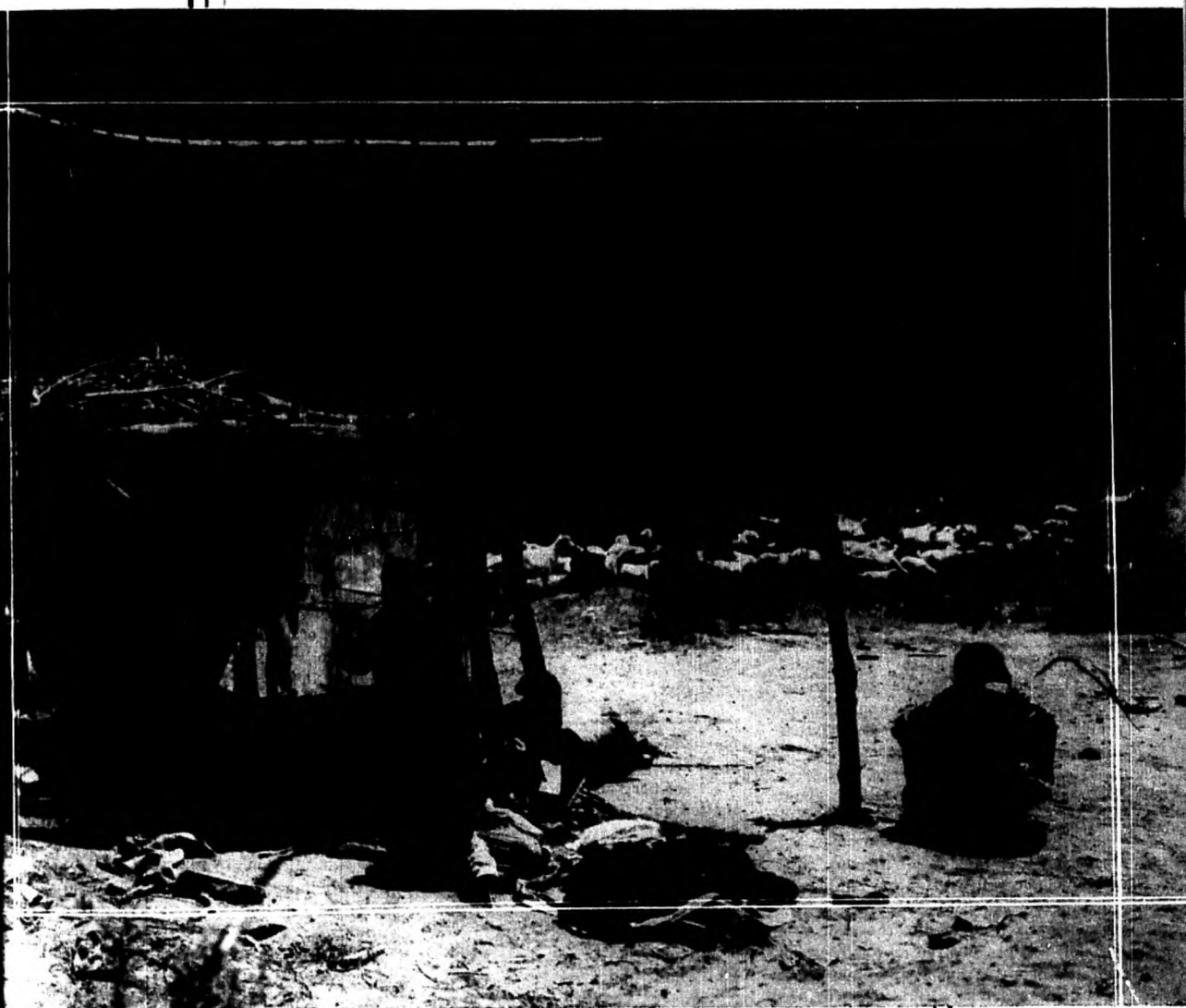
MARCH, 1940

AN ADEQUATE GOSPEL FOR A CHANGING AGE

By JOHN R. SAMPEY

Page 6

COMMITTEE ON DENOMINATIONAL CALENDAR
to Establish
Nashville, Tenn.



MAKING EDUCATION CHRISTIAN

By J. M. PRICE

Page 8

Christianity Our Hope

REPRESENTATIVE Martin Dies, chairman of the congressional committee investigating un-Americanism, stated in a press release dated January 7, that our country's greatest need to save itself from communism and other destructive influences is religion.

Lloyd George some years ago said, in speaking of the disturbed condition of Europe, that it was Christ or chaos. This is true. It is Christ or chaos.

The country's greatest need is religion, but the problem is to make the religion we have effective in the life of our land. What we need is a vitalized church life, a church life in which the mind of Christ prevails in all the members and the spirit of Christ is translated by those members into the actuality of conduct and character.

The challenge today is to Christianize our church life and to make a Christianized church life a potent factor in the Christianization of our social order.

Index of Efficiency

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

Prosperity Headed South

THE South has every possibility of becoming America's leading unit instead of being America's problem No. 1, as President Roosevelt dubbed it.

Frank P. Graham told the alumni of the University of Tennessee at the conference on industrial and commercial development of the South, that prosperity was headed our way.

He said, "Oil, natural gas, coal, iron, water power and marble are abundant. Salt, phosphorous and cotton are almost exclusively produced in the South."

We have called attention again and again to the strategic position which the South occupies in the economic field. We are favored as few sections of the country are. Our climate, our natural resources, the fertility of our land, the number of crops that can be raised in one year, the intelligence of our people and the low cost of living

HALLELUJAHS IN HEAVEN

SURELY the angels that rejoice over one sinner that turns to Christ have brightened up heaven with their hallelujahs over the thousands that have been led to Christ this past year by the missionaries supported by the Annie W. Armstrong Offering. The offering, amounting to over \$149,000, has enabled us to keep all of our missionaries in the field and to add a goodly number to our force.

But far beyond the money given, important and necessary as it is, we prize the spirit of co-operation shown and the prayers offered for the blessings of God upon our work and workers.

The fields were never more abundant, the needs greater, or the harvest riper. The whole land groans with its burden of lost souls. Our missionaries are thronged by thirsty-hearted men and women seeking the water of life. Shall we not give them to drink?

As another season of prayer for Home Missions and Annie W. Armstrong Offering approaches we appeal again to the W. M. U. of our southland for these millions without Christ.

We can save our land only by evangelizing our people. Eternal issues are at stake. Through the Annie W. Armstrong Offering the Gospel of God's redeeming grace is preached to thousands otherwise without a chance.

make the South the future for the manufacturing interests of the nation. We have here natural resources in unlimited quantities. All we need is capital and that in time will come. We must not overlook the evangelization of this country. Home Missions is imperative.

The Gospel Transforms

RUSKIN, in his *Ethics of the Dust*, gives us a picture of what he calls, "the higher law of consistency." He takes the mud of the road into which is worked snot, clay, sand and water,

and puts the law of consistency to work on this mud.

This is the result: The clay is transformed into the sapphire; the sand is transformed into the opal; the snot is transformed into the diamond; the water is transformed into the snowflake. And so the muck of the muddy street has been transformed into gems of beauty and things of glory.

This is a parable of the transformation that takes place in the world through the Gospel as lives are transformed into the likeness of Christ. Through transformed lives Christ is projected into society and the social order is transformed from the muck of moral disorder into an order in which the Christian graces glow as gems set in frames of gold.

A Life Plan

GOD has a plan for every life, but through sin one can spoil that plan for himself. The sin of sins for the Christian embodying all other sins is independence toward God, doubting God's interest in him. The believer should never for one moment doubt that God has a plan for his life or that God's plan is not the only soul-absorbing, life-satisfying plan there is for him. The ultimate objective of God's plan for every Christian is to evangelize and Christianize the world.

The What and Why of Home Missions

HOME Missions is the effort the whole denomination is making in the spirit of Christ and in the fulfillment of His great Commission, to evangelize and Christianize the homeland. This work the Home Mission Board shares with all the state forces and agencies.

There are, however, missionary and evangelistic tasks of a general nature which, because of their size and difficulty, can best be handled by a south-wide agency. City missions, evangelism, missions to the Jews, the deaf, the Indians, foreigners, Negroes, and the underprivileged in the congested industrial centers and in the country districts, are tasks of this kind.

The impact of the whole denomination should be directed and brought to bear upon the supremely important work of making the homeland Christian.

HOME MISSIONS

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

VOL. XI.

MARCH, 1940

No. 3.

EDITORIALS

WE believe that Baptists are dependable. They can be counted upon to do the right thing. The only trouble is they are slow about some things. Take the payment of debts, for instance. Baptists are going to pay their debts in full. Yes, they will keep on nibbling at these debts until they are paid, but it is such a pity that this nibbling process will cost Baptists nearly a million dollars in interest. Why can't we—no, why won't we, for we can—pay our debts and be done with it? Since the Washington convention Southern Baptists have paid more than a million dollars in interest. What a waste!

Baptist Dependability

Yes, Baptists are dependable. You can count on them. They will pay their debts, but why are they so slow? When we look upon the fields in the homeland going to waste for lack of the Gospel, when we think of the thousands of souls that might be reached and saved if we had the money to send missionaries to them our heart aches and breaks over the \$62,000 of interest the Home Mission Board will pay this year. Here are sixty missionaries gobbled up in interest. This has been going on for six years. It will go on for five more years unless our people join the Hundred Thousand Club. This will mean that six hundred and sixty missionaries will be gobbled up in interest.

Our missionaries on an average win to Christ more than ten persons a year each. These six hundred and sixty missionaries who will be gobbled up in interest might win 600,000 people to Christ. What a waste of souls because Baptists have not joined the Hundred Thousand Club.

Baptists And Historical Succession

BAPTISTS do not lay any great stress upon historical succession. They believe that if Baptists churches do not conform to the New Testament type all the historians in the world cannot save them; and if they do conform to the New Testament type all the historians in the world cannot damn them.

As to their positive position on this point, Baptists believe in the historical perpetuity of the principles they hold. They believe that Baptist churches under one name or another have

always existed, and that Baptist churches of today do conform to the New Testament type. The New Testament knows nothing about ecclesiastical organizations. It only knows individual, independent, autonomous churches. A contactual historical succession of an ecclesiastical organization does not insure New Testament succession, for organizations can apostatize from the faith and practice of the New Testament. But principles never change. Baptists claim a succession of New Testament principles.

Federal Council-Outwitted

PRESIDENT Roosevelt outwitted the Federal Council of Churches in his maneuvers about peace. *The Christian Century* in an editorial in the January 24 issue brings the whole matter to light and shows that the letter to Dr. George A. Buttrick from the President dated December 23 made no mention whatever of the appointment of a representative to the pope, but simply said: "I have sent a like greeting to the pope as head of the Catholic Church and to Rabbi Cyrus Adler as an outstanding leader of the Jewish faith."

The Christian Century says: "The responsibility for having withheld that important information (the appointment of Mr. Taylor as a personal representative to the Vatican) from them must rest entirely with the President. He so contrived the situation as to elicit from the representatives of Protestantism an apparent approval of the establishment of official diplomatic relations with the Roman Catholic Church, while he put the Protestant representatives in the position of acting before they had been informed of all that was involved. Some may see in this another instance of Mr. Roosevelt's vaunted political dexterity. To others it may look like something else. *The Christian Century* finds itself among those who must, however reluctant, take this latter view."

The reason we Baptists have not succeeded in pulling ourselves out of the hole we are in is because we have not as a denomination stuck to the task of paying the debts and pushing that to a successful conclusion.

The church that forgets itself in its passion for others will in that forgetfulness find itself.

Missionary



Illustrations

In Remembrance

Unusual in form, but nonetheless sincere, is the Creek Indians' observance of the Lord's Supper as described by Missionary A. W. Hancock.

"The Indians gathered at 6 p. m.," says Brother Hancock, "and for two hours followed formalities and speeches. The deacons exercised their prominent part in this service with real dignity. After a long speech of admonition by the senior deacon, we all shook hands in the Creek fashion to conclude the Supper and the Indians went to their camps for the evening meal."

"My part in the service did not come until 10:20 p. m. I received a great inspiration from a blind elderly Indian lady who got happy during the closing song. As a rule, Indians repress their emotions, but this Christian woman could not refrain from showing her joy. She lifted her hands toward heaven and sang with all her might to the glory of God."

Thus the evening of service "in memory of Him" ended in a shout of joy.

Not My Will

By HARRY A. DAY
Missionary to the Italians

For many days I had been very busy, visiting the sick, attending various meetings, and preaching. Sitting at my desk meditating on the duties before me, I prayed for the Holy Spirit to make known to me some definite soul to win for Christ.

That still small voice seemed to direct me to the home of an Italian girl who had been baptized several months before, for her mother was not a Christian.

Visiting the home, I found shortly that the mother was interested in becoming a Christian. The Bible and the Holy Spirit guided in a short personal appeal to make a surrender. She said she would go to the church and make a profession soon, but I urged an immediate decision. Following prayer she grasped my hand heartily and said, "I now take Jesus Christ as my Saviour, repenting of my sins."

Oh, what a change came over that mother's face as she told me that her "sin burden" had rolled away, and she was happy in her new faith in Jesus.

Forsaken By Father

One of the recent converts on the French field in Basile, La., served by Rev. Maurice Agulliard, has had to sacrifice even brief visits to her father's home because of her profession in Christ.

The girl is the married daughter of a well-to-do farmer, who a few years ago tried to beat one of the French missionaries. He has forbidden his daughter, whom the missionary baptized soon after her conversion, to visit him any more.

Death Brings Life

When a member of the mission church at Cruces, Cuba, lay dying, he called for the missionary, Rev. Ismael Negrin. The company of friends were asked to retire from the room so that the missionary might have a final prayer with the dying Christian, but an old man, an ardent Catholic who had persecuted Christians, was

allowed to remain because he "wanted to see what would happen."

Brother Negrin read the Word and prayed, after which the Christian went silently home.

"If that is the way a Christian dies," said the old man when he learned that the Christian had died so quietly, "I want to be one. Please come to my home and tell me of Jesus."

One died and another lived, even as One died that all might live.

Baptizing Them

When a sinful drunkard father was converted in December in an evangelistic meeting conducted by Missionary L. W. Martin in the mountains, plans were made for his baptism on Christmas eve.

Snow fell Saturday night and was more than six inches deep Sunday morning. The candidate for baptism lived three miles away. Could he make it in a car? the missionary wondered. Would he let the snow and the frozen creek deter him from coming?

About thirty minutes late the man arrived. After the morning service the little group made a path through the deep snow to the creek. A chill wind was blowing. Following the reading of Scripture, a prayer and a song, the missionary waded into the creek, breaking the ice with his foot. Overall-clad, without coat, the convert plunged into the cold stream.

"It was a simple service but one that all present will never forget," says Brother Martin. "I sensed the very close presence of God's Spirit as the service was concluded with prayer. There were tears in the eyes of several."



Baptizing on Christmas Eve

How Many Home Missionaries Are There?

Q. HOW many missionaries does the Home Mission Board now have employed? E. G.

A. The total number of workers on every field now in the employ of the Home Mission Board is 395.

Q. Is the Home Mission Board's work for Negroes confined to schools? J. P. B.

A. No. It majors on school work; but it also conducts institutes for preachers and workers in every state. Through its field force and teacher-missionaries it seeks to help the Negro churches, organizations and institutions in every way possible, and to keep white people informed as to the needs of the Negroes of the South.

Q. Are Baptists Protestants? M. F. B.

A. Baptists are not Protestants, since they were never in the Roman Catholic church and did not protest against the doctrines and practices of that church. Groups which protested and later separated are called



Q. What is the proportion of Baptists in Cuba to the population? B. J. W.

A. In the four western provinces where Southern Baptists have mission work, the total Baptist membership is 3,349, out of a population of 2,600,000, or 1%. Pictured is the Baptist church at Cardenas, Cuba, Dr. A. Martinez, missionary.



Q. Are Mexican young people being trained on the mission fields? B. J.

A. The churches served by missionaries of the Home Mission Board have active training unions. Young people also receive Christian training in other church activities. Above is the talented choir of First Mexican Baptist Church, San Antonio, directed by Nelson Cavazos, son of Missionary Alfredo Cavazos.

Protestants because of their protests. Baptists are evangelicals, but not Protestants.

Q. When was the Home Mission Board organized? B. E.

A. The Home Mission Board, first called the Board of Domestic Missions, was authorized by the first meeting of the Southern Baptist Convention in Augusta, Ga., in 1845.

Q. How are the members of the Home Mission Board elected? G. W. C.

A. Board members are elected by the Southern Baptist Convention following the report of the committee on Boards. Members are elected for a period of three years.

Q. What provision has the Home Mission Board made to pay its indebtedness? L. M.

A. The Board uses all its receipts from the Hundred Thousand Club plus a considerable amount from the general receipts to pay on the principal of its debts. These debt payments have averaged \$150,000 the past few years.

Q. What provision does the Board make for training Indian preachers? M. B. J.

A. A Bible institute is conducted each summer for Indian preachers in Oklahoma. No other provision has been made for training Indian preachers.

Q. Does the Home Mission Board balance its budget each year? H. S. H.

A. The Board has balanced its budget each year since 1929 and has lived within its income and paid an appreciable amount on the principal of its debt.

Q. What percentage of the Board's expenditures are used in administrative expenses? R. C. G.

A. In 1939 the administrative expenses of the Board amounted to slightly over 3% of total expenditures.

HOW TO ASK QUESTIONS

Any reader can get the answer to any specific question of fact concerning the fields, tasks and needs of Home Missions in the South and in Cuba by writing Questions Editor, 315 Red Rock Building, Atlanta, Ga. Please enclose 3c for reply.

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An Adequate Gospel For a Changing Age

By JOHN R. SAMPEY

I HAVE heard more about changing times in the past twenty years than during the half century that preceded them. During the seventy years covered by my personal recollection many radical changes have taken place in the life of the world.

My boyhood was spent in the horse and buggy era. There were so few good roads that even the buggy could not be used everywhere. Men and women rode on horses, and the ox wagon was widely used for hauling goods. The railway and the telegraph were already in general use, but we

appetites and passions, human ambitions and longings, human weaknesses and failings seem to me to have undergone no change.

Men have learned much about the human body during the last fifty years. Medicine and surgery have taken advantage of the new knowledge of the human body to work marvelous cures and prolong human life.

Psychology has also been studied more intently and more intelligently. The inter-relations of the body and mind are being carefully investigated. Wrong doing may be due to physical

the pure virgin or matron and there the prostitute; here the man who loved truth and there the liar; here the man who never tasted liquor and there the drunkard; here the man of self-control and there the man of angry passions; here the man who respected God and man, there the profane swearer and dispenser of obscene stories. When I read Shakespeare or the great novelists I am reminded of persons I knew in the village and surrounding country.

Possibly I do not get as well acquainted with the people I meet now, but I do not seem to observe any marked difference in the folks I knew in my early life and the people I see about me in the year 1940.

I never met a sinless person in my early life. There were two or three persons in the village who affirmed that they had not sinned for a period of years, but the neighbors did not agree with them. Sin had infected the life of our community. Perhaps the terrible war of 1861-65 had made matters worse. In seasons of revival many would confess their sins and men who had been personal enemies would forgive each other and be reconciled.

The Gospel of Christ did wonders in our community. When a revival broke



had no telephones nor electric lights. The tallow candle and the kerosene lamp gave us our light at night.

In my boyhood I never dreamed that I would one day ride in a vehicle that could travel with reasonable safety on the highway at sixty miles an hour. Men have long dreamed of flying. One of the nightmares of my boyhood was a dream in which I had wings and could fly from six to eight feet above the ground with a pack of wolves chasing me and almost touching me as they leaped from the ground. Flap as hard as I might, I never could rise more than eight feet; but now men fly safely five miles high and cross the Atlantic in a non-stop flight.

Wireless telegraphy came a generation ago, and more recently the most wonderful of all inventions, the radio. The world has now become a small neighborhood. We sit in our homes and hear men talk on the other side of the world. We can listen in on a conversation between men in all parts of Europe and men in New York. Surely times have changed during the past thirty years.

The deep down things have not changed during my lifetime. Human



The man who travels today by air needs the Gospel the same as did the man who plowed with an ox.

defects rather than a malicious spirit. We should welcome further research in this field, and every teacher of religion should take advantage of every new discovery. Human nature in all its ranges is a field in which the Christian preacher and teacher should be experts.

From my earliest years I have always felt a deep interest in the study of all sorts of people. We had in the community in which I grew up one or more specimens of almost every type of human being. Here was the spendthrift and there the miser; here

out in either of the three churches it usually spread throughout the community. As a boy I always rejoiced when persons left the mourners' bench to confess Christ and unite with the church. The three evangelical churches in the village were of one mind in insisting on a personal experience of Christ as a Saviour before they would receive one for church membership. They sought a complete breakaway from the old life of sin.

I became convinced in my boyhood that every person in the world needed

(Continued on page 7)

Bulletin Briefs

BOTTOMS Trust Fund Income received by the Home Mission Board for use in mission work in 1940 totals \$46,434.

New work in the Pickwick Dam area, including parts of Tennessee, Alabama, and Mississippi, has been launched by the Home Mission Board.

AN ADEQUATE GOSPEL

(Continued from page 6)

a Saviour from sin. This conviction has grown deeper with the passing years. Just as the boy or man holding the plow handles needed to believe the Gospel and be saved, so the man who rides the tractor and the modern harvesting machine needs to turn away from sin to love and serve the Saviour. The needs of the two laboring men in different eras are substantially the same, and the Gospel of Christ fully meets those needs.

The boudoir of the young lady in our village did not contain so many articles for her make-up as are found in the beauty shops of the modern era; but young women in both periods alike need a Saviour from sin, and Christ is our only Saviour. Through the Gospel girls in my day got the victory over the temptations that assailed them, and the young women of the present era can overcome all temptation through the help of the Holy Spirit. If Christ Jesus is enthroned in the heart, there will be victory over sin, no matter how numerous and attractive the temptations may be.

The ancients are accused of having stolen all our best thoughts. They also committed all the sins that are possible to us. If the Gospel was the power of God to salvation in Rome and Pompeii, it is none the less powerful in New York and Atlanta. Human beings are in every essential the same in every century of human history.

The Gospel of Christ is adequate for these changing times. If the time should ever come when every man can own and operate his own airplane and have with him his own sending and receiving radio set, equipped with television and inventions now not dreamed of, men will still be selfish and sinful. Only Christ will be adequate to men's needs.

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.

Three new missionaries were named by the Home Mission Board February 1.

January receipts of the Home Mission Board were nearly 24% more than the same month last year.

A Chinese children's choir has been organized in the Baptist Chinese Center in El Paso, Texas, where Rev. Shau Yan Lee is Home Board missionary. The children to wear Chinese clothes during services.

Rev. A. N. Porter, Mexican missionary of the Home Mission Board, reports that he recently baptized four grown men, three the heads of families and two of whom are the most influential men in their colony.

Stewardship Applied in Missions by J. B. Lawrence, a new book which emphasizes the fundamental principle of God's ownership of all things, has been brought from the press by the Home Mission Board.

Three recent converts on the field served by Rev. Maurice Aguilard, Home Board missionary, were Catholic parents and a daughter who was ready to take her first communion in the Catholic church.

People are asking for Bibles and New Testaments, and many times I have little time to study on account of the people calling at my home. — D. Ruiz, Mexican missionary of the Home Mission Board.

Great results are being accomplished in Sandy Hook, Ky., where Rev. Bert Caldwell is Home Board missionary, through the means of a loud speaker for sending services over the community.

The Little Moon Offering for Foreign Missions of the Mexican W. M. S. at Kerrville, Texas, amounted to over \$100, according to Rev. Emmett V. Rodriguez, missionary of the Home Mission Board.

A class of men studies the Bible each Monday night on the mountain field served by Missionary Bert Caldwell of the Home Mission Board.

Four converts are reported last month by Rev. Lawrence Thibodeaux, French missionary of the Home Mission Board.

Do you use these briefs each month in your church bulletin, or in some other way? If so, please write us a card so that we may know how many pastors are using this material.



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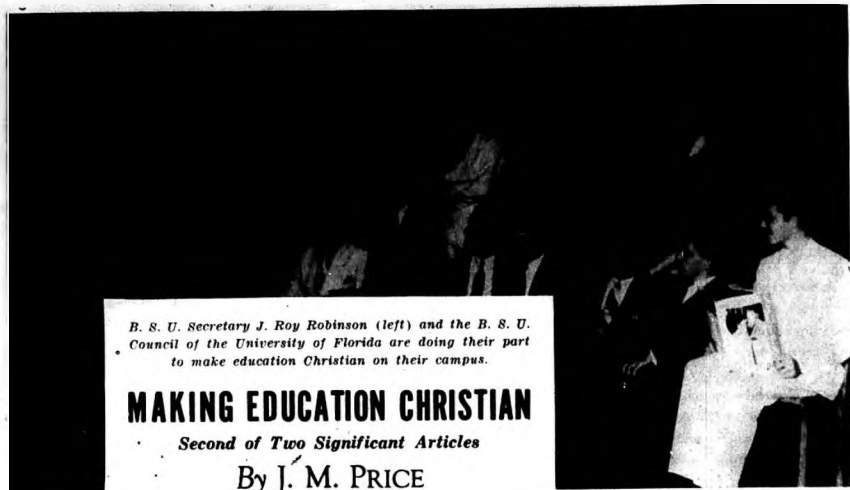
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B. S. U. Secretary J. Roy Robinson (left) and the B. S. U. Council of the University of Florida are doing their part to make education Christian on their campus.

MAKING EDUCATION CHRISTIAN

Second of Two Significant Articles

By J. M. PRICE

IN the light of the situation in Christian education pictured in the February issue of *Southern Baptist Home Missions*, what are the obligations put upon us? What sort of program shall we construct to remedy the conditions with which we are confronted?

It was noted last month that many denominational schools have been eliminated, that there has been a weakening of Christian emphasis in Christian schools, that public education has become secularized, and that churches cannot meet the crisis through their present system of Sunday instruction.

In the face of these trends, what sort of program of Christian education is needed? How can education be made Christian?

Make Colleges Genuinely Christian

First, retain such colleges as can be supported adequately and make them genuinely Christian.

It is utterly impossible for us to compete quantitatively with the state. We can never again have as many schools or pupils. We must recognize that our task is not to train the majority of our Baptist boys and girls, much less of all youth, but rather to train those we do reach well, and to help to put the leaven of Christianity into the educational world.

To carry out this ideal we shall probably have to reduce still further the number of Christian colleges. It is rather difficult to maintain satis-

factorily three denominational schools in a twenty-mile radius of a great state college. And it is rather hard for the denomination in a state to keep up three girls' colleges acceptably.

When a prominent Southern Baptist college was rejoicing over the gift of \$1,250,000, the legislature a few miles away was considering a \$10,000,000 appropriation to a state university.

When another Baptist college was trying hard to lift an indebtedness of \$1,000,000, the state university was getting \$250,000 monthly on the royalty from oil lands. That sort of race is very uneven, and yet we must meet the standards or lose our students.

Also we must make the ones we keep thoroughly Christian. As Henry Van Dyke has said, the students must be led to "think and feel and act according to Christ."

This means we must have genuine Christian teachers who stand foursquare for righteousness and the church, and oppose all compromises with evil. Whatever the subject taught, the aim throughout must be not merely knowledge but character.

There must also be ample requirements in the field of religion. By all means every graduate should have a comprehensive study of the Bible, and come out with his faith strengthened rather than weakened.

It is tragic to read in the *Christian Century* of a Grade A denominational college with 40% of its students not believing in God, 50% rarely ever at-

tending church, 55% with faith not strengthened, and 37% of volunteers for the ministry giving it up.

There should also be a study of church activities so as to send the young people back home better fitted for church service. We have no right to ask churches for support unless we in turn expect to support them.

Christian activities, such as a daily chapel, annual revival, and extension work, should be engaged in. Chapel furnishes inspiration greatly needed.

The B. S. U. movement had its original impetus out of a life service band formed in a revival meeting in Baylor University.

Provide Training in State Schools

Second, provide adequately for the Christian training of Baptist students in state schools.

As previously indicated, state schools constitute now the vast majority. Also Baptist students there far outnumber those in our own denominational schools. Before long two-thirds will be in these state institutions. Some day the proportion will go to three-fourths and beyond.

Baylor, with more than 2,000 students in the literary school, is the largest Baptist university in the world. But in the same state at Denton are two state schools with far more Baptist students during any years than are in Baylor.

What shall we do with groups like these all over the South? They will

constitute the majority of college-trained business men, teachers, professional men, home-makers and others in the days ahead. They will be the molders of public opinion. Likewise they will come to be the leaders in church or away from it.

If we are worried about an occasional modernistic teacher in a denominational school, what should be our anxiety about the greater number in state institutions whom we cannot control? A few years from now graduates from state schools being in the majority may liberalize even our churches.

In the light of these facts we are penny wise and pound foolish if we do not do all we can for the majority of our Baptist boys and girls who are now in state schools. What an uneven adjustment to spend ninety-five per cent and more on the minority in our own schools and less than five per cent on the majority in these schools!

By all means we should furnish on each of these campuses a student worker to form a B. S. U. and through it develop spiritual life and properly relate the students to the organized classes, B. Y. P. U.'s and Y. W. A.'s in the churches. Thus spiritual morale will be developed and character strengthened.

Also we should have Bible chairs adjacent to the campuses offering courses in Bible under a competent teacher for credit in state schools.

And, furthermore, we should have dormitories under Christian auspices to furnish a suitable environment for students away from home. These could provide the place for the student center and Bible chair and would be self-supporting when constructed.

Have Christian School Teachers

Third, as far as possible secure Christian teachers for public schools.

Several considerations lead to this conclusion. One is that the public school teacher is with the pupil all day for five days a week, and so has a much closer and more continuous contact than the pastor or Sunday school teacher. Especially is this true in rural and village places where there are absentee pastors.

So it is exceedingly important that the teacher be one interested in Christ and the church. It is very difficult to overcome the influence of an ungodly or non-church-going coach or teacher. In fact the public school teacher is the pastor's greatest ally or handicap.

Personality is the most powerful influence. This is what Garfield

meant when he stated that his idea of a college was a log with Mark Hopkins on one end and himself on the other.

Emerson said, "It is little matter what you learn. The question is with whom you learn." It is safer to study materialistic evolution under a Christian than the Bible under a modernist.

One of the greatest fields of service in the homeland may be rendered by preparing for public education on the one hand and religious education on the other, and working in a rural or village school during the week and in Sunday school and Training Union on Sunday. That is real missionary service about as great as on the foreign field. If Christian teachers in China and Japan can unconsciously

New Lawrence Book Relates Stewardship And World Missions

NOT a study of stewardship as such nor yet of missions, but of the relation of the one to the other is Dr. J. B. Lawrence's new book, *Stewardship Applied in Missions*.

"Stewardship is the heart of missions," is Dr. Lawrence's opening statement. "It is the law of Christian living. Christian life includes the stewardship of privilege, of experience, of education, of artistic talent, of mental and spiritual gifts — in a word, the whole inclusive personality. Something else may be religion, but it is not the religion of Christ."

On this broad basis the author builds his argument to support the thesis that all of self as well as all of wealth belongs to God, and that a proper stewardship involves the right use of time, talents, personality, substance.

Preaching material in abundance — of the suggestive, stimulating variety — will be found in Chapters II and III, "The Larger Stewardship" and "The Stewardship of Christian Experience."

The last two chapters of the five are more pointedly practical. Here the author shows the relation of stewardship to missions as he points out that the vast missionary undertaking is the direct responsibility of the church, a responsibility which inheres in God's ownership of all things.

Pastors and other church leaders will welcome this new volume for its value for private reading and for teaching. The book is on sale at Baptist Book Stores for thirty-five cents.

influence their pupils for Christ, so can they in the homeland.

Strengthen Church Program

Fourth, *strengthen the religious-educational program of our churches.*

The one institution set primarily for the promoting of the kingdom of God is the church. It can reach more people than the Christian college or academy, and reach them more effectively than the public school.

Much has already been done toward this end in the equipping of our churches, providing of curricula, enlisting in the various educational organizations, and providing instruction and activity in evangelism, worship, giving and service through these organizations. But much more remains to be done.

If we are to accomplish our task as we should, we must have better trained leaders, more people enlisted, a more nearly adequate curriculum, and better supervision of activities. We must go in for thoroughness as well as numbers, quality as well as quantity.

Particularly should the Vacation Bible School claim our attention because of its distinctive service during the summer time when temptation is strongest and most crimes committed.

And we must develop a system of week-day church schools, at least for the high school grades, so correlated with the public schools as to receive credit from them. Where there are municipal colleges, Bible courses under church auspices should be developed for these grades also. Nothing less than this will give the youth of the future what they need and the equivalent of what those of the past generation had.

If we do these things we can go a long way toward undergirding our civilization with the moral and religious motive, ideal and dynamic needed for the trying times in which we live.

This was the dream of Woodrow Wilson, the statesman, when he said: "Our nation cannot survive materially unless it be redeemed spiritually."

It was the desire of Roger Babson, the business leader, who asserted: "The need of this hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more Christian education."

It is the true conception of the science of power as Benjamin Kidd stressed when he wrote: "Give us the young and we will create a new mind and a new earth in a single generation."

Home Mission Book Shelf

Here we have a diagnosis of anti-Semitism which more than two millenniums has haunted and harassed the Jew, seeking to make of him a scapegoat for all the ills that have befallen the nations. In the medieval ages it was of a theological type but in recent years it has become more of a social type. Many have been the solutions offered. This is a splendid volume for one desiring a deeper knowledge of anti-Semitism. The author has performed his stated purpose, that of diagnosing anti-Semitism, though many may differ with him as to the solution offered.

A choice collection of mission stories from home and foreign fields of different denominations. The variety of the settings, the personal experiences so clearly drawn make for quick, interesting reading. Yet the stories are definitely bound together by their common portrayal of the power of Christ to change the lives of men; and, in turn, of the devotion of those same men who dedicate their lives to the task of winning others to the Master. So the beautiful picture of missions is unfolded in twelve different tales from as many different points on the globe.

Starting in 1935, this publication has in five years reached a circulation of over 1,000,000 a quarter. It is encouraging to know that a magazine designed for "daily devotions for family and individual use" has had such a phenomenal growth.

A Bible class for women has been organized by Mrs. Bert Caldwell on the mountain field served by her and her husband, missionaries of the Home Mission Board.

A Bible class for women has been organized by Mrs. Bert Caldwell on the mountain field served by her and her husband, missionaries of the Home Mission Board.

● **on BIBLE STUDY**
From Genesis to Revelation is followed the stream of missionary purpose which reaches its climax in the Gospels.
THE BIBLE A MISSIONARY BOOK
by J. B. Lawrence 25c

● **on MISSION FIELDS**
Believing that Christians will be moved with compassion even as was Christ, the author has sketched seven, and assembled facts which warrant the book's title—
"GIVE YE THEM TO EAT"
by Mrs. H. A. Copess 25c

● **on FOREIGNERS**
Your best unit study of the evangelization and Americanization of the foreigner.
THE STRANGER WITHIN OUR GATES
by J. F. Plamfield 35c

● **on MEXICANS**
Based on thorough research and firsthand knowledge, this book presents as a unit the Spanish-speaking field of the Border.
WINNING THE BORDER
by Una R. Lawrence 25c

● **on JEW'S**
This book answers questions which have puzzled many about the so-called lost tribes of Israel.
THE TEN LOST TRIBES
by Jacob Gartenhaus 25c

● **on MISSION AIMS**
Clear as crystal are the pointed sentences in this book which define and differentiate the various phases of missions.
TAKING CHRIST SERIOUSLY
by J. B. Lawrence 25c

● **on INDIANS**
The story of a man who endured hardships, encountered dangers, and suffered privations to "put the Indians' feet in the Jesus Road."
TEPEE TRAILS
by G. Lee Phelps 35c

● **on SOUL WINNING**
To promote evangelism by encouraging all Christians to become evangelists is the aim of this book. Written at request of W. M. U.
HELPING OTHERS TO WELCOME CHRISTIANS
by Roland Q. Leavelle 25c

● **on BIOGRAPHY**
Brief, pointed, ably thrilling sketches of men and women who today are harsening their lives on forgotten Home Mission fields.
THE MISSIONARIES OF THE HOME MISSION BOARD
by Una R. Lawrence 35c

● **on WORLD NEEDS**
Christian people everywhere will want a book which gives the directions for—
BUILDING A BETTER WORLD
I. B. Lawrence, editor 25c

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Approved Teachers Added For Missionary Education Program

By NOBLE Y. BEALL

THE five-year-program of missionary education, launched in January of this year, is well under way. The response coming from denominational leaders, pastors, and laymen and women is most gratifying.

Twenty-five missionaries in the homeland have been designated as "Approved Mission Teachers" and will be called upon to help from time to time, as they may be needed, and as they may be able to leave their own tasks.

One hundred persons located in strategic centers in the South are being asked to become "Approved Mission Teachers and Speakers" for our Board. These workers will help with church schools of missions, conferences and assemblies.

Securing Help

In planning church schools of missions, the churches are asked to write us. We are eager to assist pastors and churches in every possible way.

A week's study of missions, State, Home and Foreign, is good for any church. A church school of missions in which evangelism, stewardship and missionary endeavor are stressed will quicken the life of the church, and will help the year's program.

"A school of Missions recently held in our church," one pastor writes, "has done more for us than anything that has happened within my ministry."

Booklets and tracts giving suggestions for planning a graded school of missions and text books may be secured by writing the Department of Education, Home Mission Board, 315 Red Rock Building, Atlanta, Ga.

For adults and older young people we are urging the use of *Taking Christ Seriously* and *Stewardship Applied in Missions* by J. B. Lawrence, executive secretary-treasurer, Home Mission Board; *Helping Others To Become Christians* by Roland Q. Leavell, superintendent of evangelism, Home Mission Board; and *The Stranger Within Our Gates* by J. F. Plainfield, missionary to the Italians, Home Mission Board.

Appeal to Pastors

We make our appeal to pastors in behalf of a church school of missions. The secretary of this department feels that the pastor is the God-called, Spir-

it-directed, and church-appointed leader in all matters of kingdom interest within the church. The congregation is looking to him for leadership. He is the one to be depended upon. All honor to the pastor!

He is the chief missionary and missionary leader. It is his primary concern to lead people to Christ, and into a deeper realization of spiritual growth and development. He it is who must pray the Lord of the harvest, that He will send forth laborers into the field, and then lead his people to support the laborers.

No better statement could have been made concerning the pastor's place in missionary education and mission work than that of Dr. John W. Lowe, of Richmond: "A praying pastor, preaching in his pulpit with missionary passion and power, will presently produce in the pew a people praying, paying, progressing, with missionary passion and power." As are the pastor's heart and mind and activities, so is the church with respect to missionary education.

Utilizing the Teaching Service

The Sunday school is the teaching service of the church. It is the time and place where missionary education is most effectively carried on for the whole church. The Sunday school workers can be depended upon for church schools of missions, and there is a feeling among many of our leaders that more missionary education should be done through the Sunday school and by its workers.

The testimony of one state Sunday school secretary is a case in point. He writes: "It seems to me that we should give greater emphasis to the mission program through our Sunday schools. I know that the general mission causes are fostered through the Sunday schools each year, but still we are not making the most of this opportunity. It seems that a good study course book on missions offered in the Sunday school work would be most helpful. Maybe that can be worked out sometime in the near future."

Another secretary writes, "I appreciate the helpful action of the Home Mission Board in its approval of schools of missions."

Ten candidates for baptism are reported by Rev. Andres R. Cavazos, Mexican Home Board missionary.

Revivals Stir Negro Campuses, Report Home Mission Men

By NOBLE Y. BEALL

DURING January many weeks of prayer were held in Negro colleges in the South where our teacher-missionaries are working. The reports of these services are most heartening. I give excerpts from several that our people may know about them.

From Bishop College, Marshall, Texas: "We have just closed our period of religious emphasis here on the campus. The period was three days with two chapel services each day. Large student participation was secured, and it was one of the most helpful and inspiring meetings we have ever held. In the closing service the entire student body signed statements either dedicating or rededicating themselves to the Christian life."

Brother N. M. Carter, Selma University, Alabama, writes: "We had good success in our week of prayer. The whole school took active part in all services. Forty students gave their hearts to the Lord, of which we are deeply thankful to our Lord."

Tuskegee Institute held a revival meeting during its week of prayer. Dr. C. W. Kelley says, "Our revival was this year one of the best, if not the best, ever held. More students attended each of the five services than ever before. A larger number testified concerning their religious beliefs and faith than I have ever known during the more than twenty years in Tuskegee. In the question box, some two hundred or more questions were asked about God, religion, the church, baptism, regeneration, and the Bible. There was a large attendance this year of adults, teachers and friends from communities around the school."

NEW MISSIONARIES

Rev. Percy Ray, Myrtle, Miss. TVA project in Pickwick Dam area in Tennessee, Alabama, Mississippi.

Dr. and Mrs. Chas. H. Brown, Benedict College, Columbia, S. C.; and Dr. and Mrs. R. B. Gayden, Natchez College, Natchez, Miss., teacher-missionaries.

Died

Rev. J. N. Lee, Retired, Feb. 4.

March, 1940.

How a Jew Found The Light

By JACOB GARTENHAUS

FOR an address in a city church the Sunday preceding the Jewish Day of Atonement, I chose for my text: "For it is the blood that maketh an atonement for the soul." (Lev. 17:11.)

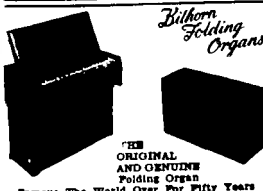
I contrasted the Jewish Day of Atonement with its dreadful uncertainty which forever tears at the heart, with the Christian atonement which brings joy, peace, and blessed assurance of sins forgiven through the vicarious sacrifice of our Saviour.

I told of how we had formerly sought peace by rising at three or four o'clock in the morning for many days prior to the Day of Atonement, prayed for forgiveness as we beat our hands upon our breast in agony, visited with many others the graves of departed loved ones, as well as those of the rubbish, pleaded with the dead to intercede in our behalf; offered a rooster in sacrifice for our sins; and then on the Day of Atonement prayed and fasted steadily for twenty-four hours. And after all of this we were still in doubt as to whether our sins were forgiven.

Conversion on Mountain

At the close of the service a man walked up to me and requested two copies of my little book, *The Jew And Jesus*, to which I had referred. He paid for the books, thanked me and quickly disappeared.

A man nearby whispered, "That man is a Jew." I wondered why he had wanted two copies of the book and concluded that one was evidently for the rabbi.



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I secured the man's name and address, and after returning to Atlanta wrote him a letter thanking him for his presence in the church and enclosing a copy of the *Mediator*.

After a day or two he answered with a most cordial and friendly reply in which he thanked me for sending him such an interesting paper and enclosed a dollar for a four years' subscription! He asked when I would be returning to the city as he wished to have a long talk with me.

Recently I did return to his city and immediately advised him of the time and place. Before the first service began he came in and extended a hearty welcome. He appeared to be as happy as if meeting a member of his own family. At the close of the service he asked for four more copies of my little book, and invited me to lunch with him.

The next morning we motored up the mountain, where for several hours we remained undisturbed. He unfolded

his life's experience, his craving for money, and how after slaving eighteen or more hours a day he made a great deal, only to lose it in the end. Through it all his heart had remained empty and cold, with no hope or peace until it seemed to him that to go on living was a burden.

"Such was my state of mind," he said, "when on Saturday my eyes fell upon a newspaper announcement that attracted me at once. You were to speak. I had tried everything else. It seemed, to find some calm for my soul and so with a heavy heart I went to hear you as a last resource. After hearing you I immediately knew that I wanted to hear more of what you had to say."

With a prayer in my heart, I once more unfolded to him the simple plan of salvation wrought through Christ, and showed him several definite Old Testament prophecies relating to the Messiah which have been fulfilled in Christ.

My prayer was answered for I saw the light gradually dawn upon him. Truly he had a "mountain top" experience when he opened his heart to the Redeemer who came "out of Zion to turn away ungodliness from Jacob," and before leaving we had prayer together. Another soul was born into the Kingdom.

Our Mission

Go about your little world
With golden lamps of cheer;
Don't sigh in vain for service
Beyond thy humble sphere.
Some heart can light the corners
Where we may never go,
But who shall help those near us?
It is our task we know.

Go with thy prayers and money—
The challenge is to all.
This is our happy duty,
It is the Master's call.
Somewhere the cross is heavy,
The ranks are thinning there.
Pray on for lives surrendered,
Our God shall hear thy prayer!

Let's hurry to a neighbor,
He may be lonely, blue;
If you can scatter sunshine
Then God shall count on you.
Perhaps a heart is waiting
Inside his door today.
To hear you tell the story
Of Heaven's happy way!

—Mrs. STELLA WRIGHT.

REV. Solomon Gallegos, missionary of the Home Board in Las Vegas, N. M., reports that he recently visited one of sixteen towns near his home where the Gospel had never been preached and received a cordial welcome as he distributed and sold Bibles, Testaments, and tracts.

"Please Don't Shut the Door"

THE little niece was being tucked into bed one night—her prayers all offered, her goodnights all said. The mother kissed the little one, snapped out the light and closed the door of the nursery. Out from the darkened room there came a plaintive cry: "Please don't shut the door all shut, Mother. Just open it a little bit."

Then, in a little while, when there came no response from Mother, and the darkness seemed to choke the little one's breath, there came the beating of tiny fists upon the closed door and the cry: "It's so dark in here. Mother! Open the door!"

The mother, following the rules in that book which guides modern parents, bit her lip, swallowed the sympathetic sob in her throat, and shook her head at the baby girl. In the home that evening there was a maiden aunt, who just couldn't stand it. She pled hard for just a little bit of light to comfort the child, shut away from the warmth and comfort of the family circle.

Voices From Outside Darkness

One day long afterwards, when she worked with the committee which was planning the list of objects to be included in the 1940 Annie W. Armstrong Offering, she remembered that evening, heard again the voice of the beloved niece. All of the money that could be safely counted on to come in through this blessed offering had been allocated. The committee paused for prayer and, in the quiet committee room, voices seemed to be calling from the darkness outside.

"Please don't shut the door," the sixty-five little Mexican children cried, as they were turned away from the Anglo-Mexican Baptist Institute in El Paso. "Just leave it open a little bit for another little girl from old Mexico," they pled with Professor Velez, who has worked such miracles with such poor equipment. With tears in his eyes, Professor Velez closed that door.

Twenty-five hundred dollars more than we have listed simply MUST come to complete the new school building contemplated for that school that the door may be opened to the many, many children from El Paso and from old Mexico, just across the border, who are knocking there for admittance.

"Please don't shut the door." I turned to see the wistful faces of thousands of little French children,

who, like Vena Agullard, in days gone by, know that there is light somewhere nearer the Cross of Christ than they have ever been drawn.

We need, at least, ten more French missionaries, *right now*, for the openings which have come—men who, like Lucien Smith, will visit homes like the Agullard home and lead entire families into the Light. I cannot bear to close that door!

Offering Sends Light

"Please open the door just a little bit," children of our great Southern cities are crying now. There are little Jewish fists that are knocking—knocking. And, somehow, one sees the hands of the blessed boy of Nazareth as He is guiding them toward the light within our doorways. How can I close that door!

There are little yellow hands in many a group of Chinese in this America of ours, ignored, now, as the 1,500 Chinese in the Delta of the Mississippi were so long ignored.

There are the soiled hands of children whose lives have been spent in dusty mining centers. There are the pale, emaciated hands of children whose mothers have not been taught how best to care for their large families.

There are red hands in Indian teepees and hogans; black hands from rural shacks and city slums; brown hands of mixed peoples—oh, the hands of those who knock, the voices of those who cry, "Please don't shut the door!"

The list is closed, the goals are set. Some doors have been kept open, a few new doors have been set ajar. But the closed doors and the children out in the darkness who cry—they are haunting me!

How can I open those doors and send the light streaming into that darkness? The Annie W. Armstrong Offering is the answer. Larger gifts through that offering will do it.

How can I give more? Not by subtracting from my gifts to other causes, for that would mean the closing of other doors.

Open Closed Doors

Where can I find the money to open at least one of those closed doors



which have not been included in the present list? There's that trip I had planned to take. How could I enjoy it anyway, if the crying and the knocking accompany me?

There's the dollar spent in the beauty parlor. What will that extra wage mean if little children are forever crying in the dark?

There's the spring coat and dress and hat. If I must be listening all the while to the knocking of little fists on closed doors, what does it matter what I wear?

There's security at the end of my active service. How can I rest securely upon the comforting thought of independence in my old age when I have left in eternal insecurity the souls of little precious children for whom Jesus died?

"Dear Father in Heaven, in the Name of Thy Son, who blessed the children who came to Him in the long ago, and blesses, even now, all those whom we bring to Him, help me to give and give until my empty hands are clasping the hands of all the little children of our homeland who need Thee. Use these extra dollars which I bring to open those closed doors until there are no more barriers which shut out from the Light of the World those for whom Thou didst send Thy Son to die on the Cross of Calvary. Amen."

By BLANCHE SYDNOR WHITE