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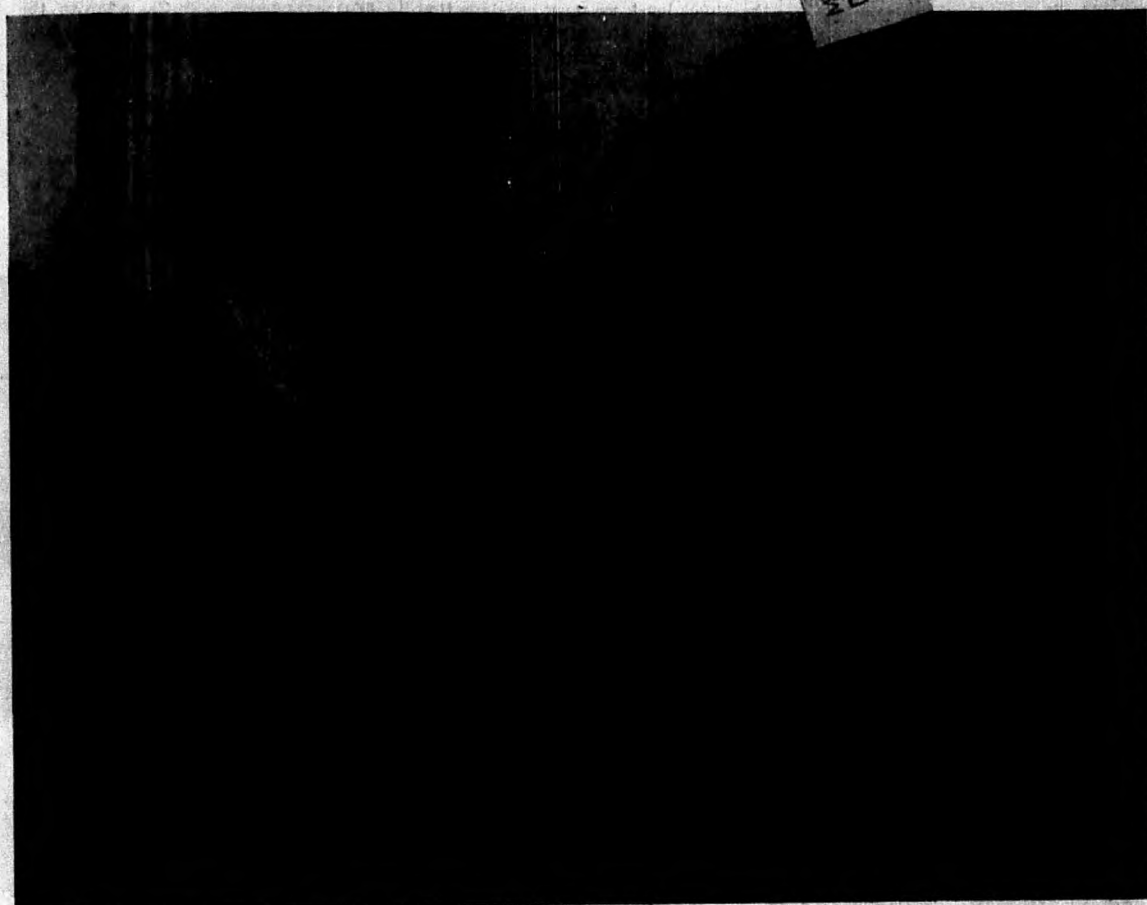
HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. XII.

MARCH, 1941

No. 3.



Two Good Reasons To Be Glad

The photographer caught Dr. J. B. Lawrence, left, and Dr. J. W. Beagle, right, in a moment of mirthful relaxation. The Home Mission leaders have two very good reasons to be glad, to-wit:

1 A long step toward the Home Mission Board's part in "A Debtless Denomination by 1945" was realized when the Board's debts were refinanced at a saving of over 2%. The rate of interest has been 6% and 5½%; now it is only 3¼% and 3½%. This saving can be applied on principal and hasten the debtless victory. Read the story on page 16.

2 Woman's Missionary Union is ready to make an offering of \$140,000 to Home Missions. Although the goal of this year's Annie Armstrong Offering is \$140,000, many believe it will be nearer \$200,000. Miss Blanche Sydnor White's article on page 5, if read by every W. M. U. member, would prompt an even larger total. Good cause for jubilation there!



Church Federation Movement

THE Protestant Episcopal General Convention meeting in its fifty-third triennial session in Kansas City recently, voted for full membership in the Federal Council of Churches of Christ in America. It also voted to join the World Council of Churches.

By this action the Federal Council now represents twenty-four denominations whose communicant membership is twenty millions, and the World Council of Churches now includes sixty-seven major non-Roman Catholic church bodies throughout the world.

But at the same meeting the Episcopal Convention refused to concur with the House of Bishops in a resolution advising Episcopalians who lived where their church is not accessible to associate themselves with a Presbyterian congregation. The action was taken on the ground that the Episcopal Church has no right to dictate to its members what church they should attend.

This would indicate that while federation goes forward, organic union seems to lag. Baptists do well to contend earnestly for the faith once delivered to the saints.

Whose Standard of Living?

MUCH is being said about the American standard of living, but little is being said as to how universal that standard is.

William Hardt, political observer and radio commentator, says, "In the year 1929 16,000,000 families—60% of all Americans—had less than \$2,000 worth of commodities and services per family. In 1936, according to the report of the National Resource Committee on Consumers' Income in the United States, 12,000,000 families, or forty-one out of every one hundred—received less than \$1,000 from all sources."

A recent poll by *Fortune Magazine* shows that 4,000,000—or fourteen out of every one hundred—received between \$2,000 and \$3,000 in 1936.

When we face the fact that 79% of all American families exist below the \$2,000 a year level and 42% below

the \$1,000 level, we must conclude that the American standard of living, as boasted of by some, is something yet to be achieved by the majority of our people.

There is plenty for all, and the only reason all are not receiving an equitable part of this plenty is that the religion of Jesus is not being applied in economics. Here is a great mission field.

Catholics and the Schools

CATHOLICS are wiser than Protestants. They understand that the way the twig is bent the tree inclines, that what you want a man to be, train him to be that when he is a child.

Therefore, they have their own schools from the kindergarten through the university. And their people are commanded to send their children to these schools.

Recently in Mobile, Ala., the Catholic parents were reminded of the necessity of sending their children to a Catholic school and of the punishment from failing to comply with this law. The letter of Bishop Tollen, in which this command was issued, was ordered to be read at all masses and in every church in the diocese.

Catholics believe in their religion strong enough to maintain their own schools in order to teach it.

Urgent Need Realized

THERE is great need for a religious awakening in America. This need is striking home not only to the ministers but also the laymen. As evidence of this fact recently a group of outstanding laymen in New York City decided that the country needed religion more than anything else, and organized a National Committee for Religious Recovery with twenty-nine charter members.

On this committee are many prominent figures such as Col. Frank Knox, Chicago publisher; James M. Mead, New York United States Senator; Governor John Moses, of North Dakota, and others.

In the territory of the Southern Baptist Convention, Secretary Lawson

H. Cooke, of the Brotherhood movement, with his co-laborers, have as their slogan, "A million men for Christ." Oh, that it could be realized! Evangelism is the heart of missions. Our first great task is the making and baptizing of disciples.

Sovereignty of Christ

TO evangelize and Christianize the homeland means to bring the civilization of the homeland under the sovereignty of Christ. It means to bring Christian influences to bear upon immigrant populations, to help racial and underprivileged groups to find Christ, to fence against the inroads of spiritual disintegration and to transfuse all the life forces of America with the spiritual powers of the kingdom of God.

Religious Patriotism

THERE is both religion and patriotism in the work of Home Missions. We are winning our land for its own salvation and we are winning it to Christ for the salvation of the world.

Perish for Christ

IT is reported of Agrippina, the mother of Nero, who, being told that "If her son ever came to be emperor he would be her murderer," she made this reply: "I am content to perish if he may be emperor." What she expressed vaingloriously, that Christians should do religiously, perish if needs be that Christ may be exalted.

For Jesus' Sake

THROUGH all the ages Christ's love for us has been the motive of Christian conduct. Since Christ loved us enough to die for us we ought to live for Him. Since He gave Himself for man's redemption, let us give ourselves for the world's evangelization. For "Jesus' sake" has not only closed the prayers of Christians throughout the centuries, but it has also inspired their conduct.

Published monthly by the Home Mission Board, Southern Baptist Convention, 318 Red Rock Building, Atlanta, Ga.

J. B. LAWRENCE
Executive Secretary-Treasurer
JOE W. BURTON
Publicity Secretary

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HOME MISSIONS

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

VOL. XII.

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THE Home Mission Board has succeeded in refinancing its debt at 3¼% and 3½% interest. The Board is now paying 5½% and 6%. The gross saving in interest for the life of the loan will be \$104,942.50. This refinancing is made without giving a mortgage on any property held by the Board. We simply allocate \$150,000 per year as a debt service. Out of this, interest and principal are to be paid. But we have the privilege of calling \$100,000 of bonds at par each year. This enables us to retire our debts just as fast as we receive the money.

Home Board Refinancing Program

The saving in interest is not, however, the only benefit received by the Board from this refinancing. All of our property now under mortgage for the debt is released and can be sold just as soon as a purchaser can be found. Five of the mountain school properties have already been contracted for sale on a lease-contract-for-purchase basis with the money paid in on the purchase price set up in a trust to be held until the mortgage on the property is released. All of these sales can now go through. This will give us immediately something like \$60,000 to be paid on the debt. We will also be saved the premium on insurance on this property. This amounts to several thousand dollars a year.

In the refinancing, the new debentures of the Board were bought by banking institutions in amounts from \$65,000 to \$260,000. What are supposed to be cold-blooded business men gobbled up these securities immediately when they were placed on the market. This we think is the best evidence that could be given of the credit standing in the financial world of the Home Mission Board.

Let every Baptist join the Hundred Thousand Club so that we can retire these debts at the earliest possible moment.

Churches Are Spiritual Institutions

WE have made the mistake of thinking that the church is a social institution; it is not. We have thought that we could provide a social program in our churches that would meet the needs of the whole membership of our churches; we cannot. We have assumed that if we have

spiritual fellowship between all the members in the church that we ought to have social fellowship as well; this is not true.

The church is spiritual and not social, and spiritual fellowship is not conditioned on social fellowship, nor does it secure social fellowship. Social fellowship is conditioned upon training, position in life and mental equipment; spiritual fellowship is conditioned upon faith in God. The rich cannot have social fellowship with the poor, nor the poor with the rich; the educated and refined cannot have social fellowship with the ignorant and uncultured. These classes live in different realms. But all of them can have spiritual fellowship through faith in the same Lord and can meet and worship together.

We must recognize the fact that regeneration does not change a man's physical situation, nor give education and culture. It gives newness in spiritual life and makes him one in Christ Jesus with all men who are in Christ.

Spiritual Preparation

CHRISTIANITY is facing today one of the fiercest conflicts in all its history. Ideologies rooted in godless materialism and flowering in ruthless reliance upon force are sweeping the world. Christians must gird themselves for the greatest struggle for the maintenance and propagation of their faith in the world since the early Roman persecution. Are we prepared to meet this menace to our faith?

The preparation we need is spiritual. It is granted that we must marshal the man-power and money and treasures of our Christian constituency, but all of these specific resources must be implemented by spiritual power. In times like this our dependence must be in God. We must follow the leadership of the Holy Spirit. This spiritual preparation must be individual and personal. The gates of hell shall not prevail against the church, but members of the church may lose out in the parade. Each one of us must ask himself, "Am I prepared?" The battle will not be won without sacrifice. We may have to suffer for our faith. The time will come, possibly, when it will mean prison and death to preach the Gospel; but we must preach it. Our only hope is Christ. Into His hands we must individually and unreservedly place ourselves.

THE Gospel has social implications. This statement does not express any new truth, though many treat it as though it were a recent discovery. It is natural that this truth should find expression on a mission field, both directly and indirectly, for it is found wherever the Gospel is preached.

It would be claiming too much to say that there has been formed in Cuba a Christian public opinion capable of exerting great influence in social, political or commercial life. The Kingdom of God is a growth, and growth is a slow process. The bursting of a seed does not startle with its rapidity. 'Heaven works, but works silently.

Gospel's Influence Seen

A Cuban pastor said to me years ago, "I suffer when I see the abuses in my country. I had thought there might be a shorter way to some general reformation. But I have come to believe the Gospel is our only hope, not only for personal salvation but also for public righteousness, and that is such a slow process. It will take fifty years to form a Christian public opinion."

His only mistake, perhaps, was in the short time given.

However, there are evidences of Gospel influence in Cuba that promise for the future. Some of these are individual rather than collective.

"Becoming a Christian has spoiled me for a business man," a fine layman, deacon in one of our churches, said. "I used to look out for myself, but now I am always thinking of the other man."

Here and there are found many of the same mind, who are quietly exerting an influence for higher business ideals.

Children Idealism In Cuba

By M. N. McCALL

Cuba's hopes are in young people reared in wholesome Christian environment.

One young Baptist pastor, stirred by the open gambling that always accompanied the celebration of the patron saint in his town, went with a committee from his church to present a protest to the mayor, even inviting the local priest to go, also. They did not succeed that time, but there were no gambling concessions when the next saint's day came.

Another of our pastors sent out a few weeks ago a circular letter against the gambling in his town. His denunciation of the local authorities was so severe that the chief of police took offense and arrested him.

From every quarter his townspeople rallied to his support. Newspapers defended him, radio stations protested, even the governor of the province visited him and telegraphed his protest to the Department of Justice.

Just how much influence the incident had we do not know, but it seems suggestive that in a few days an order was given in Havana to suppress all illicit gambling.

Protests by Churches

There have been efforts made by churches and conventions, also. Cuban Christians have sent letters and telegrams of protest against public abuses or unfair legislation. They have been especially jealous in matters touching liberty of conscience and equal rights to all in the protection of religious privileges.

Recently permission was given in some places for the placing of crucifixes on the beds in state and municipal hospitals. Many protests were

made by conventions, churches and individuals.

Perhaps the most widely extended movement came some months ago when the new constitution of Cuba was being framed. An effort was made by the Catholic Church to secure certain special privileges, among them compulsory religious education in state schools of all grades, such education to be directed by the church, of course.

All evangelical denominations co-operated in organizing protest meetings and preparing memorials to the Constituent Assembly, which was in session.

One such meeting was held in the Baptist Temple in Havana, which was attended by fifteen hundred people. A local radio station was secured without cost to broadcast the proceedings. Havana newspapers contributed liberal space for photographs and stories. From every side there were expressions of sympathy. It was a demonstration of real force.

We cannot say that such demonstrations turned the tide in favor of religious liberty, for we do not know how much real danger existed. But the fact is that the constitution in its final form is clear cut enough on religious questions to satisfy the most exacting.

One of our hopes for the future is the large number of young people who have grown up in our Christian day schools, Sunday schools and young people's societies, as well as other organizations under missionary influence.

They have a high conception of civic righteousness and fair play, and are willing to work for a better Cuba, not only in the conversation of the unsaved, but also in the general principles of uprightness and justice.

March, 1941.

5

By BLANCHE SYDNOR WHITE

Can You Bear It?

IT was the evening of Christmas Day. The two-and-a-half-year-old first-granddaughter in our family was physically and emotionally exhausted. It was the first Christmas which had meant anything to her, and, from her viewpoint, it had been a perfect day.

As the soft lights were turned on to drive the shadows from the room, she climbed into the lap of an adoring aunt.

"Read me a story, Tachey," she begged.

"What story, darling?" the aunt asked. Slipping down, she toddled over to her Christmas Tree and selected a book from the huge pile of her gifts. It was Hurlbutt's *Story of the Bible*.

"Which story in this book shall I read?" the aunt inquired.

"The story of the baby Jesus," the little one demanded, as she snuggled down again in the welcoming arms.

And so the story began: "And she brought forth her first born son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room in the inn."

But there came a sudden interruption. A baby hand closed the book; baby eyes overflowed with tears; a baby voice sobbed: "Don't read that Tachey! I can't bear it that the little baby Jesus had to be born in a stable. There was room for me in the hospital when I was born. I can't bear it that there was no room for Him."

It had never occurred to me that there was such tragedy in the fact that Christ found no room, while I had found room and to spare.

So when need after need asked to be admitted to the Inn of our Annie Armstrong Offering for 1941, only to be sent away to the manger, I remembered that scene.

Because there was room for me and for you in our denominational Baptist Inn when we needed to hear the story of God's love and provision, should not our hearts be broken because there is no room there for millions of black and white, red and yellow and brown Americans in our beloved nation? Almost half of our population has been turned away from our Inn because there is no room for them.

Can we bear it much longer?

Missionaries Cannot Bear It

I shall not forget soon another scene in a missionary home in Louisiana. With tears in his eyes, one of



Can you shut out these neglected Americans? You will answer that question in the Annie Armstrong Offering the first week in March.



have died of overwork, but we know of many who have died and are dying because they could not bear to see souls shut out of the kingdom of God—and yet "there was no room in the inn."

Add Another Word to the Name

In the Annie Armstrong Offering of 1941 room has been found for more missionaries than we have ever admitted before and more equipment than we have ever been able to furnish. Because your committee could not bear to shut them out, we have raised our goal \$10,000 to include some needy fields and items hitherto shut out of our Home Mission Inn. Will you increase your individual offerings accordingly?

Years ago a young Baltimore woman could not bear to see the Indians, the isolated mountain people, the Mexicans, the foreign-born, the others of these millions of Americans turned away from the Home Mission Inn to wander in the stableyards of sin and false teachings.

Because she could not bear it, she led Southern Baptist women to make a self-denial offering each March to enlarge our blessed Inn of Gospel proclamation. We have dropped the "self-denial" stamp on that offering for very shame of its size, but we have substituted the name of that young woman, instead.

Because the offering bears the name of Annie Armstrong, and because of the thousands who are included in its list who would not otherwise be included in any program or plan, let us bring back again the Christ-like

(Continued on page 6)

Three Hundred Children



In the Annie Armstrong Offering

By J. W. BEAGLE

IN company with Rev. J. L. Moye, superintendent of Mexican work of the Home Mission Board, and Missionary E. L. Kelley, we spent ten days visiting the Mexican fields of south Texas, our special object of interest on this trip being the Home Board kindergarten work along the Border.

Our first stop was at Zarcamora Mission in San Antonio, where Miss Amelia Diaz began the kindergarten work of this Board some years ago. This kindergarten has grown and developed into a church, organized September 19, 1940, with a membership of thirty-four, sixty in Sunday school and twenty in the kindergarten class. This young church gave \$20 to the Lottie Moon Offering this year. Miss Diaz' blind mother said to me: "Our prayers have been answered."

Our next stop was Pharr, where Mrs. Arah Swindle has been conducting a kindergarten for several years in the Mexican chapel, which is inadequate for kindergarten work. The day we visited her, there were thirty-six children present.

To show the appreciation of Mrs. Swindle's faithful work among the Mexican children, Mr. Marvin Evans gave a lot to the Home Mission Board for a kindergarten building and also toward erecting the building. This building will be adequate in every way for real kindergarten work. The Home Mission Board supplemented Mr.

Evans' gift to help build the building which was ready for use January 1. Mrs. Swindle has demonstrated the value of doing this type of work among Mexican children.

Here we are at San Benito, which is one of the large Mexican centers of the Magic Valley, where we found Mrs. Aurora R. Morales. She has been carrying on a kindergarten for the past seven years in her own home. Some thirty-two children were present the morning of our visit.

We are enlarging a Sunday school room of the Mexican chapel for kindergarten purposes so that Mrs. Morales will have a neat and attractive work room well equipped for the training of these Mexican children.

McAllen was our next point of interest. Here we have added a new room on the rear of the beautiful new church building which the Home Mission Board recently erected. On this important field we have employed Mrs. Consuelo Castello to carry on the kindergarten work. She has a large group of children to draw from and is well educated and qualified to do work among these children. She is also a fine musician.

On the Laredo field, which is the large export town near the Mexican border, we have a building in the rear of our chapel for kindergarten work.

CAN YOU BEAR IT?

(Continued from page 5)

stamp of self-denial. Let us make it this year THE ANNIE ARMSTRONG SELF-DENIAL OFFERING FOR HOME MISSIONS.

Then our 1941 Offering will include thousands and thousands more of these neglected Americans and our Home Mission Inn will be tremendously enlarged.

WANTED
New York Book Publisher respectfully solicits worth-while manuscripts for publication. Mail manuscripts to:
FORTUNE, 37 Fifth Ave., New York

"And Yet There Is Room"

When my pastor has buried with Christ in baptism those who have accepted Jesus as Saviour and indicated their desire to follow Him as Lord, he turns to his congregation and declares, "And yet there is room!"

When we have made our 1941 Annie Armstrong Offering this coming month; when we have gathered into our Home Mission Inn every one of the 148 missionaries listed in that Offering; when we have paid for the "gas and oil" which enables some of these missionaries to reach out into

The daughter of Missionary Andres Cavazos is the teacher. She also is well educated and equipped for this type of work.

At Eagle Pass Mrs. Daniel Delgado, wife of Missionary Delgado, has arranged and equipped the basement of our Mexican church with seats for the children of her kindergarten. She is carrying on this work in a remarkable way. About thirty-two children were present the day of our visit. This too is an important border town.

Continuing our visits, we arrived at Del Rio, where we have a good building in which we have furnished a room for the kindergarten work. Mrs. S. P. Mireles, wife of the missionary, is the teacher. This city has a large Mexican population which is a great opportunity.

Experience has taught us that where children are well cared for and receive Christian training, it is one of the most profitable fields of service. We are hoping to open three more schools in the near future. From the information gathered on this trip, we feel certain that when this publication is issued the number of children in the above named kindergartens will be more than doubled.

These kindergartens are made possible by the "over and above" in the Annie W. Armstrong Offering for 1940. It was Jesus who said: "And a little child shall lead them."

unoccupied territories adjacent to their own fields; when we have paid for the equipment which has been promised—then we hope that our Self-Denial Offering will enable Dr. Lawrence to stand before the Southern Baptist Convention, meeting in Birmingham, in May, 1941, and declare to them and to the millions in our Convention territory who are not yet included in our missionary program. "And yet there is room!"

To obey the truth and not know it is impossible; to know the truth and not obey it is unprofitable.

What Is The Main Home Mission Work?

A. Making and baptizing disciples and developing them in their church life is the task of the Home Mission Board. Consequently the necessity for new churches follows, and these the Home Board workers help to constitute and build.

Q. Among what groups of people does the Home Mission Board major in its work? **F. B. C.**

A. The Board majors on preaching the Gospel among the Indians, the foreigners, the Negroes, in the congested sections and centers of our land, and in Cuba and Panama.

Q. What is the present number of missionaries on home fields? **E. B.**

A. There are now 11 missionaries working in 863 mission stations in the homeland, in Cuba, and in Panama.

Q. How many conversions were reported on Home Mission fields last year? **D. J.**

A. Home missionaries led over 9,000 to make profession of faith in Christ during the past year.

Q. How does the Board proceed in employing a teacher-missionary in a Negro college? **T. S. O.**

A. In appointing teacher-missionaries a questionnaire-application is submitted to each prospect covering personal experience, doctrinal beliefs, scholastic training, teaching experience and attitude. The application must be approved by the president of the institution in which the applicant is to teach and by the Home Mission Board. The teacher-missionary before being appointed must give unqualified assent to the statement of faith as approved by the Southern Baptist Convention in regular session, May, 1925.

Q. How long has Dr. M. N. McCall been in charge of mission work in Cuba? **L. R. E.**

A. Dr. McCall went to Cuba as a missionary in 1905, and a few months later he became superintendent of Home Mission work in the island. At that time there were only five churches with about 400 members. Today there are fifty-three churches with more than 4,000 members.

Q. How many schools does the Home Mission Board operate? **W. C.**

A. The Anglo Mexican Institute of El Paso, Texas, and the Mexican Baptist Institute, Bastrop, Texas, are the schools operated by the Home Mission Board among the Mexicans, in addition to seven kindergartens for Mexican children. Acadia Academy at Church Point, La., and a mission school at Pointe au Chien, La., are schools among the French. The Board has two schools in Havana, Cuba, Colegio Bautista and a Seminary, both located in the Baptist Temple.

Q. What is the newest Chinese field? **A. H.**

A. The Home Mission Board began work among the Chinese in Phoenix in November, 1939, with the appointment of Miss Margaret Jung.

Q. How many new churches were organized on Home Mission fields last year? **W. H. F.**

A. Eighteen new churches were constituted on Home fields last year.

Q. What medical missionary work is being done in Cuba? **S. E. C.**

A. In Cardenas two rooms in the new mission home are being used by the missionary, Dr. Antonio Martinez, for his free clinic. In addition to his pastoral work Dr. Martinez treats

patients on his field. In Havana Dr. Sydney Orrett gives his services free, treating patients who come to the clinic in the Baptist Temple. Equipment in this clinic was donated by Mrs. E. M. Bailey of Acworth, Ga.

Q. In what sections of Cuba does the Home Mission Board have stations of work? **R. C. F.**

A. Work is done in the four western provinces of the island. The Northern Baptist Convention has missionaries in the eastern provinces.

Q. What are the essential qualifications of a Home Board missionary? **F. O. N.**

A. A person employed as a missionary of the Home Mission Board must have had a definite experience of grace and be willing and able to tell it. He must be certain of the call of God and must be a soul-winner.

Q. Who is the first city missionary employed in the Board's city mission program now being launched? **S. T. P.**

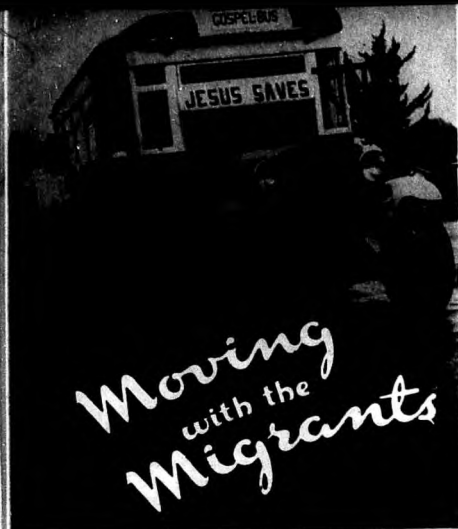
A. Rev. Loyd Corder, who has been serving on the Mexican field in Uvalde, Texas, is now in Houston, Texas, as the first city missionary in the Board's program.

Q. What is the Home Mission Board planning to do about work in the military training areas of the national defense program? **A. M. S.**

A. Dr. Noble Y. Beall has recently been named by the Board as contact man in these training areas. Already he has visited twenty camps and has attended a meeting in New York with representatives of other agencies to study the whole program of the responsibility of the evangelical churches in America for the moral and spiritual welfare of communities near training areas.

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.



*Moving
with the
Migrants*

This Gospel bus follows the migrants. If funds were available, the Home Mission Board could begin a similar work.

SOUTHERN BAPTIST HOME MISSIONS

ACROSS the plains of the West, up and down the Atlantic seaboard, following the harvest wherever work can be found, move the migrants.

These homeless people need the Gospel. They present at once a problem and an opportunity about which much has been written but too little done. The Gospel should move with the migrants.

Here are pictured examples of work such as can be done in migrant camps. These are not scenes of activities of Home Board missionaries, for the Board does not now have workers among the migrants. Rather, these pictures by showing what other groups are doing are thus challenging to Southern Baptists to enter this needy field.

For the Home Board to enter this field, two things are needed:

- (1) Funds to support the work; and
- (2) A missionary-spirited couple called of God to the task.

Necessary funds would include enough not only for salary but also for the purchase, maintenance, and operating expenses of a car and trailer or a suitable bus, for it would be necessary for the workers to move with the migrants.

March, 1941.

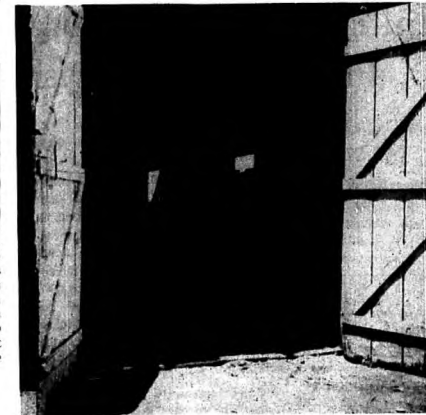
The missionary couple to do this work will need special qualifications. The transitory life will require rugged physical health. Mental equilibrium will be needed to make possible a ministry among people who are poorer physically, educationally and spiritually while the workers themselves maintain their higher standard of culture.

A high degree of sacrifice will be required, for those who do such work must give up much: home, modern conveniences, the ease of a settled life, perhaps children, association with peers, properly prepared food, and many other niceties of American life.

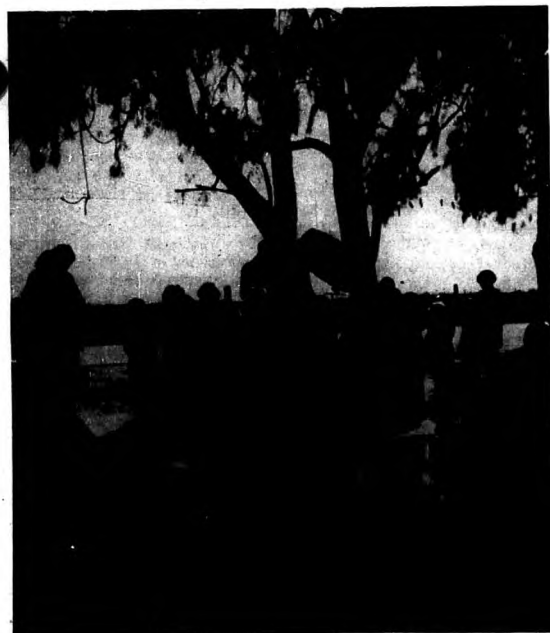
No doubt the Lord can supply both (1) and (2). Perhaps He will supply both at the same time. When He does, the Home Mission Board will undertake this greatly needed work among the moving migrants.

Photos used through courtesy of FRA.

In a migrant camp one cannot be particular about the place of worship. Missionaries to the migrants really go into the highways and hedges, and in the highways and hedges (or even in a barn, as at the right) they must preach the Gospel.



After studying the Bible in a temporary shanty home, these women in the picture at the right are expressing their gratitude to God for the opportunity of learning from His Word.



Work in migrant camps has already been undertaken by other religious groups. Out in the open, in lieu of a house for worship, services are conducted.



This migrant's tent has been thrown open for services. He and his wife sing spiritual songs with real joy because she is converted a week before.



This Sunday school class meets under the trees because there's no other place in the migrant camp to meet for Bible study.

Initial Experiences of Year Promising to Jewish Leader

By

JACOB GARTENHAUS

THESE lines are written on the train on my way to my first engagement of the New Year. Truly 1940 will stand out as one of the busiest as well as most fruitful of my ministry. On all sides open doors and happy faces of Jewish believers have greeted me. Communications from Friends of Israel have brought the encouraging news of many who have accepted the Messiah.

At the close of one of my last engagements of 1940 a lady introduced herself to me and said, "I do not expect you to know me, but for several years *The Mediator* has come to our home. As soon as it would come my husband put everything aside and settled down in a quiet corner to read it, not putting it away until he had read all of it. It never came too often. After having read several copies his attitude toward Christianity began to change. Soon he was attending some services in the Baptist church and finally he made a public decision to follow Christ."

The pastor of the church where I had just spoken had the joy of baptizing this brother.

The members of the missionary society had been sending this silent witness to their Jewish friends, not stopping at the end of the year—thinking that they had discharged their responsibility for which they had gotten credit—but faithfully renewing the subscription each year, relying on His promise, "My word shall not return unto me void."

Seeking Israel's Salvation

Reaching a goal was not their primary objective; it was the salvation of Israel which they sought. With each silent witness went an earnest prayer, followed up with personal contacts whenever the opportunity presented itself. This Jewish trophy of grace was, as it were, the first fruits of their labors.

I was in another town recently where there was an epidemic of influenza which had considerably cut down the church attendance. But the Jewish friends whose acquaintance I

had made on a former visit would not disappoint me.

This time I noticed a more genuine concern for things spiritual. I learned that they had been more regular in their attendance at the church services; there existed between them and their Christian neighbors a happy spirit of fellowship and respect.

It was no easy task for me to have to tell these respected Jewish citizens that they were as much in need of the Saviour as anyone else, that God is no respecter of persons. But I could not do less; and so in a loving way I did that very thing. After the service I was invited to take lunch with one of them when I was further privileged to press home their need of the Messiah.

As I ride along I am meditating over the past year and wondering what 1941 has in store for us.

Judging from the first few days of this year, it gives promise of becoming the greatest in the history of Jewish evangelization.

On January 1, I was in the city of Memphis where I heard some of the most thrilling experiences.

One Christian friend told me of her contact with a Jewess. Learning that she was in great distress, and being a lover of our Lord's brethren with a passionate interest in their salvation, this Christian friend sought her out, and invited her to her home where she was made to feel most welcome.

The Jewess was overcome. She did not know such love and kindness existed in this world. To think that this friend would take

her, an utter stranger, and one of another nationality, into her home, assuring her of her interest and desire to be of help! It was more than she could grasp.

They talked at length, the Jewess unburdening her soul, and the Christian friend telling her of her interest in and great love for the Jewish people because her Saviour was a Jew, quoting to her the passage, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

She told her of the promises in God's Word to those who love Israel, and then she tactfully led up to the prophecies concerning the Messiah, quoting several passages, pointing out to her how minutely they had been fulfilled in Jesus. He alone, she said, could give her the peace and comfort she needed.

The Jewess drank in every word. She expressed amazement that no one had ever told her these things before. The look of despair vanished completely from her face which now lit up with a radiant joy. The two children with her were just as surprised and happy. It was not long before all

(Continued on page 11)

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Indian Worker Goes Into Neglected Field

INTO a neglected community where no missionary has gone for twenty years Rev. Moses Wesley, Indian missionary in Oklahoma, went recently to preach several nights.

The people were very glad to hear the Gospel, he reports.

In another community a church was reorganized which had dwindled in membership to only seven. After four months the membership has reached eleven, Brother Wesley having baptized three converts on this field.

"This church has a Sunday school and a singing organization and has Sunday school every Sunday," says Brother Wesley.

Of another community where he has been asked to preach he said, "I am invited strong to preach in the community."

INITIAL EXPERIENCES

(Continued from page 10)

three of them gave their hearts to the Saviour.

She would soon be going to her people in New York, she said, and she resolved to be a salesman for Jesus there, trying to bring peace to other aching, empty hearts by spreading the glorious knowledge of His redeeming love, even as she herself had been lifted out of the depths.

She had been gone only a few days when her Christian friend received a gift from her, a small expression, she wrote, of her deep gratitude for the blessings she had brought to her.

HE WENT FORTH WITH WEeping

AT an associational meeting in Texas a Mexican man led the devotional, a man who spoke with great earnestness. He concluded his message with soba, saying that he had a brother who was not a Christian and he coveted the prayers of all present.

Rev. J. L. Moye, missionary to the Mexicans in Texas, followed this man with a soul-searching sermon, preaching Christ and Him crucified, and giving a plea for acceptance of Him as Saviour.

After the missionary's sermon a fine looking young man came down the aisle. It was the brother of the man who had led the devotional.

Home Mission Book Shelf

God On the Bowery. Charles J. St. John. Fleming H. Revell. 155 pages. \$1.50.

Here is a book that is absorbing to the mind and heart from the first word to the last. It is the story of the transformation that has been and is being made on New York's Bowery through the God-called ministry of Charles J. St. John. The book opens with the glorious account of his own conversion, and as it proceeds it unfolds one experience after another, making the reader thankful that there is today such a man. It closes with three dreams for the future which automatically become the dreams of the reader.

A Person-Minded Ministry. Richard Henry Edwards. Cokesbury. 253 pages. \$2.00.

Becoming "person-minded," "soul-minded," is a vital essential in evangelism. This book shows how the person-mindedness of Jesus constrained Him to make each human contact an opportunity to impart a needed truth. This book is intriguing, fresh, and vitally practical. It will help every evangelistic preacher to improve his skill in dealing with multifarious types of persons he meets.—R.Q.L.

Reaching the Unchurched. Alfred L. Murray. Round Table Press. 150 pages. \$1.50.

Present-day evangelism demands that the rank and file of the church members learn to win others to Christ. The author is a successful evangelistic pastor and chairman of the committee on evangelism of the Pennsylvania Baptist Convention. He deals constructively with how to discover and develop soul-winners in a church. It is a book full of meat, inspiring evangelistic preaching and instructions in practical methods of evangelism.—R.Q.L.

Roughing It in the San Blas Islands. J. V. Tinnin. Panama American Publishing Co. 1940.

This is a short and interesting travel book by an adventurous Baptist minister who was pastor of Balboa Heights Baptist Church and superintendent of the work of the Home Mission Board among West Indians on the Isthmus of Panama. On this expedition he maintained his ministerial personality, although not permitted to establish a mission among the aborigines. The

MISSION CHURCH BUILDS

THE people in Dyess Colony, Ark., have such a desire for a house of worship and prayer that they are giving their very utmost to have it.

Members of the church are giving their time in building the church, no money having been paid out for labor. The missionary, Rev. W. E. Halton, is also working with them to get the church ready.

"It gives me more joy than I can express to know that we shall soon have a house in which we can meet and pray and worship," the missionary writes.

book has real missionary value, although we shall have to await a day of better understanding before the urge within us intensified by the book can be put into action. I visited this and other tribes on the Isthmus, and I knew Miss Coop, whose abiding work Mr. Tinnin mentions. I hope that all our people will read this book because it shows an opportunity that will surely come.—George F. Austin.

The Messianic Hope of Israel—Studies in Messianic Prophecy. Max I. Reich. Wm. B. Eerdmans. \$1.

The author of this volume is on the faculty of the Moody Bible Institute, being in charge of the department of Jewish missions. He is also author of *Spiritual Aloneness, The Deeper Life, How Long?* and *Studies in the Psalms of Israel*. Widely known as a gifted writer and speaker, he is thoroughly qualified to discuss the subject set forth in this volume. It will be of invaluable service to students of messianic prophecy. I highly recommend it.—J.G.

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SIGNIFICANT work has already been done by Dr. Noble T. Beall in the first brief month since he was named by the Home Mission Board to work in the training camps of the national defense program.

The Federal government's program of military training created a tremendous spiritual responsibility and opportunity for the Christian forces. It became necessary to have somebody to make a careful and thorough study of the whole program.

Dr. Beall, field secretary of the Home Mission Board, is a World War veteran and has held a commission as a reserve officer. Therefore he had entree with the military authorities in the camps. Because of his experience, he was the logical man among the Home Mission Board workers to undertake the work of steering the forces so as to leave the program wide open for individual and specific Baptist work.

Attends Important Meeting

Immediately upon being designated to do this work, Dr. Beall attended a meeting in New York of interested religious leaders who had been called to map out a program of work in the military training camps. Representatives of various home mission agencies in America attending the sessions formed the Christian Council on Camp Community Activities. Dr. Beall being one of the fifteen members.

Dr. G. Pitt Beers, executive secretary, American Baptist Home Mission Society, and formerly a southerner, was made chairman of the Council.

Three important developments came from this meeting in New York, as indicated in Dr. Beall's report upon his return. These accomplishments are very important because they will determine future programs and approaches to camp work.

In the first place, an interpretation of the general order pertaining to camp work was secured from the Chief of Staff, Gen. George T. Marshall.

The interpretation by General Marshall follows: "Chaplains are encour-

BAPTISTS and the TRAINING CAMPS

By

J. B. LAWRENCE

aged to invite accredited clergymen from nearby communities to assist in religious and welfare activities of army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives. These agencies operating in a perfectly normal way will be of great help to our chaplaincy and recreation officers, who will welcome the assistance of their representatives in carrying out our moral program."

The second thing was to define the activities into two types of movements, one dealing with the welfare program in the communities adjacent to the camps, and the other dealing with the spiritual program put on inside the camps. It is understood, of course, that the Government ruling now is that there shall be no independent workers inside the camps, since all religious work in the camps is under the supervision and direction of the chaplains.

SUGGESTIONS WELCOMED

We have been conscious of a need for someone designated for liaison work in our denomination for some time. We assure you of our desire to cooperate in any way possible. We welcome any suggestions.—Five Baptist chaplains, Fort Sill, Okla.

The cooperation of the denomination in this respect is appreciated. I assure you of my desire to cooperate in furthering the religious welfare of the soldiers.—Charles G. Clark, Chaplain 4th Division, Ft. Benning, Ga.

I hardly know how to write. So far we meet conditions as best we can. We will be glad to cooperate in any way.—C. L. Phillips, pastor, Hinesville, Ga., where camp for 40,000 men is being built.

By dividing the work into two sections, one section having to do with the social welfare program for the boys, which program is to be put on outside the camps, and the other to deal exclusively with the religious program which is to be put on under the supervision of the chaplains on the inside of the camps, the atmosphere has been clarified and the activities well defined so that there need be no conflict.

In the third place, the General Committee on Army and Navy Chaplains, a committee recognized by the Government, through the chairman, Dr. Rufus W. Weaver, asked Dr. Beall to be contact man for the camps in the South between chaplains and local religious forces. This gives him official standing with the chaplains in working out religious programs. His position is very strategic and will help greatly in making contact between the chaplains in the camps and our Baptist workers outside the camps.

Entering on Ground Floor

The Home Mission Board recognizes the privilege of supplying a man for this important position and is glad that it has available one of Dr. Beall's special qualifications to serve as requested by Dr. Weaver.

This gives in brief the work done up to now. We consider it one of the most valuable pieces of work that could possibly have been done in connection with this whole problem of camp service. We also consider that Southern Baptists, because of the action of our Board in placing Dr. Beall in the field, has gotten on the ground floor in this whole program.

There is no reason why we cannot put on a helpful Baptist program in the camps for our boys under the supervision of the Baptist chaplains. The type of that program has not been worked out yet, nor are we in a position to say what it will be until the camps have been organized, contacts have been made and the whole set-up formulated.

GREAT NEED FOR WORK

I have seen a great need for this work of bringing the denomination and chaplains into a closer walk. If I can assist in any way I shall be more than glad to do so.—L. W. Knight, Reserve Chaplain, U. S. Army.

A Program For Personal Soul-Winning

By

ROLAND Q. LEAVELL

SHIPS never drift into harbor. Neither do great soul-winning pastors gain their evangelistic successes accidentally. They follow a personal soul-winning program, a well-defined and disciplinary program, for themselves. I have found that true in my happy privilege of working with the best evangelistic pastors in the Southland.

A soul-winning program must be specifically outlined and religiously followed, else organization activities and sick calls and civic duties will crowd out the preacher's most essential ministry. Let us consider some points for a preacher's personal program for soul-winning.

Prayer

All would put compassionate prayer as the sine qua non in a soul-winning program. All of us need the spirit of David Brainerd expressed in his journal as follows:

Near the middle of the afternoon, God enabled me to wrestle ardently in intercession for my friends. I think my soul never was in such agony before. I wrestled for absent friends, for the ingathering of souls, for multitudes of poor souls.

I was in such agony from sun half an hour high till near dark that I was all over wet with sweat; but yet it seemed to me that I had wasted away the day, and had done nothing. Oh, my dear Saviour did sweat blood for poor souls. I longed for more compassion towards them.

A daily prayer list should be a part of one's program of soul-winning. Names of the unsaved may be found among one's kin and acquaintances, from the Sunday school rolls, and

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A Previous Engagement

Some pastors set Saturday afternoon or some other time each week as a previous engagement for soul-winning. This engagement should be kept as religiously as the Sunday morning preaching hour or the Rotary luncheon. Soul-winning may be done at any and all times, but this time should be definite and inviolable.

A prayer list form, called *Brightening Up Heaven*, may be had free by writing this department.

Goals in Soul-Winning

Every Christian who takes soul-winning very seriously would do well to set some minimum standards of activity and minimum goals of attainment for himself. This is not to limit God but to inspire and stimulate one's self.

Some try to speak to a lost soul at least once a week, or twice a week, or perhaps every day. Some seek to win at least one soul each year, or one each month, or perhaps an average of one every week. One great soul-winner told me that he sets 100 souls as his minimum ideal each year.

More About Andrew Clubs

This article is being written while the superintendent of evangelism is promoting a city-wide simultaneous evangelistic campaign in Kansas City. Twenty-four churches are cooperating. The writer is preaching each night in the Centropolis Church, of which Rev. Edw. J. Morgan is pastor.

Brother Morgan has seven active and successful soul-winning groups in his church — seven Andrew Clubs. They are formed with one consisting of the deacons, one in the young people's department, one among the B. T. U. workers, one among the W. M. S. and auxiliaries, one each from the two primary departments, and one among the Cradle Roll workers. Perhaps none is more successful than the group of Cradle Roll workers.

Partners in Soul-Winning

A pastor who is mighty in soul-winning told me that he and his wife visit together one afternoon each week, seeking to win to Christ those to whom his wife can appeal especially.

Soul-winning can be done in offices and business places if the visitor is soul-minded.

Partners in Soul-Winning

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NEW MISSIONARIES

Rev. and Mrs. Hans Hill, Sandy Hook, Ky. Mountain field.
Mrs. Eva Barnett, West Tampa, Fla. Italian field.

RESIGNED

Rev. and Mrs. Bert Caldwell, Sandy Hook, Ky. Mountain field.

This same pastor spends another afternoon each week visiting with one of his deacons, training them in personal soul-winning.

Goals in Soul-Winning

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No wonder the Centropolis Church is in a veritable revival all the while.

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How to Save \$100,000

When the Home Mission Board refinanced its \$850,000 debt February 3, the gross interest saving by reducing the rate from 6% and 5½% to 3¼% and 3½% approximated \$100,000. To effect this saving, the Board issued 850 new bonds, each for \$1,000, proceeds from the sale of these bonds being used to pay in full the total debt with interest due.

The annual interest charge now being paid on the new bonds is only \$28,817, compared with \$51,437.68 which would have been required on the former rate. Gross saving will be about \$100,000.

In the picture at the right, Dr. J. B. Lawrence, executive secretary-treasurer of the Board, is holding one of the new bonds for close scrutiny by Attorney F. A. Berry of the Nashville Securities Co., Nashville, Tenn., who sold the bonds; and, standing, left, Dr. Ellis A. Fuller, Board president, and M. K. Revill, vice-president, Union Planters National Bank and Trust Co., Memphis, Tenn., trustee of the new indenture.



Above are three men with potent signatures. First to affix his name to the new bond is the Board president, Dr. Fuller, left; next Dr. Lawrence boldly inscribes the paper; finally C. G. Turley, assistant trust officer of the Memphis bank, certifies it.

One more step remains, and that is done at the right when the Home Mission Board seal is carefully affixed. With these operations completed, the piece of paper is worth exactly \$1,000.

Four easy steps to make \$1,000! Four easy steps, multiplied by 850, to complete the issuing of bonds worth \$850,000. Simple work that—accomplished in exactly 165 minutes — to save \$100,000!

This saving, which will make possible larger payments on debt principal, brings nearer to realization the Home Mission Board's part in "A Debtless Denomination by 1945."