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SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and

VOL. XIII.

FEBRUARY, 1942

NO. 2.



A Debtless Denomination NOW!

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Examining a copy fresh from the press of *Fellow Helpers to the Truth*, preparatory study book written by Willie Jean Stewart for the March Week of Prayer for Home Missions, is Miss Doris Coleman of the Home Mission Board's shipping department.



A Nation's Greatness

HERMAN RAUSCHNING, former associate of Adolf Hitler and lately living in exile in London, has written another book entitled *The Redemption of Democracy*, which Americans will do well to read.

"A nation," says he, "that loses its belief in greatness, that vaguely restricts itself to what is possible, remaining completely skeptical of great feelings and sacrifices and contenting itself with intelligent enjoyment of the material good things of life, ceases to be a power in the making of history."

He might have stated all this by briefly saying that a nation that gives itself to the selfish getting and enjoyment of wealth and eliminates God

and others from its program will perish. Now is the time of all times to turn to God. No matter what else we may have, America can only be saved by becoming Christian.

The Shortest Bible Verse

THE *Illinois Baptist* tells us that Miss Ethel Kirk, of Sheridan, Ky., received a prize for giving the shortest verse in the Bible, which, as *The Illinois Baptist* says, is not John 11:35, but Deuteronomy 5:17, the shortness of the verse being determined by the original Hebrew and not by the English translation.

Every verse in the Bible, if we fully understand its setting and can properly interpret it in the light of

the entire Scriptures, is important. There are some verses, however, more important than others. Possibly John 3:16 would be selected as the most important verse in the Bible. The whole Bible is important because it is God's message to us.

When we come to recognize that the Bible is not a record of what man has done with God's help, but the story of what God has done to save man in spite of his sin and rebellion, then will we really and truly begin to appreciate its message.

War Becomes More Devastating

PROF. SOROKIN of Harvard University, in an analysis of 962 wars and 1,615 internal disturbances in the past 2,500 years tells us that the average man of the thirteenth century had 6,500 more chances to die peacefully in his bed than his descendants in the twentieth century.

War is the most foolish thing that intelligent nations ever engaged in. The one thing that will stop wars is the religion of Jesus Christ.

When we get to the place that we are willing to give as much to preach the Gospel of Christ to the world as we have to give to defend ourselves against lawless nations, then will we put a stop to war. Missions is the only antidote for war.

We May Disagree With—But

THERE are only 450,000 Seventh Day Adventists in the United States, and yet last year they contributed twelve million dollars to home and foreign missions. They are carrying on work in 400 countries and provinces. They have 30,000 workers in 800 languages and dialects. They have seventy-five publishing houses, 50 sanitariums, 250 colleges, academies and intermediate schools, and 2,600 primary schools. They also publish 310 periodicals with a circulation into the millions. A wonderful record for 450,000 people! What could the five million Southern Baptists do if they gave and worked like this?

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J. B. LAWRENCE
Executive Secretary-Treasurer

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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. XIII.

FEBRUARY, 1942

NO. 2.

ONE of the major aims of the Home Mission Board from the beginning of the present administration has been to pay its debts. All through the years we have kept the payment of the debts prominently in front of the Board as its first and major task. In the report made by the

Board to the Southern Baptist Convention in 1933—when the Board was in default in its payments on interest and principal—we find this paragraph:

"It is the fixed policy of the Board to live within its income and pay its debts. The Board will do what mission work it can but it feels that it must meet its obligations. Whether we like it or not, whether it is pleasant or not, whether we can create any enthusiasm over it or not, nevertheless, the Home Mission Board is definitely committed to the policy of living within its income and paying its debts."

At that time the Board owed \$1,674,002.80. We have come now to the place where the payment of these debts is not only an assured fact, but soon to be a glorious realization. We are refinancing the debts of the Board on a 2½% basis. This refinancing is without commission and without security or commitments of any kind. We simply give our open note to the bank. The debenture bonds issued February 1, 1941, at 3½% and 3¼% have been called and are being redeemed at the interest maturity date, February 1, 1942. Our indebtedness will stand at \$495,000.

We are planning to liquidate our debts in the next two years and are hoping to do it in less time. If our receipts hold up as of 1941, we will liquidate our debts by the middle of 1943.

We are allocating as much of the Co-operative Program funds as possible to debt payment so that we can wipe the debts out as soon as possible. The sooner the better. We are doing this because we want to help the other institutions of the Southern Convention to pay their debts by 1945. We must have a debtless denomination when we meet in our Centennial Convention.

We want to release the Hundred Thousand Club funds now coming to the Home Board to the other agencies of the Convention to help them pay their debts.

We are interested in the payment of all the debts of the denomination and are looking to that end. We are looking to the dawning of a new

day, somewhere beyond the stress and strain of the present hour, when we shall proceed as a denomination with well projected budgets, with due reserves for emergencies, with careful reckoning of income, with our minds not set on the bigness of our enterprises but on doing the will of God; and the name of that new era will be "We-Pay-As-We-Go."

Hope For The Future

WE have entered a new year. On the horizon there are many ominous signs; nations are at death's grip with nations; the world seems to be traveling backward—back toward the tyranny and oppression and paganism of the dark ages. But in spite of all the bloodshed and the threat of grim-visaged war that comes to our nation, there are things for which we can rejoice and for which we are thankful.

We find the evidences of a distinct turning to God among our people. Southern Baptists were never more united and determined than they are today. The state conventions gave evidence of the determination of our people to go forward. The circulation of our denominational papers is increasing. More people are reading these papers, and as information concerning our work becomes more general, interest in our work becomes more evident. Our colleges are packed with students. Most of them have reached capacity in attendance. The instruction was never better. The spirit was never finer, and the efforts to bring Christ to the campuses of these colleges was never more determined and energetic.

This is as it should be. Southern Baptists have a great task. Our Lord has commissioned them with a world undertaking. They offer to Him the greatest leverage at His command today for the evangelization of the world. May this year be one of the most fruitful in spiritual preparation for this task of all the years of their history.

We do not know when the war will close. It will evidently be a war of exhaustion, but it will close some day, and when it closes the enervated nations of the world will come to America for a blood transfusion. What kind of blood will we be able to give them? May we prepare as a denomination now for that time when the opportunity shall come! Our superlative duty today is to evangelize our own land and be ready for the evangelization of the world when the war is closed and the doors swing open.

"A Debtless Denomination Now"

Executive Committee Appeals for Riddance Of Hindrances to Largest Christian Service

THE crucial situation of our country, making it necessary that Baptists "get rid of everything that would hinder the largest possible services to Christ," is the basis of an appeal by the Southern Baptist Executive Committee for "a debtless denomination NOW."

Issued by Dr. W. W. Hamilton, president of the Southern Baptist Convention, Dr. Charles W. Daniel, president of the Executive Committee, and Dr. J. E. Dillard, director of promotion, the appeal states that the hindering and humiliating burden of debt ought to be entirely wiped out now.

To accomplish this goal the following suggestions are made by the Committee:

"1. That special effort be made immediately to actually realize one hundred thousand memberships in the Baptist Hundred Thousand Club.

"2. That February 15, or nearest suitable Sunday, be observed

as Baptist Hundred Thousand Club or Debtless Denomination Day.

"3. That every church be asked to adopt a minimum goal of one Club membership for each twenty-five church members.

"4. That cash contributions be taken and credit given on this goal. One Club membership for every \$12 contributed.

"5. That all holding Centennial memberships or having made pledges toward the Debtless Denomination be urged to pay the same as rapidly as possible.

"6. That wise follow-up plans be adopted in the effort to enlist every member of every church in this special effort to rid our denomination of its debt.

"We call upon all our agencies, organizations, and people to join wholeheartedly and immediately with our pastors in this special effort to have a Debtless Denomination now."



"And All the City Was Moved"

SERVICES at our church following a recent day of evangelistic visitation in the little Cuban city of Cruces reminded me of the return of the first disciples as they brought their friends and loved ones to hear the Master.

Sent forth after a six o'clock morning service, twenty-five groups with one preacher in each group and sometimes as many as five helpers, had gone out for services throughout this interior city of Cuba.

The day of visitation had been preceded by a week of special services at the church and five mission stations in which services were assisted by fellow-missionaries from neighboring communities.

Preparation

For Saturday we had planned a special drive and had set a goal of 1,000 services from house to house. We had divided the town into districts and had invited some of the nearest Home Mission Board workers in addition to those who had been assisting during the week. We had brought tracts, Gospels, and other Christian literature for use by these twenty-five groups of workers.

At the early six o'clock service attended by the other missionaries who had arrived in time for the service and by volunteer helpers from our own church, my husband preached a sermon on "Go", which he closed with a prayer asking God to give both physical and spiritual strength to the workers.

The twenty-five groups left the church for the day's work, each going to the part of town already assigned. By three o'clock some had finished

their assignments and returned for new assignments.

Very few were the homes on the list not visited that day. The sick were consoled, the sinners called to repentance, and many wonderful experiences were reported.

By five o'clock most of the groups had either returned or reported their progress, and by eight o'clock every one of the twenty-five groups had finished their work and were at the church—not with the little group that had started out, but with many more who had been visited during the day. One group brought back sixty for this climactic evening service.

It was then that I was reminded of those early disciples bringing their friends to hear Jesus. Each group returned singing and praising God for the work they had been able to do that day.

While the people had been working, Brother Nemesio Garcia had arrived from Guanajay for the final service that night. The little temple was filled and overflowing with people.

Calculation

How happy we were when the last reports were added and we had the following record of the work done during the day:

Services held during the day	1,454
Persons hearing the Gospel	4,850
Gospels distributed	632
Tracts distributed	7,973

At one home visited a young lady was standing in the doorway of her little hut. We came up to her door and told her the object of our visit.

"No," she said, "no one can forgive the sins I have committed, not even my parents, much less a loving Jesus."

Before we left the little home she

was convinced that in spite of the fact that her parents did not care for her, that although she had disobeyed them, had left home, and did not even know where they were, Jesus did love her. She said she wanted to follow Him, know more of Him and to live a Christian life.

Harvest

Another group visited a Catholic home where an old man was sick. At first the family would not permit the Gospel to be read and taught in their home, but after much persuasion, our old deacon, Brother Calderon, and his wife went in by the bedside of the old gentleman whom they found to be suffering from cancer.

They knelt beside the bed in prayer. Then the old man said he wanted them to return every day until the end. He asked Brother Calderon why he had not made the visit before.

We had plans for a full day with a goal of one thousand in Sunday school for the following day. Our first service of the church was at six o'clock to which the people came with smiling eager faces, ready to help with our six mission Sunday schools.

The attendance in these mission Sunday schools, many of them meeting in small rooms and homes, was on that day 1,004, which, when added to the

By
BESSIE HARRILL
NEGRIN

central church attendance, brought the general attendance up to 1,484. Again we had passed our goal!

Enlistment of our people for this campaign had been made through nightly prayer and preparation services. The Bible was studied and lessons given to those who were to help take the Gospel into the homes. Often times we studied until midnight.

We had a finance committee. Seventy-two of our members contributed toward the expenses with a total offering of \$14.85. The same number of children contributed \$2.85. This amount did not cover the expenses of the campaign, but the offering did show a good spirit on the part of every member who was able to give.

Every church member co-operated beautifully in whatever he was able to do. They did it with love and a desire to lead their fellowmen to Christ.

A Mexican Sombrero

A SUNDAY SCHOOL teacher for many years in the First Baptist Church of San Antonio, Mrs. W. R. Burns has a unique prayer reminder in her room.

Prominent in church work, she exercises daily the spirit of love and charity, and keeps that spirit so alive that when you look into her face you see no trace of years—just the undying youth of the soul.

Hanging on the wall in an alcove of her room is a large sombrero, whose wide-brimmed brim and gorgeous coloring betray its Mexican origin. Too large in its proportions to be worn, it

is an outstanding model of the well-loved head covering of the native Mexican.

On a card beneath it, in large printed letters, are these words:

"When you look at this, pray for me."

One day I said to Mrs. Burns: "I see a story in that Mexican sombrero. Tell it to me."

"There is a story in it," she said, "a story that will touch your heart."

And this is the story as she told it to me in her own words:

The old Mexican quarter in San Antonio (said Mrs. Burns) is a part of our city that has never been modernized. With its shops filled with articles made by native Mexicans—a race gifted in the art of weaving beauty and color into their hand-work—it has a charm all its own, and attracts many visitors.

One day I was in the old quarter, looking for a design I could frame and hang in a narrow space in my room between two windows. I could not find anything that suited me, and I came out and got into my car.

As I started to close the door I saw coming across the street a woman carrying under her arm something in bright woven colors like a piece of Mexican tapestry. She walked slowly, her feet unsteady. Her cheeks were flushed with an unnatural red.

When she reached my car door, I asked her if she would show me the article she was carrying, apologizing for my curiosity by telling her I had been looking through the shops to find a bit of bright Mexican tapestry to hang on the wall in my room.

She took the article from under her arm and unfolded it. It proved to be this big Mexican sombrero you see hanging on my wall.

"Oh, how beautiful! Where did you get it?"

She looked intently into my face for a moment, then replied, "Lady, I got this where you wouldn't go."

"And where is that?" I asked.

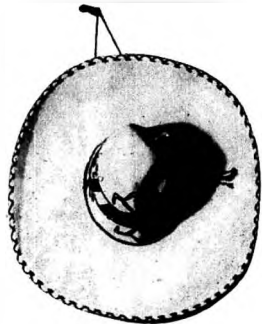
"In a beer joint," she answered.

"And what were you doing in there?"

"Drinking beer."

Impelled by an impulse I could not resist, I said: "Oh, woman, why do you drink beer? Don't you know it will lead you to hell? Tell me where you got that hat?"

"I saw it hanging on the wall in a new-found Saviour," he said.



beer joint. I told the bartender I wanted it, to take it down and give it to me. He was an old drinking mate of mine, and he took it down and gave it to me."

"My dear woman," I pled, "why do you drink?"

"I drink," she answered, "to relax and rest. I'm a hard-working woman. I work twenty-four hours a day. I have two food shops in a nearby city. I sell beer in them to make money. I drink beer to stimulate me."

I responded softly, "Christ said, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' Don't you know God?"

She waited a moment as though in thought, then said:

"You know your Bible, Lady. God said, 'He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.'"

"Oh, woman," I said, tears filling my eyes, "don't you know what drink is making of you? The bad associations it gives you! Why don't you leave all this and follow Christ? He is able and willing to keep you from evil, and save your soul!"

My arm was resting on the car door. She laid her hands on my arm and said in broken tones, tears filling her eyes:

"Lady, you are the first good woman I see goodness in your face—who has spoken to me about my soul since my mother died seventeen years ago—when I was just twenty years old."

"Lady, I want to assure you that while I drink and sell drink, I am not an immoral woman."

I pressed her hand. We looked into each other's eyes.

"God bless you," she murmured, and ran back across the street. She left the Mexican sombrero in the back of the car. On the underside of it was scribbled the words: "When you look at this, pray for me."



The Chavez family

PABLO CHAVEZ, Spanish jailer of Raton, N. M., and his family, shown above, were baptized recently by Missionary J. H. Parker as products of Home Missions.

Even before his conversion, Mr. Chavez had taken the initiative in arranging mission services at the jail to be conducted by Brother Parker, the happy result being that the jailer himself began to read the New Testament and then was led to accept its truths.

"I want to be in the Baptist church where everybody reads the Bible," he said when he made his profession and asked for baptism. "It is wonderful to read the Bible for oneself."

Immediately after his baptism Mr. Chavez was a diligent student in a class studying *The Meaning of Church Membership*.

"I have much to learn about my new-found Saviour," he said.



Chaplains Say Yes

Extension of Duty Beyond Contract Requested by Preachers in Service

By ALFRED CARPENTER

you called to duty? *1940*

How long in service? *12 years* What is your rank? *1st Lt*

If reserve, when does your contract expire? *Extended to Dec 10, 1942*

Will you desire an extension? *Yes, for the emergency and beyond*

Are you a C. O. or chaplain?

"For the emergency and beyond," the answer of one chaplain (see above), is typical of replies received to Dr. Carpenter's questionnaire concerning extension of duty.

Although the need for Baptist chaplains is urgent, yet the requirements and qualifications have not been changed or waived nor are concessions granted.

During the jittery hours following the declaration of war this has been a stabilizing influence and has cleared the atmosphere of hasty action that may imply later regrets.

The hours before us are probably the most critical of human history. Tides of restlessness grip us. All phases of civil life are turned toward a new front. Military life is to be enlarged and intensified.

This calls for an increased number of spiritual leaders in the military forces—a prepared leadership not only capable of really preaching the Word but also with outstanding administrative ability.

Although our reserve chaplains are remaining for the duration and a militant response is received from new applicants, the fact remains that the Southern Baptist quota for Army reserve chaplains is only 74% filled. This does not take into consideration the known need for replacement and the predicted enlarged army.

Southern Baptists are shorter on their quota than any other leading denomination except Methodists and Catholics. The Northern Baptist quota is 124% filled.

Southern Baptists are called upon to fill their quota NOW, also to have an adequate margin or pool from which to draw for emergencies. Will we fill our quota and answer the request of the government or will other

denominations furnish preachers that should rightfully be ours? The answer is with the churches and the preachers of our Southern convention. The response must be voluntary, as Southern Baptists have no ecclesiastical authority to draft their chaplains.

Men On Active Duty Hear Word Of God Via Loud Speaker

FROM the battle front of the Pacific, Dr. Alfred Carpenter, superintendent of camp work, has received a request from a chaplain for a portable public address system.

The chaplain states that his whole plan of work has been altered by the Japanese attack. It having been his purpose to dedicate six chapels on Sunday, December 7, but instead he has had to revise his program entirely. The chaplain states that the men are now in the field and, therefore, cannot get together for services in large numbers. The address system has already been supplied so that the chaplain can continue to minister to the men even while they are on active duty.

"It will be an investment that will pay us a hundred fold," states the chaplain.

"I held six different services last Sunday," he continues as he describes his work in the Far East, "and the response was marvelous. I have never seen men manifest such interest in Christianity. I took three hundred Testaments with me and I could have given out five hundred more if I had had them to give."

1941 RECEIPTS

Home Mission Board

Cooperative Program	\$291,277.10
100 M Club	79,677.93
Annie Armstrong	193,298.35
Designations	48,561.72
Bottoms Trust	46,473.51

Total	\$659,288.61
Total, 1940	560,168.09
Increase (18%)	99,120.52

Not included in above tabulation — Emergency Offering for Camp Work, over \$100,000; Sale of Property, \$45,000.

They Joyfully Dedicated the Temple

Chinese See New Building as Reward For Missionary's Lifetime of Service

By Mrs. J. L. MOYE



Dr. Beagle and Miss Lewellyn at entrance to the new building.

LONG before the hour set for the service, Sunday afternoon, January 4, the people began to gather for the dedication of the new building for the Chinese Baptist Church of San Antonio, built by the Home Mission Board.

Many were unable to enter. Today they would see realized a dream which began in the hearts of many eighteen or twenty years ago.

Rented quarters had always been difficult to obtain and for the last few years they had worshipped in an upstairs room with a dance hall on one side and a saloon below.

Great had been their joy when they learned that the Home Mission Board from offerings made by the W. M. U. of the South had set aside the money for a new building.

Now the building had become a reality and friends and members came joyfully to dedicate the house to the Lord.

God guided in the search for a location and a lot centrally located was found for the sum of \$2,000. The contract was let for a beautiful little building of neoclassic and stucco. The Chinese and their friends gave several hundred dollars for the building and beautiful furniture.

The building has been completed in every detail, the lot graded and leveled, and the rooms almost completely furnished.



New Chinese chapel

evident to all. The Chinese believe that this new home of worship is a gift from God in answer to Miss Lewellyn's life of devoted service.

Visitors were recognized by Miss Lewellyn, who gave a special welcome to the many Chinese present who are not Christians, many of whom send their children to church but who do not attend themselves.

The dedication service was presided over by Rev. J. L. Moyo, superintendent of Mexican missions, who had supervised the construction.

Dr. Perry F. Webb, pastor of the First Baptist Church of San Antonio, spoke fitting words of appreciation for those who had labored through the years, for the special efforts during the building period, and especially for the great and constructive work being done by the Home Mission Board throughout the South.

Dr. J. W. Beagle, field secretary of missions in the homeland, brought a spiritual message on the relation of Christ to His church.

The climax of the service came when after the dedicatory prayers, one in Chinese by Deacon Wong Moon Him and the other in English by Brother Moyo, the congregation stood and Chinese Baptists, Mexican Baptists and American Baptists sang together, "Blest Be The Tie That Binds." The benediction, in Chinese, was by Brother Daniel Quan.

Above is Miss Ollie Lewellyn whose dream of the years has been realized in the new Chinese church at San Antonio. At the right, turning dirt for the chapel on the first Sunday in October, left to right, Dr. Perry F. Webb, Rev. J. L. Moyo and Chinese Deacon Wong Moon Him. Three months later on this same spot the beautiful \$9,000 building was dedicated.



Negro Baptists A Fertile Field For Missionary Work

By ROLAND SMITH
Statistician, National Baptist Convention, U. S. A., Inc.

EDITOR'S NOTE—Dr. Smith was elected by the Home Mission Board on January 8 as enlistment secretary in the Negro work.

DURING the latter period of the nineteenth century, the white denominations, particular of the North—Baptists, Methodists, Presbyterians, Congregationalists—sought to do a definite missionary work in the education of Negroes who were just freed. They established schools and colleges for the education of Negro youth.

Many of these schools stand today as living monuments to our white friends, and tell a beautiful story of the training of uneducated Negro youth, developing into responsible leaders in this country.

Morehouse, Shaw, Virginia Union, Benedict, Spelman, Leland and Bishop Colleges are examples of this type of missionary work on the part of Northern Baptists in the interest of Negroes.

Along with this effort the Negro Baptists themselves attempted to make a certain contribution of their leadership in the establishing of such schools as Selma University, Arkansas Baptist, Morris Brown College, Lynchburg Seminary, Natchez College, and other schools and colleges, and gave support to the schools founded by white Baptists of the North. Most of these schools are in existence today and are supported by Negro Baptists of the South in one way or another. These colleges are today through departments of Bible and religious education training a large number as preachers and lay leaders.

Today white Baptists in the South have a great opportunity to aid in the training of Negroes for Christian service. They can do this because of their experience and wealth. Negroes are still very poor and unable to give and maintain colleges as other groups. The Negro Baptists must depend upon the good will and cooperation of their white brethren in everything undertaken in Christian work.

Negro Baptists, in southern states, offer a remarkable opportunity for an investment in Christian citizenship and living. This can be done through

the training of rural and less fortunate urban preachers, who in many cases have not had the opportunity to finish high school and college. Institute work sponsored by white Baptists in centrally located centers, under the direction of the Negro Baptist colleges, is making a fine contribution in helping the Negro solve his problems.

Negro Baptists should concentrate their efforts in making one seminary for Negroes of A-class rank.

An attempt is being made at such training by Southern Baptists in a joint co-operative plan with the National Baptist Convention, U. S. A., in the operation of American Baptist Theological Seminary. The seminary has made splendid progress under Dr. J. M. Nabrit, president, but if it is to gain the support and approval of Negro preachers, Negro Baptists and Southern Baptists must put more money in the school.

It is utterly preposterous to think about three or four theological seminaries for Negro Baptists claiming our energies and resources, when we do not have one accredited Baptist Seminary for Negroes. It seems to me that Negro Baptists offer a fertile field to our white brethren to build one strong theological school to prepare college students through competent, trained instructors.

In the second place, Southern Baptists should enlarge their program through the Home Mission Board of placing teacher-missionary workers in well established colleges. These men should be free to give their full time to teaching theological and religious educational students, young men and women preparing for Christian service, and to conduct institutes among the underprivileged ministers and lay workers in their respective states.

I have before me the proposed program of Shaw University for institutes outlining a thirty-one weeks program of institutes to be held within the state of North Carolina. This is the type of program which should be sponsored by each of these colleges under the direction of the Home Mission Board of the Southern Baptist Convention.

This would assure us that thousands

upon thousands of underprivileged preachers would be better equipped and inspired to help their own people, thereby meeting one of the greatest needs in all Christendom today.

Experience convinces us that when such a program is put on the Negro Baptist preachers and leaders respond wholeheartedly. The Negro Baptist leaders, the college officials, and the many state conventions, have from time to time gone on record endorsing this program of the Home Mission Board on behalf of Negro Baptists.

There is one unoccupied field which should claim our immediate attention. There are large numbers of Negro Baptist students in state and private institutions which have a claim upon white and Negro Baptist conventions, boards and agencies. These students will inevitably become the leaders in various walks of life for Negroes.

They, of all people, need spiritual training and guidance during their college days. Unless they are prepared to work with the ministers and their churches, it stands to reason that in the future they will not only be alienated from the churches but will become the victims of the social order over which they have no control. They will be the source of the greatest hindrance to the advancement of Christianity among Negroes.

They are serious-minded students who are ready and anxious to be molded in the right way. We, as Baptists, cannot afford to further neglect these students, but we must make some definite constructive plan in the immediate future to reach them.

Take, for example, Dillard University, New Orleans, which is a merger of Methodist and Congregational church colleges, out of a student body of approximately 350, at least 200 come from Baptist homes.

Morris Brown College, Atlanta, an African Methodist school, has an enrollment of over 600, of whom about 200 are Baptists. At Tuskegee Institute out of an enrollment of over 1,500 more than 1,000 are Baptists. So it is in most of the private and state institutions for Negroes.

Baptists represent 67 per cent of all the Negro Christians. If this percentage holds good among college students, which we think it does, there are approximately 25,000 Negro Baptist students in private and state institutions for Negroes in the South.

We are encouraged to believe that Baptists are making progress in working out a constructive program by which these needs may be met.

Houston Is a Mission Field

By LOYD CORDER
Superintendent City
Missions, Houston, Texas



Rev. Lloyd Corder, right, and volunteer workers at a mission in Houston.

HOUSTON is a great city, having, according to the 1940 census, a total population of 510,000 in the metropolitan area. Its white English-speaking population is 385,000. Its Negro population is 113,000. Its Spanish-speaking population is 32,000.

It is a growing city, the population from 1930 to 1940 increasing 50.5%.

It is a rich city, bank clearings for a recent month being \$275,000,000. If Houston Christians did their duty, they would give more than \$2,000,000 monthly to the cause of Christ.

It is an important city. Its ocean-going commerce makes it a power in the homeland and gives it a wide influence abroad. It is a center of national defense industries and military training activity. Its two universities give it claims as an educational center.

It is a needy city, 290,000 of its citizens professing no religion at all, having no affiliations with any kind of religious group and 58,500 others professing religions that, according to the Bible, offer no hope of salvation. Religiously, Houston is a Baptist city. Baptists, who compose 14% of the population, are the most influential evangelical group in the city. Union Baptist Association, which includes all of the Houston area, is one of the greatest Baptist associations in the world.

First City Missionary

Houston had the first Home Board city missionary, this work having been begun twelve months ago, but even before that the Baptists of Houston through their City Mission Board had already entered the field of city missions and it was upon their request that the Home Mission Board appointed its first city missionary in the Home Board's new city mission program.

We have now spent a year studying the field and the types of work that would be most suitable to our needs in Houston.

Our plan now, on the basis of that study, is to help the churches to wid-

en their sphere of influence by increasing the number of places in which they serve.

This is the biblical plan of going into the by-ways and hedges and compelling them to come into the kingdom.

This is the plan of the ancient church at Ephesus where Timothy was pastor. Polycarp, a contemporary of Timothy and pastor of the church at Smyrna, said that the church of Ephesus had more than one hundred preaching places and that it had 50,000 members as early as 125 A.D.

This is the plan of modern business, notable examples being seen on every hand of large chain stores putting a place of business in every community.

Such a plan is giving good results in Little Rock, Ark., in the churches of Dr. C. C. Warren, Dr. Joe H. Hankins and Dr. C. B. Waller, and also in the Kelham Avenue Baptist Church of Oklahoma City, Dr. R. C. Howard, pastor.

Need of Greater Church Influence

Surely our churches need to widen their sphere of influence through an extended ministry in addition to their regular services. In Houston every Sunday 400,000 people stay away from church in spite of all our present efforts to enlist them.

The plan we are proposing is adaptable to our needs, having a variety of methods of reaching the people. Each church can select, for its own promotion, one or more of the following activities: (1) cottage prayer meetings, (2) home Bible classes, (3) mission revivals, (4) mission vacation Bible schools, (5) mission Sunday schools, (6) mission R.A. and G.A. organizations, (7) mission preaching points, (8) institutional work in hospitals, jails and charity homes.

The work in these various missionary enterprises will be done by the membership of the church sponsoring the activities just as is true of the work of the Sunday school and other organizations in the church.

Results of City Mission Work

We have noted four significant results from this plan of city mission work.

(1) It gives an unusual opportunity to use and develop the church membership in useful service.

(2) The enthusiasm of church members for all missions grows as a result of participating in this direct mission activity.

(3) The plan solves the problem of the invasion of church territory by unfriendly and hurtful elements. When we reach a greater proportion of the people there is less profit to disrupting elements and less chance that they will be able to make headway in the community.

(4) Through this program the church has its proper and rightful place in kingdom service.

Big PROFITS for Your Organization

Our special offer to church societies, clubs and other women's organizations will provide ample funds quickly, easily, pleasantly. Let us tell you how the sale of Gottschalk's Metal Sponges, under our successful cooperative plan, has solved the financial problems of thousands of women's organizations. Write today for particulars. METAL SPONGE SALE CORP., Lehigh Ave. & Market St., Phila.

Gottschalk's
METAL SPONGE

The Preacher and The Troubled

By JOE W. BURTON

AS the guest of Dr. George W. Truett I walked with him into a public dining hall in Dallas. "This is the best place I know to get aside for conferences," he had said. "I come here often."

Then a waiter came up to take our hats and I heard the preacher inquire for Uncle Jimmie.

"Yes, sir, he's here," replied the waiter deferentially. "He'll be here to take your order."

"Did his wife die?" my friend inquired. "I heard that she was sick."

"Yes, she died."

By this time Uncle Jimmie was there, getting us seated and busying himself in anticipation of our every need.

"I've heard that your good wife passed on," Dr. Truett said with unfeigned interest.

Old Uncle Jimmie's lips were trembly. With unsteady hand he dropped a piece of butter on my plate.

"Yes, sir, she's gone."

"I am sure it was better for her to go." There was unmistakable kindness in the preacher's voice. It was the pastor speaking—the pastor even to the old Negro who had waited his table for many years. "She was prepared to go, wasn't she?"

The old man nodded. His eyes were filled with tears.

"Yes, sir, she was a good Christian woman."

"She has gone to a better place. Be assured of my sympathy, Uncle Jimmie."

The heart-broken waiter was assured of it, because it was genuine. No one could have doubted the sincerity of those simple words.

Capturing the Missionary Spirit

This luncheon was my initial appointment with Dr. Truett after reaching Dallas to gather the material for this present series of articles on his ministry. The purpose of the first interview was to outline the series, state the objective, and plan the work which was to be done.

My aim, I pointed out, was to give a human, intimate word picture of a preacher at work in the various phases of activity characteristic of a good ministry. The success of the articles, I said, depended largely upon

the intimacy of my association with him while he was about his daily personal ministry in the homes, in his office, on the streets, at his study. "You remember," I said, "the influence of Dr. B. H. Carroll on your life." "Indeed," Dr. Truett rejoined at once. "I lived in his home four years. He was the biggest man I ever met." "What his life meant to yours," I said, "yours can mean to others, at least in some measure, through these articles. If I can capture on paper your spirit of devoted service, this series can be of inestimable worth in developing an increasing spirit of missionary service."

"But," I added, "I must spend much time with you. I want to be with you in funerals, weddings, conferences. I want to sit in with you when you talk with the lost and the troubled."

I had intended to remind him of my own pastoral experience and to explain that I would enter into such conferences, not as a reporter, but with the same interest which he had to be of spiritual service.

"It is out of the question," he interrupted. "It is utterly out of the question to think of having an outsider in such conferences."

Sincerity Revealed

He said it positively. I knew he meant it, and that he would not be persuaded. My hopes glimmered. My heart sank. But I listened to the explanation.

"A man last night," he said, "sent word that he wanted to see me alone. It would not do at all for a stranger to be present when he comes."

"All week long, from Monday to Saturday, the people come with their troubles. Some come with domestic problems."

"A woman came since I returned two days ago from the East. Her husband is not what he ought to be. She is not a member of our church, but she came trusting me with that intimate story."

"I'm depending on you to keep this," she said. "I've come in the strictest confidence. You will not betray me."

"Your story will be safe," I assured

This is the fourth of a series of articles on Dr. Truett's ministry. Other articles will appear in succeeding issues.

her, even as it would be safe with any preacher who is the right kind of man."

I saw the unreasonableness of my request. I saw also something more of the ministry of this man whose every moment he spends in genuinely earnest and sincere activity.

Whatever he does—in the pulpit, in his church office, in his study—is done so sincerely, is of such import, that the genuineness of it would be discounted if by any admittance in his own mind or agreement it should be put on display.

He could not for reportorial purposes permit another to attend a conference, lest there should be some subconscious discounting of his earnest sincerity. Indeed his genuine sincerity would be violated if he permitted it.

Some years ago when Dr. Truett was in the Orient his "young elder," Dr. J. B. Cranfill, now past eighty, fell ill. The pastor heard and prayed while he was across the seas. When he reached Dallas he went from the train to Dr. Cranfill's room.

"I had heard him pray for forty years," Dr. Cranfill related, "but I had never heard a prayer like that."

Continuing, Dr. Cranfill said that his pastor "doesn't run all over town wearing out shoe leather seeing well people. He goes when they need him. No one could keep him away then."

Answering Calls of Need

Dr. Truett himself made this point in a letter he once wrote to Edgar DeWitt Jones (published in *American Preachers of Today*): "In a large downtown church of several thousand members as in the case of our church here the pastor's visiting must be largely limited to cases of actual and urgent need, very much like the visitation of the physician. Very much of the pastor's wisest and best help is given in personal counsel with the people, in his study at home, or in his office in the church building or in both, as is the case with our work here."

"The pastor must hold himself in readiness to visit the people whenever and whenever they need him. Exceptional cases of need call for extra pastoral consideration."

"Let me add that my work seems of such humble consequence, whether as preacher or pastor, that acute embarrassment is given me when I am asked questions concerning it."

Members of the First Baptist Church in Dallas generally call Dr. Truett "Pastor." This in itself may seem un-

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order to be present with the Lord." Then he quoted two simple but comforting poems.

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

"So I go on not knowing;
I would not if I might;
I would rather walk in the dark with God

Than go alone in the light;
I would rather walk with Him by faith
Than walk alone by sight."

The service was over.

Dr. Truett conducted three of the most notable funerals ever held in Texas, the services for that great Baptist trio of the past generation—Dr. B. H. Carroll, Dr. R. C. Buckner and Dr. J. B. Gambrell—the first held in Waco, November 12, 1914; the second in Dallas, April 20, 1919; and the third in Dallas, June 11, 1921.

Testifying of God's Interest

Funerals are turned to great account in a Christian ministry, according to Dr. Truett. Every service is different, none being read, but the address in each case being adapted to the needs, whether the deceased be a baby or an old man.

"Now with the sun and moon and stars gone out," he said, "we have a great opportunity to say a word for Christ. In the majority of cases the deceased have had no connection with our church."

Robert H. Coleman, the pastor's assistant, helps in every service, usually taking complete charge at the grave so that Dr. Truett need not go to the cemetery. "If he has a funeral, I have a funeral," Mr. Coleman once said to me. "I take him to every funeral and then go to the cemetery. He does not go to the cemetery once in twenty-five times."

A visit where there has been sorrow or sickness, Dr. Truett insists, is not complete without a testimony of the sufficiency of God's interest.

Once Dr. Truett went into the home of a carpenter's wife. The little woman, torn with grief, asked him to read a Scripture. Then she asked him to sing, "Amazing Grace."

"I cannot sing," he replied. "I do not know one note."

But he tried.

"I'll never forget that radiant face," he related. "It lighted with the glory

of heaven as she heard the words, 'When we've been there ten thousand years'."

Some months ago, just before the pastor was to be away on a long trip, he suggested to his assistant that the two families purchase a joint cemetery lot. Accordingly, Mr. Coleman made the purchase of an eight-acre lot.

One grave has been dug, for Mrs. Coleman who died in March, 1941. Following the funeral, Mrs. Truett suggested that a common shaft be placed in the center of the lot, with "Coleman" inscribed on one side and "Truett" on the other.

"I have never known of a joint shaft being placed for different families," said Mr. Coleman.

As he told me about the plans, I knew that it comforted the man who has been the pastor's assistant since 1905 to know that even in death and until the resurrection and beyond he would be close by the side of his great compeer.

Paul C. Bell Finds Panamanian Field Anxious For Truth

AFTER what he calls "a very rough sea from Cuba to Cristobal," Rev. Paul C. Bell arrived in Panama December 22 to assume the superintendency of the Home Mission Board's work in that area.

Brother Bell and his bride, the former Miss Minnie Gladys Harmon, whom he married in Greenville, S. C., just before his departure, have already established themselves in the mission property and have made preliminary contacts with the work, including missions at Cristobal and Panama City.

"Panama City is a cosmopolitan mix-up," Brother Bell writes. "There are people from every nation. There are evidences of every kind of religion and no religion."

"But I found that as I chatted with the people here and there an eagerness to know the true Gospel. I have talked today with Chinese, Hindus, Panamanians and West Indians. I found them very interesting and interested as they listened and as we exchanged ideas."

Brother Bell states that he and his wife "are just camping here in our house until our things are brought up from Cristobal." He says he does not know just how long they will have to wait "since Uncle Sam must have preference now in the shipping business. We are glad to yield because it is for our safety."

Remember Pearl Harbor!

As he is anxiously awaiting the return of the exiles from their captivity, the prophet hears a voice coming from Mount Seir, the capital of Idumaea, asking, "Watchman, what of the night?"

Here we have a short but very serious question addressed to the prophet by one of Israel's enemies, and in reply to the taunting Edomite, Isaiah says, "The morning cometh, and also the night." The prophet not only sees the breaking of the day for God's people, but also a night of calamity and horror for the enemy, as we see in Isaiah 34:8-10, and further along.

A True Watchman

A true watchman is wide awake when most people are sound asleep; in time of peace, to see that all is in order; in time of war to warn of the enemy's approach. God holds the watchman responsible for the safety of the people. If the people do not heed the warning sound of the trumpet, then the responsibility of their safety rests upon themselves. But, when the watchman fails to discharge his duty at the approach of the enemy, and the blood of the people is shed as a result, then, God says, that their blood will be upon him. The entire responsibility is thus placed upon the watchman.

The most recent striking example as to how grave is the watchman's responsibility is Pearl Harbor. Secre-

tary Knox tells us that only half an hour's warning of the Japanese attack would have made all the difference in the world. This infamous treachery has driven home with frightful force upon the minds of our military leaders the importance of guarding against surprise.

Similarly, Scripture makes it very clear that God holds His watchmen responsible for the spiritual safety of His people. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 3:17-19).

A Great Responsibility

What a responsibility rests upon us as followers of Christ! It is to us that God has entrusted the message of salvation, and if we fail to discharge our obligation to warn men and women of the awful consequences of sin, then their blood, God says, "I will require at thine hand." God forbid that it may be said of us that "His watchmen are

blind; they are all ignorant" (Isaiah 56:10). God grant that it may be said of us as true watchmen, "I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights" (Isaiah 21:8).

The watchman's message is, "The morning cometh," and a never ending day follows it. We read: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there" (Revelation 21:23-25).

A Need For Watchmen

Let us consider what this means when applied to the Jews concerning whom the question was first asked, "Watchman, what of the night?" What of this night of persecution and hor-

By
JACOB GARTENHAUS

ror, starvation, suffering, annihilation, death: is there any end to it all?

Yes, says the prophet, "The morning cometh and also the night." He no doubt had in mind a glorious morning of opportunity for witnessing to the Jews as well as reaping a great harvest from among them, for truly we have never witnessed the opportunities which we have today.

When I realize what is taking place now—the opening doors and hearth, the search for spiritual consolation, the widespread demand for the New Testament, the increasing tolerance, the decrease of prejudice, the unprecedented turning to Christ—I want to raise my voice and let it reverberate throughout the length and breadth of our great land, arousing every slumbering Christian, calling upon each to take advantage of this glorious opportunity while the morning is yet with us.

Truly the morning foretold by the prophet is NOW. God help us in this day to be true watchmen!

It is far better to have the ungodly man's enmity than his society; by the former he is most hateful, by the latter he is most hurtful.

Church Sends Home Missions to Members

ANOTHER church to send *Southern Baptist Home Missions* to its membership through the budget is Third Avenue Baptist Church, Louisville, Ky.

"This is an effort on the part of the church to bring to the membership at least a little news of kingdom work while they are getting so much news of the devil's work through other channels," wrote Rev. L. W. Benedict, pastor, as he sent the subscrip-

tion list of 475 from his church.

The Louisville church thus takes advantage of the budget rate to churches of five subscriptions for one dollar. This rate applies only when a church sends the magazine to the families in its membership, paying for the subscriptions through the church budget.

Individual subscriptions, even those sent in clubs, are at the rate of twenty-five cents a year, or five years for one dollar.

What Visual Aids Does The Board Have For Study Of Home Mission Work? . . . —G.R.M.



A. The Home Mission Board has still pictures for projection on slides of two sizes—standard 3½x4-inch slides and natural color Kodachrome transparencies mounted on 2x2-inch slides. These pictures can be shown by any projector handling slides of these sizes. The pictures have been arranged in lectures, the lectures being sent with the slides, thus giving a description of each picture included in the lecture. They are available to churches without charge, the only expense being transportation charges both ways. The complete list of lectures will be sent upon request. Reservations for pictures should be made in advance so as to be sure of receiving the ones desired. In the above picture Miss Evelyn Peavy of the Home Mission Board office is showing 2x2-inch slides.

Q. What literature or study helps does the Home Mission Board have on work among the deaf? D. E. C.

A. The only material the Board now has in print dealing specifically with its work among the deaf is a new tract written by Rev. J. W. Gardner, worker with the deaf, entitled "The Gospel In The Silent World." This tract is available free by writing to the Home Mission Board. In addition, study books of the Board dealing in general with the mission work, such as *Taking Christ Seriously* by J. B. Lawrence, carry brief treatments of deaf activities. The annual report of the Board also gives a summary of this phase of Home Missions.

Q. Has there been an appreciable increase in baptisms among Southern Baptists as compared with five years ago? L. B. P.

A. According to Dr. Roland Leavell, Southern Baptists baptized

in 1940 245,500 as compared with 191,993 in 1936, an increase of 53,507 over the total for five years ago.

Q. What are the latest Home Mission Board study books? J. C. H.

A. The Home Mission Board has just brought from the press a graded series of study books on Cuba, including one for every age from the primary to the adult. The complete list in this series is as follows: *A Baptist Generation in Cuba* by M. N. McCall; *Meet the Youth of Cuba* by Herbert Caudill; *Dear Margaret* by Gloria Young and Mrs. H. R. Moseley; *Ta Teles A Story* by Mildred Matthews; *Carmita of Cuba* by Marjorie Jacob Caudill; and *Cuba—Leader's Resource Book* by Una Roberts Lawrence.

In addition to the series on Cuba the Board has also just brought from the press *Fellow Helpers to the Truth* by Willie Jean Stewart, a comprehensive study of Home Missions written

under the direction of the W. M. U. committee on the Week of Prayer for Home Missions and published as the preparatory study book for the 1942 season of study on Home Missions.

Q. What is the nature of the Home Mission Board's work in the mountains? L. M.

A. The work in the mountains is largely of an evangelistic and pastoral ministry. The missionaries are engaged in soul-winning activity much of the time and in building up the spiritual life of the people in remote, neglected mountain communities. The missionaries are thus engaged in evangelistic meetings, vacation Bible schools, personal soul-winning and visitation.

Q. What is being accomplished and what are the hindrances in mountain work? L. M.

A. The accomplishments can be measured only in spiritual terms and not in any mathematical calculation. However from the annual report it is noted that the missionaries baptized 177 converts, served six churches and thirty-five mission stations, contacted 685 persons in personal work and distributed thirty-nine Bibles and 6,663 tracts. Hindrances are due chiefly to ignorance, superstition, suspicion and erroneous notions concerning the Bible resulting from false teachings.

Q. Is there a need for additional missionaries on the mountain fields? L. M.

A. There is a great need for additional missionaries in the mountains.

Q. What is the attitude of the mountain people toward the work of the Board's missionaries? L. M.

A. The attitude of the mountain people is characterized by the normal reticence which one would expect to be the result of living apart in neglected and remote communities cut off from the world by barriers of ignorance, superstition and the attendant suspicion of all outside influences which one would expect to be the product of such a life apart.

Q. Our W. M. U. plans to name circles for missionaries of the Home Mission Board. Please tell us how we can get information as to the lives of these missionaries. Mrs. H. E. C.

A. The best source of information about the workers of the Home Mission Board is contained in the little book, *Missionaries of the Home Mission Board* by Una Roberts Lawrence, which is on sale at the Baptist Book Stores for fifteen cents.

Evangelism And Enlistment—Siamese Twins

By
ROLAND Q. LEAVELL

SOME years ago a man was ushered unexpectedly into the presence of the famous "Siamese twins" of North Carolina. In confusion he murmured, "Brothers, I presume!" So are evangelism and enlistment. They are brothers. Siamese twins, so vitally connected that either dies without the other.

No evangelism is complete until the evangelized become evangelists.

After Baptism, What?

When should enlistment begin? The answer comes ringing, immediately after baptism. This is one of evangelism's most important problems. The millions of idle, derelict, omisionary, uncooperative Baptist church members are not necessarily hypocrites, nor are they necessarily unconverted. They are like fish that were caught but let get away. They are like babes born but not nurtured into maturity. Their souls may be saved but their life possibilities are being lost.

Just after baptism is the best time for enlisting new members in service. The new convert's heart is warm, his interest is fresh, and his willingness is abounding. The most potential group for development into new soul-winners is the newest group who have come into the church. They should

NEW MISSIONARIES

Rev. Joshua Gruliva, 1225 S. Zarzamora, San Antonio, Texas. Mexican field.

Rev. and Mrs. Manuel Jimenez, 905 Hawkins St., Brownwood, Texas. Mexican field.

Rev. Carlos Paredes, Belton, Texas. Mexican field.

Rev. G. C. Valadez, Cameron, Texas. Mexican field.

Dr. Roland Smith, Atlanta, Ga. Negro field.

Transferred

Rev. C. F. Landon, to Commerce, Oklahoma, from Arlington, Texas. Deaf worker.

Rev. Benito Villareal, to Albuquerque, N. M., from McAllen, Texas. Spanish-speaking field.

Rev. C. Hernandez Rios, to McAllen, Texas, from Cameron, Texas. Mexican field.

be instructed in the Word, indoctrinated in the Truth, enlisted in the church organizations, and encouraged in soul-winning.

The Pastor and New Members

The responsibility for enlistment is as heavy upon the pastor as that of evangelism. The Saviour said, "Feed my sheep." There are definite things the pastor can do.

(1) *Visit*—A pastor can visit each new church member within two or three weeks after he joins, with enlistment as his major purpose.

(2) *Write*—A letter of welcome, a certificate of baptism or reception by letter, and literature about the church are splendid for enlistment.

(3) *Give Book*—The church should furnish the pastor with copies of Dr. J. E. Dillard's book, *What Next?*, or some other book of instruction for all new members.

(4) *Recognize*—Occasional recognition of new members by the pastor is exceedingly helpful.

(5) *Encourage*—The pastor can encourage new members to take up five habits of life which will insure that no converted person will ever be a gross backslider. The habits are daily Bible reading, daily prayer, preaching attendance, tithing, and soul-winning.

Committee For New Members

A committee can help the pastor greatly in conserving, training and enlisting new members.

(1) *Hear Testimony*—The enlistment committee can hear the testimony of the Christian experience of all new members, both those who come by transfer of letter and who come by baptism.

(2) *Sponsor*—The committee can assign a sponsor to each new member for visitation, encouragement, instruction and helpful watch-care for a while.

(3) *Secure Subscription*—The committee can seek a subscription to the financial plan of the church.

(4) *Enlist*—The committee can use an enlistment card for learning of previous service and directing to future activity.

(5) *Enroll in the Baptist Training Union*—Every new church member should find a place in the B. T. U. That is the church's best contribution to conserving the results of evangel-

ism and enlarging the Christian's usefulness.

Classes For New Members

The church should encourage every new church member to attend the following four orientation classes.

(1) *Meaning of Church Membership*—This class contemplates instruction about the church, its conception, its covenant, its organization and its purposes.

(2) *What Baptists Believe*—This class is for indoctrination which is vital for loyalty.

(3) *Stewardship and Tithing*—The financial program of the church is explained. The scriptural teaching in this field is expounded.

(4) *Soul-Winning and Missions*—Every new church member should be instructed and inspired to try to win souls, to aid in church evangelism, and to promote world-wide missions.



NEW!! FREE!!

This new tract contains the gist of Dr. Leavell's five years of study and observation of enlistment after evangelism. It amplifies the things suggested in this article.

The tract contains a suggested enlistment card which is worth the tract, a hundred times over.

Copies may be secured free in reasonable numbers, upon request. The Board appreciates donations for printing. Printing costs about one-half cent each.

Missionary



Illustrations

Heeding the Call

Come ye after me, and I will make you to become fishers of men.—Mark 1:7.

From every direction men are now answering the call of spiritual need as represented by the chaplaincy in the military forces.

Dr. Alfred Carpenter, superintendent of camp work under the Home Mission Board, is receiving applications daily—

from young men, old men, men with long experience and of no experience, cultured Christian leaders and uneducated youths—all desiring to be of service in this time of need.

One man in a typical application, although not even an ordained nor a licensed minister, writes that he has felt a renewed call to preach and a special call to give himself to the chaplaincy and asks for an "immediate appointment."

Others indicate an equally anxious desire to be appointed as spiritual ministers in the armed forces.

To one and all, Dr. Carpenter urges that the matter be given serious, prayerful consideration in order that the applicants may know that the Lord indeed is calling to this work.

"Be sure that this is of the Lord," he writes to the applicants, "so that He will lead you to become fishers of men as a chaplain."

Remember the Sabbath

I was in the Spirit on the Lord's day—Rev. 1:10

Although nearing ninety, Miss Mary E. Kelly, longtime Home Board missionary to the foreigners, is still careful to observe her lifetime practice of seeking the Lord in His house on the Lord's day.

DIRECTORY

The complete directory of workers of the Home Mission Board is printed on this page each quarter. It was carried in the December issue, and will run again in March.

"I am no good for anything any more," Miss Kelly has stated, "but the Lord is mighty good to me."

Despite bad weather, the missionary keeps her regular Sunday morning attendance at Sunday school and church, made possible by good friends who come for her in the car.

"As I hear so little," she states, "I do not take part, but we are told that we are not to neglect the assembling of ourselves together on the Lord's day, and I do not have any aches or pains. I have just lost my strength, but I can go."

Practical Christianity

And Jesus . . . healed their sick.—Matt. 14:14

Three prevalent plagues in Cuba, according to Dr. Antonio Martinez, Home Board physician-missionary in Cuba, are tuberculosis, intestinal parasitism, and misery and poverty.

"What is to be done to meet these conditions?" he asks. "The people today hear the message of salvation and sometimes do not understand its meaning, for these simple folk need something practical to help relieve their suffering. Many times it seems to me, I read this thought in their faces:

"Before telling me of your religion and the help Christ gives, please do something to help me with my severe bodily suffering."

"Pitiful, isn't it? A really practical way to win them to Christ Himself and to His beautiful Word is to give them a real exhibition of aiding them in their need."

This practical exhibition of Christianity Dr. Martinez is giving in the free medical clinic which he operates in connection with the mission church on his field at Cardenas, Cuba.

Training Disciples

He called unto him his disciples.—Luke 6:13.

A striking example of training disciples for Christian service is the young lady who helps me in the office in Havana. She was invited to Sunday school and came simply to please the

new English teacher. But she kept on coming and in the course of time was converted. The following summer I needed some part-time office help and got her to come.

It so happened at that time that my family was advised to spend a year in the States on account of the children's health, and had settled at Mars Hill. We offered Edelmira Robinson a home with us for a year, and asked Dr. and Mrs. Moore to help with her tuition. The arrangement was accepted and she entered Mars Hill College. She made good in such an admirable way that the next year the school arranged to take care of her for student services rendered.

It was a great investment, for she is not only a faithful office employee but a very useful missionary in every sense of the word—M. N. McCall, in the new book, *A Baptist Generation in Cuba*.

THANK YOU!

MANY children and some older people were made a bit happier in four mountain Sunday schools at Christmas time by toys and used clothes sent from interested friends.

Cash contributions made possible more and better treats.

On behalf of those who received the contents of the several "missionary boxes", and from the deep of our own hearts, which have been made glad by distributing the gifts and seeing wiseful eyes gleam with delight, we say to all who have sent clothing, toys or cash, "Thank you, over and over again. May God bless you with JOY boom-eranging right back to your own hearts."

To those who have sent us personal gifts for our family we send our sincerest thanks and assure you that we are grateful. May God be good to every one of you.

Louisa W. Martin.

Board Pledges Full Cooperation Toward a Debtless Denomination

FULL co-operation in the realization of the slogan, "A Debtless Denomination Now," by the Home Mission Board is indicated in three developments in the Board's handling of its financial affairs.

(1) In 1941 the Home Mission Board paid \$318,000 on the principal of its debts.

(2) In the budget for 1942 the sum of \$250,000 has been appropriated for debt principal.

(3) The Board has refinanced its debts again as of February 1, 1942, at a further saving in interest.

The present refinancing of the Board's indebtedness, according to Dr. J. B. Lawrence, executive secretary-treasurer, marks another significant step toward full debt payment and financial independence.

A year ago the denomination was thrilled to learn that the Home Mission Board had succeeded in issuing debenture bonds without security in the amount of \$850,000 at 3¼% and 3½% interest.

Now after twelve months, on solicitation of a banking firm, the total obligations of \$495,000 have been refinanced on a 2½% interest basis, the Board giving plain bank notes without security or pledges of any kind.

To accomplish the debt reduction in twelve months of \$355,000 the Home Mission Board paid on schedule bonds maturing to the amount of \$121,000 and ahead of schedule bonds totaling \$234,000.

Dr. Lawrence explained that on the old rate of interest paid prior to February 1, 1941, the Board would have been expected to pay in 1942, for interest alone, about \$32,000, whereas on the reduced rate of 2½% which it will pay, the total interest charges will be about \$12,000.

The bank notes which now represent the Board's total obligation can be paid at any time without penalty or premium, Dr. Lawrence said. The Board paid no commission on refinancing the new loan.

"Our schedule has been made out to pay our debts in full in two years," Dr. Lawrence added. "If the same record made in 1941 can be continued, we will be fully out of debt in a year and a half."

"We are anxious to complete the full discharge of all of our obligations so that Hundred Thousand Club receipts now coming to our Board can be used

in the payment of the debts of other agencies."

The unusual record made in 1941, Dr. Lawrence explained, was in part due to funds made available for debt payment through the sale of property, these receipts totaling over \$45,000.

"The present refinancing," said Dr. Lawrence, "means that the Home Mission Board has so thoroughly established its credit in the commercial world that it can today borrow money at the bank on an open note without pledges of any sort at 2½% interest."

"We rejoice though we do not say it boastfully, in the fact that we have handled our difficult financial problems without asking or receiving special consideration of any sort from the denomination."

New Polish Convert Already at Work



Polish convert, left, and Missionary Foulon.

CONVERTED in a tent meeting held by Home Board Missionary G. O. Foulon, John Surflaski, fifty-two-year-old Pole, is already at work assisting the missionary at a new mission in North Ziegler, Ill.

After having listened to the services for a week from his front porch across the street, Mr. Surflaski slipped into a back seat of the tent one night to hear more of the Saviour about whom the missionary had been telling.

The next night he came forward for prayer and was converted.

"He told me with pride," Missionary Foulon related, "that a Catholic Polish woman storekeeper whom he invited to the mission, while not attending as yet, had asked him to pray for her."

Early Orders Show Widespread Interest In New Cuban Series

TYPICAL of the interest all over the South in the new graded series of mission study books on Cuba, just brought from the press by the Home Mission Board, is the feature place given to the presentation of the series in a W. M. U. quarterly meeting in Kansas City on January 8.

A further practical demonstration of that interest is the fact that advance orders for approximately one-fifth of the total number of books printed had already been received before the books were off the press.

A church in Georgia a week before the books were available planned to use them in a school of missions.

In the Kansas City meeting, Mrs. Una Roberts Lawrence, the Board's mission study editor, was asked to spend forty-five minutes in describing this series at the quarterly W. M. U. meeting.

Winona Childers, the artist who created the covers of these Cuban books, assisted Mrs. Lawrence by interpreting the original drawings which she had on display.

Mrs. Lawrence states that these original drawings will be mounted to form a central feature for one section of the Home Mission Board's exhibit at the meeting of the Southern Baptist Convention in San Antonio next May.

The five reading books in this series were brought from the press by the Board on January 15 and are now available in the Baptist Book Stores. These books are *A Baptist Generation in Cuba* by M. N. McCall, for adults; *Meet the Youth of Cuba* by Herbert Caudill, for young people; *Dear Margaret* by Gloria Young and Mrs. H. R. Moseley, for intermediates; *Tia Tella a Story* by Mildred Matthews, for juniors; *Carmita of Cuba* by Marjorie Jacob Caudill, for primaries.

The resource book for teachers of the entire series, *Cuba—Leader's Resource Book*, edited by Mrs. Lawrence, was delayed in printing because final work on this manuscript had to be completed after all editing had been done on the five reading books.

