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SOUTHERN BAPTIST

HOME MISSIONS

Motto: Trust the Lord and Tell

VOL. XIII.

MARCH, 1942

NO. 3.

MRS. AGNES K. HOLMES
DARGAN MEMO LIBRARY
161 - 8TH AVE. NO.
NASHVILLE, TENN.



*They'll Steal
Your Heart Away*

Page 5

Other Home Mission Heart-throbs



Christianity Builds A New World

MISS JOY HOMER, newspaper correspondent working with the Committee for Chinese Relief, tells us that foreign missions in China sponsored by American churches have helped the Chinese build a new civilization in unoccupied China. This section, she reports, is at least twenty-five years ahead in its progress of occupied China.

"My preconceived idea of the Chinese people," she says, "was a country of disorganized, hopeless and uneducated people—but that is not the case in unoccupied China. They are using this period to purge corruption completely. One sees new roads, railroads, factories and housing of all description. It is a wild-fire growth—a new cultural center. Christianity is now having the most influence in that country that it has ever had."

In times of adversity we reap the benefits of Christianity. Baptists have not been laboring in China in vain. May the Lord continue to bless our work there!

A GLORIOUS REPORT

THE American Bible Society has reached its 125th year. Its report shows a constant and continuous increase in the number of Bibles distributed. Last year the number reached the enormous total of 7,695,607. Of these 345,853 were Bibles, 554,429 were Testaments and 6,786,325 were Gospels and other portions of the Scriptures. The number of languages in which the Scriptures have been published according to the report is 1,051.

We wonder if all the people buying Bibles are reading them. We also wonder if all the people reading the Bible are obeying its teaching. We need a revival in Bible reading and Bible living. Here is a great mission for our churches.

A New Home Mission Task

AN Associated Press dispatch states that the farm population of the Middle West will be as great as it ever was if the trek to the farm from the cities continues as now.

This is true of the South as well as the Middle West. Under the Government urge, people are going back to the farms. This movement has in it more than an effort on the part of the unemployed to find a place to live and something to eat; it is the effects of the mechanical age in which we live. Machines are putting men out of employment in all the industrial centers. They can live on the farm and make a living. Modern conveniences make the farm a different place to what it was a few decades ago.

This drift to the farm thrusts upon us another mission problem; the problem of evangelizing the country. Many families in the cities have come to have no religion. They are accustomed to the picture show, the free lecture, the public amusement parks, the dance halls and the other places in the cities where they have learned to pass away their time. Now, when they go to the farm, what will they do? Naturally they will carry to the farm their desire for social contacts and the methods of making these contacts which they had in the city. It is not hard to guess what this will mean.

Are our country churches able to handle this new influx of people? Can they evangelize those who will come to the country from the city? Our country districts with the home-stead projects by the government will soon present a real mission problem. If we would keep the homeland evangelized we must meet this need with an adequate Home Mission program.

Biologist Teaches Depravity

DR. EARNEST A. HOOTEN, Harvard's famed anthropologist, did not intend to add his testimony to the teaching of the Bible that man is depraved, but he did so nevertheless when he declared that "the behavior of an organism rises from the nature of that organism."

"Thus," he says, "man can be no better than his animal organism." He holds that the present condition of the world is traceable to the fact that man is acting up according to his nature.

"What's more," he adds, "things are getting worse instead of better, and the only thing that will delay the twilight of man is world-wide concentration on the one subject mankind has neglected—the heredity of man and the means to improve him."

It is right here that Christianity is at work. In our mission movement we are endeavoring to carry to the nations at home and abroad that which changes their nature. Christianity deals with heredity by furnishing the means for a new creation. "If any man is in Christ Jesus he is a new creature." To make the world better we must make men better, and they will never be made better at heart until they are born from above.

Our Soldiers Need The Gospel

THE Watchman Examiner calls our attention to the fact that we should "differentiate between the program of the U. S. O. and the responsibility of the churches." This is true because the social and recreational program in the hands of the U. S. O. promoted in buildings provided by the Government are not all our soldiers need.

They need, as the Watchman Examiner says, "more than weekly dances, vaudeville singers and comedians. They need the fellowship and positive uplifting influence of the Christian church. They need the Christian Gospel interpreted through life-changing messages of pastors and laymen."

In the service rendered by the Home Mission Board for our soldiers in camps, the preaching of the Gospel is the main thing. Our motto is, "Carry Christ to the Camps." We are working in cooperation with the chaplains and will do all in our power to help them in their service as they preach Christ to the soldiers.

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J. B. LAWRENCE

Executive Secretary-Treasurer

JOB W. BURTON

Secretary of Education

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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.

MARCH, 1942

NO. 3.

WHAT strength, joy and consolation come to our Home Mission force with the knowledge that the prayers of our good women and young people are ascending as incense from the altars of loving hearts for our work and our workers. This is one of the great features of the March week of

Annie Armstrong Offering

Prayer for Home Missions and the Annie Armstrong Offering, and we need mightily, prayer in these days.

There are some services so rich, so essential, so important that all words of appreciation seem inadequate. This is the sort of service rendered by Woman's Missionary Union in the Annie Armstrong Offering. Words are empty things, poverty-stricken signs that have little power to convey the meaning of this service.

The work of the missionaries supported by the Annie Armstrong Offering cannot be measured by the number of sermons preached, visits made and miles traveled. It is too rich for that. It is to be measured in soul values accumulated through the lengthening years of eternity. The richness of the service of these missionaries, which can alone be known by the Heavenly Father, is the measure of the value of the Annie Armstrong Offering.

May this vision of the service rendered grip the imagination of our women and help them to appraise the value of their offering.

If we could only think with Christ about the need in the homeland; if we could only visualize the spiritual thirst of the millions out of Christ; if we could only, like Jesus did, make the darkness and despair and suffering of the under-privileged all around us our own, what a difference it would make in our approach to the offering made. Prayer will help us to do this.

Turning To God In Humility

WE need a revival of religion that will wake our people up spiritually and so sensitize them as to remove the notion that a man is all right spiritually when he manages to listen to a sermon over the radio once a month; that will give a little more respect for the ancient truths, the lessons of history and the Word of God; that will pull one back from the cynical position that patriotism, intense devotion to the American sys-

tem and a deep love for the American traditions are "baloney"; that will cause men to turn to the old-time standards of character in which one became indignant over corruption and injustice and got fighting mad over a wrong; that will cause the nation to turn to the faith of our fathers, to the things of Holy Writ, and under all circumstances and crises to turn to God in humility instead of to politicians in panic.

The Fountain Of Youth

ALMOST exactly four hundred years ago a Spanish nobleman landed on the shores of North America. He came to seek something that would stay the approach of the old age he dreaded. He did not find it.

But there is such a fountain. It is situated in no particular continent or land, but is the possession anywhere of those who remember their Creator in the days of their youth and walk in the paths of righteousness. For such old age has no terrors. They can watch its coming with complacency. Their physical strength may not be as vigorous as in youth; they may not walk as briskly; their memories may sometimes fail them, but you can detect in them no signs of failure in the real riches of life. There is no impoverishment, but rather an enriching of the personality as life moves on.

Who Is Responsible?

THERE seems to be some contention among different groups as to who is responsible for the birth of modernism. The United Presbyterian calls attention to the fact that "the modernists are fond of telling us that modernism is the result of intellectual progress." But the Unitarians say that it is just what they "have been teaching all along." Then come the Jewish writers who tell us that "it is their ancient philosophy rehashed." The Jewish Chronicle says that "the teachings of modernism are a reaction of Judaism," and that "the place for its exponents is in the synagogue."

So far as we are concerned any one of these groups can have the honor of having originated that type of religion known as modernism. We prefer the divine religion given to us by Jesus Christ. It is good enough for us and we think good enough for the world. It is this New Testament type—salvation by grace through faith in a divine Saviour—that we are promoting in our Home Mission work.

"What Is Thy Petition?"

Esther 7:2

By Mrs. B. A. COPASS
President, Texas W.M.U.

FELLOW *Helpers To The Truth*, the book written by Miss Willie Jean Stewart for study preparatory to the observance of the Week of Prayer for Home Missions with its attendant Annie Armstrong Offering, has been or is being studied by the Baptist women of the Southland.

Splendid programs prepared under the direction of the W. M. U. committee are in the hands of the more than 40,000 organizations of W. M. U. March 2-6 inclusive is given the right of way in Southern Baptist Convention churches. The theme, "God Bless America," is challenging.

An old saying, "Well begun is half done," is thus exemplified in the preparation, but the most important half of this observance will be the participation. A bountiful spread table set before a starving person confers no benefit unless he partakes of the spread.

If those who bear burdens of responsibility dependent upon this offering could be assured of the faithful, prayerful observance of each day's program, there would be no fear of an inadequate offering. William Carey said: "Only missions can redeem your intercession from insincerity."

World chaos today forces the most casual among us to see a need beyond one's own strength to meet. President Roosevelt indicated this need when he called the nation to prayer on New Year's Day; a stock-exchange ceased its bedlam for a moment of silent prayer; industrial plants, civic and other clubs, and other organizations gave some recognition to this force, little realized by even the best among us, thus indicating a need.

Shall the half-million and more members of the Woman's Missionary Union do less? Not only will we be faithful and loyal in participating in this season of prayer for the spiritual welfare of our Southland, but we will influence others and yet others to join with us in the same.

What is thy petition? "God Bless America?" "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven,

and will forgive their sin, and will heal their land" (2 Chron. 7:14).

Is our faith steadfast and daring enough to put God's words to the test? If so, we will come in true humility seeking His face, praying as did the psalmist: "God be merciful to me a sinner;" confessing our sins of slothful service, of unfaithful stewardship, of disobedience to His commands.

What is thy petition? "God Bless America?" Not in its pride, its arrogance, its drunkenness, its lawlessness, its played-down moral standards, its divorce evil, its juvenile delinquency, its greed manifest in every known gambling device, its desecration of the Lord's day; but in its turning from these "wicked ways" and turning to God.

What is thy petition? "God Bless America?" Yes, we will pray for the men, called to defend, with their lives, the nation's ideals of truth, justice, righteousness; for the homes and loved ones left behind; that some of the best pastors heed the call to give to them spiritual ministry in the camps.

We will pray that our hearts be kept free of hate; that compassion for the lost will encompass all racial groups in our midst—many are patriots native born; others, true patriots by adoption; some, of the household of faith. We will even pray for our enemies as commanded so to do, accepting a measure of guilt in that they are enemies.

We will pray for a peace that means more than the mere absence of war, as much as that is to be desired; that a Christ-like attitude be so deep-seated in our own hearts by the divine Spirit, that its outreach to all men everywhere, be that of sincere good will.

Citizens of two worlds, we will "render unto Caesar the things which are Caesar's and unto God the things which are God's."

The Christian is ever the truest patriot—he will defend his country's freedom with his life and his possessions. The Christian will extend Christ's kingdom with his life and his possessions. We will "Remember Pearl Harbor!" We will also "Remember Calvary!"

Home Mission Products



Three products of Home Missions are these college students now pursuing their studies on two campuses. They are, left to right, Miss Theresa Frank, a student at Howard College, Birmingham; Miss Mary Ona Pucciarelli and Miss Lucille Pucciarelli, both in Judson College, Alabama. Two are the daughters of Home Board Missionary A. Pucciarelli, and all three are the products of Italian mission work in Birmingham.

Home Mission Book Shelf

A Roman And A Jew. Nick B. Williams. Broadman Press. \$2.

The author of this fascinating novel portrays vividly the political, social and religious condition which existed in the day of our Lord. Here we have a dramatic love story of devotion to Christ and tolerance which might well be emulated today.—J.G.

New Testament Evangelism For Today. W. L. Muncy, Jr. Central Seminary Press. 261 pages. Board binding. \$1.00.

A sane, practical discussion of the subject by a successful pastor, evangelist and teacher. The author is pastor of the Savannah Avenue Baptist Church, St. Joseph, Mo. He teaches evangelism in the Central Baptist Seminary, Kansas City, Kansas.

The discussion is a helpful treatment of personal evangelism, church evangelism, and mass evangelism.—R.Q.L.

Consecration does not consist in emotional reaction, but in obedience to God.



March, 1942.

They'll Steal Your Heart Away

By GAINES GLASS

permitted to explore cool close patios edged with overhanging balconies. Should you linger until twilight time, perhaps you would hear phantom shadows rustle with ermine as they whirl by on parade.

Should you come south when spring steps across the sky, you would feast with us and adventure along the flaming miles of our Floral Trail. You'd buy a Mammy Doll, nibble a Creole praline and dash to the French Market for coffee and doughnuts. But your tourist time-table would not suggest the Irish Channel. This appealing segment of America's Most Interesting City, reaching from the river to the Hearts of Southern Baptists, is not a popular port of call.

Left: Hard at work is this little fellow in the workshop of the Rachel Sims Memorial Mission.

Below: These little girls who come to study and play at the mission will "teach the spot and you'll feel the pull" when you visit in New Orleans.



Sweaty manna' labor, relief or near-relief wages, crowded houses with mysterious shutter doors perpetually closed—these define the horizon of many who valiantly go about with faces shining.

Others know the luxuries of comfortable living quarters, electric washing machines, the happy scramble of well-fed children and the laugh of contented family circles.

Should you worship with us at Third Street Church, you would see the tell-tale signs of construction in the lives of the fortunate and the unfortunate. The Man is at work and tower-lives are going up. He works deftly with the carpenter tools He always uses: love, forgiveness, faith and hope.

One recent Wednesday evening I left the car line and walked toward the church. Few automobiles passed to interrupt the baseball diamonds and the hop-scotch games which mushroom with the darkness in settlement streets.

A hurried night wind danced up from the river, and overhead a proud new moon swung low through the stars. Honeysuckle vines hugged iron fences and spread their heavy sweetness in my path.

It was prayer meeting time in the Channel, and the thankful gathered. One by one I watched them come in—walking answers to someone's prayer. In fact, the entire membership is a Westminster Abbey of answered prayer.

I like best the story of the man, former member of a gang, who watched his pals find their places in the penitentiary or on the gallows. He found Jesus in the Mission and today gloriously serves as an officer in this Baptist church.

Yes, the lower lights are burning down in the Irish Channel. Our missionaries, Miss Keith and Mrs. Wolforth, tirelessly tend those lights. Oil for the lamps on shuttered window sills is provided by Southern Baptists who remember Home Missions.

If you could but share their worship hours and after a happy service have a tired soul say, "That tetchted the spot," you'd feel the pull.

When you visit with us, will you love them, too? Will you know what Gladys Keith means when she says, "These are my people?" Sure you will, for they'll steal your heart away!

SHOULD your boat blow for a landing down New Orleans way, varied interests would claim your tourist time. There would be that inevitable trek through the French Quarter with guides designating the Napoleon House, the Court of the Two Sisters, the on-the-street mansion where Patti lived. You would be

Rumor says that the toughs of the town live there. Maybe they do, but so does someone else. You sense it when you come with me to the little white Third Street Baptist Church, an outgrowth of the Rachel Sims Memorial Mission. A beacon of beauty it stands, affording a haven of rest many Channel hearts have never known.

New Army Chapels Show American Worship Spirit

THE Federal Government is now building 600 Army chapels on military reservations. Many have already been completed and dedicated. Others are being rushed to completion.

In one camp six chapels were dedicated at the same time on a recent Sunday afternoon, the service being broadcast. This interesting service of dedication is given below, all names of individuals and places of necessity being eliminated.

Chaplain R.: Good afternoon, ladies and gentlemen. This afternoon, this chapel and five others throughout the camp are to be dedicated to the service of God. The ceremony will begin in a moment out-of-doors on the steps of the chapel.

Shortly Brigadier General R., commanding general of this camp, will officially accept this chapel from Captain G., who as constructing quartermaster supervised the \$98,000 project. Then the general will cut the ceremonial ribbon across the entrance. At the same time, five regimental commanders will cut ribbons across doors of the chapels in the other areas of the camp.

Captain G.: The Quartermaster Corps ordinarily devotes itself to caring for the material needs of the soldier. They feed and clothe him, and they house and transport him, but no matter how well a man is fed or clothed or trained, he cannot be a soldier unless he has within him a sincere belief in the way of living of the nation which he represents. Nothing will contribute more to that belief



Choirs for services in the new chapels are recruited from the ranks.

than the opportunity for every man to worship as he chooses.

The most significant feature of every chapel is an altar which is designed so that it can be moved and adapted to the services of any denomination. There is nothing in construction that could stamp it as so distinctively American as this altar, because only in a free country could you find a church built to be used for worship by Catholic, Protestant, and Jew alike.

Therefore, General, I can truthfully say that there is no construction work in which the Quartermaster Corps takes greater pride; and it is with great personal satisfaction that I present this chapel to you for the use of the men in this camp.

Captain R.: With the acceptance of this fine chapel and with five of the camp's regimental commanders at this moment receiving the other five chapels, we pass another milestone in the building up of a great military force, and, I hope, for the maintenance of peace. We have built barracks and hospitals, recreation centers and munition plants, but the picture could not approach completion without the chapels for the religious welfare of our young Army.



Above is the dedication service in a new Army chapel.

I do not believe any army in the history of the world has ever been created with as much care for the moral and spiritual guidance of its soldiers as has this great emergency army of the Western Hemisphere. There is complete religious freedom, along with unusual opportunity for actual participation in religious worship.

More than that, the same care has been displayed in the selection of chaplains that we exercise in the selection of troop leaders; and what is equally important, we are directing the same energetic supervision to the work of these chaplains as we give to the direction of our tactical commanders.

It is a great relief, a reassurance to me and my feeling of tremendous personal responsibility, to learn in this manner that the spiritual welfare of the men is being energetically safeguarded.

These little chapels, one for each regiment, will make a tremendous return to the good citizenship of this country, a return out of all proportion to their cost or to their size and number.

Chaplain L.: Dearly beloved: Under the good hand of our God upon us, and through the guidance of His Grace, we have been prospered in this effort to build for Him a house of worship and have been enabled to bring it to completion. We are here gathered now to dedicate it unto Him, for His glory and the worship and praise of His name.

Let us now reverently invoke upon it His abiding blessing, to the end that the pure and simple Gospel of Jesus Christ may only and ever be preached here and that the Holy Spirit himself may abide within these walls. As we set it apart by prayer let us

(Continued on Page 7)

March, 1942.

NO evangelism is complete until the evangelized become evangelists. If the light of God's grace has dawned on you, it is the plan of God for you to take the light to others.

Did you ever see a candle light service? Soul-winning is like that. Every one in the church holds a candle. The pastor lights his candle, and with it lights another. This candle is used to light the next one. This one lights yet another, and so on until soon all are lighted.

Bible Figures for Soul-Winning. There are many figures of speech in the Bible for soul-winning. Each carries its peculiar inspiration and message.

Witnesses. — In Acts 1:8, the soul-winner is spoken of as one on the witness stand in a court scene, serving both as a character witness for Christ and as one who gives his personal testimony of actual experience.

Fishermen. — Fishers of men is an apt figure for one who seeks to go where lost men are, strives to lure them with the Gospel, and angles to get them into the kingdom of God.

Reapers. — Jesus frequently used the figure of reaping to describe soul-winning. In Luke 10:2, He makes it clear that the difficulty in soul-winning is in getting Christians to serve as reapers.

Messengers. — "Do the work of an evangelist," said Paul to Timothy (II Timothy 4:6). The literal meaning is to be a messenger bearing good news.

Searchers. — Christians are sent to "seek" and to "save" the lost, even as God sent Christ. "Seek" carries the idea of an archaeologist digging and searching for hidden treasure. "Save" carries the idea of "salvaging" the good out of the wreckage made by sin.

No figure of speech is more expressive than that of light. This sin-dark-

Editor's Note — Dr. Leavell resigned as superintendent of evangelism February 5, to accept the pastorate of First Baptist Church, Tampa, Fla.

They That Be Wise Shall Shine . . .

The Evangelized Becoming Evangelists

I Am
The Light

By ROLAND Q. LEAVELL

Ye Are
The Light

ened world needs the Light of Life as never before. Jesus gives soul-winners the task of lighting the world. Daniel says that soul-winners will shine forever and ever.

Light of the World

Stars. — "Shine as the stars forever and ever" (Daniel 12:3). At a state fair on the Fourth of July the sky-rockets and other fireworks which illuminated the sky, were gazed at by thousands, and thrilled the multitudes. They shone for a minute, yet soon were on the ground, cold and black and forgotten. Returning home that night I pointed my children to the starry heavens, with steadfast constellations which have shone since creation and are there for eternity. The world offers temporary meteoric flashes of fame or fortune; soul-winning offers eternal brightness like the stars above.

Statue of Liberty. — As stars illustrate a personal soul-winner, the Statue of Liberty illustrates an evangelistic church. A high pedestal holds aloft the goddess of liberty, who holds aloft a torch in her right hand. The pedestal is like the church, the statue is like Christ, and the torch is like the Gospel. The spiritual invitation of Christ is illustrated in the inscription by Emma Lazarus on the base of the statue:

"Give me your tired, your poor,
Your huddled masses longing to breathe free.
The wretched refuse of your teeming shore;
Send these, the homeless, tempest-toss'd to me,
I lift my lamp beside the Golden Door."

Pentecost's flames of tongue carried the significance both of fire and of light.

Those who meet Christ, and love Him, instinctively love to win lost souls to Him. "Souls! Souls! Souls!" was the cry of Christ's heart. He used the ordinary contacts of daily life for soul-winning opportunities. He dealt with Pharisees, Galileans, Samaritans, Gentiles, rulers and common people, soldiers and

lepers, wise men and little children, harlots and fishermen. Let us follow him.

Technique of Jesus

Jesus capitalized on social engagements, thronging crowds, chance contacts at watering places, fishing scenes, and even a time of crucifixion for winning souls. He used all methods, such as sermons, parables, miracles, teaching, and personal influence, that He might win some. Let us imitate Him.

He sent His apostles, and later the seventy laymen and women, two and two on soul-winning missions. Let every Christian choose a companion in soul-winning. Read Luke 10:17, and carefully obey every injunction therein. Victory will come.

Every church should have an Andrew Club; larger churches should have many Andrew Clubs. An Andrew Club has one and only one purpose, that of a group of soul-winners thinking and praying and planning and going together to win people to Christ.

NEW ARMY CHAPELS

(Continued from Page 6)

purpose that it may be used only for sacred purposes and pray that He may sanctify it — "that His name may be here forever; and His eyes and His heart shall be here perpetually."

As a reminder of the constant presence of God with His children; as a place of worship for men of every faith; as a place of prayer and meditation; as an incentive to right living and unselfish service; yea, to the glory of God, and for His worship—WE DEDICATE THIS HOUSE.

Durham Baptists Initiate Effective Mission Work



President B. E. Morris and Pastor Z. B. Teel are surveying progress on the educational building for the full-time church which is one result of the first year's work of the Durham Council. In the picture at the top, President Morris is at the right end; Rev. S. F. Dowis, third from right. Others in the picture are laymen officers of the Council, left to right: W. P. Phillips, Treasurer; Robert L. Holleman, Attorney; James P. Morgan, Secretary; and Dr. George T. Watkins, Vice-President.

COGNIZANT of what their pastors term "a dazzling light of a new day," Durham Baptists have set out on a definite program to meet the spiritual needs of their charming city of the North Carolina Piedmont.

Indicative of their awareness of the mission challenge of their own community was the recent annual meeting of the Durham Baptist Council of which Rev. B. E. Morris, pastor of West Durham Baptist Church, is president for the Council's second year.

The group was in session to receive a report of work accomplished in the nineteen months since the Council was organized and to hear Rev. S. F. Dowis, Home Board superintendent of city missions in Atlanta, point the way to a correlated city mission program.

Organization of the Baptist Council in Durham was completed in May, 1940, when the religious leaders saw the needs of their city—a metropolitan area of 75,000 which gives promise of soon exceeding 100,000, a city of ninety industries, site of Duke University with an annual enrollment of over 3,500, adjacent to a new Army camp of some 50,000 soldiers.

Baptist pastors and laymen were not content singly to allow their churches to swell in numbers from the influx. They were determined to sow the city down in churches, establish missions, and conduct tent meetings throughout the metropolis.

It was this recognition of need and determination to meet the responsibility in the wisest mission plan which could be devised which gave rise to

the organization of the Baptist Council of Durham.

At the recent annual meeting, President Morris reported a series of evangelistic services each lasting four weeks conducted last summer, purchase of a lot, organization of one church and progress in the erection of an educational building on the lot, and growth of the new church until it already has full-time preaching.

The president spoke words of praise for the city ministers and members of the churches for their splendid co-operation in the mission work during the year. "All the city Baptist pastors and ministers participated in the service," he said.

As the Council made plans for mission work in their city in the new year, they approved the suggestion of the president that work be begun in three new communities in 1942. The proposal is to establish missions in these communities, purchase lots, and assist through the voluntary co-operative services of the pastors in the organization of new churches.

The Council proposed further to continue tent revivals in communities throughout the city and also to assist in the area of the Army camp.

This work which the Durham Baptists are doing in their city is on a modest financial basis, \$3,343.48 being spent during 1941, chiefly in the purchase of the lot and the evangelistic tent. Included in the 1942 budget is a total of \$1,900 for new projects and options on lots.

Brother Dowis, in his address at the Council meeting, pointed out that the needs of Durham are typical of the opportunities and responsibilities in Southern cities, fifty-five of which have a population of over 50,000 each and a total of over ten million.

"What Durham Baptists are doing without outside help is indicative of what can be done by Baptist leadership in every city in the South," said Brother Dowis. "The Home Mission Board has a city mission program well under way which it proposes to extend to the cities of the South as rapidly as possible. Such a program will be of incalculable aid in encouraging and assisting in such work as Durham Baptists have undertaken of their own initiative."

Does the Board Give Scholarships To Missionary Volunteers?



Q DOES the Home Mission Board provide scholarships for worthy ministerial students and volunteers for missionary work? Mrs. M. G. W.

A The Home Mission Board has no provision to provide scholarships for such students. It has inaugurated a combination educational and missionary plan for its work among the Mexicans whereby volunteers for Mexican mission work are given scholarships in payment for definite missionary activity in which the students engage while in school and during vacation periods under the direction of the Home Board's superintendent of Mexican work, Rev. J. L. Moye. The Board now has fourteen such student workers in Texas schools. Above is one of this fine group, Rev. Joshua Grifalva, a student at Howard Payne College and missionary on the Zarzamora field in San Antonio.

Q What is the plan of the Home Mission Board for work among the Jews? M. P. B.

A Under the direction of Rev. Jacob Gartenhaus who is in charge of this work, the Board's plan is to enlist the co-operation of churches and individual Christians in evangelizing the Jews. Brother Gartenhaus believes that the obligation to win the Jews to Christ is the responsibility of all Christians, and he thus seeks to enlist the prayerful and practical interest of Christians everywhere.

Q Please give detailed information as to how one may do evangelistic work within Army camps. Mrs. V. G.

A If one desires to work inside Army camps it will be necessary for him

to personally contact the chaplains, preferably the post chaplains, and secure an invitation to fit into the chaplain's program. He must work through the chaplain.

Q To whom should personal donations for needy causes on Home Mission fields in the South and Cuba be addressed? T. C. C.

A The Home Mission Board does not encourage designated gifts, but rather seeks to enlist support of the Co-operative Program through which all of the missionary activities are maintained. However, if any person desires to make a special contribution to any specific phase of Home Mission work, he can send the contribution to Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia, and the contribution will be used exactly as requested by the donor.

Q What are the duties of Dr. Roland Smith, newly appointed enlistment secretary of the Home Mission Board for work among the Negroes? J. B. D.

A Dr. Smith will organize the Board's teacher-missionaries on Negro campuses in institutes for Negro preachers, seek to lead Negro churches through their organizations into fuller kingdom service, and serve as contact man between the Home Mission Board and Negro denominational organizations.

Q What are the qualifications for the chaplaincy? L. G. B.

A The qualifications include three years' pastoral experience, Th.B. and A.B. degrees and active engagement in the ministry. The applicant must be within the ages 24 to 45 for the Army or 24 to 44 for the Navy. The Army permits an examination in lieu of the degrees in some rare instances of superb qualifications, but the Navy makes no exceptions.

Q What is the meaning of the expression in Matthew 6:25, "Take no thought for your life"? D. D.

A Jesus wants us to have no undue concern about the physical necessities of this life. He is anxious that we have the greater concern about things of greater value, namely, the spiritual. One can easily become so concerned about worldly things, even the physical necessities such as food

and clothing, that he loses sight of the spiritual values. This warning He gives over and over in His teachings, it being the lesson in Luke 14 from the two men who were separated from the Kingdom, one because he had bought a piece of land and the other because he had bought a yoke of oxen. Each was unduly concerned about the things of this life.

Q What does it mean to be "poor in spirit"? D. D.

A The "poor in spirit" are those who are genuinely humble. They have a sincere feeling of an absence of any merit on their part; in no sense are they characterized by braggadocio, especially with reference to any spiritual attainment; in their own eyes they are utterly impoverished, especially with reference to any apprehension or attainment or accomplishment which has earned for them any merit or reward. They are humble without meaning to be, which, of course, is the only possible kind of genuine humility.

Q What should be one's attitude toward himself? D. D.

A If one can attain it—and indeed he cannot except by the grace of God—the attitude of the "poor in spirit" is the one which the true Christian should ever strive to have for himself. He should never, in the economic, social or spiritual world, feel that society is in debt to him, but that he is eternally in debt to society. The attitude that one is underpaid is a source of all kinds of evil and can be the ruination of a person socially, economically and religiously. If it were possible one had better steer on the side of giving too much service rather than too little in return for the good things of life—sustenance, fellowship, salvation. One should always seek to have the attitude toward himself that he is in debt and not ever to have the dangerous attitude that others are in debt to him.

Q Is it selfish and vain to work hard to keep personal appearance and health above the average? D. D.

A To work hard to keep personal appearance and health above the average is not necessarily vain within itself, but it may become so if the motive is wrong. Essentially both personal appearance and health are conducive, yet essential, to the highest type of service in Christian living.

"God is ready and willing to work, if we are ready and willing to let Him, and to be used by Him."—D. L. Moody.

Aflame For Souls

By JOE W. BURTON

LYNN LANDRUM, columnist of the Dallas News, in an open letter to Dr. George W. Truett said that a man was walking down the street and met the preacher. Dr. Truett's head was down, evidently in meditation.

"Now, it happened that he, too, was in meditation as he came toward you," Landrum wrote to Dr. Truett. "The truth is that he was thinking about something that was not at all lofty or inspiring or creditable. He said nothing and you said nothing. You didn't even see him, apparently. But there was something in your very aspect and presence that shamed his unspoken thought. That man, sir, blushed as red as a new-born baby and asked the forgiveness of God."

"That was a sermon you preached without ever knowing it."

Dr. Truett has often preached unspoken sermons, for as Bagehot says, "It is the life of teachers that is catching, not their tenets." One of his friends has aptly characterized him as "plain, mountain-hearted, love-torn George Truett."

Preaching for a Verdict

"He never speaks except for a verdict," Joseph Fort Newton rightly says in *Some Living Masters of the Pulpit*. Again he says that Dr. Truett's message is "the voice of one who knows that humanity is deeply wounded, and that only Christ can heal it."

Dr. Truett does preach many sermons unconsciously, when he is not aware of it, but no doubt one reason for the effectiveness of these unspoken sermons is because of the practiced declaration of the saving Gospel. Every Sunday night he preaches an evangelistic sermon. It is his definite rule, and has been for the years, always to plead for sinners at the evening service.

These sermons, preached with the penetrating power of Dr. Truett, present the lost condition of sinners and the conviction truths of the Bible. The fervor and unction of these messages cannot be felt apart from the vigor of the soul aflame as he declares his message. They cannot be described. They lose much in any effort at reproduction. Perhaps the preacher is aware of that loss and hence has discouraged their publication.

"Though many of the sermons of Truett have been reported in full," says one of his friends as reported by Newton, "he belongs to that class of preachers who convince us that preaching is in the highest sense an incarnation, something more than a report of the truth, something more than the proclamation of the Gospel. Whitfield could so speak the most commonplace words as to send chills through his audience. Truett has much of this power to communicate to man his soul on the most ordinary vehicles of thought and language."

The burden of his burning words, the object of his flaming incarnation of the truth is to persuade men to accept salvation through his Saviour. Even as he preaches he prays for his hearers and especially for certain ones in the audience about whom he is concerned.

Bringing a Friend to Jesus

I was in Dr. Truett's church upon his return from a week's preaching engagement at Ridgecrest.

"The first day I was there," he related one night at prayer service, "there was a confidential note on my desk. It was from a little group who were interested in a man and his wife from Chicago and Florida. They had met him in business relations—in the book stores—and had brought him to Ridgecrest for preaching week. He was a clever man, an infidel, who did not believe in Christianity."

"And now they sent me this note, this little group, the very first day I was there. That's the sort of thing to wake the preacher up. Bring a lost friend to church and send up a note that you have him with you and that you are praying that he will be saved and it will probe the preacher."

"This man was

much traveled. He knew all the answers. He had decided against Christianity."

"Sunday morning Dr. Holcomb whispered to me, 'The couple are coming in now.' They looked about for a while and then I had their attention. I saw that they were listening and I prayed for them as I preached to them. They came several times. Got people to come to church to hear the right sort of preaching in the right atmosphere and something wonderful will happen."

Infidels Become Christians

"Their difficulty was their infidelity. To them Jesus was just a good man. One night I preached definitely on the deity of Jesus. I cited the fact of His resurrection, giving the proofs. 'I told also of Lord Littleton and Gilbert West, the infidels who roared with laughter at Christianity, who mocked Christians and scouted religion. They said, 'We must do two things and then Christianity will be a laughing stock: we must get rid of Saul the persecutor who was called Paul and we must disprove the resurrection of Jesus.'"

"So Littleton took Paul and Gilbert West took Jesus. It being agreed that they would come together when each had completed his assignment. After some days they came back."

"What have you done with Saul who is called Paul?" asked West. "When I got to studying the experience of Saul on the road to Damascus," said Lord Littleton, "I found myself saying, 'Lord, what wilt thou have me to do?' and I have become a Christian."

"Gilbert West replied, 'When I seri-

Dr. George W. Truett

Daring men have walked God's righteous way.
Resolved to die before from right they'd swerve—

God's granite men, whose heart and brain and nerve
Earth holds in deathless grasp, the only way
Of all her hopes. God's kingdom fields are sown—
Rich fields of Grace in golden harvest grain—
Great fields sown down in stalwart men who reign,
Earth's kings—the highest royalty Earth's known

What land can call such men as these her own?

True and faithful men who dare to live—
Rare men, the chosen few who lead and bless—
Upon whose heart our Lord's true image rests—
Even these are noblest blessings God can give.
These chosen faithful few God's called from ages dim
To be His own to lead a wearied world to Him.

—CHAS. T. ALEXANDER.

March, 1942.



In His Quest for Souls Dr. Truett Has Circled the Globe. Here He and Mrs. Truett are Leaving Dallas On One of Their Many Long Journeys Together.

ously began to study the resurrection I was overwhelmed by the fact of it, and I have accepted the risen Christ."

"These and other like illustrations I related, and then cited personal experiences as a proof of the resurrection. I preached for about an hour and dismissed the audience without a word."

"Next morning this little group came asking if I would see the man and the wife for an interview. 'Indeed,' I said, and they came."

"We've heard all your sermons," she said after we had talked for an hour. "For twenty years I went to an organization which scoffed at Christianity. I've tried to work my way to heaven but I've had no peace. Last night you knocked every prop out from under us. I have no doubt that Jesus is the Christ."

"What are you going to do about it?" I asked.

"I accept Him as my Saviour," she cried. "He is my Lord and my God." Tears were now streaming down her face, whereas she had been very calm. "What are you going to do?" I inquired, turning to the man.

"I did it last night. While you were preaching I put my trust in Him."

"That night they both came making their public profession."

As the story was ended, one knew that the consuming desire and life's aim of the preacher was realized in the conversion of the two unbelievers. It was the accomplishment of his supreme purpose.

In his own church in Dallas one Sunday Robert H. Coleman, pastor's assistant, whispered to Dr. Truett:

"Charlie Culbertson just came in. There he is at the back."

"Keep singing," whispered the preacher.

They sang an extra song.

The preacher went into his pulpit, but he preached an entirely different sermon from the one he had in mind at first. After the service the big man, a United States senator, sent a note up that he wanted to take Dr. Truett home.

"I want to see you," said Culbertson, as they drove out to the pastor's home.

The interview was arranged, and it led to Culbertson's surrender and public confession of Christ. Dr. Truett felt the need of definite, special guidance, a need which was altered when a man in whom for a long time he had been interested came into the service. Every service, in his interpretation, requires the special unction for its specific needs, even though the preacher must call for an extra song to change the whole line of his thought for the sermon.

Letters to the Lost

"I have written many letters to all kinds of individuals, men, women and young people," Dr. Truett said as he told me more definitely of his soul-winning activities. "This is a constant ministry. I met a man in the East recently and have written to him; he is greatly interested."

"Every contact is different. Sometimes one hears that a man is sick,

This is the fifth of a series of articles on Dr. Truett's ministry. The sixth and concluding article will appear in the next issue.

or has lost a loved one, and that affords an opportunity for a letter of condolence. The letter can go on in the most tactful way to point out that there is no sickness beyond Christ's healing power."

"Frequently such letters are followed by an invitation from the person, saying that he would talk further about Christianity. Thus we follow up to make every contact count for Christ. One of the largest ministries a minister can have is through letters."

Dr. Truett has no regular time to write these letters, since his frequent absences and his many funerals and other calls would not permit a fixed schedule. However, on his trips he takes a great sheaf of notes and correspondence relating to individuals in whom he has become interested and to these he writes as he travels.

Completing His Testimony

Every visit or contact, the preacher feels, must be turned to good account and his testimony is not complete, whatever the nature of the visit, without bearing witness to the sufficiency of God's interest.

We were sitting at lunch as Dr. Truett talked. Already as we had discussed other subjects he had in a half dozen instances given examples of his own idea of bearing a complete testimony.

We had talked of the Orient. In a few choice, well-phrased sentences he had characterized the Chinese people and the Japanese, contrasting them, delineating their personalities as composite races, and then in a climactic sentence which was nothing less than a revelation from heaven declaring their utter ruin without the saving Gospel.

Again he spoke of Europe. He showed an amazing insight into people of England and of Germany.

"Germans are methodical, mechanical geniuses. They have one element of strength—a great element, too—their homes. They are panicky. They can be stampeded easily; they like to be regimented by an authoritarian power. The English are unburled, plodders, unmoved and unmovable. They'll die—the last man, woman and child of them—but they'll never be vassals of Germany. Rushbrooke wrote

(Continued on Page 16)

The Changing Jewish Attitude Toward Christ

By JACOB GARTENHAUS

IN recent months there has been no let down of Jewish suffering; on the contrary, it has extended to almost every corner of the world, increasing in its intensity, leaving famine, murder, suicides and millions of homeless in its wake.

In our own land, thank God, we have been spared the suffering which has been the lot of other peoples, even here we are not free of the religious and racial prejudices, particularly against the Jews. Anti-Semitism is the forerunner of anti-Christianity. Anyone who doubts this needs only to look at Germany.

"I will deal with all them that afflict thee," says the Lord (Zeph. 3:18-20), and again, "I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob" (Isaiah 49:25-26). It will be a terrible day for the enemies of Israel when God's patience has come to an end and He enters into judgment with the anti-Semites as well as all unbelievers.

Must Oppose Prejudice

Let us go on record in opposing any racial prejudice in whatever form as inconsistent with our heritage of liberty and fair play as citizens of America, and as unworthy of those who bear the name Christian.

In the midst of all this turmoil we are witnessing the greatest changes in the Jewish attitude toward Christ that the world has known.

We have begun to hear a chorus of voices of Jewish leaders vying with one another in their appraisal of Jesus. A number of books have appeared, outstanding among them *Jesus of Nazareth* by Joseph Plautner of the Hebrew University of Jerusalem; *The Son of Man* by Emil Ludwig, world renowned author; *The Nazarene* by Shalom Asch, not to mention the many others. These have started the Jewish masses to thinking as never before.

I heard someone criticize Asch's book, *The Nazarene*, stating that the author had stopped short of acknowl-

edging Christ as Israel's true Messiah. My reply was rather shocking to this friend.

"I am glad that he did not do so," I said, "for if he had, he might have lost his influence with the Jewish leaders. As it is, Asch is still considered the greatest living Jewish author and is still wielding a powerful influence among his people. His book is being read by literally hundreds of thousands of them and it has created a desire to go to the original source of his information, the New Testament. As a result, the New Testament today is to be found in more Jewish homes than ever before. Give Asch a chance and just see if he does not take another step."

Sure enough, that is exactly what he has done in his more recent publication, *What I Believe*. As I took up this book I wondered how far the author would dare to go this time in stating his attitude toward Christ, whether he, like other Jewish writers, would be influenced by the prejudices which have been handed down through the centuries as a result of the bitter persecution of the Jews by so-called followers of Christ.

But it did not take me long to find out that here is a man who has stripped himself of all the traditional attitudes and boldly asserts himself. No Jewish leader has gone as far as he in his appraisal of Jesus and Paul. In some places he writes like an evangelical preacher. He speaks of the two comings of Christ, the first to bring salvation to the Gentiles, and the second to the Jews.

"Jesus," he states, "speaks with the tongue of power, with the authority of the Messiah."

Jews Recognize Jesus

This unbiased search for the truth has resulted in an unprecedented turning to Christ of not only many lay people but rabbis and other influential Jewish leaders. For example, not long ago John Cournois, a Russian-born novelist and critic, author of numerous novels, short stories, biographies and other books, in his book, *An Open Letter to the Jews and Christians*, published in 1938, attracted the wide and keen attention of the Jewish world

because of his daring appeal to recognize Jesus as the chief in the hierarchy of Jewish prophets.

"The age we live in," he wrote, "is perhaps more conducive to a Jewish acceptance of Jesus than in any previous age, and more than in any previous age is there a need for a recognition of Jesus and of all those fundamental values of which Jesus is a symbol."

"For a Jew to forget that Jesus was a Jew and to deny him is to forget and deny all the Jewish teaching that was before Jesus: it is to reject the Jewish heritage, to betray what was best in Israel. To be a true Jew is to be a true Christian."

Sublime as are these words the author stops short of acknowledging Jesus as Israel's true Messiah. On the contrary he emphasizes the fact that it is not necessary for a Jew to do that. But upon a further search after the truth he realized that Jesus was more than a teacher and prophet and he acknowledged Him as his Saviour and was recently baptized.

These facts help us to grasp the significance of the present trends in Jewry.

In my travels I have been greatly encouraged by a spirit of inquiry on the part of many of my people who have sought me out for interviews, and in many cities I have met redeemed sons and daughters of Israel.

Tragedy has opened the hearts of my people and they are turning to the Saviour in whom alone they can find peace and hope for their troubled souls. It would be nothing short of criminal not to seize this God-sent opportunity to witness to them. May God give us a vision of Israel's crying need today.

Wants Jesus To Take Sins Away

FOUR little girls confessed Jesus as Saviour recently as Miss Bertha Wallis, Home Board missionary, presented the Way of Life to a story hour group.

One little Italian girl said, "Miss Wallis, everybody loves God."

Then the missionary explained to her what sin is and told her that the only remedy was Jesus. She then wanted Jesus to take all her sins away and said she would serve Him.

Missionary



Illustrations

Universal Language

Never man spoke like this man.—John 7:46.

At an Indian camp meeting in Oklahoma a stranger from a Canadian tribe was in attendance.

This visitor from the north could not understand the language of the fellow red men of the West, but as the services progressed he felt a strange power at work in his soul as the Holy Spirit interpreted the message even though spoken by a language strange to him.

When the invitation was given the Canadian Indian walked down to the mourners' bench. There a strange scene was enacted.

The Oklahoma Indians could not understand the language of the Canadian, nor could the Canadian understand the Oklahomans, but through signs, facial expressions and heart appeals they communicated in a spiritual language both were able that day to understand better than ever before.

Finally the Indian from the north stood to his feet, a radiance on his face understood by everyone in the audience. He had found the Lord.

Shunning the Mocker

Wine is a mocker . . . who-soever is deceived thereby is not wise.—Proverbs 20:1.

About to become habitual drinkers, two Indian students were recently led to a realization of the dangers before them through the earnest testimony of a fellow student, himself a former alcoholic who had just been converted. This young man, because of his recent experiences, was eager to take advantage of the opportunity to tell his Indian friends of the perilous risk they were taking with their lives.

One of the two drinkers, who had been a Christian for only a year, turned from his backsliding and returned to the Lord. The other acknowledged Christ as his personal Saviour.

A holy tone does not always mean a holy heart.

Crossing the Sea

What manner of man is this, that even the winds and the sea obey Him!—Matthew 8:27.

In his work in southern Louisiana, Rev. Lawrence Thibodeaux, Home Board missionary, was hindered for lack of means to cross a lake.

Services were discontinued for some time due both to a lack of transportation across the waters and a place in which to hold services, the man in whose home services had been held being away fishing at the time to earn a living.

Finally a man who had never come to services tendered to the missionary the use of his boat to cross the lake and advised the missionary to continue preaching in that community as there were many other people who were interested in the Gospel.

The One who in the long ago commanded the wind and the waves had heard the prayers of the missionary.

A Life Saved

Who-soever shall lose his life for my sake and the Gospel's the same shall save it.—Mark 8:35.

A Home Board missionary on the French field in Louisiana attached the following note to his monthly report following the death of his father: "I wish to express my deep appreciation to God and to His people for His unspeakable love to us. I have passed an unusual mile post in my experiences of life. It seems as if things are different now."

"The good Lord has called my father to be with Him. As I saw my father go, I had to bow my head down and thank God anew for having sent us the Gospel."

"I thought: what if they had not sent us the Gospel?"

"Thank God for those people who love lost souls and send them the Bread of Life!"

"How different would be our feelings today but for the knowledge of the Lord. Thank God for the blessed message of hope."

Mighty Power of God

They were all amazed at the mighty power of God.—Luke 9:43.

At our recent annual revival at Howard Payne College we saw a thrilling and convincing manifestation of God's love for sinners. Out of the student body of over six hundred, only about twelve remained without Christ, among them two splendid athletes, one a football player and the other a track man. They are Mexicans.

I prayed to God about them. Others on the campus did the same. Then I talked with them and so did my roommate. Their attitude about this present world changed and apparently their belief in a Saviour was sincere and thorough. However, only the football player made a public profession, the other young man feeling it necessary to further battle with himself over the matter. Is it not glorious when young manhood discovers the love of a Saviour?—Joshua Grijalva, Mexican student-missionary.

'Truth From Way Back' Convinces Frenchman

By LAWRENCE THIBODEAUX

OVER two years ago I went to the home of an old French grandfather. The first time I read the Bible to him he seemed to be bored and not interested. But I continued to visit occasionally and on each visit I read the Bible and prayed for him.

A year ago I visited him one afternoon and read the story of the prodigal son. The words of that story caught his ear. When I finished reading, he said: "That's the same story my mother used to read us from her old French Bible when I was a boy. I now realize that the Bible Baptists preach is the truth from way back yonder."

He showed me a picture of his mother with her old Bible and told me how she prized it.

In the revival meeting held on our field recently, he came forward one night and surrendered his life to Christ and is now awaiting baptism.

AFLAME FOR SOULS

(Continued from Page 11)

me a few days ago. 'Germany will never conquer England,' he said. 'She may kill every Englishman, but we'd rather die than be vassals of Germany. We'll never surrender.'

Suddenly the preacher's eyes flamed. He was about to complete his testimony.

"Education will never save the world," he was a prophet now—right there at that dining table. He was a witness. "The world is doomed without Christ. Just imagine what would happen if every moral influence of Christ should be taken away."

Thus for an hour every topic was concluded with a period, with a testimony which left the lone hearer pulsating anew with the conviction of the sufficiency of God's interest and the doom of the world, both for individuals and for nations, without relying on that divine interest.

"There are open doors to winning the lost everywhere," he continued. "Funerals can be turned to great account. In one way or another, very deftly—for such a delicate thing cannot be rudely done—we inquire about the souls of the sorrowing ones."

"Here one must be very tactful on the most delicate matter, for people are very reticent about religion. The revised version is better when it translates the prophet. 'He is wise that winneth souls.'

"The blunt approach will never do. One cannot rush up and say, 'Are you a Christian?' That only repels. It is the thoughtless method. If one should think to win souls without prayer for guidance he has no conception of his responsibility. He must pray as he talks."

Personal testimony is the most persuasive influence in winning the lost, Dr. Truett has found.

"Has Christ done anything for you? must be answered by the witness," he said. "The final dictum of all science and philosophy is personal experience. 'I know whom I have believed,' said Paul."

"I found this to be true in pagan lands. The pagan would listen with rapt attention when one began to say, 'I know this Saviour is a reality; I know Him; I've tried Him.' I found it so in all lands."

The soul-winner, Dr. Truett concluded, must make much of prayer—both for self and for the lost. Each case is different, he added, and will take care of itself as one depends on the power that comes through prayer.

For Strength in the Critical Days Ahead



As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in *The Upper Room*. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue — 1,315,550 copies.

You, your group, or your congregation will surely find *The Upper Room* just as helpful as do these 1,315,550 readers. The cost is trivial — the return often priceless.

The issue for April - May - June (the Easter quarter) is now ready. Don't miss it. Order your full requirements today.



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