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VOL. XVI. JULY, 1945 NO. 7.



Pictured is the graduation class at commencement exercises of the mission kindergarten in McAllen, Texas. Miss Luz Diaz is the missionary.

MOST SIGNIFICANT act in the organization of the Southern Baptist Convention in 1845 was the creation of two mission boards for soul-winning at home and abroad. Baptists have no other way to live, to grow, and to propagate their distinctive principles, save by personal evangelism. Fervent evangelism has been a distinguishing mark of Southern Baptists for a century. It must ever characterize their manifold ministry, pleads Roland Q. Leavell in a convincing article, page 3.

TRYING YEARS were those of the war and reconstruction, 1861-1875. Baptist institutions and churches in the South were wrecked. Mission work was first suspended and then redirected to army missions. Leader of the Board in these troublous days was Martin T. Sumner. In a spectacular few weeks' campaign in Kentucky this Northern-born champion of Southern missions raised \$10,000 to save the Domestic Board. Other interesting sidelights on early secretary's career on page 7.

"I KNEW I was where God wanted me," student writes after summer's work on Home Mission field. Student program this year will help over two hundred young people find God's will for their lives. Enthusiastic service of consecrated youth will no doubt bring rich spiritual harvest on Southern mission fields. Having seen missions firsthand, these fine young people from fifty schools will become strong advocates of missions in the churches. See page 8 for other details.

An Assembly Line For Democracy

If we Americans want common rights and privileges, we must be trained to entail the responsibilities. The great challenge to the adult population today is to prepare the rising generation so that they will be fit for public office and to prepare those who vote to choose wisely.

The problem is what shall America of tomorrow be when ten million fighters come back from the five continents of the world to take up the task of building democracy in a world made alarmingly small by the airplane, the radio and science. Have these men and women, most of them just come into their estate as citizens, been trained by our schools and colleges and churches for the task of shaping the life of a nation in the new world we will live in tomorrow?

I

Leadership in a republic cannot be concentrated at the top; it must permeate the body politic. There must be leaders of opinion and thought in every village, in every club, in every classroom, in every church. Democracy is measured by the number of its leaders. One way to increase our amount of democracy is to increase the number of our true leaders. The development of this talent for bringing intelligence to bear on our national needs is the task confronting our educators and churchmen today. It means that the education and training of the youth of our land in the future must concentrate on social and religious engineering.

Today many of our customs and ways of social and religious thinking and acting have been outmoded. Too many of our people are not aware of the new demands and new responsibilities placed on us by technological improvements.

We glibly talk about our scientific age and of the need for the scientific habit of mind. We mean by these things a recognition of the fact that our lives from the kitchen to the battle line are shaped by the influence of machinery embodying scientific principles.

Yet in spite of fifty years of teaching science in our schools and colleges, the grasp of scientific method which is necessary for intelligent handling of a machine civilization is largely lacking. Our schools have not taught science for laymen or science for leaders, but science for specialists. One result is that in public life we are ruled by scientific ignoramus while in the scientific laboratory we have, for the most part, political and social illiterates.

Something of the same thing is true in the moral and spiritual training of the youth by our churches. We have not produced a science of religion that produces a philosophy of life stemming from the teachings of Jesus. Our religion has not rooted in our lives so as to produce Christlike character. The result is that we have a church membership which for the most part has never seemed to see the relation between faith and practice.

II

If we are to have a real democracy in which justice and freedom and the rights of the individual are all protected, we must have a citizenship trained to produce such a democracy. We must streamline our democracy. There must be a comprehensive study of history. The world of today is the result of an historical process. We are as a nation and a people the embodiment of the past, acting under new circumstances. The part of the past which is still alive in our personal, social and national life must be studied in its origins before our motives and desires and the things that make us as a people can fully be understood. Hence a future leader should have at his command a knowledge of the development of modern man and his institutions. He must know how and why representative democracy was developed.

Another factor in postwar education and training for democracy must be instruction in the humanities. Religion, philosophy, literature, music and the plastic arts have direct bearing on leadership. They deal with morality. There is no better way to get young people to think about and grow in the moral and spiritual life—the life of right feeling, actions and faith—than through religious teaching that finds its clinic in the humanities.

We must have a pyramid of leaders reaching from the broad base of the grass roots to the chief executive of the nation, each man leading ideally in what he can do best and co-operating with other leaders when other enterprises require. The education and training for this sort of a national life must not be restricted to any economic group. If we should restrict it, we are merely breeding a ruling class, the last thing a democracy should desire.

There is therefore a great and grave responsibility for our churches, our schools and our colleges. It is the job of finding and training the submerged brains and hearts of the nation. Of whatever economic level, of whatever color and creed, the young men and women with good minds must be found

Missionary Losses

THE cause of missions suffered a double loss in the recent deaths of Mrs. F. W. Armstrong (at Plattsburg, Mo., on May 13) and Rev. J. L. Moys (at San Antonio, Tex., on April 25).

For more than ten years president of the Woman's Missionary Union, Mrs. Armstrong was ever alert to promote the work of Christian missions everywhere.

Brother Moys, as superintendent of the Home Board's Spanish work in Texas and New Mexico since 1938, was a power in the development of churches on that mission field.

and fostered; they are our greatest natural resources. If there are not hundreds and thousands of them in our land, and if we do not find them and train them in mind and soul, the democracy hastens to its death.

Youth for Christ Rally

In a letter from Dr. Fred C. Eastham, secretary of evangelism for the Home Mission Board, there is an interesting story of a "Youth for Christ" rally in one of his meetings.

He says, "I have never witnessed such enthusiasm and such hard work on the part of high school students. We had about four hundred of the high school group and a great number from the junior high school.

"A blue northern came up about six-thirty, and when the youngsters finished their meal they were only too glad to go into a warm church and be seated.

"We had several testimonies by high school students, and at the conclusion of the service we had thirty professions of faith, and more than two hundred rededicated their lives to Christ. Many of the business men testified that this service meant more to the life of the youth of the community than anything that had happened in many years."

The time has come when we must give more attention to the evangelization of the youth of our land.

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Managing Editor

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A Free Redeemed Soul in a Lost World

By ROLAND Q. LEAVELL

I NEVER met a man whom I did not like," said the good-humored Will Rogers in Tremont Temple, Boston. In that, Will Rogers was thoroughly Christlike. Neither Will Rogers nor Christ could like all characteristics of all men, but Christ sincerely loved every man despite his unlovely traits. "While we were yet sinners, Christ died for us."

We live in a personal world. We worship a personal God. God loves persons. The infinite value which God places on an individual soul lies at the heart of the Gospel of grace.

God's Father-love toward every man as well as toward all mankind is the only hope for redemption of souls and for ultimate righteousness in the world. Not a child has cried in pain from under the debris of a bombed Chinese city but that God has heard. There is not a hungry beggar in Bombay or Canton or Cairo nor a derelict on the Bowery but that God knows and cares.

God's Father-love toward every man as well as toward all mankind is the basic hope for individual redemption and for social righteousness in a world now lost in sin.

If God made the heavens to declare His glory, even much more did God make man to show forth His praise.

As the Statute Madonna is the glory of Raphael, and as St. Paul's is the glory of Sir Christopher Wren, even so should man be the glory of God our creator and redeemer.

The worth of man can be measured only by the love with which God loves him and the price which Christ paid for his redemption. The whole world is not to be chosen at the price of one's soul.

Fundamental Kingdom Unit

God has exalted the individual for a divine purpose. Individual man, created in God's image and redeemed by God's Son, is to be the fundamental unit in the kingdom of our Lord and His Christ.

The kingdom of God is the one mighty plan of Christ for saving a lost world. For the kingdom Jesus came, for the kingdom He preached His sermons, for the kingdom He wrought His miracles, for the kingdom He suffered and died, for the kingdom He rose from the dead, for the kingdom He sits at the right hand of God making intercession for us, and for the kingdom He is coming to earth again.

The fundamental unit in this kingdom of our Lord and His Christ is the individual man who has been redeemed by Christ the Saviour and who is seeking to be loyally obedient to Christ the Lord. To win an individual to and love toward the Lord Jesus Christ is, indeed, kingdom building.



Dr. Leavell

Soul-winning is the highest service one can render either to a lost society here or to the Lord of heaven hereafter.

Folly and Failure of Man

Man's refusal to enter God's kingdom by his rebellion against divine love and his rejection of Christ's lordship has brought mankind to the corruption and chaos so universal today.

All men have personally, willfully, knowingly sinned against God. "All have sinned, and come short of the glory of God."

All sins are personal sins. National sins are but the sins of the individuals within the nation.

The salvation of this world can be realized only through the redemption of individual men.

Christ's redemption has been offered to all mankind, but it must be accepted individually. The Saviour stopped dying for the world in order to promise Paradise to a lone, repentant thief on a nearby cross. His ear is always open to an individual's repentant cry.

"We Have A Mission"

This is the seventh in a series of articles on the distinctive beliefs, contribution, and mission of Southern Baptists.

The eighth in the series, by Dr. F. M. McConnell, will be on the theme, "The Individual and the Bible." The article emphasizes the steadfast adherence of Baptists to the inspiration of the Scriptures and reliance on the Word as their complete and final authority.

Today there is danger that we may lose sight of the fact that Christ's redemption must be accepted personally and individually.

Some years ago a report came that Mussolini, General Smedley Butler, and Mr. Vanderbilt were racing through Italy when their auto knocked down a child. Someone wanted to stop to see if the child was hurt, but Mussolini said, "What is one child compared to the business of the state?"

Whether true or not, this report illustrates the ideologies of the fascists, nazis, and nationalists, which so diametrically contradict the Christian principle of individual redemption. To the nazi or fascist, man is made for the state; to the Christian, the state is made for man.

Some preachers have allowed their social vision to destroy their concern for individual worth. They have been thinking about riches and poverty with little thought about redemption of the rich man and the poor man. They have been concerned about management and labor to the exclusion of concern for the soul of the manager or the laboring man.

Some preachers have been tempted to become professors of economics, lecturers on sociology, clerical philanthropists, and writers of pulpit editorials, all of which are good in their place, but they have forgotten that cities are made by individuals, society is composed of personalities, poverty is not abstract but personal, and that sin is first in the heart of a sinner.

The first and best offering of Christ to the world is peace with God in the individual's heart. This is the church's first and best message.

The church may have bread and to spare, it may abolish tenements, it may adjust race relations, it may offer social security and economic justice, all of which are noble and Christian. But the supreme offer of the Gospel, the one without which the other offers will have no permanent effect, is that any man may repent of sin, believe on the crucified and risen Christ, be born into the kingdom, and become a child of God forever.

Baptist Emphasis on Individual

Throughout history the great Baptist principle has been an emphasis upon the worth of man in God's sight. There have been four great applications of this emphasis made by Baptists throughout the centuries.

First, Baptists have stood for personal liberty before God and under human government. Religious liberty has been the most important word in Baptist history. The individual must be allowed the liberty and must bear

the responsibility to worship God or not to worship God according to his own conscience. The moment a Baptist persecutes another for differing religiously with him, that moment he ceases to be a true Baptist. The moment a state interferes with the religious liberty of any individual soul, that moment it violates an inalienable right.

Appeal to Conscience

That principle demands complete separation of church and state, denies the right of parents to impose Christian ordinances upon infants, and obligates Baptists to appeal to the consciences of all men to fix their faith upon Jesus Christ through intelligent choice and voluntary will. State churches, mass conversions, and proxy religions are all ruled out.

Second, Baptists recognize the competency of the soul to deal with God without any human mediator. "There is . . . one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). The soul that needs redemption is capable of going directly to God for salvation without benefit of human priest, without saving grace in baptism, without sustaining grace in a holy communion, and without either god-father sponsorship or prayers for the dead.

This principle demands the abolition of sacramentalism, and calls for personal repentance and personal faith. It destroys all trust in sacerdotalism, making a human priest an impertinence standing unworthily between a free soul and his God. This principle

challenges Baptists to give their utmost in time and talents in testimony to others, influencing them to approach God directly for themselves. The competency of the human soul before God puts upon Baptists a personal obligation to persuade men to turn to God.

Third, Baptist belief is based squarely upon the inerrant truth of the Bible. The Bible is the one rule of faith (what to believe) and of practice (what to do). Baptists boldly declare that it is the right and duty of every free soul both to read the Bible and to seek the guidance of the Holy Spirit as the interpreter of its teachings to his own conscience.

Believing in religious liberty, Baptists will fight to the death to allow Catholic or other pseudo-Baptist friends to carry on their practices which Baptists believe to be utterly unscriptural. The privilege and the duty of studying and obeying the Word of God is placed definitely upon each individual soul.

Fourth, Baptists believe in the equality of believers in Christ. Only one is our Master, even Jesus, and we are brethren. The scriptural conception of the fatherhood of God and the brotherhood of believers forbids any superiority or inferiority of rank among the ministry or any overlordship over the laity. The youngest child who has been regenerated by the Holy Spirit and who has been baptized into the membership of a New Testament church can be trusted to vote upon every issue before the church. While the preacher may have more responsibility and the deacons may have more influence, yet that little child has an authority in church affairs equal to that of any of them.

The Baptist conception of the free-

dom and worth of the redeemed soul, which is so entirely scriptural, demands that Baptists shall be evangelists in the most personal sense and in the most universal reach.

Baptists have no other way to live, to grow, and to propagate their distinctive principles, save by personal evangelism. The principle of separation of church and state forbids a "Baptist state church" in which all children become Baptists. Both the principle of religious liberty and the principle of adherence to the Bible as the rule of faith and practice forbid Baptists baptizing their babies into the church membership. Baptists must win individuals to a free and voluntary acceptance of Jesus Christ as Lord and Saviour. They have no other way.

Baptists, Evangelism and Missions

Baptist doctrine makes it imperative that they be personal soul-winners. Baptists must maintain personal evangelistic programs in the churches. Baptists must support worldwide missionary activities, if Baptists are obedient to the command of Christ and are consistent with their time-honored principles.

Baptists early took their share of the task of building Christianity as the citadel of the new civilization in North America. The first association of Baptist churches, the Philadelphia Association organized in 1707, was basically and primarily evangelistic and missionary.

The most significant act in the organization of the Southern Baptist Convention in 1845 was the creation of two boards for doing soul-winning work, one in the homeland and one in

(Continued on page 6)

"New Testament Christians, Awake!"

In an article published recently in the Baptist press, Dr. Louis D. Newton calls attention to a series of paid advertisements published by the Knights of Columbus in a number of mid-Western newspapers.

Dr. Newton calls this "another step in the adroit and earnest effort of the Roman Catholic hierarchy to take over the United States."

"They are exhibiting an unparalleled expression of smart and expensive and interesting propaganda," he adds. "If we who believe in New Testament Christianity do not awake, it is easy to predict the ultimate consequences."

The Home Mission Board is providing a series of messages setting forth in a positive way the distinctive position of Baptists. The display on the opposite page is one of this series.

Mats, free of charge, are available to those who will sponsor publication of this series in the secular newspapers.

Inquiries should be addressed to Rev. Joe W. Burton, 315 Red Rock Building, Atlanta 3, Georgia.

July, 1945

A plain talk on a vital subject

The man without God is lost.
He is going down in the sea of
eternity.
He needs to be saved.

If a man is ever to be saved, he
must want salvation.
As desperately as Peter did when
he cried, "Lord, save me!"

This wanting to be saved means
a change of mind toward sin—a real
hatred of sin—an abhorrence of
sin—a deep desire to be rid of sin.
It means REPENTANCE.

It also means a new attitude toward
God: confidence, trust, obedience—
FAITH.

Peter cried to the only One who
can save.
He believed Jesus was able and
willing to save.

That's exactly what every man must
do to be saved.
He must repent of his sins, trust
Christ as Saviour, surrender to Him
as Lord.
When a man cries out, "Lord, save
me," Christ will save.

Do You Need Help? Write to the Home
Mission Board, 315 Red Rock Building,
Atlanta, Georgia, for the free leaflet,
"Plainly, How To Be Saved." Go to the
nearest Baptist pastor for further help.

We Have
A Mission

The TRUTH Shall Make Men FREE

Home Mission Board—Southern Baptist Convention

This is one of a series. An enlarged copy of this message can be had for 10c from the Home Mission Board.



From painting by Ploekhorst. Copyright, 1928 by Eugene A. Perry. Used by permission of The Perry Pictures Company, Malden, Massachusetts.

Lord, save me.

Mat. 14:30

Smash those
Shackles of



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SOUTHERN BAPTIST HOME MISSIONS

In A Lost World

(Continued from page 4)
foreign countries. These two boards for one hundred years have maintained many missionary, educational and almshouse work, but the evangelistic note has been dominant throughout the century. Winning individuals to personal repentance of sin and to personal belief on Christ has been the ultimate objective even in the educational activities of these boards.

Outstanding among the expressions of Baptist concern for winning individuals to Christ has been the department of evangelism of the Home Mission Board, inaugurated in 1907. It is clearly seen from the records of baptisms by Southern Baptists that the great periods of evangelism have been when the Home Mission Board has had a superintendent of this department promoting a vigorous program of soul-winning throughout the South.

The redeemed soul is free. Thank God for that. Thank God also for the obligations as well as the benefits of liberty. We must maintain eternal vigilance in order to keep our liberty, but we must maintain eternal diligence in the cause of Christ in order to be worthy of our liberty.

The free soul has the right to interpret the Word of God; the free soul has the obligation to study and to teach the inspired Truth. The individual has the capacity to approach God for himself; the free soul has the duty to seek God's face and to lead others into God's kingdom.

The redeemed church member has authority equal to any other individual in the New Testament church; the individual church member has the di-

vine imperative upon him to conduct himself according to the leadership of the Holy Spirit and in accord with the example of our Lord and Saviour Jesus Christ.

Student Missionaries

(Continued from page 5)
These students have come from the three Baptist seminaries, Southern Seminary leading with 22, and from the Mexican Baptist Seminary in T. Pan. Thirty Baptist colleges are represented in this student program, Baylor and Howard Payne supplying sixteen each. Eleven state and private schools are also represented.

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July, 1945

SECRETARY

Sumner Led Board Through Civil Strife; Raised Large Sums



Sumner

THE fifth man to serve as corresponding secretary of the Domestic (Home) Mission Board was M. T. Sumner, born in Massachusetts in 1815 but a resident for many years of Virginia.

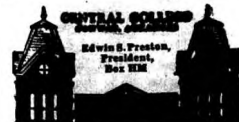
Sumner first came to the Board as financial secretary in 1858, but shared administrative responsibilities with the aging and ailing Russell Holman, whom he succeeded in 1862.

To Sumner fell the trying task of reshaping the Board's program as necessitated by the tragedy of war. During the civil strife the entire program of the Board was changed as it gave up quickly one field after another and finally devoted itself almost exclusively to army missions.

With courage and determination the Board through its secretary's leadership tackled the task of rehabilitation when the war had ended. Immediately after Southern arms had been surrendered at Appomattox, Sumner went into Kentucky at the invitation of the state board and in a whirlwind campaign raised \$10,000 in valid U. S. currency. The Board was saved, and with additional offerings the work of building wrecked churches throughout the South was begun.

Sumner's leadership continued until 1875 when, after seventeen years with the Board, he resigned to accept the presidency of Judson Female Institute. A year later he became agent for Southern Baptist Theological Seminary. In 1880 he returned again to the pastorate.

"During the seventeen years that he had charge of the Home Mission interests of Southern Baptists," writes Cathcart in *The Baptist Encyclopedia*, "he wielded a commanding influence over the entire South on this subject."



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Problems of Chinese Youth

By LOIS JORDAN
Howard Payne College Student

EXPERIENCES with the Chinese in El Paso last summer brought me some of the most important experiences of my life. For the first time I had the real joy of knowing that I was where God wanted me. It did not seem to be regular religious work, but a very special service because God placed in my heart a real love for His people whom he called me to serve.

Though all phases of the work strengthened my spiritual life, I believe that my association with the young people challenged and impressed me most as I saw young Chinese facing even greater problems than the American youth.

Several of the boys had come to this country with their fathers before the war. Since their mothers are still in China, they have not known the happiness of home life and a mother's love, or what it really means to have someone interested in their well-being. These boys did not know God, the Bible, nor what His Son did for them.

There were young girls nearly ready for college who had never been told about Him. During a conference, one brilliant Chinese girl asked me some questions like these, "Isn't the Bible just a history book? How do you know it is true? You have never seen Him; how do you know there is a God?"

Each Sunday and through the week as we met with these young people, we studied their backgrounds, their likes and dislikes, their ideals, and their ambitions, as we tried to find a way that we might get close to them.

We decided one day to have a picnic and found they had rather do that than nearly anything. We had all prayed that in some way this picnic might be a stepping-stone in reaching our Chinese young people for Christ. God answered our prayers that evening, for on the picnic grounds were four young Chinese boys with seemingly no purpose.

Having known these boys through a language school several years before, Miss Mary Etheridge, the missionary, asked them to have a hot dog with us, which they did. She invited them to come to the mission to play ping-pong during the week and to our services on Sunday.

They came the very next Sunday and continued to come. At first they did not know how to act because they had never been taught, but gradually they became as reverent and as well behaved as the other boys and girls.

Our continual prayer for these boys was that they might find Christ and that they might come to know what it means to live their maximum for Him. In Sunday school we tried to show them their need of Christ as we

explained the plan of salvation. Although these young Chinese wanted to become Christians, it was not easy for them to accept the true way of life because they had been instilled with China's teachings.

One July afternoon, God opened the way for these as He sent Dr. I. L. Yearby to preach for us. Perhaps the most thrilling experience of my life was when I saw these American Chinese yield to the Holy Spirit. They were baptized at the First Baptist Church in El Paso.

The way is not easy for the young Chinese. Will you not pray that they



Lois Jordan
might be steadfast Christians and lead their own people to know Jesus?

(Note: A student missionary last summer, Miss Jordan has been appointed for full-time work following her graduation and is now at work in El Paso.)

Student Missionaries

By COURTS REDFORD

SOME two hundred and twenty-five students from forty-seven colleges and seminaries will work during the months of June, July, and August in the various fields of the Home Mission Board. The students will be directed in their missionary activities by the regular missionaries now on the fields.

These workers have been selected from more than three hundred applicants. They are all preachers or missionary volunteers. They come from twenty-one states and will be used in sixty of our mission fields.

Last summer 71 students were used in such a program. They taught in 139 vacation schools, visited 9,676 homes, preached 1,426 sermons, taught 18,764 children and reported 501 professions of faith. Eight of those who worked last summer have been given permanent appointments by the Home Mission Board.

The purpose of this program is threefold. First, these student missionaries do a great deal of splendid mission work. They exemplify faith, courage, and industry in these difficult mission fields. They enter this service with enthusiasm because they have the conviction that the Lord has called them to such service. Their accomplishments in mission activities have proved to be very gratifying. We expect large results from the labors of those who are serving in this department this summer. In the second

place, this program is designed to help young people find God's place for their lives. Most of these college and seminary students know that the Lord has called them to specific service, but they do not know exactly what it is. This experience during the summer will help greatly to lead them to that particular field in which the Lord would have them serve.

We try to place each student in the type of work in which he is most interested so that he will have some practical experience in the field of his major interest. We believe that this program will help all of the mission boards to secure well-trained missionaries who have proved their ability in missionary activities.

In the third place, this program will help to sell the missionary cause to Southern Baptists. These students will be going back to their respective homes and campuses to tell of mission needs and of their experiences as missionaries. They will thus create an interest in missions among other college young people who will be the leaders of tomorrow.

With this growing interest in missions it will not be difficult for all mission boards to secure the support and the personnel needed to promote an aggressive and world-wide missionary program.

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