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SOUTHERN BAPTIST

HOME MISSIONS

Motto: Trust the Lord and Tell the People

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J. B. LAWRENCE, Executive Secretary JOE W. BURTON, Publicity Secretary

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Equipment For Leaders

EVERYONE may become a leader. The open sesame to this position of distinction is accurate knowledge. The one who knows, who knows that he knows, and knows how to intelligently use what he knows, possesses the magic key that unlocks doors of preferment. He is the world's favored son of fortune.

Someone has said, "Knowledge is power," and another, "Information is the basis of inspiration." These are true. Enthusiasm is the blazing fire of interest kindled by the friction of facts.

The Home Mission Board, desiring to serve, is endeavoring to make it possible for our Baptist people to have accurate and full information about missions in the homeland. It is anxious that in every group in every church there may be well informed leaders who are spirit-filled, heavenly-empowered and divinely-directed.

This is the hope of our mission work. Christ has deposited in believers an element which if given currency among men by the witness of His people will redeem and save the world. Information about the needs of the fields that are now fully ripe for harvest will stir up this gift and set it to fusing in the soul.

Earnestness in a given task is the live coals of understanding bedded down on the hearth of the heart. When enthusiasm burns hot, knowledge is transfused into fixed habits of faith and practice. Behind every worthwhile life of service, underpinning, undergirding and enriching that life, there is a broad basis of information well assimilated and intelligently used.

That Baptists may know and do, the Home Mission Board, beginning with this issue, will publish *Southern Baptist Home Missions* monthly instead of quarterly, as heretofore. Read and know, and in knowing find strength and power to become not only an intelligent Baptist but a leader in your group for the progress of the Kingdom.

Anticipated Receipts Warrant \$468,000 Budget

BOARD ADOPTS 1938 SCHEDULE ON BASIS OF ASSURED INCOME

THE 1938 budget of \$468,000 adopted by the Home Mission Board in annual session the first of December is based on anticipated receipts of \$120,000 from the Annie W. Armstrong offering; \$50,000 from Bottoms Trust Fund; \$60,000 from Hundred Thousand Club; and \$238,000 from the Co-operative Program and special designated gifts.

As approved by the Board, the principal items in the budget are, operating, field work, overhead, publicity, fixed convention charges, and mission work, \$65,000; mission work designated in Annie W. Armstrong offering, \$120,000; mission work designated in Bottoms Trust Fund, \$50,000; interest on debt, \$83,000; payment on principal, \$150,000.

Dr. Ellis A. Fuller, re-elected president, stated that the outlook for the Home Mission Board is very encouraging (1) because of the policy of debt paying; (2) because of the enlargement of the work; and (3) because of increased receipts, which this year are 11 per cent above last.

Workers approved for 1938 include 223 missionaries in the homeland, 78 in Cuba, 8 in Panama, and 18 office and field employees. The Annie W. Armstrong offering supports 209, Bottoms Trust 26, and special funds 66.

FORTY-ONE missionary workers have been added since the first of the year by the Home Mission Board, it was disclosed at the meeting. Salaries of all these new workers are paid by the Annie W. Armstrong offering, Bottoms Trust income and special designated gifts.

Thirty-seven of the 1937 appointees are at work on mission fields in the homeland, three were added in Cuba, and Dr. Roland Q. Leavell, superintendent of evangelism, completes the list.

The largest group was added for Mexican fields in Texas, eighteen being named for work there. Two new Spanish missionaries at Albuquerque, N. M., bring the total new workers on Spanish-speaking fields to twenty.

Other new workers in the homeland include five on the French



Board President

Dr. Ellis A. Fuller, pastor, First Baptist Church, Atlanta, who was re-elected president of the Home Mission Board at the annual meeting, December 1.

field, two among the Indians, two in good will centers, two on the Italian field, two Negroes, two at the rescue mission in New Orleans, and two at the government project

FORTY-ONE ADDED ON HOME MISSION FIELDS PAST YEAR

in Dyess, Ark.

Seventeen pieces of property for mission work in the homeland have been acquired by the Home Mission Board in 1937, according to the report of Dr. J. W. Beagle, field secretary.

Fifteen of the seventeen are chapels for mission services, and the other two are homes for missionaries. All of this property, Doctor Beagle states, representing a total value of \$34,250, was procured at a cost of only \$19,070.

Income from the Bottoms Trust and special gifts provided money to acquire these valuable mission buildings, while owners from whom the property was purchased gave the difference in the total value and the cost to the Board.

In addition to this acquisition of property in the homeland, the Bottoms Trust has made possible the expenditure of \$106,000 in Cuba which has been allocated the past two years for erecting new buildings and improving present inadequate structures.

Home Mission Board Budget for 1938

Anticipated Receipts

Co-operative Program and General Designated	\$223,000.00
Annie W. Armstrong Offering	130,000.00
Bottoms Trust	50,000.00
Special Designations	10,000.00
Hundred Thousand Club	55,000.00

Total Anticipated Receipts \$468,000.00

Budgeted for 1938

OPERATION AND MISSION WORK:

Out of Gen. Co-operative and Gen. Designated Funds	\$ 65,000.00
March Week of Prayer	120,000.00
Bottoms Trust	50,000.00
Total	\$235,000.00

PAYMENT ON DEBT:

Interest	\$ 83,000.00
Principal	150,000.00
Total	\$233,000.00

GRAND TOTAL \$468,000.00

PASTOR SUGGESTS EFFECTIVE USE OF MISSION PICTURES

By EMMETT WILLIAMS

Pastor, Norwood Baptist Church, Birmingham, Alabama.

THE stereopticon lectures available from the Home Mission Board are certainly a great help to the pastor in laying the matter of Home Missions on the hearts of his people. We have used several of these sets in our church very effectively.

These slides can also be used during training schools for the assembly period. It is an excellent way to impress upon teachers and young people in training how our denomination is actually doing mission work.

We also use the pictures often in revival meetings, taking about fifteen minutes each night before the services begin, especially in the country, to bring Home Missions to the hearts of the people.

I believe that we can do more in fifteen or twenty minutes with a set of these pictures than we can in hours of preaching upon the subject, especially if the pastor will go to some trouble to study the pictures and the work of our Home Mission Board.

The pictures help to make Home Missions real to the people, and to keep ever before them that missionary giving ought to be a definite, vital part of their life program.

Use these pictures. A good stereopticon lantern can be purchased for \$25 and up. I have a \$25 lantern, and it is a good one, worth far more than its cost.

Walks on Zion's Streets

In writing about his work, Rev. C. F. Landon, missionary to the deaf, says, "I have been walking the streets of Zion this month.

"The meeting in Little Rock was glorious. I was the guest of the Arkansas State School for the Deaf, and all of the conversions were from the school, young men and women from fifteen to twenty years of age. The surprising thing was that most of the converts were men.

"When the pastor, Dr. Joe H. Hankins, baptized them, I stood at the pool and interpreted the baptismal rite. It was a beautiful scene as seventeen were baptized."

They Can't Say No!

People Scramble To Subscribe When Magazine Offered For A Quarter

FROM one enthusiastic, energetic field worker, Miss Emma Leachman, have come in recent days 646 subscriptions to *Southern Baptist Home Missions*.

Even before the magazine made its first appearance as a monthly publication, Miss Leachman was adding names by the hundreds for the January issue.

Her very first letter containing subscriptions brought over one hundred from one state, and since then nine weekly missives have come with satisfying regularity in which she has enclosed twenty-five cents each for from 26 to 177 new subscribers.

By the time the February issue is in the mails it is confidently expected that over 1,000 readers will have Miss Leachman to thank for giving them an opportunity to subscribe to *Southern Baptist Home Missions*. When Miss Leachman gives the opportunity, people know she is talking about something worthwhile, and they do not turn her down.

Have You Paid The Fiddler?

There's Really No Fiddler to Pay in Subscribing to

Southern Baptist Home Missions

Just a Small Amount Will Satisfy the Printer, Engraver, and Uncle Sam (postage).

Send \$1 Today And Get Them Paid For Four Years in Advance

HOME MISSION BOARD
315 Red Rock Building
Atlanta, Ga.

LAYMAN ATTENDS CONVENTION, HAS INTEREST IN WORK

By A. J. MONCRIEF

Pastor, First Baptist Church, Decatur, Ga.

IF we are ever to adequately finance our Baptist program we must enlist the laymen who have the means. It is quite safe to say that not one in ten of these knows what it is all about. If their interest can be awakened they will be open to information and development of stewardship responsibility.

One way to arouse their interest is to get them to attend a Southern Baptist Convention, hear the reports and discussion, and participate in the voting. It brings them into personal contact with the causes and enterprises that had before seemed the business of others and of only remote interest to them.

It was the pleasure of Mrs. Moncrief and myself to have as companions in travel, in hotel and in convention meetings, last May at New Orleans, a layman and his wife who are among the most substantial members of our church. They are people of fair means, interested and active in their church, and capable leaders. It was their first Southern Baptist Convention. They were impressed by the throngs, the democracy, the fellowship, the scope of the program, the personnel of the leaders, the earnestness of the speakers and the spirit of the whole Convention. They found a new interest in all our work, and declared they would be regular Convention messengers hereafter.

If this busy man, above the average in intelligence and in interest in the work of his church, needed this contact, the average man needs it much more. I know of nothing better calculated to create a sense of personal interest and responsibility in the enterprises of the denomination than the actual participation in their consideration and set-up in the conventions. The proof of this may be observed in the laymen who go.

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

CONDUCTS REVIVAL IN MEXICO CAPITAL WITHOUT HINDRANCE

WITHOUT interference from political authorities or hindrance of any kind, one of the missionaries of the Home Mission Board recently conducted a two weeks' revival meeting in Mexico City, capital of Mexico.

At the invitation of the First Baptist Church of the capital city of the neighbor republic and on permission from the Board, Rev. Alfredo Cavazos, Mexican missionary at San Antonio, Texas, went to Mexico City in November for the revival.

Not only was he allowed to preach freely without opposition from the authorities just as he does in this country, but the people came in large numbers to the services, many became convicted of sin, and ninety-five were converted.

"Of these," the missionary writes, "only ten had had an opportunity before to make public profession; the rest were entirely new people greatly impressed by the word of God."

Restrictions by the government have been greatly modified, the missionary adds. "We had not the least controversy with the political parties that could have interrupted the work. We thank the Lord for this new attitude. I had also the opportunity to visit some other towns near the city of Mexico, where are found centers of religious propaganda."

Convert Stirs Community

One of the most remarkable conversions since he has been at Basile is reported by Rev. Maurice Aguilard, French missionary. "A woman about forty-five years of age," he writes, "was gloriously saved as I read the Bible to her in her home."

"She is not well and cannot be baptized now, but she is stirring the community with her testimony of what the Lord has done for her."

"We have reached more people this month than heretofore," the missionary continues, "and the outlook inside and out of the church is the best for several months."

Following a revival at Church Point, Brother Aguilard planned to return for a meeting at Basile.

A holy tone does not always mean a holy heart.

LOVE SUPREME

By CLARENCE EDWIN FLYNN

Across the years of providence,
Time's rushing stream,
Through history's endless evidence,
Love is supreme.

Among the things that make our days,
The hope, the dream,
The searching out of tangled ways,
Love is supreme.

Of all the treasures that we know,
Jewels a-gleam—
Faith, hope, and love—it still is so;
Love is supreme.

—Courtesy of
The Watchman Magazine

NEW TRACT

For use by Christian friends in their contacts with Jews, Rev. Jacob Gartenhaus has prepared a new tract *The Virgin Birth of the Messiah*, available in whatever quantity needed on direct request to him or to the Home Mission Board.

Those who need counsel or other literature in winning Jews to Christ are invited to write Brother Gartenhaus. He will be glad to assist in every possible way.

No Sacrifice

A missionary was being praised for the sacrifices he was making. Seeing that his friends were missing the mark altogether, he exclaimed: "Sacrifice! What man or woman could make a sacrifice in the face of Calvary? No, I make no sacrifice; I make a gift of myself to Christ."

A Delightful Book For Mission Study

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Of a Heroic Life

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ZEALOUS CUBANS ELATED OVER NEW CEMETERY MISSION

By Mrs. H. R. Moseley

CUBAN law requires that all cemeteries have a chapel, or a house, where a dead body may await burial, or a service for the dead may be held. So our Baptist cemetery in Havana has its house, complying with the Cuban law.

Recently Miss Edelmira Robinson, Dr. M. N. McCall's secretary, conceived the idea of fitting up the little house as a kind of chapel, with appropriate texts on the wall, and with chairs for those who bring their dead.

Then another happy idea followed the first one: Why not use the chapel for a mission Sunday school and preaching station for the numerous families living within walking distance of the cemetery?

Two weeks ago, utilizing one of our school buses, a group of young people from Baptist Temple drove out to the cemetery and opened a mission. The following Sunday the attendance was so large, the children were grouped into a little Sunday School, while older people listened to a sermon.

Brother Mauricio Garcia, a layman, is in charge of this mission, assisted by his wife (both of them products of our Baptist schools) and other young people from Baptist Temple. The boys say that Mauricio is as proud of his cemetery chapel as Doctor McCall is of Baptist Temple. I think Southern Baptists should be proud of both.

16,000 on One Field

From his new field at Corpus Christi, Texas, Rev. L. Ortiz, Mexican missionary, writes that there are 16,000 Mexicans in the city and he is our only missionary to them.

He has been on the new field only a few weeks, having moved to Corpus Christi from Uvalde, but during that time two new missions have been opened. Fourteen members of a group who left the church three years ago have returned.

If New Testament churches are lost, Christianity cannot be saved; if New Testament churches are saved, Christianity cannot be lost.

Revive Us Again

The Past Due Revival
For Which We Pray

By ROLAND Q. LEAVELL
Superintendent of Evangelism

THE golden age of Israel was an age of prophecy and sacred writings. The golden age of India was an age of mysticism. The golden age of Greece was an age of beauty. The golden age of Rome was an age of law. The golden age of Germany was an age of science. The golden age of France was an age of democracy.

What was the golden age of the United States of America? What will future historians say? Will they say it was mechanical invention? Money? Or is the golden age of our nation yet to come?

God grant it! Nothing yet in our history satisfies us. God grant that even yet we may see a golden age of personal Christlike character, righteousness in the social order, and world conquest in the name of our Lord Jesus Christ. To this end came we into the world.

But if this golden age for which we pray actually comes, there must yet come a great revival among our people.

Revivals Solve Problems

THE first great American revival was the Great Awakening. It began with the preaching of Jonathan Edwards in Massachusetts in 1734, reached its peak in 1742, and continued until its power was dissipated by the wars of the latter part of the eighteenth century.

It is said that this revival was preceded by the darkest days, morally and spiritually, since the middle ages. Atheism, infidelity, immorality, lewd living, beastly drunkenness and utter indifference to the claims of Christ were characteristic.

The preaching of Jonathan Edwards, George Whitefield, John Wesley and many others was attended by great spiritual power. Thousands of churches were made over, other thousands of churches were established, and tens of thousands of people were born into the kingdom of God. One-seventh of the total population of the land was converted.

Only another revival, of the type which God would choose for our needs today, can solve our present-day problems and bring us into our golden age of godliness.

The Great Awakening was nearly dissipated by the King George's War, the French and Indian War, and the Revolutionary War. Christianity was nearly wiped out. About 1783 our people began to manufacture liquor instead of importing it. The land became a drunken orgy. Schools were in the hands of infidels. The European soldiers brought into the colonies English deism, German illuminism, and French infidelity. One author says: "In Yale and Princeton Colleges one could hardly find a student who would claim to be a Christian." Marriage vows were held in slight regard. Lawlessness was condoned. Preachers were lazy and immoral. Churches were in decay. Every fundamental claim of Christianity was either denied or disregarded. Dark days, these!

Infidelity Stopped

VET a revival cured the ills of the age. A spiritual revival broke out on the James River in Virginia, in a little Baptist church, in the year 1785. It was characterized by prayer. It had only the Holy Spirit as a leader. It spread throughout the length and breadth of the land. It reached its peak about 1800, but continued on to the time of the War of 1812.

This revival all but killed infidelity. Schools were saved to Christianity. The crime wave subsided. The Presbyterians were multiplied by three, the Baptists by four, and the Methodists by five. The missionary movement under Judson and Rice was begun.

Surely such a revival is needed now to usher in our longed-for golden age. We long for a golden age of personal godliness through regeneration, a social order built on love, and widespread obedience to the commission of Christ to evangelize the world.

The next great revival in America was preceded by a decade of unprecedented wealth. During the years 1847-1857, gold was discovered in California, railroads spanned the plains westward, industries hummed, banks grew opulent, cities sprang up, and the morals of the land collapsed. The churches were prayerless and pow-

erless. Wall Street broke on October 12, 1857. The country was plunged into a panic and then into despair. The men of the nation turned to prayer. The next year was perhaps the greatest year for the kingdom of heaven since the first century A. D.

Foreign Doors Opened

A PRAYER meeting for men was started in Fulton Street, New York. Men's prayer meetings sprang up all over the land, north, south, and as far west as Nebraska. They prayed not for financial prosperity but for soul prosperity. They prayed in repentance and faith. They prayed for the kingdom of heaven. A revival started. There were 1,000,000 souls added to the churches of the land.

Doors were opened for a billion people to hear the gospel. During 1858 India with about 300,000,000 peoples was turned over to England by the East India Company. The treaty of Tientsien opened port doors to missionaries to approach 400,000,000 Chinese people. Livingstone sailed to Africa to take the message of Christ to the many millions there. Benito Juarez overthrew the Mexican monastic system, opening Latin America to the advance of the missionary.

Again, we read the record of the great revival which broke out in the ranks of the Southern armies. This revival was enlarged and continued through the evangelistic work of such men as Moody, Chapman, Finney, Earle, Penn, Sam Jones, Torrey, and scores of others. This revival saved our land for Christ for the last generation of the nineteenth century.

Only another heaven-born revival can save us from the ills of the day, just as revivals have saved our land in the past.

The nations in pagan lands have gods of wood and stone, but the unchurched in America are coming to have no gods at all.

It is always easier to pass around the hat than it is to go out and hunt up a lost man and win him to Christ.

Workers Added in 1937

Others Not Shown Here

REV. CALISTRO RODRIGUEZ, Do-
vina, Tex.; MRS. STELLA SCHARP,
Frisco, Tex.; MRS. ABRAH-
AM SWINDLE, Frisco, Tex.; MRS. AME-
LIA DIAZ, San Antonio, Tex.; REV.
MIGUEL VALDES, Oahu, Tex.

REV. & MRS. A. R. PORTER, Waco,
Tex.; REV. & MRS. REPOGO
GARCIA, Victoria, Tex.; REV. &
MRS. LOUIS CLONIA, Cayton,
Syracuse, Tex.; REV. CLEO VIL-
LABRAL, Bastrop, Tex.; REV. &

MRS. ELIZABETH ROBLEDO, Gonzales,
Tex.; REV. & MRS. EDITH RAYOIR,
Church Point, La.; REV. & MRS.
HARVEY GRAY, Dumas, Ark.; REV.
PEDRO A. RODRIGUES, Brown-
wood, Tex.; REV. & MRS. C. A.

BRANTLEY, New Orleans, La.;
MRS. AGNES MILLER, Basile, La.;
MRS. COE POWERS, Church Point,
La.; MRS. JIM PICKUP, Table-
quah, Okla.; MRS. C. L. FISHER,
Selma, Ala.

Total 1937 Appointments—41

REV. HARRY A. DAY
Tampa, Fla.MRS. HARRY A. DAY
Tampa, Fla.DR. ROLAND Q. LEAVELL
Superintendent of EvangelismMISS BERTHA WALLIS
Birmingham, Ala.MRS. W. L. MOORE
Havana, CubaREV. W. L. MOORE
Havana, CubaMISS RUTH GOODIN
Havana, CubaPROF. FELIX E. BULDAIN
Bastrop, Tex.REV. JIM PICKUP
Tablequah, Okla.MISS HAZEL M. ROBB
Baltimore, Md.MISS BETTY CAVANAUGH
Church Point, La.DR. C. L. FISHER
Selma, Ala.REV. ELIAS ATENCIO
Albuquerque, N. M.MRS. ELIAS ATENCIO
Albuquerque, N. M.PROF. W. R. CARSWELL
Bastrop, Tex.MRS. W. R. CARSWELL
Bastrop, Tex.

A Half Century of Mission Work in Cuba

By M. N. McCall.

THE first public interest manifested in Cuban missions by Southern Baptists seems to have been in 1884, fifty-four years ago. At that time Rev. W. F. Wood was pastor of the Baptist church of Key West. A little Cuban girl of his congregation so aroused his interest that he proposed at a meeting of Florida Baptists that some effort be made to give the gospel to Cuba. He was appointed to explore the field and open up work if conditions seemed favorable.

His first trip to Cuba was made in January, 1885, the Cuban girl making the trip with him as interpreter. He found in Havana a young Cuban, Dr. A. J. Diaz, who had been converted in the United States some years before, had become a member of an evangelical church and had returned to Cuba to work for the American Bible Society, and to preach as opportunity was offered. A short time before the visit of Mr. Wood, the young man Diaz had been converted to Baptist beliefs and was already preaching them in a rented hall. He had a number of candidates who wished to be baptized and sought the advice and aid of Mr. Wood. The result was that at midnight, January 26, 1885, a little group went down to the sea front where Mr. Wood baptized four men. Of the four, two afterwards became preachers and two deacons.

Inasmuch as Doctor Diaz was already preaching in Havana, Mr.

Wood thought best to go to Cienfuegos, on the south coast. There he began a work through an interpreter, and while he did not stay very long, his work won the attention of many and bore good fruit till the difficult circumstances of the approaching war made it impossible for the work to be continued.

IN Havana the church which had been organized was housed in the old theater building purchased by the Home Mission Board in 1888, though the mission occupied it a year earlier. This church began to extend its influence to other sections of the city and suburbs. The work flourished for a while. A number of young men were converted and became lay preachers. The church is said to have reached a membership of 300. It was a time of many restrictions, for religious liberty did not then exist. A doubtful and fickle tolerance threw many obstacles in the way of the new work, but it grew till the war of Cuban Independence began in 1894. In 1895 and the year following the work declined and reached a point where it could no longer stand up under the trying conditions.

A Cuban writer says, "There came a veritable exodus of Cuban Baptists. Many joined the ranks of the army, the lay preachers sought refuge in Florida, and though Doctor Diaz tried to stay on with a small group, he had to flee for his life in 1896." He sums

up by saying, "Because of emigration and other causes, at the end of the war there was only a little handful of believers left. A work that seemed so flourishing for a time was brought low, and from a human standpoint seemed to have failed."

The close of the war and the end of the Spanish regime gave a new and better opportunity. Religious liberty had been proclaimed by the provisional American governor, and written into the constitution of the embryonic republic. Several of the leading denominations of the United States sent workers and entered the field. Baptists also had to begin again their work. Almost nothing was left except the property which had been purchased in 1888. Into the new church that was organized in 1899 only two or three of the pre-war members entered. Later a few more were found, but perhaps there were never as many as a dozen who found their way back into the Baptist fold.

THE new work was begun under the direction of Dr. C. D. Daniel of Texas. He had been a missionary in Brazil, had preached to Mexicans in Texas and Mexico, and was in every way prepared to take charge of the new effort. Many perplexing problems confronted him. The church property was in litigation, the traditional enemies of papal countries were unusually active, trouble had arisen with the former leader of the pre-war work,



Doctor McCall (second on left) and Group of Cuban Missionaries, Most of Whom Were Trained by Him in the Seminary.
Left—New Chapel at Placetas, Built by Bottoms Trust.

but Doctor Daniel handled the situation with a wise consecration seldom equalled. He won the lasting affection and admiration of all those with whom he came in contact.

During this first period the work was extended to the interior of the island, so that by 1904 there were congregations in the four provincial capitals, in Cienfuegos and Sagua la Grande, important towns in Santa Clara province, and Colon in Matanzas province. A small work had also been maintained for a time in Guanabacoa, near Havana, but was discontinued because of insufficient workers to take care of the fields already opened.

All of the congregations mentioned had been organized into churches. They were small and struggling, but a good beginning had been made.

It was during this period also that a division of territory was made between Northern and Southern Baptists. Our Southern brethren took as their field the four western provinces. The two eastern provinces and Porto Rico were allotted to Northern Baptists. While the larger part of the territory fell to the lot of our Northern brethren, the population of the two sections was about the same at the time. This division of the field has been respected throughout the years, each body limiting its work to its assigned territory.

SOUTHERN Baptist work was fortunate from the beginning, not only in having as its leader Doctor Daniel, but also in the personnel of its Cuban workers. There were strong men among them. J. V. Cova, A. U. Cabrera, Gaspar de Cardenas and Miguel M. Calejo, the big four of the early days, were men of God and loyal to the scriptures. Others were admitted to the ministry soon after the field was opened, but these formed the strength of the Spanish speaking missionary force for a number of years.

Unfortunately Brother Daniel's health failed. His family was in Texas, and circumstances did not permit them to join him in his work. On a preaching tour in the interior of the island he had a hemorrhage, and it was feared that he was going into tuberculosis. Work in Latin America is always trying on both body and spirit, and especially so in pioneer days. Doctor Daniel's retirement from the work in 1906 was greatly lamented



Much Effective Work Has Been Done in Cuba in Rural Missions Such as the One Above.

by all who loved Cuba and longed for the spread of the gospel in the new republic.

Before leaving he had laid the foundations for the organization of the West Cuba Baptist Convention. A little group of brethren, seven in all, representing five churches, met in Havana in January, 1906, formed a tentative organization, appointed a committee to draft a constitution, and passed a resolution to meet in January of the following year to complete the organization. It was a small group, but their action was historic. Three of the seven were made officers, Brother Daniel being president, but before the time appointed for the next meeting arrived, he had retired from the field.

The limits of this article will not permit us even to mention the names of all those who contributed in a greater or less degree to the development of the work in the years after 1906. A number of good men came from the States, made their contribution to the work, and retired, in most cases on account of sickness, either of themselves or their families.

Dr. C. C. Carroll, Dr. W. W. Barnes, Dr. L. T. Mays, Rev. Fred

Gentry, Rev. V. B. Clark, Rev. E. L. Barlow, Dr. W. B. Miller, Prof. H. S. McCall, and others whom we could mention, besides a number of finely trained young women, were connected with the work for periods of service ranging from five months to five years. Cuban Baptists recognize their debt of gratitude to them all, for each in his time and place made a worthy contribution to the sum total of results obtained.

THE writer came to the field in 1905 from Dalton, Georgia, a delightful pastorate where he had labored for less than two years. The year 1904 was a time when there was more money than man power with which to do mission work. The Foreign Board set aside an hour for special prayer for volunteers at the Southern Baptist Convention in Nashville. The secretary of the Home Board, Dr. B. D. Gray, made a special appeal for a worker for Cuba at the Georgia Convention the same year.

After much meditation, prayer and indecision, the writer offered himself for Cuban work, and by the first of January was making preparations to come to the field.

At first glance it might seem a hasty decision, but he had made a complete surrender years before, and he simply offered himself for work in a new and difficult field where it seemed there was no one else to go at the time.

I wrote Brother Daniel asking what I should bring to Cuba. The island republic seemed farther away then than now, and the new missionary was woefully ignorant of most things in connection with a work of that kind.

Doctor Daniel's characteristic reply was in about a dozen words, the gist of which was, "If you are coming on an experimental adventure, bring your suit case only. If you are coming to live and die in Cuba, bring everything you have."

We brought everything we had, and landed in Cuba February 15, 1906. But our "things" did not arrive till May, making it necessary for us to see how little we needed to get along with for over two months. The things we brought have long ago been eaten up by the tropical white ant, but Brother Daniel's words have never been forgotten.

He left the first of March, to be away for several weeks. He returned for a brief stay later in the year, but in the early fall went to Texas, was taken sick, and did not return. Long conversations with him during the weeks we were together were greatly helpful in all the years that followed.

No story of the beginnings of Baptist work in Cuba can fail to make mention of the Joerg family. They were three sisters, who with their aged mother, lived in a home inherited from an uncle who had been a prominent physician in Havana. The sisters were reared in Pennsylvania, where their parents had formed part of the Utopian colony established by Ole Bull, the great violinist.

The Joerg home was always the missionaries' home. Their long residence in Havana made them wise counselors. One of the sisters, Miss Gertrude, was treasurer of the mission and active in all the affairs of the local work. She received twenty-five dollars a month for acting as treasurer of the field, but gave its value in service many times over. Unfortunately for our work, the Joerg sisters sold their property and moved away early in 1907.

THE story of Baptist missions in Cuba is not unlike that of other

Latin American fields. We had assumed the responsibility of evangelizing the four western provinces, so far as Baptists are concerned. It is a territory four hundred miles long and contains today about two and a half million souls. Every evil result of priestly domination existed, and still exists after all that has been done by ourselves and others. The task of giving Christ to Cuba has hardly been begun. It is still a country of "multitudes . . . scattered abroad, as sheep having no shepherd."

In 1905 we had the seven preaching points mentioned, and were beginning a work in Trinidad. The places were far removed from each other. There were great stretches of country, containing populous towns, where no work had been done.

We had few workers, little money and almost no equipment. The Baptist Temple in Havana, in such dilapidated state of disrepair that it could hardly be used, and two vacant lots in the interior, constituted our equipment for work in 1906.

We could not have more missions without more men, so we decided to train some men. There were several young men in different parts of the field who felt called to preach. Five of them were taken as a beginning for what we called a training class, others being added later. It seemed too great a stretch of the tropical



Cuban Children Have Always Responded to the Gospel.

imagination to call it a seminary, yet that, within limits, was what we were trying to give them.

We had a good time together. They came into our home as members of the family. They enabled us to have city missions in many places. They made excursions into nearby towns to preach in homes and on the streets. The Home Board paid their expenses, for they were all poor. We called them student missionaries, and always felt they earned their expenses in real mission work.

They helped clean up the Temple also. We moved in and took charge. Among the young men there was a brick mason, and all knew how to work. We patched and painted till the Temple began to look like a home. It was a home.

THE training work amply justified itself. After thirty years, members of the first group are still among our strongest workers. One of them developed into the most fruitful Christian writer Cuba has produced, perhaps of any denomination. He and others of the first group have passed on, after contributing a worthy bit toward the evangelization of Cuba.

As the young men came out of training they made it possible for us to open new fields. Some of the missions they had established near Havana became churches, and required the attention of some. The work was enlarged in Pinar del Rio and Santa Clara provinces, the two extremes of the field.

Valuable extension work was done in country places by two humble men, laymen at first, who opened new fields in which several of the young men from the training class were later employed.

One of these labored in Santa Clara province, near the south coast. He walked over a large territory, preaching in homes, villages and small towns, for the most part without fixed preaching places at first. He lived simply, did his own laundry in the creeks by the way as he had opportunity, and lived a sacrificial life. In the course of time we got him a horse, which made his work easier and enlarged his zone of activity. Five churches were organized as a result of work he did.

The other man was in Pinar del Rio province. At first he was a colporteur of the American Bible Society, a preaching colporteur. Many of the people to whom he sold Bibles could not read them,

so he formed a circuit over which he traveled to explain the book. He was a Baptist and wished to work with us, of which we were very glad. Six churches were organized from missions which he established in the course of a few years.

Not all of these churches have survived, but in a number of cases two men explored fields and started work that later was developed by better trained men.

THE impetus given to the work, in part as a result of the little seminary, can best be appreciated when we compare the statistics of 1906 with those of 1916, ten years later. The seven churches had grown into 25. The membership had been more than tripled. From less than 300 in a few small Sunday schools, we had grown to 40 schools with more than 2,500 enrolled. From contributions of nothing reported in 1906, local offerings had grown to nearly \$5,000.

Other things of course contributed. Some good men who had not studied with us came to the work. The convention brought the churches together, forming an atmosphere of mutual helpfulness. The spirit of evangelistic fervor was cultivated, and the churches began to make efforts to reach out into nearby territory. Training classes for Sunday school workers were organized. A Sunday school association was begun. A very helpful summer assembly was promoted. All of this was made possible by the fact that the Home Board was able to increase its appropriations to us, and we were able to supply workers for new fields through the humble efforts of our training class.

A denominational paper was started in 1906, the funds for its publication being supplied principally by the pastors from their messenger salaries. This has been published continuously for 31 years, with the exception of a few months when financial difficulties interfered.

The need of other publications was felt, so at one of the annual conventions Cuban brethren contributed in subscriptions seven hundred dollars for the purchase of a small printery. This equipment was increased by later purchases made possible by the Home Mission Board, till the Baptist printery was able to have a line-



A Beauty Spot on the Temple Roof, Havana.

type machine and other units of equipment which fitted it for the publication of large quantities of tracts, pamphlets, and an occasional book.

In the convention year, 1936-37, we published for distribution in Cuba a total of 296,100 tracts of from one to four pages, making approximately three-quarters of a million pages. This was in addition to our denominational paper, three thousand copies of a small hymn book, and other pamphlets. Local conditions make it possible for us to do work of this kind cheaply.

In one thing, educational work, we have not grown proportionately. The Cuban American College was established in 1906 in connection with the seminary. We have never been able to put into it the necessary strength to make it what it should be. Prospects are brighter now than they have been before, and we still look forward to having a suitable Baptist school to supplement the seminary, extending the benefits of a Christian education to a larger number.

THE growth of Cuban mission work has never been sensational, but it has been steady. From the beginning we have tried to help the Cubans help themselves.

Our aim has been to supplement their work, not to have them supplement ours. We recognize that they must increase and we decrease. It will be a long time before they can go alone, but we have that day before us as a goal. We associate with them on terms of Christian fellowship and love them as our brethren, for they are lovable.

Simultaneous with our growth along other lines, there has been growth in equipment. One after another, lots were secured in the larger places. As funds permitted, the Board arranged for the construction of modest houses of worship. Most of our churches still worship in rented houses, but twenty places have been completely or partially equipped with suitable properties. Others are on our program for the near future. Extensive repairs are being made on the Temple at the present time.

Fifty years is not a long time in the history of a mission field. As has been seen, there was a break in the Cuban work that would justify us in saying that our real history is of 38 years' duration. However we may count the time, real progress has been made. We have reason to thank God and take courage. Our policy for the immediate future, and for some time to come, should be to enlarge the work along all lines.

Last night 180 joined in partaking of the Lord's Supper in the Havana church. About four hundred were present. It was the fifth service held in the same room during the day. In addition to these services, thirteen Sunday schools were conducted at mission points in the city and suburbs by members of the congregation and the seminary students.

This activity in an effort to carry the word beyond the limits of the regular church hall is true in more or less degree of all the Cuban churches. If we will increase the number of centers throughout our field, we may expect great and greater things for the future. A people whose spiritual need it is hard for us to imagine is ready to receive the word of life if we are prepared to give it to them.

The man out of Christ in America is as completely lost as the man out of Christ in India.

The spiritual condition of man in every civilization is the same.

Mission Study The Year Round

Una Roberts Lawrence, Mission Study Editor

New Textbook on Home Missions

THE new book on Home Missions, *Fruits of the Years*, planned by Woman's Missionary Union and written by Mrs. H. M. Wharton, offers a wonderful opportunity to those teachers of mission study classes who revel in historical backgrounds. It is the story of Woman's Missionary Union's interest in Home Missions, from the early beginnings of the organized woman's work in the societies of the Triennial Convention period, through the days of the formation of the State Central Committees to the organization of Women's Missionary Union and the rich history of that great body of missionary-minded women through fifty fruitful years.

There is much besides history in the book, for Mrs. Wharton has drawn heavily upon her personal association with all this history in the making to show how certain phases of missionary activity began and developed into definite policies of Home Missions. She deals very skillfully with the small beginnings of many large present-day home mission interests, such as the selling of the brick cards which was the first investment of Southern Baptists in Cuba, work now reaching into every Spanish-speaking land; the little Mother's Club begun in Baltimore to reach the foreign mothers who had just come to the United States, a small seed now flowering in the far-flung Personal Service department of Woman's Missionary Union, the Good Will Centers, and other very definite and proven policies of our Home Mission work among our foreign peoples and their children.

So the small beginning of many present large and productive phases of Home Mission work is found in this small book into which has been compressed the whole story of Baptist women and their Home Mission interest. The wise and discerning teacher will find great joy in tracing these long lines of development of Home Missions.

Helps for teaching, free on request from the Home Mission Board, 315 Red Rock Building, Atlanta, Ga.
Map of Home Mission Fields.

Picture Poster of home missions

Leaflets on the work of the Board.

His Precious Promise, the story of God's providence in Dr. J. W. Beagle's life.

Lifting Up Christ in the Homeland. Report, 1936-37.

Play-Pageant: *One Woman's Vision*. Dramatized story of Miss Annie W. Armstrong and Home Missions, adapted from chapter two of *Fruits of the Years*. Order from W. M. U., 1111 Comer Building, Birmingham, Ala.; price 2 cents.

The book, *Fruits of the Years*, may be purchased through your State Baptist Book Store; price 25 cents.

Points on Teaching

UNLESS there is no other way, do not attempt to teach this book in one period of three hours. If the weather or other conditions are such that no other way is possible, then make your plans well for this brief, crowded time of the one-day class. Secure the books well in advance, sell, and urge that they be read before the class. So fascinating is the story Mrs. Wharton tells, so charmingly is it told, that the reading is not a task but a privilege and pleasure. Rarely have we had a book more readable.

Questions and Answers

EVERY month on this page we will answer such questions which come to the Mission Study Editor's desk which are of general interest. This month we have this one from Mrs. R. L. Brown, Mission Study Chairman of Woman's Missionary Union of Texas:

"Please let me know if we will have a Graded Course of study on our Home Mission work for early spring. If we are to have such, will you please let me know as soon as the books are decided upon so that I may let the women here in Texas know."

Answer. We are planning a series of books for all ages, but cannot say now just when they will be ready. Watch *Southern Baptist Home Missions* for definite announcements.

If you must do the study in one day, be sure that you plan for three necessary aids to teaching: (1) a break of some kind for at least five minutes between the hours, preferably taking two hours before lunch with not less than a half hour, three-quarters if possible, for lunch, and then a full final hour. Remember that there must be three full hours of actual teaching. Devotional and rest periods do not count.

(2) Use all the picturization possible; a blackboard for the outline; the picture poster; other pictures of pioneer days for the different periods of history covered; pictures of Home Missions cut from old issues of *Home and Foreign Fields*, *Southern Baptist Home Missions*, *World Comrades* and *The Window of Y. W. A.*; and charts which may be attractively made on ordinary brown wrapping paper or regular poster paper if that is available.

(3) Secure small 5c notebooks into which every member of the class may copy key sentences which should be lettered on charts or written on the blackboard. Around these teach the history and from these select test questions. Give the questions or assignments as you go so that when the study is finished the test will also be complete. Larger scrapbooks of pictures and assigned topics may also be developed, and if well done, accepted in the place of tests.

Remember, at least one-half the class must read the book if you count this as one of your two mission study classes on point seven, or include its attendance in your total attendance requirement for point seven, standard of excellence.

An Ideal Plan

IT would be ideal in the use of this book if you could plan three separate periods of study. Select your week in January or February and plan the first period on Monday or Tuesday at the hour best suited to the majority of the women. In that first period, cover the first three chapters of the book, make assignments for written work in notebooks and recitation at next class. Plan with your pastor to

co-ordinate the second period with Wednesday night prayer-meeting. Have the women meet at 7:00 P. M., review the first three chapters and teach the fourth, then at prayer-meeting give the play-pagant, *One Woman's Vision*, asking Y. W. A.'s to help with this. Then meet again on Friday, review the whole book, teach fifth chapter, complete posters, scrapbooks, and notebooks, and finish test. Have display of all these in some room in the church the following Sunday.

A very interesting scrapbook could be made by dividing the class into five groups and assigning a chapter to a group. Give to each group its share of pages cut to fit a large loose-leaf notebook, purchased at ten cent store. Pages cut from ordinary wrapping paper are better than regular filler pages. Let each group work out the most attractive presentation of its chapter in pictures, story, chart, drawings or any other way that occurs to them. Assemble at the last class meeting and use the scrapbook as the center of pictured presentation in church on Sunday. All these plans are as well adapted for Y. W. A. use as for W. M. S.

Master Book Lists

Classified book lists of exhaustive completeness are now available on request from the Home Mission Board on Cuba, the Negro, the Indian, the Mexican, the French, and Social Conditions in the South.

MISSIONARY BIRTHDAYS IN JANUARY

Many W. M. S. circles and young people's organizations are named for the missionaries. For these and for others who like to keep in close personal touch with our missionaries we give here the birthdays of the home missionaries in January. See Home Missions Directory (opposite page) for addresses.

Name	Field	Date
Rev. G. Lee Phelps	Indian	January 1
Miss Mrs. Smith	Cuba	January 7
Rev. Jim Pickup	Indian	January 8
Rev. Federico Rodriguez	Cuba	January 9
Mrs. Matias C. Garcia	Mexican	January 11
Rev. Jacob Gartenhaus	Jews	January 18
Rev. Christine Garrett	Cuba	January 18
Rev. Emilio Pinedo	Cuba	January 20
Rev. D. D. Cooper	Indian	January 24
Miss Paula R. Taylor	Indian	January 24
Rev. A. Worthington	Indian	January 26
Dr. Martin Vivanco	Cuba	January 28

Home Mission Book Shelf

IT is a privilege indeed for the book reviewer of *Home and Foreign Fields* for many years to be able to continue this same happy contact with Southern Baptist missionary-minded readers in this column of the new magazine, *Southern Baptist Home Missions*. Even as we have done formerly, we will review here significant books on all phases of life pertinent to Home Missions, hoping to be of the greatest possible service to busy pastors, students of missions and of all closely related social conditions, teachers of mission study classes and the general readers of all ages who enjoy reading about missions in fact and fiction.

We will carry in this column notices of all books important to an understanding of the peoples and work on the fields of the Home Mission Board, as background for the most efficient teaching of its textbooks. Due to the limited space there will be only one extended review monthly, the selection being a Book-of-the-Month of unusual value on some phase of Home Missions. Textbooks for classes will be so listed for your easy notice.

Listing of books other than textbooks will not necessarily mean that the Home Mission Board endorses all that is in them, but does mean that they are well worth your reading for an intelligent understanding of some phase or problem of Home Missions.

Our New Textbook

Fruits of the Years. Mrs. H. M. Wharton, Home Mission Board. 25 cents.

From the gifted pen of the recording secretary of Woman's Missionary Union comes this sparkling, richly informative book of the history of Baptist women's interest in Home Missions. No one among Southern Baptists could have written this story as Mrs. Wharton has. Not only has she the gift of apt and graceful words, but she knows intimately the history of which she writes, having been associated with Woman's Missionary Union from its early beginnings when her mother was a leader in its organization, and having known intimately its first corresponding secretary, Miss Annie W. Armstrong, for whom the annual offering of W. M. U. for Home Missions is named.

Tracing the earliest beginnings, Mrs. Wharton dwells with fascinating interest upon the period when Miss Armstrong sought and secured in rich measure personal and intimate contact with home mission work, traveling at her own expense. Here is the story of how the boxes began and helped, and how women missionaries were appointed and served on pioneer fields among the Indians, the foreigners and in the mountains. Here is the story how W. M. U. began the Church Building Loan Fund, and took part in the growth and expansion of Home Missions; how they stood by gallantly and unwaveringly when disaster came and steadied all the work by their fortitude and faith, and very substantial gifts; how large and significant gifts have come from individual women; and how the work is now growing. This is one book young and old, men and women, will enjoy, and, though a book to be studied especially before the March Week of Prayer, its message is not a limited one. It is history heretofore untold.

Book-of-the-Month

The Etiquette of Race Relations in the South. Doyle. University of Chicago. \$2.50.

This is a book no one interested in the intricate problem of race and race relations can afford to miss. It is a scholarly research into the reasons why certain manners and ways of behavior, thought patterns and attitudes have come about in the southern states between its black and white people. An unbiased, careful and thorough study, it offers a keen analysis of trends toward future courses and, perhaps, solutions of difficult problems. No study of racial problems of recent years is more readable nor more directly useful. Here are everyday matters, all of which are more or less familiar to everyone living in the South. In language both clear and easily understood these are analyzed to show their meaning in the complicated problems of race relations. It is a book which will be most helpful to all who wish truly to know life in the South and a *must* book for all interested in Christian solutions of our race problems and the development of a righteous, fair and wholesome common life for our two predominant races in the South.

Home Missions Directory

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