

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the Truth

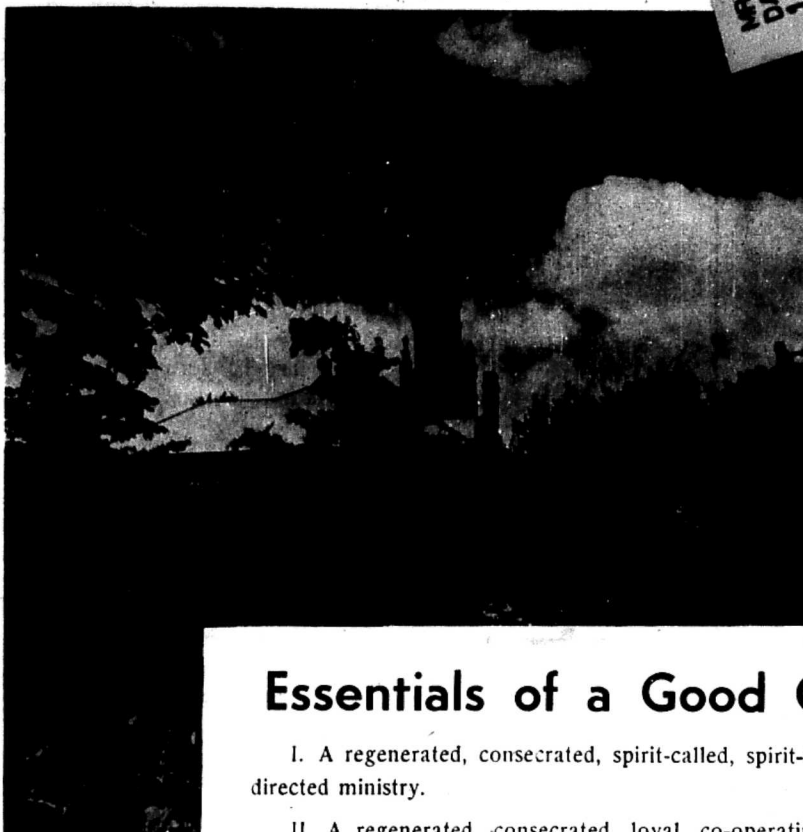
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J. B. LAWRENCE, Executive Secretary

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Essentials of a Good Church

- I. A regenerated, consecrated, spirit-called, spirit-filled and spirit-directed ministry.
- II. A regenerated, consecrated, loyal, co-operating membership.
- III. The unity of the Spirit in the bond of peace; a spiritual fellowship that unites the members of the church into a unit-force for the building up of the body of Christ.
- IV. The Bible believed and received as the inspired, authoritative, final and complete Word of God; the Holy Spirit recognized as indwelling the church and giving it power in service; Christ enthroned as King in the life of the church, and the Great Commission to make disciples of all nations received as the marching orders of the church.
- V. Such a membership will be a spirit-filled, praying, Bible-reading, clean-living, worshipful, soul-saving, co-operating, hard-working, sacrificing, Christian home-building membership: the only kind of people out of which a great church can be built.

Our Country's Need

WHAT our country needs now above everything else is New Testament Christianity, the religion that fronts men to God. This is a greater need than national prosperity, for no matter how wealthy our people may be, lasting peace, abiding joy and true prosperity will never come while men are turned away from God.

We need the love of God in our hearts. We need Christ enthroned in our land. We need this more than we need railway extension, more than we need better crops, more than we need manufacturing plants, more than we need merchant marines, more than we need material development of any sort.

Getting Back to God

BAPTISTS are halting and lagging in kingdom aggressiveness, not because they have no religion, not because they have lost their faith, not because they have no money, but because they have allowed the modern world spirit to possess them; they are not wholly committed to the service of God.

There is but one cure: Baptists must rebuild by prayer and consecration the spiritual blood-count of the denomination. They must recapture the spirit of sacrifice if they would do big things for Christ. They must secure denominational solidarity, confidence and co-operation. In short, Baptists must get back to God, they must set afresh the altars of their faith and rekindle anew the fires of their devotion.

There can be no great soul-absorbing passion for a lost world without a soul-consuming faith in the eternal verities. We must believe the gospel, if we would preach it with power. We must have the old-time Pauline zeal in missions. We must recapture the consciousness of the presence of Christ.

New Slums Replace Old

AN ASSOCIATED PRESS dispatch from Washington says, "The local housing officials heard at a conference today that they face a discouraging task in carrying out the government's program of displacing slums with low-rent dwellings. 'As fast as they displace one slum section another one is established. Hence, they manufacture slums as fast as they clean them up.'"

This, of course, is natural. Slums are simply the manifestation of certain conditions that root in the life of the people who live in the slums. Tear down the buildings, and the people who made one slum will move to another section and create another slum.

What we need is to tackle the problem of regenerating the people. There is only one thing in the world that will destroy slums, and that is the gospel of the Lord Jesus Christ. Make men over, and they will make the world over.



America First

OUR FIRST and most vital responsibility is to our own country and to our own people. America should come first, not in matters material only, but in the things of the spirit; not merely in science, inventions, motors, scrapers, but in ideals, principles, character; not in the calm assertion of right only, but in the glad assumption of duty; not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan.

Not in splendid isolation, but in Christ-like co-operation; not in pride, arrogance and disdain of other races and people, but in sympathy, love and understanding; not in treading again the old worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into the New Jerusalem where wars shall be no more; not in piling up immense fortunes, but in the building of Christian families; not in material grandeur and glamour, but in spiritual greatness and goodness.

Some day some nation will take that path—unless we are to lapse once again into utter barbarism—and that honor Christians should covet for their beloved America. In this spirit and with these hopes Southern Baptists should say with all their heart and soul, "America first for God and humanity."

The Challenge of Growing Cities

THE OLD frontiers of Home Missions are passing, and new frontiers are taking their place. The "covered wagon" and the "prairie schooner" no longer register the drift of population to the west. The geographical frontier is giving place to the social, racial and economic frontier. The wide expanse of the prairies of the west with their spiritual need is being replaced by our rapidly growing cities.

The man who does not have a chance now in the homeland is not on the far-flung horizon line of geographical frontiers, but on the crowded streets of our cities which are more and more becoming pagan in their thought and life.

Why Is the World Not Evangelized?

IT HAS been over nineteen hundred years since Jesus commissioned his church to make disciples of all nations, and yet after all these centuries the world is further away from being evangelized than it was when Paul wrote his letter to the Galatians.

Why is this? There are many reasons, but one reason stands out above all the rest, namely, that Christianity has continuously and successfully lost every country it has ever entered. If Christianity had held its own in every land that has been evangelized since Christ gave his commission, today we would have the world practically evangelized. Shall we lose our own land to Christianity? We must maintain a virile, vital Home Mission program if we would not lose our own land.

The Man Without a Chance

ROGER BABSON, in a recent report, said, "According to the statistics gathered by my organization at least 60 per cent of our people never attend any church, Protestant or Catholic." This is a tragically significant statement.

It means that hundreds of thousands of people here in the homeland are just as completely marooned on the shoals of error, just as tragically lost with their empty beliefs, or no beliefs, as are the idol worshippers in so-called pagan lands to which we are sending missionaries. They are without a chance.

HOME MISSIONS

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

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EDITORIAL

SIN is one thing modern civilization is loathe to admit. The modern mind refuses to think of man as an immoral being, but looks upon the world in which man lives as an immoral world. The moral law which sets up a high standard of living is, in the mind of many, behind the times and out-moded.

Shall the Gates Of Hell Prevail?

The result is, we are living in a time when the standards of right and wrong of a generation ago are now regarded as out of date; when words such as "obedience" and "purity," which once stood for the sacred, now, in our era of carnality, stand either for weakness or restraint of liberty.

If there is any way of describing our civilization, it is to say we are at the penumbra—at that point where light fades and shadows begin. We have not yet crossed the line, because, whether the world admits it or not, it is still living on the spiritual capital which the church of Christ has, through the past centuries, amassed.

All things that are good, all that are charitable, all that are noble in our civilization, are reflections of abiding Christian principles, the results of the cross of Christ. But the vision of the cross is fading; the borderline between light and darkness is growing dimmer. Shall the world pass over into the hinterland of darkness and ruin? Let the churches of today answer. They hold the moral and spiritual destiny of the world in their hands.

Too Expensive

SOME people complain that churches are too expensive, that they call for too much money. Wouldn't it be nearer the truth to say that sin is too expensive? J. Edgar Hoover, head of the Federal Government's Secret Service, tells us that there are more than 4,800,000 criminals in the underworld of America today. These criminals, he says, threaten three persons out of four in our United States, bring about a succession of crime so multitudinous that a felony occurs every twenty-four seconds; and that the country pays an annual toll to these criminals of \$15,000,000,000.

A magazine called *Thrill* published recently a table showing how the American dollar is spent. Twenty-four and a half cents cover the cost of living; twenty-two cents go for luxuries; fourteen cents for waste; nine cents for crime; and three-fourths of one cent goes to the churches. That tells where our money goes.

But the tragedy of it is that while the earnings of the American people increased, their gifts to religious and charitable objects decreased. The National Committee for Religious and Welfare Recovery in a survey has found that while the earnings of the American people in 1936 were 61% higher than in 1932, yet contributions to re-

ligion decreased 30%, to benevolences 29%, to colleges 18%. At the same time expenditures for jewelry increased 25%, for theatres 41%, for cigarettes 48%, for automobiles 208%, for whiskey 220%, for beer 317%, for radio 302%.

That tells where our money goes. Two billion dollars went for movies.

These figures indicate that people generally are becoming more worldly and less spiritual, are much more interested in the things of earth than in the things of heaven, in things temporal than in things eternal.

Too expensive, yes, but not the churches. If the \$15,000,000,000 paid for crime could be given to the churches, they would by preaching Christ to men wipe out crime, heal the hurts of men and bring peace to the world.

What goes with your money?

What Will Save America?

WE HAVE come to an hour of desperate need. The nation and the church alike face problems they cannot solve, questions they cannot answer, impediments they cannot remove.

What shall we do? Politicians will not save us. Economic adjustments and social security will not save us. Education without Christ will not build a morally better world. These have all been tried by the nations of the past, and one by one these nations suffered moral decay, crumbled, fell and passed away.

What saved England when, in a day so strongly akin to ours, she was rotting in debauch and hopelessness? Not Oxford. Not a holy club. Not higher wages. Not religious tirades against the infamous liquor traffic. Not politicians. A revival of religion that saved men from sin saved England. Jesus Christ alone can save America. Shall we not preach Him to all our people?

Did you know that when the Southern Baptist Convention was organized in 1845, there were only 7,325,000 people in the territory of the Convention, of whom 2,800,000 were Negro slaves, and that now we have 43,000,000 people in the territory of the Convention, 29,000,000 native white, 5,000,000 foreign born, 200,000 Indians, and between 10,000,000 and 11,000,000 are Negroes. In 1845, there were 225,000 white Baptists and 125,000 Negro Baptists. Today there are over 4,000,000 white Baptists and nearly as many Negro Baptists. But today there are 22,000,000 without Christ. There are 24 cities of 100,000 population and more, great groups of foreigners, and masses of the underprivileged in industrial centers. The mission task is vastly larger than in 1845 and immensely more important.

Anti-American Trends Combatted By Worker Among Foreign Groups

By J. F. PLAINFIELD

IN MORE ways than one we are in conflict with many anti-American and anti-Christian tendencies and forces which have shown themselves rather truculent in their methods of penetration. Through the Sunday school and pulpit we are forever beating down the evils which in times of distress and want seem to find a fertile field in society and in the church.

There is the present struggle between Christianity and communism among those classes of people which by their economic status are most affected by the teaching of the latter. Of course we hear everywhere protests against selfish accumulation of wealth and the unjust distribution of material things, yes, and outspoken attacks against law and authority, these protests and attacks pittered with passion and the fervor of a religious belief.

It is seldom that we enter a home to carry the gospel, that we are not engaged by some men who are trying to profit from a controversy that brings no particular benefit to anyone. More and more, men in every walk of life deny God and Jesus Christ as the "way of life."

Home Missions is needed here to interpret Christianity to those who have listening ears, for, after all, the main contribution of Home Missions here and elsewhere is not in devising new social programs, but in forming men and women who are part of the present social construction, according to the great model left us by the Lord Jesus Christ.

NOTHING can take the place of evangelism, for unless men and women are born again of God, all advance, whether economic or political, will sooner or later result in failure. Home Missions must keep the message and purpose of Christ alive in the homes of our people even before the Gospel can be sent abroad.

The personal regeneration of men and women in Christ, their complete surrender to God and their new relation to others on the basis of Christian love, is the all-important purpose.

We desire to take our place in the ranks of those true disciples of Jesus who seek to establish a true Christian citizenship among the foreigners of Tampa and, when given an opportunity, elsewhere also.

To this end we do not surrender to depression and its moods, we cannot afford to be awed by the new situation created by the present upheaval of church and state. Instead we seek to solve the problems of our field in the spirit of the Master who told us that victory is not the reward of cowardice but of a daring that makes violence to the forces of evil.

How to Use This Issue

Sunday School teachers, B. T. U. leaders, W. M. U. leaders, pastors—all who are active in church life—will find many practical uses of the material in this magazine. Note these suggestions as examples.

I. Timely Topics for Your Programs

Attending a Cuban Convention. (Page 8)

Preparing a Church for a Revival. (Page 7)

The Mexican W. M. U. (Page 10)

Sincerity of Mexican Missions Tested. (Page 4)

II. A Story for Your Talk

Phil. 4:19 Builds Another Church. (Page 5)

III. Questions and Answers

1. Name the two missionaries of the Home Mission Board who have aided educational development in their community by building schools.

2. Give the scripture text which explains a new church building in the mountains.

3. When is the date of the Home Mission Conference at Ridgecrest?

(Many other questions, the answers to which are found in this issue, can be used by an alert leader in any missionary meeting.)

IV. Illustrations

Many possibilities on a mission field. (Page 11)

Bearing good fruit. (Page 11)

How to enlighten mission study. (Page 14)

Crime too expensive. (Page 3)

Gospel brings sobriety. (Page 16)

V. Sentences for Posters

America first for God and humanity.—J. B. Lawrence.

Every home missionary supports a world program.—George H. Crutcher.

Great revivals demand great preparation.—Roland Q. Leavell.

Then also, having determined that we not give in, we measure the amount of effort and power required to carry on the work to a successful conclusion by greater sacrifices on our part and larger giving by all.

Finally, we geared the mission stations to all our denominational agencies, as the only possible basis for constructive work in the future. We challenge all people in and out of the church to affirm their faith in terms of the Christianity of Jesus Christ.

Sincerity of Mexican Missions Tested

By PAUL C. BELL

THE young Mexican preacher of today must learn to preach in English as well as in Spanish. Tens of thousands of boys and girls are in our public schools where they are required to speak English in class rooms and on playgrounds. Thousands of young men and women are in our high schools and speak English as well and even better than Spanish. Hundreds in our colleges and universities are accustomed to speaking English rather than Spanish. Even in many Mexican communities Spanish is not spoken.

Recently one of our older Home Board workers was rejected on a field because the young people could not understand him, because he could not speak English.

There is another phase to the above conditions. Since the young Mexicans are in our public schools, colleges and universities along with Anglo-Saxon students they wonder if we are sincere in our missionary efforts when we fail to open our churches to them.

Some pastors are welcoming Mexicans into their churches. A pastor recently baptised a Mexican banker into the fellowship of his church.

There are lawyers, physicians, bankers, merchants, members of the Rotary, Lions, and various other clubs among the Mexicans, who sit side by side with our deacons, Sunday school superintendents and teachers, yet these Mexican fellow business men and club members are not welcomed into our so-called American churches.

Can we expect these men to believe we are sincere when we send a Mexican missionary to invite them to attend services in a little shack used for a church in some out of the way place in the dirty section of town?

Preparations for War

THE LEAGUE OF NATIONS armaments yearbooks show that the world's expenditures on armaments in 1937 totalled \$11,857,000, nearly three times as much as in 1914, the year before the World War began. The world's outstanding armies now total 8,500,000, as compared with only 6,000,000 in 1913. Such vast expenditures can only mean ultimately another holocaust of horror.

Whatever God wants us to do and has planned for us to do we can, by His help. He wants us to evangelize the whole world. He has planned for us to work together in this common task and has promised to give the power of the Holy Spirit for this work. Why wait longer? Let us arise and "go into all the world."

Phil. 4:19 Church Dedicated By Happy Sandy Hook, Ky., Baptists

By J. W. BEAGLE

SUNDAY, April 24, was a great day for the little Missionary Baptist Church at Sandy Hook, Kentucky, for on that day they entered their new church building, which is known throughout that section as the "Philippians 4:19 building."

Twenty-one years ago the writer visited Elliott County, Kentucky, for the first time. He could not find a missionary Baptist in the entire county. Elliott County has a population of between nine and ten thousand. It is thirty miles from the nearest railroad. Highways were opened up through the county last year.

The county does not have an electric light line. There are no Negroes and only one foreigner that we know about in the county. Last year the government made it possible for them to have new public school buildings at Sandy Hook.

When the writer was there a year ago he carried in his heart the hope of some day seeing a Baptist church building in Elliott County. He asked Missionary David Calhoun to see about a lot for the building. Afterward Missionary L. W. Martin obtained an option on a lot, and arrangements moved rapidly for a neat chapel to be erected.

It was the writer's pleasure to preach the dedicatory sermon from Ephesians 5:32. The church is composed of sixteen members. It was a happy occasion to be there with 45 in Sunday school and fifty at the night service.

Appreciation Shown

THE appreciation of the good people of Sandy Hook in having a Missionary Baptist church in Elliott County caused the writer great joy, and I cannot recall when the presence of the Lord was more manifest than on this occasion.

We quote the following from the church bulletin:

"Hardly a year ago, Dr. J. W. Beagle made a promise to Brother Dave Calhoun that he would help to buy a lot and to build a Baptist church house in Sandy Hook. Doctor Beagle has kept that promise. He bought the lot and gave largely toward the building of the house.

"Others who have contributed to the building fund are: Burnside Baptist Church, First Baptist Church, Ashland, Mrs. W. E. Hale, Springfield Baptist Church, Victory Memorial Baptist Church, Louisville, Ky., Rev. G. G. Lanter, Mr. and Mrs. Sam King, Mr. and Mrs. William Rose, Mr. and Mrs. Tom Adkins, Miss Katie Lee, Sandy Hook Baptist Church. Those who have contributed

material, service or truck are: Pat Ison, Doctor Green, John Crisp, Ken Ison, Mr. J. R. Evans, Judge Howard, Lee Clay Products Company, and N. Y. A.

"The members of the church and those interested wish to express their sincerest appreciation to each and every one who has made any contribution, whether it be in money, material, or service, and desire to say 'Thank you,' to each one."



New Church at Sandy Hook, Ky., the Only Missionary Baptist Church in Elliott County. A Phil. 4:19 Project Owned by the Home Mission Board.

MANY JEWISH CONVERSIONS

By JACOB GARTENHAUS

With almost every daily mail we receive the cheering news of the conversion of some Jewish friend. I quote from two recent letters:

"A young Hebrew joined our church and was baptized last Sunday. Join us in prayer that he may be emboldened of the Holy Spirit to suffer heroically whatever may come upon him, and that he may be protected from the snares of Satan."

A young Jewess writes: "I plan to be baptized in the next few weeks. There is no other alternative for me but to follow Christ. I know it is a great step to take, but others have done it before."

Alabama Missionaries Champion Educational Development of People

By J. W. BEAGLE

RECENTLY the field secretary visited the Indian mission field near Calvert in Washington County, Alabama. He found Missionary R. M. Averitt and his good wife were making great progress on this field, not only from the standpoint of winning the people to Christ but developing them educationally.

Reld's chapel is the old mother church of the Missionary Baptist work in this section, and the church building was used for educational purposes until 1935 when the county discontinued the teacher because the attendance did not justify it.

Brother Averitt met this condition by building a neat little school house, and the attendance immediately began to increase. In 1936 he added to this building, and at the present time there are some 80 in attendance.

Brother Averitt has also erected two neat little chapels; one for Mt. Pleasant, some seven miles from Calvert, and the other for Bethel, some six or seven miles in another direction, and he is now planning to build another chapel. These chapels, all neat and very attractive, have already proved a great blessing in each community.

The home at Calvert, Alabama, has also had some repairs and it is very neat and attractive.

These new buildings and the improvement on the home have proved an example to the people of this section, and one can see the influence in almost every community.

This is a vast field, there being some eight or ten thousand people in Washington and Mobile counties who are in great need of the gospel. Brother Averitt and his good wife are undoubtedly God's missionaries for this field, but they are continually in need of reinforcements as they cannot care for the seven different mission points where work is already established. We are looking to Philippians 4:19 to supply the need for this field.

Attends Church After 19 Years

IN HIS work among the Chinese in the Mississippi Delta, Missionary Shau Yan Lee found a man who, although a church member, had not been to services in nineteen years.

His membership was in China, and he had not been to church since coming to America.

Brother Lee persuaded him to go to church, and on a visit to the same town a month later the missionary found that he was faithful in attendance.

"He sits on the front bench every Sunday," the missionary states, "and participates in all of the services and work of the church."

Bulletin Briefs

Terse Sentences of Home Mission News Appropriate
For Use in Church Bulletins

NOTE TO PASTORS—Use freely the materials on this page, and on other pages, in your bulletins, in sermons, in mission talks and reports, and in any other way.

Additions to churches in the Atlanta evangelistic campaign conducted this spring by Dr. Roland Q. Leavell, Home Mission Board's superintendent of evangelism, totaled 2,739, of whom 1,821 were by baptism and 918 by letter.

In a recent revival in a mountain community in which Missionary L. W. Martin of the Home Mission Board preached there were 59 conversions and 44 baptisms.

At an Easter cantata given by the choir of the Spanish Baptist Church, Albuquerque, N. M., the building was jammed to the walls, crowds stood outside at the windows, others sat in cars and more were turned away, according to Missionary Elias Atencio.

Rev. C. F. Landon, missionary to the deaf, reports fifty baptisms as a result of a meeting in Little Rock, Ark.

Two vacation Bible schools on the Navajo reservation in New Mexico will be conducted in June by Missionary R. A. Pryor; he requests clothing and food for the needy, which should be sent to him at Farmington.

The regular mid-week prayer service in the Mexican Baptist Church, Waco, Texas, was attended by eighty on a recent Wednesday night, this large number being an average attendance for prayer meeting, according to Missionary A. N. Porter.

Rev. Maurice Aguilard, French missionary in Louisiana, has been preaching to the French-speaking Negroes in his field.

In recent services conducted by Rev. A. Pucciarelli, Italian missionary at Birmingham, a number of Italians have attended who never before had been to any kind of religious service except Catholic.

Chris Napoli, superintendent of the Sunday school of North Boulevard Baptist Church, Italian mission in Tampa, won first place in the tenor solo contest of the Florida Festival of Music in April.

SOUTHERN BAPTIST HOME MISSIONS

An old woman who had been a Catholic all of her life before her recent conversion told Miss Amelia Dias, Mexican missionary in San Antonio, that the priest never taught her the Bible.

Missionaries L. C. Smith and Lawrence Thibodeaux concluded revival services a few weeks ago in a French community where Protestant services had probably never been held before. A house of worship was built, 35 were enrolled in the newly-organized Sunday school, and three of seven converts were baptized.

The more one sees of work among foreigners the more he is impressed with the fact that our Home Mission task is no small one, and one that cannot be done in a day.—Mrs. M. B. Stein, home missionary to the foreigners in East St. Louis.

Southern Baptists Accrediting Themselves Before The World

(Outline for a Mission Talk)

By GEORGE H. CRUTCHER

Pastor Riverside Baptist Church
Tampa, Fla.

Ye shall be my witnesses. — Acts 1:8.

I. Jesus Accredited.

1. By the Holy Spirit before John the Baptist (John 1:31-34).
2. In his home community when he read Isaiah 61:1f.
 - A. He positionized himself. "Stood up to read" Luke 4:16.
 - B. Selected a suitable text. "The spirit of the Lord is upon me."
 - C. Gained their attention. "Eyes of all . . . on him."
 - D. Expounded the scriptures. Luke 4:21-22.
3. Jesus commanded us to go into all the world.
 - A. The South a significant part of the world.

II. To God's Last Man.

1. Home Missions not selfish.
 - A. Strengthening a home base for world action.
 - B. Every home missionary supports a world program.
2. Home Missions never more needed in America.
3. Christianizing America a sure and speedy way to the final end.
 - A. Unserved Americans our greatest hindrances on foreign fields.
 - B. If the foreigners in America should be thoroughly Christianized, many of them would return to their homelands as flaming evangelists of Jesus Christ.

Illustration

THREE foreigners were put in jail in one of our southern cities because they had no visible means of support. While in that jail I had the pleasure of preaching Jesus to them.

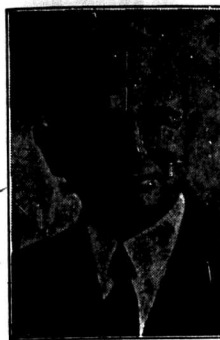
When they were free from jail one of them sought me out that he might learn more of Jesus. He was saved and baptized.

"I must go home to my parents," he said. "They have never heard of Jesus."

He worked his way to New York, and across the ocean back to the humble home, where for three days he read the New Testament to his parents, praying for them and urging their acceptance of Jesus. They were won, and he continued his witnessing for Jesus in his homeland.

Such experiences could be duplicated many times if Southern Baptists would do their whole duty toward evangelizing the homeland.

June, 1938



Dr. Leavell

AS early as 1887 D. L. Moody dreamed of a mighty evangelistic campaign in Chicago during the World's Columbian Exposition in 1893. He began preparation years ahead. That campaign proved to be the most dynamic and far-reaching revival in America within the memory of any now living.

Mr. Moody realized that a colossal evangelistic program demanded a colossal purpose, colossal plans and colossal power. In the spring of 1892 he gathered great groups of teachers and preachers at Northfield to pray and plan for the campaign. He enlisted prayer groups from all over the world. He engaged sixty great American and European preachers for the entire summer.

Preparation for such a campaign demanded arrangements for meeting places such as churches, tents, halls, theatres, store buildings and gospel wagons. It demanded vast advertising plans. It demanded intricate organization of people for a multiplicity of details. It demanded continual deepening of the spiritual life of the workers.

Today great revivals demand great preparation. God does not do for us what we can do for ourselves. It is rank presumption to expect God to send a great revival in response to lazy inactivity. It is rank injustice to invite a fellow-preacher to conduct a revival meeting and then let him arrive without having done one single thing to prepare the church for his coming. Great revivals are preceded by adequate preparation.

A Spiritual Preparation

PENTECOSTAL preparation began in prayer. The chief concern of a pastor in preparing a church for an evangelistic campaign should be the spiritual preparation of his own heart and the hearts of his members. People must get back to all that is true and vital in God if they go forward to fresh,

Preparing A Church For A Revival

By ROLAND Q. LEAVELL

Superintendent of Evangelism

new, soul-gripping experiences in the Holy Spirit.

For weeks ahead of the evangelistic meetings, special prayer should be made in every service of the church. Every group meeting in the Sunday school, training union and missionary society should begin with prayer for the coming campaign.

Use of prayer lists should be encouraged for every church member. The value of prayer lists can hardly be over-estimated. They give definiteness to one's praying and definiteness to one's personal work. A prayer list is a silent sentinel to warn against indifference concerning the fate of those who are going toward their doom.

Bible study should be given especial emphasis during the days of preparation for a meeting. The Bible is the perfect instrument for soul-winning. A careful study of the great evangelistic book, the Gospel of John, is a spiritual preparation of unlimited power.

Quiet "retreats," or meetings of the choice personal workers and the leadership of the church organizations, can be made to develop a deep consecration to the tasks ahead. Prayer meetings in the homes, during the week immediately preceding the campaign, have proved so spiritually helpful that their value is not seriously questioned.

A class of spiritually minded people, taught by the pastor, studying the fine art of soul-winning, is of inestimable value.

A Survey of Possibilities

"WHY do you want this meeting? What do you hope to accomplish?" asked a visiting pastor-evangelist of the pastor with whom he was to hold a meeting.

"Well, we usually have our meeting in August, but we decided to have it before it gets too hot," he replied.

"But what shall we try to do? Are there many lost people? Are there unenlightened people? Are there church problems?"

"Well, we thought the meeting might go better at this time of year than later," was the only answer. That was one meeting where the pastor got everything he desired. He had it and got through with it!

A religious census would have given that pastor a shocking realization of the responsibilities and opportunities for that meeting. There is no community so small that a religious census is not needed. There is no place where "everybody knows everybody

else." In many communities there are wives who never thought to ask their husbands if they are Christians. The preacher cannot know everybody. The tabulated results of a census usually will stab awake any church to the responsibility for the lost in that community.

A survey of the number of unsaved who are enrolled in Sunday school is often enough to shake people out of their indifference. The alert pastor will carefully survey and pray through these possibilities with his Sunday school teachers and officers.

A Six-Weeks Program

LET us consider the following outline as a suggestion for six weeks of definite, progressive preparation in a church for a series of evangelistic meetings.

(a) Sunday, six weeks before the campaign opens. Full announcements. Program explained in detail. Sermon to workers on "Our City for Christ." Consecration service.

(b) Sunday, five weeks before the campaign opens. Special prayer in all groups each Sunday hereafter. Outline districts, and enlist workers for religious census.

(c) Sunday, four weeks before the campaign opens. A religious census, or a definite survey of the opportunities for soul-winning. Possibly follow by a Sunday school enlargement campaign.

(d) Sunday, three weeks before the campaign opens. Pastor will announce organization of committees, for preparation, consecration, publicity, transportation, entertainment, decorations, music, finances, ushers, prayer groups, etc. Full instructions to these.

(e) Sunday, two weeks before the campaign opens. Pastor will secure loyalty agreements from the church members, promising attendance during the campaign, promising to maintain family prayer, agreeing to do personal soul-winning, and enrolling in a study course in winning others to Christ.

(f) Sunday, one week before the campaign. Four-minute evangelistic addresses in all Sunday school departments and B. T. U. groups. Begin study course in winning others to Christ. Announce community prayer meetings in the homes.

(g) During the week before the campaign opens. Visitation by all Sunday school teachers to the lost in the classes. Wide publicity. Groups from the W. M. S. and Brotherhood visiting the unenlightened and the unsaved. One day of "Open House for Prayer" at the church building.

A WEEK IN CUBA

By J. E. DILLARD

(To Dr. J. B. Laurence, secretary of the Home Mission Board, and to Dr. and Mrs. M. N. McCall, our host and hostess in Havana, wife and I are deeply grateful for a most delightful and helpful week in Cuba. —J. E. D.)

Sacrificial Christians Impress Visitor at Recent Cuban Baptist Convention; Many Strange Contrasts Are Observed on Island

Cienfuegos Church—
Built by Bottoms
Trust — Meeting
Place of Cuban Baptists
in Annual Session
in April.

COLUMBUS described Cuba as "the most beautiful land which human eyes have ever seen." And it is -- in spots. From the first view of Havana, seen across the bay in the early morning to the last glimpse seen at night as the great ship plows her way back to the Land of Liberty, Cuba presents to the traveler an unfolding panorama of beauty and charm. Such flowers and fruits and forests, and such mixing and mingling of colors and conditions have seldom been seen.

Having once seen them who could ever forget the birdlocked harbors of Havana, Matanzas, or Cienfuegos, or the purple and blue mountains of Santa Clara, or the endless rows and even forests of giant palms and ceiba and Australian pines or the never ending acres of sugar cane, pineapples, and

bananas? Surely nature has been lavish in providing both beauty and bounty.

And such a climate! Clear skies and hot sunshine, but breezes ever-blowing across the waters keep the average temperature about 75 degrees with greatest extremes far less than we are accustomed to in our own southland.

And yet there are ugly spots and plenty of them in Cuba. There is poverty showing itself in dirt and rags and shacks; uncleanness advertising itself under fictitious names; gambling patronized, protected and urged upon the gullible; superstition parading in the name of religion—these things are manifest upon every hand.

Land of Contrasts

IN CUBA there is a mingling of extremes. Here we find a \$20,000,000 capital with a

20-carat diamond imbedded in the marble floor, and nearby are unspeakable slums. Here are homes of millionaires with golden doorknobs, and hovels worse than cowsheds filled with human beings.

Here are scholars, scientists and artists of international reputation, and yet a large percentage of the people cannot sign their names. Here are temples of worship, palatial homes and beautiful shops, but they must be protected by iron bars, police, and soldiers.

What is the explanation of these unseemly contrasts? The God of nature and grace has made possible an earthly paradise, but men cursed by sin and selfishness and capidity try to turn it into a hell of worldliness and iniquity. The tragedy has been that their leaders often have loved money more than men, cash more than country, and so have betrayed both land and liberties.

The story of Cuba is one of the most pathetic recorded in the annals of history. Cuba was discovered and settled by men seeking gold rather than God; and many of their descendants have followed in their steps, inspired by hopes of getting without giving and growing rich off of the labors of others.

Some Cuban Christians

BUT there are bright spots and many of them. Some of the noblest, most devoted and sacrificial souls I have ever met I found in Cuba. Let me mention a few.

There is a widowed mother who lives in Havana, works all the week, and then on Saturdays at her own expense goes forty miles to teach little children and their mothers about Jesus and his love. She sleeps on a bare bed without a mattress; she calls upon and prays with the people. She returns to her work on Monday; she receives no salary, but she seems to be as happy as an angel. Perhaps she is one. We saw her in action.

There is a seminary student who had \$5 for his living expenses in April. He spent \$1.50, kept fifty cents for emergencies and sent \$3 to his sister to buy her a dress so that she could attend the Baptist convention at Cienfuegos. I think he will make a preacher.

There is a pastor who is a graduate from university and seminary. He has three lovely daughters of college age whom he wants to educate. He was offered a flattering salary to enter another field of labor, but he remained with our Home Board on a meager salary. He was voted the most popular man in town. I would vote for him, too, wouldn't you? These are just samples.

Six Votes to Adjourn

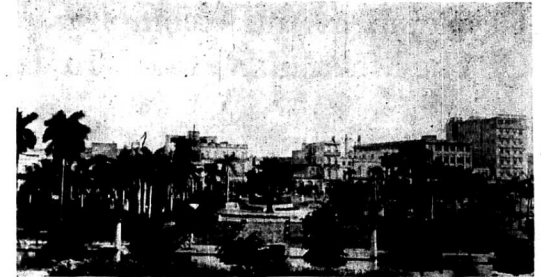
HOW these Baptists love to go to their conventions! And they go! There must have been 500 in attendance this year in Cienfuegos. They came the first day and remained till it was all over. It lasted five days. They didn't want to go home then, in fact when President McCall put the motion he could get only a half dozen votes to adjourn. It was so good to be there that they felt like Peter upon the Mount of Transfiguration—they just wanted to stay.

I asked how they could get and hold such a crowd where poverty is so great and conveniences so meager. Doctor McCall said they held their conventions during Holy Week when many people had holidays, and that the people saved up their centavos (pernies) from one convention till the next.

And how those people can sing! And how those preachers can preach! Yes, we joined in, wife and I. Neither of us knew a word of Spanish, but in thirty minutes we were straining our voices with them making a joyful noise unto our Lord.

And when those Cuban preachers preached, they surely did preach! Some interpreter would tell me the text and whisper the headings of the sermon; then I could follow and usually could about "amen" at the right time.

These people enjoy their religion. They believe in the New Testament brand. They are loyal to Christ, they love each other, and



Central Park Near Baptist Temple, Havana

they covet Cuba for Christ. They love and revere their great leader, Dr. M. N. McCall, and considering their financial ability they are generous in their contributions to the work of the Kingdom. They are Baptists.

The summary of reports to the Convention showed 51 churches, 4,118 members, 275 accessions, 10,875 services held, \$13,296.38 contributed. All churches except five reported accessions; these five are small churches with a total membership of only 252 and total contributions only \$156.81. All churches except seven with a combined membership of 346 made contributions to the Co-operative Program; nearly \$300 was contributed to our Baptist Hundred Thousand Club; the per capita contribution was \$3.23. (We Southern Baptists ought to feel ashamed of ourselves.)

Cuban Hospitality

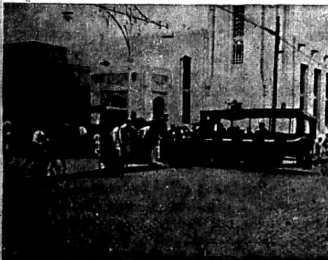
YES, they treated wife and me royally. They elected us convention guests, gave us badges and bouquets, furnished us with an official interpreter who was a scholar and a Christian gentleman, asked my wife to sing and listened to me preach one or more times every day. They entertained us beautifully, anticipated all our needs, followed us to train and boat, sang and shouted, gave us pictures and flowers, and begged us to come back next year.

And what a time we had at the Baptist Temple in Havana! For a generation Doctor and Mrs. McCall have lived and labored there. Everybody believes in them, loves them and delights to honor them. And what a fine family of faithful workers Doctor McCall has! Each of the missionaries has his special task, and all join together in common tasks. It is a case of each for all and all for each.

The school, the seminary, the English church, the Spanish church—all the work is going good. The property is now undergoing repairs and enlargements, a whole new story being added. When completed this will enable them to do a much larger work and provide much needed accommodations for the missionaries themselves.

I would like to mention the missionaries and ministers by name, and record my appreciation of them and their work, and I would like to tell about the beautiful chapels and church houses made possible by the Bottoms fund; I would like to tell of fun and favors upon sight-seeing side trips and shopping tours, but space forbids. I think more of our Home Mission Board than ever. Blessings upon it and them!

Oh, if we could only get all our people informed about and interested in all our work!



Convention Delegates Arriving at Cienfuegos by Bus



Dr. Dillard (right) Addressing Convention With Dr. McCall as Interpreter



Interior View of Beautiful Cienfuegos Church



Beautiful Scene in W. M. U.'s Silver Anniversary Service



Dillard and McCall at Breakfast In Their Hotel



American Missionaries and the Dillards At the Convention

Development And Accomplishments Of The Mexican W. M. U. In Texas

By MRS. J. E. LEIGH

Executive Secretary Woman's Missionary Union of Texas

ONE of the oldest members of W. M. U. work, Mrs. L. T. Herrera, tells us that as far back as 1888 there was a form of women's missionary work done in our Mexican churches in Texas. The most fruitful of our Mexican mission work in the early days was done in and around Martindale, Maxwell, Staples, near San Marcos, and it was here that Mrs. Herrera began work as a girl about 1888.

She and the Villareal family later moved to San Antonio where Dr. W. D. Powell had begun the foundation for the establishment of the First Mexican Baptist Church of that city. The church had been organized by Doctor Powell before these families moved there, the pastor being Rev. M. G. Trevino. Mrs. Herrera continued to be active among the women, and, by the way, is still in the First Church.

There is evidence of some form of women's organizations in nearly all of our early Mexican churches, and these were often helped by our American women and sometimes by the Negro women.

In 1909 the Mexican preachers were called together by Dr. C. D. Daniel for a Bible Institute for some ten days. Dr. J. B. Gambrell and Dr. F. M. McConnell lectured to these preachers. Mrs. Gambrell probably was present here. She was in the second meeting and the third in 1911 in the Mexican Convention that had grown out of this little Bible Institute. We see Mrs. Gambrell and several other American women, among them Miss Mina S. Everett, in the center of a group of Mexican women in the picture of this significant meeting.

In 1918 Brother L. Ortiz, then a student at Simmons College, wrote and published a little pamphlet containing a Constitution and set of By-laws for a woman's organization. In 1916 Rev. and Mrs. Paul Bell translated this W. M. U. manual and taught it to a group of thirty-five in an encampment for the churches of this section that was held in Bastrop. This was repeated each year until in 1921 when Mrs. D. Ruiz and E. G. Dominguez made another translation of the manual, and she was instrumental in getting the women more interested in the work.

It was a little later that Miss Sarah Hale in Monterey translated and adapted the manual to our Mexican women's needs and it was published by Brother J. E. Davis in El Paso.

OUR Mexican women were quick to take up the Seasons of Prayer and followed the American women in gathering their

offerings for various causes. However, they did not have much interest in the Margaret Fund until the missionaries' children became the beneficiaries of this fund, and now it is one of their most interesting topics.

The weak point in the work among the Mexican societies runs true to the organizations of American women, because they have very few young people's organizations. Where they have these organizations they are mostly Sunbeam Bands. A strong Y. W. A. is fostered at Bastrop by Mrs. Paul Bell. It is about the liveliest thing we know anything about.

The first W. M. S. was organized by Mrs. Amada Trevine de Garcia in the First Mexican Baptist Church of San Antonio, January 14, 1906. She was the first president of the society. This faithful woman is still living. This first society, of course, did not have the missionary programs, and the women met to read the Bible, sew, sing, and pray and visit as we do now in personal service work.

The first missionary society using the missionary programs was organized in the First Mexican Baptist Church in San Angelo in the month of February, 1924, by Mrs. D. Ruiz as president of the local society, she also being president of the State W. M. U. The Weeks of Prayer and the Day of Prayer Around the World were adopted at this meeting. The State W. M. U. adopted the Weeks of Prayer during the Mexican Convention in June, 1934, through the recommendation of the president, Mrs. D. Ruiz. Representatives of forty societies were present at this meeting in Houston.

The first district organizations were started in September, 1934, with only five districts. They now have eleven districts. The

growth of the work since 1916, when it began with six societies, is marvelous as there are now one hundred societies with two thousand women enrolled.

THE development of Bible and missionary study is also very remarkable and the part the women take on the programs that come to them through *Royal Service*, *The Window* and *World Comrades* is worthy of women who have had organizations of longer standing. They study the required books, such as *All the World in All the Word*, *How to Preach*, *Missions in the Bible*, *The Word of Their Testimony*, and *The Keys of the Kingdom*. Their favorite writer, of course, is Mrs. Una Roberts Lawrence, the big sister of the Home Mission Board, as she is lovingly known by the Mexicans.

The women, from their study, have learned how to organize the various departments of their societies and what causes they must help with their offerings. The societies give to the Lottie Moon Offering, the Annie W. Armstrong Offering, the Mary Hill Davis Offering, Texas Mexican Baptist Missions, the Mexican Institute at Bastrop, the El Paso Anglo-Mexican Institute and other miscellaneous objects. Their total gifts for the year 1937 included:

\$ 83.03	Lottie Moon Offering
112.25	Annie W. Armstrong Offering
100.52	Mary Hill Davis Offering
102.70	Texas Mexican Baptist Missions
200.00	Mexican Institute at Bastrop
419.23	Other offerings

\$1,017.73

The Mexicans adopted at Del Rio last year, 1937, the following percentages:

25%	for Christian Education
25%	for Foreign Missions
25%	for Home Missions
25%	for other objects to which they contribute.

There is not a city of any importance in Texas today with a Mexican population where our Mexican Baptist women are not doing something for the causes so dear to



Group Present at Organization of Mexican Baptist Convention of Texas in 1911

their hearts. They cannot give much but we find them doing what they can.

The Mexican committee on literature, of which Mrs. D. Ruiz has charge, has been translating the articles of Dr. C. E. Maddy on Foreign Missions in December, by Dr. J. B. Lawrence on Home Missions in March and by Dr. R. C. Campbell on State Missions. These articles and many circulars are mimeographed and sent by mail to all societies through the state and parts of Mexico by the hundreds. There is no other way that we can inform our women. The committee also has written and translated several playlets and missionary songs in order to lead all the women to take some part in the great task in which they take so much delight.

Some of the leading societies are at Austin, Beaumont, Bryan, Bastrop, Brownwood, Belton, Corpus Christi, Crystal City, Cameron, Del Rio, Edinburg, Eagle Pass, El Paso (First Mexican Church and Valverde Society), Ft. Worth, Dallas, Houston (First Church, Magnolia Park and Second Church), Kerrville, Laredo, McAllen, Mission, Pearsall, Rowhead, San Marcos, San Antonio (First Church and Calvary Church), San Angelo, Wichita Falls, Big Spring, Brownsville, Waco, Marlin, Alice, Pharr, Rockspring, Victoria, Uvalde.

There are other societies that work just as well as these, but these few are enough to give an idea of the work the Mexican women are trying to do. They are accomplishing much, notwithstanding the many handicaps they have. In some of the larger places—San Antonio, Waco, Houston and Dallas—the Good Will Centers are carried on by the American women, which helps the development of the Mexican W. M. U. work very much.

Like all great institutions or organizations, the Mexican W. M. U. began in a small, small way, but being born from above it has grown apace. The last census showed that Texas has a population of 683,681 Mexicans. We are safe in saying one-fourth of these are women, so you can see the great task that is set before Southern Baptists in one state alone. The Mexican women love those who have given them the gospel and bless them for having done it.

Former Missionary Dies

Miss Marie Buhlmaier, for some twenty years missionary of the Home Mission Board at Baltimore, died in April in the city where she worked so long, according to press reports.

Born in Germany in 1859, Miss Buhlmaier came to this country when she was nine, and became a missionary in 1893 to the immigrants arriving at Baltimore. For a score of years she did an effective work in meeting both incoming and outgoing ships, her services being Christian Americanization of the highest order.

16,000 Acres of Diamonds In Arkansas

By HARVEY GRAY

A NUMBER of years ago Russell H. Conwell went up and down the land delivering his famous lecture, "Acres of Diamonds," in which he pointed out the many opportunities close at hand.

In the southwest corner of Mississippi County, Arkansas, are sixteen thousand acres of diamonds. It is Dyess Colony, and the diamonds there are genuine.

They are largely in the rough but God's matchless, marvelous grace can polish each one of these precious opportunities and make them shine as jewels in the Master's crown.

Only those who live in Dyess Colony and put a pulsating compassionate heart close up against the thousands of men, women, boys and girls can begin to comprehend how gigantic our situation is. Every day since the first day of December, 1937, we have come to feel more and more the greatness of our task. Our figure is not too big when we say that each acre represents an opportunity.

A Baptist Empire

THIS is a Baptist empire. Our recent religious census showed thirteen different denominations represented in a total of 1,800 people contacted, and of the 1,800 exactly 1,066 are Baptist in membership, preference or definite possibility, not counting those who have no preference.

A few days ago the list of new families who have moved into the Colony since January 1 was handed to me by a young lady in the government office at the Center.

"Brother Gray," she said jokingly—she is a Methodist, "you are getting all of the new colonists. Out of thirteen new families, eleven are Baptist, one Methodist, and one is Holiness. We must do something about this."

"The Lord loves Baptists," I replied, "or he would not have made so many of them. And, in agreement with Lincoln's familiar statement, all of them are poor."

Our people here are poor, but they are willing to share what they have to advance the cause of Christ. A recent shipment of a contribution to the Bottoms' Baptist Orphanage, Monticello, Ark., will illustrate their willingness.

We shipped 528 quart cans of fruits, vegetables, preserves and meats; 13½ gallons of syrup, and one crate of miscellaneous goods—a total value of \$115.50. In addition we collected and sold \$14.50 worth of corn and secured one dollar in cash, making the total contribution for the Home \$129.00. This did not come from Baptists alone but from them and their neighbors in the Colony.

They have little, but like Peter and John they say: "Silver and gold have I none, but such as I have give I unto thee."

Plucky Though Poor

THESE colonists are indeed poor people. But they are good sports. They have really fought and are still fighting the depression. They are endeavoring to stage a comeback and are doing it. It will take most of them the full thirty years allotted to pay for their farms. As they do this, they will have a very small margin left out of which to support the kingdom of Christ. This does not mean that they will have to be borne for thirty years by the Home Mission Board—not by any means. Within a few years they will be self-sustaining.

For the present it means that they will need a strong helping hand, especially in providing a suitable church building at Dyess.

The other day we had a very dear word from our beloved Dr. J. W. Beagle. He said: "I rejoice to note that you have organized a church at the Center, and my prayer is that speedily you may have a church building for your church home."

We know what that means. When Doctor Beagle asks the Lord to provide for himself a church building at Dyess it will be done (Phil. 4:19).

Bearing Good Fruit

OUR field is bearing fruit already that will endure. Brother M. M. Hinsley, one of the colonists, has surrendered to the ministry and has been liberated to preach the gospel. He has a "mind to work" and is going about it with a zest that is wholesome and refreshing. He is well equipped and seasoned in the faith.

We doubt if any other community in the southland of like population has as many latent possibilities as this Colony has. What the government is doing for the folks along cultural lines will result in multiplied fruits for the Master. We have the biggest Four H Club in the world, a most active and effective Home Demonstration work, P. T.-A., and adult night schools.

We rejoice to be your servants, and shall give our best to digging out these diamonds and hold them up to the Lord that He may polish them and place them in crowns that may bedeck the brow of all of you who make it possible for us to be here.

The Chinese school at Cleveland, Miss., built at a cost of \$12,000, was opened for use the first of April, according to Missionary Shau Yan Lee.

Home Missions Conference

Sponsored by Home Mission Board

July 31-August 5, 1938

Ridgecrest, N. C.

Theme: *Building a Better World*

Text: *For the Son of Man is Come to Seek and Save that which was Lost.—Luke 19:10.*

11:30 Missionary Sermon—Dr. John L. Slaughter, Pastor First Baptist Church, Birmingham, Ala.

1:00 Lunch.

EVENING

6:00 Supper.

6:45 Vespers — Dr. John R. Sampey, President Southern Baptist Theological Seminary, Louisville, Ky.
7:30 Song and Praise Service.
8:00 Sermon — Dr. John L. Slaughter.

DAILY PROGRAM

July 31 - August 5

MORNING

7:20 Morning Watch.
8:00 Breakfast.
9:00 Song and Praise Service.
9:15 Missionary Message by a Missionary.
9:45 Conference.
10:30 Conference.
11:30 Praise and Prayer Service.
12:45 Missionary Address.
1:00 Lunch.

AFTERNOON

4:00-5:00 Conference.

EVENING

6:00 Supper.
6:45 Vespers.
7:30 Missionary Message by a Missionary.
8:00 Address.

SUNDAY

July 31, 1938

MORNING

9:45 Sunday School.
10:45 Missionary Message—Dr. J. W. Beagle.
Theme: God's Precious Promises.

MONDAY

August 1, 1938

Theme: *A Bankrupt World*

MORNING

7:20 Morning Watch — By a Missionary.
Theme: My Christian Experience.
8:00 Breakfast.
9:00 Song and Praise Service.
9:15 Missionary Message—Rev. Maurice Aguiard, Basile, Louisiana.
Theme: The Man Without a Chance in French Louisiana.

9:45 Conference — Dr. J. B. Lawrence.
Theme: What Is Happening to Christianity in the Homeland; and What Should Happen.

10:30 Conference — Dr. E. P. Alldredge, statistical secretary, Sunday School Board.
Theme: The South a Great Rich, Ripe Home Mission Field.

11:30 Song and Praise Service.
11:45 Missionary Address: Dr. L. L. Gwaltney, editor, *Alabama Baptist*.

Theme: The Licensd Liquor Traffic and Its Bearing on Home Missions.



Restful Beauty

AFTERNOON

4:00 to 5:00 Conference on Evangelism — Dr. Roland Q. Leavell.

EVENING

6:00 Supper.
6:45 Vespers — Dr. John R. Sampey.
7:30 Missionary Message — Missionary from Cuba.
Theme: The Need for Christ in Cuba.
8:00 Missionary Address—Dr. E. P. Alldredge.
Theme: The Paganization of America a Challenge to Home Missions.



A-top Mt. Mitchell

TUESDAY

August 2, 1938

Theme: *Our Unknown Neighbors.*

MORNING

7:20 Morning Watch — By a Missionary.
Theme: My Christian Experience.
8:00 Breakfast.
9:00 Song and Praise Service.
9:15 Missionary Message—Rev. Donato Ruiz, San Angelo, Texas.
Theme: My People This Side the Rio Grande.

9:45 Conference — Dr. J. B. Lawrence.
Theme: Racial Relations and Missions.

10:30 Conference—Mr. Brooks Hays, Little Rock, Ark.
Theme: Disadvantaged People Our Mission Responsibility.

11:30 Song and Praise Service.
11:45 Missionary Address: Dr. Ira D. S. Knight, Pastor First Baptist Church, Durham, N. C.
Theme: Can the Church Answer Human Needs?

AFTERNOON

4:00 to 5:00 Conference on Evangelism — Dr. Roland Q. Leavell.

EVENING

6:00 Supper.
6:45 Vespers — Dr. John R. Sampey.
7:30 Missionary Message—Rev. G. Lee Phelps, Wetumka, Okla.
Theme: Teepee Trails.
8:00 Missionary Address—Mr. Brooks Hays.
Theme: Christ and Social Redemption.

WEDNESDAY

August 3, 1938

W. M. U. Day

Theme: *Women and World Highways.*

MORNING

7:20 Morning Watch — By a Missionary.
Theme: My Christian Experience.
8:00 Breakfast.
9:00 Song and Praise Service.
9:15 Missionary Message—Rev. D. D. Cooper, Shawnee, Oklahoma.
Theme: The Indian and His Response to the Gospel.



An Enchanting View

9:45 Conference: Miss Mildred Matthews, Havana, Cuba.
Theme: Highways for Women in Cuba.

10:30 Conference: Mrs. Una Roberts Lawrence.
Theme: Highways and Byways in the Homeland.

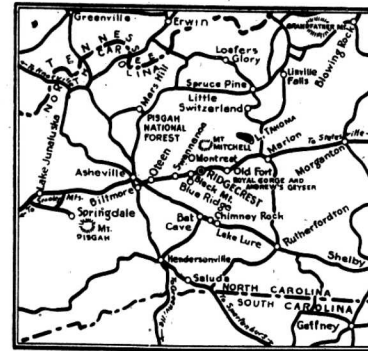
11:30 Song and Praise Service.
11:45 Missionary Address: Miss Kathleen Mallory, executive secretary, W. M. U.

AFTERNOON

4:00 to 5:00 Conference on Evangelism — Dr. Roland Q. Leavell.

EVENING

6:00 Supper.
6:45 Vespers — Dr. John R. Sampey.
7:30 Missionary Message—Rev. L. W. Martin, Jeff, Kentucky.
Theme: What We Are Doing in the Mountains.
8:00 Missionary Address: Miss Blanche Sydnor White, corresponding secretary, Virginia W. M. U.



All Roads Lead to Ridgecrest — July 31-August 5

THURSDAY

August 4, 1938

Theme: *Assets for World Conquest.*

MORNING

7:20 Morning Watch — By a Missionary.
Theme: My Christian Experience.
8:00 Breakfast.

9:00 Song and Praise Service.
9:15 Missionary Message—Rev. Elias Atencio, Albuquerque, New Mexico.
Theme: Potentiality of Spanish-American Missions.

9:45 Conference — Dr. J. B. Lawrence.
Theme: Our Kingdom Assets, Organizations and Tasks.

10:30 Conference — Dr. Frank Tripp, Pastor First Baptist Church, St. Joseph, Missouri.
Theme: Missions and the Making of America—What Has Missions Done and Is Doing for Our Land?

11:30 Song and Praise Service.
11:45 Missionary Address: Dr. Walter E. Woodbury, Secretary of Evangelism.

Home Mission Society, New York.
Theme: Rescuing Lost Church Members.

AFTERNOON

4:00 to 5:00 Conference on Evangelism — Dr. Roland Q. Leavell.

EVENING

6:00 Supper.
6:45 Vespers — Dr. John R. Sampey.
7:30 Missionary Message—Rev. Jacob Gartenhaus.
Theme: My People and the Kingdom of God.
8:00 Missionary Address: Dr. Frank Tripp.
Theme: The Church's Message to Men of Today.

FRIDAY

August 5, 1938

Theme: *Building a Better World.*

MORNING

7:20 Morning Watch — By a Missionary.
Theme: My Christian Experience.
8:00 Breakfast.

9:00 Song and Praise Service.
9:15 Missionary Message: Dr. J. F. Plainfield, Tampa, Florida.
Theme: Jesus versus Nationalism, Communism and Humanism.
9:45 Conference — Dr. J. B. Lawrence.
Theme: Facing New Frontiers.
10:30 Conference: Dr. W. Marshall Craig, Pastor Gaston Avenue Baptist Church, Dallas, Texas.
Theme: The Social and Moral Purpose of Christianity.
11:30 Song and Praise Service.
11:45 Missionary Address: Dr. Walter E. Woodbury.



Alluring Stream

Theme: The Recovery of Concern for Lost Souls.

AFTERNOON

4:00 to 5:00 Conference on Evangelism — Dr. Roland Q. Leavell.

EVENING

6:00 Supper.
6:45 Vespers — Dr. John R. Sampey.
7:30 Missionary Message—Dr. M. N. McCall, Havana, Cuba.
Theme: Cuba and the Kingdom of God.
8:00 Missionary Address—Dr. W. Marshall Craig.
Theme: Back to Paganism, or On With Christ.



Making Missions Real

Conducted by Una Roberts Lawrence, Mission Study Editor

Winning the Border Comes to Life

DURING March, the Y. W. A.'s of Calvary Baptist Church, Kansas City, Mo., Dr. W. Morris Ford, pastor, studied for their spring mission study class the book *Winning the Border*. Under the leadership of Mrs. W. O. Vaught, Jr., and Mrs. W. Morris Ford, counselors, and Miss Irene Billings, president, they met four times with hour and half class periods, Doctor Ford, teaching.

Then as a special treat for the close of the study, they had a Mexican evening. They had unusual guests for this evening. Living in Kansas City is Mrs. Carlotta Ruiz de Ramirez, the sister of Rev. Donato Ruiz, missionary of the Home Mission Board in San Angelo, Texas. Her daughter is the wife of the pastor of the Mexican Baptist Church of Kansas City, Kansas, and she herself was for many years an active missionary in the Mexican church in the Missouri part of the city.

Mrs. Ramirez was the guest of honor that evening. With the help of her daughter and some friends she planned a real Mexican supper with delicious tamales and tortillas made in the authentic Mexican manner. Chili and pie, the last and only "American" item on the menu, completed the meal.

THIRTY girls sat around the tables which were decorated with odd and unusual cacti plants in real Mexican pottery jars. On small tables in the room were lovely Mexican lace scarfs and colorful Mexican cobalt glass and pottery vases. One table flaunted a brilliant serape, while the piano was decorated with an exquisite scarf of drawn work.

During the meal Mrs. Ramirez graciously told about Mexican banquets and instructed the awkward gringos in the proper way to eat the simple articles of food on their evening menu. The meal was an hilarious time enjoyed by all.

Following the supper, Mrs. Ramirez told of life in Mexico when she was a girl, delighting the girls with accounts of courtship and marriage and fascinating details of life in her father's well-to-do home where as a child she had everything that made a child's life happy and gay. She told of her lovely mother whose beautiful voice, trained in the best schools of the day, made the evenings exquisite memories of melody and beauty.

Then she told how she came to know the gospel, of her struggles with the priest, how finally she refused any more to go to confession and, soon after her marriage, how she learned about Baptists and their teachings and became one, the first in her family. She told of the conversion of one

MISSIONARY BIRTHDAYS IN JUNE

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 June.

Name	Field	Date
Rev. A. O. Wilson	Deaf	June 2
Rev. Bibiano Molina	Cuba	June 3
Rev. N. J. Rodriguez	Cuba	June 6
Rev. R. A. Pryor	Indian	June 7
Rev. D. O. Blaisdell	Mexican	June 13
Rev. George B. Mixim	Mexican	June 13
Mrs. J. F. Plainfield	Italian	June 19
Miss Kathryn Sewell	Cuba	June 21
Rev. M. A. Calliero	Cuba	June 22
Rev. E. Becerra	Cuba	June 24
Rev. Thomas J. Wamego	Indian	June 25
Rev. Pascual Arpaio	Italian	June 26
Mrs. Casio Lima	Cuba	June 26

after another of her family, including her youngest brother, who has been for thirty-five years or more a preacher of the gospel. She has one son who is a preacher and her

son-in-law is a missionary pastor. It was a thrilling story, part of which the girls had read in the book, for she is the "sister" in the story found on page 125.

ADJOURNING from the tables, the girls gathered around the grand piano in the assembly hall, and there for nearly two hours listened to a concert of real Spanish and Mexican music of the best type, "O Sole Mio," "La Paloma" and "Estrellita," among others. There were trios of piano, guitar and voice, duets, solos, and finally lovely Christian hymns in which the Y. W. A.'s sang in English while their Mexican guests sang in Spanish. For a close all sang together "The Old Rugged Cross."

It was an evening the Y. W. A.'s will never forget. The Mexican young people enjoyed it, if possible, even more than the American girls. The Y. W. A.'s vowed to have more such friendly evenings and see if they could not mean more in friendship and fellowship to the girls of the Mexican church.

So the mission study class ended as it should, with some genuine outcomes in activities which, given a chance, will reach out into the years in even greater outcomes in the lives of both groups of young people. This is really "Making Missions Real."

Tips For Teachers

A Timely Study

FOR the period between the Annie W. Armstrong Week of Prayer and the next winter's study, *Tepee Trails* by G. Lee Phelps will be most useful.—Mrs. A. L. Aulick, Oklahoma, in *The Baptist Messenger*.

How to Teach a Mission Study Class

1. Choose the book, a late mission study book; suited to age and group to be taught; not too long for time given to class; and recommended by the state W. M. U.
2. Preparation. Pray, read book, re-read book; assemble supplementary material; outline teaching plans, prepare at least first lesson in detail; plan assignments.
3. Advertise Class. Begin early; have announcements at church services; posters; one minute talks; oral, written and telephone invitations.
4. Class Periods. Begin on time, close on time; make as interesting as possible with maps, pictures, charts, posters, curios, newspaper clippings and magazine articles; vary the presentation, using class members in every possible way.
5. Getting Results. Get hold of minds and hearts; relate teaching to their lives;

to the mission work of Southern Baptists, to their giving and living. **MAKE MISSIONS REAL**.—Mrs. H. M. Keck, state mission study chairman of Arkansas.

Getting More Books Read

FRIENDS, we have sinned against our women in many places in that we have allowed one woman to do all the studying and all the discussing of a book, while the rest of the society or circle sat with folded hands—and we have called this a mission study class.

If the women will read one of these splendid books, they will get far more than they have been getting. Then they will enter into the discussions. You will be asking how these books can be placed in the hands of the women. Five women can give five or ten cents each, as the case may be, the name of every woman contributing written in the front of the book, the book passed around, each woman checking off her name when she has read it and passing it to the next woman on the list until all have read it. This works no hardship on any woman. Try this plan.—W. M. U. page, *Religious Herald*, Virginia.

Home Mission Book Shelf

Reviews in this column of books other than our own publications do not necessarily mean that the Home Mission Board endorses all that is in them, but does mean that they are books well worthwhile for an intelligent understanding of many aspects of Home Missions.

All books reviewed may be purchased from the Baptist Book Store in your state.

The Sharecropper. Charlie May Simon. Dutton. \$2.50.

A novel dealing with the background and dramatic incidents of the sharecroppers' revolt in eastern Arkansas. Not much background, however, and less drama. An accurate picture of the procedures of tenant farming on the shares.

Children of the River. Dickson. Sears & Co. \$2.00.

Deep Summer. Bristow. Crowell. \$2.00.

Two novels of the early history of the lower South, reflecting the manners and customs, people and places that are the background of the South of today.

The South Looks at Its Past. Kendrick. Arnett. U. of N. C. \$2.00.

Southern Regions of the United States. Odum. U. of N. C. \$4.00.

Human Geography of the South. Vance. U. of N. C. \$2.00.

Three invaluable studies of southern life, each exhaustive in its field. Necessary for serious students or as references for understanding of any phase of social, economic and religious conditions of southern life.

All White America. McKinney. Meador Publishing Co. \$2.00.

An effort to enlist all white people to help the Negroes, and to create a sentiment in this country whereby our citizens will build more fellowship and less battleships.—N.Y.B.

Acadia An Evangelizing Agency

STUDENTS and faculty of Acadia Academy preach to some 6,500 people in the French country each month, according to Rev. Eddie Savoie, missionary of the Home Mission Board who directs this missionary activity and teaches Bible in the school.

"In order to get an estimate of the number of people to whom the students and faculty minister," he states, "a careful record was kept in March. The total was something more than 6,500."

Many heard the gospel for the first time in these services, Brother Savoie points out, and a large per cent were unconverted people.

"The number also includes a large proportion of French," he continues. "In fact, some services are made up entirely of French people."

Services were held in twelve churches, eight mission points, and several additional churches in which students or faculty members supplied for pastors. The record for the month follows:

Individuals dealt with	403
Professions of faith	4
Additions by letter	8
Sermons preached	134
Prayer meetings conducted	53
Total preached to in March	6,642



Bayou Barataria in the French Country



Acadia Student Who Was Disowned by His Family When He Became a Baptist

The Ten Lost Tribes

By JACOB GARTENHAUS

The very best brief discussion of the subject that I have seen anywhere. — David M. Gardner.

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"For a school in the country, seven miles from the nearest town, this record can hardly be surpassed by any institution owned by Baptists," Brother Savoie comments. "This record should answer all questions and doubts of the untold value of Acadia Academy in Baptist missionary adventure."

In addition to services in churches and regular missions points, the Academy workers go into homes where they contact more non-evangelicals than in churches.



Home on Bayou Chien, South of Houma, La.

Gospel Brings Peace To Distressed Indian When Death Takes Wife

By AARON W. HANCOCK

I RECEIVED a telephone call one day urging me to come to a home near Ashland, Oklahoma, which is about thirty miles from McAlester. An Indian couple were living there, but the wife had been stricken with paralysis and she was at the point of death.

The lady who called was greatly excited about the man because he had not eaten anything or slept for four days and was mumbling something that they were unable to understand. However, as best she and the other ladies could make out his sayings, he was going to cut his own throat, if she should die.

Upon my arrival in the home, I found the man, Billy Harkins, in the kitchen with his head bent almost down between his knees and his hands tightly clasped. Having never met Billy, I was a total stranger to him. I paused a few seconds waiting for him to look up at me, but he was unaware of my presence.

I sat down behind him and talked to him in Choctaw and he finally looked at me bewildered. I told him that I was a Baptist preacher and had come to help him.

HE LEANED heavily on me and wept like a child. I talked to him until he gained his composure and then asked him about his relationship with the Lord. He and his wife were active members in the Methodist Church for many years at one time, but the Methodists abandoned their work among them, and the church finally died.

I read the scriptures and we prayed together, and he was soon assured that if his wife should die she would go to her eternal home, since she was a believer in the Lord. He told me that Mrs. Harkins was a praying woman and that she was by far more devoted to her Lord than he was.

Just three days after, I preached Mrs. Harkins' funeral and I saw Billy then, but he was altogether a different man. He appeared as a man who had the utmost confidence in his God. If Billy has committed suicide since then, I have not heard anything about it.

Miss Mary Gladys Sharp and Rev. Lucien C. Smith, home missionaries to the Indians and French, respectively, participated in a city-wide school of missions in Kansas City, in which the average attendance each evening was 2,000 and the number to hear the missionary messages during the week approximated 10,000.

Total receipts of the Home Mission Board the first four months of 1938 were \$13,453.38 more than for the same period in 1937.

Chinese at W. M. U. Meeting

PUPILS of the Chinese school in Cleveland, Miss., attended the Mississippi W. M. U. convention at Blue Mountain in company with Missionary Shau Yan Lee.

"Our children gave a program at the public school in Blue Mountain which was well received," Brother Lee states in telling about the trip. "When we got back to New Albany, two of the schools there invited us to visit with them. We hope that these contacts will contribute to bring about a better understanding and an increased interest in Home Missions."

While attending the convention in Blue Mountain, Brother Lee adds that "it was a great joy to meet the daughters of three of the missionaries to China."

Rev. Emmett V. Rodriguez, missionary to the Mexicans at Kerrville, Texas, had 20 conversions and 5 baptisms in April.

A CERTAIN man living near Jacksonville, Fla., surprised his wife when he came home sober. It was so unusual that she asked him the reason.

"Well," he said, "I have been down to that Baptist Mission on East Bay Street listening to Preacher Bennett, and I came to the conclusion that I was all wrong and going the wrong way, and that I was lost and on the road to hell."

"But I have stopped. I have given up to Christ, and am going the other way. That is the reason I am not drunk."

Things like this, Missionary L. C. Bennett states, cause him to thank God and take courage.

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