

# SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell

VOL. IX

JULY, 1938

No. 7

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## Home Missions Conference

Ridgecrest, N. C.

Theme: *Building A Better World*

## Open Portals

Await Southern Baptists

July 31 - August 5

Below: Workers of the Home Mission Board who contributed to successful conference in a previous season.



### Three Feet of Sunshine

IN ONE of the laboratories of Washington there is a great sunbath that measures three feet across. It is like the burning glass we used to treasure when we were boys, only much larger. This great glass gathers the rays of the sun that strike its flat surface and focuses them on a point in a space a few feet below. That single point is hotter than the flame of a blow torch. It will melt through steel plate as easily as a red-hot needle burns through paper.

This terrible heat—so hot it cannot be measured, for it melts all instruments—is just three feet of ordinary sunshine, concentrated on a single point. Scattered, these rays are hardly felt—perhaps just pleasantly warm; concentrated, they melt adamant.

The same principle applies to human endeavor. Scattered, a man's energies do not amount to much; once they are all focused on the task in hand, seemingly tremendous difficulties, like snow on a hot stove, melt away. The same thing is true in our denominational work. When we all work together, we bring the mighty force of four and one-half million people to bear upon our task. Tremendous will be the results when Southern Baptists learn to walk and work together.

### Preparing for War

THERE is no doubt but what the nations of the world are preparing for war. In the League of Nations Armaments year-book, it is stated that the expenditures on armaments in 1937 totaled \$11,857,000,000. This is nearly three times as much as was spent in 1913, the year before the World War began. This report included the expenditures of sixty-four nations. Seven out of the sixty-four spent 76% of the total. These seven nations are the United States, Britain, France, Italy, Germany and Japan.

### A Spiritually Ignorant Generation

AN ASSOCIATED PRESS dispatch from Atlantic City tells us that an outstanding educator, in an address before the Methodist Protestant Conference, said, "Little more than 25% of the forty-nine million young people in the United States have ever been in a church. Recently questionnaires showed that sixteen thousand of fifty-five thousand school children have never heard of the Ten Commandments, only six thousand of eighteen thousand students could name four Biblical prophets, only six thousand the four gospels, only eight thousand any three of Christ's disciples."

Whatever we may think of the moral training of the 75% of the forty-nine mil-



### Mohammed Might Have Been a Christian

DR. Hugh Vernon White, in his recent book, "A Theology for Christian Missions," says, "During the early centuries of the rise of Mohammedanism, Christianity was strong in all the Near East and even far up into central Asia. Its practical disappearance from these regions has usually been attributed to the violent assault of Islam. But not so." And then he quotes L. E. Brown in "The Eclipse of Christianity in Asia," saying, "Christianity failed because it had departed from the New Testament faith. The churches had established images and the priests, instead of witnessing to Christ and to the power of the Gospel to transform lives, appealed to the authority of the church, the supposed miracles of the fathers, and the success of the church in its spread over the world." Brown continues, "One cannot read the history of this time without real regret; for the wistful longing of Moslems toward Christ strongly suggests that they might have responded if Christ had been more truly preached to them. In that sense it was a day of opportunity missed by the church."

If Christianity had remained true to its principles and every believer had witnessed in his life to Christ and the pure Gospel of the New Testament had been preached and the churches had maintained the simplicity of their worship and the high standard of morals set out in the New Testament, Mohammed might have become a Christian.

tion young people who have never been in the church, whatever we may think of the moral outlook which the words of this educator give, this much is certain: the thirty-five or forty million who are receiving no religious instruction whatever cannot have a very profound idea of right and wrong, and when great religious issues are put before them at the bar of public opinion, religious people cannot be over-confident of their verdict. The salvation of our own country depends upon the evangelization of the rising generation.

### Headed for Paganism

DR. RAY G. ROSS, executive secretary of the International Council of Religious Education, said recently in an address in Chicago that "in spite of the enrollment of twenty-four million children for religious education in this country, almost an equal number received no religious instruction whatever."

He affirmed that the mounting crime wave and increasing juvenile delinquency find their causes "in the rampant paganism of twenty million youth in America." These millions who are growing up without any

religious instruction are the grave concern of both the church and the state.

"They are," said he, "the breeding ground to delinquency, and they form by far the greatest challenge of the generation in the idealistic and ethical teachings of Jesus."

### Importance of the Radio

THE Southern Baptist Convention at its meeting in Richmond appointed a radio committee. We sincerely hope that a south-wide hook-up for a denominational broadcast for Baptists may be worked out by this committee.

The radio is one of our most important means for disseminating information. The International Broadcasting Office at Geneva recently announced that there were 69,700,000 radio sets in use in the world at the end of 1937, as compared with 63,450,000 at the end of 1936. It is estimated that the number of radio listeners had increased by twenty-five million during the year, with ten million new listeners in Europe.

It may be possible ultimately to work out a radio program whereby Southern Baptists can preach the gospel to the entire world over a world-radio hook-up. God hasten the day!

# HOME MISSIONS

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

VOL. IX

JULY, 1938

No. 7

## EDITORIAL

WHY should we ever speak of Christians as organized into opposing camps simply because they belong to different communions? Baptists are not *opposed* to Methodists or Presbyterians or Episcopalians; they are only different.

### What About Church Union?

I am not opposed to my next-door neighbor; I am simply individual. My neighbor and I work together in matters pertaining to the good of our city and community; but we run our own homes in our own way. We do not have to be "organically" united in our home-life in order to work together in things that make for the common good.

So in church life. We are not *opposed* to each other because we are of different communions; nor do we have to be organically united in order to work together. There are some things we can do together, but there are some things we must do as separate groups. In all things making for the civic and social well-being of the community we can and should co-operate. But in the preaching of the Gospel and in the administration of the ordinances we must be true to the Scriptures. Here each must follow his own convictions. Baptists cannot surrender their convictions in order to secure an appearance of union which must of necessity be only a form.

Every true child of God prays for the unity of Christians but not at the expense of truth. There can be no surrender where the Gospel is involved. What we preach is just as important as the spirit we manifest. We are none of His if we have not His spirit; neither are we His ministers if we preach not His Gospel. A militant ministry holding "the form of sound words" and unyielding in its loyalty to the inspired Gospel is necessary if we would have a church radiant and redeeming.

We are now facing the question of church union and must decide whether we will be loyal or disloyal to Christ.

### When Satan Won

WHEN Satan showed Christ all the kingdoms of the world and said to Him, "All these will I give thee if you will fall down and worship me," Christ refused and drove Satan away.

Since then, however, Satan has been more successful. He has offered the kingdoms of the world to certain organizations that claim to represent Christ and they have gladly accepted. For worldly power and dominion the Roman Catholic hierarchy incorporated the essential features of the dominant pagan religion into the ritual of the church, and by thus blending the pagan and the

Christian forms fell down and worshipped Satan, in order to gain dominion over the kingdoms of the world.

But did the Kingdom of God come as a result? Far from it. The world receded into the dark ages. And now, in the final reaction, atheism, communism and the godless totalitarian states are spreading their blight over the face of the world. Thus does Satan reward those who worship him.

### The Missionary Impulse

EVERY impulse and stroke of missionary power on earth is from the heart of Christ. He sows and there is a harvest. He touches nations and there arises a brotherhood sanctified by His love. The isles of the ocean wait for Him. He spreads His net and gathers of every kind, and lo, the burden of the sea is not only fishes, but fishermen who go and gather and come again.

If there are activity, free-giving, ready-going, a full treasury, able men who say, "Here am I, send me," it is because Christ lives and His spirit works. Those who catch a vision of the Lord of glory have a passion to fill the world with the glory of the Lord.

### Soul Erosion

ONE of the efforts of the government is to protect land against soil erosion. This is the first step in the prevention of floods, so we are told in a press dispatch. Those who have studied the matter tell us that floods originate in the fields of our farmers. Land on which crops retard absorption and infiltration is the birth-place of floods, the experts say, and the problem of flood prevention becomes essentially a vast number of little problems back on the farms of the people.

There is another sort of erosion which should be prevented, if we would save our land from the devastation of crime waves. The origin of all crime waves is in the homes of our people. The cure for these waves of crime is the prevention of soul erosion. If our churches would help in building a new world, they must set themselves to the task of preventing soul erosion in the homes of the land.

### Four Houses

THERE are four houses on which rest our civilization—the court house, the school house, the dwelling house and the church house. The court house represents civil authority and stands for law and order; the school house represents information and stands for education and culture; the dwelling house represents the family and stands for love and patriotism; the church house stands for religion and represents righteousness, faith and love.

## Permanent Homes For Mexican Churches

By J. W. BEAGLE



Transformation wrought by Bottoms Trust Fund at Edcouch, Texas. Left—Palmetto Arbor in Which Church Was Organized Two Years Ago. Below—New Chapel Which Has Replaced the Arbor.

**THE POLICY** of the Home Mission Board for the 77 missionaries among the Mexican people is for them to go with the gospel message and make disciples among their own people in the homeland, then to baptize the believers and organize them into New Testament missionary Baptist churches.

These new churches must have meeting places, church homes, and the missionary must have a place to live among his people. We feel that this is the divine order for doing effective mission work.

The income from the Bottoms Trust Fund has made this plan possible among our Mexican friends, for through it the Home Mission Board has provided sixteen neat chapels and six comfortable homes for our missionaries. This number of chapels and mission homes among the Mexicans does not include chapels and homes built by the Bottoms Trust among other races and nationalities.

Words cannot express what these neat little chapels and homes have meant to our Mexican work. They are not only church homes, permanent meeting places for their worship, but they are also expressions of love toward the Mexican people, thereby proving the realities of the Christian religion to them.

In many instances they have meant the breaking down of all racial barriers, promoting the feeling that we are all brethren in Christ Jesus, and proving that race and class distinction are not known in the work of the Home Mission Board.

Space will not permit the many expressions of appreciation and love that come to us from many of our Mexican fields for these chapels and homes, for the Mexican people are lovers of beautiful places of worship, and they do not hesitate to spend their time and energy to make and keep their places of worship as beautiful as possible.



### Greater Harvest of Souls

**THE INFLUENCE** of these permanent places of worship in their midst has been felt in every department of their church life and work. Our annual report showed that the Spanish-speaking workers won 2,000 to Christ last year, and about 1,000 were baptized by our missionaries into these little Spanish-speaking New Testament churches fostered by the Home Mission Board. The great majority of these Spanish converts and baptisms were on our Mexican mission fields.

A visit to some of these fields will reveal what a little money in chapels and homes will do on a mission field.

At Waco, Texas, is perhaps one of the best equipped plants for all departments of church work in the entire group, and here we also have a comfortable home for the missionary and his family. A striking contrast is this neat chapel and home to the old unattractive, inadequate place formerly used for mission work. Now our Mexican Baptists look with pride upon their new church home in this cultured university city.

When you see the church yard filled with bright and attractive Mexican children who are so eager for the gospel message, you will not be surprised that these faithful missionaries have had a greater harvest of souls in the few months they have been in their new quarters than perhaps in any like period in their labors in Waco.

A visit to San Marcos, another educational center, is just as encouraging. Also at Victoria and Eagle Lake, the work has been permanently established and is mak-

ing great progress since new chapels have been provided.

On these centers the Home Mission Board has organized fields with outstations clustered about these centers of work.

Recently the Board has provided chapels at Cameron and Kennedy, where we are locating new missionaries to open up outstations around these centers and thereby give the gospel to the great numbers of Mexican people in these sections.

### Out of a Palmetto Arbor

**THE LOWER** Rio Grande Valley on the Mexican border is perhaps the most impressive center of Mexican work that the Bottoms Trust has been the means of transforming. In this important mission field



From Image Worship to Salvation, Through the Gospel Preached in Churches—Top, Catholic Shrine at Rio Grande City; Middle, New Chapel at Pharr; Below, Mexican Converts Baptized Recently by a Missionary.

July, 1938

the Home Mission Board has thirteen workers. At Harlingen, Santa Rosa, Pharr, Edinburg, Edcouch, McAllen and Mission are permanent places of worship.

The transformation at Edcouch is perhaps the most romantic of all. A Baptist church of eighteen members was organized in a palmetto thatched arbor. They immediately purchased and gave to the Home Mission Board a lot upon which a modest little chapel was soon provided for such a heroic little group of Mexican Baptists.

Then we must visit McAllen and Mission fields for the work at McAllen has already outgrown their building and they must have a new, adequate plant to carry on effective mission work. The same is true of the Edinburg field.

To prove that a new day has dawned for Mexican Baptists in the lower Rio Grande Valley, they have organized a Mexican Baptist District Association, and they are reaching out into new territory of destitution and establishing outstations where regular worship is conducted.

The writer never visits a mission field that is making progress without feeling a thrill of joy in helping a people who really try to help themselves, and this is true of the lower Rio Grande Valley.

### The 900-Mile Border

**THE MEXICAN** border country is perhaps the most important section of Mexican work. We have already referred to the lower Rio Grande section, which is only a portion of the border, for it is almost 900 miles from Brownsville to El Paso.

On this great border section we are entering and equipping the most important centers. Eagle Pass, Del Rio and Uvalde are centers where permanent facilities have been provided and fields established.

### Corpus Christi Field Shows Good Progress

**WORK** on the Mexican field at Corpus Christi, Texas, is showing good progress under the leadership of Rev. Elias Delgado, recently transferred to this city on the coast following the death of Rev. I. Ortiz.

A division in the church, which was partly healed before Brother Ortiz' death, is being dissolved, a number of the dissenting group having come back into the church, according to Brother Delgado.

Attendance at the services is very good. The missionary states, 115 crowding into the chapel for Sunday school on a recent Sunday and a large crowd coming for the night service.

"I hope that very soon we will find this building insufficient," he writes.

We need to be delivered from narrowness in vision as to the nature, character, extent, magnitude, importance and insistence of the Kingdom enterprise.

One must visit this border country frequently to keep up with the vast changes that are taking place, for the new irrigation systems are transforming this great desert waste into fertile fields where onions, carrots, spinach and other vegetables are raised in large quantities and shipped in car loads or canned in local canneries. All of this calls for large numbers of Mexican laborers.

On a recent visit to Crystal City—or as I call it "Mr. Popeye's" town, for a statue of this distinguished gentleman, demonstrating what eating spinach will do for mortal man, stands in their park—we saw that the Home Mission Board could not fail to enter this important center.

There are a score of other important fields that the Home Mission Board is hopeful of entering and planting permanent centers of work, building in each place a chapel and a home for the missionary.

When the money expended on these new chapels and homes is added to the total cost of the chapels, homes, and school properties already owned by the Home Mission Board, it is discovered that more than \$160,000 has been invested in permanent properties for the evangelization and Christian training of the Mexican people in our midst.



Mrs. George W. Bottoms

"Words Cannot Express What These Neat Little Chapels and Homes" Built by the Fund Which Bears Her Name "Have Meant to Our Mexican Work."

A visit to these fields will certainly convince any thoughtful person that the Home Mission Board has a real, vital, far-reaching, well-organized program for our work among the Mexican people.

### Chinese Church in San Antonio Starts Building Fund

**THE** Chinese church in San Antonio, which has worshipped in rented quarters since its organization, has started a building fund, according to Miss Ollie Lewellyn, missionary.

"Our work is going on just as well as one can expect without a pastor," Miss Lewellyn writes. "We have two splendid little girls awaiting baptism now."

A Chinese for whom we have been praying for more than fifteen years has attended services twice in the past few months. His seven children have been baptized and are all members of the Chinese church.

His youngest child, now thirteen, is very consecrated, and one evening when he came to church she was presiding. He remarked later that he was very proud of his little girl. Pray for this man.

"We are so much in need of a pastor to see the people come to learn about the Bible."

### Tubercular Will Teach Other Patients Gospel

**THIS** month I had a sweet experience in my work," writes Miss Amelia Diaz, Mexican missionary at San Antonio, Texas.

"A young girl whom I had invited came to our mission. I taught her the gospel, prayed the Lord for her, and she was converted. Sunday night Brother Alfredo Canzoso baptized her."

"This poor girl is tubercular and is going to the sanatorium at San Angelo. I gave her a Bible, and she said she was going to be a missionary in the sanatorium. I know she is a good Christian."

In addition to this experience, Miss Diaz also reports other encouraging results of her work. "Sunday afternoon," she adds, "we had a glorious Sunday school. Fifty-nine came to the mission. We are so happy to see the people come to learn about the Bible."

## A Workable Evangelistic Plan For District Associations

**T**HE district association is the key to the evangelistic opportunity among Southern Baptists. We have been experimenting on the best way to use this key. This article suggests a workable evangelistic program which is co-ordinated, co-operative and comprehensive. It is written with the average type of association in mind, having full-time, half-time, and a larger number of quarter-time churches.

### Leadership

**WHO** should map out the associational policies and programs in evangelism? Any one can do it, if his heart is in it. Presumably the associational leader in evangelism ("Evangelistic Vice-President") should. The moderator can. Any fervent-hearted pastor might. It is possible for any layman or laywoman to do it. However, all plans should be approved either by the association in session or by its executive committee.

### Getting a Good Ready

**PLANS** for an associational co-operative campaign should begin at least six months, and preferably a year, before the proposed period for the local church protracted meetings. The leaders should get a good ready.

The annual meeting of the association is the ideal place and time to launch a program of evangelism, because the pastors and leading members of the churches are there. Either the association assembled or its executive board should formally vote approval of the plan.

### Survey of Needs and Objectives

**T**HE associational representative of evangelism, the moderator, and some others interested in evangelism should be a committee designated to survey the associational area to determine the needs. This should be done by January 1, if possible. After seeing the need, this committee can set up certain objectives for the program. A suggestive list of objectives is as follows:

- (a) A revival meeting in every church. All rural churches and as many others as possible to hold their revivals within a period of about six weeks.
- (b) A given number of baptisms. Set the average for the preceding ten years, and double it as a goal.
- (c) A tent meeting, arbor meeting, or school-house meeting in every unchurched community where there should be Baptist work.
- (d) Establishment of a given number of family altars.

By **ROLAND Q. LEAVELL**

Superintendent of Evangelism

- (a) Organization of certain new churches or missions, if needed.
- (b) Organization of new Sunday schools, training unions and missionary societies, where needed.
- (c) A denominational day during every revival meeting.

These objectives should be printed or mimeographed, and distributed in all the churches, early during the year.

### Proposed Period of Evangelistic Meetings

**IN MOST** associations the half-time and quarter-time churches hold their revival meetings all within a period of about six weeks. Let us suppose this is to be the period comprised within the third and fourth weeks in July and the first, second, third and fourth weeks in August.

The first duty of the committee is to seek to enlist every church to hold a meeting within this time. If this is not convenient, another date should be set.

The next duty of the committee is to prepare a series of district conferences, during the second week in July (the week immediately preceding the beginning of the revival period), designed to promote evangelism and further the causes set forth in the objectives.

### Securing Co-operation

**CONSENT** to co-operate should be secured from pastors and churches as early as possible. Some will have to be wooed to be won. The annual associational meeting is a good time for this. It is both tactful and right to have all churches to help in formulating the plans.

### Organization

**F**OR successful promotion of the program there should be at least a minimum organization of six persons, as follows:

**KEY** to Southern Baptists' evangelistic opportunity is the district association, Doctor Leavell declares in this practical article. Here are suggested workable plans which can be put into operation by any fervent-hearted pastor or layman in any association in the Southern Baptist Convention.

(a) Director General—The Director General presides, plans, perfects and promotes all phases of the campaign. He unites the churches to co-operate. He encourages the pastors to organize their forces and to prepare the field for the revival.

(b) Director of Publicity—This committee member promotes publicity through newspapers, window cards, windowed tags, radio, church bulletins, doorknob tags, mimeographed sheets, or in other useful ways.

(c) Director of Preparation—This officer co-operates with the Director General in preparing the churches for the revival meetings. Every church should take a religious census or make a survey of the community to determine the number of lost and unaffiliated people in the area. Every church should have its own members organized in committees for the meetings, such as music, usher, finance, publicity, prayer groups, and multi-winners' bands. Every church should launch a book on winning others to Christ. Community prayer meetings should be held. Visitation to the unaved and unaffiliated Baptists should be promoted.

(d) Director of Extension—This man is given the responsibility of planning all preaching outside of the churches, such as street meetings, radio addresses, chapel talks, shop services, and revival meetings in school-houses, tents or arbors.

(e) Director of Conservation—The Director of Conservation encourages the churches to train and enlist the new members. Every new church member should be enlisted in the Baptist Training Union.

(f) Treasurer

### Week of District Conferences

**D**URING the week immediately preceding the six-week period set for the revival meetings, four or five one-day district conferences should be held in strategically located churches. All pastors should be urged to attend all of these conferences. All other church members should be urged to attend the one conference nearest by.

The morning session should be given to prayer, conference on the objectives of the campaign, conference on adequate preparation for a revival meeting, and a sermon on "The Great Business of Evangelistic Preaching."

The afternoon session should be given to a continued conference on the objectives of the campaign, conference on how to win men to Christ, and a sermon on "Fishing for Men."

The evening session should be evangelistic preaching, with invitation to the lost to accept Christ.

### Six-Weeks Period of Meetings

**D**URING this period of meetings, the pastors should get together two or more times at least, for prayer, mutual counsel, reports of success, and purposeful planning. A full report of the campaign should be made in a special report to the association at its next meeting.

## Alamo Indian School Promised Unexpected Government Assistance

**W**RITING from Albuquerque, New Mexico, where he is a missionary to the Indians, Dr. C. W. Stumph states that the government through its Indian department is rendering unexpected material aid in the mission work.

"A representative of the Navajo Indian Service was here this week to work out plans of their co-operation with us in our Alamo summer school project," the missionary states.

"Indications are that there will be a tremendous step forward taken by the officials. I can give more in detail about their pledge of support for the summer after a very short time. If they carry out their pledge, we are going to have fine support in all Alamo plans."

"It now looks like the government will take advantage of the present sentiment and agitation and provide a well and later a school for this neglected Alamo group."

The only source of water for the little Alamo Indian village is a muddy hole in their rocky canyon, and only two children from the village were in school the last term, these two having gone 175 miles to enroll in the grammar grades.

Because public institutions are so far away, the missionary planned the summer school. A two weeks' Vacation Bible School last summer, directed by Miss Pauline Cunniff, also a missionary in the Indians, was very successful, and because of the response of the Indians and because of their need for a knowledge of the Bible as well as of such simple things as reading and writing a school of longer duration was planned for this summer.

## High Honor to Daughter of Home Missionary

**M**ISS ANNIE HOPE PARKER, daughter of Rev. J. B. Parker, missionary to the Spanish-Americans of New Mexico, won second place among the twelve best students of Howard Payne College, Brownwood, Texas, where she was a senior in the school year just ended.

The school has recommended her for inclusion in "Who's Who Among College Students in American Colleges and Universities," which is a very high honor.

One does not get to be a soul-winner by crossing the ocean on his journey to the fields afar; he gets to be a soul-winner by going after sinners right where he is. The soul-winning passion must be in one's heart and not hidden away in some official task.

Noise never made anything right or wrong.

## Music To Feature Ridgecrest Program



W. E. Young

**ONE** of the features of the Home Missions Conference at Ridgecrest the first week in August will be the music which will be directed by W. E. Young.

Associate pastor of Tabernacle Baptist Church, Atlanta, Ga., Mr. Young is recognized as one of the leading choir directors in the South.

Congregational singing under his leadership is always worshipful in its nature, the happy ability to induce a spirit of reverent adoration into the praise service being his to a marked degree.

In addition to Mr. Young and his wife, those who are at Ridgecrest for Home Missions week will hear the quartet from the Cuban seminary in Havana.

These four talented Cubans, trained in Baptist doctrine by Dr. M. N. McCall and his associates and in music by Mrs. H. R. Moseley, will bring special numbers during the week's program.

Below is the quartet from the Havana seminary, left to right, Luiz Manuel Gonzales, Delio Caprio, Francisco Rodriguez, Hilario Valdes.



## Worth of Missions Is Shown By Italian's Voice

**A**N Italian convert, member of North Boulevard Baptist Church, Tampa, Florida, has recently won high honors in music thus bringing joy to his associates in the church and demonstrating the value of Italian missions.

"Our Sunday school superintendent, Chris Napoli, won first place a month ago in the Florida State Festival of Music," Missionary Harry A. Day reports.

"This gave him a tryout in the Southeast Divisional Contest, including eight states, in the tenor solo contest. He was again successful, gaining first place in this divisional contest which was held recently in West Palm Beach, Florida."

"As the successful contestant in this tryout, he was awarded a scholarship in one of the conservatories of music in the eastern states."

"We are also rejoicing that Chris is faithful to his own church and Sunday school, and uses his wonderful God-given voice to glorify our Lord in our choir."

Elisha did not minimize the difficulties, but he magnified the resources. When he took the offensive for God, he prayed for God to strike the enemy blind. Blind men are helpless.

## Remarkable Revival Brings 38 Converts Into Mexican Church

**A** REMARKABLE revival in the Mexican church at Big Spring, Texas, is reported by Missionary Emmett V. Rodriguez, who is located at Kerrville.

"We had 38 conversions and 31 candidates for baptism," he states. "Four of the most prominent members of the Methodist church at Big Spring joined our church for baptism. All of the others were Catholics."

In addition to the results of this meeting, in which Brother Rodriguez preached, he also reports eleven conversions and three baptisms at Kerrville, and seven conversions at Rocksprings, making a total of 56 conversions and 34 baptisms in the month.

The church at Kerrville and the missionary were busily engaged in making preparations to entertain the Mexican Baptist Convention of Texas as Brother Rodriguez wrote his monthly report.

"Ours is the first church in the 28 years of the convention to furnish free meals and rooms to all the messengers," he states. "This is doing a whole lot."

The convention was in session June 21-24.

Very often circumstances may be against us, but if so let us make it hard for the circumstances.



J. B. Lawrence

## Welcome to Home Missions Week

Ridgecrest, N. C., July 31 - August 5

Theme: *Building a Better World*

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

Doctor Lawrence, Many Denominational Leaders, and Missionaries from Every Field Will Speak Daily

### DAILY SCHEDULE

#### 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.  
11:45 Missionary Address.  
1:00 Lunch.

#### AFTERNOON

4:00-5:00 Conference on Evangelism.

#### EVENING

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

### Statements Indicate Great Blessings Received in Previous Years

WORDS cannot express the help I derived from the addresses of our leaders. I consider this conference the best and most helpful that I was ever privileged to attend. It gave me greater courage and a renewed zeal for the work.—L. C. Smith, missionary to the French, Louisiana.

THE thing that most impressed me was the fervor of the workers—I do not mean only the missionaries, for all workers are missionaries—, that fervor that makes us alive with energy in spite of physical pains and financial impossibilities. And I felt that that fervor is due to the tremendous task that we have, a whole world, we might say, in darkness, and it is ours to bring to it the Kingdom of Christ.

Personally, I came home soaring in the air, as if wings of love and determination, and prayer were leading me on. My head was so chock full of plans and my heart of resolutions that I have done a month's work in a week, seems to me. I was assured as never before that my call to the work is

of the Lord, that I have done little and must do more.—Miss Christine Garnett, Cuba.

IT WAS indeed an inspiration to see and hear the other missionaries, and to note their difficulties and their enthusiasm in meeting them with Christian faith and effort. Surely, as missionaries, we ought to have a little better contact in the brave fight, to encourage each other in vital evangelism.

More than ever we realized from the conference that it is the personal element that counts. We must be laid on the altar if the fire is to come down. Nothing can take the place of consecration and willingness to pay the price of a missionary life.—William H. Fitzgerald, missionary to the Cherokee Indians, North Carolina.

NEVER had better opportunity to get acquainted with workers from other fields, and to find out some of their problems and victories. The "fellowship of the saints" was the greatest blessing I received.—W. W. Stumph, missionary to the Indians, New Mexico.

### Leading Baptists on Conference Program



John L. Slaughter



Mrs. Kathleen Mallory



Mrs. D. S. Knight



Miss Blanche S. White



John R. Ramper



Brooks Hays



E. P. Alldredge



L. L. Gwaltney



Frank Tripp

July, 1938

L. W. Martin  
KentuckyJ. P. Plainfield  
FloridaJacob Gartenhaus  
AtlantaJ. W. Beale  
AtlantaM. N. McCall  
CubaMrs. Upe R. Lawrence  
Kansas CityDonald Rutz  
TexasMaurice Aguilard  
LouisianaMiss Mildred Matthews  
CubaO. Lee Phelps  
OklahomaElias Alencio  
New MexicoRoland Q. Leavell  
Alabama

## Meet These

## MISSIONARIES

## At Ridgecrest

JULY 31 - August 5

## Assembly Head Invites Southern Baptists

By PERRY MORGAN

Manager, Ridgecrest Assembly

THE SOUTHERN BAPTIST ASSEMBLY is endeavoring to promote the missionary cause of Southern Baptists from the top of the great hills of God where it is located to the ends of the earth.

We invite all of our people to the great Home Missions conference July 31-August 5.

As a place for a vacation one will find Salubrious climate of bracing and invigorating atmosphere.

Surroundings of Christian fellowship. Wholesome food and comfortable living quarters.

People from many states and several nations.

A hearty welcome.

Scenic highways that turn, wind, twist, climb up — up — up — mountains all around — playing hide and seek with each other — until one reaches the highest peak in Eastern America.

A pleasant trip to Chimney Rock and Lake Lure — show

places of the Blue Ridge.

Early reservations will insure best accommodations. Come up to the "Land of the Sky" with Dr. J. B. Lawrence and the Home Mission Board forces for real spiritual inspiration, mental exhilaration and physical rejuvenation.



## After Many Days

By JACOB GARTENHAUS

IT HAS been my great joy through the years to speak a word in season and out of season, planting a seed here and there in the hearts of my own people, trusting the Lord to water it and give the increase. Some of the seed, of course, falls by the wayside even as in the days of the Savior.

There are those of my people who will gladly discuss the message with me and give it earnest thought, but Satan, in the guise of worldly pleasures and ambitions, will destroy the seed sown in their hearts.

When "affliction and persecution arise for the word's sake," they cannot withstand it. How true is the Savior's parable of the sower: "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:19).

### Jew Meets Jew

ON the other hand some of the seed planted find fertile soil in the hearts of many. For example, after speaking in one town a friend volunteered to drive me to my next engagement. On our way, when we stopped for refreshments, he noticed an acquaintance and called out to him, and as this other man walked up to us my friend said, "I want a Jewish lawyer to meet a Jewish minister."

As soon as he mentioned my name, the lawyer remarked, "I had the pleasure of hearing this gentleman speak some twelve years ago, and I am indeed very happy to see him again."

For over an hour he stood there beside the car as we engaged in a friendly discussion. "After all," he said, "there is not such a great difference between us. The gap which once separated the Jew and the Christian is being rapidly closed."

I took occasion to quote several recent utterances from the pens of prominent Jews in agreement with his remark. If the man possessed the least bit of prejudice it was not noticeable at all. Indeed he seemed to feel closer to his Christian friends than to many of his own brethren with whose views, he said, he could not fully agree.

The literature I offered him was very gratefully received, and after we left I learned from my friend that he had been attending the Baptist church and was really a Christian at heart, but had not the courage to make a public confession.

### Solid Gold Christians

Mrs. GARTENHAUS in her visitation called on a woman, and no sooner did she mention her name and make known her mission than the woman remarked, "While living in S. Ga., some ten or fifteen years ago, the minister and your husband came to our place of business and invited us to the service,

which invitation both my husband and I accepted, and we were deeply moved by the earnestness of his appeal. I do not know when we enjoyed a speaker more.

"We did not know we had so many friends in the community until that evening when we were so cordially received in the church. Of course we returned there many times, making a number of true friends, and we really hated to move away from that town."

"It is in such small towns," she continued, "that one can actually distinguish between the gold-plated Christians — the 'Sunday' Christians — and the solid gold Christians — those who practice their religion every day."

### To Tears

AH tears! Unbidden tears! Familiar friends since childhood's lonely years, Long separated, we, Why do ye come again to dwell with me?

At midnight, dawn, midday  
Ye come; nor wait your coming nor delay!  
Nay fearless, with what scorn  
Ye picture China by my brothers torn.

Your scorn I must accept,  
But I'm no coward; pray heed ere more ye've wept;  
I love Japan so fair,  
And China, too; this war I cannot bear.

"Is there no other way?"  
Thus do I search my spirit all the day  
Nor ever reach a goal;  
I live, but only as a phantom soul.

Like Christ who bore our sins upon the Cross,

I, too, must bear my country's sins and dross;  
Land of my love! Thy sins are grievous to be borne,  
My head hangs low upon my form forlorn.

Ah tears! Unbidden tears!  
Long separated we,  
Alas! has come another day  
When ye must dwell with me.

Toyohiko Kagawa.

(Reprinted by permission from  
The Christian Century)

It is not so easy to tell them apart in the big city unless one is thrown closely together with them."

This lady insisted that Mrs. Gartenhaus visit her again, and asked for her address so that she might return the visit at a time when I would be at home.

Innumerable experiences come to mind that illustrate the parable of our Lord concerning the reaction of the seed in the lives of those who have been touched by the gospel; but what transformation has taken place we shall not know until the day when the records are examined by the Great Judge.

### Believing God's Promises

WHILE speaking in one of our churches I asked the pastor to let me know if there were any Jews present, and his answer was that he did not expect any of them, for no special effort had been made, as far as he knew, to get them to the service, and his church was quite a distance from the heart of the city.

Just before the service, however, he was told that some of the Baptist students at the university had brought their Jewish friends. These I soon spotted in the audience, and many of my remarks were of course directed to them, without leaving the impression that I was aware of their presence.

From their facial expressions, I noticed that all but one responded heartily to what I had to say; that one, I could see, was filled with prejudice. Nothing I said seemed to please him.

That a young American Jew living among Christians should display such an attitude notwithstanding the fact that I took special pains to plead the cause of Israel in this hour of their sorrow, urging Christians to extend sympathy to them, and to so live that every Jew would be able to distinguish between the true and nominal followers of the Savior, hurt me no little. I could hardly sleep that night.

The next morning the pastor told me the good news that one of the students had called him early in the morning to tell him that this very young man who had been so unresponsive came into his room about midnight and told him he was greatly disturbed over my message, and asked for a copy of the New Testament which he wanted to study for himself. And before the night was over, they had a prayer.

But I had missed a night's sleep! What a lesson that should be to us. How many nights' sleep have we missed, thinking that our faithful efforts have not brought forth any results, when we should have more faith in God's eternal promises.

## 'Bulletin Briefs

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

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

Approximately \$135,000 has already been received by the Home Mission Board from the Annie W. Armstrong Offering, this amount exceeding the total for last year by nearly \$5,000.

The simultaneous revival in thirty-four churches in Birmingham directed by Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board, resulted in 1,433 additions, 884 of whom came by baptism.

The Home Mission Board has paid \$85,000 on its debt this year, this amount being nearly twice as much as had been paid at the same time last year.

May receipts of the Home Mission Board totaled \$85,830.55, including \$62,502.36 from the Annie W. Armstrong offering.

### Dyess — A New Challenge

(Illustration for Mission Talk on Right)

The government resettlement project at Dyess, Arkansas, and the opening of this new field as a mission of the Home Mission Board is one of the many new phases of Home Missions in the South.

Sixteen thousand acres of swamp land were reclaimed by the government, and two or three thousand people, mired in the swamp of economic and spiritual depression, were reclaimed from the cities and towns and given a new chance on this new land.

A few months ago Rev. and Mrs. Harvey Gray went to Dyess colony as appointees of the Home Mission Board. They found a number of Sunday schools already active, and the foundation laid through revival meetings and other special services for Baptist work.

They found, also, over 1,000 Baptists, with every new group moving to the colony bringing more Baptist families.

Here is a new type of home mission work in a community of a different economic and social organization. The Home Mission Board has already entered this new field, even as it hopes to enter the many other fields which offer new challenges to home missions today.

Dr. J. F. Plainfield, Italian missionary, was in an institute of missions at Martinsville, Va., immediately after the Southern Baptist Convention in which more than twenty were added to the church.

Miss Esther Sawthorn, new Indian missionary in New Mexico, has been received in two villages which heretofore have been hostile to all Protestant workers.

Wherever the Catholic church rules, there is much sin, and, therefore, there are many obstacles in the way—Maurice Agullard, French missionary.

After an eight and a half months' term (provided by public school system, the Chinese in the Mississippi delta raised funds for a summer session in the new mission building at Cleveland, Mississippi).

A sixteen-year-old French girl who is helping Miss Mary E. Kelly, missionary to the foreigners at Christopher, Ill., wants to be a missionary.

This is a needy field, a hot bed of communism as well as of all sorts of moral and spiritual wickedness, but many of the people, especially the foreigners, are friendly to our work—Mrs. M. B. Stein, missionary to the foreigners, East St. Louis.

Rev. C. F. Landon, missionary of the Home Mission Board to the deaf, preached the baccalaureate sermon at the Arkansas School for the Deaf.

Many, many homes have opened their doors for gospel services—Maurice Agullard, French missionary.

Rev. R. A. Pryor, missionary to the Navajon in New Mexico, conducted two Vacation Bible Schools on the reservation this month.

Rev. A. N. Porter, missionary of the Home Mission Board to the Mexicans, reports large crowds at every service since the completion of a new building on his field at Waco, Texas.

Nothing but the grace of God can keep his ministers going on when the forces of evil are destroying the Christian work, breaking down the faith, or driving them away from the truth by fear—Lawrence Thibodeaux, French missionary.

Forty-seven Indians were converted in a revival recently at Red Rock, Oklahoma, in which Missionary D. D. Cooper preached.

Miss Amelia Diaz, Mexican missionary at San Antonio, Texas, talked with an old woman recently who said that she had been a Catholic all of her life and had gone to church every Sunday, but that the priest had never taught her the Bible.

### Baptizing the Aged

BAPTIZED a man last Sunday who is 68 years old. We have another man in the church who is 84, and still another who will be 103 on July 7, 1938. I baptized this last man when he was 92 years old.—A. N. Porter, missionary to the Mexicans, Waco, Texas.

### The New Home Mission Challenge

(Outline for a Mission Talk)

By ALFRED CARPENTER

Pastor, First Baptist Church,  
Blytheville, Ark.

Text: Luke 24:46-48; Acts 28:31.

#### INTRODUCTION

1. Recent transitional period of all missionary enterprise. Unusually conditions — Drastic changes — Challenging courage.

2. Home Missions meeting challenge. Discards obsolete methods — Laborers sent forth. Proper understanding is necessary to maintain abiding interest.

#### I. THE CHALLENGE OF NEW AND ENLARGED FIELDS

1. Neglected broken ranks along Western front. The Indian, Mexican, Rapid developing rural sections.

2. Recapture the old and forgotten fields. Cities experiencing avalanche of industrialism. Under-privileged in congested centers never touched by churches. Untranslated in our churches. One-fourth no baptisms, no gifts to missions. No plan or agency to cope with this situation but Home Missions.

#### II. THE CHALLENGE OF A NEW AND INTENSIFIED EMPHASIS

1. Not loyalty to denomination — study course credits — or respectability. Nor to entertain or amuse with trivialities.

2. Not an all church all time program of consecration and the experience of participating in missionary life. Makes Missions real.

#### III. THE CHALLENGE OF A NEW AND INCREASED APPEAL

1. Not of persecution or poverty of our missionaries. Neither the pollution of or pity for the pagans. It is not a humanitarian movement for uplift of unfortunate. Neither is it an appeal for men, methods or money.

2. Not an appeal for faith that works and prayer that has power. Redemptive, not humanitarian, is our new missionary appeal. This was close to the Master's heart. "Folks are lost." We are witnesses. Lift Him up.

#### CONCLUSION

1. The new challenge is PERSONAL to you. It is not easy, but the grandeur of it has an urge. It thrills hearts and locks arms in an effort to save the home base for world-wide redemption.

2. Whether winning Navajo Indian on the reservation in New Mexico or the San Blas Indian on the islands of the Caribbean—winning the Italian in Kansas City or the German in Corpus Christi—winning the Mexican in El Paso or the Spaniard in Havana—it is the NEW CHALLENGE OF HOME MISSIONS.

## Mother's Intolerance Stops Daughter From Confession of Christ

By MISS MINNIE BERRY  
Mountain Missionary

A young people's prayer service held on the mountain side prior to an evening service in a recent revival, a dear girl nineteen, who was under deep conviction of sin requested our prayers.

We prayed and pleaded with her to trust Christ, but something prevented a full surrender.

"Oh, Miss Berry," she finally sobbed out, "I can't tell you why I don't accept Christ. It's unspeakable."

We prayed on, and again she spoke, saying, "It's my mother. She says I can't come to church any more if I trust Jesus."

After some days, during which she had been forbidden to attend church, she called as I passed her home, and ran down the mountain side to tell me she had trusted Jesus, and was very happy.

My heart ached as she sat in the audience later in tears, longing to go forward and make public profession of her faith in Christ, but her mother sitting near would not permit her to go. She tries to force her to attend the Holiness church, but she does not want to go there.

Last week she visited me, and in the quietness of the evening time we talked and prayed together.

"If I could only live with you and attend your church!" she said.

How I wish she could. We are asking God to move upon this stony-hearted mother who is lost and a great hindrance to this dear daughter.

Will you unite your petitions with ours in her behalf? Nothing is impossible with our God.

## Fooling With Fringes

GENIUS has been defined as "the heart of living with the major issues of life." Whether this is a definition of genius or not, it is a good thing to go by in life. The secret of joy and power is to give one's self to the superlative task, and the tragedy of life is that many people never strike the real values of life.

Phillips Brooks gave this wise counsel to preachers: "Attach yourself to the center of your life and not to some point on its circumference."

What a great thing it would be today if the four and one-half million Southern Baptists would catch this ideal. Let us not fool with the fringes, but attach ourselves to the center of things.

The objective of all activity is the evangelization of the world. Let us give a world outlook to every church activity. Christ would have it so.



Left—Miss Mary Gladys Sharp, worker among Indian students at Chilocco, Oklahoma, and Rev. Lucien C. Smith, French missionary, Home Mission Board representatives in the school of missions in Kansas City churches.

Right—Pastors and missionaries who led in the simultaneous week of study in thirty-nine churches.

## Kansas City's Churches Unite In Great School of Missions

By E. J. MORGAN

Pastor, Centropolis Baptist Church,  
Kansas City

A HUSH fell over the guests at the banquet. They had been having a good time of fellowship as pastors and missionaries visited together as only warm friends can visit when they find themselves together after having been separated for years.

Miss Gladys Sharp, missionary to the Indians, was rendering, through the sign language, the invitation song, "Lord I'm Coming Home." Dr. Morris Ford was singing the words as she traced but each expression in that wonderfully expressive sign language.

She pointed upward as he came to the name of God in the expression, "I've wandered far away from God." Then she turned her hand over gracefully and walked her fingers back toward herself, as the words floated out, "Now I'm coming home."

With a deft, swift movement she stretched her left arm forward and traced from her forearm to the shoulder with her right fingers, then opened wide her arms as the singer sang, "Open wide thine arms of love," and she folded her arms as a mother would about her child, then again made that peculiar motion of walking her fingers toward herself that made one think of a wanderer returning to his home.

The occasion was a banquet given at the Centropolis Baptist Church to the missionaries and pastors working together in a Missionary Conference and School of Missions in Kansas City, Missouri.

For a full week last March, Kansas City Baptists had a wonderful time. Practically

all of the thirty-nine churches co-operated in a simultaneous effort.

Never has the writer seen such an array of missionary talent focused in one place aside from the Southern Baptist Convention. Twelve missionaries spoke twice each night for a week.

The plan was to have two periods with each missionary speaking to two churches each night. A missionary book was taught during the open time in each church.

Under the splendid leadership of Rev. C. P. Jones, city missionary, the program worked out splendidly, and to him belongs the credit for the success of the effort. Splendid co-operation by Dr. Edgar Godbold, our state secretary, made it possible to secure so many missionaries.

PERHAPS the most impressive thing about the conference was the cumulative evidence of the complete sufficiency of Christ. One after another the laborers from every section of God's world vineyard painted a picture of need, and invariably the need was the same—men are lost.

It was as if an artist was painting a scene and the people, watching his swift movements and becoming unconsciously irritated, moved about restlessly, but not knowing why.

The picture was pretty. Dark grey clouds were in the sky, and hills could be seen dimly through the rapidly gathering night. A house was there, but something was lacking and the watchers missed it.

With a quick graceful motion the artist made a stroke of red, a light streamed forth from a window, and that one stroke turned a lifeless picture into a picture of life.

Just so these missionaries painted a picture of world need, and unhesitatingly, and unequivocally said, "The answer is the regeneration of men through Christ."

## Making Missions Real

Conducted by Una Roberts Lawrence, Mission Study Editor

### Adventure

"I may never follow the road that winds  
To places fair and far.  
Or travel the rainbow trail that bends  
To where old treasures are.  
But a book friend came to my door today  
And carried me far on a world-wide way."

### How Shall We Study Missions

Regularly  
Systematically  
Thoroughly  
Continuously  
Understandingly  
Enthusiastically

That which is half-done is never well-done. Half-done Mission Study never attracts.

If it is worth doing at all, it is worth doing well.—Clipped from Program Mission Study Banquet, Arkansas W. M. U. Meeting

### SUCCESSFUL SUMMER STUDY PLANS

#### Unified Study in an Association

Mrs. Orlay Street, Ripley, Missouri

ALL the societies in this association (Tippans) made a study of Dr. J. B. Lawrence's book, *Taking Christ Seriously*, during the first two quarters of this year (1937). In June we had a rally and reviewed the book. Several of our pastors were present, and the program was closed with a talk from the moderator of the association in which he applied the truths learned in the study to practical work in Tippans County.

#### A Do-As-You-Please Class

Mrs. W. C. Little, Tennille, Georgia

IT ALL started with the suggestion in the W. M. U. report on mission study that we have a class of women who do not attend mission study classes. These women are for the most part members of my Sunday school class and are accustomed to working with me there, but not in mission study. My first step was a personal invitation, given on a house-to-house canvass of the church constituency.

The invitation was given only to the women who were sixty years or over. They had seldom attended a mission study class and never had taken an examination.

The class was announced as a DO-AS-YOU-PLEASE CLASS. Two young women were enlisted as helpers in putting on the class and in getting the members to and from the sessions.

We selected *The Word of Their Testimony* as a basis for the study. Three wall maps

very much stuck-up with pictures of home missionaries pasted on systematically in groups, with names and fields, were in evidence. There was a home-made chart, mounted pictures of Dr. J. B. Lawrence, Dr. J. W. Beagle, Dr. M. N. McCall, Miss Emma Leachman, Mrs. Una R. Lawrence hung where the names could easily be read.

We met in my dining room, with the table extended and the chairs about it. On the table loose leaves from my loose-leaf notebook were placed opposite each chair.

These pages were illustrated from *Home and Foreign Fields* and contained typed stories of the lives of our own Home Mission workers, gleaned from *The Word of Their Testimony*, *Winning the Border*, *Just Around the Corner Tales*, *Around the World in the Southland* and other books and periodicals.

A separate sheet of missionaries had been cut up, their names and locations cut off, and those whom we were to study given to the women at the table, to be identified with the pictures on the maps. This gave some relaxation in the middle of the first day's lesson.

We began the first session with a reading behind a screen. It was "The Horseman of Bejucal," somewhat condensed and read by one of my helpers. After that, we located Bejucal on a map. The name of the preacher in the story was given and his picture shown. We discussed the language used, then located all the Spanish-speaking people in the Southland. These places had been colored on the maps so as to be easily distinguishable to old eyes.

Our first discussion was the number of missionaries in Cuba from the United States, compared with our missionaries of Cuban birth. Then the story of the "Boy Who Followed the Gleaner" was told (*Just Around the Corner Tales*) and his picture shown. Other stories were told, "Old Josefa" being a favorite one.

In this same way we visited the Border, getting acquainted with the missionaries from *Winning the Border*. A discussion of the religion of these groups proved interesting and page 83 (*Winning the Border*, Revised Edition) was read by a member. All were shocked at the blasphemous teachings of Mexican Catholicism. (It teaches the same doctrines in Georgia!—U. R. L.)

Then pictures of missionaries were identified, notebook leaves exchanged until stories and pictures matched and each had selected her story the next day. A home-made booklet was assigned, with data about the Home Board illustrated.

These assignments opened the second session. Then I showed an irregular French triangle map, and told the stories centering around Lucien Smith, as given in *The Word*

of *Their Testimony*. I longed for his picture but did not find one. (See *Missionaries of the Home Mission Board*, 25, and latest Picture Poster.—U. R. L.)

We discussed the language spoken by this group, the work, etc. In this way we discussed all the fields of the Home Board about which stories are told in *The Word of Their Testimony*.

Then at the last hour, we had a "question game," not for awards, for few of these older women cared about seals. But they were eager to tell what they remembered. We had a grand time. Every member had a part in this re-telling of what we had learned. The questions were very simple, dealing mostly with names of missionaries, locations, languages they use, and the problems they meet.

The last question was a thought question, "What Book has the message of the gospel for unsaved people? What of a church that forbids its people to read it? What of a church which believes in it and is indifferent to the need of the unsaved world?"

At our last session we closed with refreshments. Seldom have I seen more interest, nor had more fun!

## Priest's Threats Bring Fear to Many Italians; Others Attend Mission

By BERTHA WALLIS

Missionary in Birmingham

IN PREPARING for our Italian open house and our Vacation Bible School, seven of us visited in homes of the Italians one morning. We heard all kinds of threats the priest has been giving them.

He told them that if they came in our building the church bell would be tolled and they would be dead Catholics. He told this to them in Italian and English so they would thoroughly understand it.

"I would like to come so much to your meeting," one woman said. "Do you think he would hurt us for going just that one night?"

We had about seventy-five present, but twenty-three came from our old Good Will Center. A large number came and stood on the outside of the windows looking in and listening to the service. We invited and urged them in, but they would not come in, many of them.

They said they liked the beautiful singing and asked if we were going to have it every Monday night. If so, they said they would come in next time.

Many have been to see me and have gone through the building but have not been to any of our club meetings.





### New Spanish Missionaries



Rev. J. L. Moyer



Mrs. J. L. Moyer

## Foreign Field Experience And Divine Call Qualify New Worker

**Q**UALIFIED by four years of missionary service in a Spanish-speaking land and—more important—by a missionary spirit and a definite call to this special field, J. L. Moyer began his work the first of June as general missionary of the Home Mission Board to the Spanish-speaking people in Texas and New Mexico.

Brother Moyer resigned the pastorate of the Hunter Street Baptist Church in Birmingham, Alabama, after a successful ministry of nine years, following his appointment in April to the Spanish field.

Immediately upon his graduation from Southern Baptist Theological Seminary in 1923 he went to Chile under appointment by the Foreign Mission Board, and remained there until 1927.

His work in the South American country was chiefly evangelistic, his ministry being centered in Santiago where he served a church which grew in four years from 40 members to 125. He preached in revivals in the city and in other communities in southern Chile.

**S**IX months after his arrival, he was preaching in the Spanish language, so that he has had three and a half years of experience in daily use of the language of the people among whom he will work in Texas and New Mexico.

"There is very little difference in the Spanish used in Chile and by the Mexicans in Texas," he explained. "The differences are probably no more than in the English used in Virginia and in Texas, and we anticipate no more difficulty in being understood than a Virginian would have in the Southwest."

The new missionary was born November 23, 1892, near Louverne, in south Alabama.

He attended the State Normal at Florence and Howard College in Birmingham. After his graduation at Howard, he continued his studies at Louisville, receiving the Th. M. degree in 1923.

**A**S a parting gift and in appreciation of his nine years of service, the Hunter Street Baptist Church gave Brother Moyer a new automobile to use in his mission work in Texas.

The church bulletin on the last Sunday Brother Moyer was in Birmingham carried expressions of appreciation from the board of deacons, the training union, the Sunday school, the W. M. U., and the office, with a final "God Bless You—And Keep You" from the entire church.

The record of the church's growth under Brother Moyer's leadership is given in the bulletin as follows:

#### Hunter Street Baptist Church Then and Now

|                           |            |            |
|---------------------------|------------|------------|
| Membership                | 834        | 2,116      |
| Enrollment                | 531        | 1,306      |
| S. S. Av. Attendance      | 297        | 606        |
| B. Y. P. U. Enrollment    | 105        | 268        |
| B. Y. P. U. Organizations | 4          | 15         |
| W. M. U. Organizations    | 4          | 8          |
| W. M. U. Enrollment       | 131        | 266        |
| Gifts:                    |            |            |
| Local budget:             |            |            |
| (Exclusive of Bldg. Fund) | \$3,222.96 | \$9,220.07 |
| Missions and Benevolences | \$ 331.84  | \$3,794.87 |

Upon his return from Chile in 1927 he accepted the call of the First Baptist Church, Oneonta, Alabama, and remained there until

called by Hunter Street Church, Birmingham, in 1929. He had completed nine years and four months of service in Birmingham when he left the Hunter Street Church to enter upon his new duties with the Home Mission Board.

**"WE FEEL** a definite call to return to the mission field," he said in commenting upon the decision he and his wife made in accepting the appointment. "It is very difficult to leave the church where we have had so many years of happy fellowship, but we know we must go—we are certain of that."

"For many years I have felt that we would be associated with the Home Board in Mexican work. Through prayer Doctor Lawrence, Doctor Beagle and I have felt that we should do this work."

The church Brother Moyer has served for nearly ten years has a membership of 2,100 and an average Sunday school attendance of close to 800. It led Alabama churches in training union attendance. Missionary gifts of the congregation amounted to 22 per cent out of an annual budget of \$20,000. The church has the distinction of having the most rapid growth of any in Birmingham.

"I have known J. L. Moyer long and well," said Dr. J. E. Dillard, promotional secretary of the executive committee of the Southern Baptist Convention, who was for many years a fellow pastor in Birmingham.

"He is one of God's noblemen; noble in spirit, earnest and faithful, evangelistic and missionary, a workman that needeth not to be ashamed. I congratulate the Board and the work upon securing the services of this great soul, J. L. Moyer."

**M**RS. MOYER has similar qualifications, both in training and in spiritual endowments, to the superior requisites of her husband. She is also a product of the State Normal at Florence, Alabama, and has completed four years of work in the Louisville Training School, from which school she received the M. M. T. degree and credits for additional graduate courses.

The new missionaries with their two children, Sarah Elizabeth (15) and John L., Jr. (12), will make their home at San Antonio, which is the most convenient location for general missionary work among the Spanish-speaking people.

**T**HE missionaries of the Home Mission Board are agents of God, not just of a human organization. Those whom we heard at Ridgecrest caused us to feel that they were God-called, God-led and God-blessed. I was impressed by the conviction each had of the challenge of his field.—L. W. Martin, missionary in the mountains, Kentucky

Some of us act as if we had eternity in which to carry out God's program of world evangelization. Not even God Himself has this much time for this task.