

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. IX

AUGUST, 1938

No. 8



Arm in Arm for the Southwide Baptist Revival

Drs. Roland Q. Leavell and L. R. Scarborough

See Pages 4 and 5

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What Is Missions?

WHEN we think of missions as a unit-enterprise—and we should never think of missions in any other way—it is the Christian constituency going forth into all the world and into all the life of the world, sent by Christ as he was sent by the Father, to carry on to its consummation God's redemptive purpose in Christ.

It is the people of the gospel, with the gospel, giving that gospel to the people without it, no matter who they are or where they are. It is the churches of Jesus Christ without exception, going into all the world without limitation, preaching the gospel without modification, to every creature without discrimination. Missions is the highest conception of God's elective purpose, the saving of individuals for the sake of lost communities.

Evangelism Fundamental

E V A N G E L I S M is not an emotional spasmodic thrill the church in a sort of religious galvanism for the spiritually sensitive, nor is it a designated period in the calendar of the church year where a place is given for a program of special religious activity, but it is the interpenetrating and motivating spirit of the entire church life.

If the spirit of evangelism does not permeate the whole church life and shoot a soul-saving passion through and through every organization and every department from the cradle-roll to the pulpit, then the church is lacking in the motivating purpose of the Christian religion.

Strangely Blind

D R. C. C. MARTINDALE in his book *Does God Matter for Me?* calls attention to the impossibility of building a new world without changed men. He says, "Desire for wealth and power coupled with a readiness to use force will always bring things back to where they were whatever be the theoretic system under which a land is governed."

Men are strangely blind if they think they can build with the unregenerate a Christ-like social order.

Religious Freedom

R E L I G I O U S freedom is more than toleration. Sir Charles Grant Robertson in a recent lecture in New York says, "If liberty of conscience is whittled down simply to a permission to hold certain beliefs, but with no right to discuss or communicate them in public, and no right to reply to criticisms by non-Christians, the liberty granted is an insulting parody of the term."

Religious freedom means freedom to propagate one's religion and to meet all criticism of that religion in an open thought forum.

Home Missions Conference

Ridgecrest, July 31-August 5

PACK your bag and get your ticket for the Home Missions Conference at Ridgecrest July 31-August 5.

This conference has come to be one of the outstanding events at the summer assembly grounds. Last year many said the Home Missions program stood out above all the rest as the most significant and far reaching in importance of all the subjects discussed at Ridgecrest.

This year the program is just as outstanding. The speakers cannot be surpassed.

This is a good time to spend a vacation and one would have to travel far before he would find such a feast of good things as will be spread for him in this conference.

Come with us and we will do thee good.



The Best Witness for Christ

T H E best witness for Christ is not a book of theology, but a life of service. Truth must become a life, must be seen vividly walking about before it can move men.

The Baptist theology of the seventeenth century is not read by most mortals, or at least by very few, but that theology incarnated in a Greatheart, a Mr. Honest and the other characters of Bunyan's immortal dream has been and is the delight of millions.

The power of Christ's incarnation is that it brings us out of the realm of the ghosts of abstraction into the life of the concrete. The master forces of life are always personal.

Forced Reformation

T H E R E can be no forced reformation anywhere that will last. Social conditions may be improved and the environment made conducive to better living, but the only way to produce a better civilization is by growing better men. This is a matter of transformation in which the whole personality is involved.

Racial and Religious Oppression

F U N D A M E N T A L L Y all social questions are religious and all religious questions are social in their implications. This was emphasized recently by Dr. Elmer Carter, editor of the Negro magazine *Opportunity*, at an intercollegiate conference held in Philadelphia.

"The great majority of people," he said, "are becoming aware that racial oppression is the twin of religious oppression, and that to destroy one is to destroy the other."

A world religion will wipe out religious prejudice. A world fellowship in Christ will break down racial barriers.

Speaking Tubes for Paganism

A P A G A N chapel equipped with a speaking tube for an oracle has been discovered in ruins of 2300 B. C. in northern Syria.

They faked their oracles in those times, evidently. Back behind the idol through a tube opening into the mouth of the idol the priest spoke. The oracle delivered was the word of the priest.

We have changed the program somewhat and also the set-up. Today many a pulpit in modern churches is a speaking tube for paganism. The man in the pulpit is the oracle delivering his own message and not God's message.

An Impossible Separation

T H E R E are too many followers of Christ who want to divorce the program of Christ from the cross of Christ. They want the blessings, promises and benefits of the redemptive work of Christ without having to bear the cross or become subject to his will.

Serving the World

I N T H E evangelization and Christianization of the homeland we have a glorious opportunity to serve the world by bringing to Christ the hosts of foreigners in our midst. There is scarcely a nation under heaven that has not some of its citizens in the homeland today. Win them to Christ and they will help win their land to Christ in winning the foreigners. Home Missions makes ready for and pushes out to world conquest for Christ.

Dynamic of Missions

T H E passion of Christ for a world's salvation centers in the cross, and the cross is the dynamic of missions. Through all the years the cross has meant an eternally judging, suffering and saving Christ; and a continually judging, saving and suffering church. The recognition of this supreme sacrificial event is essential to the existence of a truly missionary church.

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

WHEN the United States declared war against Germany, our great war president, Woodrow Wilson, said, "Our task is not simply the organization of an army for over-seas service, but the marshaling of a nation for war. Every power and every resource we possess, whether of men, of money, or of materials, must be devoted to this purpose until it is achieved."

Our war program was launched on that basis. It became an affair of the whole nation. We put two million men over-seas, but that was not all, nor the biggest thing we did. We had twenty-five million men back here at home enrolled and several million men in training. Every resource of the nation was mobilized for the task of supporting our army abroad. We mobilized a nation with all of its resources for war.

This is our task as a denomination. It is not enough to enlist a few recruits for the firing line in foreign lands and on home fields. We must marshal a denomination for world conquest for Christ. Every resource we have in men and money, every institution and every local church must be enlisted for and dedicated to the God-given task of preaching Christ and him crucified to a lost world.

Denominational Integrity

T H E R E is a distinct movement today away from emphasis upon denominational integrity, autonomy and consciousness. We are told that denominationalism is a handicap to the progress of the gospel. Union movements of various kinds are the vogue. An effort is being made now to organize a world church on the one hand, and, on the other, to unionize the country districts by organizing and maintaining community churches.

This movement is backed by vast resources. It has the support of outstanding denominational leaders. The trend of the age is in its favor. The completion of such a program would mean the blending of the various faiths and creeds into a conglomerate. It would be the complete destruction of what Baptists believe and practice.

Baptists must fence against this movement by developing a sane denominational life, or else they will be sucked up in spots by this movement and hindered in their program.

Fraternity is a good thing within certain limits. It is one thing to fraternize with those who agree on essentials, but quite another thing to agree with those who differ on fundamentals. Here we need a strong denominational program.

If Baptists are to deliver their message to the world, they must function as a denomination. There must be unity of front on all the boundary lines of faith. The Home Mission Board, by projecting a militant missionary program, is serving in the development of denominational integrity.

Negroes And Communism

D R. MARK DAWBER, secretary of the Protestant Home Missions Council, stated recently in a sermon delivered in New York that "more than 20,000 Negroes have joined the Communist party and thousands of others will join when two million cotton-picking Negroes are put on the economic scrap heap."

He says further that "thousands of Negroes are joining the communists because the communists go to the Negroes with an essentially Christian attitude. They call the Negro, 'brother,' and say to him, 'There is no segregation in our organization.'"

No matter how false and misleading the communists may be in their attitude and propaganda, at the same time they are making deep inroads among the Negroes in the south. It is high time for Baptists to give this matter their serious attention.

The Home Mission Board is attacking this problem by helping to educate and train the Negro preachers. If Southern Baptists will increase their contributions to the Co-operative Program and the Hundred Thousand Club and thereby release the Home Mission Board from its debts and enlarge its receipts, the Board will enlarge its mission program to the Negroes. We believe we can save our Negro brethren from communism. We have the program that will do this, but we do not have the money to put the program on.

Are We Christ-Like?

I WONDER how many of those who claim to be disciples of Christ correctly represent Him? When I think of Him, the meek and lowly One who had no earthly possessions, who sought no earthly distinction, who had no personal ambitions, who lived only for the sake of others and who depended entirely upon the heavenly Father for His earthly support, I wonder how many of us can claim a real place in that royal line of sacrificial servants of which Christ was the first? If we were to take Him seriously and follow accurately in His foot-steps, would not our lives suffer a revolution so radical and so surprising that our friends would think us beside ourselves?

O Lord! how can a man live such a life of adventure, such a sacrificial dangerous life as following Christ demands? We love Him and we would die for Him, but can we afford to live for Him?

Taking the Current When It Serves

By ROLAND Q. LEAVELL

Superintendent of Evangelism

THE AIR is electric with the spirit of evangelism. Prayer for showers of blessings has been ascending from multitudes of modern Elijahs, standing upon their various Carmels. With heavy hearts we have seen the skies withhold their blessings, but now there are sounds of abundance of rain. Every sign upon the spiritual horizon indicates the coming of a refreshing revival. All nature seems vibrant with hopefulness concerning the revival for which we have been praying.

The Southern Baptist Convention in Richmond was more keenly conscious of its evangelistic possibilities than at any time since the Seventy-five Million Campaign. Recent revival meetings have been more fruitful than during the past fifteen years.

The denominational papers are full of articles about evangelism. Great state areas are being swept with evangelistic fires. Hundreds of associations are being surveyed and organized for comprehensive soul-winning campaigns. Our state mission secretaries, our state secretaries of evangelism and our state mission boards are becoming more and more aggressively evangelistic.

Our southwide boards are giving themselves to the main task, that of winning men to Christ. A favorite text in the pulpits now is "O Jehovah, revive thy work in the midst of the years."

Appropriate indeed today are the words of Brutus to Cassius, in Shakespeare's *Julius Caesar*:

"There is a tide in the affairs of men,
Which, taken at its flood, leads on to
fortune."

Omitted, all the voyage of their life
Is bound in shallows and in miseries:
On such a full tide are we now afloat,
And we must take the current when it
serves.

Or lose our ventures."

The action of the Convention in designating 1939 as a year of special evangelistic emphasis was but taking the current as it serves. The election of Dr. L. R. Scarborough, outstanding for his evangelistic powers, to the presidency of the Convention was no mere coincidence. It was providential. He has come to the Kingdom for such a time as this.

Co-operation

DOCTOR SCARBOROUGH and the writer are making contacts with all other Baptist bodies seeking unity of effort in this Pentecostal movement. Both the Northern Baptists and the Canadian Baptists are being asked to make soul-winning their major emphasis next year. The Negro Baptists, the German Baptists, the Mexican Baptists and all others are being importuned to turn their efforts toward winning the lost.

By ROLAND Q. LEAVELL

Superintendent of Evangelism

Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance, will spread the tidings from land to land and continent to continent, wherever Baptist bodies can be found.

The meeting of the Baptist World Alliance in Atlanta during July, 1939, will furnish a replica of the Pentecostal opportunity, for there people shall be gathered from every nation and there every tongue will be heard.

Objectives

IN THIS Southwide Baptist Revival our people will aim toward attaining certain objectives which will be challenging to our faith and worthy of our best efforts.

All types of evangelism will be used. There are three, and only three, scriptural methods of evangelism, namely, mass evangelism, person to person evangelism, and home evangelism.

Southern Baptists will practice mass evangelism by seeking to have a protracted revival meeting in every one of our 24,844 churches. An effort will be made to have preaching in every destitute place and in every unchurched community. Use will be made of the radio, of school houses, of street preaching, and every other method by which the gospel may be proclaimed to groups of people.

Person to person evangelism will be employed, as an effort will be made to develop multitudes of personal soul-winners within the rank and file of our church membership. More and more it is imperative that personal witnessing to the lost must accompany the public proclamation of the gospel. Effort will be made to present Jesus Christ personally to millions of lost people in our southland.

In order to win people to Christ through home evangelism, an effort will be made to establish family altars in Southern Baptist homes. There are multiplied thousands of young Timothys who need the influence of daily family worship in the molding of their characters.

There ought to be a tremendous increase in genuine conversions and baptisms among Southern Baptists next year. There is need and the opportunity for five million conversions and baptisms. Southern Baptists through the years have averaged about 200,000 baptisms annually.

Let us take the current of spiritual concern as it now serves, seeking the power of God through prayer, interceding for the several millions of unsaved souls right at our doors whom we should lead to the Lord.

Organization

THE organization and promotion of the Southwide Baptist Revival will be done

largely through the efforts of the state mission secretaries and their effective state mission programs. Each state mission board has its own evangelistic plan and objectives. Through this co-ordinated southwide soul-winning emphasis, these state mission evangelistic objectives will be more clearly defined, the plans enlarged, and the efforts intensified.

The work of Doctor Scarborough and the superintendent of evangelism will be an effort to serve as a clearing house through which the various state mission plans may be unified and co-ordinated. These two men, who were named by the Southern Baptist Convention to direct this Southwide Baptist Revival, are happy to hold themselves at the command of the various state organizations for any service they can render.

Promotion

EVERY agency of our Baptist forces seems anxious to lend its powers in helping to take this spiritual current as it serves. Associations will be organized for soul-winning, and plans will be mapped out at the associational meetings soon to be held. Every state mission board evangelistic committee will doubtless present an enlarged state program of evangelism at the next state convention meeting.

The various auxiliaries, such as the Sunday school, the missionary society, the training union and the brotherhood, will be brought into service in each local church in the task of soul-winning.

January 1, 1939, comes on Sunday. That day will be set aside all over the southland as a day of prayer for the Southwide Baptist Revival.

Early in next year state-wide conferences will be held for prayer and promotion of the soul-winning efforts. Association-wide evangelistic rallies will be held in every associational area in the Southern Convention territory, if possible. It is the desire that the task of winning others will be laid upon the hearts of every converted person in the land.

Scripture Texts

IT IS suggested that the Southwide Baptist Revival shall have two texts:

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14), and

"Come ye after me, and I will make you fishers of men" (Matthew 4:19).

It is hoped that these texts will be preached, prayed and applied in personal work by millions during the coming months. Then we shall surely have the revival for which we pray.

Conditions Are Ripe For a Southwide Evangelistic Program

By L. R. SCARBOROUGH

THESE are many signs of a rising soul-winning tide among Southern Baptists. There seems to be in all the life of our denomination a conscious sense of the need of spiritual things. It is growing into a southwide passion.

Sin is rampant and everywhere. All the centers of life are disturbed. Nations are adrift and uncertainty is the order of the day. There is fear among the rich and hunger among the poor. Sin in many places is in the saddle, gambling, drinking, blasted homes, aching souls, the awful blight of sin everywhere, and God seems to be turning the hearts of His people toward the one remedy for these dire conditions—a great spiritual awakening.

In certain centers, states, cities and other sections there are movements towards concerted action for winning the lost. Texas, for instance, a year ago had one of the greatest soul-winning conferences known in the history of the state. It resulted in increasing baptisms in Baptist churches more than 100 per cent in one year, from 32,000 to nearly 75,000.

We have just closed another conference, larger, deeper, higher, more dynamic. More than 1,200 pastors from Texas stayed three and a half days in prayer and consultation under inspiring messages. Experiences like this are in other states—Oklahoma, Missouri, Louisiana, and some states east of the Mississippi.

Rising Tide of Evangelism

THE Southern Baptist Convention through the leadership of the Executive Committee and under the direction of Dr. John R. Sampey made a large step forward toward

marked by great power and wonderful products.

These and other signs indicate that God is moving mightily among His people. There is a widespread spirit of prayer, supplication to Almighty God.

It is getting easier in many sections to win souls. Several of our evangelists are having great revivals. There are reports before me now of different churches where pastors baptized 75 in a ten days' meeting, 125 and on up to 275 in a few days meetings under the leadership of these evangelists. We seem to be in the rising tide.

All Zion Should Enlist

I WOULD say the following concerning this movement:

1. By all means we should grasp the opportunity and follow the leadership of the Spirit.

2. We should pray mightily in our pastors' studies, in the homes of the people, in the churches, and everywhere.

3. There ought to be a re-emphasis in preaching and teaching the great fundamental truths of the gospel. We should ring out the truth in the spirit of John the Baptist, Christ and Paul.

4. We should organize in Sunday schools, B. T. U.'s, W. M. U.'s, brotherhoods, prayer meetings, associational-wide and section-wide groups.

We must not miss now the indications of the divine power. All the estates in Zion are called from the Convention and what seems to be from the will of Christ to take the initiative step and set the spiritual machinery of the Kingdom into an active, organized, persistent effort to follow God in this great movement.

I would press upon the consciences of my brothers in Christ everywhere this great matter. Let us all put our hearts to the task and go forward together for the lost all about us.



Southwide Baptist Revival Aims

- I. Prayer for a great increase in conversions and baptisms in every community of the south.
- II. Enlistment of a multitude of soul-winners from the rank and file of our churches, who will present the gospel message to millions of lost persons, especially those who do not attend Sunday school and church services.
- III. Establishment of the family altar in the homes of our people.
- IV. A revival meeting in every one of the 24,844 Southern Baptist churches, and in every unchurched community.
- V. A well-defined and carefully organized soul-winning program in every district association.
- VI. A co-operative soul-winning program by the Baptist churches in every city.
- VII. An adequate program of conservation of the results of the revival through enlistment, training, stewardship, etc.
- VIII. An exaltation of the ministry of preaching, and a strong emphasis upon preaching the great fundamental doctrines of grace during revival meetings.

Changing Methods In Jewish Missions

THE whole visible universe is subject to the laws of change. This is an age of transition. In our day, the political, social, intellectual as well as physical maps of the world have been changed again and again. Old systems go staggering to the ditch.

The past century has witnessed remarkable changes in all the affairs of man. The educational standards of our time have advanced from the one-room school house to commodious and spacious buildings with all modern facilities, to attract the student instead of repel him; science has wrought wonders; new philosophies have developed.

But the Jewish mission alone, perhaps, has barricaded its walls against any change. We are still using practically the same methods of approach to our Jewish friends as those generally used in the past; that is, mission stations.

I would not in the least disparage or reflect in any way on them, for they have rendered and are rendering a noble service to the cause. They were well adapted to the various types of Jews who are now rapidly disappearing, such as the newly-arrived immigrant.

My criticism is directed chiefly towards the zealous souls (but without knowledge) who are deeply interested in Israel's salvation and whose first thought is to secure a cheap store, collect a few discarded, rickety chairs; hire as a missionary someone having a pious appearance, preferably a Jew, with little thought about what training he has had for this field, and hang out a sign MISSION TO THE JEWS.

Of course the Jews are expected to flock to this place in large numbers and at the close of the first service cry out, "What must we do to be saved?"

But, alas, when such miracles do not happen, these same zealous souls become sadly disappointed in their expectations and disheartened in their efforts; and they soon conclude that missions to the Jews is a failure.

"We have tried it," they say, "but have failed."

But enough for this. Mere fault-finding will get us nowhere; we might as well face facts.

Someone might ask, "What have you to offer in its place?"

BEFORE venturing to make suggestions let me say this. I am sure that we all realize that the methods of reaching the Jews with the gospel are varied. It is impossible to lay down any definite scheme. Methods used in one country or even locally may not be adaptable to another. There is no one stereotyped method applicable to all circumstances.

This refers also to the presentation of the message, which was well brought out at the

By JACOB GARTENHAUS

conferences held in Budapest and Warsaw on the Christian approach to the Jew.

During an open forum I was asked, "How would you approach a Jew with the gospel?" "Which Jew?" I asked.

I went on to point out that the same approach cannot be made to all Jews; that I try to find out all I can about the individual as to whether, for example, he considers himself Orthodox, Reformed, Zionist or Socialist.

"Whoever heard of a good physician writing out a prescription before thoroughly diagnosing the case?" I asked.

The right kind of mission stations have their place where there are tens of thousands of Jews segregated in ghettos and in countries where evangelical churches are few and far between. And I contend most strongly that these should be made as attractive as possible, places where no self-respecting Jew would be ashamed to enter.

HOWEVER, we must admit that mission stations, at best, have touched only a small, a very small number, and that the poorer class.

But I am thinking of the approximately four and one-half millions of Jews in the United States, perhaps the largest body of Jewish people ever congregated in one land, the great majority of whom are to be found in our larger cities, though there is hardly a town in which they do not live, who are left untouched. To reach them through mission stations we would need to establish several hundreds of such stations, and even then, the problem facing us would not be adequately solved.

Briefly, then the question confronting us is, *What must we do to reach our brethren scattered far and wide?*

When called to undertake the difficult and delicate task of evangelizing the more than 500,000 Jews scattered throughout the length and breadth of the south, realizing that the old method of reaching Jews through mission stations would not solve the problem, as I have pointed out, from the very inception of our work I sought to lay the responsibility of evangelizing the Jews at the door of the local church where our Savior left it.

THE friend of the Jew is the true Christian who remembers that faithful Jews were the first Christians, the first missionaries.

—Selected

BY WORD of mouth as well as through the printed page I have tried to create an inviting atmosphere, a better understanding and appreciation between Jews and Christians, without which we could not hope for much progress.

This has resulted in the willingness on the part of many Jews to examine the claims of the Savior. Also there has resulted an awakened interest on the part of many Christians who, realizing their own responsibility and at the same time their lack of knowledge in approaching their Jewish friends, have sought special guidance.

My first step in this direction was to organize Friends of Israel Prayer Groups whose object is to:

1. Cultivate Christ-like attitudes toward "His kinsmen";
2. Live Christ-like lives before "His kinsmen";
3. Create Christ-like friendships with "His kinsmen"; and
4. Win "His kinsmen" to Christ.

Through such groups large numbers of Jews in many of our towns and cities, who otherwise would have been left untouched, have been contacted and not a few won to the Savior.

Even if only two or three Christians can be enlisted, they can render inestimable service to the cause of Christ. I have kept in touch with these groups, visiting them as often as possible, counselling with them, and supplying suitable literature.

That this ministry has been most fruitful, the many letters which reach me, telling of the conversion of numbers of Jews, and the testimony of pastors and other Christian workers, will bear witness.

IN ADDITION, I have conducted special city-wide meetings, the purpose of which is to bring together Christian and Jew in conference and fellowship and thus effect a better understanding and appreciation between them.

One such meeting was held at the First Baptist Church of Knoxville, Tenn., under the auspices of all the Baptist churches. An appeal was made for their whole-hearted co-operation not only in personally attending the services, but also inviting and bringing their Jewish neighbors and friends.

At the close of the first two services not fewer than seventy-five Jewish citizens were present, including the active rabbi and president of the synagogue, both of whom took part in the open forum.

I have not touched at all on the subject of postal missions. For many a Jew the printed page is the only means of approach. Tens of thousands of tracts and books have been mailed out to Jewish friends with many blessed results.

The Lord has marvellously blessed this plan of work, and I heartily recommend it for your consideration.

'Bulletin Briefs

Three 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.

Receipts of the Home Mission Board the first six months of this year were more than 7% greater than in 1937.

This year's Annie W. Armstrong Offering to Home Missions has reached the total of \$12,164.61, which is \$8,121.12 more than the 1937 offering.

Special services were conducted by Dr. C. W. Stumph, missionary of the Home Mission Board, for Indian students graduating from the government Indian schools at Santa Fe and Albuquerque, New Mexico.

Missionary Shanon Villareal, Eagle Lake, Texas, reports a Vacation Bible School with an average attendance of fifty Mexican children.

A father and his two sons, all former Catholics, were baptized recently by Missionary J. G. Sanchez, Home Board Spanish worker in New Mexico.

The first session of a mission kindergarten in San Antonio, in which 63 Mexican children were enrolled, closed in June after a successful year, according to Miss Amelia Blair, Home Board missionary.

In revival services conducted by Rev. G. O. Foulon, French missionary in Illinois, the small building was crowded every night with perhaps the most eager listeners on the outside (the older foreigners mostly).

JUNE RECEIPTS

Home Mission Board Southern Baptist Convention	
Co-operative Program	\$ 12,565.91
General Designated	2,888.69
Annie W. Armstrong Offering	3,748.12
Specie's	723.27
Hundred Thousand Club	3,228.58
Total	\$ 23,253.59
Total, Six Months, 1938	\$352,985.85
Total, Six Months, 1937	\$29,714.97
Increase (7 2/3%)	\$ 23,270.88

Rachel Sims Memorial Mission No. 2 in New Orleans, Miss Gladys Keith, superintendent, had a Vacation Bible School this summer with an enrollment of 122.

The writer is occasionally called to preach to whites. Well, of course, someone must do the work—Richard Glory, Indian missionary.

Today we are facing a great problem. We must call upon the Lord to solve the problem for us—Richard Glory, Indian missionary.

Missionary Pascal Arpaio reports that Helping Hand groups have been organized in the mining camps on his field in eastern Oklahoma to help get the people out to services.

One of the finest products of Home Missions was lost in the recent death of Deacon Joseph M. Vasquez of the North Boulevard Baptist Church in Tampa, according to the missionary, Dr. J. F. Plainfield.

Rev. G. O. Foulon, French missionary of the Home Mission Board in Illinois, conducted a revival recently in a town where the foreigners outnumber native Americans about three to one.

An Italian, two Americans, and two Frenchmen are included in recent converts reported by Miss Mary E. Kelly, missionary of the Home Mission Board at Christopher, Illinois.

Two hundred and forty Baptist families are now living in Iyasa Colony, Arkansas, according to the Home Board's missionary, Rev. Harvey Gray.

More than three hundred were in attendance at the Mexican Baptist Convention of Texas at Kerrville in June, according to Missionary Emmett V. Rodriguez, pastor host.

Rev. J. L. Moya, new general missionary of the Home Mission Board to the Spanish-speaking people of Texas and New Mexico, is being received cordially, according to Missionary D. Ruiz.

Spiritual results of Rev. Jacob Gartenhaus' visit to Abbeville, Louisiana, are reported by the pastor Rev. L. A. Stagg, Jr.

Vacation Bible School Attracts 170 Italian Children

WE are very glad to share with you the joy we are experiencing in our Vacation Bible School. It is the best we have ever had, introducing many new prospects. The enrollment, at the end of this the second week has reached 170. The highest attendance on one day reached 117, filling our small building to its capacity.

We are thankful for the spirit shown by the City Boards in their ministering to the growing needs of the mission by providing a full-time missionary to help build the work. She began her full-time service with the opening of the Vacation Bible School and is winning her way into the lives of the various groups—L. Di Pietro, Italian missionary, Kansas City.

A Deplorable Fact

IT WILL seem strange to people living in the North that the South, in proportion to taxable resources, is making larger provision for education than the rest of the United States. That is a remarkable fact; but a deplorable fact is that the provision for the education of the Negro is considerably less, both in amount and in proportion, than for white children—Dr. Frank Smith in *Missions*.

Miss Moonbeam Tong, Chinese Christian who has been a student the past year in Baptist Bible Institute, assisted Miss Ollie Lewellyn, missionary of the Home Mission Board to the Chinese in San Antonio, during the month of July.

NO GREATER NEED

HERE in New Orleans and elsewhere there has been forced upon my attention anew and in an even greater way the need for teaching and leading and helping the Negroes, until I am ready to say that there cannot possibly be a greater immediate need of wise and earnest and liberal help.

Thousands of Negro Baptists are being won to Romanism. Schools from the primary to the university are offered them.

Sixteen Negro Catholic churches have been built for them in this city, and the one near to the church in which I worship is an attractive building costing five times as much as the white Baptist church. As I pass on Sunday, crowds of men and women and children are going in and out of this well placed church which is in charge of white priests and Sisters of Charity.

Maybe the best immediate approach is the Negro Baptist Seminary which has just been organized.

W. W. HAMILTON.

Constructing and Reconstructing In Cuba

Secretary Emeritus Tells of Law Suits
And Cemeteries, Union Movements and
Acquisition of Property in the Early
Years of Struggle to Start Effective
Mission Work in the Neighboring Island

By JOE W. BURTON



Dr. B. D.
Gray

"YOU would tell me for these people, you love them so much," Dr. B. D. Gray used to say to C. D. Daniel, superintendent of Cuban missions thirty years ago.

Although spoken jestingly, this half-serious charge made a generation ago by the corresponding secretary of the Home Mission Board reveals an important factor in the progress of the gospel in Cuba.

Doctor Gray himself names other factors—such as discreet leadership, strategic location of mission properties, invaluable service of certain individuals—but a more pertinent explanation, as he would be the first to admit, is the love which wins which has characterized the attitude of the missionaries toward Cubans, both now and in the past.

Sitting on the front porch of his comfortable old home in College Park, Georgia, Doctor Gray talked of the formative years in Cuban missions. He talked with the familiarity of one who had intimate relations with developments in Cuba during a quarter of a century as the Board's executive. He spoke from first-hand information gained by twenty or more extended visits on the island. His conversation showed an alert interest in Cuban fields today, undimmed by ten years of retirement.

IT WAS quite natural that the first person to enter his mind was the fluent and personable Cuban apostle—A. J. Diaz—the man who year after year swept the Southern Baptist Convention, but who, after rendering some good service, turned his magnificent natural gifts against the Board.

"A. J. Diaz was a tropical belligerent, a revolutionary enthusiast who gathered a politico-religious following through the spectacular work he did," Doctor Gray said. "At the conventions people would run from one place to another to hear him. He did not have previous training in our doctrines and polity, and was still influenced by the Roman Catholic idea that the end justifies the means."

"It was while he was the missionary in charge of our work that the Jane hippodrome (now known as the Temple) was acquired, and when he began to give us trouble he made a claim on the church for salary as superintendent of the cemetery—the burial ground having been purchased after acquisition of the Temple. After a long law suit, the Board won the case and retained the property."

At about this time, Doctor Gray pointed out, Dr. M. N. McCall went to Cuba and after a few months succeeded Doctor Daniel. "C. D. Daniel was a flaming evangelist," he continued. "He was very sympathetic with the Cubans. He and Doctor McCall would have worked together splendidly, and we needed him there, but his health failed and he had to leave the island."



Statue in Colon Cemetery, a Burial
Ground in "A Necessary and Important
Piece of Property" in Cuba.

"The trouble provoked by Diaz created the urgent need for a very discreet man to take the place of Doctor Daniel in Cuba. Doctor McCall—quiet, presumptive and constructive in his work—proved to be the very man needed. He handled Diaz so skillfully that the trouble-maker's constituency faded out gradually. The building and most of the cemetery were returned to us by the court."

REFERRING, again to the cemetery, Doctor Gray explained that it was a necessary and very important piece of property.

"Common belief," he said, "was that if you were not buried on holy ground you would go to hell. Cubans therefore hesitated to leave Catholicism if their new church had no burial ground. Our cemetery has had a great influence in Cuba."

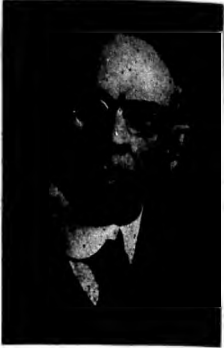
In reconstructing the work following the Diaz episode, Doctor McCall had a number of resourceful associates, the secretary emeritus declared.

"J. V. Cova was a man of culture," he said. "M. M. Coleja had superb qualifications. A. S. Rodriguez, the translator, became the leading writer. Others were Cabrera, Cardenas and Franqui."

"Miss Gertrude Joerg and her two sisters continued to render fine service, even as they had for many years. Their uncle, Doctor Belot, with whom they had gone to Cuba, had acted as agent for the Board, and after his death Miss Gertrude was our representative for a while. The sisters were very liberal in their gifts to the Board."

"One of the first things of importance done by Doctor McCall was to organize the theological class, from which came most of the leading men there today. They had to be indoctrinated, and as a result of the careful, cautious work done by Doctor McCall we have men in Cuba now who know Baptist doctrines."

Calling attention to the fact that four-fifths of the Board's workers in Cuba are native Cubans, Doctor Gray explained a



Dr. C. D.
Daniel

August, 1938

significant policy, which has characterized missions in the island from the beginning.

"The Baptist policy of native self-development with benevolent and sympathetic supervision and leadership has been carried out," he said. "They were not capable of leadership, and we tactfully gave direction to their enthusiasm."

"For example, the Sunday School Union, an interdenominational organization, wanted to get into the churches and bring all of the Sunday school work into a union movement. We asked the Sunday School Board to send Dr. B. W. Spilman to the convention at Cardenas to set forth the Sunday school work. Thus we got there ahead of the Sunday School Union, and were already at work before the Union could get started."

PERHAPS Doctor Gray's greatest pride is in the strategic location of the mission properties.

He was pleased to hear recently that Miss Kathleen Mallory, on a tour of the island, said in amazement to Doctor McCall: "You have the best location in every city."

With the buoyant note of youth in his voice, Doctor Gray enumerated the important locations with their advantages: "At Cardenas our building is a half block from the public square. At Sagua la Grande we are in the center of town. In Santa Clara we bought an old mansion one block from the square, converted it into a church and added a school building. In Colon we built a church, well located. We have a splendid property in Trinidad, an old mansion converted into a good plant."

"The greatest location is the Temple in the heart of Havana. It is diagonally across from the municipal building, two blocks from the magnificent capitol, and one block from Colon Park at the head of the Prado."

"Now, with the improvements already made and being made by the Bottoms Trust, we have permanent facilities. The Temple is being rebuilt, concrete replacing termite-eaten wood, and this church, long as well organized and doing as good work as any in Georgia, will have a splendid plant."

Thus the interview ended with a statement of sincere joy at present progress coming from one who, although in retirement for a decade, maintains a lively interest in the work with which he had such a vital connection for twenty-five years.

Indeed, one is tempted to charge him with the same accusation with which he chided C. D. Daniel thirty years ago.

Swift With the Gospel

IT IS said of Alexander's footman that he ran so swift upon the sand that the prints of his feet were not seen. Thus should it be with Christians. They should be so swift in spreading the gospel that their feet would not and could not mire in the mud of material affairs.

How to Use This Issue

Sunday School teachers, H. 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.

Cuba

1. Formative Years of Cuban Missions. (Page 8)
2. Mission Churches Giving to Missions. (Page 10)
3. Cuban Church Busy Baptizing. (Page 9)

Southwide Baptist Revival

1. Times Are Ripe for Revival.
 2. Objectives of Southwide Baptist Revival.
 3. Benefits of Co-operation in a Revival.
- (See pages 4 and 5 for information and stimulating discussions.)

Miscellaneous

NEWS

1. Mexican Baptist Convention. (Page 12)
2. Preaching All Night. (Page 11)
3. New Missionaries Appointed. (Page 11)
4. Cherokee Preachers School. (Page 16)
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ILLUSTRATIONS

1. God Supplies Right Man. (Page 8)
2. Baptizing at Every Service. (Page 9)
3. Helping Ourselves by Helping Others. (Page 10)
4. Christ the Only Hope of the Indians. (Page 13)
5. Entire Church Studies Missions. (Page 14)
6. Christian Conference Influences Lives. (Page 15)

FOR SERIOUS STUDY

1. A Great Home Mission Task. (Page 7)
2. A New Plan for Jewish Evangelization. (Page 6)

Fruits Worthy of Repentance

I MARRIED a man and woman who were 70 and 80 years old, who had lived together as man and wife for years. They were converted, then asked to be legally married. I thought that was "fruits worthy of repentance"—A. N. Porter, missionary to the Mexicans.

Cuban Church Baptizes Morning, Noon and Night On One Sunday Recently

By W. L. MOORE
Missionary in Havana

A FEW Sundays ago we had some interesting baptisms. At the hour of the English speaking service, 10:30 a. m., Brother Herbert Caudill baptized the old man who lives in the house where he has the services out at the little church in San Jose de Guadalupe.

His family is Baptist, and offered the use of the house for services, but up until a year ago, he would not go in to hear the gospel. When he did hear, he was immediately interested, soon made his profession of faith, and now he has been baptized. He must be around sixty-five years old.

Then at the Sunday school hour, Brother Emilio Planas, of Guanabacoa, brought over three candidates to baptize. One, a young man who was formerly a student for the Catholic priesthood, and is now working in a Catholic school, was asked to make a public statement.

He told his story briefly, closing with the statement that God had called him to the gospel, and that he could not refuse, even if it cost him his job. It probably will.

Finally, at the evening service hour, Dr. M. N. McCall baptized two young men from the services we have been having with the workmen on the Temple building. They are some of the overseer, and have been attending our services rather regularly since we began the workmen's services. So the architect's idea of having special services for the workmen has borne fruit.

French Church Builds House At Grosse Tete

THE work on our field is progressing normally. Our building at Grosse Tete is almost completed, and will be ready for dedication before long. We build as the people give, and the members do all the work.

Sunday we had two wonderful conversions, a young French couple. The young man was from Church Point originally, the young woman from Thibodaux. They surrendered their lives to Christ and gloriously followed Him in baptism.

In this young couple we find three sections of French people represented. I know that they are going to be witnesses to the French people in all three of those sections. Rejoice with us and pray that others may be saved.—Lawrence Thibodeaux, French missionary.

Mission Churches Giving to Missions

By M. N. McCall

PERHAPS some would think that a mission ought to give all its financial strength toward self support, and then when it has taken care of itself, to think about fields and objects beyond the immediate locality. We have felt in Cuba that more would be accomplished for our people in the long run if we kept before the minds of our struggling congregations a well rounded program, trying to develop them simultaneously along all lines.

Our Cuban churches have almost from the beginning contributed toward self support. The missionaries preferred that such offerings be pooled and added to the Home Board appropriation to the work. The churches for many years contributed to other purposes also, including missions, but in rather a desultory way.

In order to further stimulate and systematize their offerings three committees or boards were appointed twenty years ago by the Cuban Convention, Missions, Education and Publications.

Thus the offerings of the churches were duplex, one for self-support and a unified budget, including missions, education and publications. The latter fund was procured from year to year as the needs seemed to demand.

These boards have worked on a small scale, of course, but they have unified the efforts of our people and set before them common objectives. The great causes which have always claimed attention of Baptists the world over.

We recognize that progress has been slow, and we have not gone very far toward our goals. The distressful poverty of our people during the last ten years has retarded our financial growth, but there seem to be signs of improvement in the near future.

Cubans Helping Themselves

NOT all of our little enterprises have been successful. Perhaps not all of them have been wise. But without exception they have been undertaken with the high purpose of honoring God and advancing His Kingdom among men.

Among our missionary efforts we undertook to help a little group of Baptist brethren in Colombia, South America. A young Colombian, Miguel del Real, a political refugee from his own land, sought safety in Cuba. There he became acquainted with two of our missionaries, and was by them brought to Christ.

When it seemed safe for him to return, he went back to his home town and started a mission, or missions. Alone, and at great sacrifice, he labored for a number of years, till he had started three small congregations.

They appealed to Cuban Baptists for help. From our mission offerings we sent two men for a year, to be with them and help as best they could in solidifying and extending their work.

We may not have helped them much but we greatly helped ourselves. The holy enthusiasm with which Cuban Baptists undertook the task was beautiful and ennobling.

As our little Cuban Board wrestled with the problems that arose, they grew wise beyond their years, and learned to sympathize with the Board that has borne with them so patiently.

Majoring on Evangelization

FOR a time we also maintained a home for orphans and indigent old people. This also was born of a special circumstance. An old lady member of one of the churches, sought refuge in a city home for the aged.

She was required to attend mass and confession. She protested on the ground that she was a Baptist and appealed to her brethren.

So the Baptists decided to have a home of their own to take care of her and others. They immediately set to work. The home was conducted a few years in rented property, during which time Mrs. Ida M. Bottoms visited it, was pleased, and offered to help. She gave an excellent property in which to house the home. Here it was conducted for a number of years more.

When the depression came on with its hard times and decreased appropriations, Cuban Baptists had to decide whether they would keep the home going and close much of their mission work, or close the home and throw all their financial strength to direct evangelization.

It is needless to say that they wisely decided on the latter course, and the home is still closed. When and how it will be opened we do not know, except that it will be only when the Cuban churches themselves are able to take care of it.



A Cuban Mission

For a number of years the Cuban churches, through their convention, have helped in a small way the widows of the faithful missionaries who have passed on to their reward. There are eight of these now, some of them aged and infirm, with no progeny to lean, others younger with dependent children. The monthly amounts given have not been large but they have been regular and have meant much to them.

The Publication Board has busied itself principally with the denominational paper, tracts and pamphlets, with an occasional book of larger size. Last year we published a quarter of a million tracts. Our purpose is to send every month a liberal supply to every church in the convention. Our people distribute them gladly.

Fortunately Poor

IN ALL of this work the effort has been made to enlist the direct interest and cooperation of each church, not only for the added help, but for the development and vision which we believe will come to the church itself as a result of its participation in a worthy cause.

Two years ago, when through the Bottoms Fund the reopening of the Seminary was made possible, the Education Board enlisted before the Convention the duty and privilege of the churches to co-operate in the preparation of their future preachers. It was agreed that the Convention help to the extent of five dollars per month for each student.

Unfortunately, or perhaps fortunately, the young men whom God has called are very poor. They have no accumulation, and, when they leave their small jobs, no means of support. It is necessary that their entire expenses be borne by someone.

We hope that the co-operation of the churches in this common task will give them a still greater interest in their future ministers.

A denomination should have not only a common belief but also common objectives, and should strive together to make a united contribution to the Kingdom of God. We trust that our Cuban Baptists have gone part of the way toward that ideal, and believe they have so begun that they will continue to grow.

We would not for a moment create the impression that the missionary task in Cuba is nearly finished. It is hardly well begun. Cuban Baptists, at least those under our tutelage, are only four thousand in the midst of two and a half millions.

It means we have a double challenge in Cuba today — the challenge of Cuba's need, and the challenge of the faithfulness of Cuban Baptists as shown in their ready response to mission needs and their development in stewardship.

August, 1938

All-night Services Start Revival; Deacon To Build Cross-tie Church

By J. W. BEAGLE

REV. E. L. KELLY, Home Mission Board missionary in the lower Rio Grande Valley, gave me the following story about the missionary who preached all night.

Some months ago a Mr. Olvera, a good Baptist deacon, moved with his family to Sebastian, Texas, where there was no Baptist work being done among the Mexican people. This deacon and his family loved to sing, so they invited their neighbors to come and sing with them at the Olvera home.

After singing a number of songs this man would read from the word of God and explain it to his Catholic neighbors, which they seemed to enjoy greatly.

This continued for some time until a great tragedy occurred in the Olvera home. One morning in backing the truck out, they ran over the youngest child in the Olvera home and killed it. They immediately called for Rev. Benito Villarreal of McAllen, Texas, one of the Home Board missionaries.

As is customary among the Mexican people they stayed up all night with the dead body and the father requested that Brother Villarreal do the preaching, which he was glad to do. As different groups of people came in during the night, the preaching lasted all night long and a profound impression was made upon the hearers.

A few months later death again visited the Olvera home. This time it claimed an eight-year-old daughter. Brother Villarreal was again called, and there was another all-night service with large crowds in attendance.

Brother Villarreal preached the funeral at the grave to a great gathering of sympathetic people, for death had twice visited the Olvera home and people came from a great distance in sympathy.

After Brother Villarreal's message, the father stepped forward by the grave and sang one of the sweet old gospel hymns. This touched the hearts of all hearers and they realized that this good deacon possessed something that they knew nothing about, for a religion that would enable a father to sing at his daughter's grave was something new to them.

THE revival fires started, and as a result of the meetings Brother Villarreal has baptized thirty-six people and has twelve more awaiting baptism at Sebastian.

These good people hold their Sunday school and preaching services in the yard of Brother Olvera's home, for there is no building large enough to accommodate them.

Brother Olvera is making provision for a place of worship in a most unique way. He has gathered a great pile of discarded rail-



Cross-Tie Home Built by Deacon Olvera.

road cross-ties which he plans to place in the ground, standing them upright close together, thus making a solid wall about six feet high, and having the enclosure thirty by thirty-six feet over which he will place a roof when God provides the money. This will cost from \$18 to \$20.

I told Brother Kelly to tell Brother Olvera that I would personally furnish the money to roof the railroad tie church, the only one I ever heard of, for I think a deacon who will do what this one is doing deserves the prayers and financial help that is needed to provide a meeting place for this New Testament Baptist church at Sebastian, Tex.

The harvest truly is white, but men are so stubborn.—G. O. Foulton, French missionary of the Home Mission Board in Illinois.

Just off the Press!

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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Twelve Missionaries Named By Home Board; Offerings Show Gain

TWELVE new missionaries were named as the executive committee of the Home Mission Board met July 7 in its last monthly session of the summer.

The report of the executive secretary-treasurer, Dr. J. R. Lawrence, showed total receipts in June of \$23,253.59 and for the first six months of the year of \$352,985.85, an increase of \$23,270.88, or over 7%, above receipts for the same period of last year.

Principal sources of increase, Doctor Lawrence pointed out, were the Co-operative Program and the Annie W. Armstrong Offering, the first yielding \$16,096.84 more than during the same period last year, and the second, \$8,121.12. Since both are sources of regular denominational support, he stated that the increases reflect very encouraging conditions.

Co-operative Program returns also showed a favorable increase in June, the treasurer stated, \$12,565.91 having been received from this source, an increase of \$1,979.58 over June, 1937.

Missionaries named include five for the Mexican field, four in the mountains, two Indians, and one for work among the deaf. The complete list follows:

Mexican—Rev. and Mrs. Jonas Garcia, Del Rio, Texas; Rev. Eduardo del Mar, Uvalde, Texas; Rev. and Mrs. Julian Ramirez, Lubbock, Texas.

Mountains—Rev. and Mrs. Bert Caldwell, Sandy Hook, Ky.; Rev. and Mrs. Geo. L. Ridenour, Caryville, Tenn.

Indian—Serefino Jojola and wife, Iola, New Mexico.

Deaf—Rev. J. W. Gardner, Waco, Texas.

Five of the new missionaries were appointed through enlargement of the Board's activities made possible by special designations. The others were named to fill vacancies caused by resignations and deaths. Rev. Eduardo del Mar, a student, was given a temporary appointment to fill the vacancy at Uvalde during the summer.

Pima Indians Have School

WE just closed a two weeks' V. B. S. with 51 enrolled, which included Presbyterian, Catholic, Mormon and Baptist children. The average attendance was 37 with 18 perfect in attendance.

We had a good commencement program with a good crowd. Our exhibit of handwork and notebooks was thoroughly enjoyed by all who were in attendance.

There were seven workers for the school, including four Indians.—Mrs. M. E. Heard, missionary to the Pima Indians.

Upward Trend Marks Mexican Convention

By J. L. MOYE

THERE are many facts of interest regarding our Texas Mexican Baptist Convention which convened at Kerrville, Texas, on the night of June 21. As a newcomer, I am trying to give you some impressions of the convention which I received.

Kerrville is a little mountain town of eight or ten thousand, about sixty-five miles northwest of San Antonio, with an elevation of 1,650 feet. The people at Kerrville, Mexicans and Americans, were very cordial in every way to the delegates and visitors at the convention. The spirit was fine from the very beginning.

Brother Alfredo Cavazos, who had served worthily and well as president of the convention, felt that the task should be given to someone else. Brother Elias Delgado, of Corpus Christi, Texas, was unanimously elected as president of the convention. Both are missionaries of the Home Mission Board.

Brother Delgado is a good preacher. He can speak the English language and therefore will be able to understand perfectly the American people as the demands may come. The indications are that he will make a great president.

Throughout the convention there were many outstanding visitors, among whom was Dr. R. C. Campbell, secretary of the Texas Baptist Convention.

Doctor Campbell brought inspiring messages and was very encouraging to the brethren regarding the work throughout this great state. He was accompanied by Mrs. J. E. Leigh, corresponding secretary of the W. M. U. of Texas, who spoke in the morning and briefly in the afternoon regarding the work of the Woman's Missionary Union. The district leader of San Antonio, Mrs. Vancy, brought words of greetings which were a matter of inspiration to everyone present.

Dr. T. C. Gardner, secretary of the Baptist Training Union of the Texas Baptist Convention, inspired the young people in a marvelous way to go forward in their work in the coming year.

It was on Saturday night that Dr. J. W. Beagle, field secretary of the Home Mission Board, brought a missionary sermon on "Thy Kingdom Come, Thy Will Be Done."

Doctor Beagle was at his best, and the convention was greatly moved by his message. All felt in their hearts that there was a great desire to say, "His Kingdom come and His will be done on earth as it is in heaven."

There were also fraternal messengers from the Mexican Baptist Convention, who brought words of greeting and encouragement.

Many of the Mexican brethren brought messages during the convention. The convention attended to its business in a very desirable way. The three organizations auxiliary to the convention—the Sunday School, the B. T. U. and the W. M. U.—were all very enthusiastic regarding their work. In every phase of the convention work, things seemed to have an upward trend.

The following were named as presidents of the various departments of our work: Sunday School, Rev. I. A. Bast of Houston; B. T. U., Rev. Jose S. Flores of San Marcos; W. M. U., Mrs. I. E. Gonzalez of Austin.

THERE seemed to be a realization on the part of everyone, including the American as well as the Mexican brethren, that the one million Mexicans in this great state must be won to Christ.

The meeting of the trustees of the Baptist school, where plans were discussed for

the conference in August, was an inspiration to everyone of the committee. We were made to realize the value of our great schools at Bastrop and El Paso.

It is evident everywhere you go, that Brother Paul Bell, together with his students have worked hard for the evangelization of this great state of Texas. Although the writer has not seen either of the schools, yet he can say that they are certainly doing a fine grade of work under the leadership of Brother Bell and Brother Veles.

Miss Lillie Mae Weatherford, director of music in the school at El Paso, brought to the convention a chorus from the school and church which was as good as I have heard anywhere in the land. It was an inspiration to hear them.

We had a great time and the Lord was with us. I believe that everyone went home with new courage and determination to do his best.

Italians Hear Gospel In Larger Crowds As Pucciarelli Preaches

WE have had a good month in the work of the Lord. I consider it the best month in the history of our mission here. I have preached to more Italians this month than I have since I have been here.

The revival in North Birmingham was a success. We hope to have another about the first of September.

Yesterday we had a great day. The attendance at all services was good. We had practically a full house at the morning service at our regular place in Elyton. A good number of Italians came for the service at North Birmingham at three o'clock.

For the evening service we went to Wyham. The Baptist church there arranged a special Italian night. All the Italians in the community were invited and between 15 and 20 came.

We are starting the campaign in Ensey on a vacant lot. Everything is ready. The benches have been made. A member of the Fairfield Baptist Church bought the lumber to make 20 benches. Nearly all payments on the portable organ have been made.

We are ready to go in a big way, trusting the good Lord to give us the victory in Ensey just like he did in North Birmingham. We ask the prayers of our Christian friends—A. Pucciarelli, Italian missionary.

In recent services conducted in a schoolhouse by Rev. Pascal Arpaio, Home Board missionary to the Italians in Oklahoma the crowds were so large that all available space inside was filled and others stood outside at the windows.

Indian Workers Name Christ As Hope Of Race In Recent Conference

JUNE has been a trying month because of a great deal of political unrest on the reservation growing out of differences between the Navajo Indian Council and the Indian Commission. It has been difficult to get them together for a religious service. We are taking no hand in it either way, but the religious work among them is being miserably handicapped.

In June there was a general conference of the Indian workers of all tribes and denominations held here in Farmington. There were five states and fifteen denominations represented.

Most of their reports were rather discouraging. Slow progress is being made after many years of labor among them and many thousands of dollars spent.

This conference included missionaries, doctors, nurses and teachers, representing both government and denomination operated schools and hospitals.

All agreed that Christ's program is the Indians' only hope and the missionaries are God's pivot men to bring about the needed results.—R. A. Pryor, missionary to the Navajos.

First Protestant Funeral Held On Mission Field

ACCORDING to a Bohemian resident of many years we recently held the first Protestant funeral at Lincoln Place.

Frank, Jr., the year-old son of Frank Gonzalez, was accidentally strangled to death and we preached his funeral at the mission. The father and the other children attended services at the mission and the father was willing for it to be there.

Although he was formerly a Catholic and has not become a member of the Baptist church, he calls it "his church."

We might have called it a universal funeral service, as there were present people from many lands, namely, Armenian, Hungarian, Mexican, Indian, Greek, Bulgarian, Macedonian, Bohemian, American, and the preacher, a Cuban—Frank Ramirez, Spanish missionary in East St. Louis.

Chinese Crowd Mission School



Chinese children from three states at the opening of the summer session of the mission school at Cleveland, Mississippi. Rev. Shau Yan Lee, missionary of the Home Mission Board is the second from the right, back row. Fifty-nine boys and girls enrolled the first week of the summer term. The school has four teachers, two Americans and two Chinese.

Great Man Needed

NO TIME need have gone to ruin," says Carlisle. "If it could have found a man great enough, a man wise and good enough—wisdom to discern truly what the time needed—to lead it on the right road."

I stand with Carlisle. What we need today to lead this world of ours out of its uncertainty, fear and dread is big enough men—men who can touch the dead spirit of these days with the fire of idealism, who can appeal to the soul and stir the consciences of men, who have faith in God and will walk as the Holy Spirit leads. Such men as these will arise out of our time. But they will be something more than the creatures of their time—not products, but producers.

Chief's Relative Calls Missionary For Light On Plan Of Salvation

A SICK lady sent for us to speak to her about her soul. She is a daughter-in-law of the chief of this Ponca tribe. Her exact words were these, "I want Mr. and Mrs. Wamego to come and tell me about Jesus. No one has ever told me about Jesus. I know I am lost and I want them to tell me how I can be saved."

My wife and I went out to her house at once. It had been raining a great deal and the roads were just about impassable.

On our way out to her house we got stuck in the mud. We wanted to be sure to get out there, so we left our car in the mud and got out and walked the rest of the way to her house.

We had a little service for her, after which we gave her God's plan of salvation. She gladly accepted God's plan and took Christ as her personal Saviour. We rejoiced as another soul was led to Christ.—Thomas J. Wamego, Indian missionary.

Cast Out the Beam

IS NOT the greatest obstacle to the propagation of Christianity in non-Christian lands, the un-Christian aspect of our so-called Christian civilization? Must we not cast the beam out of our own eye before we can see to cast the mote out of our brother's eye.—The Missionary Herald.

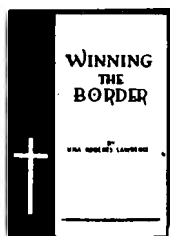
The Return of the Saloon

By S. J. DUNCAN CLARK

OUR wet friends proudly declared that they were against the return of the saloon. What of it? It was not the saloon that made trouble. It was the liquor the saloon sold. There was no mischief in the bright lights of the old-time barroom; no perils in the mahogany bar and the brass rail. Some of the pictures on the walls were undesirable, but they drove no man to crime or violence.

Rape and arson and murder were not in the cheer and comfort of the saloon; they did not hide in the free lunch; but they were in the liquor that the saloon sold. It is not the return of the saloon that gives me anxiety. It is the return of liquor, bearing the sanction of law.

We must not be led astray by the idea that banishing the saloon as one sort of dispensary for liquor, and substituting some other sort of dispensary is going to help the situation. The fight that has meaning is not against the saloon, and against any particular method for selling liquor, but against liquor itself and all methods of lawful traffic in it for beverage purposes.—From a pamphlet by the American Business Men's Research Foundation.



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Conducted by Una Roberts Lawrence, Mission Study Editor

Teepee Trails in North Carolina Church

HOW one church studied *Teepee Trails* (Phelps, 35) in a really great way is told in a recent report from Mrs. B. A. Bowers, mission study chairman of First Baptist Church, W. M. S. Gastonia, N. C., and wife of its pastor.

Copies of the book were purchased and distributed some weeks in advance of class meetings to each circle in the society, and to the counselors of Junior and Intermediate R. A.'s and G. A.'s, and to the Y. W. A. classes were planned for each circle and organization, and for several weeks much emphasis was laid upon the reading of the book in preparation for them.

Classes were taught in each circle in turn when the mission study chairman met with the circle for an all-day meeting, which really lasted all day. Posters, cards, and many fascinating teaching devices were used to make the book live during those hours of study.

In the same way, plans were carefully made for the study in the Intermediate and Junior R. A.'s and G. A.'s and in the Y. W. A. all these interesting illustrations of Indian life being used for these, also. Then after all the circle classes had been held and the young people had also finished the book, one prayer meeting evening was given to pictures of Indian life and reports from the classes, stereopticon slides, available free from the Home Mission Board for the cost of their transportation, being used.

The results were most gratifying. In the W. M. S. circle classes, 180 adults completed the study, many others reading the book; 40 Intermediate and Junior R. A.'s and G. A.'s finished the study and 24 Y. W. A.'s. Most important of all, Indian missions was made real to the whole church, for before it was over the whole church had learned something of the challenging and inspiring message of this story of one missionary life wholly consecrated to the salvation of the Indians. *Teepee Trails* were shared through First Baptist Church, of Gastonia, N. C.

Study Home Missions From a New Angle

THEY *Starve That We May Eat*. We have rarely had a more intriguing title for a text book than this which Edith Lowrey gives to a pamphlet in which she presents the startling facts concerning two million of our people engaged in migrant agricultural labor, more than a million of whom either live or work for a period each year in our Southern States (Order from Baptist Book Store serving your state for 35 cents.)

The contents of the book present from a human interest viewpoint the facts gathered in a recent report of the research department of the United States Department of Agriculture on this new and extremely significant development of farm life, a moving multitude of people engaged in a type of farm labor which must be a permanent phase of American life if the tables of the American people are to be supplied with fresh fruits and vegetables the year around. They present new and very difficult problems to communities, schools, churches, and missionary agencies, for they raise new and baffling problems of social organization and development.

The text, small in size, only 72 pages, and covering as it does almost the whole territory of the Home Mission Board, touching in some way practically every type of mission work carried on by the Board, offers unusual opportunity to correlate in a definite study plan its annual report and several of its textbooks.

It offers especially interesting opportunities for circle study, for it cries out for notebooks, clippings, pictures and almost every possible correlation of interesting material which makes group study so very interesting to women and young people.

We believe that it will interest all ages from intermediates through adults.

Outline of Study

Materials Used:

Text: *They Starve That We May Eat*. Edith Lowrey. M. E. M. .35

The Glory of Going On. Annual Report Home Mission Board.

Free on request from the Home Mission Board.

Winning the Border. Una R. Lawrence. Home Mission Board. .25

Contains necessary material for study and much supplementary story material.

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.

Book-of-the-Month

Thy Kingdom Come. Margaret Slattery. Harpers. \$1.50.

In all her long and useful writing career, Miss Slattery has not given us a more timely nor a more deeply moving book than this—a discussion of the Christian conscience and the realities of our world today.

Monograph: *The Migratory-Casual Worker*. John N. Webb.

Free on request from WPA Department of Social Research, T. F. Woodley, Director, Washington, D. C.

Missionaries of the Home Mission Board. Lawrence. Home Mission Board. .25

Biographies of all missionaries whose work is included in study.

Free Helps from Home Mission Board.

Picture poster showing all missionaries in the study; map of Home Missions on which migrant routes of regular work may be traced; mime maps for individual class notebooks on which all missionaries dealing with migrant life are located—order Mexican, Indian and French maps for this study.

Kodak Picture Sets.

A selection of 12-15 kodak pictures for 12-15 illustrating migrant life and Home Mission work from any Mexican mission field. State choice of missionary of a certain one is desired, or leave choice to Mrs. Lawrence. Order from Una R. Lawrence, 4111 Kenwood Blvd., Kansas City. Allow at least a week for printing of pictures and filling of order.

Plan of Study

1. Lesson and recitation from text.
2. Assignments from Home Mission Board Annual Report; *Winning the Border*; *Missionaries of the Home Mission Board*; *The Migratory-Casual Worker*.
3. Notebooks for written assignments and correlation of illustrative material including pictures and maps.
4. Study of one Home Mission field where migrant labor is a factor in the work of the missionary and development of the churches.
5. Making picture maps or charts of migratory labor movements in Home Mission fields.
6. Summary of problems involved and possible solutions for community, school, church and mission boards.

Order all books from your state Baptist Book Store. All free helps and special items so designated from the Home Mission Board, 315 Red Rock Building, Atlanta, Ga.

Miss Slattery's answer is that they do mean it—with qualification! "Thy Kingdom come—but not now—not in my day and time, not to disturb my comfort and my plans!"

Upon this theme she builds a probing and sometimes startling analysis of the Christian conscience facing grim realities of economic injustice, the inequalities of our man-made social order, the longing of hearts for such simple luxuries as adequate food and space in which to live decently, the terrific stresses and strains of labor and capital, fascism and communism.

Over against all this, she sets Christ's word in such utter simplicity as to be profoundly stirring to the mind and disturbing to the heart.

This is a book you must not miss, if you are concerned at all in what is happening in our world today, a book you will not be able to read lightly. You will find something to make you pause on almost every page, to think and ponder, mark and remember.

Other Books

The Ten Lost Tribes. Jacob Gartenhaus. Home Mission Board. .25.

Mysteries in history have ever fascinated the minds of men. What became of the ten tribes of Israel after their captivity by Assyria is one of these "mysteries," a perennial source of debate, discussion and speculation, by real and would-be scholars.

The difficulty of tracing exactly the fate of these ten tribes of Hebrew people through the obscurity of that historical period when they were lost amid the peoples to whom they were captive has given rise to many a theory, especially in the field of prophetic interpretation, and many have been the theological entanglements resulting therefrom.

One of the theories of their fate in the doctrine of British-Israelism which has become a recent "theological fashion." Our field secretary for work among the Jewish people of the South, Rev. Jacob Gartenhaus, who is also one of the soundest Bible students among us, has found so many people interested and disturbed by this newest "wind of doctrine" that he has written this clear-cut presentation of the theory, with a straight-to-the-point discussion of its fallacies and an analysis of its scriptural inaccuracies.

Brother Gartenhaus, as usual, relies almost entirely upon Scripture for his discussion. He turns, however, to historical sources outside the Bible for sufficient citation of authority there to dispose satisfactorily of all need for speculation concerning the real fate of these ten tribes of the Northern Kingdom.

Their fate is in reality no mystery, as he points out with an accuracy that removes all need for any far-fetched speculation concerning them. Brother Gartenhaus believes the theory is disturbing to true, intelligent faith, one of the "latter day delu-

sions by which the evil one seeks to direct the attention of men from things spiritual and eternal."

He lists as its dangers the misapplication of Scripture; the fostering of national pride upon a basis of falsehoods; and the turning of attention from the true Israel, the Jewish nation that today so sorely needs the helpful understanding of all earnest Christians. One of the most helpful contributions the book makes to this subject is in Chapter Three where the author lists all the theories which have intrigued the minds of men. He then proceeds to show how simple is the real explanation—that the ten tribes of Northern Israel were never really "lost."

The book will be most helpful to those whose interest has been caught by this Jewish-Israelism theory, and to all students of the Bible, for it is an unusual presentation of the scriptural record, prophecy and its fulfillment concerning the Israelite people even down to this present troubled time.

Camp Stresses Home Missions; Many Volunteer For Life Service

THE midway point of the program of the Southwide Y. W. A. Camp at Ridgecrest has for several years been devoted to Home Missions as Dr. J. B. Lawrence has preached on Sunday morning to the thousand and more girls and Y. W. A. counselors in attendance at the camp.

This year he brought a deeply moving message on "The Glory of Going On," a challenge to the attentive audience of young women from every state of the Southern Baptist Convention and several foreign countries to give themselves in deeper consecration to the making of a Christian America for the sake of a lost world.

Throughout the ten days' program under the direction of Miss Juliette Mather, Young People's Secretary of W. M. U., four classes in Home Missions offered unusually varied opportunities for the study of Home Missions.

Miss Emma Lechman, who each year teaches one of the fundamental books of the Y. W. A. course, offered *The Bible a Missionary Book*, by J. B. Lawrence.

Miss Gladys Keith, city missionary of the Home Mission Board in New Orleans, offered a course on city missions, using as a basis *Around the World in Louisiana* (Mrs. M. L. Jenkins, 25).

Miss Mildred Matthews, president of the W. M. U. of Cuba, brought down to date *Cuba for Christ* (Lawrence) with her large and interested class, while Mrs. Una R. Lawrence presented a new and arresting development of Home Missions in a study of the problems of two million migrant crop workers in the United States.

The last chapter and the summary which follows is a definite appeal for a presentation of Jesus as the promised Messiah and some suggestions as to how Christians may do this. The book is an excellent basis for study and discussion in the special groups of those interested in Jewish-Christian work, known as "Friends of Israel," and is earnestly recommended for this purpose.

Other Books for Study Groups on Jewish-Christian Work

The Rebirth of a Nation. Gartenhaus. Sunday School Board. .40

A scholarly, thorough study of Zionism, its history, progress and significance.

The Jew and Jesus. Gartenhaus. Sunday School Board. .25

A necessary book to the Christian who wishes to give effective testimony to his Jewish friends, and helpful to all students of the Scriptures.

A Tale of Two Peoples. Seay. Sunday School Board. .50

The only complete study we have of the Jewish people, their history and their bitter experiences through the centuries with Christian nations. Your daily newspaper can bring this study down-to-date.

One evening was given to brief but deeply moving testimonies from the missionaries of the camp personnel when they told of their call to their fields of service. Here, voiced in heart-searching testimony, the needs of the French country and Cuba were especially appealing as Miss Matthews and Miss Keith spoke of how God had led and was leading them day by day in their work.

On another evening Miss Moonbeam Tong, of Canton and Shanghai, told how her call to missionary service was the result of the work of a home missionary in Louisiana a quarter of a century or more ago, a story of a marvelous circle of God's grace that reaches halfway around the world and from a generation ago to this present day.

During the days of the camp one young woman from a town where there are several Jewish families, dedicated her life to the winning of her Jewish high school girl chum to Christ. In the hope that through this dear friend she might reach the eighteen Jewish families she knows to be living in her home town.

Another girl saw, in a new way, the need of the Mexican people of her own town in a western state as God's call to her life and answered with a complete dedication of her life to that great need at her own door.

On the last night of the camp, hundreds of young women testified to their willingness to follow God's will in their lives as volunteers for service wherever his Spirit leads. It was a fitting close to one of the greatest conferences of young women ever held in the history of Southern Baptists.

Cherokee Preachers Attend Board's First Bible School

By J. W. BEAGLE

THE Cherokee Indian preachers school, made possible by the Home Mission Board, was in session June 20-24 in the First Baptist Church of Tahlequah, Okla. Rev. G. Lee Phelps, dean, was aided by a faculty composed of Rev. J. C. Hendrick, pastor at Tahlequah; Rev. A. W. Hancock, Home Board missionary to the Choctaw Indians at McAlester, Okla.; Rev. Willie H. Sanderson, also a missionary of the Home Mission Board; and the writer. Rev. Richard Glory, of Stillwell, Okla., was interpreter.

There were twenty-two ordained Cherokee Baptist preachers attending the school with almost perfect regularity in attendance. These Cherokee preachers serve the thirty-six Indian Cherokee Baptist churches. These churches have a combined membership of over 2,300.

This school from its very beginning until the close was the most interesting and impressive gathering of Indian preachers the writer ever attended. There were four study periods in the morning, three in the afternoon and two in the evening.

The fundamental doctrines, as taught in the Bible and believed by Southern Baptists, were the subjects for each period, and each subject had to be explained by both, the English and the Cherokee Bible. Questions were in order at all times, and they were fully explained by "thus saith the word of God."

It is needless to say that these Cherokee brethren believe the Bible and are trying to carry out and put into practice what the "Jesus" Book says.

PERHAPS the most enjoyable feature in these days with our Cherokee brethren, for the faculty and visitors at least, was the devotional period—morning, afternoon and night—when the Cherokee preachers sang, all hymns being sung in their own language. How beautiful are their hymns and how these preachers can sing!

You could tell what many of the hymns were that they were singing by the tune. "Rock of Ages" appealed to the writer, along with many others. They had no musical instrument, for they did not need one.

Singing with the Cherokees is real worship. I recall one period in which they sang eight hymns. The audience wanted them to sing more.

Our Cherokee brethren are orthodox Baptists in their beliefs, and they seem to have a peculiar faculty for discerning heresy. Many statements and articles written by some of our white Baptists had to be explained, and sometimes we had to admit that some of these statements were just "white foolishness," for our English Bible did not

sustain these statements and neither did the Cherokee Bible.

It was quite evident in these days spent with our Cherokee brethren that there are influences to get them to leave the Baptist faith, but they want the white Baptist brethren to know that they will stand by the teaching of the word of God, and if it becomes necessary they are willing to die for the faith of the Baptists.

These Cherokee brethren expressed their appreciation to the Home Mission Board for this school in an unanimous vote of thanks, and they earnestly request the Board that it shall be made possible for them to have another school next year.

Brother Hendrick, our pastor host, stated at the close that he felt that the Home Mission Board never invested a single dollar in any of its Indian mission work that would return a greater dividend than this Cherokee Indian preachers school.

Movies and Crime

A RECENT survey indicates that the present crime wave is largely due to the moving picture show. This survey says, "A censorship board shows in its report of 788 pictures examined, 1,811 scenes of assault with guns, 175 assault with knives, 231 hangings, 775 attacks on women with immoral purposes, 929 scenes of nudity and semi-nudity, and 21 scenes of successful jail breaking."

There could be no better school of crime than this. And yet we make no protest. Why do Christian people take things like this lying down?

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