

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

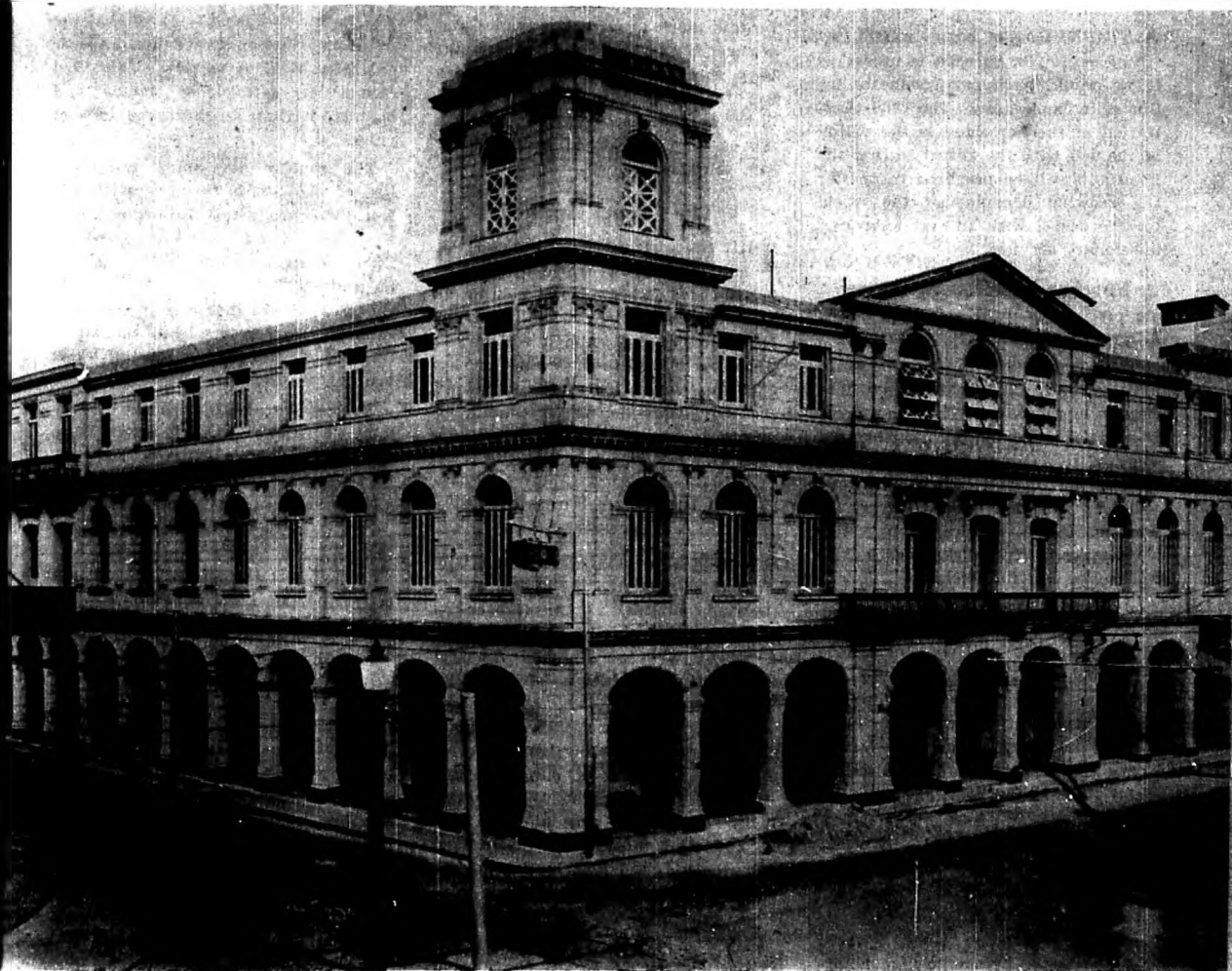
EDITORIAL DEPARTMENT
WALLACE GREENE

VOL. X*

FEBRUARY, 1939

NO. 2.

Rebuilt Baptist Temple in Havana



In This Issue

From several fields are presented general articles summarizing the work of last year and the outlook for this year. For extra copies of this issue, see page 18.

Havana's beautiful Temple, rebuilt at a cost of \$47,500, is one good reason for rejoicing among Cuban Baptists, according to Dr. M. N. McCall, superintendent.

Summarizing Home Missions

Field Secretary J. W. Beagle declares that the training of workers, development of churches and providing places of worship are significant policies in the homeland.

Continuance of present mission work and any possibility of enlargement depend largely upon the Annie W. Armstrong offering, says the executive secretary.

The Call of the Homeland

THE call of the homeland is not a shriek of despair nor is it a cry of stark need alone; it is at once an appeal for an interpretation and realization of the saving efficiency of the gospel, a demonstration of the wisdom of Christ in mobilizing human agency for a divine age-long purpose, and the strategic approach to a world-compelling emergency through the evangelization and Christianization of the homeland.

Tilling the Soil

A TRIUMPHANT home missionary program in America is necessary if we would push our conquests for Christ in lands afar. The Christianization of the homeland is the tilling of the soil with the gospel so that the homeland will be prepared to answer the growing demands of the world for the gospel with an ever enlarging missionary service.

Foreign Missions at Home

IN THE 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 make ready for and push out to world-conquest for Christ.

Goal of Home Missions

THE ultimate goal in our Home Mission work is not simply the provision of religious worship for scattered populations, underprivileged peoples, and foreign groups; but it is the establishment of a Christ-like social order in the homeland.

Beginning of World Missions

THE task of the churches of Christ is world missions, but Christ did not interpret world missions in terms of national boundary lines. World missions begin in the local community and end at the door of the last man in the world. Christ said "in" and "unto".

Growing Necessary Institutions

CHRISTIANITY encompassed the known world and became a dominant influence before there is any

record of the building of a single institution. Christianity then grew the institutions it needed. A live turtle will grow its own shell. A live Christianity is missionary first, last and always, and will develop all things necessary to a real missionary program. It will grow the requisite institutions for missionary activity.

Alibis and Evasions

WE live in a day of alibis and evasions. We have much to say about our lack of individual responsibility for denominational acts, and we talk much about extravagance and negligence and all that. But it might be a shock to our own souls, if we had the courage to face the naked facts, in the discovery that all this talk is simply a rationalization of our own selfishness.

The Gospel Applied

THE time has passed when we can hope to save the world by preaching theories. The world is judging us and our doctrines by what it sees of an applied gospel. And it will be the gospel as applied in the evangelization and Christianization of the homeland that will carry the finally convincing missionary messages of Southern Baptists to a lost world.

Evangelized Homeland Necessary

THE unsaved man cannot be a true saviour man, and the impact of the unsaved spiritual organism, such as is this land of ours, cannot be that of a saving power. Unsaved America must remain at best a lame foreign missionary agent. The churches of Jesus Christ have not their grip upon the spiritual forces of this masterful spiritual organism of our American life. And they ought to have and must have for the most effective foreign mission work. An evangelized and Christianized homeland is necessary for the world's evangelization.

A Major Home Mission Task

THE population in Home Mission fields is divided approximately as follows:

1. Native white of native white parentage, approximately 30,000,000 people.
2. Foreign and alien people in three groups aggregating approximately 8,000,000, divided as follows: 5,000,000

foreign-born, 800,000 French-speaking Americans, 500,000 Spanish-speaking Americans.

3. Two and one-half million in Home Mission fields in the four Western Provinces of Cuba, and 50,000 in the Canal Zone where the Home Mission Board is working.

4. American Indians, 200,000.

5. Negroes, 11,000,000.

The evangelization of these people is a major Home Mission task.

An Enlarging Field of Service

OUR churches need to know that the Home Mission Board has an ever enlarging field of service. This field cannot be defined by metes and bounds; it must be measured in soul values.

The rapidly developing industrial life of the South together with the world currents which are beginning to flow through and around our Southern Zion are creating ever enlarging opportunities. Our people must face the great issues that are now rapidly shaping themselves within the territory of the Southern Baptist Convention.

The problem is to keep our Southland Christian. The challenge is to a heart-wrenching passion for sinners at short range. The task is to see the kingdom of God as a unit.

Our duty is to give the gospel to the stranger within our gates. The problem of the Home Mission Board is to evangelize the South and marshal its forces for world-conquest for Christ.

Believers and Workers

THERE are some who pretend to believe but work not; there are others who work, but do not believe. A true believer does both; he so obeys the law, as if there were no gospel to be believed, and he so believes the gospel as if there were no law to be obeyed. True believers are enthusiastically missionary.

Supreme Tragedy

THE tragedy of tragedies is that in this day of unprecedented missionary opportunity our mission boards should be so burdened with debt that they are unable to enlarge their program of work so as to meet the needs of the new age. Let us complete the Hundred Thousand Club.

HOME MISSIONS

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

VOL. X.

FEBRUARY, 1939

NO. 2.

EDITORIAL

THERE is a river the streams whereof make glad the city of God." We come to the March Week of Prayer with the anxious hope in our hearts that this offering of our women will open up the flood gates and send the healing waters to the thirsty land in all our Home Mission fields.

Annie W. Armstrong Offering

Our needs have never been greater, our opportunities never more abundant. Home Mission fields are wasting with an over-ripe harvest. The whole land groans with its burden of lost souls. Our missionaries are thronged by thirsty souls seeking the "water of life." They have never been more successful than now in leading lost men to Christ. We only need adequate support to evangelize the homeland and lead its sin-stricken hosts to Christ, who giveth the water of life freely to all who come to him.

The continuance of our work on its present basis, not to mention the possibility of enlargement, depends in a large way upon the Annie W. Armstrong offering.

Let us lend an ear to the heart cry of the lost who need the healing waters of the river of life. It means so much to our work that I cannot refrain from urging with all my soul that every society increase its gifts over that of last year.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Home Missions a Challenge to Conquest

HOME MISSIONS is not an end, but the means to an end. In the evangelization of our homeland Home Missions is a challenge to conquest.

The South is a vast empire of untold wealth and religious possibilities. In extent it is greater than England, Ireland, Wales, Scotland, Italy, France and Norway combined. In richness there is no country like it in all the world. It has unlimited resources in minerals, it is unsurpassed in climatic conditions, it is unequalled in fertility of soil, it is immeasurable in natural resources. The sun in his daily journey around the earth looks down upon no territory of a given size comparable to the Southland in material wealth and cultural possibilities.

This homeland of ours, so potential and mighty,

must be made usable for Christ in his world-program of redemption. This is a Home Mission task.

In this Southland there is yet a vast work to be done if we would bring all of its wealth and potential powers under the sovereignty of Christ. Twenty-two millions of people above ten years of age are without church connection. We also have here in the South twenty-six nationalities speaking twenty-two languages — 1,500,000 Mexicans, 650,000 French, 550,000 Italians, 2,650,000 other races; not to mention the eleven million Negroes, who of all people have a claim upon us.

What shall we do about the foreigners in our midst and our brothers of other colors right here at our door? No denomination can launch a conquering mission program to races abroad that neglects the members of these same races in its own homeland.

Home Missions therefore is not simply a matter of emotional concern or evangelistic zeal. It is an essential part of our world campaign for Christ. A saved homeland holds the key to a world's saving.

"All of our missionary enterprises," says Doctor McAfee, "near and far should realize that the saving mission is and can only be the welling forth of the saved life."

We must have for our mission of salvation in lands abroad the motivation of a great denomination saved by the blood of the Lamb here at home.

Our Home Mission task is the evangelization of the homeland and the marshalling of an evangelized homeland for world-conquest for Christ. A wise denominational strategy demands that we put on a strong Home Mission program.

Christianity on Trial

THE religion of Christ is on trial in a sinful world, and is being tested here in the homeland as much, or more, than on foreign fields. It is being tried: (1) as to the kind of men and women it will develop; (2) as to the kind of churches it will grow; and (3) as to the kind of civilization it will create. If it fails here under our administration with everything in its favor, how can we hope for it to succeed in lands where everything will be against it? It will not fail within itself. The gospel of Christ is the power of God unto salvation, but it must have an adequate application. Those of us who believe the gospel must make it God's power to redeem and save the homeland.

Outlook in the Homeland

By J. W. BEAGLE

THE year that has just passed into history was one of the most precious of all years spent with missions in the homeland.

Truly we can say the favor of God rested upon every feature of our work and the future stands out as bright as the promises of God.

The spirit of soul-winning seems to permeate the hearts of all workers. So far this convention year, 2,762 conversions and 1,563 baptisms have been reported. Plans are maturing on all fields for a great soul-winning effort in 1939.

Rev. J. L. Moye of San Antonio, Texas, has planned five great regional meetings in certain Mexican centers, so that all of our workers in Texas can be reached and so that they can plan and pray to reach every destitute section of Mexican people in Texas. In fact all of our workers are planning and praying to make 1939 the greatest soul-winning period in the history of missions in the homeland.

Developing Christian Workers

RECENTLY I visited our schools at Bastrop and El Paso. At Bastrop there were thirty-three students in attendance, seventeen of this number being our preacher boys. That means they are doing mission work somewhere every Sabbath day.

Brother Paul C. Bell and Professor Felix E. Buldain assured me that the development of these preacher boys in their preaching and methods of work was a great joy to them.

Brother Buldain said: "Many of these young fellows do better preaching and more effective mission work than lots of older workers I have known."

The entire faculty of the Mexican Baptist Institute at Bastrop is featuring on the development of real Christian workers, and they are giving them practical experience along with their training. Special mention should be given to Rev. Loula Wunneburger, who is pastor of the Bastrop Anglo church. He also teaches in the Institute during the regular class periods and three nights each week he teaches homiletics to all of the workers.

At El Paso we found Professor Velez and his faithful helpers with 192 students present. Professor Velez stated that 170 of these come out of

Old Mexico daily, and that he had to decline to take sixty-five other students because he had no place to put them. This should be remedied at the earliest possible date.

An adequate school building to care for all that come should be erected this summer. Let us all pray that God will make this possible.

Aiming at Self-Support

THE work and the workers are developing together. The policy of the Home Mission Board to develop strong, self-supporting church centers on all fields as rapidly as possible has given our workers a new vision of the possibilities of service.

Recently the writer spent a Sunday morning service with Missionary M. Garcia at the Calvary Church in San Antonio, Texas. It was the first service after their every member canvass and they reached their weekly goal on a \$1,200 budget for 1939. They were happy over this achievement.

At the evening service of the same day, we worshipped with the First Mexican Church of San Antonio, Texas. Rev. Alfredo Cavazos is the faithful missionary-pastor. They presented a budget for 1939 of \$2,000, and after discussing each item it was unanimously adopted. Each of these churches had a liberal percentage in their budget for missions and our general denominational program.

If space would permit, I could name many other mission fields that have put on the every member canvass and are preparing for part self-support and to give the gospel to the entire world.

Material Provisions

THE policy of the Home Mission Board for permanency and stability in our work has had a wholesome effect on all fields, for nothing gives the missionary more encouragement in his work than to have a permanent place to meet and to worship and a comfortable home for him and his family. It supplies the material requirements for effective church development.

The income from the Bottoms Trust Fund and Philipplians 4:19 have made possible many permanent centers of work in 1938. The Bottoms Trust Fund has provided sixteen neat

and attractive chapels and seven comfortable homes for the missionaries; while Philipplians 4:19 has added to this number nine chapels or working centers and five homes for the workers.

This gives us twenty-five new permanent places of work and worship and twelve homes for our workers. All of this property is deeded to the Home Mission Board.

When we add the sixteen chapels and five homes reported last year, we have a grand total of forty-one centers of work, around which we have a cluster of mission stations and eighteen homes for our workers, giving us fifty-nine buildings completed to date, and we have other projects pending.

Now with these added facilities for work, we naturally have a more encouraged working force to face the challenging problems of the various racial groups in our homeland.

Challenges to Phil. 4:19

THE writer spends two-thirds of his time on the field contacting the work and the workers, and he knows the serious challenge that confronts many of our workers in the various language groups.

One of the challenges we must meet is to find workers that speak and can preach in English as well as the language of the parents. The young people who attend our public schools and learn the English language seem to prefer the English in public worship, and this desire to merge into our language, customs and life must be encouraged. If we hold them in our Baptist fellowship.

Another great challenge that burdens the heart of the writer is that so few of our young American Indians are preparing for Christian service among their people. Few of them are called into the ministry, and the majority of our Indian workers are getting along in years. We need to pray the Lord of the harvest to call into the harvest field many of these young Indians, for the Indian is the key to the salvation of all other Indians.

Another challenge comes to us to enter new and needy fields in the city, industrial centers, the various language groups in the mountains, and in the open country. Last year sixty-five such calls came, and so far this

(Continued on page 5)

Mexican Missions in 1939

By J. L. MOYE

MEXICAN missions in Texas is of tremendous importance to all Southern Baptists because there are in this state almost 1,000,000 of our Latin American friends from across the Rio Grande who are lost without Christ. These, our neighbors, should be won; they must be won. There are, as we see it, two lines of approach to this tremendous problem as we face the coming year.

1. Evangelism. We plan to put evangelism at the very heart and center of all we do in 1939. To this end six evangelistic conferences will be held in January and February. We plan conferences on evangelism and stewardship at Edinburg, Houston, San Antonio, Bastrop, Waco and Brownwood.

It is our desire and plan to correlate the work of the churches and the convention as a whole. In discussing evangelism, different speakers will show what part the various organizations of the church should have in the movement. This will be followed by a discussion of evangelism throughout the Texas Mexican Convention for 1939.

2. Along with our efforts in these conferences on evangelism, there will be much discussion on stewardship and tithing, because the writer be-

Outlook in the Homeland

(Continued from page 4)

lieves along with many of our Mexican brethren that we can never have a truly great spiritual revival until we have a revival of stewardship.

Our working force was greatly enlarged during the past year. We now have 242 workers in this department. The good women of the South through their consecrated efforts and loving cooperation have made this new day possible through the Annie W. Armstrong Offering and in other special designations to the work of this department.

We want to record here our profound gratitude to almighty God and to the women of the South for their untiring love and devotion to the cause of Christ and missions in the homeland.



In typical Mexican costume — Miss Eunice Velasco, Sunday school teacher, First Mexican Church, San Antonio, and daughter of one of the deacons.

It is our purpose to teach the fundamentals upon which any great Christian life or organization must of necessity be built. We can not know Christ and fail to tell others about him. If we truly know him, truly we will give of our time, talents and money that his glorious gospel may be preached to the ends of the earth. In 1939 we want to be Christ's witnesses.

Practicality and Spirituality

WE PLAN to be as practical as possible, and where it can be arranged we will have simultaneous revivals in different sections of the state, trying to have at least two revivals in each church and mission station during the year. Besides this, revivals will be held in every other place where it is possible.

Efforts will be made to put on an every member canvass in each of the Mexican churches during the early part of the year. In these conferences, goals will be suggested as a minimum for each church as to the

matter of winning the lost and giving our money for kingdom support.

Although some of the above plans will be put in action before the Week of Prayer, this is our program for the entire year of 1939.

Jesus said: "Ye are my witnesses," and if so, we certainly can bear testimony for him.

The Master said: "Ye are my witnesses in Jerusalem," and as I see it my Jerusalem is San Antonio, for it is here that I live. With this our pastors, Brother Cavazos and Brother Garcia and also Brother Paul Siebenman, missionary of the First Baptist Church, heartily agree, and we purpose to be true witnesses for him here in our Jerusalem.

The Calvary Baptist Church, of which Brother Garcia is pastor, adopted a worthy budget and put on the every member canvass in December. The budget has already been subscribed, and they will go beyond the goal. Twenty-five per cent of the budget has been designated for missions.

The First Mexican Baptist Church where Brother Cavazos is pastor has voted a 331-3% increase in their budget for the coming year. Their canvass began January 1, the first day of the year. This church also plans to make missions a definite part of its budget for the new year.

We are doing our best to teach our membership their duty to God. Will you not pray, work and give your best, and ask the Lord to help us to become, in the matter of soul winning and stewardship, New Testament churches. True evangelism and New Testament stewardship is the need of the Texas Mexican churches.

Remote Areas Claim Attention of Worker

WORK in remote sections, accessible only by walking, has occupied the time recently of Rev. George L. Ridenour, missionary in the mountains of eastern Tennessee.

"We are gratified by the response of the young people in reading the tracts and Baptist periodicals," Brother Ridenour comments on his reception in the isolated communities.

In Christmas services, he reports, 561 gifts were distributed among children and young people.

Dreams, Visions and Traditions In the Hills

By L. W. MARTIN

PINE MOUNTAIN range, dividing for many miles the waters of the Cumberland and Kentucky Rivers, provides some of eastern Kentucky's most beautiful scenery and, at points, one of her greatest geological puzzles.

To the casual observer the northwestern contour, the crest of which is some 2,500 feet above the base, tells the story of some long past movement of the earth.

Either a force within the earth so lifted that a portion of the surface was raised high above the adjacent land, or because of underground movements gravity pulled a large portion of the earth's surface downward. In either case there is the barrier between the Kentucky and Cumberland Valleys.

Either because of the unhindered forces of the "lower world" or because of the ever down-pulling and degrading power of Satan's evil, there are existent in Kentucky mountains many barriers, the steep faces of which are as Alps to scale.

Traditions That Bind

THE foremost, highest and possibly the steepest ascent in the barriers between the "Valley of Sin" and the valley through which the "River of Water of Life" flows is built up of seams of false or imperfect teachings, the chief strata being traditions.

For years the mountain people have been known for the tenacity with which they have adhered to traditions. Traditions in house structure, in education, in dress, in methods of farming, and in transportation are rapidly passing.

In old pioneer families and in some communities, religious traditions are still binding. However, in newer cosmopolitan communities these have given way to many new and mostly false teachings. The people were better off by far in the paths of the pioneers than many are today with their false ideas of Christianity.

Characteristic, often classical, expressions in the mountain vernacular are passing. But little effort has

been made to preserve some of the expressions long used by the passed and older people.

Preachers Need No Bible

AMONG the traditionalists in religion are those who supposedly stand for and present Bible truth, yet their preachers make little use of the Bible.

In a recent service a preacher was heard to relate a dream. He repeated it over again. The dream was God's message to him and his people, he supposed.

In a country community a few weeks ago, I was informed that there the people and the preachers do not think the Bible is for the preacher. If he

is God's man he does not need the Bible. God gives the message directly to the preacher by vision, revelation or dream. The Bible is said to be for the people at home, but is not essential to the preacher.

In a recent meeting conducted by the writer, a woman made a profession but did not present herself for baptism, saying she "had not seen anything." She meant that she had seen no vision nor had a dream.

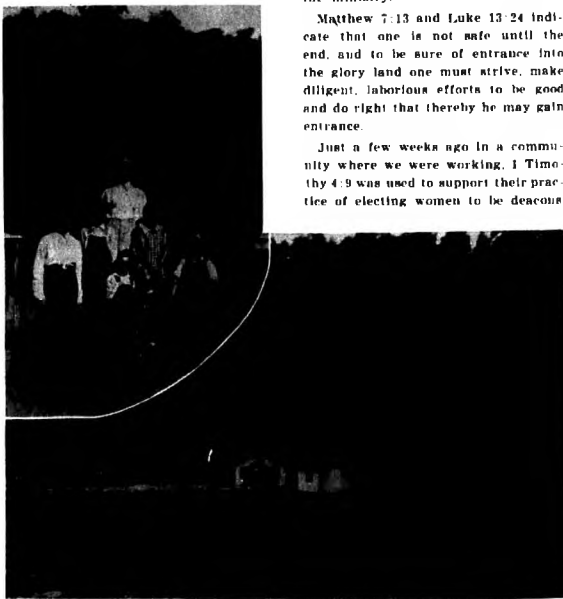
One man told me several years ago that he was sure he was saved because when he was praying for salvation two balls of fire came down from heaven and struck him over each eye. To him that was a "shore sign" he was saved, yet at the time I was talking with him he had the smell of liquor on his breath.

Twisted Interpretations

WHEN the Bible is used by some of the traditionalists a vague or far-fetched interpretation is given. Such verses as Luke 10:4, Matthew 10:9ff, 1 Corinthians 9:12, prove to them conclusively that there should be no offerings and no financial support for the ministry.

Matthew 7:13 and Luke 13:24 indicate that one is not safe until the end, and to be sure of entrance into the glory land one must strive, make diligent, laborious efforts to be good and do right that thereby he may gain entrance.

Just a few weeks ago in a community where we were working, 1 Timothy 4:9 was used to support their practice of electing women to be deacons.



Top—A Sunday school superintendent in a mountain church, his wife, and seven of their eight children, in front of their two-room home. Below—Schoolhouse in a mining camp which is used by the church as a place for worship.

Those elected were over sixty years old.

Since in Romans 8:24, "We are saved by hope," no person knows whether he is saved or not. He just hopes so, and by sufficient hope will know the reality after death.

Romans 10:13 is taken out of its setting and used to prove that calling on God in long tearful prayers brings forgiveness of sin and the gift of salvation. The lost go to God directly. Christ is "nice" to know about, but is no necessity. God saves in answer to a prayer for mercy, not on the basis of repentance and faith as we Baptists find taught in the Bible.

Into any community where traditions of long standing are held it is most difficult to get a response to the simple gospel truth. Missionaries find this barrier in China, Africa, and other foreign lands. Missionaries must face it in the mountains of Kentucky. How thankful we are that God's Word does "break the rock" and that his Spirit does lift his workers up the "steep ascents." Before we came to this field others

"climbed the steep ascent of heav'n
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train!"

Fleeing for Safety

OFTE the Missionary Baptist preachers are the objects of abuse, criticism, and vilification.

Recently a most godly, consecrated, able, trained pastor in a mining camp had written an article that revealed the needs and destitution in the mountains. The article was printed in one of our Baptist state papers.

A copy of that paper found its way back into the hills and into the hands of a group who resent the efforts of those of us who would bring Bible truth and the simple gospel.

The article was placed in the hands of a cheap politician who made copies of it and scattered them among the miners and the country people. A subtle appeal was made to prejudice and hatred. The mob spirit was aroused.

The pastor fled for physical safety with his wife and small baby, and stayed several days in the seclusion of another pastor's home. The mob threatened to kill him by crucifixion. They were planning to tie his body to the bumper of a car and drag him to the county seat.

We rejoice to know that the pastor has been blessed with victory by our

heavenly Father. His church rallied to him, attendance increased, members offered to die for their pastor, and a recent revival meeting saw the salvation of souls and a great victory for God.

I was accused of bringing that pastor to the field he occupies. The accusation was not correct, but the attitude of some toward your missionary was manifest.

A missionary friend of ours with whom we have labored for eighteen months has suffered unbelievable abuse, criticism, and humiliating lies. He is erecting a church building in the midst of and in the face of critical opposition. A consecrated host press on up the barrier.

Tho' sometimes He leads thro' waters deep,
Trials fall across the way,
Tho' sometimes the path seems rough and steep,
See His footprints all the way.

Young People Neglected

THE traditionalists make no provision for the young people in their fellowships. They have no Sunday schools and no Training Unions.

They are anti-missionary and openly opposed to offerings and a trained, supported ministry.

Their type of preaching and self-contradictory messages satisfy the older people whose emotions have been stirred, but they are doing nothing for the great group of splendid young people.

The mountains have produced some of our nation's and our denomination's greatest. There are others in the host of young people in the mountains who will be needed and who can render great service to God and man in the future. They will not render that service unless they are won and trained for that service.

The number of high schools is increasing. Improved roads penetrate deeper into remote sections. School buses are bringing multiplied numbers to the consolidated and city high schools. This modern high school group finds several junior colleges (none Baptist) in the deep mountains.

They are not being won to the traditional groups. If Baptists cannot provide the colleges, they should at least provide missionaries to minister to that host of young people back in their home communities.

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Evangelizing the Land of Evangeline

By ALFRED SCHWAB

TWO assumptions have guided the writer in preparing this article. First, God can solve all problems, even those listed here; second, the wisdom of the paper, if there be any, is its omissions. One can state many problems of French fields in an hour—it may take centuries to work up to God's ideal.

A new type of opposition from the leaders of our French Roman Catholics creates serious problems. Once Baptists met intolerance and physical persecution. The priests were foreigners and bigoted.

Now largely American priests lead. They are tactful and openly kill us with kindness. The differences between evangelicals and others are greatly minimized. The new approach is to have all look upon Romanism as another equally valid form of Christianity adequate for them. If they only believe it sincerely.

A priest told his people recently that he might invite the Baptist pastor of the town to supply for him in his absence.

Baptists' zeal for souls withers under this new heat.

Fellowship Solves Inertia

THE pastor and missionary struggles to keep his heart encouraged and spiritually vigorous in the face of slow growth. Personal inertia becomes acute with a lonely missionary. He must preach to a very small group. The defeatist complex must be counteracted. God takes a century to grow an oak. Annual conferences will recharge the missionary's spiritual battery. Two working together empower. Monthly contacts with other missionaries, if he has the means of travel, helps.

While many French Baptist churches are progressing, some have disbanded and others have fewer members now than they had a decade ago. Only God can call and keep a missionary leashed to his task.

Inadequate salary and meager equipment constitute an appalling problem for the French missionary. Without the respect of the ones missionized he is doomed to fail. It is a question of front or face. A small building located in an impossible section of town will hamper the work.

The writer has not seen even a Negro Roman Catholic church building which was not adequate in size, well painted and positionized on a good location.

The Home Mission Board is to be congratulated for the wisdom shown in the quality and location of the new church building in Morgan City.

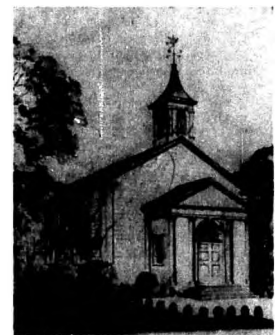
Many missionaries have tolled in impossible shacks, while in the same town the Roman church building was the outstanding edifice of the town. We need to locate our buildings not by chance but according to definite plans.

The missionary's income must be such that he may drive a respectable car. If he owns one at all. He should not dress as a dandy, but must dress fairly well. His family must not have the pity of the community because of what it lacks. Better support a few missionaries adequately, than many on a poor income. The harvest is past in many localities due to poor or no support.

First Converts Preaching

OURS is the problem of laying a foundation. Pioneering has its romance and its perils. Twenty-five years covers the time in which Baptists have had definite organized work among the French.

Always the poor and unlearned are won first in any missionizing effort. Educational advantages have made phenomenal strides since winning our first converts. Many of our first converts are preaching—preaching in communities where the general educational level is high. No state, nor any section of Louisiana, has ad-



New Chapel at Morgan City
"The Home Board is to be congratulated . . ."

vanced educationally more rapidly than has this state or area.

Give us a century by God's grace, and we will then show marvelous gains. New work presents appalling needs and difficulties.

Greener Pastures Beckon

KEEPING French missionaries and English speaking missionary-hearted pastors in south Louisiana constitutes a problem. The "larger fields" where other conditions make it possible to reach great gatherings of members, larger sums of kingdom finances, and larger salaries are constant temptations.

There have not been many, like Rev. L. C. Smith, who have given themselves to winning the French with the abandon of the foreign missionaries.

Self-support and self-development is a perennial problem. Since salvation is free and since many converts were won from Romanism—with its many calls for money—Baptists have not taught their converts to give.

Stewardship of money is a new teaching among all of us. Many of our French converts live in extreme poverty.

However, the French churches forge toward self-support. In another decade of stewardship training the now existing French churches can be self-supporting.

Trained workers is a baffling problem with all church leaders, while with the French pastor this problem haunts his every hour. Sunday school teachers, pianists, young people's leaders with training who can assume leadership cannot be found with ease.

Many Respond to Word

GETTING God's Word read presents a trying angle. Many refuse to read the Word for fear it will make them insane. Unless our missionaries force the issue the people are afraid to read God's Word due to warning from the priests.

Laissez-faire is a cardinal tenet of Romanism. The masses are indifferent to the meaning of God's Word, leaving the interpretation of Scripture almost wholly to the priest.

Myriad trophies of grace in south Louisiana witness to the response of French people to the gospel. All the French churches are adding to their buildings and equipment. The churches were never more effectively led. Victories abound on every hand.



Eight Students of the Havana Seminary, left to right: Antonio Santana, Delio Caprio, Cirilio Mogens, Manuel Millan, Bilarlo Valdes, Antonio Ramos, Luis Manuel Gonzales, Manuel Quintana.

Encouraging Outlook in Cuban Work

By M. N. MCCALL

SEVERAL features have brought encouragement in the Cuban work during the year. The first can be best illustrated by recalling a conversation overheard just a few days ago between two Cuban missionaries.

"It seems to me that I can sense a spirit of quickening in my field," one said.

"I have been thinking the same of my field," the other replied.

As I have gone about among the fields coming into contact with the workers, I find most of them saying the same thing. The services are more largely attended Sunday schools are larger. There are more frequent calls for cottage meetings. The provincial conventions of last fall were more largely attended and more enthusiastic. This was especially true in Santa Clara and Pinar del Rio provinces, where churches are nearer together and more accessible.

We have noticed the same quickening in and about Havana. Most of our places of worship are taxed to capacity at ordinary services, and are proving too small for special occasions. Our temple in Havana was crowded to the utmost on the night of its dedication, and as many more were turned away.

The Cruces meeting house was built to accommodate 300, but we saw over 500 packed into it at a recent meeting.

Evangelism Prevails

THIS same spirit has been seen in the evangelistic efforts in many places. The workers of Santa Clara, Havana and Pinar del Rio provinces planned special services for all the fields by an exchange of pastors. These services have been going on, with simultaneous meetings in a number of places, since early in October. Meetings have been large and many decision cards have been signed.

more than justifying itself.

The loss of Rev. W. L. Moore as Seminary teacher, assistant superintendent, editor of *La Voz Bautista*, and many other things which he did, is being keenly felt. We ask our people to pray that another may be sent to fill his place. On account of impaired health it was not thought wise for him to continue, and he retired from the field in September.

Enrollment in the Havana school has reached 200, not counting Seminary students. This is the highest number in several years. The name has been changed from "Cuban American College" to "Colegio Bautista" (Baptist College). The facilities of the school have been enlarged, and its opportunity for usefulness seems greater than ever.

Building for the Future

EXTENSIVE and much needed repairs have just been completed on the Temple building in Havana. A third story has been added, giving five additional class rooms, with other school facilities, and a nice chapel on the second floor for use of the school and the young people of the church. Additional living quarters for workers and Seminary students have also been added. The exterior appearance has been greatly improved, and also the interior of the auditorium. We believe the building has been put into shape for many years to come.

It is one of the best missionary properties on the Island, a thing of beauty and usefulness, and a credit to our denomination. This work was made possible by funds from the Bottoms Trust.

Preaching by radio has been enlarged. For some time the Cruces church has been broadcasting a service weekly over a local station that reaches throughout Santa Clara province. Santa Clara church has also

(Continued on page 10)

Cuban Baptists Dedicate New Temple

By JOE W. BURTON

TWO services attended by throngs which overflowed the large auditorium each time marked the dedication of the Baptist Temple in Havana, Cuba, December 11 and 12.

Left—A building of rare beauty in Cuba's crowded capital—the rebuilt Temple. Below—Pupils and teachers are proud of this new kindergarten room. Bottom—Cuban Baptists express appreciation to Mrs. Ida M. Bottoms for making it possible for the Home Mission Board to rebuild the Temple.



The new Temple, rebuilt into a beautiful and comfortable structure at a cost of \$47,500, is a lasting memorial to the generosity of Mrs. Ida M. Bottoms, donor of the fund from which the Home Mission Board received the income to renovate the headquarters building on the Cuban field.

Its brick walls succeeded to give an appearance of stone blocks and its prominent tower beckoning an invitation to worship, the three-story structure occupies a quarter of a block on the busy corner of Dragones and Zulueta streets in the heart of Havana, two blocks from the magnificent Cuban capitol.

The floors, marble wainscoting, mahogany pews, and carved cedar baptistry fronting give the new Temple a rare beauty for which Cuban Baptists are justly proud and sincerely grateful.

Beauty and Economy

THESE rich furnishings were not used for decoration alone, according to Dr. M. N. McCall, superintendent of the mission work in Cuba under the Home Mission Board, but for permanency.

"There is little difference here in the cost of mahogany and cheaper woods which are soon eaten away by termites," he said. "The floors are also a necessity in Cuba."

Each floor is a concrete slab, tiles in a variety of designs covering each room. An elevator gives convenient access to each floor.

The auditorium itself is a circle within the building and extends to the

Encouraging Outlook in Cuban Work

(Continued from page 9)

recently begun a Sunday afternoon service of half an hour.

The greatest advance in this respect has been in Havana where we began two months ago to broadcast the regular morning service from the church, the first systematic effort that has been made of the kind. The station is one of our best, and reaches throughout the island. Results so far have been very gratifying.

The next session of the West Cuban Baptist Convention will meet in Havana, April 4-7, 1939. We look forward confidently to encouraging reports.

February, 1939.

full height of the three floors, class rooms, assembly hall, offices, rented shop space and living quarters completely enclosing it. More than 1,000 by actual count have jammed the building for special services, according to Doctor McCall.

Everyone a Missionary

NOW in its thirty-seventh year, the Havana congregation has grown from the charter roll of seventeen to a present membership of 1,005. The Sunday school enrollment, including the church's sixteen missions, is 1,002.

"Each member of the church is called to be a missionary," said Doctor McCall at the dedication. "In fulfilling our mission of evangelizing the largest number possible, regular and frequent services are held in the Temple and in missions in various parts of the city."

The service of dedication on Sunday night included special music by the choir, opening prayer by the oldest member, a brief sketch of the church by Rev. Nemesio Garcia, a Seminary student, sermon by the writer, the message being interpreted by a deacon, Dr. Sidney Orrett, and the dedicatory prayer by Rev. A. Corujedo, pastor at Matanzas.

Eight Temples Provided

AS STATED in the printed memorial booklet, the Monday night service was "to show outwardly our inner gratitude and joy" in "thanking and homage to Mrs. Ida M. Bottoms" and to "the honor and glory of God."

A pageant, "Cuba for Christ," directed by Miss Edelmira Robinson, was given by young people of the church, the presentation reaching its climax in the unveiling of a painting of Mrs. Bottoms and an enthusiastic expression of appreciation to the benefactress in which the crowded audience joined.

Calling attention to the many gifts of Mrs. Bottoms to Kingdom work, the booklet enumerated seven other chapels in Cuba and two in other lands.

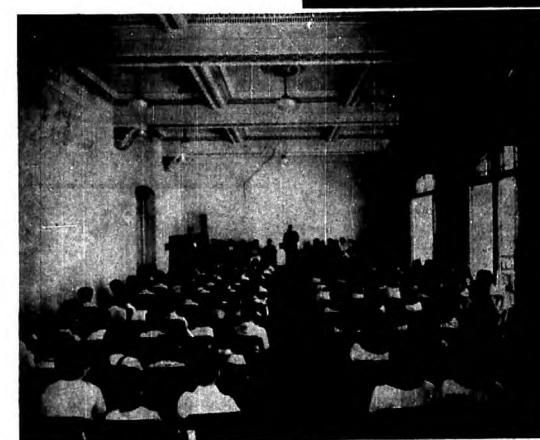
"In Cuba she has provided temples in Cienfuegos, Cruces, Pinaras, Sancti Spiritus, Arroyo, Apolo, Vibora Guaynos, and now this beautiful building," the memorial read. "A great temple in Rio de Janeiro, Brazil, another in the ancient city of Nazareth, Palestine, and many beneficent works

in the United States are counted among her contributions to the reign of Christ."

A sermon by Rev. Samuel Palmoméque, evangelist, concluded the service.



Right—Cuba's magnificent capitol, two blocks from the Baptist Temple. Below—Students of Colegio Bautista being led by Dr. M. N. McCall in chapel services in the bright new assembly hall. Bottom—Every available space in the large auditorium was taken at the services of rededication.



Wastrel Seeks Forgiveness in Railroad Station

The dramatic story of the brilliant student who crushed his mother, rejected his sister's pleadings, wasted his goods, and threw away his opportunities reaches a climax following an early morning prayer in an Atlanta terminal.

ON MY return trip from Raleigh, N. C., after a week of Home Missions study with the girls of Meredith College, I stopped over Sunday in Greenville, S. C., in order to visit our Italian boys at Furman University and to speak at the Augusta Road Baptist Church.

The train that was to take me to Atlanta, Ga., and Tampa, Fla., was due to leave at two-thirty a. m. Monday, and wishing to spare my hosts the annoyance of waiting up with me until that hour I had asked them to leave me at the Union Station at eleven p. m. Sunday.

Immediately my attention was called to a man of some forty years of age, "on the bum," who looked as if he had been a tramp half of his life. However he had a fine head with waves of long, curly black hair falling disorderly over an unusually large forehead. The man, who gave his name as Mr. A. D. P., would have been esteemed handsome had he not been disfigured by drink.

Plotting Some Evil

JUST then he was approached by a man of suspicious demeanor, and the two engaged in animated conversation but fell soon to a more subdued interchange for fear of being overheard.

Mr. P. gesticulated ridiculously, and in his meaningless motions and words was giving expression to various feelings and venting his cynical and bitter criticisms of personalities and organizations.

The other man apparently uninterested in the incoherent talk of his newly-found friend, was bending all his efforts towards drawing him outside the station for a drink.

Realizing that his efforts were fruitless, he called upon another man who had been watching intently from afar, and left him to pursue his unfinished business.

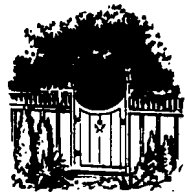
The newcomer had a sordid and degenerated appearance, one of those derelicts who thrive on crime. He had spotted a victim, and sitting by Mr. P. he observed craftily and studiously his every motion.

The two talked for a long time, Mr. P. in disjointed phrases declaring

By J. F. PLAINFIELD

he was ready to lick anybody, the other less assertive but competently guiding his victim to admit he had some money and would pay well for a drink of good whiskey. To prove it he drew out his pocketbook and removed from it \$50 and a railroad ticket.

I knew some dark deed was brewing. I knew also the inebriated man would soon follow the other to some dark corner or alley and to his doom, so I sat by the two, watching them and listening to their conversation. They rose from the seat and entered the washroom, and I followed them there. They drank together and re-



PENITENCE

Come, let us to the Lord our God
With contrite hearts return;
Our God is gracious, nor will leave
The desolate to mourn.

His voice commands the tempest forth
And stills the stormy wave;
And though his arm be strong to smite,
'Tis also strong to save.

Long hath the night of sorrow reigned;
The dawn shall bring us light:
God shall appear, and we shall rise
With gladness in his sight.

Our hearts, if God we seek to know,
Shall know him, and rejoice;
His coming like the morn shall be,
Like morning songs his voice.

So shall his presence bless our souls,
And shed a joyful light;
That hallowed morn shall chase away
The sorrows of the night.

J. Morrison.

turned to their seat once more and resumed their conversation.

I was being spied suspiciously by the adventurous one, who, realizing that he was being closely observed, departed leaving Mr. P. alone.

A Scholar But No Gentleman

THE station master, who had eyed the whole situation critically for a long time, revealed to me the fact that the two men who had accosted the poor drunkard were dangerous characters, capable of robbing and killing, and begged me to stay by the helpless man until train time and see that he got on it.

I had him to sit by me and led him into conversation. He talked and talked foolishly, unconnectedly, haltingly and all the while his words voiced his indictment of everybody and everything. Then he told of having been in many countries abroad, France and Germany, of having studied at Heidelberg University, of being employed by the Rockefeller Foundation.

As his mind became clearer and in spite of great discomfort caused by excessive drink, he told of his studies, and I sat by him wondering at the flow of flawless English and at his scientific knowledge.

He had me following him through algebra, higher mathematics, calculus, trigonometry, geometry plain, solid and applied, astronomy with a detailed account of worlds, their formation, solid, aquatic and nebulous, and their distances.

Finally he entered into a discourse on Bible with a knowledge of books, verses and facts that had me almost believing that I was standing before a preacher.

Blasphemer Convicted

SOON I heard him damn God, all religion, calling Christianity a cruel invention of ignorant, selfish and morally unfit preachers, who were more interested in the dollar they dug out of poor people than in the salvation of souls, of which they knew nothing.

The train pulled into the station and I helped my man to his berth. The same conversation was resumed,

and his attacks were spoken so loudly that the other passengers protested.

He then changed his subject and spoke with great finality of scientific theories, of the practice of medicine, giving technical names of diseases, remedies, operations, cures.

I could not make out my man, and would have left him to his comical musings had I not determined to answer all his foolish attacks on religion as soon as he came out of his spell. The opportunity was soon presented.

I put him instantly on the defensive, and all the way from Seneca, S. C., to Atlanta, Ga., I kept him listening to the story of God dealing with me. I spoke of the goodness of the Father waiting for the return of the prodigal, of the love of God for humanity to the extent that he sent his only begotten son into the world to die for sinners, to seek and to save that which was lost, of the marvelous cures of personal and abundant regeneration throughout the long history of Christianity; then pleaded with the man to repent of his sin, change his wayward life, believe in Jesus Christ and receive him as his Saviour.

Would he surrender to him? He could not just then.

Struggling to Surrender

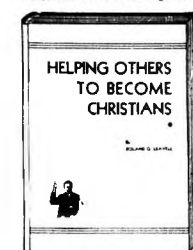
WHEN the story of his life of sin came from his lips like a torrent amid tears, ejaculations of misery, half contrition and despair, blaming himself for the tragedy of his life.

He said he had been a faithful attendant at Sunday school and church from early childhood, had taught a Sunday school class and betrayed his trust, had had a dear mother who loved him and poured money on his

HELPING OTHERS TO BECOME CHRISTIANS

By ROLAND Q. LEAVELL,
Th.D., D.D.

Superintendent of Evangelism



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education and stupid escapades until all her fortune of over \$100,000 had been dissipated, and at the last had crushed her spirit and she had died of a broken heart.

Now he was tired, sick, discouraged, unhappy, without friends, without hope. Drink was his only relief because it made him forget his sin and his troubles.

"There could not be any forgiveness for me now or ever," he added.

"There is," I insisted, "if you will only ask it of God."

"The next stop is Atlanta Terminal," the conductor shouted.

"Tell me," said Mr. P. to me, "would you grant me three minutes of your time in the station?"

"I'll give all the time you want," I responded.

There in a corner of the station, amid the semi-darkness of a back corner, he asked: "Do you think there is a God? Do you believe Christ is the Son of God? Do you think he can save such as I am? Could I be forgiven for the wrongs I have committed?"

Again I pleaded for surrender, and in my heart I prayed to the Holy Spirit for help in winning the man. "Pray for me," he said.

I prayed as we both sat at first, then

knelt on the cold cement floor, and for a moment I felt sure he would give himself into the hands of the Saviour.

"Not yet, not just yet," he said with an appealing and despairing look at me and at the clock. "Not just yet."

He took my name and address, he would write to me sometime, for he had found one who had compassion on him and would not vituperate him for his faults. He gave me his name and address, also, and would I write to him sometime and give him added encouragement along the path of life?

Yes, I would, but he must come to a decision there and then. He could not because he would not, hoping that at some future time God would accept him and forgive him.

He departed, our ways never to meet again probably.

Victory at Last

FROM a police captain in Atlanta I gathered the loose threads of a long and uncompleted story of a brilliant student, lawyer, a man of science and letters, successful for a time in his chosen profession, who had been led astray by too much learning and finally down by the demon of drink.

His sister had married a member of the House of Representatives, and for a long time sought to win her brother back to sanity and to God.

This is the story of Mr. P. who had crushed his mother, had rejected his sister's pleadings, had wasted his goods and thrown away the opportunities of a lifetime because he would not surrender to God.

It is a story which did not end on the morning of our train in the Atlanta station, for victory came later, a letter received in Tampa informing me that the conversation had brought the desired result and that he is determined to live according to the light of God.

In spite of his new temptations which must come and of possible falls, the young lawyer's experience has been a conversion.

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Fraternal Race Relations in the South

By NOBLE Y. BEALL

THE Negro is slowly but surely taking his place among the races of mankind whose activities and achievements tend to lift the mass above the meaningless crescendo of sound and fury. Self-help is becoming more and more the watchword, and many are responding to it.

The Negro's part in the world of today, the widening horizons of knowledge, the mechanization of power through institutions, and the application of wisdom to the present-day problems still lies largely in the hands of the preachers, who have access to the hearts of their people.

The preachers realize perhaps better than any other, that the Negroes must strive more to build from within; they must achieve, and then point to their own achievements to inspire their children.

God calls the preachers for leadership among their people; they are called for the work of the ministry, for prayer and preaching. They are to give themselves continually to prayer, and the ministry of the Word.

It is their task as pastors of the flock to feed the sheep, to preach the gospel, and to lead the church. The preachers are to do the work of evangelists; they are to preach and be instant in season and out of season. They must be blameless, as the stewards of God; not self-willed; not given to wine; no strikers; not guilty of covetousness; but lovers of hospitality, sobriety, justice, holiness, temperance; holding fast the faithful sayings as they are being taught, that they may be able by sound teachings both to exhort and to convince people.

The preachers are ambassadors of Jesus Christ and their ministry is one of reconciliation—reconciliation between people and between individuals and God. They must be trained, in order that they might be good ministers of God in much patience, in afflictions, in necessities, in distresses, in riots, in imprisonments, in tumults, in labors, in waitings and fastings, that their ministry be not blamed, and that souls may not go astray.

A Most Effective Means

THE training of the preachers is the most acceptable way in which Southern Baptists may co-operate with the Negroes in effective mission work; it is the most effective and far-reaching

means of fraternal race relations possible between white and colored Christians.

As a part of its missionary program, the Home Mission Board has appointed twelve teachers to teach in as many schools in ten states.

This policy is not to be construed as one in which we are giving up nor minimizing evangelism among Negroes; it is one of teaching, enlisting and utilizing the Negro teachers, preachers and students themselves.

Not one single emphasis upon direct missions and evangelism is to be neglected. The new approach will intensify our efforts, giving us a greater opportunity to win souls and develop strong, virile, functioning churches.

The teacher-missionaries are to teach in their respective colleges and hold six or more institutes for in-

Work Reported

THE following is a summary of the activities of the teacher-missionaries and of their students for the fall term. For a list of the teacher-missionaries with the schools to which they are working, see the Home Missions Directory, inside back cover.

SUMMARY OF TEACHER-MISSIONARIES' REPORT	
Number of courses	48
Students enrolled in classes	1,166
Ministerial students in classes	404
Institutes conducted	13
Enrollment of institutes	6,824
Associations and conventions attended	84
Mission classes	30
Schools visited	46
Chapel addresses delivered	83
Sermons preached	338
Religious addresses delivered	183
Religious visits made	305
Conversions in services	99
Additions to churches	139
Number of churches served	16
Personal interviews	381
Revival meetings conducted	25
SUMMARY OF STUDENTS' REPORTS	
Sermons preached	1,539
Professions of faith	811
Additions to churches	1,049
Religious interviews with unaved	1,363
Number of reconsecrations	356
Baptisms performed	768
Devotional services conducted	757
Religious tracts and Bibles distributed	108
Family altars established	76
Talks and lectures delivered	1,192
Addresses delivered	393
Sunday school classes taught	848
Training courses taught	69
Religious visits made	2,249
Tithers secured	154
Number of sick people visited	2,487
Young people's organizations attended	1,779
Missionary meetings attended	630
Prayer meetings conducted	444
Bible and Religious education courses	48

service preachers during the year. The reports show that the preachers and workers have taken advantage of the opportunities offered by the schools and institutes and have attended them in large numbers.

In the classes and sessions of the institutes they have received training needed in many phases of Christian work. This work has inspired state conventions, institutions, pastors and churches to promote such work as a part of their mission work.

In the classes and sessions the following subjects are taught and discussed: Bible study and interpretation, evangelism, organizational methods, stewardship and missions, pastoral theology, Biblical theology, homiletics, ethics, and problems pertaining to Baptists around the world.

Brotherhood Demonstrated

WE believe that in assisting the Negro Baptists in training their preachers and people, we are doing the most acceptable service, and making the most practical demonstration of the doctrine of brotherhood possible, and a practical application of the doctrine of brotherhood is the very best type of race relations known to man.

This insures peace between individuals and races; it insures racial co-operation in the work of building the Kingdom on earth—a better type of social order; and it insures mutual respect for each other, a thing we have needed for a long time in the South.

So long as the two races live in the South, just as long will there be racial difficulties. The only hope we have of avoiding the same kind of racial conflicts which are going on in other parts of the world at the present, is to practice and teach the principles of Jesus Christ.

As long as men live, as long will difficulties arise, but these difficulties of whatever nature should be adjusted on the basis of the teachings of Christ. The Lord's way is the best way. It is the right way.

In dealing with the problems of race relations and preparing racial men to preach the gospel to a race, we must deal with the problem in a realistic manner, for the issues are real, as real as life itself, to the Negroes. The preacher must preach to his people, he must deal with their problems.

Perennial Evangelism in 1939

By ROLAND Q. LEAVELL

THE pastor who dreams of a perennial revival in his church will have to map out a perennial program of evangelism for his church. Perennial evangelism demands a long-range, comprehensive, challenging, and continuous program. Big programs do not just happen.

The successful evangelistic church must plan its work and work its plan. The Southwide Baptist Revival plans are formulated with the idea that something should be done to win souls continuously throughout the year in every local church.

The following suggestions indicate how an entire year's program for evangelism in a church may be mapped out in advance, with something specific to be done during at least one week in each month. Certainly that is not too much effort to give to evangelism, if evangelism is the ultimate objective of everything in the church.

JANUARY—A Religious Census

A RELIGIOUS census is the only thorough way to find the opportunities and responsibilities of a church for evangelism. A census finds the forgotten man. Rural churches, as well as urban churches, need to take a religious census. There is no place where "everybody knows everybody else." The number of lost found in a religious census will amount almost anybody.

FEBRUARY—A Visitation Program

THE natural sequence in a religious census is a program of friendly visitation. This, too, requires thorough planning. The names and addresses of the lost and the unaffiliated Baptists must be written on cards and definitely assigned. The visitors should take tracts, church publicity, and religious reading to be left in the homes. Written reports should be returned to the pastor.

MARCH—Preparation for Protracted Meeting

IF a revival meeting is to be held in April, the entire month or six weeks preceding the meeting should converge toward that special time of soul-winning. Committees should be appointed, the results of the census should be reviewed, special prayer should be offered in all services, special programs should be rendered in

the Sunday school departments, wide publicity should be given, a book on soul-winning should be taught, community prayer meetings should be promoted, and many other activities should be directed. A complete detailed plan for six weeks of preparation for a revival will be sent from the office of the superintendent of evangelism to all who request it.

APRIL—The Evangelistic Meeting

THE technique of holding a revival meeting is too well known by Southern Baptists to demand any discussion here.

MAY—Consecration of Revival Results

THE necessity for doing something with the church members after they join the church in a revival cannot be over-stressed. We offer some possibilities for this vitally important work.

(a) Have the new members relate their Christian experience.

(b) Have an enlistment committee urge them to join the Sunday school, the B. T. U., the W. M. S., or the Brotherhood, as the individual needs these organizations. Pledge the new member to faithful attendance at preaching services. Secure a subscription to the budget. Seek to place each one in some type of service.

(c) Arrange four instruction classes in (1) the church life and covenant, (2) what Baptists believe, (3) soul-winning and missions, and (4) stewardship and tithing.

(d) Encourage the new members to read the Bible daily, pray daily, attend preaching faithfully, tithe into the Lord's treasury, and try to lead others to Christ.

JUNE—Daily Vacation Bible School

THIS growing institution is a matchless opportunity for winning the older boys and girls to Christ.

JULY—Recruit Inactive Church Members

THE problem of inactive church members is much like what Mark Twain said about the weather: "Everybody talks about it, but nobody ever does anything about it." July is the ideal month for letters, visitation, special services and other efforts

for winning the inactive members back to the church life.

AUGUST—Associational Evangelistic Program

MOST rural churches have revival meetings in August. Most associations meet during the fall. Therefore, this is an ideal time for planning a co-operative evangelistic campaign for the whole association. Also, it is ideal for brush arbor meetings, tent meetings, schoolhouse meetings, street preaching, and other out-of-the-church types of evangelism.

SEPTEMBER—Study Course Month

AT some definite time, either September or some other month, the Sunday school, the training union, and the missionary society should have a study course in personal soul-winning, for developing more personal soul-winners among the members of the organization.

OCTOBER—Enlargement Campaigns

THE Sunday school motto for 1939 is "Enlargement for Evangelism." How fine! This plan might be carried out during October in the B. S. U. and the B. T. U. as well as the Sunday school.

NOVEMBER—Sunday School Department Evangelism

IT is a victorious plan for the pastor to go into the four Sunday school departments—Junior, Intermediate, Young People, and Adult—one Sunday each during a given month each year, with a warm-hearted appeal to the lost there to surrender to Christ. This is especially opportune immediately after an enlargement campaign.

DECEMBER—Evangelism in the Home

DECEMBER is a month of home-coming and home life, because of Christmas. It is the advantageous time for establishing family altars, having "family pew day" at church, and encouraging evangelism in the homes.

All of these suggestions must be adjusted to local conditions, but they illustrate a long-range, comprehensive, commanding, perennial program of evangelism.

Christian Jew Takes Christianity Into Daily Business Relations

By JACOB GARTENHAUS

ON a recent western tour which took me to California and Oregon, while on a brief stop-over in San Francisco, I heard of a Jewish believer whom I formerly knew in one of our southern cities, and I had often wondered what had become of him.

Like others of our race, no sooner did the light of the Saviour shine into his life than he began to share his rich experiences with everyone.

For a while his Jewish employer tolerated this, but as time wore on and he turned his store into a preaching center, the former remonstrated with him, urging him to keep his religion for Sunday. But that was not easy for a man who had had a vital experience with the Saviour. There was an inner force that compelled him to tell others.

Finally the employer, not being able to endure it any longer, advised the man to seek other connections. I knew he was called upon to pay a great price for his faith, and wondered if he had stood the test; for this reason I was most anxious to see him again.

Sign From the Lord

YOU can imagine his surprise when I walked into his place of business. He could hardly believe his eyes. He placed his arms around me in sheer joy of seeing me again, and when he found out that I was to leave the city that night he immediately called his wife and asked her to prepare dinner for a good friend. Business for the time was forgotten.

The loss of his position he had taken to be a sign that the Lord wanted him to give his whole time to Christian service. He found out later, however, that it was no easy matter for him to start life over again, entering school which he had left several years back; so he concluded that he could serve the Master even in business.

Serve him he does, as the following will illustrate.

While I talked with him in his store, a man entered who seemed not to be able to converse without using profanity. My friend politely informed him that he would have to stop or leave the store.

"Every morning," he said, "when I come into this place I read a portion of God's Word and then ask his blessing upon all who may enter the store, and so I have asked him to bless you. I cannot, therefore, permit any profanity to be used here."

Instead of getting angry, the man apologized, and from all appearances learned a lesson.

Where, my Christian friends, will you find such courage? Would to God that all of us would take Christ into our businesses and let the world know that we are his!

Church Organized

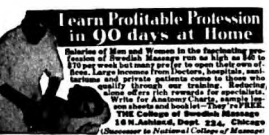
WHEN this Jewish brother found that the church with which he united was not living up to its calling, and that the popular pastor, though possessing a very pleasing personality and preaching some beautiful sermonettes, failed to give the people the meat of the gospel, he decided to

seek a church where Christ was honored and the truth proclaimed fearlessly without any compromise.

Such a church, he told me, was not easy to find. Upon investigation he learned that there were others like him, hungry for the Word of God, and so he set out to help organize another Baptist church which has received the blessings of God from the very beginning and is meeting a long-felt need. My friend has been made Sunday school superintendent, and he is certainly on the job.

Once again I wish to ask the question which is so frequently being raised: "Does it pay to give the gospel to the Jew?"

The man who has what the world needs is a debtor to the world.



Learn Profitable Profession in 90 days at Home

A New And Living Way

Suggested use of this issue in any organization program

Prepared by Una Roberts Lawrence

I. A Devotional Theme

Opening Hymn: "I Will Sing the Wonderful Story"

Scripture Reading: The New and Living Way, Heb. 10:16-22

Jesus is the Way, 1 John 3:22-24

4:8-11, 15-21

The Victory Way, 1 John 5:1-5

Prayer: That we may have a new realization that all who believe in Jesus are "born of God," no matter what race, or color, or nationality, and are our brethren, in the love of God, who has commanded us to "love one another."

Hymn: "My Desire"—Sung prayerfully and as a dedication

II. Some Topics for Discussion

1. A New and Living Way in Race Relations (Page 14)

2. "He Is Faithful That Promised"—Dreams Come True in Cuba (Pages 9, 10, 11)

3. "God's Love Made Manifest"—Home Mission Work in 1928 (Page 4)

4. "The Prostitution for Sin"—Bee "Wastrel Seeks Forgiveness" (Pages 12 and 13)

5. Perfect Love Casteth Out Fear (Jewish Christian witnesses in his business (Page 18)

6. Call to Victorious Faith (Challenging facts from articles on work in French country, Indian fields, Cuba, mountains, and Mexican work.

III. Planning for the Week of Prayer for Home Missions

1. During February in every W. M. U. organization meeting have brief dramatized or costumed presentation of work on some one Home Mission field, either from a story in this issue of SOUTHERN BAPTIST HOME MISSIONS, or a missionary biography from MISSIONARIES OF THE HOME MISSION BOARD (25 from your State Baptist Book Store), or from the preparatory book *Go Forward*, which contains many easily dramatized stories of Home Missions.

2. From the list of missionaries supported by the Annie W. Armstrong Offering of W. M. U. (see list in Mayal Service) select one missionary or group of missionaries and figure out cost of support by days. Then let the different organizations undertake as many days of mission work as they can.

This division makes very real just what your money will do as that mission field. Every penny you give to Annie W. Armstrong Offering goes to the mission field. Remember for this list of missionaries. Women's Missionary Union provides through the Annie W. Armstrong Offering, all there will be in support. There are no other means of support for them. So give, study these fields, and know these missionaries and their work. They are dependent upon that Offering.

Making Missions Real

Conducted by Una Roberts Lawrence, Mission Study Editor

Getting Ready for the Home Mission Week of Prayer

I. Plan to study the book, *Go Forward*, by Mrs. Joe W. Burton, in February, well in advance of the Week of Prayer which begins on February 27. Advise the class well, distribute the books in advance and use the map of Home Missions, the picture poster and mimeograph maps, all of which are free from the Home Mission Board, 315 Red Rock Building, Atlanta, Ga. Get every woman of the church there, if possible.

II. See that the program committee, or whoever is charged with the planning for the Week of Prayer, gets busy in plenty of time to work out all the suggestions for the program each day. It is usually a good plan to have the program each day in charge of one circle, or two. If you have so many that they will not all be used in the week.

Get every woman of the church to one day's program at least, and as many as possible to some part of the Friday all-day of prayer and praise. Make the programs really times of prayer. Eliminate long talks and reading of the material. A very short talk right from the heart is far better than a long polished paper or memorized story.

This is a time to talk heart to heart about the work and the workers. Learn to know the names and locations of missionaries, and tie their faces to these names in your memory. Make free use of the book of home mission biographies, *Missionaries of the Home Mission Board* (25 from your State Baptist Book Store).

III. Plan to reach every woman in your church with the opportunity to contribute what she can to the Annie W. Armstrong Offering. Have the picture poster of the home missionaries on the wall before the Week of Prayer. Let everyone see the results of the investment Woman's Missionary Union has made in Home Missions in the faces of these missionaries, many of whom are supported by this Offering.

You are not begging, you are presenting a great opportunity for investment in the greatest business on earth—the missionary enterprise. Every

A LOVE SONG FOR FEBRUARY

Some of the sweetest love stories ever told are lived in real life out upon the mission fields. One day last summer, through the kindness of Miss Mary Fitzgerald, I was privileged to leaf through a sheaf of unpublished poems of her father, Dr. W. H. Fitzgerald, our missionary to the eastern band of Cherokees at Cherokee, N. C. We begged a few for publication, and of these we give you here, in February, as a special Valentine message from a home mission field, this lovely tribute of a missionary to his devoted wife and partner on a mission field. —U.R.L.

To My Wife

It is as true that I'll love you
In winter as in summer days,
As that the sun his journeys run
O'er leafless hills and flowery ways.

Each golden sun when day is done
Records my love on saffron skies,
And every morn new love is born
When I behold thine azure eyes.

The love of old cannot grow cold
Until this beating heart is still,
And through the years of joys or tears,
As I have loved, I always will.

W. H. FITZGERALD.

penny given in this Offering will go directly to the mission fields, for it is a love offering above all regular gifts. Experience has proved that those who are enlisted in giving to this Offering are the ones who may be counted upon to be regular contributors to the Co-operative Program and are the members of the Hundred Thousand Club.

Only those who do give regularly may know the joy of a "Love-offering." See to it that every woman gets

the message of the Week of Prayer and a chance to give, be it a large gift or small.

IV. Do not leave out your young people. In many Y. W. A.'s there are a large proportion of business girls. They will give generously, if they see the needs and opportunities for their money to yield such a large return as does this Annie W. Armstrong Offering.

Tell the story of Annie W. Armstrong to Sunbeams, Royal Ambassadors and Girls' Auxiliaries. The small coins the children will bring are like seed corn for the future, for these boys and girls will one day gladly, understandingly give their dollars, if they learn now what a glorious privilege it is to be partners with God in his enterprise of winning a world to him.

V. Make wide use of all the supplementary helps in the study of Home Missions. Do not depend on getting the information across to the hearts of your folk through the ear only. Use the eye-gate to the mind and heart, with pictures, maps, posters, scrapbooks and every means possible to make Home Missions real in February and March.

Supplementary Helps on Home Missions

Complete list of textbooks on Home Missions in January issue.

To Buy:

1. *Missionaries of the Home Mission Board*. 25c.

Brief biographies and pictures of the missionaries of the Home Mission Board with brief outline of each major mission field. An essential for effective teaching of any book on Home Missions and fine supplementary help for all programs, for all organizations. Order from any Baptist Book Store.

II. Kodak Picture Sets. 10 to 15 pictures for \$1.00.

Set of kodak pictures to illustrate the following books: *Go Forward*, *Building a Better World*, *Tepee Trails*, *They Starve That We May Eat*, *Follow Me*, *Around the World in Louisiana*, *Pioneer Women*, *Highland Heritage*, *Winning the Border*.

Also sets on major mission fields: Cuba, Panama, Indian, Italian, Mexi-

Trained Leaders Greatest Need On Indian Fields in Oklahoma

By AARON W. HANCOCK

The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9:37, 38.

THE LORD sounded three outstanding appeals to his disciples as he saw the multitudes harassed and dejected like sheep without a shepherd. Jesus was moved with compassion for them. Such an appeal is being heard from the various Indian fields in Oklahoma. Since the home-going of Missionary G. Lee Phelps, we Indians are like the great multitudes of people whom Jesus pitied.

Plenteous Harvest

THERE are 22,000 Choctaws and 8,000 Chickasaw Indians occupying sixteen counties in southeastern Oklahoma. There are only nineteen Indian preachers who are carrying on the Lord's program to the best of their abilities and knowledge.

The methods used in reaching the masses is insufficient. Our greatest needs in these fields call for highly specialized service, and we are totally without trained leaders to meet the needs.

The government hospital and sanitarium located at Talihina, Oklahoma, afford us a wonderful opportunity for mission work and they are practically untouched.

There are thirty-one churches in the three associations. Their appeal to the missionary for an occasional visit is challenging and enough to move one who loves the Lord.

The two reservations established by the government recently are inhabited by some of the best Indian citizens of Oklahoma. They continue to be religiously destitute. There is a tremendous need for evangelism in these two missionary fields.

Inadequate Force

OUR greatest need in the Indian work is an adequate force of reapers. One of our missionaries went recently to one of the many dying Indian churches and conducted a two weeks' revival.

During the first week of the meeting, he preached to only three Indian ladies, but on the second week a drunken Indian came and sat

throughout the entire service. At the close of the service, he approached the preacher and warned him to leave.

The missionary did not leave, and the Indian came again and threatened him. On this same night the Indian drank poison whiskey, and was at the point of death. He sent for the missionary to come, for he did not wish to die in his present condition.

When the preacher arrived, he led the man to the Lord and he was gloriously saved. A revival resulted. The church was revived.

Because of an inadequate force of reapers, the work continues to suffer in need of a shepherd.

Adequate Provision

THE Indian work is suffering from the inadequate force of workers as well as from lack of trained leaders. All of our preachers are aged and untrained in the various phases of our denominational work. May the people of the South rally to the Home Mission Board and appeal to the Lord of the harvest.

The Lord of the harvest said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." Let us claim his promise for the Indian work in Oklahoma.

Through the evangelistic agencies and the Home Mission Board, the Lord is appealing to the Baptists of the South.

There is a cultured young Choctaw Indian school teacher in a Government school who came to the missionary after a service and made known that she was called to do mission work among her people.

During the course of our conversation, she was told that she could not expect to receive the salary she was getting if she entered the religious work. She immediately answered that she would be willing to work for less to serve the Lord among her people.



Choir Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

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1198 South 4th St., Greenville, Ill.

French Child's Faith Amazes Missionary

By GLADYS KEITH
Missionary in New Orleans

PEARL LOGRIE is a little blond French girl about nine years old. Two years ago she made a profession and was baptized. She was so small that the preacher had to hold her up in the baptismal to keep her from drowning.

We wondered at her understanding and faith at that time. We are made to wonder every time we see her or hear her talk. She is one of the most faithful, happy-hearted Christians I have ever seen.

At the Christmas program there was a big crowd with some visitors from the large churches. Every seat was full.

Pearl was asked to lead the opening prayer. A more beautiful prayer I have never heard. One statement still rings in my ear, "Lord, help those poor lost sinners who are deep down in sin."

"I would drive a hundred miles to hear a prayer like that," said one of the amazed visitors.

Pray that we may be able to win others.

The church at Remedios, Cuba, with the co-operation of the Home Mission Board, has had new mahogany benches built for their place of worship. The B. Y. P. U. of the church has also bought a beautiful new pulpit Bible.

GO FORWARD...

This new Home Missions challenge brings an appealing message right from the missionaries and their work. Without elaborating on the personal messages, this fresh book presents in its compact pages the warmth, the vigorous soul, and even the personality of the missionaries. Mrs. Burton has dramatized in a most beautiful and effective way the missionary spirit. In every chapter she has shown that the definite and practical policy of the Home Mission Board is "to go to a field, open a mission station, develop it into a church, build a church house and a parsonage, and locate a pastor on the field." Those who read and study this book will surely have awakened in them a deeper and more abiding passion for the salvation of their homeland.

25¢

For sale by any Baptist Book Store or by Publisher.

HOME MISSION BOARD

315 Red Hook Building Atlanta, Ga.