

EDITORIAL DEPARTMENT

WALLACE GREENE

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. X

APRIL, 1939

NO. 4



The beautiful
harbor of
Matanzas,
Cuba.

Palm trees on
the central
highway.
Cuba's main
thoroughfare



In This Issue

Superintendent M. N. McCall takes "A Brief Country Trip in Cuba."

Living experiences of several missionaries in Cuba crowd every page.

Featuring Cuban Missions

Miss Kathleen Malory has vivid memories of her trip to the island.

Here also are the usual stimulating contributions from staff members.

Better Try Christianity

AN INTERESTING attempt is being made in the CCC camps to reform boys who have commenced a criminal life. They are set to building fire-breaks, roads, landscaping, parks, and fighting fires in the mountains. This is good, but we would suggest that if they want to reform these boys they had better try Christianity.

Unevangelized America

IN A recent article, C. F. Wimberly pointed out some appalling facts as to the religious condition in America. Only 80% of the people of our nation attend services on Sunday morning and but 2% on Sunday evening. About 40% of the American people are on a church roll, but only 28% ever attend church.

In the territory of the Southern Baptist Convention there are 20,000,000 people unchurched. What a great home mission task!

Roman Catholics and America

THE Roman Catholic church has decided to capture America. They are putting forth tremendous effort in their publicity campaign to make America think Catholic.

The reason for this is that practically all the countries of the world have shut off the revenue of the Roman Catholic church and they must look to America for their support.

We must not forget the history of the Roman Catholic church. It has, no matter what it may claim to be in America, always been a persecuting church. Baptists have suffered at its hands throughout the centuries. Wherever it has had control it has denied the right to worship as they please. Let us keep this in mind.

The way to meet the efforts of the Catholic church to convert the homeland is with a strong Home Mission program.

Communists in America

THE communists in America are pursuing an underhanded method of approach, by which they hope to honeycomb the foundations of American liberty before our liberty-loving people have discovered what they are doing.

They are like termites that get into the inside of the framing of a build-

ing and destroy it before the owner realizes that anything is the matter.

They are attacking our schools through the professors in the sociological departments. They are attacking our churches through the social gospel. They are using many of the organizations that are opposed to war as the means of their attack. They have even taken as their slogan, "Peace and Democracy," and sing "The Star-Spangled Banner" along with the Internationale. They have extended the glad hand to the Roman Catholics, and they are endeavoring to make the people think that they are in favor of all the liberties which we possess.

Let us beware. They have changed their clothes but the wolf is still there. The only way to meet communism is with the Gospel of the Lord Jesus Christ. Let us preach the unsearchable riches of the cross as the cure for communism.

\$5,000,000,000 for Booze

RECENT statistics indicate that the liquor bill of the nation last year was \$5,000,000,000, not far from fifty per cent of the nation's food bill. The per capita spent for education was \$15.33, but \$38.58 per capita was spent for liquor. What will be the ultimate result of a program of this sort?

Film Version of the Old Testament

A COLOR film version of the Old Testament to cost \$2,000,000 is being projected by an English company. It will take two years to make the film. Many of the pictures are being made in Palestine at the very place where the scenes are depicted. It is promised "that the scenario would not deviate from the old story and the Old Testament will be accorded reverent treatment of the type that will meet the approval of all religious groups."

Pitifully Inadequate

THE city of New York has 7,000,000 inhabitants and 1,674 churches, with only 554,000 members. Of these only 40% attend church. This is 2% of New York's people. This means that New York City is one of the greatest pagan centers in the world and one of the most needy places for evangelization. What has taken place in New York City is taking place in every city in the homeland

Properly Placing the Emphasis

ROGER BABSON, the leading statistician in the United States upon whose advice millions of dollars are invested every year, makes this statement: "We are chasing in our investments the unimportant thing. We are giving our thought to that twenty-two inches of safety deposit vault steel instead of to the poor clerk. We are giving our thought to buildings, the earnings of our railroads and public utilities. Instead of to the native honesty of the community, upon which these investments actually depend. The people of America who are protecting the investments of America are not the honored bankers, but the poor creatures."

We must evangelize our homeland in order to convert the poor clerk. Our safety as a nation depends upon the character of our people.

Not a Vanishing Race

JOHAN COLLIER, commissioner of Indian affairs, tells us that there are 337,366 Indians in the United States as compared with 846,000 when the white man first came to this country. The Indian birth rate is 22.3% per 1,000, which is among the highest of any population group in this country. The death rate is 13.7%. Over 200,000 of these Indians live in the territory of the Southern Baptist Convention and are our Home Mission responsibility.

The Major Problem

ACCORDING to the law enforcement committee of the American Bar Association, one out of every thirty-seven persons in the United States is a criminal and 200,000 persons will commit murder before they die. One major crime is committed every twenty-two seconds, and \$15,000,000,000 is the annual cost of crime. But crime is not America's major problem; the evangelization of our country is America's major problem.

First American Bible

THE first Bible printed in America, strange as it may seem, was in the Indian language. This was in 1663, and it was not until 1782-1789 years later—that the first English Bible was printed in America. Up to that time all Bibles were imported from England.

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

IRAISE the question as to whether Baptists should be classed with Protestants. A Protestant is one who protests. Baptists are not Protestants—they are proclamationists. Their task is not to tear something down but to build the Kingdom of God. They are not fighting other religious organizations but are preaching the Gospel of the Lord Jesus Christ.

Are Baptists Protestants?

There is another reason why Baptists should not be classed with Protestants: namely, the Protestant denominations have a recent origin—they all grew out of the reformation which was a movement of protest against the Catholic church and its methods. Baptists did not originate in this movement. Some may say that the term Baptist as applied to a religious group was not used until the first part of the seventeenth century, but I am not making any claim for the name Baptist. I am thinking about the principles for which Baptists stand. These principles date back to the New Testament and find their origin in the teaching of Jesus and the writings of the apostles.

The idea that a church has to have contractual succession from the apostles down in order to be called a New Testament church is foolish. It is not contractual succession through a line of ecclesiastics that gives New Testament succession, but it is the existence of the teaching and practice of New Testament principles that establishes the identity of an existing religious organization with the New Testament organizations called churches. Baptist churches today in their church polity, their doctrines, and the observances of the ordinances are identical with New Testament churches and therefore have spiritual succession, no matter what one may say about the historical succession.

The reason why we ought to demand a separate classification for our Baptist churches is that we are grouped with a number of denominations wholly at variance with us in our beliefs and practices. We ought not to be so grouped. Baptist churches are as distinct in doctrine and practice from most of the Protestant churches as the Protestant churches are distinct from the Catholic. In fact, Baptist churches are as distinct and separate in their organization, teaching, and practice from

all other religious organizations as Catholic churches are distinct, and if the Catholics are to be given a separate standing, then Baptist churches ought to have a separate standing and be classified as a distinct religious species.

We are suffering quite a bit in more ways than one in being classed as Protestants. One of the ways in which we suffer is that we cannot get an hour over a national radio hook-up because Protestants have already been given a national hook-up; therefore, since Baptists are regarded as Protestants, they are said to have a period over the radio. This is absurd. The Catholics can have an hour, the Lutherans can have an hour, the Jews can have an hour, and Protestants can have an hour, but Baptists, not having individual standing as a distinct and definite religious group separate from Protestants, cannot have an hour over the radio.

This matter is worth thinking about. The time has come when we should disassociate ourselves from Protestants altogether and demand a separate and independent standing in the religious world as a religious organization.

Changing Rural America

IN THE beginning America was all country and wide open spaces, but today it is different. As late as 1870 three-fourths of the American people lived in rural communities; the 266 cities had a population of only 8,000,000. Fifty years later there were 924 cities and an urban population of 46,000,000. Today seventy-five per cent of the population of the United States lives in the cities.

This drift to the city has had a very destructive effect upon religious work in the country. The country churches today are suffering from depletion in leadership and from the lack of financial support.

Baptists used to be a country people, and they are yet, but there is danger that they will lose their hold on the country if they do not launch a country church program. The Holy Rollers are taking the country. Our evangelistic program in 1939 looks to the rehabilitation of the country churches. Let's put our best into it!

Priest Praises True Christian Character Of Steadfast Cuban

By A. PEREIRA

OUR brother, Luciano Tavio, is a young man, very studious, and as he is a poor man, can not buy the books that he wishes to read.

I have loaned him many of my books and he has read them.

He joined the Casino Espanol, a Spanish society in this town that has a good library for the use of their members.

Cubans and Spaniards are not inclined to reading, and so the library room most of the time was empty. The only member who used to go for books was our brother, Luciano Tavio.

The father Mender, the Catholic priest of our town, was a member too at the Spanish society, and he observed that Tavio often went to the Casino Espanol for books, instead of going to a game of cards or dominoes, as do the other members.

One day when Tavio entered the Casino Espanol, a friend invited him to join three of them for completing a match game of dominoes.

Among the gamblers who wanted another to complete the quartet for the game was the Catholic priest, an inveterate player of cards and dominoes.

Our brother Tavio politely refused the invitation, on the ground that he did not understand any kind of games.

An Inquisitive Priest

When Tavio left his friends and went to the library room, the priest asked some questions regarding him.

In this manner the Catholic priest discovered that Luciano Tavio is a Baptist.

"Woe," said the priest, "I suspected that this young man was a Protestant, since I observed him very inclined to reading books."

"Yes, he is a Baptist, and has tried to make me Baptist too," answered the friend of Luciano Tavio.

"The Protestants," continued the priest, "read more than our Catholic people."

"I know Luciano Tavio," said his friend. "He does not play cards, dance, nor drink. He is a very upright young man."

"The Protestants," said the priest, "take more seriously their religion than we Catholics."

Memories of An Eventful Journey

By Kathleen Mallory

NEARLY nine years ago I made my one and only trip to Cuba, but the memories are still blessedly clear.

In my diary are such notes as the following: "Templo Bautista in Havana was crowded to the galleries with Baptist men, women and younger people to participate in a service welcoming our party. In their songs, devotional, pageant, etc., they showed not only marked talent but also deep spirituality."

"Only at the All-Latin Convention last June in Rio de Janeiro did I see in Latin America a larger Christian audience and nowhere was I more encouraged because of the cultured Christian native leaders and their alert but devoted co-members. I did not hear a discouraged note sounded by the Cuban Baptists or by our missions."

"The next night I was at a church service at Artemisa. The church was crowded and there were many people standing at the door and win-

dows. Dr. McCall said that in many other towns they could easily assemble as many people if only they had the means to rent buildings and provide pastors."

"As abundant as the stately pines of our southland are the royal palms of Cuba. The beauty of Cuba entranced me!"

The diary quotations might be fuller, except that I crave the remaining space to express deepest gratitude to our heavenly Father, to the Bottoms Trust Fund and to our missionaries and Cuban Baptists for the vast improvements and marked growth in their work during the past nine years.

Contemplating such, I rejoice more keenly in the contemplated visit of our W. M. U. president, Mrs. F. W. Armstrong, to the annual meeting of Cuban Baptists this spring. Mrs. Armstrong has also promised to address our May meeting in Oklahoma City concerning her missionary journey to Cuba.

Better Attitude Noted In Italian Community Toward Mission Work

WHEN a Catholic lady asked permission to attend B. Y. P. U. Missionary L. Di Pietro felt that it indicated an encouraging change of attitude in the Italian community where he works.

"She had never attended the mission since our coming to Kansas City," says Brother Di Pietro, "but when she met one of her neighbors on the bus coming to B. Y. P. U., she asked permission to visit the services. She stated that she got hungry for seeing the Bible drills such as she had enjoyed when she was younger and that she could not get them in her church."

The missionary also points to another recent experience, in which a woman requested literature such as had been given to her neighbors, as indicative of the better attitude toward the mission work.

"Such attitudes as are manifested in these incidents show the marked change coming over this neighborhood as a whole," the missionary concludes, "because they would not have occurred even so much as a year ago."

MISSION STUDY EDITOR ILL

SHORTLY before going to press a telegram was received from Kansas City stating that Mrs. Una Roberts Lawrence, mission study editor of the Home Mission Board, had suffered a relapse from a flu attack.

Because of this illness, Mrs. Lawrence was unable to prepare her usual helpful suggestions on mission study.

Our readers will join members of the staff and Mrs. Lawrence's family and friends in prayer for her speedy and complete recovery.

April, 1939

A Brief Country Trip In Cuba

By M. N. MCCALL

TO THOSE who live in Havana a trip to the country means a journey to any other part of the island. Perhaps this is not strange when we take into account the fact that about a fifth of the population of the republic is in greater Havana. Approximately a third of the population of our mission field is in that immediate area.

It is not easy to take a trip to the country when seminary classes come every day except Monday, and one is responsible for four services a week at the Havana church. But we were long overdue for a visit to Calbarien, Remedios and vicinity, and it was necessary to go.

Calbarien had sent an urgent invitation by order of church conference. We feared some problem might have come up, but were greatly relieved on arrival to find that they simply wished a fraternal visit that we might see "how well they are getting along."

A good crowd was present at the Wednesday night service. They showed us how they had had to move a partition to enlarge their auditorium for the increased attendance.

Auditorium Inadequate

The Home Mission Board has a centrally located property at this place. The old store building on the corner, entirely inadequate, is used for services. We had planned to build there last year, but our income from the Bottoms Fund was exhausted before we got to it. It is next in line, and we hope to build by the end of the present year.

This church has two young men studying for the ministry at Carson-Newman College, and one in a seminary at San Jose, Costa Rica. In Calbarien we also have one of the strongest laymen on our field, Senor Luis Rasco. He led the congregation in founding a mission at Dolores, where they have built a typical palm leaf chapel for their weekly services.

The main objectives of this trip were to help organize a church at Tuguayabon, and to sign deeds for two small lots that have been turned over to the Home Mission Board for church services. One lot was purchased by the congregation at Ineupa Vista, another country town in that general vicinity, twenty miles away. They worship in a rented house, but hope that a chapel may be built for the use of the congregation. It is

badly needed and would cost only a few hundred dollars. The other lot was donated by Sr. Mario Jimenez, a member of the newly organized church.

Brother Jimenez is mayor of the little town and an influential citizen locally. Cuba does not have the county form of organization. All country regions are annexed to adjacent cities and form part of the municipality. There are ward mayors who serve without salary and render accounts to the city administration.

Tuguayabon was begun as a mission of the Remedios church, under the direction of Rev. Norberto Rodriguez, a little over a year ago. It is a substantial community in a cane growing section, at present suffering the hard times incident to the sugar cane business in all parts of the island.

Twenty-five have been baptized since the work began, and all were present as charter members of the new organization. We were impressed by the number, relatively, of serious-minded men who form part of the congregation.

The meeting house is an unoccupied store building belonging to Agustin Delgado, who was made church clerk. The twenty-five members were only a small part of the congregation which packed the little store, filled up the porch and overflowed into the street.

The lot donated faces the highway that runs through the town, and is ample for all needs. These brethren hope that they may be aided in getting a chapel for their services.

A recent Baptist visitor asked if the Havana work was the only work

Southern Baptists had on the island. The visitor is a Southern Baptist and thought he was fairly well informed as to all our mission work. The small zone we have described in this article is 250 miles from Havana, and is just a little corner of what we have in Santa Clara province.

Calbarien is an important town of 16,000 on the north coast, a shipping point for sugar and port of entry for much pine lumber from Gulf ports. Remedios is only a few miles away and has 12,000 inhabitants. These numbers do not include the municipal territory, which lists a population of over fifty thousand.

Barely Touched by Gospel

It is an important section, barely touched as yet by the Gospel, and would respond to enlargement of effort. The two missionaries in the section are young men, capable and faithfully working at their task.

The moral conditions surrounding them are appalling. At almost every station where the train stopped, the number of lottery ticket sellers was larger than the number of passengers in the coach which I occupied.

The last census states that in Remedios one-third of the homes constituted exist without legal sanction. When I mentioned the fact to one of the men he said the figures were too low, that fifty per cent of children born in country sections are born out of wedlock. These conditions create many problems for the missionary as he strives to build up a church.

In Calbarien and Remedios we visited a number of homes, and were glad to be told that they listened regularly to our radio service broadcast every Sunday morning from Havana.



Beautiful Rural Scene in Cuba

SEVERAL days ago I went by bus from Havana to Cumanayagua for special revival services. When I arrived that night they had already had the sermon and were about to close the service. Brother Espinosa, of Cruces, who recently finished his studies in the Bible Institute of Costa Rica, was the preacher. Brother Alejandro Pereira is pastor of the church at Cumanayagua.

The following morning I found that Brother Pereira is an early riser. For at six o'clock he came to my door and told me that we must be on our way for a service in the country. He had already been up about an hour when he called me.

We walked out to the farm about a mile from town where Brother Pereira keeps his horse. When we got there, though it was not quite daylight yet, Don Gregorio Rosel already had the horses saddled and ready for us, and the coffee pot was on to boil.

Don Gregorio is a member of the church and part of his contribution to the work is to take care of his pastor's horse. On Saturdays they have services in his home.

Brother Pereira told me that his horse cost him six dollars ten years ago and the saddle cost thirteen dollars or a little over twice the cost of the horse.

The homes in the country are interesting. Roofs are of palm branches, and practically all of the floors are dirt, except maybe in one or two rooms. The better houses have part of the floor of cement, occasionally of wood, and more rarely of tiles.

Living at Home

Practically all that I ate in these visits to the country was produced on the farm. At one place we had guinea, at several places there was chicken (not fried Southern style, however), once we ate young turkey, and at others we had fresh pork. Rice, sweet potatoes, yuca, plantains, and corn meal were the principal dishes and of course we always had coffee.

The Pena family is interesting in the history of our work. In the three homes where we held services near Cumanayagua they were all Penas, close relatives. One of our students in the Seminary is a relative, a member of this family. Some of the members of this family have been Baptists for more than thirty years. When one enters such homes he has a feeling that our Baptist work has taken root and is here to stay.

Cuban Trails

Jaunts on Horseback Give Stimulus-- and More

By
HERBERT CAUDILL

After the service we rode back to the farm where the horses were kept and walked on in to town. At night we had a service in the church with a fair attendance.

Earlier Each Morning

Wednesday morning Brother Pereira called me at five o'clock. He said that we had farther to go. Very good. I got out and found the early morning air very refreshing.

This time we went out in the opposite direction about six or seven miles the service being in the home of Don Ramon Pena. There were about twenty present, there being few Baptist families in this section.

By the time we reached home I was pretty sore. There is quite a difference between riding buses in Havana, and riding horseback in the country. We had a splendid service that night in the church.

Thursday morning Brother Pereira got me up earlier than ever. He said that we had five leagues to go, about fifteen miles. He said he had a better horse for me. The trip was interesting. However, when we finally arrived in Potrerillo, I was not quite sure that I would be able to stand after all that riding. Over



Palm-roofed Cuban Homes

three hours in the saddle is a long time.

In Potrerillo they have an organized church but no regular pastor. Brother Pereira tries to visit them about once a month. Two of the men of the congregation do the preaching.

They had no church building, but meet in the home of Don Juan Abreg, who before his conversion some years ago was a man of the world and often had big social gatherings in his home. Now he invites his friends into his home to hear the Gospel.

One of the members of the church has given a lot for the church building, and they have a small fund raised. We hope that some day they will have a modest little chapel.

The people insisted that we remain in Potrerillo for a second service so that a larger number of people might have the opportunity to hear the Gospel. They are really hungry to hear. The first service had been held in the country, but the second was in town with over a hundred people present. This work gives us encouragement, and we feel that the Gospel is here to stay.

By this time I was getting accustomed to riding horseback, and really enjoyed the return trip to Cumanayagua, but then I found that Brother Pereira had no more country trips in mind.

There was a time when Brother Pereira held services regularly at least once a month in ten or fifteen homes. In that way he reached a great number of people. He has had to discontinue some of that work because of his health. He is not a strong man physically.

Correspondent on 45 Papers

He is our most prolific writer. He told me that at one time he wrote for seventy-three publications in twenty-one countries. He has had to write less on account of ill health, so he now writes for only about forty-five publications. He has written several books, and has several now that he would like to publish. He is a hard worker.

Back in Cumanayagua we continued our services through the following Wednesday. There were a number of professions of faith the two last nights.

On Thursday I returned to Regla to family to classes, and the churches under my charge. It is good to go to other fields with the messages of salvation. It is good to be back home again and in the regular work.

Wife and Neighbors Won by Witness of Lone Convert

By ISMAEL NEGRIN

CERINA HUECA is a little village twelve miles off the main highway out in a cane section. To reach it we either go afoot, horseback, or on a little, narrow railroad which carries both passengers and freight and it requires two hours to make the trip.

Five years ago one lone man was the only Christian in that whole section. His wife was bitterly opposed to him being a Christian and so was the whole section, because they knew he would not partake in the cock fights, the dances, night feasts, lottery, and, too, he would be opposed to witch doctors and their practices.

So the whole little village was against him. They called him the devil's angel, Satan in person. His wife burnt his Christian literature, made fun of him every time she saw him reading the Bible, and he had to hide out in his cane field to read the Bible. Persecution was so hard against him that he decided to leave his wife and seven children.

A Husband in Distress

One afternoon he came here and asked me what he must do. We prayed together and left on the little train at five o'clock, going there at night for a service, not knowing what the consequences would be. That was to be the night of the decision as to whether Brother Martinez would continue with his family or not.

We arrived at the home about seven o'clock and announced the service, and began to get the little palm-leaf thatched house with its dirt floors ready for the people who would come to the services, not knowing what the outcome would be.

Mrs. Martinez came in with a little cup of black coffee for both of us, and we supposed that would be our supper, but in a few minutes she sat us down to a good hot supper. She sat at the table, although she did not eat anything. Her heart was full and before the supper was over she began to admit all she had done and to admit that she, too, wanted to know Christ.

She had helped to invite the peo-

ple for the service that night, and as an opportunity was given she and the witch doctor were the first ones to stand.

That was a wonderful service that night, but that was not the end of it. The next day was Sunday and she and her husband came to Cruces. She had come for baptism, but before she was admitted for baptism she stood and made a public confession of what she had been and told how she had made her husband suffer, what she had done to make him leave Christianity, and how she had been a devil in the home. Now she wanted to be a Christian and lead others to know Christ.

There also was a man who had been the doctor of the village for years—not a learned man, for he did not even know how to read and write and had cured with herbs and with superstition. He, too, confessed Christ and both were baptized that night.

Today, five years later, there is a fine station with twenty-three members, and no more witch-craftery, no lottery tickets sold, and the Catholics have closed their little mission and moved away. The power of the Gospel worked and Christ is being enthroned in the hearts of these happy people. Once a month I visit them and they beg for Gospel literature. Only last



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Sunday Mr. Martinez came asking for "Bread for the hungry." By that he meant tracts and Gospels.

How sad to tell him, "There are none for you; let them still go hungry."



Missionary Negrin, Brother Martinez and his sister-in-law, crossing a stream on their way to the mission.

Surprising Blessings In Colon

Growth in missions, attendance at services in homes, and testimony of new believers bring joy to missionary

By ENRIQUE PINA



Eager Attendants at Colon Sunday School

THE blessings in the work have been so many that we are surprised how the interest grows for the Lord's things. Eight months ago we had in our Sunday school an attendance of about fifty and now we have 200. Now we have two great problems—room and teachers, though we have started a class for new teachers. We have four other Sunday schools in the homes of believers, where we meet at 12:30 p. m., and then the four groups come to our temple, where we have the Sunday school at 1:30 p. m.

To evangelize the people in this town, besides the personal visits, we have what we call "servicios de hogares" (meetings in the homes of believers). We are having about seven services of this kind during the week, having two or three in one night in different places; some times we have in the homes from sixty to a hundred persons.

Some Saturdays at 7:30 p. m. we meet with the believers in our home, pray, and then go out with our little organ, to play and sing on the street corners where we give a short message and invite the people to the services on Sunday. In that way we have seven or more services in one night.

One day we were visiting a lady who is going to be baptized, as well

as her husband. She decided for Christ a few months ago after she lost a two-months-old boy. We went to her home to bring some consolation and to preach Christ. If she wanted forgiveness, we said, she must go to Christ for forgiveness and He would give her peace. So she did and immediately she found peace and salvation. Though she has little knowledge of the Bible, God is using her now in the salvation of others.

Her husband works selling vegetables on the streets in our town. She says that before he was converted he was all the time fighting and blaspheming in the home, and the moment she saw him coming she would feel sick and afraid, but now, since Christ changed him, the moment he is at home he is asking her to read the Bible for him. I know of two or three who have already accepted Christ because of his testimony.

Soul-Winning Converts

St. Julio Lecano is owner of a small store. His testimony of conversion is so good that many persons in the neighborhood are now interested in the Gospel. Like almost everybody in town, he was a Catholic, and his wife and daughters also were very fanatic, but his testimony and words already have won the good battle. Now they are praying at the

table because of his insistency, and we hope that his wife and daughters will be converted very soon.

We like to hear his personal testimony at church and his prayer to public. As a new believer he mentions often the joy and peace he has since Christ came into his heart.

Pedro Boveda, a Spaniard and drunkard, was found by Christ. Now he is helping some young men in our church, giving them free lessons in mathematics.

One day, as we went to a country town to do personal work and have a service, we visited a house and the old lady told us, "I belong to the Episcopalian religion. The other day we baptized seven children."

When she showed us an Episcopalian tract about baptism (child sprinkling) we realized what had happened. The Episcopalian minister had been there and baptized the children, without saying a word about the Gospel, charging them fifty cents for each. It made us almost sick to know that the preacher, who has a good salary, does such a thing.

We tried to sell the people a New Testament for ten cents, and as they could not buy it we gave it to them.

Competition that Hurts

One day in Colon we went in to meet the Episcopalian minister. He told us very proudly that in thirteen months in Colon and another town he had "baptized" nearly nine hundred babies. Then he said that he asks for an "offering" of fifty cents for each baptism.

"I suppose the Roman priest is asking God to give you a good place in hell," said one of the believers who was with me, "because you are taking their money away." Our believer said to him that the nine hundred baptisms represented not less than \$1,800 to the priest since the Catholic charge is \$2 instead of fifty cents.

On another day as we were on a corner having a service the Roman priest passed with a man who asked him if we did him harm.

"No, not so much," the priest said. "The other group is the one that does us harm, because he baptizes the children so cheap."

The priest knows well that when we win one it is after he has been baptized in the Roman church.

We want to thank you, dear friends, for your prayers and help in the work here in Cuba. Your labor is not in vain.

April, 1939

Things That Come In a Day

In spite of cyclonic preparations for great feast day to the town's patron saint, missionary finds work to do in the midst of noisy, gambling throngs of celebrating Cubans

By CHRISTINE GARNETT

IT HAS been unusually hard to get any kind of work done today. Tomorrow is the great feast day of the patron saint, and this town is a veritable cyclone.

I went to a store to get some cardboard, but after a few minutes I saw that the people would have no time for anything but for dresses and shoes for the procession tomorrow. Every kind of factory in town and near town opened its doors for a few days' work so that all the women could have money for their new clothes.

I live on the main street of the town and they have come by the hundreds from far and near. My house and five others where there are more Baptists than Catholics are the only ones that are not decorated with palms and bamboo for the occasion. The streets look like a freshly grown up highway of palms. Every woman and child as far as I can see from my door is on the porch or the sidewalk taking in everything that passes.

Where Gambling Prevails

The park is a sight to behold, simply lined with hoots for every kind of gambling one could imagine. One old countryman said he took a chance at forty-five dollars, spending two five-dollar bills, all he had, and was going back home with not one cent of what he had received from the chickens and eggs he brought in to sell.

Busy Worker Reaches Hospital Too Late With Bible

WHEN Mrs. H. R. Moseley arrived with her wares (tracts and gospel) for distribution in one of the hospitals in Havana, it is just like Santa Claus but without the white-knives.

"The faces light up with a smile," she says, in describing one of those visits.

"Did you bring a Bible for me?" many ask as their faces light up with a smile.

The sidewalks for two blocks around the park, and in the park are turned into market places, and everything from roast pig to peanuts is there. You can not hear yourself talk for the screaming of the gamblers and the sellers.

This morning we were awakened all over town with bugle calls and bombs at four o'clock, and they tell me tomorrow it will be at two.

People say there will be at least five thousand who will march behind the procession of the saint tomorrow, and the day will close with a public dance in the park.

A Reply to Theosophy

But in spite of all this I managed to make some visits, and came home with a book on theosophy, for my friend is trying to convert me with as much vim as I have in trying to win her. Courtesy demands, then, that I look over her book, but I tell her plainly that I shall note the things that I want to talk about with her.

I also went with two young folks to a nearby town where we had hoped to open a mission. We had all reached the limit of our financial ability in what we promised to give each month, but the town is isolated, and sets its own prices, so we lack five dollars of being able to meet the monthly expenses. That means that those hundreds of people must continue in ignorance of the Way.

I had one offer there that I have



Above, Praying before a Patron Saint. Below, Miss Garnett (behind railing) in front of her home.

never had before: a dear lady of an upper family insisted that I talk with the keeper of the Catholic Church, for the "Father" goes only once every three or four months, and she felt sure that I could use the church. That came because of her later ignorance of the Gospel. Of course I did not hunt the keeper.

These are some of the happenings today that make me realize that we must spend more time on our knees.

Late With Bible

can play the piano. She is called upon to help here, there and yonder with Christmas music in different places. I love to do it, but it takes time from other things, and Pablo died before I had carried his Bible to him, and that makes your missionary sad.

"But the fact that he wanted a Bible, makes me hope that he wanted the Saviour, and found Him. Pablo Valdes is only one among millions who are passing into eternity without Bibles and what they teach."

Physical Plagues Indicate Spiritual Needs

Medical missionary claims scriptural authority in free clinic work for suffering Cubans; says increased equipment would make possible effective ministry

By ANTONIO MARTINEZ, M. D.

THERE are three plagues in Cuba—of course there are more—which indicate the physical conditions of the Cuban people and their need of medical help.

The first, intestinal parasitism, is found among the rural inhabitants of Cuba, and in the small towns and villages. Most of the country people here have some form of intestinal parasites.

Though the majority of these parasites are extinguishable, yet they do not die of themselves, but, on the contrary, increase in these uncared-for districts. This is due not only to the misery and extreme poverty but also to the mode of life found in these living quarters.

In the large cities like Havana this affliction of parasitism is scarcely seen, owing to the care and intelligence afforded by the medical centers sustained by the government and other institutions in the capital. But the little towns near here need to have this plague combated with educative vigilance, and sanitary and medical care.

Filth and Parasites

I have seen children playing with bits of food on the mud floor, and then return them to their mouths for final consumption after the grime from years of dirty deposits on the floor has been accumulated. Sometimes the stream or well from which they get their water is far, and so their bodies and hands lack that cleansing which helps them to keep well and healthy. The pigs, chickens and dogs wander about and sometimes in and out of the house with liberty, planting germs of contamination where the young children and families are.

The animal parasites seen with the most frequency are the tenia saginata—the tapeworm; and the trichocephalus dispar—the whipworm, which inhabit the cecum and the appendix usually. We see the ancylostoma duodenale here, the hookworm, and the ascaris lumbricoides.

A second plague is tuberculosis, which germ is seen in such abundance in these regions that it fills us with astonishment. Recently there were

about four hundred cases from my city of Cardenas on the waiting list for treatment at the government dispensary at Matanzas. Children, young and old, are victims of this disease. I am thinking at this moment of some cases of our church. They present pictures of infectious intestinal diseases; gradually growing more serious and delicate without appetite; with high fever and intestinal pain which made us suspect tuberculosis miliar or granula, which indeed it was—from which they succumbed, one following another. What are we going to do? Is there no remedy?

Thirdly, I would mention poverty and its attendant misery for it may be counted as a veritable plague. Owing to the great depression for years in Cuba, our workmen have very little work, and less still to eat!

For example, the father works about two months during the sugar season and is idle for the rest of the year—"dead time." It is called in Cuba. Naturally, this condition only paves the way for the spread of these diseases I mention.

What is to be done, then? The people today hear the message of salvation, and sometimes do not un-

The Lamp-Lighter

I saw a lamp man mount a steep and rugged road.

While I came on behind beneath a heavy load;

The light that shone right out ahead Helped me to walk with firmer tread.

But in the mist, how sweet the light! It helped the day, it fought the night.

God grant that ere I pass right over the hill of time

I, too, may light a lamp to succor those who climb.

This is the burden of my plea, And sums the whole of life to me.

—F. G. JAMES

derstand its meaning, for to these simple folk, something practical is needed to help relieve their sufferings.

Many times it seems to me that I read this thought in their faces: "Before telling me of your religion and the help Christ gives, please do something to help me with my severe bodily suffering."

Pitiful, isn't it? But these people have so long heard of the Catholic "Religion," with nothing helpful or soothing in it for the poor needy ones, that a really practical way to win them to Christ himself and to His beautiful Word, is to give them a real exhibition of aiding them in their need.

Following Christ's Example

You remember that Christ often did this way—healed their physical needs and then they joyfully and gladly followed Him. Note his practice in Matthew 14:14, 15:30, 32, 37.

So we see that Christ's method was a practical one. What does this medical missionary need to give them a practical interpretation of the ideals of Christ?

First, I need a modest laboratory, with such things as an electric centrifuge, centrifuge tubes (plain and graduated), stains and reagents, and a modest equipment of fluoroscope and X-ray. I have a microscope and some other material.

A modest allowance would be needed to sustain the medical worker and the helpers here who would assist at my side. Also the rent for a suitable building for this clinic would be needed. I believe that if \$1,000 only could be raised, this plan so near to my heart would be solved. The clinic could probably be partly self-supporting by those who could pay for their treatment. Dr. M. N. McCall is in sympathy with this type of work, and who could predict the great good which could be done with such an institution? Would not this be showing these dear people something very tangible and real in our Christian religion? Would they not learn to give their hearts to Christ, in gratitude and loving service for His help to them?

One Mexican Worth 575 Southern Baptists

By WILMA BUCY

THEO OLVERA moved to San Antonio, Texas, about a year and a half ago because he could get more regular work in the lower valley than where he was living.

He bought a small plot of land on which was located a very dilapidated two-room house, but it was to serve as home for his family only until the rush of the fruit-gathering season was over, he thought, then he would build a more comfortable home.

In the meantime, however, the death angel visited the home twice. On each occasion Rev. Benito Villarreal, missionary of the Home Mission Board, was called to preach the funeral. Each time he preached all night to the large groups of friends and neighbors as they came to sit up with the corpse.

So much interest was manifested that a two-weeks' revival meeting was held in Olvera's yard—there was no house large enough to hold the crowd. Rev. E. L. Kelly, another missionary in the Lower Rio Grande Valley, did the preaching.

Twenty-nine people were baptized at the close of the meeting and a church organized. Many more made professions of faith but were not ready

to go all the way and break with the Catholic church. However, they are gradually taking their stand for Christ.

Theo Olvera said the Lord must have a house of worship. He gave up the plans for building his own home, even though the one in which he lived was so poor and uncomfortable. The only way he has to heat

the home is to build fire in a big zinc tub and take it in to the room, after the wood has burned down to coals.

"The Bible says to seek first the kingdom of God and his righteousness," he said, and even though he didn't have anything to build a church with he did not let that deter him.

The other members of the church were poorer than Olvera and could not help, so he got the discarded railroad ties and started a church building.

Dr. J. W. Beagle, Rev. J. L. Moya and others have

had part in the construction (See *Southern Baptist Home Missions* for August, 1958.)

It now has a roof, wooden shutters, and doors which were provided by special gifts, but they worshipped in it when it was simply a rectangular enclosure without doors, windows, roof or floor. When I saw it the roof had just been completed.

Theo Olvera and his family were just as proud as they could be to

have a church on their land in their front yard. Theo said he hoped later to stucco the outside walls and cell it inside and put in a wooden floor. He knows that some day they will have a nice comfortable church. He has that kind of faith in God.

And this man has won already twenty-five people to Christ THIS YEAR. It takes twenty-three Southern Baptists to win one to Christ in a whole year. Therefore, this one Mexican is worth 575 of us Southern Baptists.

EASTER ALL PURPOSE MOTHER'S DAY GREETING FOLDERS, Motives, Plax, Buttons, Brooches, Gold and Silver Necklaces with cross, Scripture Text lead pencils, Big Profit liberal credit. Ask for returnable samples. Agents, societies or individuals wanted. Rex Co., Millmont, Pa.—Adv.

The big impediment to reform is human nature, a thing often overlooked by those who think to save the world with a social gospel.

The fundamental temptation in every man's life is to put the things by which he lives in the place of the things for which he should live.

If circumstances are against you, then make it hard for the circumstances.



In Front of the Cross-tie Church — Theo Olvera and two Anglo Friends, Mr. and Mrs. J. I. Freeman

REAL MISSION STUDY

M akes Missions Real
I nspires the uninformed
S timulates prayer
S tresses stewardship
I ncreases sense of responsibility
O pens up new fields of service
N eeds careful preparation

S olves financial problems
T rains in leadership
U nites in plan and purpose
D evelops weak societies
Y ields great returns

Enthusiasm plus Information minus Self multiplied by Activity equals Successful Mission Study Class

Calling All Associational Leaders

By ROLAND Q. LEAVELL

IF THE Southwide Baptist Revival of 1939 attains its mighty purposes, it will be done largely through the earnest spiritual efforts of the associational leaders. The representatives of evangelism, the moderator, the associational superintendent, and other leaders must plan, prepare, and promote associational programs of evangelism.

Making an Evangelistic Survey

Making an evangelistic survey is a thrilling experience. Try it. There are several pieces of equipment which will be helpful. (a) Get a pencil and paper and write down every possibility and every need which occurs to you. (b) Get a map of the associational area. (c) Get copies of the associational minutes for the past five or ten years. (d) Get a good place to pray and to think about evangelism in the association.

Write down on the paper several things: (a) the average number of baptisms in the association during the past five or ten years, and the number you feel your association should win to Christ and baptize during 1939; (b) churches which have not been winning and baptizing any new converts for several years; (c) pastorless churches; (d) the streets in towns or cities where the people live who will not go into the prominent churches, but require a mission Sunday school and a revival meeting of their own because, even though they may be geographically close to the church, they are socially and educationally and financially many, many miles away; (e) the places where schoolhouse meetings, brush arbor meetings, tent meetings, and street meetings are needed; (f) just when and where a spring evangelistic rally should be held in the association.

Setting Up Evangelistic Objectives

If 1939 is to be a year of perennial evangelism, it must be a year of long-range planning, energetic promotion, and fervent praying. Therefore, the leaders should set up some objectives for the year, pray for the attainment of these objectives, work for the attainment of those objectives, and lead

others in the attainment of those objectives.

Some objectives might be suggested: (a) a worthy increase in baptisms; (b) at least one baptism in every church; (c) an average of one baptism for every twelve members in the association; (d) a study course in soul-winning taught in every church; (e) a revival meeting in every church; (f) a religious census in every community; (g) a tent meeting, arbor meeting, school house meeting, or a street meeting in every place where such are needed; (h) establishment of family altars in a large number of homes; (i) something definite to be done to conserve the results of this evangelistic advance.

Promoting Evangelistic Publicity

The objectives for the association should be given wide publicity. They make up-to-date, fresh and interesting copy for the county newspapers published in the associational area. Our associational leaders should utilize this means of telling the people about the mighty advance in evangelism which Southern Baptists are making this year.

Let every moderator and every associational leader of evangelism write an article now about the plans, and be sure to write another as soon as the objectives for the association have been formulated.

The objectives might be mimeographed and distributed to all the families in all the churches of the association. Every pastor would gladly distribute mimeographed copies of the objectives.

Planning an Evangelistic Rally

Every one of our more than nine hundred district associations should have a one-day evangelistic rally between March 1 and May 15, 1939.

These rallies should have devotionals related to soul-winning activities of the pastors, the church members, and the organized groups in the churches. They should have round-table discussions of the associational survey and the needs revealed.

Other round-table discussions should center about how to win souls, how to prepare a church for a revival meeting, and how to use the church

organizations for soul-winning.

The evening of such a rally should be devoted to trying to bring the unsaved people of the community to the church to hear an evangelistic sermon by one of the pastors.

Conducting Evangelistic Conferences

Just before the time for the revival meetings in the rural churches there should be some evangelistic conferences held in the various sections of the associational area.

Classes or round-table discussions concerning personal soul-winning should be held. The religious censuses should be taken. Evangelistic tracts should be distributed. Campaigns should be organized. Reports should be given. Souls should be won.

Remembering Evangelistic Truths

Great evangelistic programs and revival meetings do not just happen. They must be prayed down from heaven and must be promoted on earth.

There is no instance among the nine hundred Southern Baptist district associations where a good showing in evangelism is recorded except where there has been careful organization and energetic promotion of the program.

The associational leaders are the best group on earth to help the pastorless churches and the backward churches in promoting evangelism.

Every state secretary will co-operate with the associational leaders in securing good evangelistic preachers to hold meetings free of charge in the needy churches.

No evangelism is complete until the evangelized become evangelists. A well-worked-out plan of conservation of the evangelistic results, enlistment of new church members into service, and teaching of new converts in Baptist beliefs and practices should be promoted in every association.

We must not depend upon publicity without prayer, preaching without personal soul-winning, sensationalism without spirituality, emotion without instruction, exhortation without indoctrination, criticism without construction, campaigns without continuity, or ingatherings without enlistment.

Men are lost. Men must repent of sin and believe on Jesus, or be damned.

Honestly Facing the Interracial Mission Task

By NOBLE Y. BEALL

IN THE light of the present trend in race relations and the concern for interracial justice, it is well for us to stop and ask, "What does the Negro want?"

This problem is much more serious than we have taken time to consider. The Negroes are not inanimate things without emotions; they are human beings, personalities, with unlimited powers for good or bad. Although, in many places in the South, they dare not raise their voices above a whisper nor make legitimate demands upon the public -- a condition which proves the point -- they do have emotions and they do have their just causes. They do have ideas and ambitions and desires which must be taken into account.

Usually when the interracial question comes up, there is a great deal of opposition, or passive negligence. As one pastor said recently, "when the interracial question is raised, I take a mental vacation, and let the others discuss it." Quite so, and his kind is legion.

No Desire to Rub Elbows

THE fact that a number of Negroes "pass" is due not so much to their desire for rubbing elbows with the white people as to their desire for a better position, or an unquenchable thirst for certain cultural privileges which are denied them as Negroes, and in order to escape certain social and economic penalties superimposed upon them for no reason on earth but because they are Negroes.

No one familiar with the facts can dispute that theatres, concert halls, churches, conventions and many of the vitally cultural institutions open to white people are closed to Negroes, thereby denying them the privileges of cultural improvement. These conditions along with many other similar handicaps imposed upon them, make them desire a way of escape from such injustices, and thus it would seem that they desire intermingling with the white people. But as a matter of fact, it is the reverse.

The Negro race, as a whole, even the highly educated class, does not have confidence in the white group, not even in the ones who are conscientiously and sincerely trying to alleviate their conditions.

The white race has been very

shortsighted in not recognizing this fact. They talk a great deal about how to help the colored man without realizing that because of a widespread and deep-rooted lack of confidence, and frequently a thorough dislike of the white man, the Negro might resent that help.

Every picture has two sides. On the Negro's side of the picture there is to be found the same degree of distrust, dislike, and contempt that many white men have for the Negro. Many intelligent Negroes say, "I only trust a white man so far, no matter what he says, for after all he is white."

Simple Bill of Rights

NOW that we have considered the things which the Negro does not desire or even look for, suppose we try to find just what he does expect of the white race.

1. The Negro wants, not an easy path, but his just reward after he has fought a good fight and traveled the hard way of life. He asks no favor, but only that he be given what he has earned.

2. He wants for his children equal educational opportunity. He wants them to be able to enter any college in the country and take any course of study for which they believe themselves to have special aptitudes. He wants them to make their way solely on the basis of their merit, and not to be retarded because of their color.

3. When they graduate, he wants them to be considered fairly for any position for which their special aptitudes and qualifications fit them.

4. He wants to know beauty; to be able to respond to the grandeur of opera, symphonies and musical concerts, to sit in any theatre he wishes and see real art enacted before his eyes instead of the second-rate pictures which come to his local movie houses. He wants to be allowed to make his own place in the field of art and literature and music. He wants to reap his soul in the beauty of life and find it good. He wants just as much of the culture of the world as he is capable of appreciating.

5. He wants all the economic, political, and civic privileges which are the right of any law-abiding citizen of this country. Should he break any of its laws, he asks only for justice without discrimination.

6. He wants to be able to worship God whenever and wherever he likes instead of being restricted to some poor little out of the way church specially set aside for him. He wants if he passes by a beautiful edifice and the spirit moves him, to go in and find God -- not hatred and discrimination and a pulling aside of skirts. In other words he wants to practice and live his religion as outlined by our Lord.

A Question for Christians

THIS, in brief, is what the Negro wants from the white man. This is ALL he wants: intermarriage, social relationships, and the like are individual matters to be considered on an individual basis. His friendship will be built on the basis of what he has to give to the party in question and what in turn that person has to contribute to his development. He wants freedom to make his own choice of friendships.

He wants a chance to enjoy this great, wide, beautiful world which God has created for his creatures, and to see God in the faces and hearts of the men with whom he comes in daily contact -- regardless of the color of their faces.

What does the Negro want? Just what any other human being wants from life: a chance to grow and develop and live the finest, noblest life of which he is capable.

The question which we must decide is, "Does the Negro want too much?"

If he is unfair in his requests, we should say to him in a brotherly way, "You are asking too much, and we cannot in the light of the New Testament, and the teachings of our Lord and Master grant your request."

But if he is fair in his demands, then we, as Christians and citizens of the greatest commonwealth on earth, should say to him, "You are right, and insofar as we are able, we will see to it that you get your rights."

It seems that anything less than that is UNCHRISTIAN.

Thus Strangely Does The Lord Work

By JACOB GARTENHAUS

WHEN illness in his family prevented the executive secretary of the Home Mission Board, Dr. J. B. Lawrence, from attending the meeting of the Florida Baptist Convention, he asked me to take his place on the program.

A prominent judge attending that meeting, upon hearing my name mentioned, remarked to a friend, "That is the very man I have been wanting to contact, but I did not think that he was anywhere within a thousand miles of here."

In a little while we were together and he was telling me that only a day or two before, in discussing the Christian religion with a Jewish citizen in his community, he told him about me, and that Jewish friend had expressed the wish that he might meet me. Neither of them expected that such meeting could take place within several months.

My schedule had already been mapped out, leaving no time between engagements, but considering this a God-led opportunity which I dared not postpone, I immediately re-arranged my schedule to leave after that evening session, spending the night in the city where these friends resided, with the hope that I could see the man the first thing in the morning before having to leave again.

Called From Bed

Early the next morning, after much prayer, we went to the Jewish home and called the man out of bed so that I could talk with him before leaving.

No sooner did we get together than he remarked, "Strange, only last evening I thought of you."

Thus three men desiring to have a conference were brought together under unusual circumstances: the judge, little dreaming that he would see me so soon; the Jew, glad to see face to face the man about whom he had thought a few hours earlier; and I, with them, realizing the marvelous working of God.

In his dealings with this Jewish friend the Christian judge had given him convincing and unanswerable arguments about the messiahship of

Jesus. But the strongest argument was the judge's own life.

The present Jewish situation had stirred this Jew as it has countless

A Confession

We have not served with heart and soul

Thine Ancient People, Lord;

A passing prayer, a scanty dole

Were all we could afford:

We heard their cry, we gave no heed,

We failed Thy Brethren in their need.

Now Thou hast spoken, Lord, once more,

And we have heard Thy Voice,

And, drawing near to Mercy's door,

We make another choice:

We long in thought and word and deed

To help Thy Brethren in their need.

Oh, by Thy Cross and Precious Blood,

Receive us once again;

Thy Will we have not understood;

Lord, make it very plain.

Help us in thought and word and deed

To help Thy Brethren in their need.

—H. LEWIS.

numbers of others, causing them to wonder as to the source of these troubles, some even daring to admit that it may all be traced to the crime which was committed at Golgotha and their refusal to receive the Messiah. He reasoned along these lines, taking the very words out of my mouth. "Had our people," he said, "accepted the offer of mercy, we would have been the head of the nations instead

of at the foot; or we might have become assimilated, and I do not see how that would have caused any loss to humanity as a whole. It certainly would have saved our people a great deal of suffering."

Here I interrupted the man to say that personally I do not believe that it is God's will for Israel to be assimilated and that they have a great and glorious future yet in store for them; that this is made very clear in the numerous prophecies, as well as proven by the fact of the Jews' survival throughout the millennium.

The man had been reading the New Testament and had come to the conclusion that it is part and parcel of the Old Testament, only a step further.

A Difficult Decision

When I asked him to make a public profession of Christ and unite with the church, he replied: "The important thing to do is to accept Christ in your heart. This I am prepared to do now; but as to a public profession, I must give some more thought to it before taking that step."

It was not difficult for me to understand the man's reasoning. Before taking such a stand, a Jew must consider many things: the reaction of the community and, not the least, of his family and friends.

We must be patient with these young believers and be willing to accept them in Christian love, taking the place of the old friends and associates. Such a manifestation of the Christian spirit will do much to give them the courage of their convictions.

This experience and numerous others similar to it, as well as the word from Christian workers both on this shore and lands beyond, bear testimony to the fact that this is the greatest opportunity the Christian church has ever had to win the Lord's own people to a knowledge of their and our Messiah.

BULLETIN

Signs of advancement are being shown right along in the Italian Baptist Mission at Kansas City, Mo., under the direction of Rev. and Mrs. L. M. Pietro, missionaries of the Home Mission Board, a number of baptisms and the organization of several new groups being reported.

Traveling expenses which were provided to Rev. Shau Yan Lee, Chinese missionary of the Home Mission Board, by Phil. 4:19 have made possible several profitable trips recently to carry the Gospel to lonely hearts.

Fifteen conversions in one Catholic home are reported on her field by Miss Amelia Diaz, missionary of the Home Mission Board in Texas.

In my opinion Home Missions is needed more than ever and the work is not becoming easier. G. O. Foulon, French missionary of the Home Mission Board.

A recent meeting of the young people of North Texas Mexican churches attracted an attendance of more than 200, according to Missionary A. N. Porter of the Home Mission Board, in whose church at Waco the meeting was held.

"Things are looking better for the Sandy Hook field all of the time," according to Rev. Bert C. Caldwell, mountain missionary of the Home Mission Board.

CUBA RESPONDS

Suggested use of this issue in any organization program

I. Mission Study

All material in this issue—as in every issue—can be used effectively in mission study, whether in a W. M. U. organization, Training Union, Sunday school, or special study class. Since the Cuban work is featured this month, this issue will be especially appropriate for use in the study of Latin America.

II. Sermonic Material

Every page abounds with fresh illustrative material for sermons. Whatever subject or Scripture may be used, pointed illustrations can be found on these pages.

III. For Reprint

In addition to the page of "Bulletin Briefs," many excerpts and full articles should be reprinted in church papers and the denominational press. Each reprinting is encouraged.

Although a general spell of flu has kept many men in their homes in New Mexico, Rev. J. G. Sanchez, missionary of the Home Mission Board, has not let this hinder him from telling them of the saving grace of Jesus Christ, as he took the chance to visit them in their homes and pray there.

Twelve teacher-missionaries in the Home Mission Board's program of Negro ministerial education have enrolled 1,565 college students in their classes, including ministerial students, Dr. Noble Y. Beall, field secretary, reports.



A new French Baptist church with fifty-seven charter members was organized recently under the leadership of Missionary Lawrence Thibodeaux of the Home Mission Board.

Twenty-four professions rewarded the efforts of Rev. Matias C. Garcia, Mexican missionary of the Home Mission Board, in a recent revival.

A number of students in Southern Baptist Theological Seminary are interested in mission work in the mountains. Missionary Lewis W. Martin of the Home Mission Board reports following recent conferences on the campus.

"He went straight to heaven," said Missionary Julian Ramirez of the Home Mission Board in describing the death of a Mexican who shortly before had a glorious conversion.

"I am going to obey Christ rather than anyone else," said an Indian woman convert when members of her family attempted to persuade her not to be baptized.

Won to an interest in religion through the influence of the Home Mission Board's goodwill center, two women, one an Italian and one a Pole, attended their first prayer service recently.

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.

The annual report of the Home Mission Board to the Convention in May is expected to show more conversions than in any previous year, according to Dr. J. W. Beagle, field secretary.

Large crowds at prayer services and a conversion at a recent midweek meeting have brought joy to Rev. Bert C. Caldwell, mountain missionary of the Home Mission Board.

The Mexican Baptist Church in Waco, Texas, of which Missionary A. N. Porter, of the Home Mission Board is pastor, co-operated with the other churches of the city in a simultaneous revival in March.

Because she married a man who was not a Catholic, the parents of a Polish young lady on a field served by a missionary of the Home Mission Board have not spoken to their daughter during the year since her marriage.

"There is a living devil and he does have people in bondage," says Missionary Lewis W. Martin, following recent experiences with people who are possessed of demons.

The oldest member of a B. A. U. recently organized by Mrs. M. K. Cobble, mountain missionary of the Home Mission Board, is 85 years of age.

A recent engagement on her mountain field carried Miss Minnie Berry, missionary of the Home Mission Board, to a mining camp of 3,000 people in which was only one church, a missionary Baptist congregation.

Our services are reaching more men all of the time.—Bert C. Caldwell, mountain missionary of the Home Mission Board.

Bibles have been placed in the homes of pupils in the mission school on Pointe au Chien conducted by the Home Mission Board, according to Missionary Berkman DeVille.

BRIEFS

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Home Mission Book Shelf

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

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

The Missionary Significance of the Lord's Prayer. Lee S. Huizenga. Wm. B. Eerdmans Publishing Co. 90 pages. 75c.

In this brief devotional study, the author shows that the Lord's prayer points out the basis for missionary expansion by indicating our relation to God, to man, and to eternity; the method of missionary expansion by teaching us to honor God in His Name, kingdom, and will; the necessity of keeping fit in the missionary expansion as taught in the request for daily physical needs; and the ultimate aim of missionary expansion expressed in the final sentence of adoration.

George W. Truett, A Biography. Powhattan W. James. The MacMillan Company. 281 pages. \$2.50.

Any biography of the preacher without a peer on the spiritual horizon of the world would receive an enthusiastic welcome, especially in the South, which produced him, and where his ministry has had its greatest influence. The choice experiences preserved on these pages will bring real blessings to the thousands who will read this book.

Harvest of the Years. Hope Darling. Wm. B. Eerdmans Publishing Co. 189

pages. \$1.00.

Mountain life at its worst and best is portrayed: the lawlessness of the "moonshiner," yet the often-times injustice of the officers of the "law"; the unrest in the heart of one who has drifted from God; the desire of the mountain youth, influenced by a humble Christian character, to learn in order to teach an ignorant, sin-bound people; the beauty of romance; and the emptiness of living for any people without Christianity. — Lewis W. Martin.

The Rediscovery of Man. Henry C. Link. Macmillan. 257 pages. \$1.75

A book by the author of so popular a book as *The Return to Religion* is bound to be a good seller. Doctor Link in this book discusses psychology and its relationship to the development of personality. He believes that men and women can develop fresh, winsome, winning personalities by carrying out certain common-sense rules of daily life. His suggestions are plain, practical, and appealing. It will be a genuine help to those who are trying to make their personalities count for the best in our complex social order. He recommends the ordinary tasks of church life and service as being of inestimable value. — Roland Q. Leavell.

Indian Groups Show New Religious Spirit On New Mexican Field

A MORE definite religious spirit among the young people in the Indian schools at Santa Fe and Albuquerque has been noted by Dr. C. W. Stumph, missionary of the Home Mission Board.

"The spirit in the schools has been very fine," he comments. "Two conversions last Sunday, following several just before Christmas, have given us cause for increased hope."

The missionary also indicates progress in his work at Isleta and in the sanatorium at Albuquerque, a cradle roll having been started on the former field, and a new home department having been organized on the latter.

"There is reason for hope all along the line," the missionary concludes.

Cleero says that Homer "taught the gods to live like men," but grace teaches men to live godlike.

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CONVENTION MINISTERS RETIREMENT PLAN

This plan, which is the crowning development in ministerial annuities of the Relief and Annuity Board of the Southern Baptist Convention, has been adopted by twelve State Conventions and approved in principle by still another. Two other states have committees to report on the plan this fall. The adopting states are: Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Louisiana, Texas, Oklahoma, Missouri, Kentucky, and Arkansas. Maryland has adopted it in principle and Tennessee and Mississippi have committees to report next November.

Every church in the Southern Baptist Convention should promptly adopt this plan, and every preacher in active service should seek membership in it.

Mission Boards, Foreign, Home and State, and other Baptist agencies to the number of thirty are operating a group plan for their missionaries and staff employees. Several colleges are operating our Institutional Plan for their teachers and staff workers, and a dozen orphanages in eleven states have provided for their employees through a similar group plan.

RELIEF AND ANNUITY BOARD SOUTHERN BAPTIST CONVENTION

Thomas J. Watts, Executive Secretary

Dallas, Texas