

SOUTHERN BAPTIST
HOME MISSIONS

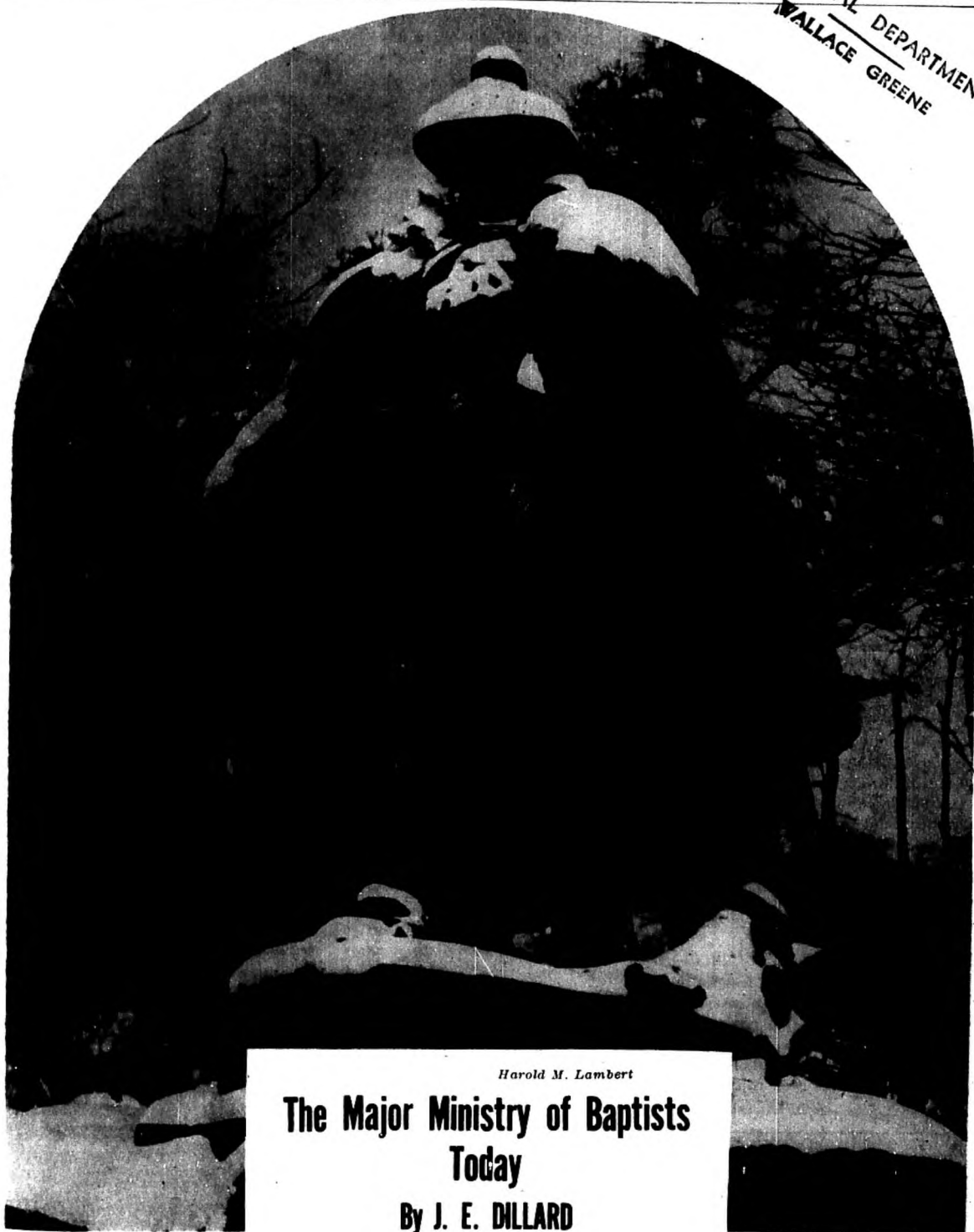
Motto: Trust the Lord and Tell the People

VOL. XI.

JANUARY, 1940

No. 1.

EDITORIAL DEPARTMENT
WALLACE GREENE



Harold M. Lambert

**The Major Ministry of Baptists
Today**

By J. E. DILLARD

Leaders Needed Most

DR. HENRY C. LINK conducted recently for the Psychological Corporation a poll in 70 cities in the United States on the question, "Which do you think the United States needs most today — great political leaders, great religious leaders, or great business leaders?" The vote was, political leaders, 20%; religious leaders, 21%; business leaders, 53%; uncertain, 16%. When the vote was analyzed it was found that religious leaders were considered more important by the lower income group, and political leaders by the higher income group.

The results of the vote are significant. Twenty-five years ago we suspect the vote would have been 75% for religious leaders. There is a serious question just here: Are we drifting towards materialism? Every indication points that way. What can turn the tide? A strong Home Mission program.

The Foreigner in Our Midst

ONE-THIRD of the entire population of the United States is foreign born or of foreign parentage. There are over 108 different languages spoken in the United States. There are sections in many of our larger cities in which the English language is scarcely ever heard. In the territory of the Southern Baptist Convention there are 26 nationalities.

During the past eleven years 100,000 foreigners left the territory of the Southern Baptist Convention to go back to their native lands. If we had evangelized these foreigners we would have today in foreign lands 100,000 missionaries who would not cost us a single cent. The wisest sort of denominational strategy, if we want to evangelize the world, is to win the foreigner in our midst to Christ. Win our homeland to Christ and we will win the world to Christ.

WILL PROMOTE SCHOOLS OF MISSIONS

DR. NOBLE Y. BEALL has been assigned the task of promoting schools of missions and will begin in this new department January 1.

He will do this in addition to the work he has been doing.

J. B. Lawrence.

Clubs Replacing Churches

DR. NEWTON GAINES, community specialist at the University of Nebraska, in speaking recently before a district convention of the Optimist Club, raised the question of friendly organizations replacing religion in coming generations. Dr. Gaines is evidently using the term religion to connote Christianity, but there is a difference between religion and Christianity. It must also be remembered that the term "church" does not of itself connote Christianity, for churches can be nothing more than religious clubs and sometimes are hardly that.

There is little danger of benevolent and fraternal organizations replacing Christianity, but there is danger that our churches may become only friendly and benevolent clubs. There is also a danger that benevolent clubs and charitable organizations may usurp and take over the charitable services of the churches. We have already largely reduced our benevolent activities to the giving of money through benevolent organizations. In doing this we are losing the benefit derived from personal contact with the needy in personal service. Every church ought to take care of its own members. It is a reflection upon any church when its needy members have to go to a benevolent organization or a community chest, or even to the Government for assistance.

If we would make our churches real New Testament organizations in their ministry to the needy we would positionize them in human society in such a way as to command the respect of the public. We would also give them entree with the Gospel they preach. A New Testament church is unique. It has something no other organization has. Wisdom has departed from our churches if they fail to witness to a divine Saviour through the preaching of a divine Gospel and the practice of New Testament Christianity.

Old-Time Camp Meeting

DR. GALLUP'S poll on religious interest in the United States indicates that in the country districts interest is waning, while in the city it seems to be increasing. Heretofore the opposite has been true.

This shift of interest augurs no good to Christianity in the future. Something is radically wrong when the "poor" do not have the Gospel preached to them.

One reason, possibly, for the decline of religious interest in the country today is that the "best-off" of our people are moving to the towns and cities.

Say what we may, the farm and the farm population are the backbone of the nation, and when this is weakened by the enervating influences of unbelief in and disobedience to God,

we are headed for national collapse.

What we need is a revival of the old-time camp meeting. We need to get our country people together by the thousands under brush-arbors and in tabernacles and on hill-sides and preach the Gospel to them.

Both Home and Foreign Missionaries Are Ours

THE missionaries of the Home and Foreign Mission Boards are all working for Southern Baptists. Both groups of missionaries are preaching the same Gospel. Both groups are preaching to the lost, and Christ loves the lost in the homeland just as much as he loves the lost in foreign lands. The winning of foreigners in foreign lands is no more important than the winning of foreigners in the homeland.

HOME MISSIONS

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

VOL. XI.

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EDITORIALS

A NEWSPAPER man writing in *The Christian Leader*, has this to say: "The Christian church has lost much of that nobility of simple dignity with which it was invested by its founder, Jesus Christ. It has in too many cases

Gain taken on a grand manner, has become stately and aloof, and by so doing has lost the common touch."

Or Loss? In speaking of "the Christian church" (in the Bible sense there is no such thing), the writer has reference of course to ecclesiastical organizations. The tendency, however, of all churches is to become formalistic in their worship, and strange as it may seem, the more formalistic and dignified the services of a church become the farther it moves itself from the great mass of mankind to which Jesus ministered. It was this ministry that Christ gave as evidence of His Messiahship to the committee that John sent to him to ask if He were the Christ. When He sent that committee back to John He said: "Tell John that the poor have the Gospel preached to them."

We wonder if this is not one of the evidences of true churchship. If it is, how far short many church organizations are. There are great numbers of under-privileged people in almost every community. Our cities are teeming with them. But what is being done by our churches to preach the Gospel to these under-privileged groups? The Home Mission Board has a city mission program which would solve this problem for Southern Baptists. The thing we need is our debts paid so that we can put this program into operation.

Sacro-Sanct

IT is human nature to make what one is engaged in sacro-sanct. Someone starts a movement—an organization, an institution, a piece of work—and after awhile those who are engaged in that enterprise begin to talk about what they are doing as something sacred, and long after that particular thing has served its day and generation, no one can speak against it without being accused of opposing the Lord's work.

This is also true of methods of work. These methods in time become traditions, and traditions in time become sacred. Later whole groups of people are ruled by these traditions which the

leaders claim came from God, when, as a matter of fact, they are only methods of work devised to meet an immediate necessity somewhere in the past.

Because of this disposition of human nature there should be constant check-up on the work we are doing. Surveys should be made of all the fields and tasks and a careful analysis of all the methods we are using. We should never be shackled by the traditions of the past, nor should we be bound by fetters of our own forging. Of course these surveys ought to be made not by self-appointed critics but by men who are consecrated and who are in sympathy with the work we are doing. Southern Baptists should be willing to criticize themselves and their own programs, and to face without fear whatever facts might be developed from a careful check-up and survey.

Is the World Getting Better?

WE sometimes wonder if the world is getting better. Some one has said that there are more Christians and less Christianity, more said about liberty and less done about freedom, more movements for world peace and larger preparations for war than at any time in the recent history of the world.

This may be true; the reader can form his own conclusions, but a careful historical survey will disclose that the twentieth century has been the bloodiest century since Christ. Its wars killed and wounded more people per million of population than any of the preceding centuries. It has had more bloody revolutions with a greater number of victims than any of the preceding centuries save possibly one.

Instead of bringing the world to peace and making human life sacred and inviolate our homocentric culture treats men more cruelly, kills, tortures, and mutilates them in a way as cruel as the most savage ages ever knew. If love for God and for one's neighbor is to be the test as to whether the world is growing better or not, then indeed it is problematical, for this sort of love seems to be fading out in the world today. "But where sin abounded, grace did much more abound" (Rom. 5:20). What a day for preaching the GOSPEL!

The Major Ministry Of Baptists Today

By J. E. DILLARD

CROWNING Christ in the homeland is the major message and ministry of Southern Baptists. Here is the answer to the question, "What are you trying to do? Why all these churches, organizations, publications, institutions, boards, and commissions? Why all this talk about evangelism, education, enlistment, missions, benevolences, and stewardship?"

The answer is that Southern Baptists, that is some of them—would that we could say all of them—take Christ seriously, believe in Him fully and consider Him the one and only but all-sufficient Saviour of man and society and nations and a lost world. For this reason they plan and pray and work to make Christ known and loved, and His way tried and His will done. Or to put it briefly, they wish to crown Christ. Southern Baptists believe that Christ should be crowned in every land; but their major message and ministry is to crown Him in the homeland.

What do we mean by crowning Christ? Americans are not much on kings and potentates. We are a democratic people. We love to tell about Thomas Jefferson riding horseback to the capitol and tying his horse to the picket fence while he took the oath of office as president. Underneath the symbolism of crowning Christ there is a plain and powerful meaning.

*Crowning Christ Defined

Crowning Christ means first of all the acknowledgment of His supreme authority. For us Baptists there is no religious authority in creeds or councils, persons or institutions. Christ is the only Lord of the human soul. The New Testament itself has no authority save as it is derived from Christ who is the Lord of the book and the subject of its contents. The New Testament makes known the King and His commands. Its authority is reflected authority as the light of the moon is reflected light. Christ

is the living and eternal word. His word, His example, His spirit constitute for us our supreme authority.

Crowning Christ means the acceptance of His way and the doing of His will. Christ had a way of thinking, loving, living, serving, dying. He went about doing good; He preached and taught and healed. He put himself in the other person's place. He denied himself. He put God first, neighbor second, and self last. His way was and is radically different from the ways of the world. Crowning Christ means denying one's self, taking up the cross, and following Christ.

Crowning Christ means thorough consecration, unquestioning obedience, and loyal cooperation in promoting His kingdom of righteousness, peace, and joy. There is no other plan of salvation but His plan; there is no way to save individuals or society but His way. We must seek first His kingdom and His righteousness, and then other needed blessings will follow. The peace, prosperity, and security of souls and society depend upon the coming of His kingdom and the doing of His holy will.

A Scriptural Necessity

Crowning Christ in the homeland is the major message of Southern Baptists. Why put the homeland first?

First, because Christ himself did so. He came to the lost sheep of the house of Israel. He told the twelve not to go to the cities and towns of Samaria. Later He did send the seventy among the Samaritan villages; but He gave His first attention to His own land. He said the children must first be fed. It was after Israel had rejected her king that Jesus turned to others. He sought first to win His own homeland.

Second, Jesus told His followers to begin with the homeland. "Repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem."

SOUTHERN BAPTIST HOME MISSIONS

(Luke 24:47.) "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

Third, it is necessary to begin with the homeland. You must begin where you are. If you cannot or will not serve where you are among those you know, how can you serve in a foreign land among strangers? If you do not and will not seek to save the cock and hired Negro servant in your own home, it is mere sentimentality to talk of being a missionary in Africa. If you care nothing for the Chinese laundryman across the street, how can you hope to reach the one across the sea? The best test of your foreign mission zeal and the best preparation for foreign work is reaching the man nearby.

Fourth, the imperative need, and the imminent dangers threatening our homeland should make us heed ourselves as never before. There are disintegrating destructive forces at work, preying upon the very vitals of our American civilization. Athe-



She Creates a Necessity

"If you care nothing for the Chinese laundryman

January, 1940.

Homeland Comes First, Says Dillard

CHRISTIAN SUCCESS
DEPENDENT ON
AMERICA

ism, communism, materialism, lawlessness, Sabbath desecration, the liquor traffic, commercialized amusements, a sex-soaked literature, the lewd dance, gambling, class hatred, race prejudice, and other sinister evils are sapping the very foundations of our civilization and threatening the destruction of Christianity itself. Here is our challenge, our danger, our opportunity. We must crown Christ in our homeland, or chaos will reign and the darkness of paganism will enshroud our land.

Fifth, the best, surest and quickest way to enable Christ to reign among the nations is to crown Him in the homeland. As goes America, so will go the world. Already our science, our inventions, our journalism, our commerce, our amusements have gone around the world; our religion or lack of religion will do the same.

Americans travel among all the nations, and every tourist is a silent or a vocal missionary, helping or hindering the ambassadors of Christ who are seeking to reconcile the nations to Christ.

Every One a Missionary

The nations come to America. Oh, how they have come! America has been called the melting pot for all nations. They come and they listen and they see. They see our material greatness and they see our religion, or lack of religion. I wonder what they do see most, and what impresses them most.

And they return. Every one is a missionary for or against our Christ and His cause. Oh, if they could be won to Christ while here, and would return to tell the glad story, how it would help win the world to Christ. America will never be able to send out enough missionaries to win the world to Christ unless America herself is won.

The success or failure of Christianity in the world, under God, depends upon crowning Christ in this home-

HE WORKS
ON HEAD
AND HEART



TWO MISSIONARIES

Deacon Julian Ochoa (right) is a missionary for Christ because won to the Saviour by a devoted Home Mission worker. His customer also is a missionary and so is every Mexican in our territory. But what kind of a missionary, for or against Christ?

Christian's Funeral Draws Lost French To Hear Living Word

ABOUT fifty unsaved French people in Basile, La., recently heard the Gospel through the death of an old Christian woman.

Miss Agnes Miller, missionary on the field, was called early in the week to read the Bible to the sick woman. The missionary met a crowd of unsaved people there in the home. The second day she returned, to meet still more unsaved. On the third day as she was on her way to read to the woman again, she received the news that she was dead.

Arriving at the home, the missionary learned that the woman had been moved into a Catholic home. The lady of that house asked Miss Miller in and requested that she make a talk to all the relatives and friends who were there mourning. Miss Miller made a talk in French, after which about seven hands went up in response to an invitation to take Christ as personal Saviour.

"Of course this was done without much doctrinal explanation, but only the simple plan of salvation," writes Miss Miller.

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Bulletin Briefs

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.

BUDGET for 1940 of \$513,000 was adopted by the Home Mission Board at its recent annual meeting.

The Home Mission Board's total of 397 workers is the largest ever in its direct employ.

Payment on the principal of its debt in 1940 will amount to \$171,000, according to the new budget of the Home Mission Board.

The handbook for the Southwide Baptist Evangelistic Crusade for 1940 will soon be ready for distribution, according to Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board.

There has been nothing greater in the history of the Southern Baptist Convention than the recovery of the Home Mission Board.—Ellis A. Fuller.

Three Catholic families in Roswell, N. M., have recently been regular attendants at services held by Rev. J. G. Sanchez, Spanish missionary of the Home Mission Board.

The Home Mission Board now has in the homeland 111 chapels and homes for missionaries, with a total estimated value of \$325,000.

Dr. Ellis A. Fuller was re-elected president of the Home Mission Board for the eleventh consecutive year at its recent annual meeting.

Rev. Solomon Gallegos, missionary of the Home Mission Board in Las Vegas, N. M., is making plans to visit and distribute literature in sixteen villages and towns on the Pecos River that have never heard the Gospel.

Rev. Lucien C. Smith, general missionary of the Home Board to the French in Louisiana, states that many changes have been made in the section around Pointe au Chien and many people have found the Lord through the direction of the faithful missionaries on that field, Rev. and Mrs. Berkman Deville and Mrs. L. Grace Thompson.

One of the leading Frenchmen on the field served by Rev. Lawrence Thibodeaux, missionary of the Home Mission Board, has recently opened his home to the Gospel and a mission has been begun there.

A new Baptist church has been organized as a result of Home Mission work at Garrett, Kentucky, a large coal mining town.

An aged mother, who is an ardent Catholic, recently visited Mrs. Mary Helen Johnson, Home Board missionary in Baltimore, Md., and is now reading portions of the Gospel given her by the missionary.

Rev. J. W. Gardner, missionary of the Home Mission Board to the deaf, has recently returned to his home in Waco, Texas, after a seven weeks' tour of some of the eastern States, holding services in churches and visiting schools for the deaf.

More than 3,000 students are enrolled in classes of teacher-missionaries in seventeen Negro colleges, according to Dr. Noble Y. Beall, Home Board field secretary in charge of this work.

Total circulation of *Southern Baptist Home Missions*, through twelve issues in 1939, was 395,000.

Sale of mission study books by the Home Mission Board in 1939 was more than 65,000.

Give Ye Them to Eat by Mrs. B. A. Copass, preparatory study book for the March Week of Prayer for Home Missions, is now on sale in the Baptist Book Stores.

Our work among the American In-

dians is more encouraging than it has been since I have been connected with the work (1926).—J. W. Beagle, field secretary, Home Mission Board.

Through the death of an old Christian woman in Battle, La., where Miss Agnes Miller is missionary, about fifty unsaved French people heard the Gospel.

The 1940 budget of the Home Mission Board includes \$280,000 for its mission work and operating expenses.

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Our Church Visitor is in its 7th year and is still meeting with hearty approval.—Rev. R. E. Gruenke, Cincinnati, Ohio.

Since distributing three issues of the Baptist Visitor we have had a 25 per cent increase in attendance.—Rev. Don Root, Charleston, Ark.

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January, 1940

Evangelistic Plans Made by Cubans at Provincial Meeting

OVER one hundred delegates from all over the island of Cuba attended the annual meeting of Baptists of the Santa Clara Province held in Cruces, Cuba, recently. Twenty-one churches were represented, and in spite of almost constant rains, visitors and delegates came to fill the house, average attendance at the night sessions being around five hundred.

The principal note of the meeting was evangelism, and immediately following the close of the convention, a great evangelistic campaign was begun in Cruces, where Rev. Ismael Negrin is missionary pastor. Services

were held in the park, outside of the Temple, in the church, and over the radio. During the entire week large crowds came to hear the old, old story, arriving early to get seats.

Brother Negrin writes that after the services any who wished remained for instruction in Baptist doctrines and Christian principles.

At the convention four men were named to do evangelistic work for a period of four months. They have been equipped with tracts and other literature, a loud speaker for park meetings, and have been appointed to cover all the principal places in the mission field.

"As never before do we need your prayers and interest," writes Brother Negrin.



J. G. Sanchez

Catholic Home Opened To Mexican Missionary For Christian Services

A CATHOLIC family in Roswell, N. M., recently invited Rev. J. G. Sanchez, Mexican missionary, to hold services at their home. They invited their neighbors all around and when the missionary arrived everyone was waiting. The house was full and many standing in the doors, so services were held outdoors.

Brother Sanchez states that a splendid song service was held first which attracted the attention of everyone present. Young boys and girls in the Spanish church in Roswell, N. M., sang many old familiar hymns. After the song services the missionary preached, making clear that all are in sin but that they might receive salvation through Christ Jesus.

The couple in whose home the services were held expressed their gratitude and invited the missionary to return at any time he wished. The husband stated that he might join the church soon. The wife said that she had already decided to accept Christ as her Saviour but wanted a little time to see if she could convince her old mother to accept Christ with her.

Brother Sanchez requests prayer for the whole family, that they may soon come to an open profession of Christ.

Baptisms by missionaries of the Home Mission Board in the homeland since April 1 have totaled 1,723, according to Dr. J. W. Beagle, field secretary.

On Sale Jan. 1, 1940

A Book You Want

THE STRANGER WITHIN OUR GATES

By J. F. Plainfield

FEW men feel so intensely the foreigner's need of the message of Christian America as does J. F. Plainfield. Born in Italy where he was trained to be a Catholic missionary, the author of this new book knows the Catholic background, the inhibitions, and the sinister dangers in the way of Europeans in America.

Here he describes his own advent as a Christian

—itself an epic of modern Christianity—and the work of Home Missions in bringing other foreigners to the Gospel.

Of unusual interest and timeliness is his discussion on the nationalisms of Europe—fascism, nazism, communism.

His authoritative contrast between Roman Catholicism and evangelicalism should be in the library of every Baptist pastor and church leader.

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Fuller Cites Board's Progress

MEMBERS ADOPT
\$513,000 BUDGET
AT MEET

THE keynote struck by the re-elected president, Dr. Ellis A. Fuller, in his opening remarks—"There has been nothing greater in the history of the Convention than the recovery of the Home Mission Board"—the annual meeting of the Board was held in Atlanta November 28.

"No better comment on the Board's work could be made than the increase in support every year," continued Dr. Fuller as he began his eleventh year as president. "Much of this success we know is due to the businesslike statesmanship and experience of the executive secretary in projecting the work."

With receipts through November 21 already amounting to \$486,669.84, an increase of \$15,747.62 over the first eleven months of 1938, and anticipated receipts for December expected to place the total well above a half million, the Board approved a budget of \$513,000 for 1940.

Significant in the new year's appropriations is \$280,000 for mission work and overhead. This amount, Dr. Lawrence said, will continue the work of the present force of 397, and no new appointments will be made during the year except as increases in offerings above the budget or unsolicited designated gifts make such possible.

Sinners in the Homeland

Pointing out that there are 24,000,000 without Christ in southern states, the mission leader said that "they must have the Gospel preached to them. Sinners in the homeland are no more inclined to hunt up Christ for themselves than are sinners in foreign lands."

"We must launch a program of evangelism," he continued, "which will guarantee the preaching of the Gospel to every individual of every race in the homeland. These racial groups test our love for the Lord, for if we love not the Chinese, the Negro, the Mexican, the Russian, the Pole, the Italian, the Japanese, and the lost of every race here in our midst, how can we any we love the lost people of race in lands afar."

A changing social order makes necessary a greater increase in mission work in the south. Dr. Lawrence insisted. "A new world is being created

right in our midst," he said. "Forces mighty and sinister are at work. The modern world spirit, the passion for possessions, the revolt against the traditions of the past, the throwing off of the restraint of authority, crass materialism, atheistic communism, racial antagonisms and the costs of capital and labor are some of these forces indicating the need of a greater spiritual emphasis."

"The task of home missions is to bring the chaos of these cross-currents and adverse elements into spiritual cosmos. It is to transfuse all the life forces of the homeland with the spiritual potencies of the Kingdom of God."

"The slums of the cities, with their ill-kept, dirt-beamirched, sin-stained, poverty-stricken homes, will bring to any Christian the tug of sinning humanity's need. The romance of fighting the battles of faith against the fifth and curse of sin is the romance of home missions."

Officers Unanimously Re-elected

Also unanimously re-elected with Dr. Fuller were Dr. K. O. White, vice-president; G. Frank Garrison, recording secretary, and the administrative group, including Dr. J. B. Lawrence; Dr. J. W. Beagle, Dr. Noble Y. Beall and Rev. Jacob Gartenhaus, field secretaries; Dr. M. N. McCall, superintendent of Cuban missions; Dr. Roland Q. Leavell, superintendent of evangelism; and Rev. Joe W. Burton, publicity secretary.

Reports submitted disclosed that the Board now employs under its direct supervision the largest number of missionaries in its history—397 in 18 states, Cuba and Panama. These workers are distributed as follows:

Mexican and Spanish, chiefly in Texas, 115; Cuban, 72; French, chiefly in Louisiana, 24; Indian, in Oklahoma, New Mexico, Florida, Mississippi, North Carolina, Arizona and Alabama, 72; Negro, 40; Italian, 12; Jewish, 2; for the deaf, 6; Chinese, 4; in Panama, 7; in mountain regions, 7; and other groups, 36.

1940 BUDGET

Home Mission Board	
Mission Work and	
Operating Expenses	\$280,000
Interest	62,000
Principal of Debt	171,000
Total	\$513,000

TOTAL FORCE NOW GREATEST EVER REPORTS SHOW

In a report sent by Dr. McCall, superintendent in Cuba, it was pointed out that congregations throughout the island are larger than at any time since he was sent to Havana from Dalton, Ga., in 1905. Baptisms have increased 30 per cent, Dr. McCall's statement showed, and contributions from Cuban Baptists had increased despite "acute financial conditions in Cuba."

The report said that the most significant improvement in property in Cuba during the year was the reconstruction of the three-story Baptist Temple in Havana at a cost of \$50,000. The 72 missionaries in Cuba serve 63 churches and 78 missions.

Twenty-two new workers were listed by Dr. J. W. Beagle in his report on missions in the homeland, in which department there are now 258 missionaries. "Since April," he said, "these missionaries have baptized 1,723 converts."

The appointment of 22 new workers, he stated, had made it possible to enter 12 new fields. "Forty-six other needy fields," he continued, "have made application to the Board, but we could enter only such fields for which money was provided."

Property Worth \$325,000

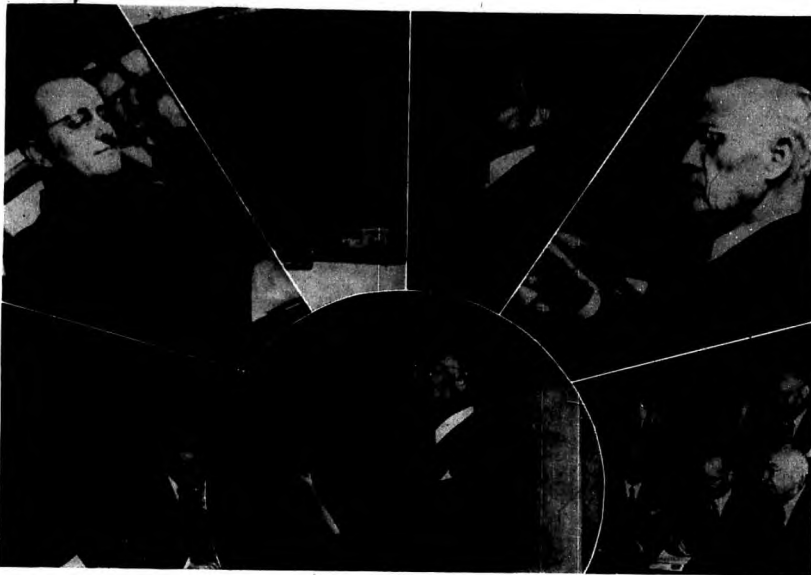
"We have provided seven new chapels and two homes for missionaries during the year, which gives us a total of 111 pieces of property used in this department. Forty-seven of these new chapels and homes were provided by income from the Bottoms Trust and 16 by Phil. 4:19. This property has an estimated value of \$325,000."

Recalling that 258,814 persons were received by baptism in 1938, Dr. Leavell observed "there is every reason to believe that the report in 1940 will exceed that in a glorious way."

"The spirit of evangelism has not been so widespread and so fervent among Southern Baptists and Baptists of the whole world at any time since the World War as it is now," he said.

Pointing to the South-wide Baptist Evangelistic Crusade for 1940, Dr. Leavell indicated that he had sought to promote and intensify this evangelistic spirit through association-wide

January, 1940



HOME BOARD HEARS OF PROGRESS AT ANNUAL MEETING

Dr. J. B. Lawrence, center, proposes the new \$513,000 budget. Beginning at left, bottom, other pictures show: Members consider a motion; G. Frank Garrison keeps the records; Red Rock Building (on the third floor are the Board's offices); Dr. Ellis A. Fuller accepts the presidency for another year; Dr. J. W. Beagle studies the list of 258 missionaries in his department; the committee on evangelism considers the report of Superintendent Roland Q. Leavell, left, first row (others are, seated, left to right, Chairman W. Lee Cutts, Atlanta, and George H. Crutcher, Florida; standing, left to right, Z. E. Barron, Atlanta; C. W. Maulding, Illinois; W. A. Duncan, Atlanta).

and city-wide campaigns, conferences with various groups, and books and magazine articles. He announced that his handbook on the 1940 Crusade would be ready soon.

Much of the annual session was devoted to study and appraisal of the report given by Dr. Beall, field secretary of Negro missions. His brief, which showed more than 2,000 Negro students enrolled in Bible and religious classes taught by the Board's representatives in 17 southern colleges, drew a formal resolution from the Board praising "the work in the field of inter-racial cooperation" and commending "the wise policy and program of Dr. Beall."

With 37 workers in this division, the report showed that 11 states are included by the 17 colleges served by the Board's teacher-missionaries. Of the students reached in classes on these campuses, 160 are pastors of churches.

A resolution of sympathy "for suf-

fering Jews and other persecuted minorities of the world in their great affliction" won unanimous assent from the Board. "We assure them of our prayers," the resolution added.

Jacob Gartenhaus told the Board "It would seem that the devil has let loose all of his fury in a last effort to destroy the 17,000,000 Jews of the world."

"But through all this horrible persecution, we see a ray of hope, for never in history have the Jewish people realized their utter helplessness and dependence on Jehovah and there is where our opportunity lies."

"During the past two months, I

have heard and met more Jewish believers in Christ than in any five or ten years. Today one can find many Jewish believers in Christ in one family and hundreds in a city."

"The seed sown has not only taken root and blossomed, but is now bearing an abundant harvest. Surely this is God's time to favor Zion."

The Board voted to raise the maximum loan that could be made by the Church Building Loan Trust Fund from \$15,000 to \$25,000. B. M. Callaway, chairman, said that the real value of the fund was the greatest it had ever been, \$1,350,000.

"It is the belief of the committee that the fund is in the best of condition," Callaway told the members, "with less than \$50,000 of the total loans of \$1,045,892 uncollectible." Remainder of the fund he reported was in invested securities or cash.

Extensive distribution of readable (Continued on page 16)

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HE PRACTICES GOOD NEIGHBOR POLICY
Dr. J. E. Davis, pastor of the Anglo church which worships in the building at the right, led his members to erect the building at the left for Mexicans.

Good Neighbors in Missions

*Overflow of love puts Lord's policy
into practice in New Mexico rural
Catholic community*

By FRANK W. PATTERSON
Foreign Missionary in Mexico City

MUCH space has been given the president's Good Neighbor Policy in recent periodicals, and certainly we ought to be interested in the welfare of our Latin-American friends in the South. But while others have read and talked of such a policy, the First Baptist Church, La Mesa, New Mexico, has put the Lord's good neighbor policy in practice.

Believing the "Love thy neighbor as thyself" command ought to be obeyed rather than read, this little church of less than 100 members erected a church building for Mexicans of their strongly Catholic community, on lots adjoining their own building.

Today the American and Mexican brethren labor harmoniously side by side. There is approximately an equal number in the Sunday school and other services of the two churches, and the Mexican church sponsors a mission in a nearby settlement.

On a recent Sunday afternoon twenty-two were buried with Christ in an impressive baptismal service. Eleven of these were for membership in the American church and eleven for membership in the Mexican church. What a beautiful expression of co-operation and fellowship!

The hope of evangelizing some million Mexicans who reside within the confines of the Southern Baptist Con-

vention is certainly through our Home Mission workers, but also through the actual, personal, vigorous cooperation of churches who have foreigners in their midst.

Does one say, "But we support the Cooperative Program?" The good neighbor policy is based on love, and love is an overflow quality.

During the six years that Dr. J. E. Davis, manager of the Baptist Publishing House, El Paso, has been pastor of this rural church, they have maintained an A-1 Sunday school, given regularly to the Cooperative Program, to all special Southern Baptist appeals and have one membership in the Hundred Thousand Club for every four church members. There is always enough to share with our neighbors.

Why not try the good neighbor policy? "Love thy neighbor AS thyself."

Spirit of Sacrifice

THE spirit of sacrifice which lies at the very heart of the missionary movement is the thing which has through all the centuries lifted the churches of Christ out of their apathy and hurled them out to world conquest for Christ. It has motivated Christians in all ages, and today it is this same spirit which inspires men and women to give themselves to the task of preaching the Gospel to the lost at home and abroad.

First Anniversary Marks Progress of Cuban Congregation

AN important day for the little Baptist church at Guasimal, Cuba, was the occasion of the first anniversary recently. Dr. Sydney Orrett, Baptist physician and member of the Havana church, was the speaker at the services and for three nights following Rev. Jose M. Sanchez brought evangelistic messages to splendid congregations.

Rev. Herbert Caudill, missionary in Regla, Cuba, and small suburbs of Havana, in reporting the excellent anniversary services, recalled the day one year previously when the little frame church was dedicated.

"Mother earth served as our floor for several months," Brother Caudill writes, "and because water is scarce here, at times the floor became quite dusty. We worked toward our tile floor, which was finished the past summer."

"When we gathered to celebrate our first anniversary in the new chapel, we gave thanks to God that we had the floor, constructed of black and white tiles."

Brother Caudill states that a number of people have responded recently to the invitation to accept Christ as Saviour. The chapel has been a great help to the work.

It is difficult to eliminate the profit motive in human conduct. Even the highest type of Christian service may be inspired by a selfish motive. One test is, are we interested in the Kingdom as a whole or only in some pet project which has a personal appeal.

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will bring you free the practically helpful booklet, *The Church School of Missions*, the latest list of books on Home Missions, and other helps for your school of missions.

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Century-Old Problem Given New Study in Plainfield Book

A NEW approach to a century-old problem in *The Stranger Within Our Gates* by J. F. Plainfield which the Home Mission Board will bring from the press by January 1.

Since before the Southern Baptist Convention was organized in 1846 and the Home Mission Board was charged with the task of winning the foreigners, Baptists have been concerned about Christianizing and Americanizing the motley throngs from many lands who have crowded to our shores.

No one better qualified than Dr. Plainfield could be found to give a careful and comprehensive study of this ever-interesting subject. Every line breathes of the rich experience which has equipped him superbly for this task.

"Being foreign born myself and having dealt with foreigners practically all my life, I believe I can, from my experience, traditions and training, write to my brethren on the subject," is the author's modest claim in his introduction.

Superb Training

An Italian village his birthplace, and a Roman university his source of higher training in Europe, Dr. Plainfield saw service in Brazil as a Catholic teacher before his conversion and immigration to the United States.

Further preparation was received in William Jewell College and Southern Baptist Theological Seminary (Ph.D.), another period of service was spent in Brazil, this time as a Baptist missionary, and now for more than a quarter of a century he has addressed his unusual talents to the Italians and other foreigners in America, since 1926 as a missionary of the Home Mission Board.

Dr. Plainfield's book approaches an old problem in a new way. It is different from the usual mission study book, since it deals with a single mission opportunity as a unit. The aim is not to tell what has taken place in any particular field, but rather to point out the lessons the author has learned from his contacts with people and churches of foreign background.

The book will have a wide reading by those who desire an authoritative presentation of aliens in America. It's clear-cut analysis of the differences between Roman Catholicism and New Testament Christianity, written by one who knows both faiths firsthand, will make an especially helpful contribution.

New Attitudes Show Spiritual Growth of Mexican Christians

TWO predominant attitudes which show a desire to obey the will of Christ mark the spiritual growth on the Mexican field in Texas served by Missionary C. H. Rios.

"The principal thing in the minds and hearts of our members in developing a spiritual church is the reading of the Bible," Brother Rios writes. "The church is giving more prominence to reading and meditating on the Bible in public services, as well as in their homes."

A second encouragement is increasing time spent in prayer, the missionary reports. All of the members have promised to pray every day. Brother Rios says, and a special place in each service is given for a season of prayer. "I think that these two things will bring spiritual development in the church," Brother Rios prophesies.

He also states that the church has already manifested a missionary spirit by carrying the Gospel into many different communities in which the members have gone to find work.

Stops to Hear Music; Stays to Accept Christ

A YOUNG man of New Orleans, where Rev. Clovis A. Brantley serves as missionary in the Reacue Mission, was recently converted in services at the mission when he was attracted by the songs and music.

In relating his experience, the young man stated, "I was passing by when the songs and music attracted me. I was on my way to a communist meeting where I was to be given a leading position. Now I am glad I stopped, for I have Jesus, and shall not continue in the communist movement."

Brother Brantley reports that the work in the mission is going on well. He concludes with this statement: "The glorious Gospel of Jesus not only saves men, but turns them to worthwhile channels of endeavor rather than destruction."



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Southwide Baptist Evangelistic Crusade For 1940

By ROLAND Q. LEAVELL

Planning a Church Program of Evangelism For 1940

MAKE DECEMBER 31
DYNAMIC

THIS issue of *Southern Baptist Home Missions* will reach you before the end of the year 1939. Let every pastor be reminded of the world-wide significance of December 31. Refer to our December issue, page 10, for suggestions in planning a program for "A Day of World-Wide Prayer for Souls." We will send mimeographed copies on request.

EVANGELISTIC EPIGRAMS

Evangelism has made Baptists what they are and evangelism must maintain them.

No one can lead another closer to God than he himself lives.

Christian character is the cutting edge of evangelism.

No evangelism is complete until the evangelized become evangelists.

Evangelism, like charity, should begin at home.

Pentecostal power must be attended by pentecostal praying, pentecostal personal witnessing, and pentecostal preaching.

The secret of building a soul-winning church is usually in having a soul-winning pastor.

Great battles are won the day before. Great evangelistic campaigns are preceded by a thorough survey of the possibilities, a spiritual preparation of the people, and sincere prayer to God.

Personal soul-winners are not born; they are inspired and trained.

The perennial soul-winner should never forget that he himself is but a sinner saved by grace.

Great revivals are prayed down from heaven, yet they must be promoted on earth. An abundant harvest requires hard work by the farmer as well as sunshine and rain from heaven.

THE success of the "Southwide Baptist Evangelistic Crusade for 1940" will depend in a large measure, humbly speaking, upon how the pastors plan ahead for a perennial month-by-month program of evangelism in the churches, and upon their promotion of that plan.

There is no limit to the possibilities of a church that will adopt a long-range plan of evangelism for an entire year ahead. The outline below suggests how such a program may be made. It should be made now!

MONTH	DENOMINATIONAL CALENDAR	EVANGELISTIC CALENDAR (Fill in from suggestions in right hand column).	POSSIBILITIES FOR EVANGELISM MONTH-BY-MONTH DURING 1940.
JAN.	Baptist 100 M. Club		1 Religious census of church
FEB.	Church school of Missions		2 Visitation program for unaved and unaffiliated
MAR.	1. Home and Foreign Missions 2. W. M. U. week of prayer for Home Missions 3. Missionary day in Sunday school 4. B. T. U. study course		3 Program for re-education of inactive church members 4 A month's preparation for evangelistic meetings 5 A revival meeting 6 Plans for conversion of new church members 7 A vacation Bible school with soul-winning plans for other pupils 8 Evangelism outside of church, either a preaching mission on a regular meeting or radio revival, street preaching, brush arbor meeting, or the establishment of a mission
APR.	1. Christian literature 2. S. S. training course		9 Program for winning the lost already enrolled in Sunday school
MAY	1. Hospital day 2. Mother's day		10 Soul-winning plans during the Christmas season
JUNE	Christian education day		11 Study courses in personal soul-winning
JULY	Baptist Bible Institute		12 Association of evangelism cooperating with associational leader of evangelism
AUG.	Southwestern Seminary		13 Enlargement campaign in B. T. U. and Sunday school
SEPT.	1. Southern Seminary 2. W. M. U. training School 3. B. T. U. training course		14 Special evangelistic efforts planned, fostered, and promoted by the Brotherhood, the W. M. U. and the B. T. U.
OCT.	1. W. M. U. week of prayer for State Missions 2. Laymen's day on Oct. 16 3. State mission day in Sunday school		15 A youth revival 16 Organization of a pastor's soul-winning group, who meet the pastor once each week for prayer, reports, and assignments in soul-winning
NOV.	1. State papers 2. Orphanage 3. Thanksgiving 4. Every member canvass		17 Effort at home through re-building family altar and re-filling family pew 18 Distribution of evangelistic tracts
DEC.	1. W. M. U. week of prayer for Foreign Missions 2. Every member canvass completed 3. S. S. training school		

January, 1940.

Preparing the Way

CHRISTIAN FRIEND ARRANGES
INTERVIEW WITH EAGER JEW;
EXPERIENCE IS LIKE A TONIC

By JACOB GARTENHAUS

WHILE in the midst of a busy schedule in the city of St. Louis with its hundred thousand Jews, where the many meetings and interviews required every minute of my time, exhausting every ounce of my vitality, I had just returned to my room when my phone rang.

I recognized the voice of a friend from a neighboring city, asking if I had an evening open, that a series of meetings were being held in one of the churches there and that they would all be happy if I would address one of the services.

This friend was particularly anxious that I contact a Jewish man there who had already been introduced to me through my literature, every tract of which he had carefully read. He was particularly impressed, my friend said, with *The Mediator* which he nearly ate up, and he was now beginning a study of the New Testament. Who would not make any sacrifice necessary to meet such a man? I arranged to visit him the following afternoon.

A Hidden Personality

Arriving at his place of business, I was not at first impressed by either the appearance of the man or his business, but I had not been in his presence more than a few moments when I realized that here was no ordinary man. Wrapped up in him was a person of great learning, one who could converse in several languages, including the Hebrew which has been a dead language to the majority of Jews in the dispersion; one with a profound knowledge of Judaism as is rarely possessed by the average Jew one meets today; a man who seemed to be open-minded and tolerant, willing to see the good in the other, willing to admit his shortcomings when pointed out to him.

While we were in the midst of our friendly discussion, a man walked into the store and asked the price of an article displayed in the window, and he was introduced to me as the hazan, or cantor, of the local synagogue.

(one who chants the prayers, the leading singer).

Immediately the conversation began to take on a lively air, and I had a time trying to calm this man, suggesting that people on the street might think we were in a fight. What a decided contrast he presented to the proprietor of the store! He was argumentative, boastful and wanted us to know from the very beginning how learned he was and that when he addressed an audience one could hear a pin drop, also what a demand there was on his time. In short, there was no knowledge that he did not already possess.

A Proverb Suggested

When I offered him some literature, he replied that he was familiar with all the arguments of Christianity, and when I reminded him of the ancient Hebrew saying, "One can learn something from everybody," he did not seem to think that applied to him. Immediately I thought of the proverb:

He who knows, and knows he knows,
He is wise—follow him;

He who knows, and knows not he knows,
He is asleep—wake him;

He who knows not, and knows he knows not,
He is a child—teach him;

He who knows not, and knows not he knows not,
He is a fool—shun him.

The proprietor of the store seemed to be in perfect accord with everything I had to say, and when the cantor left to get ready to address what he said was a very large audience, we both resumed our friendly visit. Before leaving I invited him to come

TOURS EASTERN DEAF FIELD

A TOUR of several Eastern states has recently been made by Rev. J. W. Gardner, missionary to the deaf. Stops were made and services held in Louisiana, Mississippi, Alabama, and Georgia, and at each place the response of the deaf people indicated hope for a fuller fruitage in the future.

The missionary writes that of ap-

over to the Third Baptist Church in St. Louis, which invitation he would accept, he said, if his wife had not made other plans.

The following evening an audience of several hundred people had gathered for the midweek prayer service, and the pastor, Dr. C. O. Johnson, asked for the introduction of visitors when a number were introduced. I looked about to see if I knew any, and to my surprise there sat my Jewish friend with his wife whom I had the pleasure of introducing.

At the close of the service he handed me the money for a subscription to *Southern Baptist Home Missions* and *The Mediator* which again revealed the man's interest.

I have a standing invitation to be a guest in his home and the promise of a real Jewish feast.

Such an experience is like a tonic to one's soul. How grateful I am to the Christian friend who by her life and words prepared the way for a pleasant and profitable visit!



Brother Gartenhaus, left, points out Scripture to two interested Jews brought to him by the smiling Christian.

cial interest were the services in Augusta, Ga., where both deaf and hearing people attended in good numbers. The meetings there served to bring definite response from the deaf as well as to give the church a new sense of responsibility to these people. The church voted to make the meeting for the deaf an annual affair.

Extension Schools in Louisiana

By J. A. BACOATS

LELAND COLLEGE continues her march of progress and her service to the ministers of Louisiana by establishing Extension Schools of Religion. In establishing the Extension Schools of Religion in strategic points in the state for the benefit of pastors, preachers and Christian workers, Leland College is carrying out the ideals and purposes of the founders, as it was founded to offer educational opportunities and advantages to Christian teachers and Christian ministers. Hardly any agency for ministerial education operated by the college surpasses in advantages the practical work of the extension schools.

The college traditionally has made efforts to help the Negro Christian ministers intellectually, thereby improving their efficiency in spiritual realms. First, the college organized the National Ministers Institute which has operated successfully and inspirationally for ten years. Later the college strengthened its educational efficiency and service to the ministers and Christian workers of the state by operating a five weeks summer school for ministers and Christian workers.

Home Board Helps

Last year through the kindness of Dr. Noble Y. Beall, field secretary of the Home Mission Board of the Southern Baptist Convention, it was made possible for Leland College to establish the Extension Schools of Religion; thus taking the college to the pastors and Christian workers who desire more training and information in kingdom building.

Our first year which was an experiment was a signal success. So well pleased were the Home Board of the Southern Baptist Convention and Dr. Noble Y. Beall that they have endorsed the Extension Schools of Religion for another year.

Last year there were Extension Schools of Religion organized and op-

erated in eleven strategic points in the state. One hundred and seventy-seven pastors and fifty-six Christian workers were enrolled.

The Extension Schools of Religion offered courses in practical theology and religious education and also such literary subjects as would be of help to the ministers and Christian workers in their church programs. These extension schools are different from the ordinary institutes in that the work and courses of these extension schools are under the supervision of Leland College and are carried on in regular academic manner. Those who take these courses and attend regularly and apply themselves studiously may earn credits at the college according to their academic classifications.

These extension schools are practically free to the ministers and Christian workers of the state. The salary of the instructor is paid by the college. The ministers are asked to pay only a small enrollment fee. This monthly fee is to take care of the expenses incidental to travel and maintenance of the instructor. Where there are a large number, sometimes this expense is as small as 35c a month for each minister.

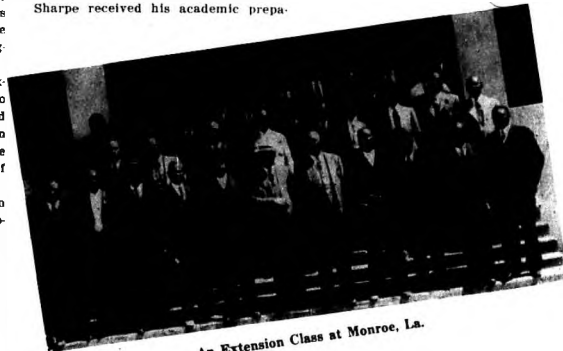
Dr. J. A. Sharpe, through the help of the Home Mission Board, has been appointed by the college to conduct these schools. Dr. Sharpe is an eminent Bible teacher with adequate academic background and rich experience as a pastor and Bible instructor. Dr. Sharpe received his academic prepa-

ration at Central Texas College of Waco, Texas, and was a special student of Dr. B. H. DeMent, Dr. B. H. Carroll and other eminent scholars of the Southern Baptist Convention.

Recognized Ability

His ability and achievement as a Bible teacher have been recognized by his having been chosen in the following positions: Superintendent of Religious Education of the National Baptist Convention of America for twenty-three years, pastor of Tulane Baptist Church of New Orleans and instructor and lecturer of the National Ministers Institute of Louisiana for the past five years. Dr. Sharpe has been reputed by outstanding scholars as being a Gospel preacher and a Bible teacher of unusual ability.

The Extension Schools of Religion are wonderful opportunities to the ministers and Christian workers of Louisiana to better prepare themselves for more effective and efficient work. And as these schools are still somewhat on trial the ministers and Christian workers of the state are urged to cooperate and to attend these schools in large numbers that the services of these schools may not be withdrawn. The Home Mission Board of the Southern Baptist Convention and the administration at Leland College are hoping to reach at least 300 ministers and Christian workers through these schools during the ensuing year. Following is a list of courses that will be offered this year: Interpretation of English Bible, Missions, Homiletics, Christian Theology and Literature and English.



An Extension Class at Monroe, La.

The president of Leland College gives an insight into institute work of Home Board teacher-missionaries.

Your Opportunity And Mine

By KATHLEEN MALLORY

ONKEN, founder of Baptist work in Germany, once proudly said that every member of the German Baptist churches was a missionary. Certainly Christ expects each to be a missionary in consecrated allegiance to the Great Commission, a definite section of which pertains to the homeland. Through the Cooperative Program Southern Baptists are encouraged to contribute each Sunday to Home Missions.

However, in the first quarter of each year for nearly half a century Woman's Missionary Union has led its members to give an additional amount toward the regular work of the Home Mission Board. This offering, which has come to be known as the Annie W. Armstrong Offering for Home Missions, is gathered each March. Its goal this year is \$130,000.

Among the phases of Home Mission work which will be benefited by this offering are the salaries of many missionaries working among the deaf, the Italians, Chinese, French, mountain folk, Negroes, Mexicans, Spanish-Americans, Indians, and Cubans. The offering will also foster the Home Board's Rescue Missions, Good Will Centers and rehabilitation work at Dyess Colony. Far more than the minimum of \$130,000 is needed urgently.

Two Human Forces

What forces, humanly speaking, will raise the Annie W. Armstrong Offering? Unquestionably there are two such forces—prayer and information. The former is largely concentrated upon the actual week (March 4-8) when the various phases of Home Missions are to be presented with specific petitions for each, especially on the closing day which is set aside as a "Day of Prayer and Praise." On that day and each previous one the week's well planned program is to be presented so that many facts and the needs of home fields may be clearly borne in mind and heart.

But even deeper preparatory study should mark the occasion, because such Woman's Missionary Society and Young Woman's Auxiliary is expected to study either in January or February the recommended and widely distributed Home Mission book. The one for this year is entitled "Give Ye Them

to Eat," the author being Mrs. B. A. Copass, who is president of Texas Woman's Missionary Union.

Born in the deep south and reared in the southwest, the wife of a professor at the Southwestern Baptist Theological Seminary, Mrs. Copass was exceptionally qualified to write this Home Mission study book in preparation for the March Week of Prayer and Annie W. Armstrong Offering.

Conversant with kindred books of previous years and also having vast personal knowledge of Home Mission opportunities and enterprises, Mrs. Copass has presented the subject in a new but sane fashion.

Face to Face With Hunger

The author believes that, if Southern Baptist women are brought face to face with the peoples in spiritual poverty and hunger in almost every section of the South and Cuba, they will be moved with compassion even as the heart of Christ was touched by the spiritual needs of people when He was on earth. Therefore, Mrs. Copass has assembled facts and has sketched scenes which warrant the book's title "Give Ye Them to Eat."

Graphically does it reveal that spiritually hungry—or certainly lacking in spiritual nourishment—are the South's

migrant multitudes, many groups struggling toward rehabilitation, countless moral shipwrecks, millions of superstitious and image worshiping people here and in Cuba.

Each chapter makes a strong appeal. Cumulative is the urge for every one studying the book to hear through its facts the compassionate Christ saying: "Give ye them to eat of the Bread of Life."

Realization of Opportunity

Information is a recognized source of inspiration, which, in turn, produces desired action. Accordingly every Woman's Missionary Society and every Young Woman's Auxiliary is given by the Home Mission Board a free copy of the book, the expectation being that each of these organizations will purchase other needed copies.

The price is only 25c a copy, to be ordered from State Baptist Book Stores. Please place your order promptly and plan to have the class devote at least one hour to the study and discussion of each chapter; try to get not only every member of the class but also every member of your organization to read the book. Your and their time will thus be wisely invested.

To sum up the case—the time has arrived for careful preparation for the March Week of Prayer for Home Missions. The book for such preparatory study is now available. To study it with open minds and receptive hearts is an assured means of realizing that the immediate support of Home Missions is your opportunity and mine.

COMPASSION DRAMATIZED



IN this book Mrs. B. A. Copass has dramatized in a wonderful way the compassion of our hearts for the man without a chance in the homeland.

"Give ye them to eat" is the task of Home Missions. Every one of our missionaries is breaking the bread of life to the hungry-hearted. May this graphic story of need stir our hearts to see the perishing multitudes and be moved with compassion for them.

Every Baptist should read the book. The 22,000 copies we are giving away should be as seed sown on good ground to return a harvest of one hundred fold orders for books.—J. B. Lawrence in the Introduction.

Twenty-five Cents

Order from any Baptist Book Store

Mayor Gives Lot, Church Builds House In Small Cuban Town

By M. N. McCall

TAGUAYABON is not an easy name to pronounce, and it does not loom very large on the map of Cuba, but it was very much in evidence locally on a recent night when the chapel was dedicated.

Some months ago one of the members of the church, who is also mayor of the little town, donated a lot for a chapel, and the deed was made in the name of the Home Mission Board. Only four hundred dollars had been allocated from the Bottoms funds for a chapel. But after the lot was transferred an old brick house in the town was offered for sale. It seemed such a good buy at two hundred dollars that we purchased it. With the rest of the money, plus a hundred dollars contributed by the Cuban churches, and the labor of the members of the church, it has been converted into a beautiful and comfortable chapel, with four Sunday school rooms. The church members did all the work that did not require expert service, bringing sand from the creek, taking out walls, painting, etc. They are justly proud of their new church home.

On the night of the dedication a large crowd was gathered, filling the house and the street in front. It seemed that every one for miles around was present. In an impressive service the building was formally dedicated to its new service.

FULLER CITES PROGRESS

(Continued from page 9)

Home Mission news at minimum cost is its constant aim, said the report from the publicity department.

"This aim has been accomplished," the brief continued, "in the circulation through twelve issues this year of 35,700 copies of *Southern Baptist Home Missions*, sale of 65,384 books, and distribution of multiplied thousands of tracts at no production cost to the Board.

"Revenue from the sale of books, subscriptions to the magazine, and advertising in the magazine has fully met the manufacturing costs of this

No work we can do as a denomination will mean as much to the rehabilitation of the world as that of making our homeland Christian—J. B. Lawrence.

And Now

THE BLIND CAN READ

The Upper Room

---In Braille!

Beginning with the January, February, March issue, **THE UPPER ROOM** will be available in a Braille edition for the blind! This is in response to increasing requests that it be made possible for those who cannot see to read and use this daily devotional guide.

THE UPPER ROOM thus becomes one of the few current religious publications issued by the expensive method of Braille! Two volumes will be required for each issue and the cost will be \$1.00 postpaid.

Another "First" for The Upper Room

THE UPPER ROOM becomes the first daily devotional guide published in Braille! Other "firsts" for **THE UPPER ROOM** have been:

FIRST daily devotional publication to attain a million circulation!

FIRST daily devotional guide to attain a world-wide distribution! **THE UPPER ROOM** is now appearing regularly in four languages—English, Spanish, Korean, and Hindustani!

FIRST periodical of its size and contents to be offered at 5 cents per copy (in lots of 10 or more) postpaid with privilege of returning (at publisher's expense) all unsold and unused copies.

INCLUDE THE "BLIND" IN YOUR PLANS

As you plan for distribution of the January, February, March issue of **THE UPPER ROOM**, don't forget the blind of your church or community. The Braille edition will be mailed postpaid at \$1.00 per issue of two volumes or \$4.00 postpaid for an annual subscription. Order at once. Regular English or Spanish editions: 10 or more copies to one address, 5 cents each, postpaid. Yearly subscription, 30 cents postpaid; foreign, 40 cents. Pastors and group leaders may use our consignment plan with privilege of returning unsold and unused copies.

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