

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and He Will Tell the People

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M

No. 5.

These Waiting Young People

By JOE W. BURTON

Youth, the Hope of the Future
By Juliette Mather

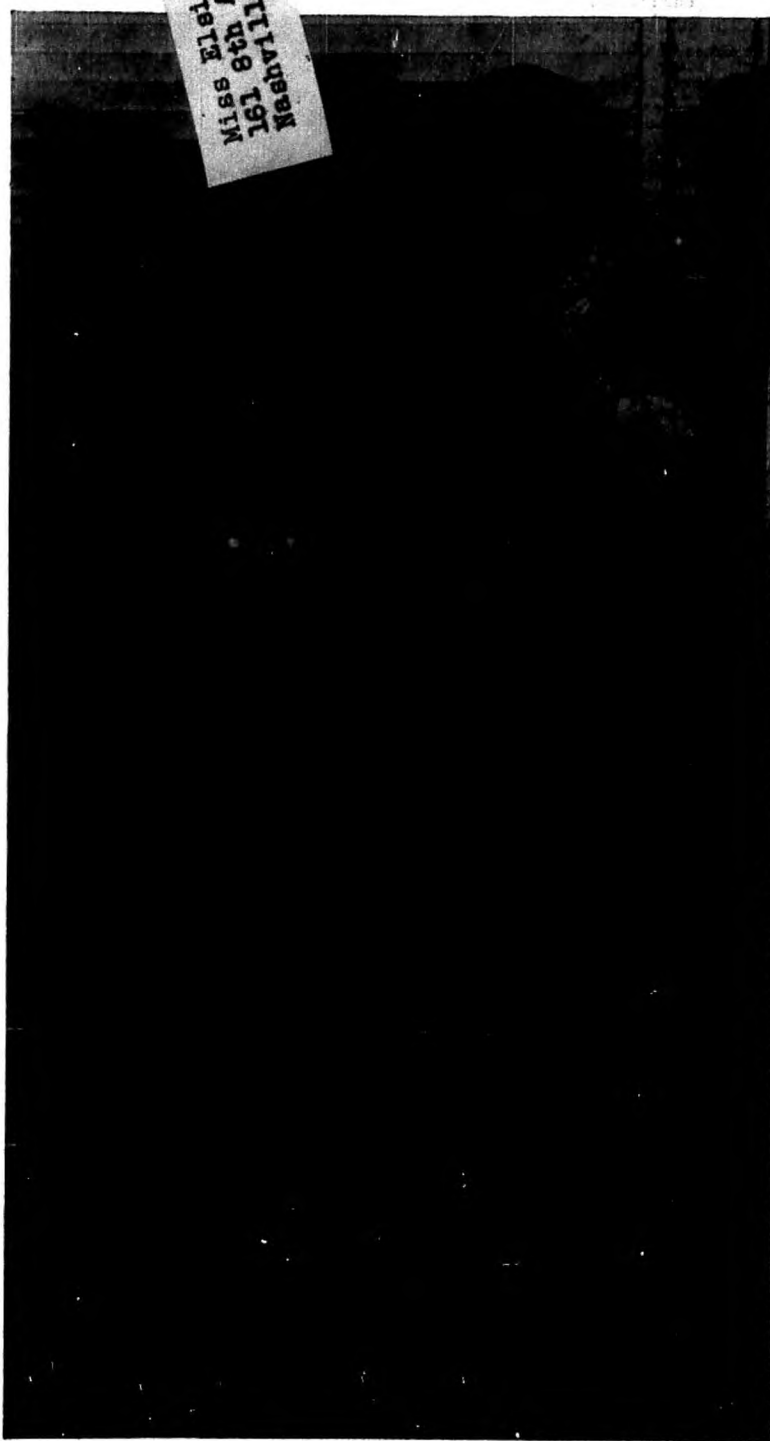
Evangelism In Principle And Practice

By ROLAND Q. LEAVELL

Men and Missions

Miss Itawko Saito, student in Southwestern Seminary, points to her native Hawaiian Islands. Other foreign young people in the South, if won to Christ, would carry the gospel to their own lands.

Photo by Eaglesfield



No Difference

ONE will look in vain for a passage of Scripture anywhere in the whole Bible that discriminates between missionaries in the homeland and missionaries in foreign lands.

Let us, therefore, put them all on the same basis in our prayers, in our gifts, in our love for their work's sake, and in our esteem as messengers of the Cross of Christ.

Our Task

OUR task as Christians is three-fold: we are to preach, teach, and serve.

In the first, we deliver the Good News of the kingdom to a lost world; in the second, we teach those who accept Christ to obey His commandments; in the third, we translate the Gospel into the building of the kingdom of God among men.

In the first, we are evangelists; in the second, we are teachers; in the third, we are servants.

In all of this service a Christian experience is necessary, for we must approach the world through Christ in whom alone there is salvation.

Public Education

THE United States is noted for its magnificent system of public education. Millions of dollars are being spent each year for equipment and for the maintenance of our schools.

There is also a tendency for more men to become teachers in these schools. In 1920 only 18 per cent of the school teachers were men. In 1934-35 266,000 men teachers were listed by the Government survey, which is one-fourth of the total teaching force.

More than 30,000,000 persons were enrolled in full-time day schools with more than 2,000,000 in other type schools. The total expenditure for education, public and private, exceeds three billion dollars.

Someone has said that what you want in the nation put it in the public schools. The converse of this is true also! What you do not want in the nation take out of your public schools.

There is a growing tendency to take out of the public school text books

the religious content. We must make our schools Christian if we expect to develop and maintain a Christian civilization. We should put Christ back into education.

Women and Alcohol

ONE of the most ominous features of the modern liquor license traffic is the drinking of women. It is nothing uncommon, where open saloons are running, to see a woman standing at the bar with her foot on the brass rail drinking straight liquor with men.

The effect is also becoming apparent. The Keeley Institute at Dwight, Illinois, reports that more women alcoholics took the cure in 1937 than in any previous year since 1915, and that the total number of patients of both sexes was the largest since 1907. Women patients at the Institute increased 57.6 per cent. Married women comprised 73 per cent and single women 17 per cent of this total. Widows and divorcees make up the remainder.

The average age was 41.5 years, the youngest being 25 and the oldest 65. Last year's total is 115 per cent greater than that of 1933, and 159.5 per cent above the average yearly total of women patients during the period from 1916 through 1933.

Indians Increasing

THE Indian office reports that Indians in the United States instead of being a vanishing race are increasing. During the fiscal year the Indian population, inclusive of Alaska, increased from 342,497 to 351,878, according to the annual report of Commissioner John Collier. He credited the increase to improved health facilities, better economic conditions and higher morale among the tribes.

Of the 351,878 Indians in the territory of the United States, 250,000, in round numbers, are in the Southern Baptist Convention and are the challenge of Southern Baptists. We have now 72 missionaries among the Indians and our missionaries were never doing a better work.

The first work of the whole church is to give the Gospel to the whole world.

Jews In Germany

IN 1903 there were 650,000 Jews living in Germany. Today, so we are told, only 300,000 of these are at liberty; 300,000 have emigrated; 20,000 are detained in prisons and concentration camps; 20,000 have committed suicide; 8,000, it is alleged, were murdered; and 90,000 died.

Of the 300,000 Jews in Austria, only 140,000 are still at liberty; 130,000 have emigrated; 10,000 are in concentration camps and prisons; 10,000 have committed suicide; and 5,000, so it is alleged, have been murdered. This is evidently the day of Israel's trouble.

Religious Illiteracy

A GREAT deal is being said today about religious illiteracy in our colleges. This, however, should not surprise any of us for the simple reason that most of the students in our educational institutions come from homes where religion occupies only a very small part of life. Students go through our high schools and into our universities without religious training of any sort.

It is an excellent piece of work that our Baptist Student Union is doing. We believe the tide is turning, and that it is only a matter of time until emphasis will be given to spiritual values in our educational system.

Bootlegging Still Exists

ONE of the first arguments for the repeal of the eighteenth amendment was that bootlegging and illicit distilling would be abolished.

Dr. Wesley A. Sturges, executive director of the Distilled Spirits Institute, says in the New York Times, "Every legal distillery in the United States has at least one hundred illegal competitors producing bootleg liquor. The commissioner of Internal Revenue reports 256 distilleries operating in 1928. During 1933, the Internal Revenue Department seized 11,497 stills and 342,648 gallons of distilled spirits, and arrested 25,867 persons."

From Mr. Sturges' own lips, who is connected directly with the liquor industry, we are informed that repealing the eighteenth amendment did not get rid of illicit liquor.

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

THE purpose in the missionary enterprise is to send to every neighborhood in the world a preacher of the cross of Christ, to furnish every member of every race on the face of the earth with the Word of God written in his own language, to convey to those who are perishing the Good News of salvation and to purify the whole earth from the abomination of sin.

This will not be accomplished until every idol temple shall have been utterly destroyed and a temple to God erected in its place; until this earth, instead of being a theatre in which mortal souls are being prepared by disobedience, unbelief and sin for eternal condemnation, shall become one universal temple in which the children of men are learning the anthems of the redeemed and are being prepared to join the general assembly and church of the first-born whose names are written in heaven.

The missionary enterprise embraces every child of Adam. It is as vast in its compass as the race to which its operations are directed. It would confer upon every individual on the earth all that intellectual and moral cultivation can bestow. It would rescue the world from the indignation and wrath, tribulation and anguish through which the nations are passing. It would save every son of man from the judgment and death reserved for those who reject Christ and give to each one a title to glory, honor and immortality.

What enterprise, ever undertaken by man, can compare with this! It is the greatest, highest and most exalted undertaking in all the world. Patriotism itself fades away before it and acknowledges the supremacy of an enterprise which seizes with so strong a grasp upon both the temporal and eternal destinies of the whole family of man.

Put Laymen To Work

ABRAHAM LINCOLN, when he was president, wrote to General McClellan during the days of the Civil War, saying, "My dear McClellan: If you do not want to use the army, I would like to borrow it for a while." General McClellan knew all about warfare; he knew so much that he was

aware of the risks and, knowing the risks, he was terrified to move. Hence, weeks and months went by and nothing happened.

Somehow, it seems to us that Christ is saying to us these days when we are making so little use of the men in the church, "If you do not want to use this great army of men that I have given you, I would like to borrow it; I would like to arm it with the sword of the Spirit and prepare it for a great battle where it can put its faith into action." Every Baptist church ought to have trained laymen who could go out and hold church services. We have material enough in our churches to operate thousands of missions, to hold tens of thousands of evangelistic services and to teach hundreds of thousands of boys and girls the way of life. Let us train our men and put them to work. This is the great need of the hour.

The Pulpit Bible

IN many of our churches today the old, large pulpit Bible has disappeared. Somehow we regret that this is true. We are sorry that the Bible has been taken off the pulpit because it is a symbol of what Baptists stand for. We do not make the Bible a fetish; we do not worship the Book; but its presence on the pulpit reminds us of the source of faith. When we go to church and our pastor stands in the pulpit to preach to us, the Bible on the stand is the symbol of authority for the whole procedure, — church, pastor and people.

Prophetic Christianity without the Bible would be like a state without a charter or an automobile without a headlight. Christianity cannot live and grow among intelligent people without some sacred and inspired body of truth to which we can turn for guidance in the affairs of life. Our preachers are not less biblical in their messages, but we would like to see the old, large, pulpit Bible back again on every Baptist pulpit in the land.

Some Christians act as if they had eternity in which to carry out Christ's program of world evangelization; not even God Himself has this much time.

Reelecto el Dr. Mac Call en la Presidencial de la Convención Bautista Celebrada en Sta. Clara

Se anunció que la próxima Convención tendrá efecto en la ciudad de Cárdenas. Muchos de los señores de las Delegaciones que participaran en la ciudad, de reelección.

Constituida la Asociación de los Jóvenes y Estudiantes de Pinar.

SANTA CLARA, mayo 21. —(Continúa) Se anunció que la próxima Convención tendrá efecto en la ciudad de Cárdenas. Muchos de los señores de las Delegaciones que participaran en la ciudad, de reelección.



For the first time in the history of Baptist work in Cuba, a Havana paper, *Pueblo*, carried front page stories in March of a Cuban Baptist convention.

Dr. M. N. McCall, superintendent of missions in the island, was asked by the paper to send a daily dispatch from the meeting which was held in Santa Clara, March 18-22.

In one edition *Pueblo* gave the Baptist convention story the most prominent space on its

front page and carried the six column picture shown above.

"This is the same paper," Dr. McCall states, "in which we have had for three months a Baptist column, which is in itself an achievement. Every day in the week a column comes out under the name 'Baptist People'.

"We write what we wish for it. I have sent in a number of short articles on the genius of Baptist organization and fundamental doctrines."

Dr. McCall explains that the editor requested the column following an introduction arranged by an attendant at the Baptist mission.

"We conduct the column in the name of one of our students whom we have made a sort of editor responsible," Dr. McCall adds. "Several of us contribute. The paper this afternoon will have a short article by myself on the resurrection."

MEN AND MISSIONS

THERE is a need today of more men power in missions. The task of missions in the homeland is large enough to challenge the full power of our churches. The men of our denomination need to be brought face to face with this challenge; they need to be enlisted side by side with the women and young people in the great missionary program of our churches.

It is not something strange for men to take an active part in and give attention to missions. All through the centuries men have been active in missionary movements.

The first missionaries sent out by Christ were men. The first missionaries sent out by the Holy Spirit were men. The first missionaries sent out by the churches were men. More than one-half of those engaged in mission work today are men. It is in keeping with the traditions of our churches for men to be missionaries.

A careful study of the history and spread of Christianity shows that men have been back of, in the midst of,

and the mainstays of the churches in missionary movements. The church leaders, theologians, educators, missionaries and preachers of the first eighteen hundred years of Christian history were men.

During the first one hundred years of modern missions, men were the leaders in the churches, in conventions, boards and agencies engaged in missionary activities. They started the modern missionary movement and throughout the history of our denomination have advocated missions, plead for missions, supported missions and served missions.

Our mission boards, State, Home,

and Foreign, have been composed almost exclusively of men, and they have shown themselves to be vitally concerned about missions and willing to serve without pay the cause of missions.

This is as it should be. Back of the missionary movement there should be the men of our churches to give their support and to pray for the missionaries and the mission fields. No one would claim that all the men in all churches have supported missions, or that our men have been more loyal than other groups in our churches, but we would say that men have been and are now engaged in missions, they have been and are now deeply interested in mission work throughout the world.

When we remember that the leaders in our churches are the pastors and the deacons who largely shape the policy of the churches and recommend the budgets of our churches, we are assured that they must be missionary when in the face of all the local burdens of support they bear they pro-

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vide the principal part of the funds for our mission work.

Our denomination is fortunate indeed in having such a great group of missionary minded men engaged in the work of preaching the Gospel at home and abroad. Our churches could not exist, and prosper without these godly consecrated missionary minded members.

We find our men in the associational organizations, the state convention organizations and movements, the Sunday schools, the seminaries, the colleges, the mission boards, the field work, State Missions, Home Missions, and Foreign Missions. This is as it should be. These men are interested in and are serving the cause of missions.

Men are interested in missions, and they support missions. Men will study missions. Where the pastor leads, as he would in a revival meeting, where adequate preparation is made, where the whole church is included, as it should be and where men are challenged to the heroic and sacrificial they respond in a most glorious way to mission study.

Every church should seek to enlist its men in mission study by making them feel that the appeal is to a man's size job, a task that challenges all of their powers.

There is much man-power going to waste in our churches. We have enough well trained, educated, loyal men in our churches to lead in all

mission study, giving, and sending.

Why not utilize this man-power? What better thing could pastors do than to hand-pick a group of men and prepare them for missionary leadership and mission study?

In practically every church there are men who teach and lead in other walks of life. Would it not be worthwhile to prepare these men for service in the kingdom? We need men not only to teach in the Sunday school but to teach in mission schools as well.

A great group of men enlisted in mission work would do more for our churches than any other thing. What a mighty army of potential missionaries are the men of Baptist churches!

Missionary



Illustrations

Ho, Everyone That Thirsteth

AN Italian saloon keeper kept coming to the Baptist church in the Italian colony of Tampa, Florida.

"Have you ever thought about Christ?" the pastor asked him.

"I have!" was the reply. Evidently he continued to think of Christ, for one day he came to the Plainfield home. There in the pastor's study he was quietly converted, making a complete and final surrender. He still sells drinks, but no longer intoxicating ones, and he closes his place of business to go to church.

He is a quiet bulwark of strength in his own church, never failing to attend services at the various mission points sponsored by the missionaries. Acceptance of God's invitation in Isaiah 55:1 will satisfy the spiritual thirst of man and will correct worldly appetites.

Write The Vision— Make It Plain

SEVERAL years have passed since the first time Rev. Paul Bell, Home Board missionary to the Mexicans, donned a miner's cap and crawled into a tunnel. There in the deep recesses of a central Texas coal mine he spoke to a group of Mexicans about Christ. One of the men to believe following that service in the darkness was Celso Ramirez.

The next morning after his conversion Celso came early to the Bell home, bringing in his wagon four other miners whom he had won to his new faith during the night.

Celso could neither read nor write, but in the year that followed he won more than fifty of his people to Christ. After twelve months of Christian experience death claimed him.

"Celso's Christian life was short," says Brother Bell, "but his influence has never died. He will always be a stimulus to soul-winning in our Mexican Baptist Church."

Though unable to read, the vision had been made plain to him and he was able to make it plain to others (Hab. 2:2).

Prophets That Prophecy Lies

SEATED at a restaurant in a Kentucky coal mining camp, a public school teacher asked a missionary a startling question.

"Do you think that a person who is not a Christian should teach in a Sunday school?"

"A person who is not a Christian does not have anything to teach in a Sunday school," the missionary replied.

"Well, I am not only a teacher in the Sunday school," she explained, "but they have asked me to be director of religious activities."

Night after night this lost teacher came to the revival services, listening eagerly, and exclaiming earnestly to the missionary's private pleas, "I wish I could be a Christian. Oh, I want to be a Christian. But never before have I heard preaching like you preach."

At last she was converted.

"If this is the truth, as I now believe it is," she exclaimed, "why did Baptists wait so long to preach it to me? Why did you leave us to the false preaching of lying fanatics?"

My Law . . . In Their Hearts

RECENTLY Missionary J. G. Sanchez in New Mexico baptized a Spanish young couple who had been very popular among the Catholics. Possessing beautiful voices, these young people were invited often to sing "profane songs accompanied by the guitar."

"Our Lord Jesus Christ made such a change in their lives," says Brother Sanchez, "that now they are using their voices to glorify Him with their singing. Last Wednesday they were invited to sing in one of the clubs of the city."

"If you want to enjoy our voices, come next Sunday to our Spanish Baptist Church," they replied. "We are sure that you will enjoy our voices more than ever before."



The four missionaries who led in Cuban Baptists' evangelistic campaign, left to right, J. M. Fleytes, A. Lopez Munoz, Arturo Corugedo, and Jose Prado.

Cuban Revival Stirs Churches

An evangelistic campaign by Cuban Baptists launched a year ago reached its triumphant culmination in March after having realized the amazing totals of 73,231 in attendance at 817 services, and 1,782 decisions for Christ. Accounts of this stirring revival are given by Rev. Arturo Corugedo, one of the quartet of evangelists engaged in the campaign, and Dr. M. N. McCall, superintendent of the Home Mission Board's mission work in Cuba.

DOING REAL THE GREAT COMMISSION

By ARTURO CORUGEDO
Matanzas, Cuba

THE most enthusiastic session of last year's Western Cuban Baptist Convention was when approval was given to an evangelistic campaign throughout the territory of our Convention. November was the month appointed to begin this special work supported by the Cuban churches.

Three missionaries offered their co-operation and their churches agreed to release them to do this work. Rev. J. M. Fleytes, Madruga; Rev. A. Lopez Munoz, Calbarren; and Rev. Arturo Corugedo, Matanzas. Later Jose Prado was added as a helper.

The campaign was begun November 4 in Cienfuegos and ended March 5 in San Juan y Martinez, the four provinces having been visited with some four to seven days having been spent in each place.

We had numberless beautiful experiences from the special work in evangelism, but I think the most important was that never before had our churches worked together in such

FAR-REACHING RESULTS ATTAINED

By M. N. McCALL

THE brethren mentioned in the story at the left began the evangelistic campaign at the eastern end of the Cuban field and had meetings of several days at each place, conducting three or four simultaneously.

The average attendance was a little less than a hundred at each meeting. In services in parks and streets the attendance was very large, in a few

manner. The members did personal work and the congregations cooperated in the finances. Every cent spent was a contribution of Cuban Baptists.

I think this campaign has begun a new evangelistic era in our missionary work. All types of experiences were stored in our lives. These four months have made our churches more interested in evangelism for the future. In all places visited the evangelists were awaited with interest.

In all of the towns and cities we preached in churches, halls, on the streets, theaters, jails, auditoriums, and hospitals.

cases more than a thousand being present.

This campaign was planned at the convention last year, when Dr. Roland Q. Leavell was here. Details were worked out later by the Cuban Mission Board.

The purpose was to visit all the churches and as many of the mission stations as possible in four months. It was rather remarkable that the campaign was carried out without a single interruption as to place or date. Our cold weather cut down attendance, but no meeting was cancelled.

Aside from the number of professions, which was about 1,800, the principal good was in waking up the little churches and putting on them the feeling of responsibility. Many churches kept a program of the entire campaign and followed the preachers with their prayers as they went from place to place.

The men were provided with an old car and a loud speaking outfit for outdoor work. They took their beds with them and slept on the premises where the meetings were held. Including the cost of the car (\$180) and the loud speaker (\$160) the campaign cost \$1,130.

It was paid entirely by the Cuban people through special offerings and an allotment from what we call our "mission offering," which is a sort of cooperative fund in miniature. It just about swamped us financially so far as that fund goes, but I am glad we had just that sort of a campaign, for the results are more far reaching than simply cards signed or appointments kept.

CUBAN EVANGELISTIC CAMPAIGN RESULTS

Evangelists	3
Helpers	1
Places visited	73
Services:	
Churches	314
Parks	96
Preaching stations	42
Streets	98
Radio stations	2
Amplifiers	261
Theaters	4
Total	817
Total attendance	73,231
Missionary visits	884
Baptisms	12
Confessions	1,782
Tracts Distributed	103,621
Bibles	12
New Testaments	100
Gospels	1,000

May, 1940.



THESE WAITING YOUNG PEOPLE

By JOE W. BURTON

Now I see a competent business woman who, after ten years of successful secretarial experience, turned her back on her business office with a great national corporation to secure further training which would enable her to serve as a church secretary.

A young artist now displays the work of his hands with wood cuts, meanwhile adding that his call is to serve in city mission work, his aim being not to preach in a great city pulpit, but to take the Gospel into the slums.

Seeking Humble Place

I am strengthened anew as I see again before me a young man about to complete his work for a doctor's degree, but who because of a domestic tragedy realizes that he is cut off from the possibility of any prominent kingdom position and quietly asserts his willingness to serve in the humblest place.

After seven years in the United States, the Korean before me still is willing to be separated from his family in Korea if it can be possible for him to serve the Koreans in Cuba.

Now I see again the anxious face of a modern young Roman who wants to spend her summer vacation among fellow Italians in the South.

Here they are before me again—faces, faces, faces—ready, eager, but still waiting until they shall be put to work in the most needy, neglected mission fields of opportunity in the South.

In like manner on a half score college campuses and at the W. M. U. training schools, an encouraging interest in missions was expressed by eager young people.

Yes, I see their faces now. Here is a mature Seminary graduate with ten years' experience teaching music and thorough training in Spanish, professing an interest in Cuba.

Here sits a young woman of twenty-four about to be graduated after having taught three years, who while fighting away great tears says that she wants to spend all of her time telling boys and girls the message of the Gospel.

Now I see a young Th.M. who hesitates to reveal the desire in his heart, but by chance I learn that taking pictures is his hobby and his wife gets him to tell his dream of a Baptist department of visual education.

Again there sits before me a college and training school graduate who with convincing sincerity says that she is called to work with underprivileged children, it being her aim to serve in a good-will center or as a church missionary in the poorer section of a city.

Eager to Serve

From early in the morning until late in the evening students in two seminaries came to inquire about opportunities for service on mission fields, some expressing an interest in the mountains, others desiring to work among foreigners, a number being interested in Negroes, and still more stating that they are ready to serve anywhere, no matter how small or humble the station.



"A million men are needed."
Have you heard the brewers' cry?
Have you seen the fateful vision
Of this army passing by?

"A million young men give us
Who have never tasted beer,
For new customers are needed
In our business every year."

YOU will have to appeal to the coming generation," spoke a salesman at the recent U. S. Brewers Association Convention. "While I have the greatest respect for the wisdom and experience of our elders, it is the teaching you do now for our younger generation that is going to help you to increase your percentage of beer consumed by women."

Pass by a group of young people in Russia and call out in question, "Are you ready?" The slogan answer comes ringing back. "We are always ready, ready to fight for and defend the Republic."

"Hell, Hitler," cry the youth of Germany. "Our faith in you is our hope of immortality."

Dreams of the Kingdom

Yes, youth is everywhere the hope of the future, but we have in mind youth the hope of the future progress of Christianity. It was a young man who dreamed of the Kingdom of God, and He looks to youth to make His dream come true.

As we look at the world about us, if we dare, we see we have a long way to go before the dream of the Kingdom becomes reality, before abundant life comes to all.

One-fifth or more of all our school children are undernourished, not just not having what they want to eat, but suffering from actual malnutrition. Three-fourths of America's school children have some physical defect.

The highest per cent of our children are in the sections which pay the lowest taxes. Some states have \$19 a pupil to invest in education, others have \$124 a pupil. And yet the United States is spending more for war than for education. As H. G. Wells says, "Education and catastrophe are running a race."

Airplane bombs blot out a family, a section of a city; airplanes also carry serum to Nome, or move a gasping child with lightning speed to a bronchoscope.

Youth does not make wars though youth must do the fighting. With the dream of the Kingdom, youth refuses to fight.

Philip Vernier stood courtmartialled before a judge in France. He would not bear arms.

"Why not?" snapped the judge.

"I belong to the Kingdom of God, and I cannot fight."

"The Kingdom hasn't come," returned the judge.

"Perhaps it hasn't for you," replied Philip Vernier, "but for me it has. The Kingdom of God is within you."

Youth is ready, to give allegiance to that King and His kingdom.

During the Y. W. A. Camp last summer at Ridgecrest, 1,100 young women studied the China-Japan situation. They learned that 57% of war materials Japan used in devastating China were from the United States, that from us Japan buys 100% the high content gasoline with which she flies her bombing planes.

They learned that sales of silk to American customers furnished income for buying these supplies. Not hurriedly but with care and discussion, with the wise counsel of Dr. W. O. Carver and Dr. Walter Judd, they resolved to wear cotton stockings.

They sent letters to the President, the Secretary of State, to the Chairmen of the Foreign Relations Committees of House and Senate; state groups wrote their congressmen; voters wrote individual letters.

Adult conferences may fear the disapproval of the moneyed interests which get gain from China's death toll, but youth acts. The Kingdom dream may be retarded for years by Japan in China unless Japan is restrained; youth voices her protest in action.

Answer to Racial Prejudice

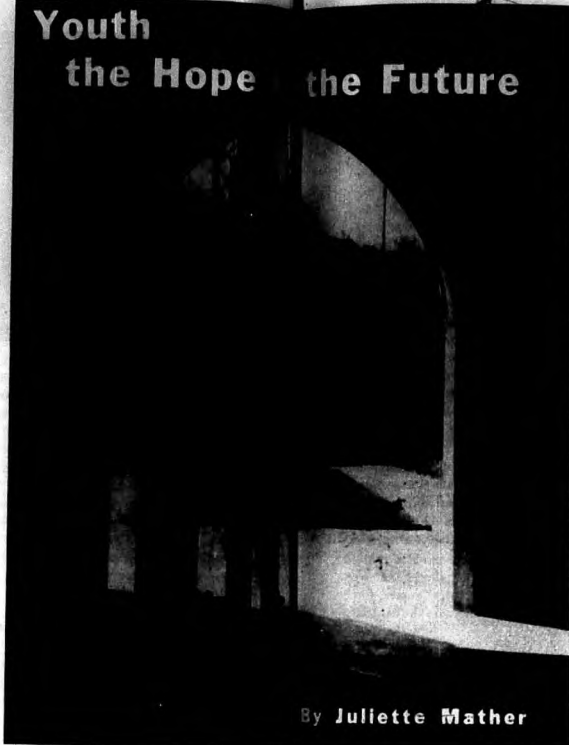
Next to the tomb of the Unknown Soldier in Westminster Abbey is the tomb of David Livingstone. Standing there in solemn silence, one cannot but realize that had there been more young people constrained by missionary passion as was David Livingstone, there would have been fewer tombs of Unknown Soldiers.

Livingstone opened Africa; he added to the growing conscience of the horrors of slavery; he left the challenge, "heal the open sore of the world."

Youth today inherits the complex problems of racial prejudice, particularly in the South, the non-Christian attitude toward the Negro, and youth is coming to see that we cannot go on as we are indefinitely.

Booker T. Washington was wont to remind his hearers that one man

Youth the Hope of the Future



By Juliette Mather

cannot hold another in the gutter without getting some mud on himself. We cannot continuously hold back one race without retarding the progress of our own.

What chance has a Negro today to be the best black man he can be? Where can he be sick? There is one bed in a hospital for every 150 of the white population, but only one bed in every 2,000 for the black population of our country.

"Light is the best policeman," yet Negro sections are poorly lighted and breed crime; they do not have adequate sanitary facilities and breed disease.

A wise black man said some time since, "If you do not like me because I am dirty, you can show me and I can clean myself up; if you do not like me because I am ignorant, you can teach me and I can learn; but if you do not like me because I am black, I can do nothing about it, for God made me that way."

running water." "Whoever owns that house ought to fix it up." It is one of a row of houses near a textile mill.

"Let's find out who owns it and tell them they've got to fix it," said one.

"All right," they agreed. "Let's."

At the next Y. W. A. meeting Helen reported, "You might have told me and it could have been fixed before. I asked my father. He owns that house, the whole row really. I told him about the family, and he said he couldn't afford to fix it because they couldn't pay more rent and repay the investment. But I made him see the families needed the houses fixed more than we need that money. You needn't worry about them any more."

When youth sees a need, youth acts. As young people learn about working conditions they will change them if the vision can be kept bright before them. Little children putting safety pins on wire holders for 6c a pound, girls standing in dripping brine from hams on endless chains as they bind them with cheesecloth covering, girls working in chewing gum factories where the ground-up powdery sugar particles give the visitors headache in a few moments; machines that keep men ground to them, machines the masters, not the servants, of men—youth sees the problems and attacks them with new minds.

Youth sees the relation between poverty and crime. The average age of prisoners in our country is twenty-three—a youth problem. Our crime bill is \$16,000,000,000 a year as a nation, \$500 a family. Youth could spend that \$500 other ways.

Adults Drop Barriers

The movies are a great cause of delinquency, but youth does not control the movie industry.

The liquor traffic is a grievous cause of crime, but youth does not control it. Adults took down the helpful barrier of the prohibition amendment and left youth the increasing tide of liquor evils.

Last year this country spent more on spirituous liquors than it did on food and people were starving here in the world's richest poorhouse. They spent ten times as much as all religious bodies gave to religion; twelve times as much as the value of all Southern Baptist property.

For the eyes of our young people, some 3,000 different magazines are published every month, some so acurrious in nature that, forbidden delivery through mail service, they are set

down in every city and hamlet by express.

Three organizations hostile to Christianity publish more literature than the thirty-four leading Protestant denominations in America. Adults edit these magazines.

Youth needs to read mission literature. Adults could subscribe for our several denominational magazines in the home. In this day of multiplied temptations, with teachings of humanism, materialism, atheism, youth needs all the help it can receive to be the hope for the future development of Christianity.

I hold no brief for any one set of denominational organizations for leading our youth to be ready to face and meet world problems in Christ's way. Youth needs all the help of Sunday school, Baptist Training Union and W. M. U. midweek missionary education. Satan makes no single attack; sin drives impact from every possible angle.

Three Square Meals

Our organizations for leading youth are like three meals a day. If you leave out any one you reduce.

Some people desiring to reduce avoidupols say "omit breakfast," others think lunch is the important meal, still others advise omitting supper; but all agree that leaving off any one meal regularly will reduce one's weight.

To leave off any one of the distinctive Southern Baptist organizations for young people, reduces the spiritual power of youth. In the face of our world need youth must be helped, not neglected or overworked.

Seventy per cent of the world population still worships amulets, things. Half the world's school children will never have a chance to read or write, therefore to read the Bible, unless American youth knows the need and goes in missionary service to teach. Ninety per cent of the people in far lands die without doctors or nurses, going out in black darkness in hopeless despair. Two out of every three in the southland are lost.

It is said that American youth lacks a dominant appeal. In the lostness of the world is a worthy cause. Allegiance to Christ makes youth the hope of the future. Let adults lead and guide youth that it may be ready to serve Christ loyally, to follow Christ devotedly, to diligently build the Kingdom of God, to make youth the hope of the future for Christ's cause.

Israel's Hungry Souls

By JACOB GARTENHAUS

WHILE conducting a city-wide meeting in Louisville recently I had the privilege of addressing the students at the Seminary and the class on personal evangelism at the Training School.

In speaking on methods of winning the Jews one of my points was that if we are to expect any measure of success we must become thoroughly familiar with the life of the people we are seeking to win.

"I sat where they sat," writes Ezeiel. So it has ever been, and is today. If the prophet of God is to deliver the message effectively, he must go into the captivity with his people, even as the general must march with his army.

Several of the young women expressed a desire to visit one of the synagogues with me, and in order to make it an all-Jewish day we arranged to have a real "kosher" dinner at a Jewish restaurant, consisting of "gefille fish" (stuffed fish, a universal dish for Jews) and other Jewish delicacies. From there we proceeded to the Orthodox synagogue.

Met With Questioning

Arriving there some forty minutes before the service, we found one man in the synagogue to greet us. Out of habit I lifted my hat, not aware for the moment we were in a strictly orthodox synagogue (where a man must not remove his hat), and the man politely asked me to replace it.

Within less than five minutes I am sure he knew all about us from the many questions he fired at us. He required us to give information which we would have reserved for a more convenient season to disclose.

"And so," he remarked to me, "you are a converted Jew!"

"Yes," I replied, "but I prefer the term 'completed Jew.'" And I tried to make it plain to him that Christianity is not another religion distinct from Judaism, but an outgrowth, or fulfillment of it, and the two are as closely related as the bud and the flower; that one is incomplete without the other. He seemed to like this explanation.

"But I couldn't believe in your Trinity," he said.

However, he admitted that the Old

Testament clearly reveals the manifestation of Jehovah at sundry times and in diverse manners, and that the Christian belief in the Trinity is not foreign to the teachings of the Old Testament. Still he was reluctant to give in entirely.

Thinking, "no doubt, that he had already admitted too much, he said, 'I can believe only what I can see and understand.'"

I pointed to the electric light and asked him if he could explain electricity, and of course he could not.

"You do not believe electricity is a fact, then?" I asked.

"Yes, I do," was his answer, "but I can see it."

"Oh, no," I replied, "you do not see electricity; you see only one of its manifestations."

About this time some others came in and our discussion had to become more private. When I handed him a copy of *The Mediator*, he put it in his pocket. But curiously forbade him to keep it there. Every minute or two he would take it out, look this way and that to see if anyone were looking, read a few lines, and at the least sound of an opening door or

Appeal

In these last days — when sorrows reign —

And Israel is oppressed,
May all true Christians still maintain
God's Place of peace and rest.

In Christ alone, such rest is found,
For Gentile, and for Jew.

Daily this proclamation sound
—God's Holy Word is true.

Then hear His voice, true Christian friend,

And for Jerusalem pray,
God's blessing will your life attend
And prosper all your way.

Peace then shall be within thy walls,
Prosperity abound;

"Oh, love the Jew," our Saviour calls,
With love that is profound.

The "Inasmuch" of Christ abides
For all who would do well

In ministry — 'mid rising tides—
To His loved Is-ra-el.

—M. E. H.

a footstep he would quickly put it back, only to bring it out again later.

I whispered to him about the meeting to be held at the Walnut Street Church in which several Christian Jews were participating and invited him to come. He asked that I write out the exact location and the hour which I had to do stealthily, writing being one of the many things prohibited on the Sabbath.

Already we felt that we were led to that place for a definite purpose: to witness to that hungry soul.

The synagogue service had begun and we followed closely every part of it, joining in the responsive reading. The songs chanted were in a minor key, more of a plaintive wailing than music, while the message consisted of a recital of Israel's sorrow and suffering.

The prayers, too, had in them a note of despair. "Oh that the Messiah would speedily come and rebuild the temple and deliver his people from the cruel hand of the oppressor."

On the faces of the people there was an expression of doubt as to whether He would really come, for there was no explanation as to His long delay.

Hungry Souls Waiting

From beginning to end we felt an indescribable heartache and a hopelessness for these forlorn Jewish souls.

At the opening service of our city-wide series of meetings our Jewish friend was present and did not miss one service thereafter, even coming to the methods and question hour for Christian workers, lingering each evening to speak to us, and defying bitter cold which gave many Baptists an excuse for not coming. There is no doubt in the minds of some of us who talked to this son of Israel that he believes that the Christ of the New Testament is the promised Messiah of the Old, but like so many others—and their number is legion—he was weighing the cost of a public confession.

You may not realize how many such hungry souls there are among Israel today. Many of them are waiting for just such a visit as we made to the synagogue, or to a place of business, or to a home. A faith that is not worth sharing is not worth believing. May God give us courage and wisdom, a love and compassion for our fellow men that will thrust us forth with the message of hope and salvation.

May, 1940.

Mountain Youth Challenges Attention of Southern Baptists

By L. W. MARTIN

MOUNTAIN young people—the object of missionary endeavor by many groups for many years—today present a more challenging appeal than ever before.

The Japanese statement, "The baby, him always comes up," is equally true in the Kentucky mountains. The generations come on. The population ever increases. Mining camps cannot accommodate all their employees, and many live in such available houses as are within a five or ten mile radius. Though many rural schools have been consolidated, the increasing number of students demands larger buildings, more buses and teachers.

This ever-increasing host of mountain youth presents claims and challenges to Southern Baptists, for which they must give account to God.

Spiritual Deficiencies

First, there are claims made imperative by deficiencies within the mountains. There is a lack of spiritual, moral, and Christian influence in the great majority of homes. The 80 per cent of the population who are lost quite overshadow the 20 per cent who are Christians. Drinking, swearing, cursing, immorality prevail in a great majority of homes, and the children imitate their parents. The powerful influence of the Christian home is thus greatly absent in the mountains.

Also absent is the silent powerful influence of the Christian public school teacher. Teachers, although refined, polished, educated and influential, are ignorant of God's Word and way. School room doors are always open to the missionary and pastor, but his occasional message is hardly enough to overcome the daily influence of the sinful critical teacher. Some school boards, themselves Christian, seek Christian teachers, but they are in the 20 per cent minority group.

Again, the native churches and some other religious gatherings do not contribute to the spiritual needs of the young people. Most native churches have no place nor message for young people—they are not wanted. It is generally understood that young people must "take their fling," and after they have got set in sin and need a Saviour in due time God will "call and save" them.

Secondly, the great host of mountain young people make imperative claims on Southern Baptists because they are not an impossible group.

In spite of the conditions above described, at most religious services the largest group present is young people. They do respond to the Gospel and are often the first to come out for Christ.

Responsiveness Creates Opportunity

Since they do respond so well, Baptists should be doing more than any others to win them to Christ that they may be the working force of tomorrow in this territory which for many years to come will be a great mission field.

The consecration and consistent living of the young people is above that of others. Some young people get caught in the tide of worldliness, but the percentage of faithfulness is higher among them.

The young people respond to teaching and training more readily. They are in school, they are learning in

other fields and are ready to learn in Sunday school and B. T. U. and in study courses.

Third, this host of young people in our Kentucky mountains make an imperative appeal to Southern Baptists because we are doing far too little for this needy, worthy group so full of possibilities for God and His Gospel.

Southern Baptists can render a most effective service and contribution, to this host of mountain young people by providing funds for missionaries who will bury their lives in the camps and towns and on the creeks where they may live and preach the Gospel. One or two roving missionaries cannot do the task.

Southern Baptists, please pray for and provide more missionaries for these mountain youth.

TWO LOTS GIVEN BOARD

TWO lots in Pharr, Texas, have been given to the Home Mission Board by Mr. and Mrs. Carl Evans for the purpose of erecting a kindergarten building for Mexican children, to be used by Mrs. Arab Swindle, missionary and director of the kindergarten.

Mr. Evans has also offered to give \$100 toward the erection of a building on these lots.

In the Bible

(This is the first of three Scripture studies by the professor of Old Testament interpretation in Southeastern Baptist Theological Seminary.)

Home Missions in Founding a Nation

Deuteronomy 6:4-9

A nation *rightly* founded rests upon the acceptance and the promulgation of the revealed word of Jehovah.

Israel properly became a nation under the leadership of Moses during the exodus. In his last instructions to the nation there is found the passage referred to above. If the nation is to survive it must follow the instructions of its great leader. The requirements are very plain.

1. To love Jehovah supremely, verse 5.
2. To keep His words upon the heart, verse 6.
3. To teach them diligently to their children, verse 7a.
4. To talk of them in public and in private places, verse 7b.
5. To bind them upon the person—where they could be seen, verse 8.
6. To write them where passersby could and would look upon them, verse 9.

From Moses to Solomon Israel walked in a measure at least in obedience to these instructions and Israel prospered. In the midst of dissensions, wars and tumults, Jehovah was faithful to His own.

B. A. Copass

Evangelism In Principle And Practice

By ROLAND Q. LEAVELL

Good News

ALL know about the great increase in baptisms by Southern Baptists from 294,567 in 1937 to 256,814 in 1938.

Reports for 1939 are far from complete, but partial reports from fifteen states and the District of Columbia indicate that there was a glorious increase in baptisms during 1939 beyond the record of 1938.

Two smaller states report slight recessions and two larger states report considerable decline. All the other states show gratifying advances.

Tennessee leads the advance with 2,653 baptisms more than in 1938. Florida comes next with an increase of 2,090 baptisms. We thank God and press on.

A New Type of Revival

BROTHER pastor, why not have a PRINTED PAGE REVIVAL for a month, using the tracts distributed by the Home Mission Board?

On the first Sunday, preach on "Winning Others to Christ," and distribute the tract, "Brightening Up Heaven," to all in the congregation. Use the following week for personal visitation to the lost, assigning names to the best soul-winners.

On the second Sunday, preach on "Except Ye Repent" at one service and on "Without Faith It Is Impossible to Please God" at the other. Distribute our tract, "Plainly, How to be Saved."

On the third Sunday, preach on "Christ in the Modern Home." Distribute our tract, "Evangelism in the Home." Display samples of the Sunday School Board's magazine for family devotions, *Open Windows*. Have family pew day at the preaching hour. See page 35 of our *Handbook for the Nation-wide Baptist Evangelistic Crusade for 1940* for suggestions.

On the fourth Sunday preach on "The Bible and Christian Character." Your state Baptist Book Store will let you have samples of Bibles for taking orders.

During this entire month display samples of your state Baptist paper, of *Southern Baptist Home Missions*, and of *The Commission*. Have someone to take orders for these and the Bibles. We must not let the crackpot, off-brand type of religionists sow the land down with their erroneous heresy without our making an effort to give the people the truth.

A Victorious Campaign

THE superintendent of evangelism spent March 10-24 in a victorious city-wide simultaneous campaign in St. Louis. There were thirty-two white churches and twenty-five Negro churches cooperating.

This is the second such campaign we have promoted there. In the 1937 campaign there were exactly 1,001 additions to the white churches. In the recent revival with reports still incomplete, there were 845 additions by baptism and 621 by letter, making a total of 1,366.

The local committee was ably headed by Dr. S. E. Ewing, of the St. Louis City Mission Board. Thank God for his colossal leadership and service. Daily conferences on soul-winning and evangelistic methods were conducted by the superintendent of evangelism. Also we were privileged to hear Dr. Walter E. Woodbury, secretary of evangelism for the Baptist Home Mission Society, New York, Dr. John F. Vines, secretary of evangelism for Missouri Baptists, and Rev. T. E. Brown, of Chicago.

An Honest Doubter

PASTOR U. S. RANDALL, of St. Louis, and I went to a mechanic's home to talk to him about Christ. He was not at home. His wife said he was so stubborn that she feared he would not and could not be interested. But we returned later.

He said he could not believe that there can be a future life after death. He said such simple things that we nearly became sarcastic. We narrowly escaped losing him.

But the more he talked the more we were convinced that he was simply

an uninstructed but honest doubter. Honest doubters are rare.

We spent more than an hour reading to him such passages as Matt. 28, John 14, 1 Cor. 15, 1 Thess. 4, and Rev. 21 and 22. He promised to re-read them all and pray. We felt assured as we left the sword of the Spirit in his hand.

The next time we saw him he was coming down the aisle of the church, tears streaming, joy radiating from his face, happy to confess Christ. Gal. 6:9.

An unaffiliated Baptist is a spiritual cross widow.—Ellis A. Fuller.

A Soul-Winner

HE is an every-day type of deacon, a doctor by profession. He is a quiet, earnest soul-winner. Often he had sought to lead a successful young dentist to believe on Christ, but he could not get him to a decision.

A few weeks ago that doctor asked me to lunch with him and the dentist downtown. He told the dentist his purpose. We met, we ate, and we discussed the question of the dentist's relation to Jesus Christ. The dentist soon after confessed Christ in the church and was baptized.

What that physician did, any earnest layman can do. Laymen can interest lost people in the matter of salvation, and then they can call in the pastor to help lead the lost to an immediate decision of repentance and faith.

Friend to Dr. Earle V. Pierce: "Are you the moderator of the Northern Baptist Convention?"

Dr. Pierce: "No, I am the accelerator."

CORRECTION

IN the April issue the name of Tillman Howerton was listed as one of the evangelists in the simultaneous revival led by Dr. Roland Q. Leavell in Tampa, Fla.

The name should have been E. L. Howerton, Pikeville, Ky.

At the request of Brother Howerton, *Southern Baptist Home Missions* is glad to make this correction.

INDIAN STUDENTS GIVE COLORFUL PROGRAM

A VERY colorful and interesting week of prayer program for Home Missions was held in services at the Indian school in Santa Fe, N. M., where Miss Pauline Cammack is missionary of the Home Board.

Three of the Christian students in the school dressed in their own typical native costumes. Grace American Horse, Oklahoma Indian, told of the progress of mission work among the Indians of her state.

Little Lupita Jolola, daughter of Home Board missionaries at Ileta, represented the Pueblo tribes of New Mexico and sang "Fishers of Men" in her native language.

A Navajo boy from Alamo told of his experience when he came to accept Christ through the efforts of another Navajo Christian.

Italians In Louisiana Show Interest In Word

A GRACIOUS reception in a number of Italian homes in Thibodaux, La., was recently given to Rev. Lawrence Thibodeaux, French missionary in the community, and Rev. S. A. Condal from the Baptist Bible Institute in New Orleans.

"There are many Italians in Thibodaux," writes the missionary, "and we are very anxious to reach them with the Gospel."

While visiting over the community, Brother Thibodeaux states that they met the local Roman Catholic priest, who told the visiting preacher that he had no business there. He also informed the missionary that if he did not leave the people alone he would put him out of business.

Brother Thibodeaux says, however, that several of the Italian families expressed their interest in hearing the Word, and Brother Condal is planning to return for services soon.

As Christ's sacrificial offering of Himself for man's redemption was the crowning characteristic of His earthly ministry, in like manner must the church, by its sacrificial service for the world's salvation, justify its claim to be the true church of Christ.

New Orleans Worker Explains Christianity To Doubting Plumber

By GLADYS KEITH

A FINE looking young man was at our own mission in New Orleans recently doing some plumbing work. I very soon discovered that he knew nothing about Christianity.

When children began to come into the mission for their Bible class, the man remarked that he guessed we made lots of money off of them, and when I told him we did not charge anything he asked why we were doing it then. I told him it was because we love Jesus.

I paid the man when he had finished the job and then asked him for a little of his time. I preached Christ to him and gave him a New Testament. He thought then that I was trying to sell him something and was amazed to find that I did not want any money from him.

This shows how the average man in New Orleans looks upon religion. They do not know that Christianity is free.

Pastorless Church Has Amazing Record

THE Mexican Baptist Church of I Urdue, Texas, has carried on the Lord's work in an amazing way without a pastor stationed on the field for several years, writes Rev. Charles Pierson, missionary of the Home Board now located on the field.

The church has held revival meetings from time to time, and has had preaching every Sunday by either a visiting preacher or a deacon of the church.

Recently the missionary baptized a man and his son and soon afterward five children made professions of faith.

Three new converts have asked for baptism on the Spanish field in Albuquerque, N. M., served by Rev. J. B. Parker, Home Board missionary.

PLAN NOW to Spend Next Summer's Vacation with some of America's Greatest Theological Teachers.

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For Ministers, Teachers, Missionaries, Sunday School Workers & Laymen
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Write Dr. J. A. Hoffman, President, Marion, Indiana, for Free Prospectus

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NEW MISSIONARIES



Rev. P. G. Carranza and family, Deming, N. M., new Spanish workers appointed in March.

SAVING AMERICA TO SAVE THE WORLD

By ROLAND Q. LEAVELL, D. D.



The work of a man who counts it the highest honor to herald for the Gospel the depth of his fervor, and the ringing emphasis he places on a program of soul-winning that contemplates social and economic, as well as individual, salvation make his book invaluable in every Christian home. \$1.00

—At All Bookstores—
FLEMING H. REVELL COMPANY
138 Fifth Avenue, New York

Italian Youth Won Through Persistence And Continued Prayers

By HARRY A. DAY

TONY CASTELLANO had been on the prayer list of so many workers in our church for so long that no one can claim the joy of being the only one who brought him to Christ during our recent revival in the Italian church in Tampa.

Our missionary, Miss Fannie Taylor, had often spoken to him, and so had I, but we feel that perhaps the persevering B. Y. P. U. president, Miss Annie Belluccio, had as much to do with Tony's becoming a Christian as anyone else.

Some months ago when I visited in a cigar factory where these two young people worked, Tony said, "Why, Rev. Day, Miss Annie is a real missionary here in the factory."

Needless to say, when Tony came into the church there were many definite prayers going up to God for his salvation.

His face was beaming as he marched down the aisle and made a profession before the crowd. No one would doubt his sincerity who had witnessed his testimony that night. His sister, not a Christian, came down to wish him well. She openly accepted Christ a week later.



Rev. Jose S. Flores, center, and the two converts who "were given as proof" he sought on his fifth anniversary.

A new Mexican Baptist church has been organized in Roswell, N. M., with fourteen charter members, and Rev. J. G. Sanchez, Home Board missionary, as pastor.



STEWARDSHIP APPLIED IN MISSIONS

By J. B. LAWRENCE

For

Pastors—Deacons—Finance Committees
Sunday School Teachers—Mission Study Classes

35¢

On Sale at Baptist Book Stores

Approval of Ministry Given Mexican Worker On Fifth Anniversary

APPROVAL of his ministry for which he prayed was given Rev. Jose S. Flores, Mexican missionary, San Marcos, Texas, on his fifth anniversary in the baptism of seventeen converts.

In a ministry which covers two counties and includes so many missions that the missionary must preach every night in the week, Brother Flores, as his anniversary approached, had a great desire to have God's definite approval on his work.

"I prayed to the Lord with all my heart that He would give me some proof as a remembrance of my fifth anniversary," he writes to Dr. J. W. Beagle, field secretary.

"The Lord did give me that proof, for on March 10, my fifth anniversary, I baptized seventeen happy believers in Jesus Christ."

Two of these converts, the missionary adds, were more definitely the proof he sought, for he had asked the Lord in prayer for them particularly.

"One of the men was looked upon as the worst drunkard in town," said Brother Flores. "I had invited him more than twenty-five times to come to our church, and at last he came and was saved. The entire town was amazed at his salvation, and now he is a devout Christian through the power of the Gospel."

The other is a young man facing trial for murder. His conscience was not at peace because of the crime, and he sent for Brother Flores.

Immediately upon the missionary's arrival, the young man said that his mother wanted him to go to the Catholic church so the priest could forgive his sins.

"I do not believe in what the priest says," the young man stated.

Brother Flores told him that God alone can forgive sins. After hearing the Scriptures explained the young man came to services and was converted, his baptism also being on March 10.

"Brother Beagle," the missionary concludes, "I am so happy because God did give me proof on my fifth anniversary as missionary of the Home Mission Board."

Cherokee Indian women from 35 W. M. U. societies held an inspiring and impressive conference recently under a brush arbor in Salina, Okla.

Home Mission Book Shelf

We Sing America. Marion Cuthbert. Friendship Press. \$1.

A book of the Negro's struggle for freedom, including many stories of Negroes today who have and are making good. Especially good for children.—Noble Y. Beall.

Saving America to Save the World. Roland Q. Leavell. Fleming H. Revell. \$1.

Ever and anon there comes from the press a book of sermons which, because of the purity of expression, the depth of thought and the rich spiritual emphasis, demands a permanent place in our devotional literature. Such a book has been written by Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board. In this book, Dr. Leavell has given us twelve of his superb sermons. These are not just sermons; they are deliverances of permanent value. They relate the religion of Christ in New Testament purity to the throbbing, complex, difficult life of the world of today. They are excellent types of topical and expository preaching.

These sermons are an impelling exposition of the evangelistic message. They ring with the emphasis of soul-winning and look out to the ultimate of a Christ-inspired social order. The book begins with a sermon on "Saving America to Save the World," and ends with an appeal for superior living. Such themes as "The Kingdom of Heaven," "The Modern Need for God," "Plainly How to Be Saved," and others equally important, are discussed.

Dr. Leavell has put us all under obligation to him in making these sermons available. The book sells for \$1.00. It can be secured from the Baptist Book Stores.—J. B. L.



Product of Home Missions



Dr. F. F. Brown, SON of the mountains, the plastic years of his life strongly influenced by mountain school workers of the Home Mission Board, is this beloved pastor, Dr. F. F. Brown.

Welcomed into the world at Glenville, N. C., November 27, 1882, the present pastor of First Baptist Church, Knoxville, secured his education at Mars Hill College, Wake Forest College, and Southern Baptist Theological Seminary.

Pastorates prior to going to Knoxville in 1921 include Harrodsburg and Frankfort, Ky., and Sherman, Texas.

Southern Baptists know him for his work as president of the Convention, 1933, and as executive secretary of the promotion committee, 1931-32, as well as for his great ministry in Knoxville.

"I attended Mars Hill College while the institution was one of the Home Mission Board's schools," says Dr. Brown, "and the influence of that mountain mission school has followed me through all the years. I was a young Christian when I went there and did not decide to enter the ministry until after I graduated from Wake Forest College. Yet Mars Hill and Wake Forest both fed my life with inspiration to Christian service."

New Orleans Chinese Have Good Revival

A RECENT revival led by Rev. Shau Yan Lee among the Chinese in New Orleans, La., resulted in fifteen conversions.

Much prayer and work preceded the meetings, according to Brother Lee, who writes that before he went to New Orleans he wrote letters to each Chinese family in the city, enclosing tracts. Stamps and envelopes came from Phil. 4:19.

Every day of the revival prayer meetings were held in every Chinese home. All services were well attended, with the number increasing nearly every night. One night the Chinese consul attended.

"Every day we were so happy in our work," writes Brother Lee. "Three Chinese students at the Baptist Bible Institute and a returned missionary from China helped me in the visiting and services."

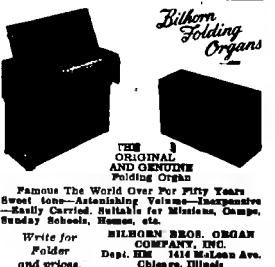
EXPLAINS WORD EARLY TO INQUIRER

A CALL at the door of Rev. C. Hernandez Rios, Mexican missionary, awakened him very early in the morning. At the door stood a man with three of his largest sons, all of them friends of the missionary.

The man told Brother Rios that he had a talk with his sons the preceding night but could not explain some things, and he promised them that he would go with them to the home of the missionary early the next morning.

The missionary read the Bible to them and explained the questions they asked until time for them to leave for work.

The Home Mission Board has already paid \$90,000 on debts in 1940.



What Is the Christian Population In the Mountains?

Q. WHAT is the proportion of Christians to the population on the mountain field? T. R.

A. In thirty-two mountain counties in Kentucky only eighteen per cent of the people are professing Christians, while in five of these thirty-two counties less than ten per cent are Christians. On this field the Home Mission Board has only five missionaries.

Q. Please state the correct title of our representative to the Jews, Rev. Jacob Gartenhaus. One of our members corrected me when I referred to him as missionary to the Jews. T. J.

A. His title as designated by the Board is field secretary, since it has been found that references to him as missionary to the Jews are offensive to his own people, among whom he works.

Q. What groups are included in the Spanish-speaking Home Mission fields? R. C. P.

A. The Spanish-speaking fields include Cuba; Mexican sections of Texas, New Mexico, and some cities farther north; Spanish communities in New Mexico; and localities populated by Cubans in Florida.

Below is a Mexican girl in San Antonio, product of the ministry of Missionary Alfredo Cavazos.



Q. How many Cuban Baptist churches have been established by missionaries of the Home Mission Board? B. R. M.

A. There are now fifty-three Baptist churches in the four western provinces where Home Board workers serve, all of which are the product of Home Mission work.

Q. What is the largest number of baptisms ever received in one year by Southern Baptist churches? F. H. B.

A. The largest number of baptisms ever reported by Southern Baptists was a total of 256,814 in 1938, a gain of 52,247 over 1937. The total for 1939 is not yet available.

Q. What is the origin of the Baptist church? E. H.

A. The Baptist church had its origin in the teachings of the New Testament, there having been a historical continuity of Baptist principles, and Baptist churches under one name or another having existed from New Testament times. A contactual historical succession of an ecclesiastical organization does not insure New Testament succession. Baptists claim a succession of New Testament principles but not the historical succession of a church organization.

Q. What salary is received by Home missionaries?

A. The average for a man and his wife is \$925 a year.

Q. On which field does the Home Mission Board have the most missionaries?—M. B. T.

A. The Spanish-speaking field in the home land, on which field there are 118 missionaries.

Q. Does the Baptist World Alliance have a special program of evangelism?—T. J. G.

A. At the World Congress last summer in Atlanta, Dr. G. Pitt Beers, of New York, was named chairman of the evangelistic committee, to which Dr. Roland Q. Leavell, of the Home Mission Board, was also appointed, the purpose of the committee being to promote a five-year program of evangelism for Baptists around the world.



Q. What are the requirements for becoming a home missionary? C. O.

A. Dr. J. B. Lawrence, the executive secretary of the Home Mission Board, gives three qualifications which must be met by any person who would work on a Home Mission field: (1) he must be saved and know it, (2) he must know how to tell others of this personal experience of salvation, and (3) he must have a definite divine call to the special task at which he would work. In the above picture, Missionary L. W. Martin demonstrates missions in the mountains as he talks with a Kentucky coal miner.

Q. What is the relation of baptisms per year to church members among Southern Baptists? C. D. R.

A. In 1938, the latest year for which figures are available, there was only one convert for 18.5 Southern Baptist church members. In other words, it required on an average an entire year for 18.5 Baptist church members to win one person to Christ.

HOW TO ASK QUESTIONS

Any reader can get the answer to any specific question of fact concerning the fields, tasks and needs of Home Missions in the South and in Cuba by writing Questions Editor, 315 Red Rock Building, Atlanta, Ga. Please enclose 3c for reply.