

**SOUTHERN BAPTIST**  
**HOME MISSIONS**

Motto: Trust the Lord and Tell the People

VOL. XI.

JULY, 1940.

No. 7.

**Ties That Bind to Cuba**  
**M. N. McCall**

**EDITORIAL DEPARTMENT**

**WALLACE GREENE**

Cuba's Capitol in Havana



The Alamo in San Antonio

**J. L. Moyer**  
**Importance of the Border**

### Negroes and the New Order

DR. W. H. METZLER, assistant sociologist in the University of Arkansas school of agriculture, said recently in an address at Fayetteville, Ark., that "The industrialization of farming in the South and the consequent displacement of many farm laborers, tenants, share-croppers and small farm owners, is driving Negro families to the cities and—all too often—to a place on the relief rolls."

This is a condition, he tells us, which is not only taking place in Arkansas, but throughout the South, and it raises for us a new problem. That problem is the task of fitting these Negroes into our new economic structure in which the whites and Negroes face each other.

Dr. Metzler rightly says, "White people in the South cannot prosper to any large extent unless the Negro has economic opportunity, income and purchasing power so that he can play his normal part in the exchange of goods and services; the South can make no great economic headway until the economic position of the Negro is improved."

We can also say that in the evangelization of our country we must not leave the Negro out. There are ten million of them here in the Southland. They are a part of our economic, social, political and religious order. It is our business to help them all we can, and especially to win them to Christ. The Home Mission Board is doing what it can with limited resources to help our Negro brethren.

### Housing Projects

THE United States Housing Authority reported in March, 1940, that there were 184 housing projects in the United States, totaling 71,699 dwelling units in twenty-five states, the District of Columbia and the territories of Hawaii and Puerto Rico. Every one of these housing projects has created a Home Mission situation, which should be met at once.

The Home Mission Board is working in one of these projects at the Dyess Colony in Arkansas. Either the State Boards or the Home Mission Board should be working in every one of these projects. It seems that this type of thing is coming to be permanent. We had better get in on the ground floor religiously.

### Home Missions at Ridgecrest

IN this issue of *Southern Baptist Home Missions* we are printing the program of the Home Mission Conference at Ridgecrest, which begins August 4 and extends through August 9.

The general subject of this program is "Travelling with Christ Toward Tomorrow." There is nothing more important for us today than spiritual preparation for the future—not the future after death but the future after tomorrow.

The world in which we live is torn to pieces by hate. The continent of Europe is being bathed in blood; millions of dollars of property is being destroyed and countless thousands of men killed and wounded. This war, which may ultimately engulf the entire world, will go on we do not know how long, but when it is ended Europe and the nations of Europe, and possibly the nations of the world, will be completely exhausted. The world must look somewhere for revitalization. Europe will need a blood-transfusion to save it from moral, economic and spiritual collapse. There is only one land from which this blood transfusion can come, and that land is America. Will we be ready in this hour of opportunity to save civilization?

We will not be ready if we do not make spiritual preparation. We cannot do very much abroad right now, but we can do something at home. We should therefore bend every energy that we have to make our own homeland Christian. Wisdom has departed from us as a denomination if we do not now, while there is a pause on account of conditions abroad in our mission work, bend every energy in our mission work at home. Let us get ready by evangelizing our homeland and by mobilizing our evangelized forces for the opportunity that shall come to us when the war is over to evangelize the world. This is the great day for Home Mission activity.

In the program mapped out for our Ridgecrest conference, we have tried to emphasize this thing. We extend an invitation to all our people to come to this conference, to think with us, pray with us, meditate with us in our effort to mobilize our people for the evangelization of our own land.

A new feature has been added to our conference. In the afternoon of each day we will have a church music conference, led by Prof. I. E. Reynolds. This should be a very popular feature. We need better music in our churches, and Prof. Reynolds and his corps of teachers will be able to give instruction to us for the production of this better church music.

Come one, come all and bring your friends. We have a great program; we will have a great fellowship together.

It has been said that man cannot live the good life under a bad system, but it is shallow to think that a good system can be evolved by bad men.

Our world may be headed for the economic and political disintegration and cultural eclipse of another Dark Age. Who knows?

We cannot recover our faith in man until we recover our faith in God.

If men really come to believe that they are the highest beings in existence, that there is no moral reality beyond them, they do not for long trust or respect themselves or each other.

# HOME MISSIONS

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

VOL. XI.

JULY, 1940.

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## EDITORIAL

IN the preparedness program of the United States the South is destined to become the center of tremendous economic activity. The congenial climate, the water power, the abundance of labor, the cheapness with which one

### The South Builds

can live, and, last but not least, the predominance of native-born Americans over those of foreign birth will be a determining factor in the future in the establishment of all sorts of manufacturing enterprises. We have here in the South the material resources—the coal, the iron, the copper—necessary to feed great manufacturing enterprises. These things together with unlimited supply of wood pulp for paper and synthetic building material, will make the South one of the most important economic sections of the entire country.

In fact this is already taking place. More than eighty million dollars was the figure set for April in a construction record that surpassed a nine-year record for that month. It is only necessary to travel a little in almost any state of the South today to see the material evidence of an exhilaration of that spirit which has lifted the South from the destitution which followed the War Between the States to its present economic status. On every hand the sound of hammer and saw is to be heard; new homes, new roads, new factories are under construction here and there and almost everywhere. It is the sign of reawakening to possibilities and indicates a new era of optimism and courage.

The South has her problems, and they are serious problems. This is true of all sections, but these problems can be solved. Here in the South we have the most vital, virile, vigorous New Testament churches; we have the most orthodox, well trained, effective preachers. With these things and a Home Mission program that blankets the South in an effective, up-to-date mission work we can reach every strata of society with the gospel, and by steady work, prayer and Christian service we can eventually solve the problems of relief, of the tenant farmer, of the share-cropper and of the migratory seeker after work. We have a great task in a great country. Let us go to this task in a great way.

Southern Baptists need to be delivered from narrowness of vision as to the nature, character, extent, magnitude, importance and insistence of the enterprises of the Kingdom of God.

### A Christianized World

THE task of the churches of Christ is to Christianize the world. We are to preach the Gospel to every nation, kindred, tribe and tongue at home and abroad. It is interesting to know how this work is progressing. At the forty-sixth annual session of the Foreign Mission Conference of North America last summer, some interesting facts in regard to missionary activity in lands afar were announced.

The information given, as published in *The Missionary Review of the World*, November, 1939, was, "That Protestant missions have grown rapidly in foreign lands, but have fallen off in home countries. In 1925 there were 3,565,443 Protestant communicants in mission lands. In 1938 there were 13,000,000 Protestants. In 1911 there were 351 more ordained missionaries in foreign service than ordained native ministers. In 1938 there were 10,271 more ordained native ministers than foreign missionaries. This shows a decided shift from the foreign to the home control of Christian work. The business of Protestant missions in 1938 represented \$60,000,000. Of this amount \$28,738,760 was raised on the mission fields, and the remainder was provided by the Canadian and American churches."

The report adds this interesting information: "There is one Christian for every 84 people in Asia; one for every 25 people in Africa; and one for every 4 people in Oceania." It would seem from this that progress is being made in the evangelization of the world.

The new world war, which is now raging, will evidently retard the progress of missions abroad, but that war will close one of these days and when it does, those nations involved will need the Gospel of Christ. Will America, who will be called upon by an anemic Europe for a moral blood transfusion when the war is over, be prepared to preach the Gospel to an exhausted world when the opportunity comes? This is a great day for Home Missions.

## TIES THAT BIND TO CUBA

*Only a "horizon and a cock-crowing" separate us from island republic, says author in discussion of historical, social, educational, economic and spiritual bonds*

By M. N. McCall



Statue in Havana to a hero of the Cuban war of independence.

THE Cuban countryman measures distance sometimes by saying it is "a horizon and a cock-crowing," meaning that a place is as far as you can see, and as far beyond that as you can hear a cock crow.

There are not many horizons and cock crowings between Florida and Cuba. In forty-five minutes you can go by air from Key West to Havana; in an hour and forty-five minutes from Havana to Miami. A look at the map will show that our long, narrow island goes far toward closing the entrance to the Gulf of Mexico. It is easy to conceive that occasions might arise in which her location would be very important to us.

Historically Cuba has been bound to us in a special way. There were at least two occasions during Cuba's colonial days when our American statesmen thought it important enough to enter into negotiations with Spain

for the purchase of the island, as we had purchased Florida. Cuba almost became a part of us years ago.

Of course the principal historical tie, and one that will long endure in the minds of the Cuban people, is the part played by the United States in the independence of the island.

### Cuban People Grateful

Side by side, under the old peace tree near Santiago, stand great metal tablets on which are inscribed the names of those who lost their lives in that decisive battle of the Spanish-American war, Cuban names on some, American names on others. It is easy to see that the American names are more numerous. The blood of almost every state in our Union was shed on that historic ground.

On San Juan Hill, near by, there are other tablets, with arrows showing the location of military units that took part in the battle. Cuban troops and American troops.

Once I visited San Juan Hill with a Cuban friend, and we were studying the arrows and what they indicated. "What a small part we Cubans had in this battle after all," he remarked. Cubans remember that.

On the beautiful water front of Havana, there stands the monument to the victims of the Maine. Twin columns on a single base, and crowned by an immense eagle, form the striking monument, erected by the Cuban people as a mark of gratitude. The tablets bear the names of 276 young Americans who lost their lives in the disaster.

Every year, on the anniversary of the explosion, a great company of Cubans and a little sprinkling of Americans gather to pay tribute to those who gave their lives for Cuba. At the last annual celebration a Cuban society gave a diploma to every American who had taught in any capacity in Cuba for twenty years or more. One of the diplomas is framed in the study of the writer.

There is a social tie which is growing in influence. Last week an American friend who had spent the winter

in Cuba returned to his home in the States. He wrote back saying that nearly all the passengers on the steamer were Cubans.

It is frequently that way. Every spring and summer more and more Cubans go north, seeking a change of climate and for other reasons.

I met at a small interior town some months ago a gentleman who said: "I have just come back from a bus trip of 5,000 miles in the States. My daughter graduated at Peabody in Nashville. I went from Miami to Nashville, then on to New York and Boston, and back again to Miami. Every time the bus stopped I got out to mix with the people and see what I could see. If I were able I would pay the way of every young Cuban on just such a trip, for it would mean much for the future of Cuba."

Of course, many Americans come south in the winter also. They are welcomed with open arms and given every facility to enjoy what Cuba has to offer, which is much.

### Close Educational Tie

The educational tie is also close. Many of the texts used in our University and normal schools are translations of American books. This is especially true of books on education. In the home of a University professor of pedagogical sociology, I saw his table piled with books by American authors. They were the sources from which he compiled his class lectures, later published in book form.

Many Cuban teachers of all kinds take summer courses in American universities. It gives them prestige. Most of those who can afford it, go, not once, but repeatedly. The educational tie is best expressed, perhaps, by the thousands of Cubans who are studying in American schools. We have no way of knowing how many there are, but a few years ago the secretary of public instruction, himself an admirer of American educational methods, said there were 8,000 young Cubans in American schools that year. No doubt the number has increased each year.

July, 1940.

The economic tie cannot be overlooked. Cuba buys more from the United States than from all other countries combined. She ranks high among the foreign importers from our country. A European automobile is as rare on the streets of Havana as in Louisville or New Orleans, perhaps more so.

While we must confess that many varieties of cheap goods from Japan and some European countries are found, the bulk of what Cubans use comes from the United States. Our manufacturers need the Cuban market.

On the other hand, the great bulk of Cuban exports goes to the United States. She could not live without the American market in which to sell her sugar, which is by far her largest source of income. This is a mutual benefit, because it would be hard for the American people to produce all the sugar they need.

The American investment in Cuba is very large, not only in loans made to the Cuban government in the past, but also in large buildings of industrial properties of all kinds.

### Spiritual Need

For Christian people, the chief tie that binds is Cuba's spiritual need. Religiously she is like the man who went down from Jerusalem to Jericho and "fell among robbers who both stripped him and beat him."

By every existing circumstance we are called upon to be the good Samaritan to raise her up and heal her wounds. After all that has been done, Cuba is only one-half of one per cent evangelical. As a mission field, the country is wide open.

American Christians are the only ones in position to help her. We have the gospel she needs, and I think it is not too much to say that the great masses of the Cuban people are predisposed to lend a favorable hearing to our message.

Southern Baptists have done much, so much that we need to do more. To enlarge our expenditures will not be throwing good money after bad; it will be fertilizing the seed sown that the harvest may be increased.

Every one of our more than four thousand Cuban Baptist church members is a tie that binds us to what we have done, and calls us to do more.

It is hardly possible to be conformed to the world in outward life while we are being transformed into the image and likeness of Christ in our inward life.



Dr. McCall, left, as president of Western Cuban Baptist Convention, greets Dr. Serra, representative from the Baptist Convention of Eastern Cuba.

## In the Bible

### Home Missions in the Restoration

(Nehemiah 8:17 to 4:3; also 8:1-8)

Jehovah had fulfilled His promise in restoring the Jewish nation from the Babylonian captivity. Three companies, at separate times, under different leaders, had returned to the holy land — under Zerubbabel in 536 B.C.; under Ezra in 458 B.C.; under Nehemiah in 445 B.C. Now the leaders of the people had met to restore and to reorganize the nation.

In this reorganization certain great things present themselves: (1) The people recognized, read and interpreted the word of Jehovah; (2) They repented, with fasting and in sackcloth; (3) They separated themselves from all sinners (foreigners), and confessed their own sins and the sins of their fathers; (4) They worshipped Jehovah their God and pled for His mercy in the future.

And so the nation was restored and continued under the protection and guidance of Jehovah — until — until they sinned again, this time beyond forbearance, and, as a nation, were completely and finally destroyed.

Home missions — acknowledging, preaching, living the word of Jehovah — is the only salvation, safety and hope of a nation in any stage of its existence. "Happy (blessed) is the people whose God is Jehovah" (Ps. 144:15).

B. A. Copass

## A Missionary At Work

**T**HE activities in my field of labor have been in general to preach, teach, do personal work, and distribute Baptist literature. In ten years that I have worked with the Home Mission Board I have preached more than 3,000 sermons to small congregations and also to large ones.

Wherever I have preached I have always noticed interest in those that do not know the gospel and in many instances I have seen visible declarations in Christ.

In 1932 in an evangelistic revival we had in Luling, in which the students of Bastrop helped, I remember that in two nights that I preached more than 100 persons accepted Christ as their Saviour. Many of these are now prominent members in several of our churches.

In reference to my activities in teaching in the Mexican Baptist Institute at Bastrop where I have served on two different occasions, I must say that I have done so with great interest because I have seen the need for trained workers.

We have just finished another year of work in the history of this school. We registered 47 pupils, the majority of whom did good work in the classroom as well as in the missionary field.

In our work in the school I am sorry to say we do not have the proper equipment to carry the work in a more suitable manner, but I have hopes that the Lord, who always sees the needs among his children, will grant us our needs so that we may do a better work.

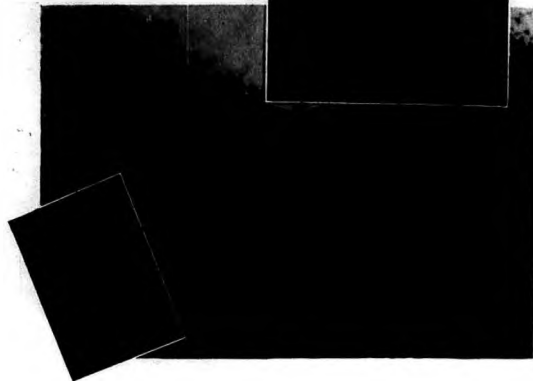
In my activities in personal work I have not been less blessed. I thank my God because I have spoken to hundreds of persons about their salvation. I do not consider the personal work less important than the preaching. This work places us face to face with the sinner and his needs.

The majority of the candidates that have presented themselves in my church as the result of my preaching or the preaching of some evangelist brought to my church on special occasions, I have talked to them and done personal work with them beforehand.

In our experience, those pastors who have been more successful and who have conquered most, have been those who besides preaching with great interest and helped by the spirit of God, have dedicated hours and hours to personal work.

By I. E. GONZALEZ

Right, the author, who here describes his work as a Home Board Mexican missionary. Below, missionary's home, Austin, Texas, owned by the Home Mission Board. Inset, Mrs. Gonzalez.



Without doubt of error, we can say that many of our Christians are the result of the personal work of members of a church. I myself was brought before Christ through personal work. That is why I always take the opportunities presented within my field to do personal work.

To this I must add the valuable contingent that is offered by the distributing of literature. While holding revival meetings in Buda — where I preach once or twice a week — I started out as usual one afternoon to do some personal work, visiting the country settlements and taking with me a good number of Gospels and other literature to distribute.

I came to a place where I met an old man about seventy who gave me a warm reception. After a few moments I told him that I was a Baptist minister and that during that week we were having a revival meeting in the Mexican school and I invited him to come. Before leaving I gave him the Gospel of John and some other literature.

After days he asked me to give him a Bible which he now reads with great

interest and with which he has been doing very good work himself.

During my ten years as a missionary of the Home Mission Board in the fields of Austin and Bastrop I have baptized a total of 500 converted persons who are serving in several of our churches in Texas, in Mexico, and some in other states of the Union. In our church we have 165 members, the majority of whom I have baptized. We have had a total of about 1,200 professions during the ten years.

Former pupils of our school who are now preaching in various fields include the pastors of McAllen, Harlingen, Gonzales, Victoria, Waelder, and many others. Their work speaks more than I can say. And are not they proof enough that the Lord has been crowned?

I do not want anyone to think that I believe that I have done it all. No, because for the Lord we never have done enough. There is always something to do; but I am grateful for the little part that I have done towards the expansion of His kingdom here on earth.

## Importance of the Border

**T**HE importance of the border cannot be fully appreciated by anyone who does not live there. San Antonio has 127,000 Mexicans; El Paso, 80,000; Laredo, 28,000; Corpus Christi, 15,000; Houston, 30,000. The Rio Grande Valley is 50% Mexican.

The migratory phase of the situation creates a problem, in that it makes it hard to build up strong self-supporting churches, but at the same time it is one of our greatest opportunities.

Dr. J. B. Lawrence states in his tract "The Challenge of the Foreigner": "In the last two and one-half years more than 600,000 Mexicans have returned to old Mexico from Texas and New Mexico. Out of this number at least 3,000 were Baptists, won to Christ by the missionaries of the Home Mission Board."

What became of these Baptists? They have organized and helped to organize a number of churches in old Mexico. Wherever they have gone they have been missionaries of the cross of Christ.

Can you imagine what the return of



Pointing to San Antonio with its 127,000 Mexicans, the author clinches his argument on the importance of the Border — an importance which both the Catholic Church and the Federal Government have realized.

By J. L. MOYE

600,000 saved and trained people would have meant to the great Republic of Mexico — Mexico, the land of the poor, and yet the land of the greatest natural resources of the world? At this very moment hundreds of Latins are going across the Rio Grande.

There are 1,000,000 of the Latin race in Texas who look to Southern Baptists for the true Christian doctrine and their future happiness and safety in Christ.

### Catholic Picture of Texas (Compiled from the Catholic Directory of 1938)

| Diocece     | Amarillo | Corpus Christi | Dallas | El Paso | San Antonio | Galveston | Totals  |
|-------------|----------|----------------|--------|---------|-------------|-----------|---------|
| Churches    | 64       | 54             | 63     | 45      | 308         | 161       | 661     |
| Missions    | 36       | 105            | 62     | 108     |             |           | 361     |
| Priests     | 40       | 114            | 107    | 115     | 256         | 184       | 822     |
| Cath. Popl. | 21,305   | 140,791        | 43,760 | 119,215 | 195,326     | 175,851   | 694,240 |
| Mex. Popl.  |          | 127,798        |        | 75%     | 150,007     |           |         |
| Schools     | 16       | 48             | 47     | 28      | 89          | 84        | 302     |
| Enrollment  | 1,818    | 3,365          | 6,653  | 4,417   | 28,400      | 14,404    | 61,624  |



Eighty-five churches have been represented in six recent district workers' conferences, according to Rev. J. L. Moye, field secretary of Mexican missions in Texas.

Total attendance at these six meetings was 1,400, including ninety preachers.

Above is the large group attending the conference at Sweetwater, Texas, May 4-5.

Writing of a similar meeting in San Antonio, Brother Moye says, "This was by far the highest spiritual hour I have been privileged to witness among our Mexican brethren."

|      | Births | American | Mexican |
|------|--------|----------|---------|
| Jan. | 516    | 217      | 274     |
| Feb. | 515    | 201      | 293     |

(Continued on page 13)

# Traveling with Christ Toward Tomorrow

French People—20 minutes—Rev. L. C. Smith.  
 3. Communism, socialism, materialism and Home Missions—30 minutes—Dr. J. F. Plainfield.  
 4. Picking up the Threads—5 minutes.  
 11:15 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 11:45 Missionary Address Dr. Ellis A. Fuller  
 1:00 Lunch.  
 Evening  
 6:00 Dinner  
 6:45 Vespers Dr. J. Clyde Turner  
 7:30 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 8:00 Missionary Address Rev. Aaron Hancock  
 8:30 Missionary Address Dr. Alfred Schwab

## WEDNESDAY

August 7, 1940  
 Theme: Making Missions Real.  
 Text: "That they may . . . know" (Isa. 41:20).  
 Morning  
 7:20 Morning Watch Rev. Seferino Jojola  
 Subject: What the Lord has done for me and my people.  
 8:00 Breakfast  
 9:00—Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 9:15 Bible Hour Dr. E. F. Haight  
 10:00 Panel Discussion:  
 1. Women's Missions Union and Home Missions Tomorrow—30 minutes—Mrs. W. J. Cox.

## Church Music Emphasis

The Home Mission Board is happy to share this week with the group who are especially interested in church music, led by Prof. I. E. Reynolds of Southwestern Baptist Theological Seminary. The afternoon program each day on this important subject, under the direction of Prof. Reynolds, he has announced as follows:

2:00 Choral Work — Prof. I. E. Reynolds.  
 ("Crucifixion" by Stainer, or "Seven Last Words" by DuBoise.)  
 2:45 Voice Class and Hymnology — Prof. Inman Johnson.  
 3:30 Choir and Conducting — Prof. E. O. Sellers.  
 4:15 Church Music — Prof. I. E. Reynolds.  
 5:00 Class in Accompanying — Mrs. I. E. Reynolds.

2. The Fields Are White—20 minutes—Miss Wilma Bucy.  
 3. The Needs Are Great—20 minutes—Mrs. J. L. Moye.  
 4. Picking up the Threads—5 minutes.  
 11:15 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 11:45 Missionary Address Dr. Ellis A. Fuller  
 1:00 Lunch.  
 Evening

6:00 Dinner  
 6:45 Vespers Dr. J. Clyde Turner  
 7:30 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 8:00 Missionary Address Mrs. Aaron Hancock  
 8:30 Missionary Address Mrs. W. J. Cox

## THURSDAY

August 8, 1940  
 Theme: Men and the Coming Kingdom.  
 Text: "I sought for a man . . . that should stand in the gap" (Ezek. 22:30).  
 Morning

7:20 Morning Watch Rev. Jim Pickup  
 Subject: What God is doing for me and my people.  
 8:00 Breakfast  
 9:00—Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 9:15 Bible Hour Dr. E. F. Haight  
 10:00 Panel Discussion:

1. Men and the Coming of the Kingdom — 30 minutes—Lawson H. Cooke, secretary, Baptist Brotherhood.  
 2. Mountain Men and Tomorrow — 20 minutes—Rev. Lewis W. Martin.  
 3. The Mexican and Tomorrow—20 minutes—Rev. J. L. Moye.  
 4. Picking up the Threads—5 minutes.  
 11:15 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 11:45 Missionary Address Dr. Ellis A. Fuller  
 1:00 Lunch

Evening  
 6:00 Dinner  
 6:45 Vespers Dr. J. Clyde Turner  
 7:30 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 8:00 Missionary Address Rev. C. W. Stumph  
 8:30 Address Lawson H. Cooke

## FRIDAY

August 9, 1940  
 Theme: Our Christ for Our Country.  
 Text: "The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).  
 Morning

7:20 Morning Watch Rev. Lawrence Thibodeaux  
 Subject: What God is doing for the French in South Louisiana.

# Home Mission Week

RIDGECREST, N. C.

August, 4-9, 1940

## DAILY PROGRAM

THEME: *Traveling with Christ Toward Tomorrow.*  
 Text: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10).

| MORNING                                      | AFTERNOON                                                    |
|----------------------------------------------|--------------------------------------------------------------|
| 7:20 Morning Watch—By a Missionary           | Church Music Emphasis Conference Led by Prof. I. E. Reynolds |
| 8:00 Breakfast                               |                                                              |
| 9:00 Worship—Praise and Prayer               | 6:00 Dinner                                                  |
| 9:15 Bible Hour—Dr. E. F. Haight             | 6:45 Vespers—Dr. J. Clyde Turner                             |
| 10:00 Panel Discussion                       | 7:30 Praise and Prayer                                       |
| 11:15 Praise and Prayer                      | 8:00 Missionary Address—By a Missionary                      |
| 11:45 Missionary Address—Dr. Ellis A. Fuller |                                                              |
| 1:00 Lunch                                   | 8:30 Missionary Address                                      |

| MORNING                                                                                       | AFTERNOON                                                    |
|-----------------------------------------------------------------------------------------------|--------------------------------------------------------------|
| 8:00 Breakfast                                                                                | 4. Picking up the Threads—5 minutes.                         |
| 9:00 Worship, Praise and Prayer Led by Prof. I. E. Reynolds                                   | 11:15 Worship, Praise and Prayer Led by Prof. I. E. Reynolds |
| 9:15 Bible Hour Dr. E. F. Haight                                                              | 11:45 Missionary Address Dr. Ellis A. Fuller                 |
| 10:00 Panel Discussion:                                                                       | Evening                                                      |
| 1. Missionary Education, a Means for Enthroning Christ — 30 minutes—D. Noble Y. Beall.        | 6:00 Dinner                                                  |
| 2. Enthroning Christ in the Local Church Life—20 minutes—Rev. Percy Ray.                      | 6:45 Vespers Dr. J. Clyde Turner                             |
| 3. The Strategy of Propaganda Amid Modern World Thought—20 minutes—Mrs. Una Roberts Lawrence. | 7:30 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  |
|                                                                                               | 8:00 Missionary Address Missionary from Cuba                 |
|                                                                                               | 8:30 Missionary Address Dr. M. N. McCall                     |

## MONDAY

August 5, 1940  
 Theme: Mobilizing for Tomorrow.  
 Text: "There remaineth yet much land to be possessed" (Josh. 13:1).  
 Morning  
 7:20 Morning Watch Rev. Pascual Hurtiz  
 Subject: My experience of grace and call to mission work.

8:00 Breakfast  
 9:00 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 9:15 Bible Hour Dr. E. F. Haight  
 10:00 Panel Discussion:  
 1. Mobilizing a Denomination 30 minutes—Dr. J. E. Dillard, Nashville, Tenn.  
 2. Locating Areas of Population and the Task of Tomorrow—20 minutes—Mrs. Una Roberts Lawrence.  
 3. The Making and Baptizing of Disciples—20 minutes—Dr. J. W. Beagle.  
 4. Picking up the Threads—5 minutes.

11:15 Praise and Prayer Led by Prof. I. E. Reynolds  
 11:45 Missionary Address Dr. Ellis A. Fuller  
 1:00 Lunch

## Evening

6:00 Dinner  
 6:45 Vespers Dr. J. Clyde Turner  
 7:30 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 8:00 Missionary Address Rev. Jacob Gartenhaus  
 8:30 Missionary Address Dr. J. E. Dillard

## TUESDAY

August 6, 1940  
 Theme: Missions and Present Day Trends.

Text: "Men that had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).  
 Morning

7:20 Morning Watch By a Cuban Missionary  
 Subject: My experience of grace and call to mission work.

8:00 Breakfast  
 9:00 Worship, Praise and Prayer Led by Prof. I. E. Reynolds  
 9:15 Bible Hour Dr. E. F. Haight  
 10:00 Panel Discussion:  
 1. Saving America to save the World — 30 minutes—Dr. Roland Q. Leavell.  
 2. Home Missions and Our



## Israel's Troubled Heart

YEARNING FOR LIGHT REVEALED  
BY EARNEST JEWISH TEACHER

By JACOB GARTENHAUS

**N**EVER have I been more conscious of the Holy Spirit's leading in my life than when He directed me to the young man whose letter follows. When I first read its contents, tears of joy came into my eyes, as I realized how the Lord was working in the life of this splendid young son of Abraham.

Thinking of the teeming multitudes this one represents, travelling on uncharted seas with no one to tell them of a Saviour's love, I wish that I were a hundred men. It is a tragedy!

Read this letter and re-read it in order to catch a glimpse of Israel's troubled heart today. Then resolve that you will never let pass an opportunity to witness to the Lord's own people who are as sheep without a shepherd. There are no less than 5,000,000 of them in our beloved land.

"Dear Mr. Gartenhaus:  
"I received your letter and was very glad to hear from you. I am thoroughly ashamed of myself for not having answered sooner, but teachers—though some may disagree—are very busy people. When I say that I was glad to hear from you, I do mean glad. I was on my way to school, feeling quite depressed, when I dropped into the post office and found your letter.

"After reading all the nice things you said about me, I felt as if I had just taken a spring tonic for a bracer. I strode into school feeling quite elated and greeted my pupils with a cheerful 'good morning.' A little praise certainly goes a long way. I showed the letter to Miss F., and she was very much pleased that you had written. She sends you best wishes for continued success in your work.

"I read your book—*The Jew and Jesus*—very carefully, and I thought that the three attitudes you mentioned summarized the relationship most concisely. In thinking over those three attitudes, I realized that each one of them had controlled my thinking about Jesus at different periods in my life.

"When I was a child, I accepted the ancient attitude; when I was at college, I believed that Christ was a legend; a few years ago I accepted the modern attitude. Of late that attitude has also been undergoing a

change. My contacts with Miss F., my talk with you, my observation of other good Christians have made me dissatisfied with the modern attitude. There seems to be something beyond that.

"When I think this matter through to its logical end, I realize that such thinking can only lead to acceptance; and when I contemplate this, I am assailed by doubts and fears: maybe it isn't the true way; what about your family and Jewish friends? On the other hand I look at you and observe how Christ has given you the courage to withstand the ridicule and enmity of your own people: there must be something in it! At other times complacency sets in: why give it any thought, everything is going along smoothly; why get mixed up in this business?

"So you see, Mr. Gartenhaus, I vacillate between old and new beliefs, with a dash of indifference thrown in for good measure. Quite a distasteful dish I assure you. Perhaps some day the light will break through. Until then, don't forget me. Write me in one of your spare moments and help dispel the dark clouds of uncertainty.

"Yours truly,  
"J. D. R."

When one stops to realize that this is only one of the many young Jewish men who is either in the darkness of doubt or wandering aimlessly about striving to find a satisfaction for the longing in his soul, one's conscience begins to grow uneasy. We are our brother's keeper, and yet, just what kind of "keeper" are we offering to hungering and longing hearts?

Have you ever traced a word of kindness? It is interesting to note the change it brings to the individual spoken to, and in turn, the word he passes on. Gospel is contagious, and as it seems; so of what greater value can a word of kindness be? The Word of God travels in the same respect, and wherever it goes it brings peace, joy and contentment of the highest degree.

With this knowledge, let us be particularly interested in passing on the Word to our Jewish friends. It may be that we are not talented in spreading the Word ourselves, but each individual Christian upon the face of the earth has the ability to assume the

responsibility of seeing that the Word is spread by someone who does have the talent.

Christian friends, does your conscience urge you to do something for such a person as the writer of the above letter? I pray that it does!

### Product of Home Missions

Dr. Frank Tripp

**T**HE father of the Hundred Thousand Club and president for four years of the executive committee of the Southern Baptist Convention heard the gospel through the work of home missions.

Although born in Arkansas, Dr. Frank Tripp grew up in the Indian country and was ordained at sixteen by the Baptist church at Wynnewood, Okla., a church which had been founded by the American Baptist Home Mission Society.

As most Baptists know, the man who led for several years the Hundred Thousand Club movement for the payment of Southern Baptist debts is now pastor of the First Baptist Church, Montgomery, Ala., and prior to that had a fruitful ministry in Missouri, Louisiana, and Oklahoma. But perhaps not many Baptists know that this denominational leader in his Christian experience is a result of home missions.

Although it was not our own Southern Baptist Home Mission Board work, Dr. Tripp joyfully affirms, "I am a product of the ministry of home missions."

July, 1940.

## Unified Mission Study

By A. C. MILLER

Pastor, First Baptist Church,  
Belton, Texas.

The entire church was enlisted in the study of Home Missions as a result of plans made by this committee. Dr. Miller is on the right.

**I**N planning our church schedule last fall, we saw that in October we would have the Women's Missionary Union week of prayer for State Missions, the state mission day in the Sunday school, and a special offering to help meet certain requirements of our state budget.

In addition to these items, we would have to complete our collections on the church budget to close our fiscal year, and make our every member canvass for the new fiscal year beginning November 1.

We could not in good conscience ignore any of these, nor could we without confusion promote them separately within a single month. We sought a better way. We found it by co-ordinating our efforts through an all-church program.

The plan for co-ordination was proposed to the church in conference the first week in September. It designated the rest of September for preparation;

church was both possible and practical.

Our committee met well in advance of the mission week. They prepared the State Mission material in the Sunday school literature for effective presentation in the departments and planned for brief talks to the unions on the opening Sunday, October 22.

For the series of evening meetings during the week, they used the program material of the week of prayer, and drew other valuable material from our periodicals and mission study books. They chose a layman to have general charge of all the meetings, and selected a qualified leader for each program.

These selections were made and the parts on the programs assigned to individuals as members of the church without special recognition of distinction in age, sex, or organizations. A brief outline of one of these programs may help to illustrate our method of



Planning the all-church week of prayer for State Missions. Dr. Miller second from the right.

the first three weeks in October for our church budget needs; and the last week for a series of correlated programs on State Missions to be arranged by a committee composed of representatives from each department of the church.

The church adopted the plan. The Women's Missionary Union voted to cooperate in it. We were off to a good start to see if a unified program of mission study for the entire

co-ordination.

For the program on "Foreign Speaking People in Our State," the leader was a layman who is a special student in racial problems. In his introductory talk, he spoke of the successive waves of immigration into our country and of the religious questions involved.

A young man described the spiritual needs of the "Mexican in our Midst." A high school boy told an interesting

story of "The Conversion of a German Family." One of our ministers spoke effectively of "The Power of the Gospel Among Europeans." He was followed by a woman in a strong appeal on "Christ for the Foreigner, or Chaco." Others led in fervent prayers and still others lent their talent in music.

Programs of this kind continued throughout the week on various phases of State Missions. The services on the closing Sunday carried out the theme of the week and an offering for State Missions was taken in every department and at the general services.

The success of our initial effort in this week of co-ordinated mission study is not to be measured by the numbers attending the meetings, nor even in the offerings received; but in pointing the church toward the potentialities in a unified program of missionary education.

Our next week of mission study as a church was set for May 6 to 10, 1940, with Dr. Noble Y. Beall of the Home Mission Board leading in a church school of missions. Again the church in conference voted to promote this school and appointed a representative committee to plan for it.

They outlined a graded course of study and secured a strong faculty. Taking *Christ Seriously* was scheduled for the adults; *Missions in the Bible* for the young people; *Tepee Trails* for the intermediates; *The Traveling Story Hour* for the juniors; and the same book adapted for the primaries.

It seems that by some such method of correlating our missionary education and support we could follow more effectively the teaching of the great missionary statesman who urged the Philipians to continue "in one spirit and in one mind striving together for the faith of the gospel."

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## The North and South Shake Hands

**A** FEW weeks ago I sat in a conference of representatives of the Northern, Southern, and National Baptist Conventions; heads of religious colleges for Negroes and missionary workers from the state of Virginia.

Before the meeting closed I was asked to say a word, since I had recently been employed by the Southern Baptist Convention to be a teacher-missionary in the Virginia Union University. As a result of the remarks made, I was asked for a further statement on my reaction to this educational set-up.

I attended the high school of Richmond at a time when only white teachers were employed, all of whom were southerners. Later I entered the Virginia Union where nearly all of the teachers were northern white people.

As I remember my southern high school teachers, they were fine people, some deeply sympathetic with the Negro students. As to my northern teachers, I, like the average southern student, was predisposed to think kindly toward them.

The North established schools for higher learning for the Negroes in the South. At that time some were questioning the educability of the Negro. Few, if any, southern people favored the type of education offered by these home mission schools. The college course was taken from the Virginia Normal and Collegiate Institute at Petersburg by the state legislature of Virginia on the ground that Negroes needed only industrial education based on a high school course.

Such was the sentiment of the South with respect to Negro education. All the while the home mission schools were steadily leading the Negro on to higher education.

This slowness on the part of the South to encourage Negro education was due to deep-seated causes. The Negro had always been a servant with few exceptions in this country. Education had been regarded as a luxury for white people only. Education might cause the Negro to aspire to places in society, it was feared, which might result in social friction. Education might unfit the Negro to remain satisfied at being a servant. To give the educated Negro employment would necessitate the displacement of white people.

Negroes felt that the labor of their forefathers had more than paid for their education. Negroes proved them-



selves highly educable and made sacrifices to take advantage of the opportunities offered them in home mission colleges in the South.

Both the Negro and his being educated were made more distasteful to the South because of the circumstances under which the freedom of the Negro came, and because those who were educating the Negro were the same people who had waged war in which the freedom of the Negro was born. Any movement started by the North would have been opposed in the South during the days of reconstruction.

The South did not only look with disfavor upon the freed Negro, but it was opposed to tolerating the society of those from the North who had come South to teach the Negroes. More than once I have heard northern teachers, while teaching in the South, speak of the cold reception they received while in the company of southern white people. This attitude extended even to the children of those who came South to teach Negroes.

The purpose of this article is not to glorify the North nor to adversely criticize the South. The writer is simply aiming to state the essential factors in the premise. No one can appreciate the present attitude of the Southern Baptist Convention toward Negro education unless he has in mind the facts heretofore mentioned.

The South is a long ways from being perfect for the Negro, but it is better than it was two decades ago. The sun of economic, social, civic and legal justice is on its way in the sky of human relations to set no more.

The white churches should lead the way in this righteous attitude. It is

By **W. L. RANSOME**  
Teacher-Missionary  
Virginia Union University

said that democracy must recognize all her children if she survives. It is also true that Christianity must be democratic if it survives. The day is past when men will fight for a doctrine which ignores social and civic justice.

Most Negroes in the South are Baptists. Is it not of interest to Southern Baptists that they be interested in the welfare of the Negro?

If any group of people is left unchristianized and uneducated so as to become criminals, will not someone have to pay the cost of prosecuting, housing and feeding these criminals? This is the doctrine of self-defense; but Christianity takes a higher ground.

Christianity preaches the Golden Rule and the doctrine of Christian brotherhood. We believe the Southern Baptist Convention is operating on this higher level. To this end it is employing teacher-missionaries in Negro colleges of the South.

This work is yet in its experimental stage. The question now is just what shall be the nature and scope of the work done by these teachers and how great shall be the field of their operation. These teachers teach Bible and kindred subjects. They are also required to hold extension classes for underprivileged ministers and Christian workers, to conduct ministers' institutes in the summer months and to visit Negro associations and conventions.

There should be co-operation between the missionaries supported by the various states and the teacher-missionaries supported by Southern Baptists. There should be division of labor and not duplication. The state missionaries are on the field. They can inspect the various communities and have contacts with their respective pastors. They should arrange for the summer institutes with the faculty consisting of the teacher-missionaries and state workers. Co-operation will not hinder, but will strengthen their efforts.

A conference between the representatives of Southern Baptists and representatives of the state associations should be had in which a cooperative program is worked out. Just what this program should be would be arrived at through suggestions growing out of the minds of those in the conference. Time will be required and improvements can be made as experience dictates.

July, 1940.

### IMPORTANCE OF THE BORDER

(Continued from page 7)

|      |     |     |     |
|------|-----|-----|-----|
| Mar. | 538 | 199 | 318 |
| Apr. | 465 | 168 | 279 |
| May  | 478 | 188 | 266 |

It is only fair to state that the death rate of Mexicans exceeds that of Americans, but bear in mind that they are learning the laws of sanitation, and the death rate of the Latin race will decline while the birth rate far exceeds that of the Americans. In Medina County in May, 1939, there were 30 births, 24 of which were Latins.

The United States Government also has ever before it the border problem. Did you realize that the coast line from Port Arthur to Brownsville is 568 miles long? And up the Rio Grande from Brownsville to El Paso is more than 1,000 miles.

San Antonio alone, according to a statement by the Chamber of Commerce, issued on June 24, 1939, has about 10,000 soldiers in the air service.

The United States Government has invested in the city of San Antonio alone \$40,000,000, and \$2,300,000 was appropriated recently by the United States Government to enlarge the work there. Keep in mind that here we are speaking only of one city in Texas.

The activity of the Government in San Antonio is only typical of what is happening from Port Arthur to Brownsville and from Brownsville to El Paso.

The words of Jesus are still true: "And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light" (Luke 16:8).

The only salvation of the border is the gospel. Not with soldiers, not with airplanes, not with the sword, but with the gospel of love can we conquer the border.

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A CHRISTIAN is at his human best, under the Holy Spirit, when he is fishing for men. Isaac Walton (1593-1683) wrote a book about fishing, called *The Compleat Angler*, of which Charles Lamb said: "It would sweeten any man's temper at any time to read it." It will sweeten any Christian's whole personality if he will become a complete angler for souls.

#### Fascination of Fishing

Jesus could have issued no more fascinating challenge to his disciples than when he said, "Come ye after me and I will make you fishers of men." Like angling for the finny tribe, when a fisher for men once makes a good catch he is incurably fascinated with the experience.

Like varieties of ordinary fishing, the fascination of fishing for men is intensified by the varied conditions under which men are won to Christ, the various methods of approach possible, and the variations of personalities to be won.

Again, like lake fishing, fishing for men is both uncertain and certain. It is uncertain just when men and how many men may be caught for Christ, but it is absolutely certain that a Christian who keeps on fishing will eventually make a catch.

Another charm of spiritual angling, like everyday fishing, is that one always remembers and loves to tell of the successful days, forgetting the days when there was no catch.

Fishing for men is the finest of the fine arts. It is intriguing to study that angling art, to know the habits of the fish to be caught, and to experiment with lure after lure until success comes.

#### Fishing License

The Christian's fishing license is found in the words of Jesus, "I will make you fishers of men." That metaphor for soul-winning is especially apt.

The Scripture offers many illustrations, such as the parable of the drag-net, the great draught of fishers, and Peter's experience when he caught the fish with tax money in its mouth.

The early Christians drew the fish as the sign of Christianity, because of the significance of the letters in the Greek word *ichthys* meaning fish. The five letters in this word are the initials of the Greek words which mean "Jesus, Christ, God's Son, Saviour."

Laymen, women, and youth, as well as preachers are needed desperately as fishers of men. There is no scarcity

## FISHERS OF MEN

By  
ROLAND Q. LEAVELL

A feller isn't a thinkin' mean  
Out fishin';  
His thoughts are mostly good and clean  
Out fishin'.  
He does not knock his fellow-men  
Or harbor any grudges then;  
A feller's at his finest when  
Out fishin'.  
—Author unknown to writer.



(c)—American Colony.  
Fishing in Sea of Galilee

of fish to be caught. There are lost people everywhere.

#### Fishing Tackle

Any fishing tackle display reveals that hundreds of different kinds of lures are needed to attract the hundreds of different kinds of fish. In Palestine there were three main types of fishing — use of a hook and line.

| EVANGELISTIC RESULTS OF SOUTHERN BAPTISTS |          |
|-------------------------------------------|----------|
| Year                                      | Baptisms |
| 1936                                      | 191,993  |
| 1937                                      | 204,567  |
| 1938                                      | 256,814  |
| 1939                                      | 268,155  |

If the more than 900 associations in the Southern Baptist Convention territory will carefully plan and prayerfully promote comprehensive, coordinated evangelistic programs, we can begin in 1940 to baptize not less than 300,000 each year hereafter.

one man casting a net, and seizing by a number of men. Each teaches its own lesson about soul-winning.

The single hook and line type of fishing requires the most skill and offers the finest sport. It also catches the best fish. But this also requires choice between dozens of different lures, flies, and live bait. One may still fish, troll, use a rod and reel, or handle the fly rod. This is all emblematic of personal soul-winning.

The preacher's task is to rightly handle the one-man casting net. Catching men for Christ is the main task of the minister. Every sermon should point to Christ. Every organization should be related to evangelism. Every day should offer some opportunity to speak about Christ.

The seine is like the evangelistic meeting. Good fish and bad ones are sometimes brought in. Jesus told us what to do with the bad ones. Thank God for the great draughts of fishes caught in great revival meetings.

#### Fishing Seasons and Fishing Waters

The man who naturally loves to fish will find fishing waters and will become sensitive to fishing seasons. Jesus found good fishing wherever he found people. A well curb, a roadside, a swaying boat, a sick room, a breakfast table, a conference at night, a tax gatherer's office, a market place, and even a cross offered advantageous fishing opportunities for the Saviour.

#### Fishing Luck

Fisherman's luck consists of about 25% knowledge of fish and skill in fishing, about 25% equipment, and about 50% consecrated persistent effort. Try these percentages in fishing for men.

Often a boy with a wassafra pole and rusty hook can catch more fish than a rich man with a Pleuger reel and steel rod. Likewise, often a layman or a youth can catch men for Christ whom the preacher might never win. Knowledge about people and prayerful persistency count mightily in spiritual angling.

Remember that John B. Gough was won by kind-hearted Joel Stratton. Moody was won by his Sunday school teacher Edward Kimball. Wesley was won by the humble Moravian brethren, and Spurgeon was won by an untrained layman.

The great evangelist of the next generation may be walking the streets of some obscure town in the South now, waiting for someone to catch him for Christ.

## Missionary



## Illustrations

#### "In All This"

"I have faced almost every danger from the firing squad to sleeping in vermin infested quarters," wrote Rev. G. Lee Phelps, pioneer Indian missionary in his book, *Tepee Trails*.

"On more than one occasion I have heard bullets whiz past my ears, coming from a gun in the drunken hands of someone crazed by drink.

"I have driven in an open back all day facing an Oklahoma blizzard, and then slept on my pallet spread on several inches of ice and snow.

"I have crossed raging and swollen streams on the backs of faithful ponies.

"I have slept on the ground where there were rattlesnakes, centipeds, and tarantulas in abundance.

"In the midst of bullets and malaria germs, blizzards and icy beds, rattlesnakes and centipeds, runaway teams and auto hazards, I feel that the hand of the Lord has been upon me."

No doubt the hand of the Lord was upon him because G. Lee Phelps was faithful to the Lord. In all this he sinned not, nor charged God foolishly (Job 1:22).

#### Though He Slay Me

The fearlessness of a deaf lad in regard to death led to inquiry about Christ from another little Mexican in the ward of the tuberculosis sanatorium where they were confined.

"I am ready to die," the Christian lad declared to Rev. C. F. Landon, Home Board missionary, on one of

his visits to the hospital. "I am not afraid to die."

On the missionary's next visit another boy in the ward inquired of him, "Is it true that this deaf boy is not afraid of death? Does he have the assurance that he will meet Jesus?"

When Brother Landon replied in the affirmative, the Mexican fellow said, "I was reared in the Catholic faith, but I do not have that feeling. I am afraid to die." Then with a sob he added, "Teach me of that Christ he believes in."

#### Friend Restored Through Prayer

While preaching in revival services in a Spanish community, Rev. J. G. Sanchez, Home Board missionary, was called to the bed of a sick man, a very strict Catholic who had never attended Protestant services and had not allowed his family to go.

Some of the leading Baptist members in his community had talked with him many times, however, and when he became ill they went to pray with him. Soon the man himself asked them to call the missionary.

"I want you to explain to me how Jesus can save my soul," he said as Brother Sanchez entered the room.

Together they prayed, the missionary explained the plan of salvation, the man was saved.

In a few days he became much better and began urging his family to accept Jesus as Saviour.

The Lord turned the captivity of the sick man when his friends prayed for him (Job 42:10).

#### Godliness Is Profitable

Wide-eyed with wonder, every person in the little church was amazed when Juan Chacon went down the aisle. Their astonishment began when he entered the church at the beginning of the service, and now as he walked down the aisle during the invitation they did not know whether he was drunk as usual or the Spirit had really gotten hold of his heart.

Juan Chacon had been a drunkard thirteen of his thirty-three years. On his own admission he had been in jail forty-eight times. Some in the au-

dience had felt the crushing power of his hard fate, and even his wife who now followed him down the aisle had been bruised by those knuckles.

Reaching the front, Juan Chacon's outstretched hand grasped the missionary's, and in the stillness the missionary announced that both the man and his wife had trusted Christ.

After having known the great cost of sin, he now rejoices in the gains of godliness.

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## What Is The Number Of Mexican Baptists?

**Q. WHAT is the membership of the Mexican churches served by home missionaries? E. B. P.**

A. The Board's report made at the recent convention in Baltimore shows a membership in the Mexican churches of 6,796.

**Q. How much educational work is the Home Mission Board doing in Cuba? J. P. B.**

A. In Cuba the Home Mission Board operates Bautista Colegio and the Baptist Seminary in Havana. A number of the missionaries also conduct elementary schools in their churches at other points on the island.

**Q. What is the present circulation of *Southern Baptist Home Missions*? E. W. G.**

A. The total number of copies mailed of the June issue was 39,176.

**Q. Have Cuban Baptists been stimulated by the increased evangelistic efforts of Southern Baptists? E. R. G.**

A. As a direct result of the new soul-winning fervor in the South and of Dr. Roland Q. Leavell's visit to the island, Cuban Baptists last winter

launched an evangelistic program embracing four provinces in which 75,000 heard the gospel in 817 services, and 1,782 made profession. (See *Southern Baptist Home Missions* for May, page 6, for a complete account of this stirring revival.)

**Q. How many missionaries to the Spanish does the Home Mission Board have in New Mexico? O. E. C.**

A. There are now thirteen workers among the Spanish in New Mexico.



**Q. Are Mexican young people attending college? G. C.**

A. Many young people from Mexican homes are attending state and denominational schools, a number being enrolled last year in Baptist colleges in Texas. Above is Miss Austre Cavazos, of San Antonio, a graduate of Mary Hardin Baylor College.

**Q. Have new workers been added in Cuba from the graduates of the Seminary in Havana? J. C. D.**

A. Three graduates were appointed in recent months, and, according to Dr. M. N. McCall, superintendent of Cuban missions, other men from the Seminary will be added as permanent workers soon. Meanwhile, four of the students are already in charge of nearby churches.

**Q. Do the churches on Home Mission fields observe the W. M. U. weeks of prayer for missions? K. D.**

A. Many of the churches observe weeks of prayer for Home, Foreign, and State missions. Calvary Mexican Baptist Church in San Antonio, where Rev. Matias C. Garcia, is the Home Mission Board's missionary, made an offering of \$100 to Home Missions during the week of prayer in March.

### 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.

**Q. Is religious liberty granted by the Cuban constitution? T. P.**

A. Recently Cubans have been framing a new constitution. Efforts have been made to curtail religious liberty through this new constitution, according to Dr. M. N. McCall, superintendent of Cuban missions. A protest meeting was held at the Baptist Temple, in which leaders of various denominations participated, and all of the speeches were made by native Cubans. Above is shown a part of the crowd which overflowed the Temple's large auditorium. Dr. Martin Vivanco, a missionary of the Home Mission Board, is shown in the inset addressing the meeting.

