

SOUTHERN BAPTIST
HOME MISSIONS

Motto: Trust the Lord and Tell the Truth

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Sunrise on the Gulf Stream
near Havana



Coming to One's Self

EVERY one, preacher as well as prodigal, must at some time come to himself; he must deliberately turn away from the world to the Father's house where he shall find not only the Father's goodness but the Father's will for him. This is necessary for all of us if we would change lives on a colossal scale.

An Intelligent Christian

TO be an intelligent Christian with a definitely defined faith, one must stand for certain fundamental religious truths. This makes him a denominationalist with a denominational conscience.

To put it another way, from the Baptist point of view denominational conscience is to know why one is a Baptist and to believe that the reasons for being a Baptist are conclusive and sufficient.

It is also to have the deep conviction that Baptist faith is fundamental, distinctive and essential and should be made world-wide. We must develop this sort of a consciousness among Southern Baptists to maintain permanently a great mission program.

Glorifying the Material

GOD never intended that there should be any antagonism between the material and the spiritual. This has been brought about by sin. One task of the spiritual forces is to permeate and glorify the material so that spiritual potencies shall scintillate through all material things; that is,

MISSIONARY PASSES

WORD of the death of Dr. A. W. Puller, teacher-missionary, came just as we were going to press. Dr. Puller was in his third year as the Board's representative on the campus of Florida Normal and Industrial Institute, St. Augustine, Florida. Death came suddenly at St. Augustine on March 8.

make all material things usable for righteous ends. Money given to missions is so glorified.

Willing-Hearted Workers

WHEN God wanted to restore and rebuild shattered and prostrate Israel. He dealt with that remnant which alone had a heart for God.

He discovered those who had a heart for God by issuing a call to all Israel to return to Jerusalem and rebuild the temple. Only the willing and devoted responded to this call. These were the ones God wanted; they were the only ones He could use. The rallying point in gathering this group of devoted ones was the temple and its restoration.

The rallying cry in this day of grace is the building of the kingdom of God through the service of the churches of Christ. Those who do not attend the services of the churches contribute to the work of the churches can hardly be depended upon to build the kingdom of God among men. The mission of the church is missions, and God wants willing-hearted workers and givers.

A Missionary Story

THE story of the Good Samaritan is a missionary story if we have the spiritual discernment to grasp its full meaning. In our missionary efforts we are to keep in mind local and national brotherhoods. Relationship determines responsibility. We must not, like the priest and Levite, pass by on the other side and leave the foreigners, Indians and Negroes without the healing help of the Gospel.

A Means to an End

THE missionary movement in its final meaning sets before us the task of actualizing on the earth Christ's vision of the kingdom of God in which all people, conscious of their relation to God and to one another, live together in brotherly love.

Thus conceived, missions is profoundly more significant than many of the members of our churches have realized. Our ultimate task is the

CHAPLAINCY APPLICATIONS

ALL who desire to make applications for chaplaincy positions in the training service should address same to Dr. Paul D. Moody, director, General Commission on Army and Navy Chaplains, 528 Woodward Building, Washington, D. C. This information is given at the request of Dr. Noble Y. Beall, Home Mission Board superintendent of camp work, to whom many inquiries about the matter have been addressed.

creation of a Christ-like social order. Sending out missionaries is only the means to that end. Every province of our thinking, every area of our social attitude and conduct, every region of the relation of industries, classes, races and nations to each other must be brought under the influence of Christ.

A World Objective

THE Home Mission work of Southern Baptists has a world objective. The Home Mission Board believes that a triumphant missionary program in the homeland is necessary if we would push our conquests for Christ in lands afar. The Christianization of America is the tilling of the soil with the Gospel so that America will be able to answer the growing demands of the world for the Gospel.

Cooperation Needed

THE forces arrayed against the progress of the Gospel in the homeland are mighty and sinister. We cannot meet these mighty opponents of the cross of Christ in isolated groups. We must bring to bear upon the problems that confront us in the evangelization and Christianization of the homeland the impact of the whole denomination. The Home Mission Board ministers to that end.

Published monthly by the Home Mission Board, Southern Baptist Convention, 318 Red Rock Building, Atlanta, Ga.

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Publicity Secretary

Subscription: Twenty-five cents Per Year. Five years for \$1. Budget rate to churches: five subscriptions for \$1, payable in advance. Entered as second class matter, January 11, 1939, at the post office at Atlanta, Georgia, under the Act of March 3, 1879.

HOME MISSIONS

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

VOL. XII.

APRIL, 1941

No. 4.

IN this day in which we live, Home Missions is a clarion call to men. It is a call to all Christian people everywhere to build in themselves, by God's grace, the Christian spirit. A basis of Christian brotherliness in the attitudes of the constituents is fundamental in any missionary program. We cannot be Christians by proxy, nor can a denomination be missionary by proxy.

The First Call Of Home Missions

To win the strangers in our land who have been wrongfully oppressed, there must be a welling forth from the great hosts of Southern Baptists a genuine love which will bring them into the Kingdom. Here is an absolute necessity in Home Missions. The strangers who are the objects of our solicitude are too close at hand for any condescension, any smugness, any holler-than-thou attitude to go undetected.

Here is the first and perhaps the most insistent Home Mission call growing out of the conditions of today. There must be built up a spirit which overcomes prejudice in actuality as well as in theory. We must prove ourselves Christian if we are to win others to faith in our Christ. From such a broad base of Christian good will to all men can then be successfully projected into the alien elements a missionary program which will reconcile men to God and as a result will bring peace among men.

But first, be it said again and again, the canker of prejudice must be overcome in our own hearts. The flower of missions will die before the withering breath of ill will. Its fragrant petals cannot flourish except the fertilization of human brotherhood be applied. When Christian people, person by person and group by group until it reaches a great swelling tide, supply this Christian attitude toward others as a living, dominant characteristic of the entire Christian community, they will have made one of the greatest contributions within their power to the evangelization of the myriad races. Here is the first call of Home Missions in our day.

A Sane Mission Attitude

IT is difficult to understand the psychosis of the one who is all worked up about people five thousand miles away, but who has no concern for lost men and women right at his own door. These same people, if they were to move to the

land they are now so interested in, would, if they maintained their present attitude, give themselves entirely to the evangelization of some other far away land and would pay no attention to the people who lived in their own neighborhood. This is evidenced by many who are greatly concerned about the salvation of foreigners in foreign lands, but have no apparent interest in the 5,000,000 foreigners in our own land. A sane, sensible, Christian attitude is to witness to Christ both "in and unto." This will mean to preach the Gospel to the Chinese here in our homeland as well as to the Chinese in his homeland.

When Is Education Missions?

IS education missions and is missions education? Yes and no. If we are educating missionaries alone or giving Bible instruction alone, education is missions, but if we are giving secular education to men and women who are preparing themselves for the ordinary vocations of life only, and giving no specific missionary instruction, then education is education and not missions. If this education is given under Christian auspices and with the Christian motive and outlook, then it is Christian education, but still it may not be missions.

Missions is something specific, something definite. Paul went as a missionary. His training was a part of his mission, but he could have been trained and then not have gone as a missionary. It would have then been only education. Missions begin when one begins as a missionary. One becomes a missionary in the act of going and witnessing to people who do not have the Gospel. All that goes before to prepare the missionary for his work is highly necessary but may or may not be missions.

The broad generalization which includes everything we are doing as missions is in the strictest sense misleading and may, if persisted in, take the romance out of missions and reduce the challenging call of a lost world to a commonplace project.

The danger lies in two directions, first, in spreading missions out so thin that the mission appeal will lose its power, and, second, in shaking the confidence of our people who believe that New Testament missions is primarily the making and baptizing of disciples and thereby dry up the fountains of their benevolence.



Dr. McCall

A Catholic lady in Bejucal, hearing the service, began to attend local services and has become a church member. She said she had had a wrong conception of the evangelicals till she heard the radio messages.

Mrs. Zolla Castellon wrote, "I am in the country far away from everywhere, and the service is a great comfort."

Mr. Ossian Cabellero said, "My wife calls herself a Catholic, but she always listens in and has begun to attend services in Cardenas. Two of my neighbors also are regular hearers, and say they want to know the preacher."

Mr. Ladislao Vidal, of Quiebra Hocha, when asked if he knew of any

On the Air Over Cuba



EVERY Sunday morning at eight o'clock regular services in the Baptist Temple are broadcast over a national chain through eight stations, covering the entire republic.

Through this medium Dr. M. N. McCall preaches in Spanish to thousands of Cuban people. Full value of these broadcasts can never be known, but on this page are given a few of the testimonies which have come to Dr. McCall regarding their outreach and effect.

results in his town, said: "I know thirty-five people who have begun to attend our mission because of it."

One of the Baptist pastors asked in his night service how many had heard the morning service. About thirty people held up their hands.

Angel Bequer, university student and member of the Berean Sunday school class in Havana, said, "I spent the week-end in Cienfuegos. Going down the street Sunday morning I passed a garage. An auto radio was giving the service and about twenty men were standing around."

Mr. Franquelo, Presbyterian layman from San Nicolas, wrote, "Our Christian Endeavor leader always takes down your morning sermon and uses it as his program at night."

Mrs. Silvina Valdes, who lives on the outskirts of Havana, said, "All my neighbors listen in, and were already doing so when I moved to this community."

Rev. M. A. Gonzales of Santa Clara found that so many of his people wanted to hear the service that he changed the hour of his Sunday morning service so they could do so.

When Dr. McCall and others were discussing whether they would take the chain service at \$45 a month additional cost, Rev. L. M. Gonzales, pastor at Ar-

temisa, said, "I think it is so important that I would rather put my salary into it than to lose the opportunity."

A number of shut-ins, some of them members of the Havana congregations, have said they hear regularly.

Rev. S. Padriac, pastor of the First Church in Santiago, said many of his people were listening in.

Pedro Garcia, former member in Havana and now living in Camaguey, said, "All the people I know here, including Methodists and Episcopalians, hear the service."

Two young people of Mariel said, "We never could get our father to buy a radio till those services began."

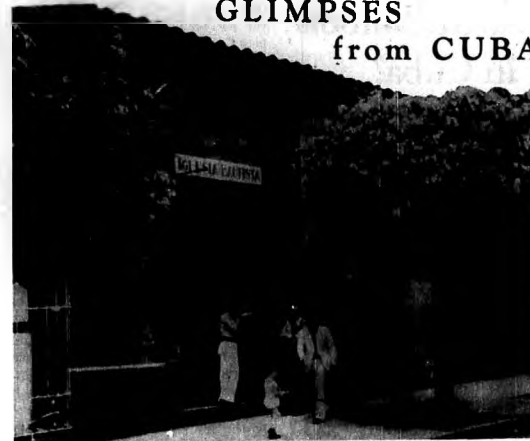
Brother A. T. Bequer of Cienfuegos said he had written letters to a number of his friends in the city, inviting them to listen in.

A few times strangers have come to church Sunday mornings, saying they were accustomed to hear the service in the interior of the island, but as they were in the city that day they did not wish to miss it.

"I am confident," Dr. McCall concludes, "that the regular audience is numerous, perhaps thousands. The service of the chain covers the island completely, and while it is on, it so nearly monopolizes the air that it is hard to get anything else."

April, 1941.

GLIMPSES from CUBA



Mission chapel in Jovellanos where new church was organized

New Church in Jovellanos

FOLLOWING an interesting all-day meeting, a new church was organized in Jovellanos, Matanzas province. Visitors attended from other places in the province, and the church was organized with a large audience present at night.

This work was begun years ago, but had to be discontinued during the depression. Two years ago it was begun on the initiative of brethren from the church of Colon, which rented a small hall and paid the travel of one of its members to hold weekly services.

Later the Home Mission Board came to their aid, a better place was rented, and Rev. Anibal Espinosa was located on the field. The little congregation almost from the beginning has helped to pay the rent.

Sixteen members entered the new organization. Their attendance at services is good and a Sunday school of over a hundred is maintained.

Country Mission at Desengano

SOME months ago Rev. Enrique Pina baptized a countryman from a village about two miles out from Colon.

The village is what is known as a "Colony", which is a settlement devoted to cane raising for some nearby sugar mill.

The owners of the settlement have given one of their houses rent free for a chapel. The Colon brethren

have seated it with rough benches so that they can have services every week with a Sunday school on Sunday.

This is a part of the extension work which is being done by the Colon church, the work being done principally by laymen.

The name "Desengano" means "disillusion," but the brethren say it is far from being an illusion, for the little chapel fills up at every service and the Sunday school is well attended.

The Colon church, on their own ini-

tiative opened another mission in a town of two thousand about ten miles south of the city, where weekly services are held.

A very intelligent young Cuban named Churchman was present at a recent service. When asked where he got that name, he said that his father was an American soldier who came to Cuba during the Spanish-American war, remained and married a Cuban girl after the war, and raised his family in Cuba.

He says there are others in and around that community who are descendants from Americans under the same circumstances.

Two Weeks' Meeting in Havana

TWO weeks' meeting has just been closed in the Temple in Havana, in which Dr. Antonio Martinez of Cardenas did the preaching.

The church was crowded night after night, and the last night it was necessary to bring in all available chairs and open up the galleries to accommodate the crowd.

One hundred and eighteen decision cards were signed. Since then five men, all heads of families, have been baptized, though they were candidates of long standing.

A study class for candidates has been formed which will meet every Monday night as long as is necessary to instruct those who signed the cards.

Other Meetings

A NUMBER of other good meetings have been held in other places

(Continued on page 15)



Gospel car used in open air meetings

How Many Home Board Schools Are Operated in Cuba?



A THE Home Mission Board operates six or eight schools, the largest of which is Colegio Bautista, in the Baptist Temple in Havana. These schools operated by our missionaries are feeders for the church services and one of the best methods of reaching the people with the Gospel. Above, the band of Colegio Bautista is parading with 30,000 school children in Havana.

Q. Do the Cuban churches give to their own support? **R. S. V.**

A. The members of Baptist churches in Cuba are very poor, but they are consistent givers. Many are tithers. They give annually about \$18,000 to the work.

Q. How many missionaries are now proclaiming the Gospel in Cuba? **C. D.**

A. There are now eighty-two workers on the Cuban field.

Q. Does Southern Baptists' work cover the entire island of Cuba? **H. J. W.**

A. Southern Baptists have work in the four western provinces of Cuba only, namely, Pinar del Rio Province, Havana Province, Matanzas Province, and Santa Clara Province. Northern Baptists maintain work in the eastern section of Cuba.

Q. When was Baptist work opened in Cuba? **M. B. W.**

A. Baptist work was begun in Cuba in 1886 and flourished until the days of the War for Independence, during which time the work was almost destroyed. After Cuba became a republic, work was revived with the appointment of Dr. M. N. McCall, and present progress on the island has resulted almost entirely from the work of this noble man of God.

Q. When did Dr. M. N. McCall first begin his ministry in Cuba? **R. C.**

A. Dr. McCall went to Cuba in 1905 and has labored there faithfully since that time. He is greatly beloved by



Q. Are there any medical missionaries in Cuba? **S. W.**

A. Dr. Antonio Martinez is both a physician and pastor of the church at Cardenas. In his missionary home is a clinic where he treats without charge poor people who come to him for medical attention. Above, Dr. Martinez is examining a patient. Dr. Sydney Orrett, deacon of the Havana church, renders a service of love without charge in the free medical clinic in the Temple. Recognized as one of Havana's best physicians, he provides opportunity for valuable missionary service through this work.

the Cuban people, speaks the Spanish language fluently, and has completely identified himself with his adopted land.

Q. Where are headquarters for the Cuban work located? **N. G. C.**

A. In the very heart of the island's capital city of Havana is located the Baptist Temple, headquarters of our work. In 1938 it was rebuilt by the Home Mission Board at a cost of \$47,500, the money being supplied by the Bottoms Trust Fund. The building now possesses a rare beauty for which Cuban Baptists are justly proud and sincerely grateful.

Q. Is much progress being made in proclaiming the Gospel in Cuba? **R. S. C.**

A. Dr. McCall, superintendent of the Cuban work, reports "with gratitude that progress has been made." He says that new fields have been entered and new churches organized, and on the whole conditions have been favorable for general activities.

Q. What use is made of radio for preaching in Cuba? **M. E. N.**

A. Regular radio preaching is conducted in at least five Cuban cities. In Havana the regular Sunday morning services of the Baptist Temple are broadcast over a national chain which goes out over eight stations and covers the entire Republic.

Gospel Triumphs In Cuba

IT was a rough sea over which Dr. M. N. McCall sailed for thirty-six hours en route to the island of Cuba in February, 1905. And indeed these hours may be said to be symbolic of the thirty-six years which he has spent since that time in building a denomination in the island republic.

Though not what he had dreamed of in his mental pictures of Cuba, land looked good to the newly appointed missionary after that long, hard

1905

Southern Baptist work on the island in 1905 consisted of the Temple in Havana with its two missions, one preaching point at Pinar del Rio, two small congregations in Matanzas province, and four preaching points in Santa Clara province. In all there were eight places where preaching was done, looked after by seven Cuban preachers and Dr. McCall. Total membership was less than 400.

Center of the work was established in Havana, where Dr. McCall and his family had taken up residence. There was no Sunday school, but two small mission schools were conducted in different parts of the city. There were midweek preaching services at these places and a weekly service on Friday night at the Temple.

Americans who had formed part of the United States' occupational force had organized the church in Havana. Most of them had left, however, when Cuba was turned over to her own government, and the church became Cuban, although one weekly service was maintained in English.

A congregation of no more than a dozen people heard Dr. McCall's first sermon in Cuba. In a Baptist Temple which was literally a wreck—termite-eaten wooden floors, canvas ceiling, ancient chairs, and tattered canvas roof.

Prior to Dr. McCall's arrival the handful of Baptists had decided to organize a convention in Cuba and had named a committee to draw up a constitution. The first meeting was in Matanzas in a rented house. In January, 1905, with twenty-three delegates and about six others present.

The new American missionary was elected president. The constitution drawn up by the previously appointed committee was adopted, and definite steps were taken looking toward the founding of a denominational paper. Reports were meager, but an organized Baptist life on the island had its beginning.

trip. Neither are spiritual conditions today what he had hoped for, but progress has been phenomenal during the struggle. The marvelous work now established is just cause to lift up heart and voice in praise to God.

A glimpse at the status of Southern Baptists' work in Cuba in 1905 and that of today will reveal the way in which this great leader has been used of God among a people who are hungry for the Bread of Life.

1941

Today fifty-three churches and ninety-seven missions comprise Southern Baptist points of activity in the four western provinces of Cuba. Last year 437 converts were baptized, making the total membership in Baptist churches there 4,400 — exactly 4,000 more than in 1905.

Eighty-two missionaries, including ten Americans and seventy-two native Cubans, are proclaiming the Gospel. The Seminary in Havana last year graduated seventeen students, all of whom are now actively engaged in mission work.

Organized Sunday schools, training unions, and Woman's Missionary Societies are projecting extensive programs.

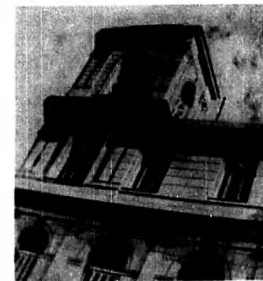
Most of the fifty-three churches have their own houses of worship, while the missions meet in rented quarters. There are thus 150 regular meeting places for worship on the island, compared with only eight in 1905. Nineteen properties in Cuba have been acquired by the Home Mission Board in recent years, \$40,000 from the Bottoms Trust Fund having been expended in this program.

Today in Havana there stands a new Baptist Temple—rebuilt at a cost of \$47,500—headquarters of our work on the island. The floors, marble wainscoting, mahogany pews, and carved cedar baptistry fronting give it a rare beauty for which Cuban Baptists are justly proud and sincerely grateful. Within its walls are housed class rooms for Colegio Bautista and Havana Seminary, a spacious church auditorium, assembly halls, offices, print shop, medical clinic, and living quarters for American missionaries.

Every ensuing year since 1905 the Western Baptist Convention has re-elected Dr. McCall as its president. Truly Cuban Baptists see in him and in the work wrought through him leadership which is unexcelled, and confidently they are going forward in a work which is now firmly founded.



A builder from the start, here is Dr. McCall breaking ground in 1909 for a church at Sagua la Grande.



Tower of the new Baptist Temple in Havana. In his thirty-six years on the island, Dr. McCall has built well in mortar and in hearts.

Churches Must Minister To Service Men

By NOBLE Y. BEALL

THOUSANDS of our young men are in Army camps today for a year of intensive training. Literally millions are awaiting their turn for military training. The church's ministry to men in service calls for special attention at present. The government provides chaplains to minister to the men in camp, and the denomination will cooperate in this phase of the ministry. But the responsibility for the special ministry in the home communities from which the men come and in the communities near the training camps belongs to all the churches.

Because of this fact a number of suggestions are coming to hand for plans to keep in touch with drafted men and to keep them linked up with the church. The following are some of the suggestions which we believe are of value to all who are interested in service to men being called up for service.

Keep a card index or list of all men in church families who have registered for selective service. The pastor may wish to organize a committee on Army and Navy service and select volunteers for detailed work.

Make special pastoral calls on men who soon are to be taken into service and separate calls on their families. Talk over financial, social and other problems that may arise from their absence.

Let the men and their families know that the church would like to help them with their problems in every way.

Know the Selective Service Act so you can correct misunderstandings.

After a man is drawn, before he leaves, honor him in some way: a farewell party, announcement in the church bulletin or local paper.

Have a special service for the men and their families and a special prayer for them at some public service.

Give a letter of commendation to show his church relationship and recommend him to chaplains and other morale and welfare officers.

Be sure you have his complete Army mailing address. Put him on the church mailing list.

After a man leaves, call on his family, and then write to him to give cheerful news of the family—mother, sister, sweetheart or wife should write at least once each week.

Write a personal letter about the man to his regimental chaplain and the nearest minister whom you know.

At least once a month call on his family and then write him a personal letter about the call and give him news of the church and the community.

Do not let him get spiritually unchurched. Write to him about his devotional and prayer life and his church obligations.

Let him know that you are frequently remembering him in prayer.

Keep a special pastoral eye on his family and let him know that you are doing it.

Pray for the men, officers, our nation and the world that we shall be spared the horrors of war, and that peace shall soon be known throughout the world.



A New Star Over Houston

By JOE W. BURTON

A GLISTENING shaft today marks the spot twenty miles from Houston, where in 1836 on the old battlefield of San Jacinto General Sam Houston and his Texas patriots turned defeat to victory.

The huge star on the apex of that shaft, which reaches twelve feet higher than the Washington monument, typifies the hope in the breasts of those 800 tattered Texans as their spirits routed a Mexican force twice as large. It also suggests something in the spiritual genesis of the port metropolis on Buffalo Bayou.

For when horrified hundreds were fleeing before the invading Mexican army, they met at the Sabine River a lone home missionary, whom they tried to turn back but to no avail.

He continued into the Lone Star Republic. Before he crossed the Neches River he met couriers in pursuit of the "run-away" Texans with the glad news of San Jacinto. He helped organize the first Missionary Baptist church on Texas soil and became its first pastor. He was Z. N. Morrell.

A fellow missionary, James Huckins, led in organizing the first Baptist Church at Houston, bustling little pioneer town which had been located here instead of ten miles away at Harrisburg because the price of the land was too high at Harrisburg.

Still another confers, W. M. Tryon, sent out later by the Board of Domestic Missions (first designation of the Home Mission Board), became missionary pastor in Houston.

A veritable star of hope beckoned Morrell, Huckins, Tryon, even as an indomitable hope fired the 800 irre-

STEWARDSHIP STRESSED AMONG MEXICANS

AN every-member canvass on the Mexican field in Kenedy, Texas, where Rev. P. H. Pierson is missionary, has resulted in increased interest in stewardship and almost doubled the offerings to the church.

Members were reminded of their duty to give and thereby help sustain the work. Several have pledged to tithe.

Plans for emphasis on stewardship of money have been worked out carefully and prayerfully, according to the missionary, and he believes that progress is being made. Interest of the members is being increased not only toward giving, but in all of the work and in their general Christian growth.

sistibles at San Jacinto. The 220 tons of marble at the top of that shaft on the old battlefield is a reminder of spiritual as well as of military conquest.

New Star Appears

A new star has appeared in 1941 over the illuminated skyline of the Bayou City.

This new star has been seen by many. It has been discerned by spiritual leaders of the city, especially by Baptist pastors and by the City Mission Board.

They have realized the strategic location of the city as they have felt the pulse of her growth to a population of 286,160. They have known the reasons for her becoming the world's greatest cotton port and second only to New York in total deep sea tonnage as all nations have sent their ships to her wharves.

They have felt the import of the operations of 1,200 oil companies with aggregate assets of \$1,000,000,000. They have recognized the worth of more than 500 new residential subdivisions in recent years. They have appreciated the value of eighteen railroad lines serving the city.

Men Build Churches

But these spiritual men who have seen the star have known that it takes more than shipping, more than oil, more even than residences to build a city.

So these men have helped to build 325 churches in Houston. Perhaps they, more than the financiers, supplied the moral stamina which prompted this city, during the late economic disturbances when 1,500 cities were in default and 10,000 banks were crashing in other American population centers, to keep on paying her bills.

These men of vision, with an eye singled to spiritual values, have taken the lead in various organizations which now have employed eleven missionaries.

These eleven—who work in Settlement Community, Industrial Home, hospitals, Chinese Sunday School, Mexican Good Will Center, Mexican churches, and (significantly!) Star of Hope Mission—have also seen the star.

The star led on. Others saw it. "We need a leader to co-ordinate and direct our activities," wrote E. S. Hutcherson, president of the City Mission Board, to Dr. J. B. Lawrence of the Home Mission Board. "We find ourselves handicapped for lack of trained leadership in our mission activities. We feel that we must have a missionary trained in Home Mission work. Such a person as can lead out in a general city mission movement can get a great following here in Houston."

Dr. J. W. Beagle and Rev. J. L. Moyer of the Home Mission Board, and Dr. R. C. Campbell, general secretary of the Texas Baptist Convention, had already seen the beacon light as they talked with the City Mission Board in Houston.

City Mission Program Proposed

Dr. Lawrence saw it, indeed had already seen it, for months before he had proposed a city mission program for Southern Baptists in which he had outlined a plan which, he asserted, "would in the run of the years make the Gospel available to the entire city."

The problem now with the Home Mission Board and with Houston Baptists was to find the leader described in the Hutcherson letter—a capable man who would see the star.

He was found at Uvalde, Texas, in the person of Rev. Loyd Corder. Already he is on the field and is addressing himself especially to the young people. A young people's revival has been conducted. Plans are being pushed for an extensive campaign of mission vacation Bible schools in the spring and summer.

The new city missionary is challenged by the presence in Houston of great foreign language and race groups, including 25,000 Mexicans, 107,000 Negroes, and considerable numbers of Germans, Russians and Italians.

His task will be to "promote, correlate and enlarge" the present program of work. "In the future," he prophesies, "there will be more definite objectives and plans growing out of a better understanding of the field and the work."

This new star which has led to



San Jacinto Memorial Shaft

this significant pioneer undertaking in Houston no doubt will point to similar work in other southern cities. Atlanta, New Orleans, Birmingham, Louisville loom already on the horizon.

Perhaps the star is not new at all. It may be an old star seen again—the same seen by Z. N. Morrell as he crossed the Sabine.



Dr. Woodbury

NORTHERN Baptists are thanking God for a new day in evangelism. Along with many denominations during the four years 1934-1937, we reported fewer and fewer baptisms year by year. This is the record:

1934	65,257 baptisms
1935	59,067 baptisms
1936	51,852 baptisms
1937	47,507 baptisms

But the tide has turned.

During the past four years our baptisms have been steadily increasing, as follows:

1937	47,507 baptisms
1938	51,139 baptisms
1939	59,473 baptisms
1940	60,623 baptisms

This upswing indicates great improvement in percentage. In 1937 it took thirty-one Northern Baptists a year to win one convert; during 1940 it took only twenty-four.

Evangelism Emphasized

This improvement has come because the denomination is emphasizing evangelism as never before.

We have held many state conferences for pastors. In some places there was ninety-eight per cent attendance for two days of prayer and concentrated attention upon making and holding disciples for Christ. More recently we have been bringing the pastors to our nine Baptist seminaries, there with the students giving two days to evangelistic study.

The Home Mission Society has brought men from the North, South, East and West, men aflame with a passion for the lost, that they might

With great pleasure we present this article on evangelism in the Northern Baptist Convention. Dr. Woodbury has been God's good gift to Northern Baptists during the five years of his leadership as secretary of evangelism. The evangelistic tide began to turn as soon as his program got under way.

Dr. Woodbury has shared his effective leadership in the South at times in Ridgcrest, in the Spring conference at the Southern Seminary, and in a number of city-wide campaigns.

We rejoice in the evidences of a "mighty revival sweeping this way" in Canada, in the North, among Negro Baptists, and throughout the South.

Roland Q. Leavelle.

Northern Baptists Go Forward In Evangelism

By WALTER E. WOODBURY

Secretary of Evangelism, American Baptist Home Mission Society

pass it on to our leaders. Among them have been Southern Baptist leaders like Roland Q. Leavelle, L. R. Scarborough, George W. Truett and W. W. Hamilton.

Evangelism has been most prominent these past four years in our annual, national, state and associational gatherings.

Printed Page Evangelism

There has been widespread distribution of evangelistic literature. In January of this year we specialized in a month of "Printed Page Evangelism". Our pastors preached on the elemental evangelistic themes: "What Is Christianity?" "How to Become a Christian." "Make Up Your Mind." and "What Jesus Means to Me;" then distributed attractive leaflets on these themes for the congregation to read and to use in making contacts and conversation on the Christian life with unchurched and unconverted neighbors. Already 1,160,000 copies of these tracts have been printed.

By All Means

Northern Baptists follow no one pattern in evangelism. There have been city-wide campaigns, association-wide efforts, and state-wide simultaneous programs.

Some churches have old fashioned revivals. Others hold preaching missions for the deepening of the spiritual life, trusting the regular program of the church to bring in the converts. Still others follow the home visitation pattern.

Attention has been given to quickening different groups to win people to Christ. Our Northern Baptist Men's

Council has spurred our men's brotherhoods to more effective personal witnessing.

There has been considerable movement along the line of youth evangelism, when the young people engage in eight intensive days of soul-winning. Often students have been used in gospel preaching and gospel singing. Special literature for young people and college age folks has been prepared.

Our fine women's missionary promotional organization this year is challenging the women's groups to do their part in personal soul-winning. Miss Alice W. S. Brinson has issued a booklet, entitled "Witnessing to the Light," for women's study groups. This is a definite challenge to our women to win other women of their neighborhood to Christ.

Organized for Evangelism

Our Northern Baptist Convention has organized for evangelism. My appointment under the American Baptist Home Mission Society is as national secretary of evangelism. We have twelve area directors of evangelism working with me and thirty-four state commissions on evangelism composed of evangelistic pastors who give their thought to the entire state need rather than to their own parishes alone.

We are not yet allowing the Holy Spirit that freedom of action in our midst as we should. He could bring a glorious ingathering of the redeemed into the kingdom of our Lord Jesus Christ. Our continual prayer is "O Lord, revive thy work in the midst of the years."

ARMENIAN CHRISTIAN EXPLAINS DEATH

PEOPLE have Jesus in heart, they go upstairs when they die. People no have Jesus in heart, they go to basement when they die."

In such words an Armenian woman, recently converted on the field served by Miss Helen Lambert in E. St. Louis, Ill., expressed her conception of life after death.

With a radiant face this new convert expresses her happiness because Jesus is in her heart and reveals to all with whom she comes in contact the joy she has in her new life in Christ.

Here had been a sad life before her conversion. In the massacre of 1915 in Armenia, her native country, she had suffered untold sorrow. Two children had been killed and she and her husband never found two other children who were separated from them. Together she and her husband were seeking peace and happiness in the United States, but they were lonely and longed for friends.

"Now this woman has found the greatest friend and how friendly and happy she is," says Miss Lambert.

Gospel Carried From Louisiana To Texas As Christians Move Home

TWO French couples who formerly lived in southern Louisiana and were converts of the work of Home Missions there have carried the Gospel with them to their new home in Texas.

When these converts realized that in their new town they were surrounded with French people they wrote to Missionaries Lawrence Thibodeaux and L. C. Smith pleading for them to come to their section. They had become burdened for the salvation of their own people there.

The French missionaries went from their field in southern Louisiana to visit these people. They held services in a number of homes. The reception was cordial, and the people seemed glad to hear the glad tidings.

"That is truly a place where the people are hungry for the Word of Life," writes Brother Thibodeaux. "We hope to open work there."

Prayers Of Indians For Salary Of Pastor Answered By Phil. 4:19

A DEFINITE answer to the prayer of Pima Indians in Arizona has recently made them rejoice.

Prayer meetings have been held and the people have been praying in private that the Lord would provide a salary for the pastor of their little church in Casa Blanca. Since the organization of the church, Rev. Luke Johnson, himself a Pima Indian, has preached to the people, but in order to make a living could not give his entire time as pastor.

The people had been praying that he would be enabled to give his full time to getting the message of salvation to the thousands in that section who have not heard it.

When a letter was received by Rev. C. F. Frazier, missionary in Sacaton, Ariz., from the office of the Home Mission Board saying that some friends had requested the privilege of paying Brother Johnson's salary and thereby putting him full-time on the Pima field, their joy was unexcelled.

"It would have been great compensation for these friends," says Brother Frazier, "if they could have seen Brother Johnson, his deacons and myself when we told him about it."

FAMILY ACTIVE IN WORK TOGETHER

EVERY member of a Chinese family in San Antonio is a Christian and is taking part in the work of the church there, writes Miss Ollie Lewellyn, missionary.

The father and mother and four sons have all been baptized and are serving faithfully.

Recently when one of the sons was called into training service, the father volunteered to take over an office which that son held.

Another son offered to fill a vacancy in the B. T. U. caused by his brother's call to army service.

Italians In California Send Request For Bible To Worker In Alabama

A REQUEST for a Bible has come to Rev. A. Pucciarelli, Italian missionary in Birmingham, Ala., from an Italian family in Los Angeles.

When this family was living in Birmingham, Brother Pucciarelli visited them and talked to them. Now that they have moved to California they are spreading the Gospel message which they have received.

The missionary says that this is the fourth Bible he has sent to Los Angeles.

Another group of Italians who were converted through the influence of the work in Birmingham are carrying the Gospel to their neighbors in Detroit, Mich., where they are now living.

In the religion of Christ there is the doctrinal and the practical; the former is like cutting the garment out, the latter is like putting it on.

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Missionary



Illustrations

Power Demonstrated

But ye shall receive power—
Acts 1:8.

Several years ago Rev. Lawrence Thibodeaux, French missionary in southern Louisiana, visited in a French home and had services. The husband was interested, but the wife would not bear of his surrendering to Christ.

One night the husband fainted during the service, and on regaining consciousness he said that the struggle in his heart was too great for him to bear.

Recently the missionary had the privilege of baptizing that Frenchman, his wife, and one son. They surrendered to Christ and followed him in the waters of baptism.

The promise of the risen Christ to give power to His witnesses was fulfilled, even though evidence of it was delayed for years.

A Living Christ and a Drunken Italian

I was dead, and behold, I am alive for evermore.—Rev. 1:18.

An Italian, good natured enough but hard against religion because he had been deceived so often by the priest, came to services drunk.

He stood near the missionary, standing when the preacher stood and sitting when the preacher sat. He was a problem.

Finally he left, and then returned in a day or two to tell the missionary how little he thought of the church.

"To stop the argument," said the missionary, "we read about the Lord's return in 1 Thess. 4, since that was the point at issue at the time. He became serious. Then I handed him an Italian Testament and told him to read it."

After fingering the book, looking here and reading there, the missionary suggested that he would order for

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him a complete Bible if he wanted it. "He left thinking seriously," the missionary added. "May our God open his blinded eyes and stir his stony heart."

Witnessing Power

They spoke the word of God with boldness.—Acts 4:31.

Some time ago I went to see a woman who had never let me talk to her about her soul. This day when I went (after about three years work with her) she was in bed sick.

When I entered the room she began to cry. I found that she was almost paralyzed from her waist down.

"I know I am going to die and I am afraid to die," she said.

I knew she was ready for the Gospel, more ready than she had ever

been before. I explained the plan of salvation to her. I prayed for her. She was saved. I have never seen such a changed person as she was in those few minutes.

"I'm not afraid any more," she said. —Gladys Keith, missionary in New Orleans.

Meeting Human Needs

And the multitude of them that believed were of one heart and soul.—Acts 4:32.

In the Mothers club there is a woman (Jewess) who is the mother of nine children. She had been coming here for some time.

One evening she came and was so unusually sad that we noticed it. She had been such a jolly person that we knew immediately that she was in trouble of some kind. I knew that her husband was without work because of politics, but I was not acquainted with all the facts.

Upon asking her what her trouble was she began to cry. There were several mothers and workers there. We all cried as she told us the story of how her husband had been making a good living for them, but six months now he had been without work. She said little, but there was tragedy in her eyes.

There was nothing we at the Mission could do. We had no money and when it came to feeding and clothing nine children and the mother and father—well that was out of the question.

We just stopped crying and talking and prayed to God to take care of this situation. God heard and answered our prayer before sunset of the next day. The man went to work immediately as a painter and shortly was placed in work of the type for which he was trained.—Gladys Keith, missionary in New Orleans.



Belgium Gives Fair Pavilion To Negro University

Gift will aid Home Mission Board program of leadership training

A MAGNIFICENT pavilion on the New York World's Fair grounds represented the effort of Belgium to display the spirit of her people. The gorgeous show place was designed for later removal and use as a group of college buildings in Belgium.

What the Belgian government has done with that pavilion, now that war has made impossible its return to Europe, is a demonstration of Belgian spirit surpassing anything seen on the Fair grounds.

The Belgian building, a model university plant under one roof, has been

given to Virginia Union University, Negro school in Richmond, where the Home Mission Board has a teacher-missionary. Every stone, from the tall music tower to the spacious corridors, has been given absolutely free for the taking.

This gift has been made, according to the Belgian ambassador, as a gesture of international friendship and interracial good will. The structure, as designated by the ambassador, will be the "Belgian Friendship Building" after it is erected in Richmond.

Workmen are now dismantling the



Dr. T. F. Adams, pastor of First Baptist Church, Richmond, is president of the board of trustees of Virginia Union University.

\$700,000 pavilion, and the materials are being shipped to Richmond. Funds totaling \$150,000 are already in hand to transfer the first unit and set it up in Richmond, according to Dr. S. E. Henning, treasurer of the American Baptist Home Mission Society, who is leading the movement. He states that an additional \$175,000 will be needed to move the entire building.

Virginia Union, he points out, has an enrollment of 660, while the new building will increase training capacity to 1,000, thus taking care of normal needs for years to come, and establishing the school as perhaps the strongest Baptist Negro training center in America.

President of the board of trustees of Virginia Union is a prominent Southern Baptist, Dr. T. F. Adams, pastor of First Baptist Church, Richmond.

"Seldom do the horrors and complications of war produce such a happy event whereby a highly cultured and peaceful nation of Europe presents to a minority race in another land a gift of inestimable material and historical value, thus providing the world with a striking and heartening expression of international friendship and interracial good will," Dr. Henning concludes.

"Baptists are to be congratulated—especially if they accept the challenge and thus place Baptist leadership in Christian education for Negroes on a new high level."

Southern Baptists will be especially interested, because it is that new high level toward which they are aiming in the Home Mission Board's program of Negro leadership training. The Belgian Friendship Building will be an aid in that program.

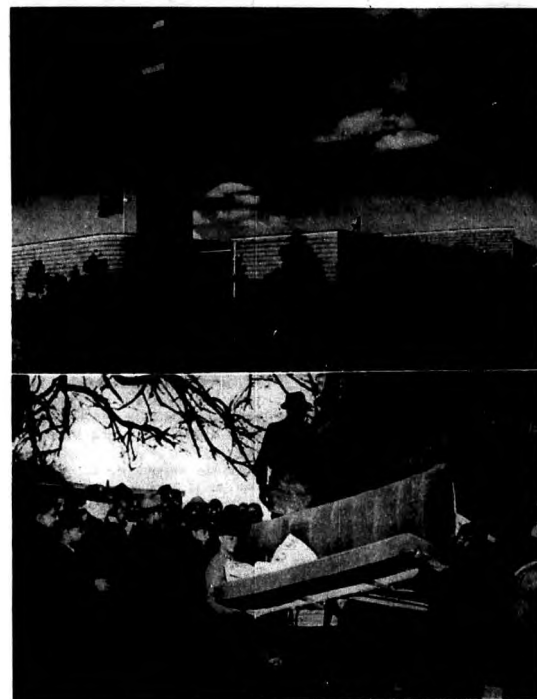


Photo courtesy The Richmond Times-Dispatch
In the picture at the top is the Belgian building and music tower on the fair grounds in New York. Below, the first truck load arrives in Richmond where the structure will be rebuilt on the campus of Virginia Union University.

A Rabbi Inquires About Jesus

By
JACOB
GARTENHAUS

man who listened attentively to this humble follower of the Saviour and marveled at her love for his people. She wanted him to know that that love did not exist before she dedicated her life to her Master's service and that it was He who placed it in her heart. The rabbi expressed

both admiration and respect for her. Not many days later the rabbi visited her home when they resumed the conversation, and again this good woman sought to press home to him everyone's need of a Saviour. Irrespective of who that one might be, especially the fact that during these tragic days of sorrow and anguish the Jewish people are in need of the comfort of a living Saviour.

Great Awakening

Hearing about all of this, I could no longer postpone my visit to that city. I had been there only a short while before I was convinced that the above report had not been at all exaggerated. On the contrary, I had never seen a greater awakening among the Jewish people.

What I saw with my own eyes and felt in the three days that I was there would require writing a book. I was rushed every minute, going from one Jewish home to another.

When I thought I had a few minutes to breathe I was told, "You cannot disappoint Mr. M.—and his family; I couldn't look them in the face if I failed to bring you there for a visit."

How could I refuse to go? And what an inspiration that visit turned out to be.

We had no sooner left there than I was told, "Now you must not leave the city without a visit to the home of Mrs. B.—"

Here I found husband, wife, grandchildren and grandchildren all gathered together to meet the visitor. How they listened! Never shall I forget

the tears in the old man's eyes as he put his arms around me and thanked me for the visit. My Christian friend had truly convinced him of what a true Christian really is.

The first evening in the city my message was broadcast. The next morning my friend told me of the many telephone calls she had had from Jewish people who were most favorably impressed with my message. There were more requests for visits.

As we went up to the newspaper office a young Christian reporter who had shown a deep interest in my visit to the city asked if I would like to meet a Jewish reporter who had just come in, and, of course, I replied that I would.

Answers Arguments

Here was where the excitement began. This sophisticated young fellow knew everything. You could not tell him a thing he did not already know. But I had an answer to each of his arguments.

Mockingly he asked, "Are you a Christian or a Jew? You cannot be both; you are one or the other."

I cited some outstanding Jewish celebrities whom even he was quite proud to accept as Jews, men who were devout Christians by faith, such as Disraeli, prime minister of England, and Felix Mendelssohn, the great composer.

"Evidently you consider the Jews a nation," he said. "In that case you are right; these men were Jews and Christians, and viewing it from that angle you are not inconsistent."

He had to admit that there were Chinese Christians, Japanese Christians and Jewish Christians. When I handed him some literature he replied that he knew what was in it, and after asking him if he had read it he replied that he did not need to read it.

Anyone listening to our conversation would have come away shaking his head with the impression that this was a hopeless case.

But was it? Only one or two days later this same young "smart" Jew who thought he knew it all, suddenly discovered that there were some things worth knowing that he did not not know and he requested a New Testament in which he will, let us pray, discover the greatest thing worth knowing.

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Rev. Antonio Ramon, Trinidad.

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Rev. Domingo Hernandez from Camaguey, Santa Clara Province, to Guines, Havana Province.

Rev. Bibiano Molina from Trinidad to Potrerillo, Santa Clara Province.

Tract Given Lad By Jewish Worker Gains Admittance Into Home

WHILE waiting for a street car in New Orleans, Miss Mollie A. Cohen, Jewish worker, handed a tract to a lad who was selling newspapers. "Here, son, take this home with you to read," Miss Cohen said to the boy, as she wondered if anyone had felt any Christian responsibility toward him.

Though a Gentile, this boy had been adopted by a Jewish woman. He took the tract home and he and his mother read it.

Later Miss Cohen visited this woman, and she told her about her son bringing home a tract which someone had given him. She is hoping for an opportunity to speak to the boy further now that she has found his home.

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DIRECTORY

THE complete directory of workers of the Home Mission Board is printed on this page each quarter. It was carried in the March issue, and will run again in June.

Worker Among Deaf Summoned To Bed Of Man Seeking Salvation

ON a recent itinerary to several cities, Rev. C. F. Landon, missionary to the deaf, was called to the death bed of a man who had been antagonistic toward the Gospel.

When the missionary arrived the man admitted that he had seen his mistake. His family said that he had called continuously for the missionary during the past few hours.

Brother Landon had a glorious talk with him. Then, reaching up and putting his hand over his heart, he said his last words, "The Lord is powerful." There at his bedside understood it clearly; it was his way of saying that he had let Jesus come into his heart and that He was all-powerful.

The man's wife, two sisters, and a brother are deaf. His father-in-law, suffering from a serious ailment, called the family together after the death of his son-in-law and said, "Brother Landon, I don't have long to stay in this world either. I might not be here the next time you come through. I want you to have prayer with us."

When the missionary was ready to leave he received a sincere expression of gratitude for his services in speaking to those of the family who could hear and at the same time, by using the sign language, conveying his message to the deaf.

GLIMPSES FROM CUBA

(Continued from page 5)

throughout the field, including Pinar del Rio, San Jose, Bejucal, and Batabano.

The brethren in Pinar del Rio say theirs was the best meeting in the history of the church.

The Gospel car with its loud speakers rendered good service in most of these meetings, being used to announce the services on the streets and to hold open air meetings an hour before the services in the chapel.

FAMILY NOW UNANIMOUS FOR CHRIST

ONE by one the members of a Cuban family have been converted in Consolacion del Sur, where Miss Christine Garnett is missionary.

Nine of the family are now Christians, the youngest boy and the youngest girl having been baptized recently. Only the father is not a Christian.

The youngest boy is president of the Royal Ambassadors, and the girl is president of her intermediate class.



SHE CAN'T GO TO CHURCH, BUT SHE CAN READ

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Heralding a New Day Of Baptist Honor

*New stage in denomination's consciousness
entered through Home Board's refinancing*

By B. M. CALLAWAY

Chairman, Home Board Refinancing Committee

A NEW DAY has dawned for the Home Mission Board in its services to Southern Baptists. Indeed all the agencies of the Southern Baptist Convention have stepped up on a new stage in the denomination's consciousness.

Debt burdens and financial deficiencies a few years ago seemed to be insuperable obstacles to right organization and expansion of agency services.

But Southern Baptists were informed of the need, and urged to support these agencies with contributions and with sympathy which would show a unity of sentiment and purpose. Such general and encouraging response was given that it is now proposed to pay off all the debts of the Southern Baptist Convention agencies by the centennial year, 1945. Certain recent encouraging steps to this end are of dramatic interest.

As of February 1, 1941, the debts of the Home Mission Board, which had been paid down from over two million dollars twelve years ago to an amount now of \$850,000 and were for the most part bearing 6% interest, were refinanced by the sale of debenture notes to banks and trust companies at 3 1/4% interest on \$375,000 of the principal and 3 1/4% interest on the remainder.

There are two outstanding truths in that statement of a business transaction that every Baptist ought to consider.

1 One is that with inadequate property to secure the former large indebtedness, and with the drastic reduction in contributions from the beginning of the depression in 1929, and even during a temporary stoppage in payment of its bonds maturing in 1933, there had been no thought in the minds of the leaders in the denomination but that these debts would not be fully paid.

Some of the creditors despaired at that time of collecting the debts, and

Home Mission Board bonds were sold by the holders for as low as forty cents on the dollar.

Nevertheless, with the will to pay, the Board went steadily on in making arrangements through extension of maturities. Backed by the denomination at large, encouraged by the Baptist Hundred Thousand Debt Paying Club, it has actually paid off 65% of the total of those debts with full interest during a decade of deep economic depression.

For such a loosely affiliated denomination this is no mean achievement. It so encouraged the holders of these securities that in 1939 Home Mission Board bonds would bring one hundred cents on the dollar in the open market.

The securities of countless secular political organizations never realized their face value, and the holders lost their investments. But not so with Home Mission Board bonds. The asset of moral responsibility proved more dependable than mortgaged property.

2 The other notable thing is that the 3 1/4% and 3 1/4% interest rates on the unsecured debenture notes of the new issue places the credit risk of the Board in the minds of investors in the same classification as the most substantial and successful corporations in the business world. This is perhaps as low a rate of interest as was ever secured by a religious denomination on its general debts, even where such debts were covered by mortgages.

It is not here used as an argument, but this experience does show that it pays to be trustworthy.

Southern Baptists are entitled to some more definite sense of self-respect, some modest degree of pride, some encouraging confidence that the sense of unity and cooperation in seeking

the common objectives in Christian service is a dependable factor.

To the Home Mission Board, this refinancing experience produces a net saving in interest of approximately \$9,000 a year, and since this saving hastens the liquidation of the entire debt, then the money saved is really money made.

Furthermore, a definite contribution has been made to the credit reputation of Baptists; and with any sort of wisdom in use of that reputation in future years the reaction of this reputation for trustworthiness will inevitably strengthen the morale of Baptists individually, in churches and in denominational agencies.

A certain banking and trust company official, when first approached on the Home Board refinancing proposal, refused to give any consideration to the purchase of securities issued by Southern Baptists; but after being shown what they had done toward paying debts in the past ten "depression" years, he completely changed his attitude and agreed to purchase one-fourth of the Home Mission Board debenture notes, and also consented to act as trustee for the issue.

The low ebb of the Board's influence among Baptists around 1930 led some to talk of its discontinuance. However, with the help of the Woman's Missionary Union, with aid from the Bottoms Trust, and with a growing support from the Cooperative Program, its mission program is more extensive and better organized than ever before.

In a demoralized world the work of the Home Mission Board, besides evangelizing in the homeland, contributes to the presentation of the Baptist understanding of New Testament truth to foreign nations through its Christianizing the natives of those countries who live in our homeland.

Pastors and church leaders who will inform themselves concerning the activities of the Home Mission Board cannot resist telling their people about this important agency of Southern Baptists, serving under the aggressive leadership of Secretary J. B. Lawrence.

Rightly told it will inevitably result in added interest and contributions for the liquidation of all its debts by 1945, and the support of a vital and vast Southern Baptist missionary program for the spread of the Gospel.

The record of Home Mission Board bonds has proved that moral responsibility is more dependable than mortgaged property.