

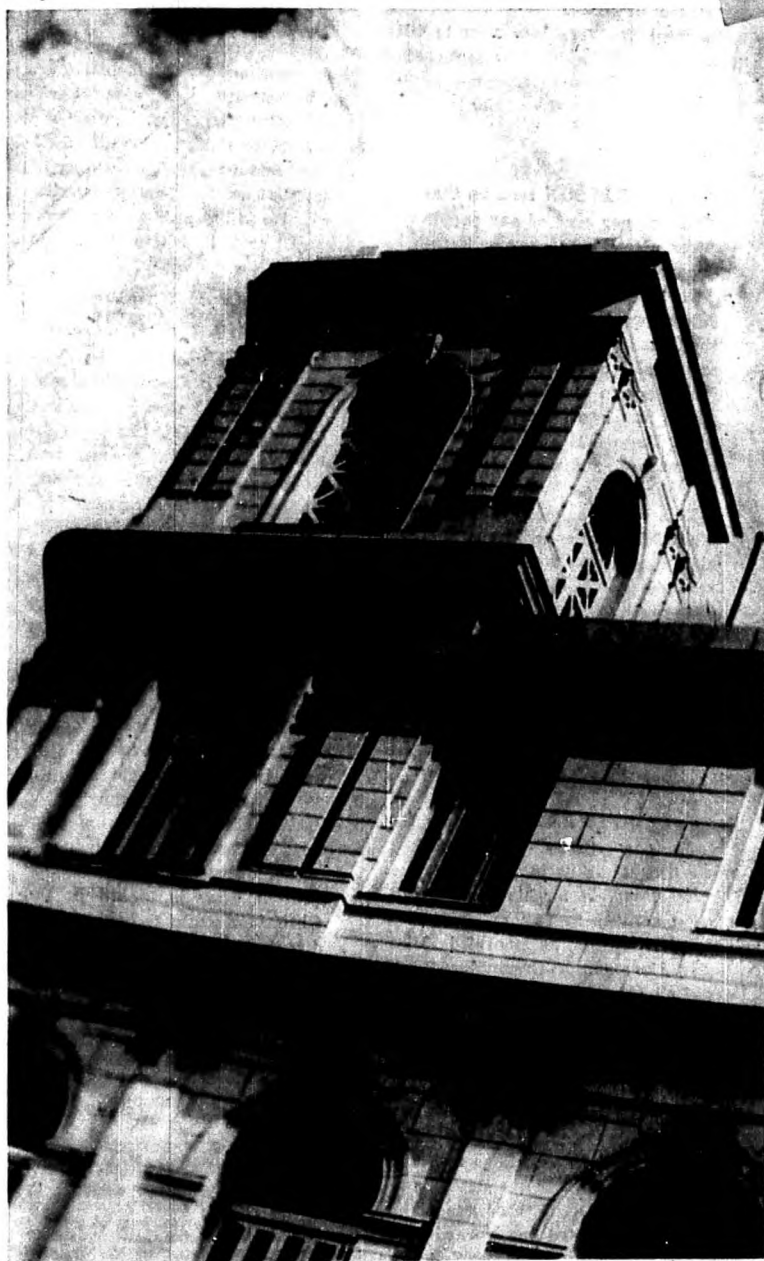
SOUTHERN HOME MISSIONS

Motto: Trust the Lord and Te

VOL. XIII.

JANUARY, 1942

No. 1.



Board Reports Show Progress

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**A Shelf-full of Books On Cuba
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A 7-Point City Mission Program

By SOLOMON F. DOWIS

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The Home Board Headed Out

AN EDITORIAL

*Tower of the beautiful Baptist Temple,
Havana, Cuba, headquarters of the
Home Mission Board's work on the
island.*



Religion In The Camps

THE Government is doing everything it can to make it possible for Christ to be carried to the camps. They have built or are building chapels for each regiment and they have a chaplain for each regiment whose duties are confined specifically to the task of ministering spiritually to the soldiers in his regiment.

We are told that during the year ending June 30, 1941, more than 11,600,000 soldiers attended the 118,990 religious services conducted at army posts throughout the country. This is the report made by Col. Wm. R. Arnold, Chief of Chaplains.

At the beginning of the year there were 130 chaplains in the regular army. At the end of the year there were on active duty 1,330 regular army, National Guard and Reserve chaplains.

These chaplains made 3,360,000 hospital calls, performed 2,200 marriages and conducted 3,100 funerals, in addition to the 118,990 religious services held. Southern Baptists, through the Home Mission Board committee, under instruction of the Southern Baptist Convention, are endeavoring to keep their quota of chaplains filled with the very best men that can be found in the Southern Baptist ministry.

The Chaplain And His Task

WE quote a small portion of a letter written by a chaplain and published in the *Herald of Holiness*: "Before I became chaplain many of my fellow ministers tried to discourage me. They said I would not be allowed to take my liberty and preach as I desired. Some of them took the attitude that I was betraying my true calling and was going to place my approval upon war and teach men how to kill and hate. They said the army was no place for a preacher. I have found from my experience that those ministers were wrong. As a civilian I never received such great respect as the men and officers of the army give me as their chaplain. There are no restrictions placed upon the way the chaplain preaches. It is his personal job and it is entirely upon him

as to how he preaches. Just as the bugle speaks in an unmistakable way the various calls to the men, so are the chaplains urged to speak plainly the Gospel of Jesus."

We need the very best men to fill up the quota of Southern Baptist chaplains. There is no greater opportunity now for service than this.

Startling Facts

ROGER BABSON tells us that sixty per cent of our people never attend any church, Catholic or Protestant.

This means that more than 25,000,000 people in the territory of the Southern Baptist Convention are wholly unchurched. In the four western provinces in Cuba where Southern Baptists are at work there are 2,500,000 yet to be reached, and at least 100,000 in Panama.

This gives a total of nearly 30,000,000 people in Home Mission fields who are not being reached by the Gospel as Baptists preach it.

If these hosts are reached at all, it will be by missionaries sent to them. What a field we have for service right at our door!

A New Mission Field

REV. PAUL C. BELL, who has for the past thirty years worked among the Mexicans in Texas, left the first of December for his new field of mission activity in Panama.

Before leaving he married Miss Gladys Harmon, of Greenville, S. C. Mrs. Bell is an enthusiastic and efficient helper in the mission work. A letter from Brother Bell says that they are spending their honeymoon in teaching mission study classes and in doing mission work.

They will have charge of our mission work in the Canal Zone and will begin mission work in the Republic of Panama. For all of these years the Home Mission Board has worked only with the English-speaking people. Balboa Heights Baptist Church, founded by the Home Mission Board, has min-

istered to the white Americans and the Negro churches have ministered to the English-speaking Negroes. British subjects who came to the Zone to help build the Canal and who remained later to help operate it.

Under existing circumstances our attention is turned southward. There is no Southern Baptist work from Mexico to Brazil, except that done by the Home Mission Board in the Canal Zone.

This territory will become tremendously important in the future. There will be a highway from Washington to Buenos Aires. Our people will spend their vacations in automobile tours to South America. All along the way will be thriving cities. We must win this land to Christ. Brother Bell by natural endowment and training is peculiarly fitted for pioneer missionary work. He is beginning, as we believe, a great career in a great undertaking.

In The Rum Business

ACCORDING to Representative Louis Ludlow, the United States is in the rum business. "Since 1935," says Mr. Ludlow, "our Government has been financing a Virgin Islands rum company. This company has manufactured in six years 740,325 gallons of rum for which \$433,016 has been received and paid into the United States Treasury. The rum has been distributed in this country by the W. A. Taylor Distributing Company of New York City."

We understand from Representative Ludlow that Secretary Ickes, without congressional consent, is responsible for this. If so, he has put the people of the United States in the rum business without their knowledge.

The only way to handle the rum business is to kill it, and Christians ought to begin immediately the killing process. Here is a great mission for our churches.

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J. B. LAWRENCE
Executive Secretary-Treasurer

JOE W. BURTON
Publicity Secretary

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HOME MISSIONS

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

VOL. XIII.

JANUARY, 1942

No. 1.

WE rejoice that we can sound a hopeful, victorious note for our Home Mission work. The Board has just held its annual meeting at which the budget was fixed for 1942. It was the best, the most hopeful, the most constructive meeting we have had in a dozen years. In fact, our Home

The Home Board Headed Out

Mission work is prosperous and progressive. We have recovered from the dismay, the despondency and despair of the debt and depression that overwhelmed us a decade ago, and we are moving out in an upward and forward-looking mission program traveling with Christ toward tomorrow.

Confidence has been restored. Our integrity as a functioning agency has been established and our credit in the commercial world raised to par.

Our receipts are increasing and our mission work is being gradually enlarged. In 1934, the low year of the depression for the Home Mission Board, we were happy to report 150 missionaries. Today we can report nearly 400 missionaries working in more than 860 mission stations. In almost every meeting of the executive committee, held monthly, since 1935, new missionaries have been put in the field.

We are doing this and at the same time paying our debts. In the past thirteen years we have paid approximately \$1,250,000 on the principal of the debts. On February 1, 1941, we refinanced on a 3 1/4% and 3 1/2% interest basis, issuing debenture bonds without security for \$850,000. We have completed negotiations with the banks to refinance again on a 2 1/4% interest basis in which we will give our open note without security or pledges of any kind for approximately \$550,000, effective February 1, 1942. This means that in one year we will have paid approximately \$300,000 on the debt principal.

It also means that the Home Mission Board has so thoroughly established its credit in the commercial world that it can today borrow money at the banks on an open note without pledges of any sort at 2 1/4% interest.

We can now speak of the tragic years through which we have passed with assurance because they have become an asset as we have risen on the trials and struggles of that period as stepping-stones to higher things. We rejoice, though

we do not say it boastfully, in the fact that we have handled our difficult financial problems without asking or receiving special consideration of any sort.

We have learned that His name is Immanuel—God with us. We could never have gotten through without divine help. Crushed with debt, besmirched with the odium of the defalcation of a trusted officer and facing the loss of denominational confidence, the Home Mission Board in 1929 seemed doomed.

In that tragic hour there was but one thing we could do and that was to travel with Christ toward tomorrow. This we did. We put the promise of God to the test. He gave us a motto, "Trust the Lord and tell the people." He gave us a passage of Scripture as an anchorage to our trust, "But my God shall supply all your needs according to His riches in glory by Christ Jesus" (Phil. 4:19). He gave us a mission slogan, "The making and baptizing of disciples." He gave the pillar of cloud by day and fire by night to lead us across the Red Sea of discouragement and through the wilderness of financial disaster and across the Jordan of debt adjustment into the Promised Land of credit, integrity and financial security. He put our feet on the solid rock of endeavor.

During the past year we added forty missionaries to our force, opened ninety new mission stations and acquired fourteen new pieces of mission property. During the year our missionaries distributed over 40,000 Bibles, Testaments and portions of the Scripture. They gave out more than 600,000 tracts. They preached over 35,000 sermons. They led more than 9,000 people to accept Christ and received into the fellowship of the churches 10,000 members.

We are today preaching the Gospel to the Indians, the Mexicans, the Spanish-Americans, the Jews, the Italians, the French, the Cubans, the Chinese, the Russians, the under-privileged in the crowded industrial sections and slums of the cities, the neglected in the mountain areas, the Negroes in the homeland, the millions in Cuba and Panama, and to the men in the army camps.

As we see it, there never was a time when Home Missions was needed more than now. There never was a time when Home Missions was more important and more vitally related to the Kingdom of God than now. We look to the future and press on traveling with Christ toward tomorrow.

Chaplains Welcome Evangelistic Campaigns for Training Camps

By Alfred Carpenter

IN these nine years of military service you are the first to visit my post and offer assistance in my work as chaplain."

These were the parting words of a warm-hearted, hard-working Baptist chaplain seeking to minister to 2,500 men of an Army air base in Florida. In a brief conference our program of evangelism and proposal to assist had been placed at his command. Immediately he requested a capable leader to assist him in an evangelistic campaign. An outstanding pastor in a far away city has answered this request.

At a newer and larger air base in the far away West a Church of Christ chaplain said to me, "You have exactly what I need and have been looking for. I will use an evangelist any week you can secure one." A great state mission secretary and an evangelistic pastor have been secured.

These are only two expressions of appreciation for the assistance Southern Baptists through the Home Mission Board are giving the chaplains in their effort to reach the needs of our men in service. These air base units are small; they respond readily and are easily organized for evangelism.

Larger Forts Offer Challenge

At the larger forts and camps of say 40,000 men and thirty chaplains the response is not so ready. The vastness of the task and the varied phases of life on the outfit involve many difficulties. My approach is always through the post or senior chaplain placing myself and the program at his command. I work from the top down and from the inside towards the outside. Usually he calls a conference of all chaplains wherein we discuss the nature and advisability of an enlarged, intensified evangelistic emphasis. If such campaign is advisable then the type, date, preachers and other details are arranged.

At one of the larger forts in company with the post chaplains we presented a campaign to the commanding officer. The officer said, "If you will bring these outstanding religious leaders you have mentioned to my fort I will not only urge the officers and men to attend but will be there myself."



Free religious literature for soldiers is a spiritual aid at Fort McPherson. Chaplain W. R. Callaway, right, assures the superintendent of camp work that any help from Baptists in ministering to the men will be appreciated.

In one of the camps a post chaplain said, "Let me try this campaign in the headquarters division. If it works there then we will take it unit by unit throughout the camp."

Our chaplains are a co-operative group, anxious to meet the needs of the men under their care and desirous of any assistance we can give and they are able to use. Because of varied, valid reasons some chaplains desire not to enter into these campaigns.

A definite soul-winning emphasis is stressed for all chaplains. The evangelistic campaigns of camp-wide proportions are promoted not only where we have Baptist chaplains but also where other chaplains desire our assistance.

This department proposes to assist with added helpers where needed. This will largely be done with volunteer pastors, laymen and denominational leaders. Since August 1, twenty-one evangelistic campaigns of different types have been planned and promoted.

Church members living within reach of the military centers should attend the special services because their presence means much to the men. Where impossible to attend keep these meetings on your prayer list as several are in progress constantly.

NOVEMBER RECEIPTS

Home Mission Board

Cooperative Program	\$36,219.77
Hundred Thousand Club	10,417.83
Annie Armstrong Offering	177.04
Designations	4,163.99
Camp Work	2,090.69
Total	\$53,069.32
Total, November, 1940	\$26,475.21

W. M. U. Study Book Now Ready For Sale, Home Board Reports

NOW ready for sale at Baptist Book Stores is the preparatory book for the March Week of Prayer for Home Missions, *Fellow Helpers to the Truth* by Willie Jean Stewart.

Written according to the plans of the committee on the Week of Prayer, Miss Mary Northington, chairman, the book is a study of five pioneer home missionaries who are examples of various types of Home Mission work.

Using as a background the lives of these five — Dr. J. W. Newbrough, Rev. Donato Ruiz, Miss Mary E. Kelly, Dr. M. N. McCall, and Miss Fannie Taylor, each of whom has spent a generation in missionary service on home fields — the author has given a comprehensive presentation of the entire Home Mission enterprise.

A pointed exposition of John's first epistle—a gem in its missionary teaching—is Miss Stewart's preface. Each chapter is introduced by a commentary on an appropriate verse from the epistle.

This is a different type of mission book which women in the societies will delight to study as they approach the Week of Prayer for Home Missions.

Printed on good quality paper in readable type, the 96-page book is on sale for twenty-five cents.

Very often circumstances may be against you, but make it hard for such circumstances.

A Shelf-full of Books On Cuba



By a Galaxy of Missionary Writers



SIX books on Cuba, first graded series ever published by the Home Mission Board, will be brought from the press by January 15, 1942. It has been announced by the Board's publicity department.

Publication of the Cuban series at this time is unusually timely, since beginning in the spring of 1942 the mission topic to which Christian leaders throughout the nation will be giving attention will be mission work in the Latin-American fields.

The complete list of titles is as follows:

A Baptist Generation in Cuba by M. N. McCall. 128 pages. Forty cents. For adults.

Meet the Youth of Cuba by Herbert Caudill. 128 pages. Forty cents. For young people.

Dear Margaret by Gloria Young and Mrs. H. R. Moseley. 128 pages. Forty cents. For intermediates.

Tia Tells a Story by Mildred Matthews. Sixty-four pages. Twenty-five cents. For juniors.

Carmita of Cuba by Marjorie Jacob Caudill. Sixty-four pages. Twenty-five cents. For primaries.

Cuba—Leader's Resource Book edited by Una Roberts Lawrence. This book provides helps for teachers on the entire series.

Unique Feature Incorporated

A unique feature in this Cuban series is that each book of the five for classroom use is a reading book, all

helps for teachers for the entire series being placed in the *Resource Book*.

The children's book, *Carmita of Cuba*, is a delightful little story of a girl in a Cuban home, the characters being from real life on the field in Regla where Mrs. Caudill has worked for eleven years. Children of primary and older ages will delight in reading this charming story and in doing the handwork on the concluding pages.

Miss Matthews gives from life ten stories, each one of which will greatly interest boys and girls of junior age. While reading the stories the pupils will also learn many things of Cuban mission work about which Miss Matthews can speak authoritatively after more than twenty years on the island.

The intermediate book is a collaboration between Mrs. H. R. Moseley, who has spent a generation in Cuba, and Gloria Young (Mrs. A. C. Seawell) editor of the Boys' and Girls' page of the *Baptist Standard*. Around Mrs. Moseley's letters home from the mission field has been woven by Gloria Young a beautiful story of a girl in the States who wants to give her life to Cuban missions. Intermediates will find their interest in Cuba growing as they catch the contagious spirit of Margaret Gaynor in her desire to be a missionary.

A living panorama of Cuban youth at home, at school, at church, and at work is given by Herbert Caudill in *Meet the Youth of Cuba*. This is truly

a different, human book as it gives an insight into the life of the young people of another land.

Dr. McCall Relates History

The adult book is a historical treatment of mission work in Cuba under Dr. McCall's administration which has dated from 1905. It is somewhat of a semi-autobiography, although the author makes no effort to give a chronological sketch of his ministry. He simply relates the story of Cuban missions, giving as would be necessary his own intimate associations with that missionary activity.

This entire series of books on Cuba has been edited by the Board's publicity secretary, Rev. Joe W. Burton, and the mission study editor, Mrs. Una Roberts Lawrence, in which editorial work they have been assisted in volunteer service by a number of leading W. M. U., Sunday School and B. T. U. leaders and outstanding pastors. In the *Resource Book* Mrs. Lawrence has had the assistance of other volunteer workers who supplied helps for the different books in the series.

The artist of the series who has prepared all of the covers and some of the illustrations is Mrs. Jesse L. Childers of Kansas City. A Cuban boy, Francisco Alou, convert of mission work at Regla, has done some of the illustrations for *Carmita of Cuba*.

The entire series is profusely illustrated, four books with new pictures of Cuba and the primary book with line drawings.



Dr. J. R. Lawrence presents the 1942 budget.

ACTIVITIES of two new departments inaugurated during the year and definite prospects that all debts will be retired before the centennial year of 1945 indicated to the Home Mission Board real progress in mission work as the members met in annual session in Atlanta on November 18.

The Board was cheered in its one-day session when Dr. J. B. Lawrence, executive secretary-treasurer, reported that total obligations might be reduced to \$550,000 by February 1, 1942, first annual maturity date since refunding the debts.

"If this is done," he said, "it will mean that debt payments of \$300,000 have been made in twelve months."

This optimistic note, he added, could be sounded because of increased offerings through the Hundred Thousand Club and Co-operative Program and because \$103,000 had been applied on debts in 1941 from the sale of property no longer usable in mission work, chiefly mountain schools.

New Departments Report

Work in military training camps and a city mission program in co-operation with the Atlanta Baptist Association, the two new departments inaugurated during the year, gave promise to the Board of a greatly enlarged program on all fields as soon as the debts have been paid.

Dr. Alfred Carpenter, superintendent of army camp work, said definite evangelistic emphasis is being pressed upon Southern Baptist chaplains, and this department proposes to assist them with the extra help for campaigns.

"Heretofore we have endowed chap-

Signs Of Progress Cheer Board In Annual Session

Two New Departments Report Activities; \$300,000 Applied On Debts During Year

lains meeting government qualifications," he said, "but henceforth we must emphasize only the best possible material for the chaplaincy with preaching and organizational ability. We are in need of more Baptist chaplains capable of leading line of officers and taking the initiative in promotion."

Rev. S. F. Dowis, superintendent of city missions in Atlanta, told the Board that only about half of Greater Atlanta's population of 430,000 is connected with the city's 275 churches of all faiths and races. He reported eighty white Baptist churches with a membership of 62,000.

"This certainly is a great challenge to Atlanta churches and Christian forces to arise and to go out for those who are lost," Brother Dowis said.

At the annual meeting held to outline a budget for the ensuing year and to hear reports of work for the current year, a budget of \$630,000, presented by Dr. Lawrence, was adopted for 1942. Its principal item is \$246,742.85 for mission work on the fields throughout the South and in Cuba and Panama. Allocated for debts is a total of \$267,000. Operating expenses, field work, publicity, old-age pension plan and miscellaneous items total \$110,000.

The budget as outlined by the administrative committee is based on receipts of 1941, which through Novem-

ber 1 had totaled \$571,508.03. Anticipated receipts for November and December are expected to bring the 1941 total to \$630,000, the amount of the new budget for 1942.

"Never have the opportunities for Home Mission work and challenges to the Home Mission Board been as great as they are today," said Dr. Ellis A. Fuller, president, as he called the meeting to order.

Proof Of Trustworthiness

"To me," he continued, "nothing has happened in the experience of the Home Mission Board during these twelve years that is more favorable to the kingdom of God than the fact that the Baptist name, as we have worn it, and worked in connection with it, is definitely established in the confidence, not only of our own people, but of the business world."

"We need no greater proof of this than the fact that the business world has sought our credit and has approved it by being willing to lend us all the money we need at an exceedingly low rate of interest, and that the business world is willing to make the loan on a plain note."

Dr. G. J. Davis, chairman of the committee on Cuba and Panama, reported a force of 87 missionaries on the Cuban field under the supervision of Dr. M. N. McCall of Havana. Seven-



Home Board members paused for lunch together in the midst of the strenuous annual session. Pictured, left to right, are Dr. Lawrence, executive secretary-treasurer; Dr. Ellis A. Fuller of Atlanta, president; and Dr. A. D. Foreman, Jr., member from Amarillo, Texas.

teen graduates from the Seminary last June are all now at work on the field. He reported a total of 160 preaching points (53 churches and 97 missions) on the Cuban field. The committee commended the new series of six graded mission study books on Cuba to be on sale by January 15, 1942.

In his report, Dr. Roland Q. Leavell said that in his five years as superintendent of evangelism city-wide campaigns had been conducted in 27 southern cities. Baptisms by Southern Baptists have totaled 191,993 in 1936, 204,567 in 1937, 256,814 in 1938, 269,155 in 1939 and 245,600 in 1940—over a million in the five years.

"We have seen the word 'evangelism' emerge from an obscure and almost disreputable place in the thinking of our constituency, until it has become the most popular word in the Baptist vocabulary," he said.

Progress In The Homeland

Dr. J. W. Beagle reported mission work in the homeland including the activities of 280 missionaries among foreigners, Indians, and in neglected communities.

"Since our last annual meeting," he said, "we have bought, built or have under construction, ten chapels and two homes; we have been compelled to enlarge four buildings, funds being provided by the W. M. U. Income from the Bottoms Trust and Phil. 4:19, thus giving a total of 92 chapels, homes or work centers that God has made possible in this department since January, 1936."

Some 15,000 students and ministers were influenced by the work of twenty-two teacher-missionaries in the Board's program of Negro leadership training, Dr. Noble Y. Beall stated.

These workers, he said, are employed on nineteen campuses in the South where 7,000 students are enrolled. In addition to their classroom work with the students, Dr. Beall pointed out that the teacher-missionaries conducted 117 institutes, sixty-four extension classes and sixty-four mission study classes. In these various classes, 379 pastors were enrolled and 3,792 students who had definite assignments to religious work.

The world is witnessing great changes in the Jewish attitude toward Christ, Rev. Jacob Gartenhaus said.

In the past, he said, those who voiced disapproval of the traditional view of Christ were "soon silenced and the masses continued to remain in darkness and ignorance of His true person."



Among the important committees of the Board is the one on Cuba and Panama, here drawing up its report. Standing are Chairman G. J. Davis, left, of Atlanta, and Rev. M. C. Stith, Washington, D. C. Writing the committee's report is Rev. T. W. Croston, Monticello, Ark. The fourth member is Rev. Wiley Henton, Casa Grande, Ariz.

"But in recent years," he said, "we have begun to hear a chorus of voices of Jewish leaders vying with one another in their appraisal of Jesus."

Rev. Joe W. Burton, publicity secretary, declared that "any missionary agency which maintains its activities on a successful basis must have an aggressive organization to make available to its constituency favorable information about its work."

He reported an increase during the year of 15,000 subscriptions to *Southern Baptist Home Missions*, making a total circulation of 59,000. Denominational and secular press releases, editing of eight mission study books, and publication of many tracts and posters were handled by the publicity department.

Officers Re-elected

The board re-elected Dr. Ellis A. Fuller as president for a thirteenth term; G. F. Garrison, of Atlanta, recording secretary; Dr. K. O. White, of Atlanta, vice-president.

Others re-elected were Dr. J. B.

Lawrence, executive secretary-treasurer, for a thirteenth term; Dr. M. N. McCall, superintendent of mission work in Cuba for a thirtieth term; Dr. Roland Q. Leavell, superintendent of evangelism.

Field secretaries re-elected were Dr. J. W. Beagle, in charge of mission work in the homeland; Dr. Alfred Carpenter, in charge of army camp work; Rev. Jacob Gartenhaus, director of Jewish work; Dr. Noble Y. Beall, in charge of Negro work.

Rev. Joe W. Burton was re-elected publicity secretary and Mrs. Una Roberts Lawrence, mission study editor.

State representatives on the Board present were John A. Davison, Ala.; Wiley Henton, Ariz.; T. W. Croston, Ark.; M. C. Stith, D. C.; George H. Crutcher, Fla.; F. S. Porter, Ga.; T. W. Waring, Ill.; J. D. Grey, La.; W. A. Hewitt, Miss.; S. M. Morgan, N. M.; R. K. Redwine, N. C.; August Henry, Okla.; Jas. F. Burrias, S. C.; A. D. Foreman, Jr., Texas; T. Ryland Sanford, Va.

A SOLDIER ON LEAVE

Matias Garcia Reports Activities While Away From Mission Field

By MATIAS C. GARCIA

DEAR Brother Beagle: I want to tell you the story of the work done in New Orleans during the revival, and of the blessings that God still has for this old man.

Brother Moye recommended me to that Latin-speaking mission and at first everything looked as indicating for me not to go. Fifteen days prior to the date of the revival, a spider called "Black Widow" bit me on my leg and I was in bed with fever and unable to walk; but as you well know me, I am awful stubborn and so I got up very weak and still sick and left for New Orleans to comply with my engagement.

Seventeen miles from San Antonio I had to turn back home for Mrs. Garcia had forgotten the bag that I had all my sermons and outlines for the revival in. When I arrived in Houston, I had a hemorrhage from the sick leg, and was tempted to return home, but I prayed to God and continued on my trip.

During the first three days of the revival there were no professions. I was not feeling very good about it, and was very worried.

Set For Defense of Gospel

When I got to this mission I had the idea that it was a Mexican mission, for I had never visited it before, but I found that there are only three Mexican members while the majority are Nicaraguans with some from Honduras, Costa Rica, Cuba, Argentina and Panama. This taught me another lesson in life, and I thanked God for the little I knew of the history and customs of these people. I appreciated more the necessity of a good preparation to preach the Gospel.

All the members of the mission, whose pastor is Brother Juan A. Garay and which is sponsored by Calleson Baptist Church, where Brother R. H. Whittington is pastor, are very kind and amiable with certain social position, and are prayerful and consecrated to the work of their mission.

The first conversion was on Wednesday night—a twenty-two year old aviation student from Nicaragua. This young man had visited the mission for more than two years but had never wanted to profess Christ or join the church.

On Sunday before his conversion, I was presented to him and with all frankness he told me that it was not in his mind to profess Christ and much less be baptized.

This young man came first on Wednesday night. Another woman who for fifteen years had been invited to come to the services was also converted.

On Sunday morning there was in the congregation a Mr. Filistrat, a civil engineer, native Roumanian, who helped design the plans for the building of the Panama Canal. He is now retired and pensioned by the United States Government. This man is well known in New Orleans for his strong beliefs in Catholicism and for his scientific knowledge.

I knew that this man was in the congregation and that it was the first time he had visited the mission. I was fearful at first for I attacked in some points idolatry and, indirectly, Catholicism, but I asked my God for courage, then said that for many years of my life I had been a Catholic, had lived in error and superstition, and today it looked as a dream to me that cultured men and thoughtful minds

could believe that an image drawn on paper artistically or roughly done, or that scriptures built on wood, could save the soul of a man. I knew that this spiritual darkness had been a burden to the Latin race for centuries, and that only the grace of God and the power of the Holy Spirit could convince men of sin, and bring them to the feet of Jesus. This man made a sincere profession of faith.

More Than We Ask

We know, Dr. Beagle, that when God blesses us, He always gives more than what we ask. During the revival, the Argentine war boat Pueyrredon arrived in New Orleans with 420 marines and officers. Two students from Baptist Bible Institute with good missionary spirit and an Argentinean with a natural love for his countrymen went to visit the boat and to invite them to the services.

As it is very usual in these cases, very few accepted the invitation, but God blessed this work and eight sailor boys and two officers professed Christ, and that week after I left, the brethren had a special service for them and ten more were converted. In total, Dr. Beagle, there were nineteen conversions—one boy about ten years of age, three women, and the others all men.

In New Orleans many make remembrance of you and Dr. Lawrence. Dr. J. D. Grey, pastor of First Baptist Church, was extremely kind and lovable to me, and I promised him that when he comes to the Southern Convention here in May, I will give him a Mexican dinner together with you, so do not forget this invitation.

Pardon me for my long letter; it is against my custom, but a soldier when he leaves his quarters should give details of his activities while out.

With love from Mrs. Garcia, I am

Yours in Christian love,

Matias C. Garcia.



Rev. Matias C. Garcia

Fishing For Men At Isleta

By SEFERINO JOJOLA

MY people at Isleta are coming close to Jesus and listen in a very friendly way, only they are not bold enough to come out on approval. On my field I am laboring for my Lord as he said to me, "I will make you fishers of men."

There are different kinds of fishes that need to be fished out at Isleta. Whenever one seems to be caught, the devil comes out and cuts my line and the fish goes back to the old pagan lake where he has fed on the false religion of old superstition and idol and image worshiping taught by the Catholic and Indian ways. Their eyes and ears are loaded with these superstitious teachings.

At every home to which we go we tell about Jesus.

These Indian people claim that they are Christians, but I see that they are far off the line. They practice through Catholic propaganda the worshiping of idols. Also another difficulty is for my people to come from their Indian ways. These two religions, Catholicism and the old Indian worship, cling together and pull together.

But I am happy because of what the Lord has done for me and my people. We are operating four little missions, two of these among Spanish-speaking people. One is Navajo Indian and the other is my own pueblo village of Isleta.

Isleta Is A Battlefield

My home town is surely a battlefield, and to win a soul a good friendship is needed. I have had experience in this. My wife was my nearest friend in my early Christian life, and she listened to all my sayings from God's Word. I had a good battle to win her. It took a long time. If it took a long time to win my wife who is my good friend, how long do you think it will take to win my enemies?

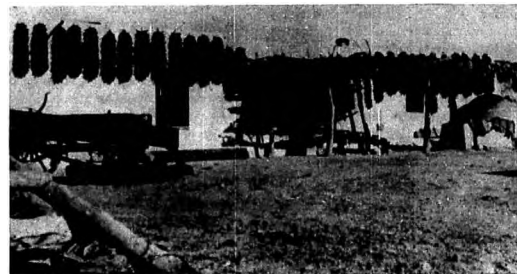
When I broke from the Indian ways and declared that I was a Baptist, my people were mad and sore. So now I will take time to cure their sores. I am trying with all my power to convince them.

Never have we been without someone coming to Sunday school. All of my children are Christians everyday. This year we kept my father from practicing his Indian ways in the ceremonials. In our early days in trying for regular attendance at Sunday

school, my father and my wife's people used to come to disturb us and to keep us from going, but our prayer has been heard. Now they are used to our going to Sunday school, so they do not come to see us on Sunday.

We were disturbed by our Indian governor one Sunday when we were at our worship hour. One of his officers came to me to go to Indian court on Sunday. I told him that when we were through I would be there.

Right, Seferino Jojola and his family in front of their home in Isleta. Below, a street scene in Isleta, showing on the houses the typical lines of red pepper hanging out to dry.



He went back and came with another officer and I told the two I would soon be out.

They left, and then three came after me.

"Don't you understand?" I told them. "As soon as we are through I will be there."

So when we were dismissed I went before the governor. He was very angry.

"I will obey God today, Sunday, more than I will any kind of man," I told him.

My people have always troubled me in many ways to keep me from the true God, but a prayerful man is a powerful man, so Jesus tells us to watch and pray and live.

This year we had a good time in our vacation Bible school. We all had something to do and were happy all the way. My wife had the beginners to teach. She had to speak three languages, English, Spanish, and her own Indian language. She said she had a nice time. The children were not satisfied with the two weeks we had.

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Personal Soul-Winning In Passing Chariots

By ROLAND Q. LEAVELL

A YOUNG MAN and I were 18,000 feet high, in the Pan-American strato-clipper between Miami and Panama. He was going to the Canal Zone to handle dynamite! I was hectoring him in Christ's stead to be reconciled to God. As I told him of what Christ could do for him, he said, "I'd give anything I have to be a Christian!" It was easy to show him that he could have that blessing as the free gift of God. He said he would trust Christ!

Soul-winning in a strato-clipper reminded me of Philip's experience when he climbed into the chariot of the Ethiopian eunuch. Many chariots pass us in the desert.

Modern Chariots

In a Pullman—He sat in a Pullman section with me. He gloated over the weekend he had spent in drunkenness and debauchery. I bluntly asked, "Are you a professing Christian?" He broke down and said of course he was not. From my pocket New Testament I showed him the way to Christ and purity. When we parted he thanked me long and earnestly for preaching Jesus to him.

In a taxicab—He drove out of the station, dodged two other taxicabs, swerved past a beer truck, brushed some pedestrians, and nearly crashed into a street car.

"I hope you are a Christian," I said. "I see you won't live very long."

"Are you afraid?" he asked. I seized my opportunity. "No," I said. "I am not, for I have a Saviour."

We talked about Jesus all the way. He accepted Christ. He thanked me profusely for my interest in his soul's salvation.

On a bicycle—She was coming downhill on a bicycle, that fourteen-year-old girl. I jumped into her path and waved her down. Her brakes squeaked.

She jumped off and laughingly said, "I'm a good mind to run over you, Mr. Leavell. What do you want?"

I told her I wanted her to trust Christ the Saviour and confess Him. She promised to see me in my office the next day and went on.

Next day she came, bringing her twelve-year-old brother, saying, "My brother too wants to be a Christian." I baptized them both the same night.

Accidental Occasions

At a filling station—While he was filling my tank with gas I spoke to him about Christ. I hurried on, but left a gospel tract in his hands, such as I always carry in my car. When I passed there again some months later he told me he had read the tract, had believed on Christ and had united with the church.

Looking over no-man's land—Who could forget that moonlight night when I sat with a soldier on guard, looking over no-man's-land into German trenches? I told him how to be saved and enlisted him as a good soldier of the Lord Jesus Christ.

Out hunting—Yes, I take my pocket New Testament when I go hunting. A few times I have led people to Christ while in my hunting clothes. There was the time when the dogs ran the deer out of hearing distance. While waiting for them to return I sat on a log with the mayor of a nearby town, and led him to the Lord.

On a cathedral tour—A student in Duke University took me to the top of the cathedral tower to view the campus. I found that he was not a Christian. I never led a man to Christ from a more advantageous place than there, where this young student of science trusted the Saviour.

Seeking Opportunities

Coming out of jail—He had been in jail seventy-two days, a boy law breaker, not twenty-one years old. The sheriff promised to tell me when he would be released. As the boy came out of the jail I met him under a sycamore tree in the jail yard. I told him of what Christ could do for him. After I baptized him he became a prayer-meeting type of Christian, and a continual witness among his former sinful companions.

In a family of mutes—Miss Laura Formwalt, interpreter for the "Silent Church" of deaf people, took me into a home where not one person could speak or hear. She interpreted as I explained the way of salvation. They



A modern chariot for soul-winning

confessed Christ, united with the church, and were baptized.

By the casket—The little boy two years old had died by accident. The father sobbed beside the casket. I told him of one who loved him more than he loved his own little boy, and who sorrowed because he was "dead in trespasses and in sin." He surrendered and now is a consecrated church member.

In a college dormitory—We were college students. Lights were out and we were in bed. Long into the night I talked to my roommate about the claims of Christ upon his glorious life. It was happiness beyond measure when my roommate took my Saviour as his.

Striking Experiences in Homes

We cannot trust soul-winning entirely to accidental meetings. It must be systematically planned and earnestly pursued.

In the Sunday school—Well do I remember how I laid siege to the souls of nine boys, sixteen years old, whom I taught in Sunday school. It was ten months before I won any of them, but one morning all nine confessed Christ and joined the church together.

Under an auto—The mechanic I wanted to win was on his back on a scooter, working under an automobile. I could not disturb his work, so I found another scooter. On my back beside him, under that car, I talked to him about the only way of salvation.

A 7-Point City Mission Program

Every Effort Should Center In Local Church,
Suggests New Atlanta Mission Superintendent

By SOLOMON F. DOWIS

A CASUAL study of the cities in our Southern Baptist Convention territory reveals a few facts worthy of note because they present to us a challenge of our cities as a mission field.

There are fifty-five cities in our Convention territory, each one of which has a population of above sixty thousand, with a total population of ten million. This is just double the number of Baptists in our Southern Convention.

A more striking fact is that about sixty per cent of these ten millions are not reached or ministered to by any church. This means that there are six million unchurched people in these fifty-five cities and that is one million more than we have Southern Baptists.

It is also significant that about one-fourth of the entire population of all our Convention territory live in these fifty-five cities.

In beginning a program for reaching these people in our cities we must remember to keep every effort to reach them centered in our local churches. There is already enough, if not too much, independent mission work going on in these cities that never brings the people they reach into contact and vital relationship with the church.

Every person won for the Lord needs the church, and the church has a definite obligation to every saved soul to teach and train that one for active Christian service in the kingdom.

So this city mission work should be done in, through, and by the present local churches in our cities, in co-operation with other agencies and groups who will furnish direction and effective co-ordination of the work for the best possible results.

The following is offered as a suggested program for city mission work:

First—Extension Bible class work in the homes of the unenlightened, both Baptists and others. This is to be done by the adult Bible classes of our churches in the homes of people not reached for our churches for the sole purpose of enlisting them in the active

life and service of the church and kingdom. There is a rich field here, for there are in our cities more than one and a quarter million Baptist people not active in the life of our churches.

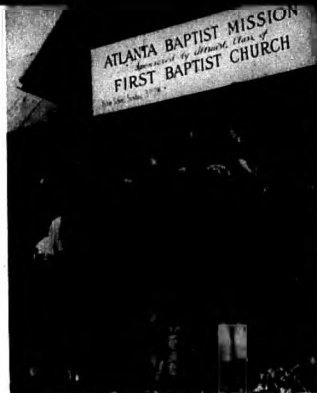
Second—Permanent mission stations in neglected areas of our cities where people live who do not and will not come to our churches. Here we would rent a building in the area we wish to serve and ask the nearest local church to sponsor the mission and be responsible for its operation.

We need here a seven-day-a-week program of character building and soul-winning, with the definite plan for receiving all the new converts into the fellowship of the church in charge of the mission.

Third—New mission work in communities where there are many new homes, schools, business areas, but no churches. In such places that are far enough removed from other churches and with enough people for a new church in the near future there ought to be new mission work with the hope that it will soon grow into an independent self-supporting church. This work too must be sponsored by the local church adjacent to the community or some other church able and willing, with the consent of the neighboring church.

Fourth—Open air preaching work. It is well to have a tent that can be used during the summer months for needy places where people are not reached by the Gospel and where such a tent meeting might be the first step in arousing interest for some mission work. Such tents have been used to a great advantage in some cities already. Then there can be organized groups for street preaching in our cities and especially on Saturday nights. There are many men who can and will do this work in every city and it will have a far-reaching power for good.

Fifth—Shop preaching. By this we mean that definite plans can be made to have fifteen or twenty minute preaching services in the shops and factories of our cities at the noon hour lunch period. Pastors will have the opportunity to preach to thousands of



Surveying with pride the new sign at the mission sponsored by the Atlanta Sunday School Class of the First Baptist Church in Atlanta are Rev. S. F. Dowis, right, and a group attending services at the mission.

men and women here who never go into any church. This will require definite planning and a careful checking on the pastors and services every time.

Sixth—Institutional work. This also requires definite schedules for weekly services in such places as the jails, prisons, hospitals, homes for aged. There are many such places that need and will greatly appreciate the Gospel, and there are many fine groups in our local churches who will find great joy and blessing in rendering such a service regularly.

Seventh—A church aid program which seeks to give all necessary aid and counsel to weak and struggling churches, which often become the victims of radical and fanatical leaders who break them away from the Baptist life and position. There are many such churches in our cities that will be lost to other groups unless we do something to strengthen and help them to carry on for a time until they can get established. Some of these need aid on pastors' salaries and we need to give it to them in order to help them in other ways. There are many new and untrained preachers in our cities who need our help and instruction as well as encouragement.

We are trying to promote such a program in the Atlanta Association as superintendent of city missions employed by the Home Mission Board. It is also being adopted and promoted in Houston and Birmingham. There may be others with the same type program. We trust that Baptists in many other cities will adopt some such program.

The Preacher and His Appointments

By JOE W. BURTON

BOB, here is an interesting letter," Dr. George W. Truett said one morning to his associate, Robert H. Coleman.

The letter, Mr. Coleman noted as he took it from his pastor, was from the president of the ministers' alliance in a large city. It stated that the Christian people of the city had engaged the 16,000-capacity municipal auditorium for a great meeting in which all of the evangelical churches would co-operate.

"We want you to come and preach for us," the president of the alliance wrote. "The honorarium will be \$5,000."

"Yes, it is interesting," replied Bob Coleman as he finished reading the invitation. "It would give you a great opportunity to preach to thousands of people."

At about the same time Dr. Truett received an invitation from a small church in West Texas, asking him to come for the same date of the big city meeting. "We cannot pay you much," the pastor pled, "but we do need you awfully bad."

When the date came, according to Mr. Coleman, his pastor was out in West Texas preaching to the little church which probably never knew about the other invitation. "The offering was about \$100 and he gave that back to the church," Bob added.

An Interview With God

Some thirty years ago another interesting letter was delivered to the Truett residence in Dallas.

At the time the pastor had as a house guest a young man who was an intimate friend, and all other members of the family were away. Each morning after the two had their devotional together, Dr. Truett would open his mail while the guest read the paper, and then they would have breakfast.

On this particular morning, following the prayer in the study, Dr. Truett paused to reread one letter. Then he handed it to his friend.

It was from the chairman of the pulpit committee of a wealthy and influential church in a northern city. For the committee the chairman was writing to set forth the needs and opportunities of their community and to importune Dr. Truett to accept the call of the church.

"If financial considerations will at

At the right is one of Dr. Truett's Christmas letters, such as often are mailed to over 10,000 of "My Friends" around the world. Below, the Dallas pastor in his church office is writing a personal letter in his own hand; a large bulk of his correspondence he handles in this manner, although many letters are dictated.



all influence you to decide in our favor," the chairman concluded. "We want you to know that the salary will be \$15,000. The church will keep your home for you, and you will be furnished two cars."

"Let's pray," suggested the pastor, after his guest had finished reading the letter.

That moment is still living in the memory of the friend after thirty years. He described it as if it had happened yesterday.

"Right there in that room I heard a man have a personal interview with the Creator," the friend related. "He forgot all about me, as he marched right up to the throne. There was no barrier between him and God as he talked with the Lord direct."

"If men see fit," he prayed, "to overmagnify my small accomplishments and what you do through me, then, O Father, if it be necessary lead me through the valley of the shadow to keep me mindful of my own unworthi-

ness and utter dependence on Thee for all strength. Do to me whatever may be necessary to keep me humble."

"I knew then that I was kneeling by a man who literally lives with God, for I could feel the Lord's presence."

"When we rose from our knees, he assured me that he had no impression that he should accept the call."

Life's Aim Settled

"I'm on solid ground on this matter, and have been for a long while," he said. "I settled the question of my life's aim once for all when I gave up the law, for the one rule, applied then and now, is the question of service. I think that I can be of more service here in Dallas where I have been for a number of years than I could by scattering my fire."

As my informant concluded the story, the natural query fell from my lips: "What was his salary at that time?"

"Five thousand dollars," he said. "In the forty-four years that Dr.

January, 1942.

Truett has been pastor of the First Baptist Church in Dallas he has been out of his pulpit forty per cent of the time, estimates Dr. J. B. Cranfill, a member of the church during all of these years.

"These absences have been occasioned by engagements of many kinds—revival meetings, church dedications, denominational campaigns, tours of mission fields, one seven-months absence to preach to the soldiers during World War I, and a trip around the world while president of the Baptist World Alliance."

"No one I know has done so much for the brethren," said Dr. Cranfill. "Always he's on call. Every preacher in Texas is in debt to him."

"He has helped more country pastors, dedicated and ruled debts on more churches than any living man. This has been a monumental service. You cannot overestimate it. Always he's raising money."

A Steward Of Time

These engagements of Dr. Truett which have taken him to every quarter of the globe he accepts by the same criterion which prompted him to give up the law for the ministry—service. He goes wherever he feels that he is needed.

The decision in every case he makes himself, without referring the matter to any board or committee or authority, the problem being resolved according to his own response to the call. He accepts the full responsibility for the stewardship of his time, asking no human being when or where he should go or come, being guided only by his sense of duty and the call to service as interpreted to him by the Holy Spirit in answer to prayer. The church has never been critical of the pastor for these extended absences.

If Dr. Truett has ever taken a vacation, except as enforced by illness, no one knows it. When his members in Dallas think he is resting, someone will discover that he is off somewhere holding a meeting or dedicating a church.

"I frequently get away for a change," Dr. Truett explained. "While I may still be working, it's a different work in a different environment, and variety affords rest."

From T. A. Johnson, who has been secretary to Dr. Truett and church secretary since 1910, we learned that no one keeps a record of Dr. Truett's forthcoming engagements except Dr. Truett. The pastor consults no one about what or when he is to do anything; he has the information himself,

This is the third of a series of articles on Dr. Truett's ministry. Other articles will appear in succeeding issues.

and releases it to his associates as they need to know.

If anyone wants to see Dr. Truett he must take it up with the pastor direct. No one answers for him as to any engagement.

"He keeps his own engagement book for all conferences and special engagements," said Mr. Johnson. "No one keeps a list of his scheduled appointments for him. Mr. Coleman has a record of the pastor's activities, but it is a sort of running diary, and not an advance booking of appointments."

From Mr. Johnson we also learned that Dr. Truett's daily schedule when in Dallas is about like this:

8 a. m.—breakfast.
8:30-12:30—at home, reading mail, answering correspondence, studying.

12:30—to town, usually by taxicab since Dr. Truett does not drive and the family car is used more often by Mrs. Truett.

12:30—lunch in town, usually in conference with some church or denominational worker. This is the heavy meal of the day which usually includes steak well done, lettuce without dressing, apple pie or cobblers.

3-4, or later—conferences in church office.

6—light supper at home; no meal at all if he is to speak.

7-12, midnight—studying at home.

"He usually is here at the church at least two hours in the afternoon, if not kept away by funerals or conferences," explained Mr. Johnson. "Really, he has no regular routine, since any schedule would be interrupted nearly every day by funerals, weddings, urgent sick visits, conferences, or absences from the city."

Mail Delivered To Residence

All of Dr. Truett's mail, even though addressed to the church, is delivered to his residence. The postmaster knows to send it out to 5105 Live Oak.

"His letters are from everywhere," said Mr. Johnson. "Many tell about burdens and ask his prayers. Others express appreciation. He never lets a letter go unanswered if he feels it requires a reply. Many of the letters he answers with his own pen."

"The pastor has often said that he has never written a letter he would not be willing to have printed on the front page of any paper."

Every year, just preceding his anniversary the second Sunday in September, Dr. Truett writes to the deacons of the church a special letter which is a carefully phrased example of pastoral leadership and spiritual ministry.

Even though the pastor is often absent on Sunday, he is always present in a message to the church at the morning worship hour. Every Sunday morning when he is away, no matter where he is—the United States, in Canada, Europe, or the Orient—a telegram or cable comes to his church.

"The pulpit is only partially supplied by the visiting minister," said Dr. F. M. McConnell with a twinkle in his eye as he told me of this custom. "The telegram and the Scripture reference which is always given are read from the pulpit. Part of what is said every Sunday morning is from George W. Truett."

A Volume Of Cheer

Dr. Truett's Christmas letters and New Year's greetings have become an institution. Frequently, according to Mr. Coleman, 10,000 will be mailed—all first-class—at the Yule season. Each is addressed by hand and marked "Personal."

Carefully worded, filled with the Christmas spirit of good will, these messages have grown in length, circulation and influence. First issued as brief Christmas greetings from the pastor to his members, they have long since become full-length letters from the great loving heart of George Truett addressed usually "To My Friends" and sent to lives he has touched around the world.

Some years ago the Sunday School Board published in book form, entitled *These Gracious Years*, the messages from 1910 through 1928.

Typical is this expression in his letter of 1920: "In all your relationships, may the way of duty be made plain, and may you have the will and the strength to walk therein at whatever cost."

The same note had been prominent in 1912: "May you be given wisdom to discern the true values of life, so that your powers may not be wasted on the things which are false and superficial and valueless, but consecrated to the things which are high and deep and true—to those only which satisfy and help!"

At Christmas time his wish for his people is that they may know how to redeem the time. He is an example of that stewardship.

Missionary



Illustrations

One For Whom Christ Died

Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

On a new field recently entered by a missionary of the Home Board is a woman, a member of the mission church, whose husband kept her away from services and threatened to do bodily harm to any religious worker who came to his home.

"Well, I went and he received me politely," the new missionary relates. "I made friends with him."

Recently the missionary held services in the home, the man himself having invited a group of neighbors to come. A house full of people listened to the message.

This man, who has been a chief sinner in the town and has many friends and much influence, has also been attending services in other homes.

In Favor With Men

And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

To me nothing has happened in the experience of the Home Mission Board during these twelve years that is more favorable to the kingdom of God than the fact that the Baptist name, as we

Attendance Increases After Girl's Funeral

MISSIONARY George T. Lewis on the Mexican field in Texas was called in to assist in the funeral arrangements of a poor Catholic girl who died almost without friends and without any money at all. The county gave the coffin but everything else had to be done by volunteers.

The missionary had to find volunteers who would go out into a driving rain and dig the grave.

Many of the Mexicans were outspoken in their gratitude for the kindness and service rendered by Brother Lewis. As a result the number attending the mission from the section where the girl had lived has increased considerably, he reports.

My Prayer

Oh, God, forgive my selfishness, And take away my sin. Create in me a heart that's clean, And give me peace within.

Oh, give me strength and courage, Lord;

Help me to start anew To live my life for Jesus, Each day, the whole year through.

—GERTRUDE JESSE

have worn it and worked in connection with it, is definitely established in the confidence, not only of our own people, but of the business world.

We need no greater proof of this than the fact that the business world has sought out credit and has approved it by being willing to lend us all the money we need at an exceedingly low rate of interest; and that the business world is willing to make the loan on a plain note.—Ellis A. Puller, president, Home Mission Board.

Pleasing The Father

In thee I am well pleased.—Luke 3:22.

Antonio Miyares, a twenty-one-year-old member of our church at Colon, Cuba, is a great help to us, especially in the choir. A born musician, he has been unable to study because of poverty.

Early this year Colon wanted to raise funds to pave some of the streets, so for five days in the park of the town there were all kinds of amusements, even gambling and dancing.

Antonio's brother-in-law, who operates a confectionery, rented a place in the park to sell drinks. He asked Antonio to work for him, offering him good pay, but Antonio, although he does not have any work to do, refused because he felt that he should not be found in such a worldly place.

Later we learned why his brother-in-law wanted Antonio to work there. It was because he was a Christian and could be trusted. The brother-in-law could not even trust his own brothers with the cash.

Antonio's testimony in his own fam-

ily as well as in the town is 100% for the Lord.—Enrique Pinn, Cuban missionary.

Something For Nothing

The tempter said: Command that these stones be made bread. Matt. 4:3.

"Would you like for me to send you a copy of this letter," a young lady said to me.

Four names were at the top of the page. Underneath were the instructions to send twenty-five cents to the name at the top of the list, strike that name from the list and add the sender's own name, and mail the letter to four friends.

In a short time, the letter promised, the sender would receive in quarters \$256.56—"right at the time when everyone needs some extra money—no one loses, everyone wins."

"No thank you," I said. "I do not gamble."

The young lady, a devout Christian, looked at me in amazement. "But everyone wins," she remonstrated, remembering the subtle language of the scheme, "no one loses."

"That," I replied, "is an impossibility. No one can win without someone losing. It's a physical impossibility."

That subtly phrased appeal was the same addressed to Jesus when the devil tempted Him to turn stones to bread—an urge to get something for nothing—an appeal which has become a besetting sin in our society today. Joe W. Burton.

NEW MISSIONARIES

Rev. Isaac Perez, Bastrop, Texas. Mexican field.

Rev. Jeff Rutherford, Ponca City, Okla. Indian field.

Resigned

Rev. Jose Gonzalez, Beeville, Texas. Mexican field.

Rev. Jesus Rios, Sweetwater, Texas. Mexican field.

FIRST THINGS FIRST

By JACOB GARTENHAUS

OUR thoughts turn to the new year. It is a good time for all of us to ask ourselves if we have faithfully discharged our responsibilities. How have we spent our time? Have we emphasized secondary things to the neglect of those which should have received our first consideration? Who has not heard such familiar excuses as, "I am too busy with this, that or the other," especially when there is a call for service among the Jews?

To the average Christian such clear commands as, "To the Jew first," "Beginning at Jerusalem" and even "every creature" seem to have lost the full significance of their meaning. Thank God for the faithful few who have taken the Lord's commands seriously from Paul down to this day.

Let anyone in doubt turn to the book of Acts and follow the great apostle on his missionary tours, and he will soon be convinced that the apostle never failed to observe the divine order, TO THE JEW FIRST.

He did not have any more assurance than we that the Jews would accept the Gospel, but in discharging his duty, Paul's ministry brought forth marvellous results. As an "apostle to the Gentiles," he could have excused himself on that ground, but nevertheless he counted it a joy and a privilege to take the message of the Saviour to the Jew first, believing that that order would please the Master.

While Paul was aware that Israel was blinded in part until the fullness of the Gentiles should come in, and the nation as a whole would not accept the Saviour, yet he knew that God had a remnant "according to the election of grace" who would accept Him.

Again and again we have heard it argued that the command, "To the Jew first," was applicable to apostolic days only. Nowhere in the Scriptures are we told that this command was to be enforced for a stated length of time only. Whenever Christian peo-

ple want an excuse for failing to carry out the Lord's commands, they will hide under such subterfuges as this.

Or, again they will say that this command is not to be taken literally.

TO THE JEW FIRST

To the Jew first, that is the holy order.

GOD called them not last, lowest, least, or worst.

The saving grace of GOD has been extended

To us and ours, praise GOD, but to them first.

He has chastised them — whom HE loves he chastens.

We see them persecuted, hounded, cursed

By those who would supplant GOD'S chosen people.

GOD has not changed, Who said, to the JEW first

Back they go now in hordes to their own country.

But, oh, they go in sorrow, hunger, thirst,

Not yielded yet to Christ their only Saviour.

Who died on Calvary for the JEW first.

To my hushed heart there comes insistent warning—

I pass it on lest I should be accused —

Thou hast done well to seek the lost Tibetans.

But have some little care for the JEW first.

No one can smite the Jew and not be smitten;

No one can curse the Jew and not be cursed.

God careth for His own, as it is written,

Shall we care last for those He cared for first?

'Tis of the Jews we have so great salvation;

By them has our first feeble faith been nursed.

In love for God and for His chosen nation

Let Christians daily pray for the JEW first.

—LOUIE NICHOLS BARR, Missionary to Tibet.

But the student of God's Word will not be misled by such false argument. He seeks to faithfully discharge all of God's commands and in doing so he is not only pleasing his Lord but is being blessed as a result, both materially and spiritually.

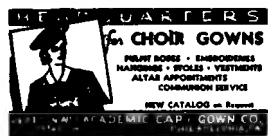
A few days ago I met Mr. and Mrs. N., who are faithfully seeking to share the blessing of the Lord with their Jewish friends, and whom the Lord has already used to win a number of them.

Upon inviting to church the husband of a Jewish woman whom they had led to Christ along with her two children, Mr. N. noticed that the man was eager to accept the invitation but he hesitated for some reason. Pressing him further, Mr. N. learned that this man had been without employment and the only decent suit of clothing he possessed was in the pawn shop. He had come from a city in the east and expected soon to be able to secure a suitable position but found that it was more difficult than that; and rather than seek relief he pawned whatever he could.

Mr. N. immediately offered to give him the money necessary to redeem the suit, but he would accept it only as a loan. On Sunday morning the man gladly accompanied his Christian friend to church. Where is the Jew who would not be impressed by such Christian kindness?

The interesting part of this story is that the very next day Mr. N. closed a deal which netted more profit than he had made in almost a year!

If you would call this a mere coincidence you would insult Mr. N., who is definitely convinced that it was God's seal of approval for kindness shown to "one of the least of these my brethren." May God use this incident to stir the hearts of other Christians to emulate this Christian man in carrying out the divine order, TO THE JEW FIRST, and, as a result, claim His promise to Abraham: "I will bless them that bless thee" (Gen. 12:3). What better time to begin is there than the first of the year?



Explain The Home Board's Annual Meeting

Q. WHAT is the purpose of the annual meeting of the Home Mission Board? M. E. P.

A. As required by the by-laws of the Board an annual session is held of all members, both local and state, for the purpose of adopting a budget for the forthcoming year and passing on such policies as may need to come to the attention of the full Board. Also at these annual sessions reports are heard from the various fields of Home Mission activity. The 1941 annual session was held in Atlanta, Georgia, on November 19.

Q. Who are the officers of the Home Mission Board? C. P. W.

A. Officers of the Board are Dr. Ellis A. Fuller, president; Dr. K. O. White, vice-president; and G. Frank Garrison, recording secretary. Dr. J. B. Lawrence and others associated with him who give their full time to Home Mission work are employed executives, secretaries and missionaries.

Q. What are the duties of the new superintendent of city missions in Atlanta, Rev. Solomon F. Dowis? G. M. T.

A. Brother Dowis has been employed by the Home Mission Board to outline a program of city missions for Atlanta, enlist the co-operation of volunteer workers from the churches of the Atlanta Association, and put into execution his plan of mission work with the help of these volunteer workers. The Association co-operates by providing buildings, literature, and other physical facilities for the mission work in Greater Atlanta.

Q. Please tell how *Southern Baptist Home Missions* is printed and so widely circulated at such a minimum cost per subscription. B. P. S.

A. The deliberate aim of the Home Mission Board in its publicity department is to publish at minimum cost the largest possible amount of readable information for distribution to the largest possible circulation. With this in mind, the Board set out to print the most interesting magazine it could produce at the small subscription price of twenty-five cents a year or five years for one dollar. Paper is bought in car-load lots, en-



Q. How is the literature for the Home Mission Week of Prayer distributed? Mrs. A. N. G.

A. The Woman's Missionary Union prints and distributes the program and the Home Mission Board prints such supplementary helps as are requested by the W. M. U. These supplementary helps are sent to the different state W. M. U. offices in such quantities as Miss Kathleen Mallory, W. M. U. executive secretary, directs to be sent. In the above picture, W. M. U. officers in Louisiana are preparing the Week of Prayer material to be sent to the different unions in that state. They are, left to right, Mrs. J. W. Shepard, superintendent of the New Orleans Association W. M. U., Miss Hannah E. Reynolds, corresponding secretary of the Louisiana W. M. U., and Mrs. M. L. Jenkins, field worker of the Louisiana W. M. U.

graving costs are kept at a minimum, printing is done by competent printers at minimum expense, and savings are effected in every other possible way in order to give to the readers the very maximum in physical appearances which the subscription price will purchase. The magazine thus is not chargeable to mission receipts, but is financed from subscription and advertising income and profits to the Board from the sale of mission study books.

Q. What is the Phil. 4:19 fund and how did it originate? Mrs. E. P. D.

A. This fund has been named by Dr. J. W. Beagle, field secretary, to apply to receipts which come in without solicitation and are used to support needy work undertaken by the Board as the money becomes available. Dr. Beagle has named the fund after his favorite Scripture text because he feels that every offering added to the fund is a direct answer to prayer and

is an example of God supplying the needs in mission work. The fund originated several years ago when offerings were received with some such suggestion from the donors as, "Use this where it is needed most on some needy Home Mission field." Similar gifts have been received in such number until the Board now supports 83 missionaries from the Phil. 4:19 Fund.

HOW TO ASK QUESTIONS

Any reader can get the answer to any specific question of **it** 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.