

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and

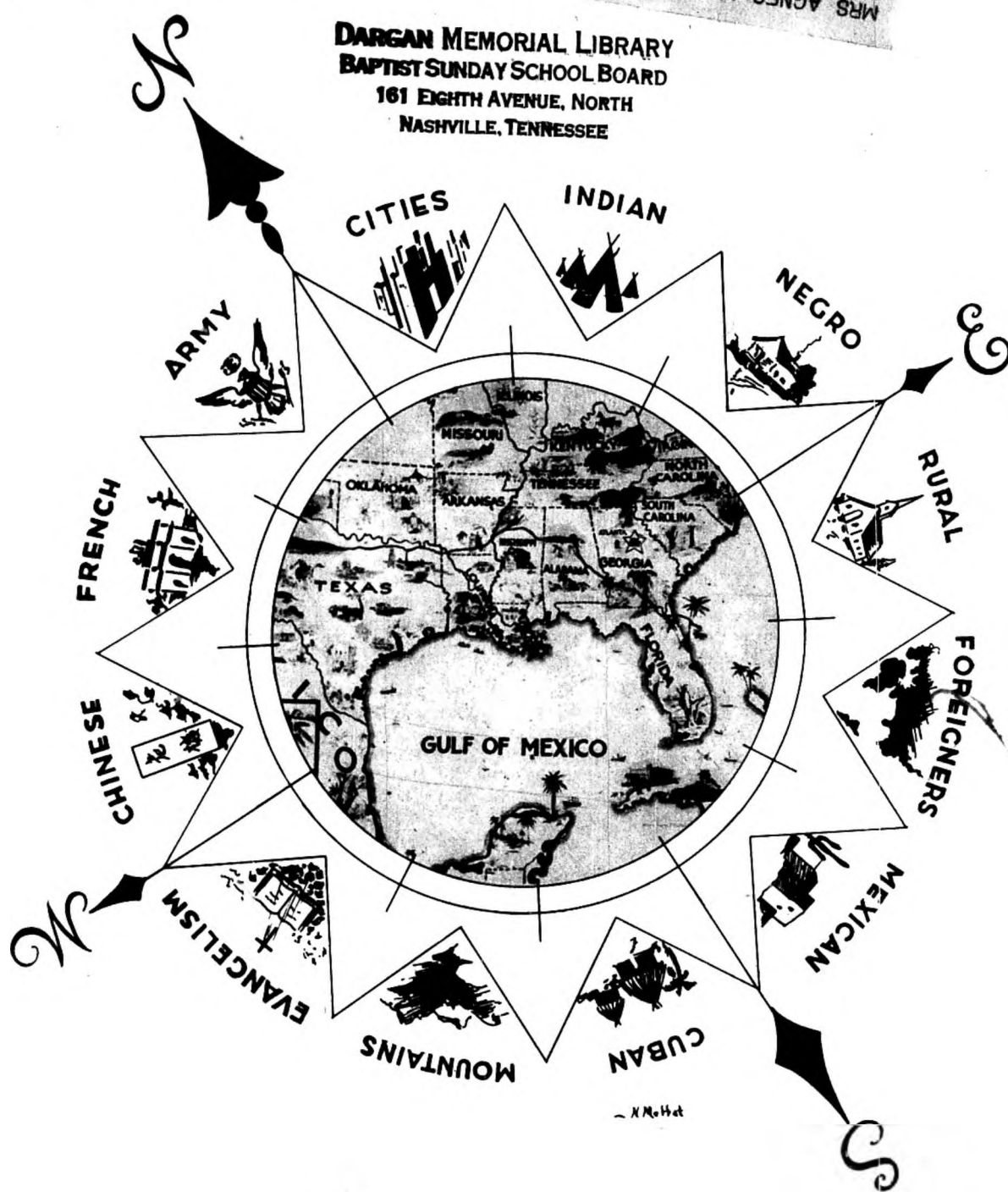
VOL. XIII.

APRIL, 194

NO. 4.

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Huge Liquor Ring

THE Associated Press announces that sixty-nine defendants were named in an alcoholic conspiracy in New York state and six of them in Dutchess County where President Roosevelt's ancestral home is located.

According to the dispatch, they had cheated the Government out of \$3,429,500 in taxes, which indicates the huge amount of liquor manufactured by these illicit stills. Reports come from other sections of the country indicating that the repeal of the Eighteenth Amendment did not stop bootlegging and illicit distilling as we were promised.

And, as for drinking, that is evidently on the increase. Of all the enemies we face, the liquor traffic is one of the most dangerous. We must speak out and spare not as Christians. The only way to handle the liquor business is to kill it.

Unfit Men

COL. JOHN N. ANDREWS of the Selective Service System, speaking to the educators in their meeting at San Francisco, as reported by the Associated Press, says that of the first 2,000,000 men to go through draft examination, 900,000, or nearly one-half, were found to be unfit for military service because of physical, mental or moral defects.

If the young men of our land are practically 50% deficient in the re-

quirements for the Army, what can we hope for the future? What a tremendous responsibility rests upon our preachers and Sunday school teachers as well as the teachers in our schools and colleges. To grow a better race of men we must have good moral and spiritual conditions.

A Bible Building

WASHINGTON will soon have a building dedicated to the Bible, so we are told by an Associated Press dispatch. According to this dispatch the building will be ten stories high with a huge open Bible three stories high carved out of white marble which will form the front of the building. An auditorium seating 1,200 will feature transcribed programs every half hour, without charge, to visitors or guests.

This is fine and wholesome. Our people should have their attention constantly brought to the Bible as a book of information for life, but let us not enshrine it in the frozen splendor of architecture, but rather in the living hearts of men. Our mission is to make the Bible a living book, to teach people to love it, learn it and live it.

Congressional Dry Block

WE are informed by the World Prohibition Federation, Edward Page Coston, founder and American director, Washington, D. C., that there is at present a powerful dry block of about sixty members in the two houses of Congress.

In the upper House those include: Senators W. Lee O'Daniel, Texas; Edwin C. Johnson, Colorado; Robert R. Reynolds, North Carolina; Carter Glass, Virginia; Harry S. Byrd, Virginia; Ralph O. Brewster, Maine; Styles Bridges, New Hampshire; Arthur Capper, Kansas; Ellison D. Smith, South Carolina; Charles W. Tobey, New Hampshire; Theodore G. Bilbo, Mississippi; and Josh Lee, Oklahoma.

In addition to these outspoken senatorial dries, there is a large number of fence-sitters ready to jump for dryness when deemed politically expedient.

If the Christian people in the ter-

ritory of the Southern Baptist Convention will do their duty, all the senators from this territory will be on the dry side. If this is a government of the people, by the people, and for the people, then the Christians of our land amounting to 48% of the population and including largely adults, have a controlling voice in the country, and will see to it that the licensed liquor traffic is killed. Nothing greater could be done for the cause of Christianity than this.

Christian Education

A LONDON editor says that Christian education "is something very much more than religious instruction. It is training children in a way of life which is rooted in a common faith sustained by a common worship, resulting in a common concern for the common good."

The trouble about this definition is that one can do all of these things and yet miss the heart of Christianity. The heart of Christianity is Christ, and any education which does not center in Christ, what He is, what He teaches and what He does for the world, together with the absolute necessity of accepting Him as Saviour and Lord—is short of the Christian idea. Our Baptist colleges to be Christian institutions must make Christ regnant in the classroom and on the campus.

Restore the Christian Home

WE are told that three out of five English refugee children now cared for in American homes do not know who was born on the first Christmas day. This ignorance of Christian history has aroused the British Parliament to pass a law providing for the religious training of every child in England in public schools.

Let us be careful in America that we do not raise a generation with little or no religious training. We cannot teach religion in the schools, but we can teach Christ in the homes, and this is vastly more important.

Published monthly by the Home Mission Board, Southern Baptist Convention, 215 Red Rock Building, Atlanta, Ga.

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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 18, 1910 at the post office at Atlanta, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 510, Act of February 26, 1925, authorized August 16, 1927.

HOME MISSIONS

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

VOL. XIII.

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NO matter which side wins the war the world of yesterday will be no more. If the Axis powers win they will establish an order based on the philosophy Nietzsche. In such an order Christianity will find no place. If the Allies win, they will establish an order based on the philosophy of materialism, which even though it will allow Christianity the freedom to exist, is nevertheless an un-Christian order.

In neither of these conditions would we have the assurance of permanent peace, nor would we have a world order based upon the Christian teaching of the Fatherhood of God and the brotherhood of man.

It is needless to say that we will never have world peace, a peace that is permanent, and world prosperity, a prosperity that is individual and universal, until Christ is enthroned in the life of the world and His religion becomes the universal faith of mankind. The fatherhood of God and the brotherhood of man must be made a reality in the life of the world.

Southern Baptists must prepare now for their hour of opportunity. No matter when the war ends or how, the world will need Christ. Our task as a denomination is to prepare ourselves spiritually to meet our obligations to the world with the Gospel of Christ when peace has been declared and order in the world established.

This makes missions in the homeland a present and superlative need. Whatever else we do, the evangelization of our land and the mobilization of the homeland forces for the world's evangelization must not be overlooked or sidetracked to an unimportant place. The task of getting ready for an all-out world crusade for Christ when the war is over is of vast and vital moment. Wisdom has departed from us if we do not right now make the evangelization of our homeland a matter of supreme concern. This is imperative if we would be spiritually prepared for the world's evangelization when the opportunity arrives.

This is the task to which the Home Mission Board has set itself and for this task it is girding its strength. During the past year we added 40 missionaries to our force, opened 90 new mission stations, acquired 14 pieces of new mission prop-

erty. 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 Christ, and received into the fellowship of the churches about 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 underprivileged in the crowded industrial sections and slums of the cities, in the neglected and mountain areas, the men in the army camps and the millions of Negroes in the homeland.

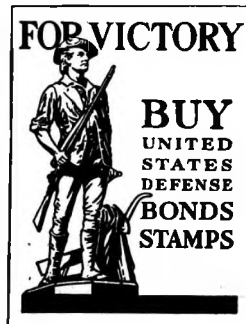
Building A New World

A GROUP of dough boys in the first World War crawled out of the first line trench and picked their way cautiously back to the safety zone. For forty-eight hours they had been under fire. They were dirty and hungry and sleepy. The Salvation Army lass who served them with coffee tried to cheer them up by telling them that they were helping to build a new world.

One of the fellows as he gulped his coffee, replied, "No, you are mistaken. We are not building a new world. We are tearing the old world up. The new world will have to be built by soldiers of the Cross."

During the past twenty-five years we have learned too well that what he said was true. Today armies are again at the work of destroying the old world. We wonder if the soldiers of the Cross will be any more ready when this conflict is over than they were at the close of the last World War to build a new world of peace and safety on the wreckage of the old.

We must build a new world, for the old world, the world we have lived in and known, is being destroyed. No matter which side wins the war, the world of yesterday will be no more. Armies cannot build a new world. Politicians cannot build it. Diplomats cannot build it. The new world of peace and order and progress and prosperity can only be built by soldiers of the Cross. The great opportunity of Christians will come when peace is declared. Today we must prepare for that time and our preparation must be spir-



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"As Jesus Sees The Indians"

By J. W. BEAGLE

IN the fall of 1925, I made my first visit to the Indian mission field of the Home Mission Board. At that time we had twenty workers, eighteen of whom were white and two were Indian.

William Harris, when asked why one of the churches had been named the Only Way Church, replied, "Is there any other way?" He and William Burgess were very interesting characters.

On this initial visit I had an experience that gave me a profound love for the American Indians. I was invited to an Indian powwow and urged to talk and entertain them, which I reluctantly did.

While waiting on the interpreter to tell what I had said, I had a profound thought that caused me to forget what I was telling.

When told to continue, I replied, "I cannot for I have had a thought."

When this statement was interpreted to the Indians as "White man can't go on for he had a thought," the Indians laughed and cheered over the funny idea that a white man could have a thought. There was but one alternative left me, so I told them my thought.

"Would you like to see and feel toward these Indians as Jesus sees and feels toward them?" When this was interpreted they became very serious, but that thought lingers with me still and I try to see and feel toward the more than 200,000 Indians in our homeland today—less than 20,000 of whom are Baptists—as Jesus sees and feels toward them.

Well Trained Workers

My heart is thrilled with holy joy as I contact the seventy-three workers on various Indian mission fields today, knowing that fifty-four of these workers are Indians, many with college and university training, thus be-



Oklahoma Indians in holiday dress.

ing fitted to teach, train and develop their own people in Christian living and service.

One of the many problems that has confronted our workers has been the winning and developing of the young Indians attending government and public schools who speak English. Marked progress is being made in the past few years along this line.

Among the Cherokees, Rev. and Mrs. Roe Beard, our good missionaries, have won the confidence and love of the native pastors and women. Through daily vacation Bible schools and teacher training classes in service and doctrine, they have made great progress and development among these Indians.

I give a brief digest of the Cherokee women's work made by Miss Beard, 42 W. M. U. S.; total membership 531; active membership 186; 769 quilts made and \$1,322 given for all mission causes.

Our work at Chillico Government School where we have 300 Baptist boys and girls, is carried on by Miss Helen Lloyd, our faithful and competent missionary. Miss Lloyd lives on the campus and gives all of her time to the teaching and training of this Baptist group. She is aided in this work by Rev. and Mrs. A. W. Hancock, who visit Chillico and other schools each month.

On the Pawnee field, Rev. and Mrs.

A Worthington, who have the local supervision of the work in their association, are kept busy at the mission, the government school and hospital located at Pawnee. All of our workers are majoring on winning and developing the young Indians.

"First White Man to Eat With Me"

Our Pima work in Arizona is under the leadership of Rev. and Mrs. C. F. Frazier who are aided by Rev. Luke Johnson, a native. They are greatly encouraged over the new chapel and church organization at Casa Blanca and also the repairs at Sacaton. They are rejoicing that God has opened the door among the Papago and the Maricopa tribes that are near them.

Brother Frazier's first experience with the Maricopas is very interesting. They went to visit an old sick Indian who had been the object of their prayers. They found him up and twenty-six Indians had gathered at his home for the service, although part of his house had been torn down and the funeral pyre built to cremate his body. The old Indian invited the missionaries to eat with him and stated to Brother Frazier, "You are first white man to eat with me."

After the message the old man was the first to step up and accept Christ as his Saviour. He was followed by seven others who accepted Christ, stating that this good news is what the Maricopas had been waiting for a long time. Brother Frazier stated that he had never witnessed brighter conversions in all of his ministry.

An argument sometimes produces more heat than light; sane discussion always produces light. What we need is more light.

Mexican Baptists Go Forward

By J. L. MOYE

FROM all parts of this great Mexican mission field news of growth and development come. During the year 1941 we have realized the blessings of the Lord as never before. There were 84 vacation Bible schools with an enrollment of 5,400. There were 1,253 handbills reported at our Convention with a total of 1,556 additions to the churches.

Mexican Baptists have realized that any development that is to endure must come from within. Much interest has been shown in our state paper, *El Baptista Mexicano*. The churches fully realize its value as a unifying agency and in the creation of a great denominational spirit. Not only programs for the W. M. U. come out monthly but also facts about all our work with inspirational articles. The churches have responded by forming subscription clubs to the paper and by placing it in the church budget. We have 1,000 on our mailing list.

Nothing has evidenced growth and development more than the desire to provide adequate church plants. In almost every section of the state churches are creating building funds. Our Home Board in many cases has been able to give help which has resulted in more adequate places of worship, providing at the same time quarters for the Sunday school, training union and W. M. U.

The church at Uvalde is at present in a building program by which it will be able to care for fourteen Sunday school classes. At least twenty-five of our churches are in a building program today, either building or planning to build. Practically all our churches have realized that if they are to have adequate places of worship, they must assume a large part of the responsibility for the cost of building Mexican churches, American churches, as well as the Board are helping financially.

Developing in Stewardship

The Mexican churches are responding by pledging and giving to a worthy budget. Many very small churches have budgets of from \$300 to \$400, others \$500 to \$1,000, while in cities such as San Antonio, Corpus Christi and El Paso the budgets run from \$1,500 to \$3,500.

In missionary gifts our Mexican Convention has made wonderful progress. Last year a total of \$3,000 was given to missions, an increase of 40%.

At right is the talented pianist in a Mexican church. Below, Mrs. A. N. Porter, Home Board missionary in Waco, is teaching the intermediate girls' class in the mission church. Remarkable development of young converts has been seen, says Brother Moyer.



The Lottie Moon offering has gone to \$450 and will reach \$500, a 100% increase.

Many of our people are migrants. Some of these are learning to save their tithes and bring them back to the mother church.

Senora Josefa Castillo last winter did a fine piece of work in starting a Sunday school in a very needy section. Spring came and she had to leave to find work. We heard that she was very sick and later that she had died. Imagine our surprise the other day when she appeared at Calvary Church in San Antonio bringing an offering of \$24. She had contributed to the work wherever she had found a church but had saved back \$24 for her own church, a sum which is veritable riches to a woman in her condition.

We all realize that our progress will be in direct proportion to trained, consecrated leaders who can carry on and on in the task of winning the Mexican for Christ. In our training classes in the churches, our institutes, conferences and conventions our people are learning how to do the Lord's work.

There are many consecrated young people in the El Paso Seminary. We also have ten missionary volunteers



and fifteen preachers in Baptist colleges and Southwestern Seminary in Texas. These young people are our hope.

Joshua Grijalva, a student at Howard Payne, is the assistant at Zamorra, San Antonio. He was president of the class in Sidney Lanier High School here in San Antonio.

His best friend in school was Manuel Almaguer who was valedictorian of the class. Joshua worked with Manuel and won him to Christ. Manuel now feels that the Lord has some special work for him. It was my joy and privilege to baptize Manuel along with three others.

Joshua Grijalva is only one of several young people who long for the salvation of their race.

During the Christmas holidays another of our students said to me, "Brother Moyer, I am earnestly praying that soon many of our churches will be self-supporting and I sincerely trust that my church will be among the first."

My prayer is: Lord, help us to give to Mexican Baptists of Texas a trained, consecrated ministry and adequate houses of worship. Work and pray with us in the glorious task of giving the Gospel to the Mexicans of Texas.

PLAN NOW to Spend This Summer's Vacation with Some of America's Greatest Theological Teachers. Winona Lake School of Theology, Winona Lake, Indiana For Ministers, Teachers, Missionaries, Sunday School Workers & Laymen Courses leading to Regular Degrees. Tuitions reduced for 1942 July 8 to August 12 — Two Terms 15 Days Each — Interdenominational Evangelical Faith and High Scholarship Combined Dr. J. A. Huffman, President (Ask for free Prospectus) Marion, Ind.		50 Free Rooms
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Converted Foreigners Need Complete Americanization

By J. F. PLAINFIELD

MEN of destiny were the pilgrims who dared to cross three thousand miles of turbulent ocean to establish themselves on the inhospitable shores of the North American continent and to create the most stupendous Christian and democratic commonwealth on the face of the globe.

The economic motive, no doubt, was often dominant, but there was also the deepest yearning of these adventurers for a life in which a man might think as he would and worship God according to his conscience. The Bible was the guide, power and inspiration of the strong, the feeble, the lonely and the sorrowful. A great commonwealth had come into being in a flame of religious zeal.

But later immigrations caused relaxation of the restraints of the home and law, the weakening of the institutions for the regulation of conduct, and the degeneration of the customs and morals of the people as a whole. The increase of wealth and the rising disproportion between the ratio of native-born and foreign-born in certain congested areas hastened the process of spiritual disintegration.

When the state yields to the spirit of sensuality and materialism its foundations crumble to ruin, and the life and ideal of the whole nation are caught in the whirlwind of evil.

Spiritual Naturalization Lacking

We have had a great wave of immigration since 1880. Human beings have been transposed from every country in the world without regard to qualifications. We have had a run of foreigners to the bureaus and courts of naturalization to obtain legal transposal of loyalties without sacrificing previous loyalties to native countries. We have had also a certain amalgamation of native and foreign stocks, a purely biological process.

But assimilation, or the aesthetic, cultural, psychological and spiritual merging of the foreign groups into the American type has been pitifully lacking. America has had the capacity for absorbing physically the millions of immigrants, but not the ability to command and marshal their full allegiance and absorb into its life the latent spiritual qualities of the various races.

The fault was not America's only. It may be that it refused or failed to study, understand and treat the immigrants as persons, but the real reason is to be sought in the motives and forces back of the immigration itself.

William Carson Smith, in his book *Americans in the Making* mentions two main forces playing for immigration, expulsive and attractive. Dissatisfaction with conditions in the homeland, coupled with attractions, real or imagined, beyond the Atlantic broke all bounds and migration resulted.

Yet neither the religious nor the political factor at home or in America greatly contributed to the enormous exodus. The economic factor played the most important role. The majority of immigrants came to "get a better living," "a bank account" and to "purchase a social status." That and little else was the motive back of the great immigration since 1880.

Rebirth in Americanism Needed

The net result is that we have now in our midst a vast number of persons who are legally and biologically a part of America but who have no cultural or spiritual connection with the original settlers or with the free institutions of the land, and who maintain an aloofness from the real America that is both tragic and catastrophic.

These foreigners have never become truly disorganized as foreigners but have retained much of their parents' background, thus making them reluctant, for instance, in the case of conversion to adopt a courageous stand for fear of displeasure and ridicule at home. Many, while becoming Christians, have remained largely and pitifully foreigners.

Before any complete assimilation of the foreign elements can be achieved and "the melting pot" realized, there must be a decrease of the influence of foreign ideals and groups. The foreigners must submit to a change of social rules and behavior, they must detach themselves from the influence of their groups and be willing to stand and act as Americans.

This is not the case now in the more congested foreign cities. They still

belong to a world of which America is not a part. Hence they are lost and America is hampered. They need to be reorganized within themselves before they can be made to feel that they are a part of the American whole. Even as the seed dies before it can be reborn, so the foreign influence must die that the American influence might survive.

Converts Cling to Old Customs

Converts in our mission work among the foreigners have been many, but not always of the kind upon whom we can depend to build the structure of a permanent church organization. While the offspring of first and second generations may appear to be losing rapidly the traits and habits of their forebears through the influence of public schools and through contact with American social life, many, too many for our comfort, retain tenaciously the peculiarities, the habits and inclinations of their race, creating in most cases a stumbling block to the development of normal and coherent American conduct.

The plight of the majority of Italians in America is the result less of their unwillingness to accept new ideas than of their inability to free themselves of previous modes of thinking. Again, their emotional impulses, which determine most of their social and religious action, are based upon century-old prejudices of religion or the instincts of their race. Race pride makes them irritable when they fail to obtain the recognition they believe they are entitled to. Their inclination to look back to their long glorious history accounts for their unwillingness to see things in a different way. Old races invariably react that way.

How far have we gone in salvaging these human derelicts who were washed ashore by the expulsive forces of other nations? Politically and socially we have done little more than to guarantee them the same opportunities Americans have. Religiously also we are just passing out of the period of experimentation. Most of them are hardly over the period of infancy. A long period of training is needed to evolve their spiritual faculties into the promise of abundant Christian life and fruitage.

Home Missions is not simply a matter of emotional concern or evangelistic zeal. It is an essential part of our world program for Christ. A saved homeland holds the key to a world's situation.

April, 1942.



Congregation at services conducted by an Army chaplain.

War An Opportunity For Soul-Winning, Say Chaplains

IT is a real joy to know that we are no longer. Makes me feel proud of my denomination to know that it is trying to do something for our men in uniform.

"The Lord is giving us wonderful opportunity here. I preach most every day and six times on Sunday. The more I see of the world the more I love Southern Baptists. Pray for me." "It is a blessing to minister to the spiritual needs of our men in uniform, especially this far distance from home. An added blessing is to preach to the people here in —. They hear us gladly, whether in the home or store. Language barriers and lack of equipment does not hinder the Holy Spirit in saving souls when the Gospel is faithfully preached."

Missionary to Natives

When far from home it is natural to appreciate your interest in us and to place the proper value upon the help we receive from our denomination. Here in — the natives respond to our preaching. I am truly a missionary. The opportunity is unlimited. The results are heartening. I shall strive to the utmost of my ability to carry on in such a manner that my beloved church will be glad to claim me again when I return." "Testimonies like these are coming from the corners of the earth as our chaplains minister to our armed forces across the seas."

"I met this a day of mission opportunity? Who can predict the results of our chaplains' ministry to the native of whatever land they are in or wherever they may be? Who can correctly interpret the Lord's doings

Reports Received From Corners of the Earth

By ALFRED CARPENTER

"Your letter came to me while I was a patient in — hospital. Since the return to my post of duty I am resolved by the help of the Lord to do the work of an evangelist. My next report will not be blank on professions of faith."

"I am pleased that Southern Baptists are offering a helping hand to their chaplains in military service. Keep up the good work. Until I heard from you I wondered seriously if our denomination had not forgotten us. Your encouragement gives me renewed evangelistic zeal."

"The chaplain has all the freedom one can desire. There are no restrictions placed upon his presenting God's word. He is as free to preach his convictions as though he were in his own pulpit. It is evident that the officers and enlisted men desire the pure Gospel. The Lord is blessing our work and I am happy. I believe I am right where the Lord wants me."

"Thanks for your encouragement and assistance regarding soul-winning. I am enjoying my work more and more all the time since men are being saved." (This is from a chaplain who wanted to quit.)

"I hope the requirements for chaplains will not be lowered—raise them higher in soul-winning."

Our Southern Baptist chaplains from July to February report 6,398 professions of faith among our armed forces. This report comes from approximately two-thirds of our chaplains. Some are beyond the reach of correspondence, while others are performing administrative duties.

One chaplain in a reception center reports 230 professions in January. This is a small portion of a chaplain's spiritual ministry.

A Spiritual Opportunity

No war does not stop the activity of the Holy Spirit. God's word is powerful whenever our pastor-chaplains present it prophetically in their ministry. Souls are being saved.

During these dark days when our men will be giving their lives for their country, who can estimate the eternal value of the spiritual ministry of our chaplains with our armed forces? We need more soul-winning chaplains.

Five hundred chaplains by 1943 is the challenge that comes to Southern Baptists—three hundred forty-five on duty by the close of this year. This means fifteen appointed to duty each month for the balance of the year. We are asked for an additional 155 commissioned and ready for appointment to start the year 1943.

No greater soul-winning missionary challenge was ever offered Southern Baptists. This is not a call to duty nor to patriotism, as noble as these are, but rather a response to a spiritual opportunity under the leadership of the Holy Spirit for the kingdom of God in the time of war.

Missionary



Illustrations

Power Given

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15:57.

Celia Lugones has been converted for over two years. She is forty-five years old. Before her conversion she was sick on account of smoking.

Once after her conversion she came to our house to talk with me, as she wanted to be baptized. We heard her experiences of what God had done for her. We did not ask if she smoked, but we did ask if her son Pedro smoked.

"No, Pedro does not smoke; I'm the one who smokes," she quickly answered.

We made it clear to her that it is not a good testimony for a Christian to smoke.

"Well, you know I am sick," she said, "and the doctor says my medicine is to leave the cigarette, but I can't."

We asked her if she believed the Lord could make her free from this vice, and she who has been a smoker for twenty years said, "Yes."

We knelt down and prayed. For two days she had a great fight, but the Lord gave her victory. In two weeks she, who is a tiny woman, gained ten pounds.

Her Christian testimony is wonderful. She is a fighter. Upon her suggestion we started a mission in Desada where there is great interest. Three more of her family have been converted and baptized owing to her testimony and prayers.—Enrique Pina, Home Board missionary, Colon, Cuba.

Call to Hard Places

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.—Luke 10:2.

Recently I was in the home of the pastor of a First Church. I found this man and his family to have the culture requisite to a ministry among

First Church people, but to my surprise I found something else, too.

After a few days he began to talk with me about the rural church problem. He saw in the decline of the country church a serious threat to our denominational and spiritual life. He insisted that efforts must be intensified to build up the religious forces in the countryside. I wondered if the interest of this First Church pastor was more than academic, so I asked a question.

"If a country church should call you to be pastor, would you resign your work here to accept it?"

"I think that I would," he said. "I've been thinking about it a great deal lately, and I've about decided that I would do it. Before entering the ministry I taught school for a number of years in the country, and I've been thinking of returning to college for special courses in rural sociology as further preparation for a rural ministry."

"But how would you support your family?" I asked to further check his interest. "You would have to strike out unsupported. You would have to make a great sacrifice. Would you still be willing to accept the call of a country church, depending on the church alone for support?"

"And what assurance do you have," I continued. "that country people would respond to your leadership. Simple people, you know, have simple suspicions, and it is easy for the unlearned to balk when the learned come down to teach them. Moreover, in small communities, where everyone knows all about everyone else, the intimacy of acquaintance seems to militate against long pastorates. There is a rural psychology which makes country churches become dissatisfied with pastors. Would you be willing to move every year? Would you be willing to endure the bickering and strife of small congregations, resulting from this rural psychology, which often in the pastor finds the object for its discontent?"

He admitted all of these difficulties, but still quietly affirmed his readiness

to give up his First Church pastorate to launch a one-man, unsupported ministry of love in the country. Joe W. Burton.

Test of Discipleship

He that is not with me is against me; and he that gathereth not with me scattereth.—Luke 11:23.

Recently a man came to my home about 1:30 o'clock in the morning saying that he was troubled in mind and could not rest nor sleep because of his sin.

I had been in that home and read the Bible and somehow the Gospel convicted him of his sin, but still he would not surrender to Christ.

He confessed to me certain sins standing between his soul and God. He also told how he had purchased a \$5 prayer bead (rosary) and had recited prayers until he had corns on his knees, but that it just did not work.

I could not bring him to a decision because within he still clings to the fear of Rome.

There are many just as he who are hungry for eternal life but will not surrender to Christ for salvation. I pray that God will use me as never before to rescue many of these souls who are in great need of a Saviour.—Lawrence Thibodeaux, French missionary.

Happy in Cross-Bearing

And whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14:27.

An Indian woman came to trust in Christ during an illness, according to Miss Pauline Cammack, missionary in New Mexico.

"I was in the hospital for an operation," the Indian told the Home Board worker. "None of my Catholic friends came to pray for me. After you prayed I wasn't frightened any more. Peace came into my heart."

(Continued on page 9.)

Five Great Soul-Winning Years

Evangelistic Leader's Influence Wins South-wide Co-operation in Leading Lost to Saviour

By ELLIS A. FULLER

President Home Mission Board



Dr. Roland Q. Leavell

He has resigned as Superintendent of Evangelism to accept pastorate of First Baptist Church, Tampa, effective April 1.

ALREADY announced in the March issue of *Southern Baptist Home Missions* and in the denominational and secular press, Dr. Roland Q. Leavell, the efficient superintendent of the department of evangelism of the Home Mission Board for five years, has resigned this position to begin April 1 his work as pastor of the First Baptist Church of Tampa, Florida.

Southern Baptists are so indebted to Dr. Leavell for his marvelous work in the field of evangelism that I feel constrained to make a personal statement in a vain effort to appraise properly the great work that he has done with us.

One may feel that there is little that one man can do in the vast area of the Southern Baptist Convention, but Dr. Leavell has been many men in that he has enlisted the co-operation of scores and hundreds of others in his simultaneous evangelistic campaigns, both in associations and in cities.

Soul-Winning Stimulated

Not only so, but through his conferences with preachers, with laymen, and with young people he has inspired scores upon scores to become personal soul-winners. He has stressed the importance, the dignity, the effectiveness, and the joy of leading others to Christ from day to day as Christians about their normal duties, taking

advantage of every opportunity to witness for Christ.

He has contributed to our denominational papers an average of an article a week on evangelism. He has written handbooks on evangelism which reached a sale of 90,000 copies. He has written two remarkably good books on evangelism, *Winning Others to Christ* and *Helping Others to Become Christians*, each of which reached a sale of 30,000 copies. Therefore we shall not remember him as a man who testified merely with his tongue, but also as

a man who used his pen in a marvelous way to stimulate evangelism among Southern Baptists.

He seems to have been the man for the hour.

In the providence of God he was enabled to acquire scholastic ability as a leader of men and as a preacher of the Gospel. He holds from the University of Mississippi with the degree of Master of Arts and also from our Southern Baptist Theological Seminary at Louisville, Kentucky, with the Th.D. degree.

Varied Natural Gifts

God endowed him with natural gifts. He is a vigorous pulpiteer, a good thinker, and a man of pleasing personality. All that he has acquired and received at the hands of God he has dedicated to the great cause of making Christ known to the lost.

It is not strange therefore that Southern Baptists during his superintendency of evangelism had a steady increase in the number of baptisms from year to year. In 1936 we received 191,933 for baptism; and in 1939 we reached the high mark of 269,155.

I do not mean that the Home Mission Board through its leader, Dr. Leavell, can claim credit for these marvelous increases. Indeed, neither the Board nor Dr. Leavell desires credit or honor; but I do believe that the Home Mission Board and Dr. Leavell have a right to rejoice exceedingly be-

cause of the part that the Board did have through its appointed leader in stimulating others and in working with others to attain great progress in bringing people into the churches.

As Dr. Leavell goes to his new pastorate, one of the greatest in the South, the pastorate of a great church in one of the most strategic cities of the South, we bid him Godspeed. We trust that the eternal Father will be gracious unto him and his lovely family, everyone of whom is a consecrated Christian and effective worker in the kingdom of God, and will empower them to do even greater things.

Foreign Worker Lists Obstacles On His Field

THERE are several obstacles responsible for the retardation of successful work among my people," reports Rev. H. J. Mikhalechuk, Home Board worker among the foreigners in Illinois. "Some are illiteracy, false doctrines of Greek Catholics, racial prejudice, and the present world crisis, the thought of which constantly occupies the minds and hearts of my people."

On a recent visit to Hannibal, Mo., Brother Mikhalechuk found a Russian family who read the Bible in their home.

He visited in their home, sang Gospel songs with them, prayed with them and spoke to them in an effort to lead them to a fuller knowledge of the truth and a definite decision for Christ.

On his next visit to that city, Brother Mikhalechuk prays that he will find this to be a surrendered Christian family.

ILLUSTRATIONS

(Continued from page 8.)

was then that I began to trust in Christ."

The missionary explained some parts of the Bible which the convert did not understand. Reminded of what it would probably cost to make a public profession of faith in Christ and to follow Him faithfully in her village, the woman still replied, "He is worth more than all else to me."

From Prison to Pulpit

By JACOB GARTENHAUS

IT was my happy privilege to address recently a large congregation of which the Rev. Eddie Lieberman is pastor.

Some ten years ago I received a letter from Mrs. A. F. Hagan, a dear Christian saint some seventy years of age, of Greenwood, S. C., telling me that in her regular Sunday visits to the county jail she found a young Jew from New York city among the prisoners. He had left his home, deciding to seek his fortune and make for himself a name by playing base-ball. Instead, he landed in jail.

Mrs. Hagan asked my advice as to the right method of approach in presenting him the Gospel.

"Thus far," she said, "the young Jew has been irresponsible. Literature, which others gladly accepted, was declined by him."

In my reply I suggested that she be most patient and that a kind word and deed should precede her appeal. Suitable tracts were sent for this young man. He was surprised to see something about Jews written by a Christian Jew.

He remarked, "I have never heard of such an animal!"

This gave her a splendid opportunity to inform him that Christianity had its roots in the Old Testament. Wisely she related some of the stories from the Old Testament which greatly aroused his interest.

Bible Becomes Living Book

The following week I received another letter from this dear woman stating she was thrilled beyond words because of his acceptance of the tracts and his attentiveness to her message. I then advised her to lend him a Bible which he accepted.

He, like other Jews, was fairly well acquainted with the five books of Moses but not with the teachings of the prophets. He began to read the Bible at the beginning, but those parts were rather familiar to him so he skipped the five books of Moses and launched into the reading of the prophets.

Soon he got enough courage to venture into the New Testament, which he thought the Gentiles had added. All of it was a revelation and he was quickly convinced that the New Testament writers were moving in the atmosphere of the Old Testament.

To his amazement he was captivated by the central figure, Jesus. It had never dawned on him that this was the same Jesus whom he had previously despised. He realized that Jesus had been misrepresented to him, not only by his people, but by his Gentile friends.

The Bible became a living book to him, too wonderful to read to himself, so he gathered together the other prisoners and read aloud to them. Some words in the New Testament were foreign to him, such as "baptize," "Lord's supper," "born again," he asked the meaning, only to find that the answers were confusing rather than helpful.

He would then wait patiently for Mrs. Hagan who would lovingly explain to him the meaning of the New Testament by the Old Testament Scriptures.

Search Ends With Jesus

The young Jew found something in the personality of Jesus that his heart had been longing and searching for which seemed to be, according to the Scriptures, the Messiah.

With fear and trembling at the step he was about to take, he lay down on his bed and prayed for a definite sign that Jesus was the Messiah. No sign was revealed, and he was disappointed.

A few days later, after reading more of the New Testament he again prayed and asked God to reveal the truth and he would accept Jesus as Messiah. Again nothing took place, and while he was lying there thinking that he had made a great mistake in having such thoughts, an inner voice said, "Tell somebody what you are doing."

He could not get out of jail to tell anyone and those in jail could not get out to keep from hearing it, so he called the prisoners from their cells and told them of his acceptance of Christ as Saviour. That day there came into his heart the reality of God and the most wonderful peace and joy he had ever experienced.

"I knew beyond a shadow of a doubt," he told me, "that Christ had come into my life and that He was the Jewish Messiah!"

Though still behind prison walls, he felt freer than ever in his life. "For whom the son of man makes free, he is free indeed."

The prison became a temple, the

table became a pulpit, the hard, cold floors became pews and the prisoners his congregation (the finest congregation to be found, for none could leave—all had to listen!)

The unusual proceedings not only reached the ears of the judge but the townspeople, many of whom came to the prison to see and hear the works of God.

He asked permission of the Federal judge to be baptized. It was granted and he was baptized in the First Baptist Church of Greenwood with a United States deputy marshal sitting in the church ready to return him to prison. Before his baptism, this young Jew gave his testimony to that large congregation and the worship service resulted in tears of rejoicing, a service that will never be forgotten in that church.

"In Prison And Yet Ministered"

Returning to the prison this young convert continued his ministry to the hardened prisoners. After six months in jail his case came up for trial. The court house was turned into a testimonial meeting and all present witnessed a scene to which the judge referred as "a red letter day in the history of Greenwood." From the president of a trust company to released prisoners, all gave testimony of the validity of the Jewish boy's Christian experience.

It was my privilege all this time to keep in touch with the young man, and soon after his release I made a special trip to see him. Time passed on and I heard excellent reports concerning him and his Christian growth. I returned again, and after praying together and counseling with him, I felt with others that God had laid His hand on the young man for Christian service.

For the next eight years I kept in close contact with him, offering what ever encouragement I could and some financial help. In those eight years he attended Mars Hill College, Baylor University, the University of Tennessee and Baptist Bible Institute.

This young man, in whom God has wrought a wonderful work, is at present pastor of a full-time Baptist church in Hartsburg, Alabama. The church has approximately seven hundred members and is marvelously progressing under his spiritual leadership.

Here is another demonstration of the power of the Gospel in the life of a Jew. Let us not be ashamed to proclaim the Gospel "to the Jew first, also to the Greek."

City Mission Program Gives Gospel To Unreached Areas

By DICK H. HALL, JR.

EDITOR'S NOTE: Dr. Hall, pastor of First Baptist Church, Decatur, Georgia, is chairman of the City Missions Committee of the Home Mission Board. Other members are Rev. W. A. Duncan, Atlanta; Dr. F. S. Porter, Columbus, Georgia; Dr. John A. Davidson, Selma, Alabama; Dr. August Henry, McAlester, Oklahoma; and Dr. J. D. Grey, New Orleans, Louisiana.

ONE of the most significant and far-reaching new enterprises of Southern Baptists is the city mission work. Because of a deep sense of the need for Christ in our southern cities, the Home Mission Board is undertaking to co-operate with district associations, in which large cities are located, for the evangelization and enlistment of these unreached areas.

One feels that the two great words of Southern Baptists should be EVANGELIZE and ENLIST. We are told that eighty-eight per cent of the churches of the Southern Baptist Convention are rural churches and in these churches sixty-eight per cent of our constituency have their membership. We are also told that there are twice as many people in thirty-four of our largest cities of the South as there are in the Southern Baptist fellowship.

Rev. Solomon F. Dowds, the Home Mission Board's city missionary for Atlanta, tells us that there are fifty-five cities in the Southern Baptist territory with 60,000 or more inhabitants and that sixty per cent of the people in these fifty-five cities are not touched by any religious group. Brother Dowds also tells us that in forty-five of these cities no mission work of any kind is being done.

This mission program has a three-fold aim: First, the enlisting of Baptists who are unenlisted. So many people have moved into the city, leaving their church membership back at home that we have found ourselves with a great problem of enlistment.

Second, there is the neglected group who are kept out of church because of a lack of what they consider to be proper clothing, or because of dislike, or because no personal and urgent interest has been shown in them. These are the areas where sensational and oftentimes unstable religious

work springs up and it is entirely possible for these people to be victimized by false religious leaders. Many in these areas have a feeling of being left out and, as everywhere else, they are heart hungry.

Third, in most of these cities there are areas where new homes have sprung up and where churches should be built to go along with the schools that arise and the business centers that come. With a wave of building that has swept over the country the last few years, there is hardly a city of any size that does not have now a place for one or more churches in this type of area.

The Home Mission Board stands ready to co-operate, in so far as the funds and workers are available, with local associations in city mission work. The plan is that the Home Mission Board will pay the salary of the missionary while the local association pays the other expenses.

It should be stressed that the Home Mission Board will under no circumstances undertake such city mission work except with the fullest co-operation of the local association. It should also be remembered that this is a church-centered missionary program and when work is done by the city missionary, it must always be sponsored by the local church or churches of that vicinity.

The type of work that the city missionary does is varied. In co-operation with the local church or churches he will establish permanent seven-day a week mission stations in these neglected areas. He will carry on a program of preaching in shops and in streets and tent meetings where such work should be effective. In connection with the local church Woman's Missionary Societies, he will carry out institutional work in hospitals, prisons, jails and the like. Where it is possible, in conjunction with the local churches, mission stations will be started in these newly developed areas with the hope that the result will be permanent church organizations.

We believe that Southern Baptists will heartily welcome this program. We look to the day when we will not have one and a quarter million unenlisted Baptists and more than five million lost people in our larger Southern cities.

Chinese Youth Won By El Paso Workers After Much Entreaty

By VIOLA CAMPBELL

Missionary to the Chinese

IT IS with deep joy and gratitude to God for answered prayer that Miss Mary Etheridge and I can report the conversion of two of our young Chinese men. One of them is Tom Woo, who teaches Chinese in our language school; the other is Alfred Lee, a soldier stationed at Fort Bliss.

We had felt that Mr. Woo was definitely interested—his attitude, his interest in the services at the First Baptist Church and his faithfulness to the services here at the Mission all led us to believe that he was deeply concerned.

We were not sure, however, as to how much he understood. We both talked with him at different times, read and marked Scripture passages, explained their meaning and the meaning of salvation. He memorized John 3:16 and quoted it explaining what it meant. We are satisfied that his conversion is genuine.

He has now made public his faith in Christ by uniting with the First Baptist Church.

For some time Alfred Lee has been on the verge of making a confession of his belief in Christ, and when we realized that he was in the service on a recent Sunday night we prayed that this might be the time.

He had been attending services elsewhere somewhat regularly of late, but we were convinced that the Lord had led him into the First Church that he might be saved at that hour. With a little encouragement he came down the aisle accepting Christ as his personal Saviour.

Although a private in the Army, Alfred holds quite a responsible position at the Post Headquarters, and is a fine, dependable, capable young fellow. He has been instrumental in bringing many of the Chinese soldiers to the Sunday services at the Mission.

This step which he has taken is going to be harder for him, perhaps, than for Mr. Woo, for his life in the Army is harder and filled with greater and more subtle temptations. We have given him tracts to read and study, and are going to follow up both his and Mr. Woo's conversions with explanations of church membership and instruction in the growth of the Christian life before either of them is baptized.

The Preacher and Missions

By JOE W. BURTON

It was a Wednesday night prayer service at First Baptist Church in Dallas. The pastor, Dr. George W. Truett, had just returned following his usual long list of engagements for the summer and it was his first time to conduct prayer service in eight weeks.

"When we give our best to our church we build, most far-reachingly," Dr. Truett said as he summarized his impressions from the summer's round of experiences. Others might have said the exact words, but only a Truett could say it in the manner, with the earnestness, the inevitable drive for a verdict.

The people had been listening with unabated interest, but now they leaned forward. The preacher was not stating a dogma, he was not arguing a truism, nor stating an axiom; he was declaring an eternal and immutable truth with all the unction of one who speaks by the authority of a revelation.

"Jesus knew what He was about when He founded the church," The words leapt forth with the power of inspiration. "You can make your money go further when you invest it in the church than in any other way."

In that moment, under the spell of that power, every hearer knew that a prophet had spoken with the irresistible logic of an Elijah on Carmel. The preacher, then and there, through three sentences, could have raised from the 353 present a thousand dollars in cash for any kingdom cause.

Recipe to Raise Money

Dr. F. M. McConnell, seated by me, himself a-tingle and leaning forward, whispered, "That's the way he gets money for kingdom work. He prepares the people, and they are ready to respond whenever the time comes."

Earlier Dr. Truett had remarked on "how constantly surprising it is to me to see the far-reaching influence of the church."

"Only last Sunday," he related, "a big man was here. I heard you once before, in Des Moines," he said. "I decided then and there to preach and now for seventeen years I have been a missionary in Mexico."

One felt that the pastor meant exactly that the incident was an illustration of the ministry of the whole church. Thus he has induced a feel-

ing which through his ministry and their gifts has made the church conscious of a real part in world missions.

"He takes a collection with all the solemnity of the eternal world on him," I had learned from Dr. J. B. Cranfill, who for fifty years has been intimately associated with this friend whom he calls George Truett. "He causes the audience to see orphan children, needy mission fields, or homeless suffering poor. The audience senses the fact that he is suffering with them."

"I was present when he took the collection for the 75 Million Campaign. I had money then. I had made up my mind in advance to subscribe \$10,000. After I heard his appeal I subscribed \$25,000."

An Incomprehensible Power

Then Dr. Cranfill put his hand on my knee. "I'm going to tell you something that's intangible," he said. "It's an unseen power, an incomprehensible power because it's God. God is with that man."

The old friend had already said that "no one within my knowledge has exercised such a compelling spiritual force on his hearers" in raising money. Naturally we wanted to know his methods.

"First," Dr. Cranfill replied, "he leads them all in giving. He gives all he gets. He would give away his home if his wife would sign the deed. He doesn't say, 'You give,' but 'Join me in giving.'"

In forty-four years the church has joined the pastor in giving a total of \$5,348,245.92, an average of \$121,551.04 per year, according to Dr. E. P. Alldredge in *The Quarterly Review*. Nearly fifty per cent of the total, or \$2,476,826.58, has been given for missions, education and benevolence; this is an average of \$56,291.51 per year for the forty-four years.

For twenty of the forty-four years the church has given more for outside causes than for their local work.

The church has a finance committee of about 225 men.

The financial program, according to Earl B. Smyth, chairman of the finance committee, is "co-ordinated fully with that spirit which Dr. Truett well objectifies." Indeed, it is the spirit of the pastor, the chairman states, which has developed the generous attitude of the church and is responsible for the record of missionary contributions.

"The spirit and attitude of our church," he said, "are fully imbued with his spirit. The regularly consistent attitude expressed by him has inoculated the church. His wide travels to the mission fields and the impassioned appeals he brings back have chiefly developed a missionary passion among the members."

The annual budget is carefully wrought out by the committee which Mr. Smyth heads and is submitted to the pastor for his approval. Never does the pastor suggest amounts or percentages, nor does he complain that the church has not come forward in a manner to generously support the Cooperative Program.

"But he is not circumscribed by a budget," the chairman added quickly. "He takes special offerings when he feels the need. He makes special appeals. A cash offering is raised for Buckner Orphans' Home at Christmas. Each fall and spring a love and extra offering is requested for the missionary causes through the Cooperative Program."

Spiritual Explanation

There is no mechanical program which explains the large gifts of the church to missions. "Utterly not," the chairman repeated. "It is a spiritual explanation."

Dr. Truett believes in all Baptist work, according to Dr. F. M. McConnell, who for half a century as a denominational leader himself has watched the peerless preacher's contributions to kingdom work.

"He wants the whole church to go in with other churches," Dr. McConnell continued. "There is not a drop of blood in his body that isn't missionary."

"And he is the leader of that church. He does not bring in outsiders to preach on the denominational program, except when he is away for it isn't necessary. He can do more in that church for missions than a mission board secretary."

"He uses the utmost of his influence and argument to get all the money for missions that he can, but he does it on a high spiritual plane, always leaving every individual feeling that he is acting voluntarily on his own volition."

Dr. Truett's experiences in leading people in denominational support had an early beginning and his long and notable record has been one of unwavering loyalty to every interest of Baptists.

His first speech, as a shy mountain lad in the county courthouse at Mar-

etta, Georgia, was such an appeal for educational advantages for mountain youth as moved J. B. Hawthorne to exclaim, "I have heard Henry Grady, Henry Ward Beecher and Phillips Brooks, but never in all my life has my soul been more deeply stirred."

A few months later—even yet at twenty-three having still been denied a college education—he was enlisted to be financial secretary of Baylor University in Texas—to pay out of debt, if you please, a school which he had never attended and which he had never seen until the day he began his work, when he himself had never even been enrolled as a college freshman.

Surprised Board of Trustees

When the striping appeared before the trustees that first day back in 1891—a boy who had not been to college and yet the one they had elected on Dr. B. H. Carroll's recommendation to be financial secretary the look on every face was one of surprise and disappointment.

"I was surprised, too," said Dr. Truett as he related the incident to me fifty years later. "I understood their disappointment and sympathized with them in it."

The trustees talked a while and then said they would go.

"No, I have a word," the boy had found his feet and was surprising himself the more that he was talking. He asked the trustees to pray for him; he insisted that his efforts would fail if God was not in it; he assured them that if God was not in it he wanted to find it out and the sooner the better. He had captured the trustees and they promised to pray for him every day.

George Truett walked out of that trustees' meeting into twenty-three months of the most grueling work he has ever done, before or since. He spoke, he wrote letters, he had conferences, he worked night and day for raise money. He worked so hard that he could not sleep; every muscle became tired; his nerves were shot to pieces; his food would not digest. When, after twenty-three months the first \$800 was raised to pay the debts the goal had been reached, the full amount had been raised, he sat down on the steps of the First Baptist Church in Waco by the side of Dr. Carroll and wept.

"I have never been so completely worn out," he said after fifty years. "I have never since been so near the ragged edge. I went home. My



Dr. Truett and the Finance Committee Chairman, Earl B. Smyth, discussing missionary tracts which are kept in a rack accessible to the members.

mother gave me a simple diet, I rested, and in a few months I was myself again."

That was what George Truett gave when he was a boy to a school he never saw until the day he threw himself in the breach to save it. It nearly cost his life in that one heroic hour. Gladly he would have given it, because, although a stranger to the school, it was an institution of his denomination. He has never for a moment hesitated when he was needed anywhere in the denomination's service.

A dozen years ago the telephone rang in the home of Tom G. Ham in Lynchburg, Atlanta was calling G. Ham's father-in-law, Dr. George W. Truett.

"When are you going home?" inquired Dr. B. D. Gray.

"In a few days. Why?" answered Dr. Truett.

"Something has happened," replied the Home Mission Board secretary nervously. "I want to see you. Our treasurer is missing, and I'm afraid he's been knocked in the head."

"I'll be down in the morning," Dr. Truett said at once. "I'll catch the next train, and will see you in the morning."

The next day the two were in conference in Atlanta.

This is the last of a series of articles on Dr. Truett's ministry.

"I'm afraid the treasurer has been knocked in the head somewhere," said Dr. Gray.

"I'm afraid the Home Mission Board has been knocked in the head," replied Dr. Truett, who then was president of the Southern Baptist Convention. "Have your officers make a complete examination. Call the full board together."

About ten days later, when the records had been fully examined, the full board met. The officers reported that about a million dollars had been taken. The tragedy was screamed in big headlines in all the papers. Newspaper men flocked to the board meetings, ready to pounce upon any news. They crowded upon Dr. Truett for an interview.

"Tell the people," he said, "that Baptists are honest. Tell them that we will pay all."

His Greatest Contribution

It was the old George Truett of Baylor days. He threw his life in the breach again—for his denomination, for Baptists. From one end of the South to the other he called on Baptists to redeem their integrity on Honor Day. Day and night he worked. Day after day, night after night, he spoke. He called on his own church.

"We of First Church," says Mr. Smyth, "felt that any problem which weighed so heavily on the heart and mind of our pastor was our problem. It was not only our responsibility but our privilege to share with him as fully as we could."

On Honor Day Southern Baptists gave over a third of a million to wipe out the shame of a treasurer's defalcation. Dr. Truett's church in Dallas gave \$8,821.34 of that total.

This will always stand as one of Dr. Truett's greatest contributions to kingdom work and as an example of his leadership in his own church in developing denominational support.

He helped initiate a sentiment which became a motivating force of Southern Baptists in the next decade of economic depression to project a program of paying all southwide denominational debts. The success of that movement is now so evident as to make it an achievement unique in denominational and financial history.

A product of missions—and what church is not?—his congregation responds in ever increasing support, in finances and in prayers, to the missionary enterprise around the world, being led in that response by a pastor whose heartbeat is sensitive to the spiritual needs of every lost man.

Sunday School Weeks of Study Help Develop Cuban Christians

By HERBERT CAUDILL
Missionary in Regla, Cuba

THERE are two lines of work that are very important on a mission field. The first is winning people to Christ through all possible means. The second is that of developing those who come to know Christ as Saviour.

Principally with the idea in view of building up the members of our churches we hold special studies in our churches from time to time. Often we find that these efforts in behalf of the members of our churches also have an evangelistic value.

Recently what might be called a school of missions was held in the church in Regla. We had three classes. Rev. Dello Caprio taught a book on Baptist doctrines to young people and adults. A total of thirty people attended this class one or more nights. Sixteen of them will receive credit for the work done in this class.

The class for intermediates was taught by Miss Nereida Alcover. She used the mission study book, *By Chip-Per Plane and Stratoliner*. This class was smaller than the others with a total enrollment of seventeen, but was quite important, for its members were made up of the younger members of our church, and others who are beginning to feel the call of Christ for salvation.

Miss Josefina Silva who has helped us in our studies for a number of years taught the little children the delightful little book, *Visiting Around the World*. She had the largest class of all with a total enrollment of thirty-eight.

The total enrollment for the week was eighty-five with an average attendance each night of fifty-four. Several new children have been enrolled in the Sunday school as a result of these studies.

Other Churches Study

Miss Christine Garnett has made her influence felt in the six churches in the province of Pinar del Rio. Using the book, *Working with Intermediates in the Sunday School*, as a guide she met with the workers of the three churches in the western part of the province. As a result of these studies thirty-four awards were given.

She also met in Arlemisa with the

workers of the three churches in the eastern part of the province and twenty-two awards were given to the workers of these churches.

In addition to these efforts in which groups of churches participated studies have been given in Consolacion del Sur and Guansajay.

A recent effort was also made to reach all the pastors, teachers and Sunday school workers in the province of Havana. Four classes were given for the workers. Dr. M. N. McCall taught all officers. I had charge of the teachers of young people and adults. Miss Garnett had the teachers of juniors and intermediates. Mrs. Caudill took the class of teachers of beginners and primaries.

Sixteen of the seventeen churches of the province were represented in the studies. A total of 108 were enrolled. Sixty-one received awards.

In addition to the classes for workers the little book, *Studying for Service*, was given for the children. Miss Josefina Silva had this class.

Musical Talent Turned To Good Mission Use

A MUSICAL program in the Olce Indian Church in Oklahoma is arousing a greater interest in the worship services, according to Rev. G. K. Cobb, Home Board missionary.

Mrs. Cobb has had excellent training in music which she is using to great advantage in the work which she and her husband are doing on this Indian field.

Under the direction of Mrs. Cobb, the Olce church choir presented a cantata, "His Natal Day."

The church has bought new song books and is raising the money to purchase a piano.

The church has an Indian male quartet which has been over the air on a program broadcast from Enid. "They really can sing," says Brother Cobb.



MARRIAGE IN A MISSION



The bride in a mission marriage.

A YOUNG woman who had been attending all of her life the Home Board's Rachel Stina Memorial Mission in New Orleans planned to be married, but her mother objected so much that she and the young man decided to run away.

"Lillian came and told me about it," Miss Gladys Keith, missionary, relates. "We always want our Mission girls to get married in the right way so I asked her to send Dave to see me."

The boy came, but before they talked about the marriage the missionary told him about Christ. He made a profession of faith, and then they sent for Lillian.

When the boy later called the girl's mother to tell her how sorry he was and how he wanted to do the right thing, she happily forgave them.

"We had the wedding right here in the Mission," Miss Keith adds. "They wanted to be married in the building where they were converted."

By affliction God separates the one He hates from the soul He loves.

What Effort

Is Being Made To Win The Foreigners?

A. THE Board has a number of missionaries among the Italians as well as other workers laboring among mixed nationalities on various fields. In the picture at the right is a Hungarian woman in Granite City, Illinois, where the Board has work among the many Europeans.

F. L. P.

Q. Is Miss Mollie Cohen still connected with the Home Mission Board? H. S. H.

A. Miss Cohen left the Board in June, 1941, and has since been connected with the New York Jewish Evangelization Society.

Q. Suggest an outline for an associational conference program on Home Missions? C. E. R.

A. Here are five timely topics for consideration for inclusion on such a program:

(1) Conditions in our present-day world which call for an aggressive program of Home Missions;

(2) The contributions which Home Missions is making to meet these current conditions;

(3) A brief history of the Home Mission Board—a record of spiritual achievements;

(4) Present achievements of Home Mission Board; and

(5) The future program of Home Missions.

Q. Of the total population in the South, how many are enrolled in some regular and systematic study of the Bible? G. T. B.

A. The enrollment in all types of Sunday Schools, Bible schools and parochial schools is probably about 13,000,000, which means that about 34,000,000 are in no type of school where the Bible is taught.

Q. How many foreigners are in the South? F. L. P.

A. About 5,000,000, including Europeans, Mexicans, Orientals.

HOW TO ASK QUESTIONS

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

Q. Is the French field in Louisiana especially difficult? Mrs. J. D. H.

A. The age-long notion instilled into the people by the priest that the Bible should not be read because it will disturb the mind has made it difficult to win the French to Christ. However, great progress is being made.

Q. Why does the Home Mission Board have work in the mountains? R. L. D.

A. In some mountain counties less than 10% of the people are even nominal Christians, and even among this small number of church members are many perverted doctrines. Such conditions explain the need for mission work in many mountain sections.

Q. What is the unchurched population of the South? H. R. E.

A. It is estimated that there are 25,378,273 unchurched people in the bounds of the Southern Baptist Convention.

Q. Is the total church membership growing in proportion to the total population increase in the South? H. W. E.

A. Church membership is gaining slightly in percentage. In 1930 it was 24% (18,658,165 in a population of 77,561,438); in 1935, 45% (20,033,165 out of 44,661,438); and in 1941, 47% (22,283,165 out of 47,000,000).

Q. How many military training camps are located in the South? Mrs. J. G. N.

A. One hundred twenty.

Q. How many men are in these camps? Mrs. J. G. N.

A. The total varies, but is usually around 750,000. The strength of the camps ranges from a few hundred in the smallest to above 50,000 in the largest.

Q. What work do Baptists have in the camps? Mrs. J. G. N.

A. Southern Baptists, led by the Home Mission Board's superintendent

of camp work, Dr. Alfred Carpenter, have a strictly religious program being carried on in cooperation with the chaplains and with the churches adjacent to the camps.

Q. What is the special feature of the Jewish work? Mrs. L. N.

A. Rev. Jacob Gartenhaus, who is in charge of this phase of the Home Mission task, believes that the responsibility for Jewish evangelization is the individual Christian's and thus he seeks to stir Christians to engage in winning the Jews.

Q. Is there an emphasis on evangelism throughout all fields of Home Missions? D. L. C.

A. Indeed the principal business of every missionary is soul-winning. A great stimulus has been given to this major emphasis through the South-wide Baptist Revival, in which Dr. Roland Q. Leavell, the Board's retiring superintendent of evangelism, has given an energetic leadership.

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.

Churches Are Full In Cuba

By M. N. McCALL

WE had a full house at the Baptist Temple in Havana last night. Those who came late had difficulty in finding seats. This is not an unusual circumstance, but has become the expected thing during the past year.

Nor is it peculiar to Havana. I imagine that if you had looked in at Colon, Cruces, Sancti Spiritus and a number of other points you would have found the same condition.

This means that church attendance has been growing. Whether it be that present world conditions have set people to thinking more seriously, or whatever the reason, it is a source of great satisfaction to us.

If you should drive from San Juan, in Pinar del Rio Province, to Sancti Spiritus, in Santa Clara Province, you would travel east 375 miles and cross our occupied mission field.

We say "occupied" because there is a long stretch at each end of the territory where we have never gone. The "occupied" will also have to mean "partially occupied," because there are reaches of territory as well as many towns and villages between the two points mentioned, where we have not yet worked.

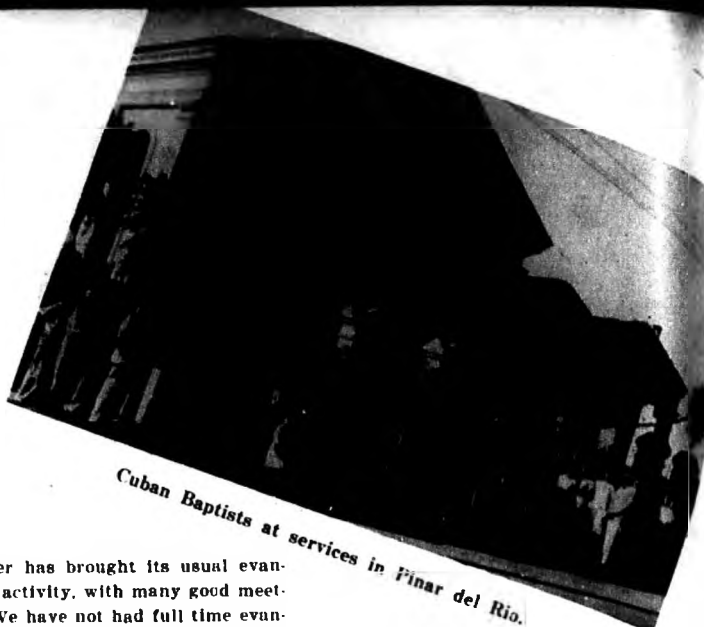
The latest census gives for this half of Cuba a population of 2,763,000.

Noble Men Serve Churches

The drive would take you through towns and cities where there are twenty churches and seventeen preaching stations. North and south of the highway, and connected in most cases by short roads ranging in quality from fairly good to very bad, there are thirty-seven other churches and eighty preaching stations.

All of these churches except three have Cuban or Spanish missionary pastors. These are noble men who give their best at great sacrifices. Their small salaries are made even smaller by present sky-rocketing prices, but they carry on without complaint. Two new churches were organized last month.

Last summer our churches branched out as never before in daily vacation Bible schools. For many reasons these schools appeal to Cubans both young and old. They are fond of the objective.



Cuban Baptists at services in Pinar del Rio.

Winter has brought its usual evangelistic activity, with many good meetings. We have not had full time evangelists on the field, but churches have called other pastors to help—a kind of clearing house helping to avoid keeping any one pastor away from his field too much. The purpose has been to have at least one campaign in each church during the year. Some have planned their programs for a minimum of two evangelistic campaigns during the conventional year.

Our churches are more and more feeling their responsibility for outlying territory and are increasing their activities. The calls for open-air preaching, cottage meetings and occasional services are so many that it is not possible to attend them all. Some men preach almost every day in the week, the year round. Others multiply their energies by encouraging laymen to take charge of services.

The evangelical congregations in Havana have for many years observed together the first week in January as a week of prayer. One of the speakers this year said that when he came to Cuba twenty-five years ago, he almost never met an evangelical, but that now he is rarely in any group where there is not one or more.

The same is true of our towns and villages. Most places where there is not a regular work have one or more persons who have been connected with churches in other towns. There are constant requests from these that we visit them and hold services in their homes.

The Way the Work Grows

Two of our good members of the Havana church expect to move to a small place in another province in a few days. Already they are talking of having a missionary visit them for an occasional service, and of having a Sunday school in their home.

We find sympathy and friends in many walks of life. Last Sunday we invited a visiting brother to lead our class of men. He had at one time been president of the class, but that was years ago. He has been away for a decade and returns to represent a commercial house in the city. He did an excellent job of teaching and among other things said he was struck with the fact that it is much easier to find a Christian business man in the Havana offices than it used to be.

We cannot say that we are covering the field with the Gospel, for there are still many places where neither we nor anyone else has gone.

We get some satisfaction from the fact that our radio service can be heard in all parts of the republic. Just how widely it is heard we do not know, but we are convinced that thousands who never attend the places of worship are listening in.

Our last fan letter was from a layman in Santa Clara Province who said the little Baptist group in the village had persuaded the corner groceryman to tune in on the service. Sunday is shopping day in the country and many people come in. As business is suspended during the service, they have to hear or leave.

The letter said they not only remained, but removed their hats and listened attentively. During the prayer they bowed their heads.

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