

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

VOL. XIV.

JULY, 1943

NO. 7.

Debt-Free In '43



DR. J. B. LAWRENCE

Under his leadership the Home Mission Board is now debt free. Continued support of the Hundred Thousand Club by loyal Baptists will enable other agencies to pay out this year, thus making the denomination
DEBT-FREE IN '43 — COUNT ON ME

Home Board Pays Debt

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By MILDRED MATTHEWS

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A Call—

A Vision—

An Opportunity

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SKY PILOT

for the

ACK-ACK

A Dispatch from North Africa

By CHAPLAIN LEON N. GORSLINE

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Ridgecrest

Your opportunity for a profitable vacation in the cool mountains of North Carolina

Home Mission Week

August 4-10

WHS AGNES K HOLMES
DARGAN MEMO LIBRARY
161 - 8TH AVE, NO
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BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
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Tremendous Demand for Bibles

THE American Bible Society reports that it has published and distributed over a third of a billion copies of the Scriptures in over two hundred languages in more than fifty countries in the 127 years of its existence. It is publishing 11,000 copies of the New Testament a day for the Army and Navy. In 1942, the Society printed 8,200,000 copies in the United States alone. But in spite of all this tremendous output, the demand for Bibles is greater than the Society can supply. Southern Baptists are tremendously indebted to the American Bible Society for Bibles and New Testaments distributed to chaplains, to men in the Army and Navy, and to the missionaries.

Catholics and Religious Education

IT is reported in the *Catholic School Market* letter that a total of 2,549,919 students attended Catholic educational institutions in the United States in the past school year; that 2,015,333 children attended parochial schools. The attendance in Catholic high schools was 372,339; in universities, colleges and normal schools, 143,279; and in seminaries, including major and preparatory, 18,968.

Catholics are wise. They know that if they do not educate and train the Catholic youth in the Catholic faith they will be led away from the Catholic church.

Baptists should be as wise as Catholics. We should put greater stress on the education of our children in the faith and when we say our faith, we mean our distinctive doctrines.

Shocking Increase in Crime

J. EDGAR HOOVER, director of the Federal Bureau of Investigation, has estimated that 1,436,748 major crimes were committed in the United States in 1942. He says that crime against persons increased 7.2% while crime against property increased 5.8%. In 1942, murders increased 1.6%, manslaughter 1.3%, aggravated assault 7.6%, and rape 11.2%. The arrest of

minor girls during 1942 increased 55.7% over the previous year, while the arrest of boys under twenty-one decreased 3.6%.

This is an alarming report and should give our people concern. If the rising generation is flung out on the loose with no respect for law and order or the right of personal property and life, what will our nation be in the future?

Religious Complexion of Congress

IT is reported that in the House of Representatives of the United States Congress there are 85 Roman Catholics, 72 Methodists, 58 Presbyterians, 50 Baptists, 48 Episcopalians, 16 Lutherans, 15 Disciples, 14 Congregational Christians. Others belong to smaller groups, or are not related to the churches.

In the Senate there are 11 Roman Catholics, 21 Methodists, 11 Presbyterians, 20 Baptists, and 7 Congregational Christians. It is said that there are 7 Jews listed in the House but none in the Senate.

We do not give this information with the idea of carrying religious differences into the Congress of the United States, but we should not forget that Catholics are very loyal to their church and if any matter comes up in Congress which involves in any way the Catholic Church, we may be sure that the Catholic members will act favorably to their church. Catholics do not believe in religious freedom as held by Baptists.

Eternal vigilance is the price of liberty.

Churches Are Independent

BAPTIST churches are democratic bodies and the idea of democracy should extend itself through all Baptist organizations and gatherings of every sort.

It is, however, a misapplication of the idea of democracy to apply it to inter-church organizations with the idea of making each church in the organization a unit part of the organization.

The New Testament does not anywhere group churches of a given sec-

tion into an organic whole. Nowhere in the New Testament did churches act collectively on any matter.

The Jerusalem council was not a meeting of church delegates but a conference of leaders, and the findings were not submitted to the churches for their approval or rejection, but were promulgated as the basis of missionary operation.

New Testament churches were not parts of a democratic body, but independent organizations.

The Unseen Voice

FORTUNE, America's ten-dollar magazine, has said some very pertinent things recently on the task of the churches. We quote the closing paragraph of one of the articles: "The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

This is a call by a secular magazine to the churches to return to their fundamental task of proclaiming absolute spiritual values.

The Sunshine Habit

ON the pier at Brighton, England, stands a sun-dial on which is inscribed this most hopeful line: "It's always morning somewhere in the world."

The suggestion is well worth remembrance. Days of darkness come to all of us. Especially after severe effort, mental or physical, there are times of depression. The wise man cultivates the habit of turning hopefully toward the sunshine that is some where in the world and will soon reach him.

Some people are terribly afraid of being tied up, hampered, and limited by denominational programs; as if a wider horizon limited any one.

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J. B. LAWRENCE
Executive Secretary-Treasurer
JOHN W. BURTON
Secretary of Education

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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.

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I Thank You

I AM deeply grateful for the many commendatory expressions coming from every section of our Southern Zion over the payment of the Home Mission Board's debt. To one and all who have written—and the number is so large that I can hardly write each one a personal letter—I say from the deep of my heart, I thank you.

Some may have thought that the task of paying the stupendous debt on the Home Mission Board was impossible. I never thought so. I knew Southern Baptists. I believed in them. They are a great people. Dr. Truett expressed my sentiment when, at the time the defalcation was discovered, he said: "Thieves may steal our money, but they cannot filch from us our integrity." I never doubted, not even in the darkest days when we were in default and threatened with receivership, that Southern Baptists would maintain their credit integrity; and they did.

I want to thank Southern Baptists for this

achievement. I want to give credit where credit is due. Southern Baptists paid the Home Mission Board's debt. Our pastors, churches and members—our great household of faith—paid the debt.

Special mention should be made of Woman's Missionary Union and a special word of appreciation given for the service rendered by this consecrated and devoted organization. Woman's Missionary Union supported our work in the trying days of our struggle under the debt and made it possible by their gifts for us to keep our missionaries in the field when all of the money received from the Co-operative Program, except just enough to cover overhead operating expenses, was used in the payment of principal and interest on the debt. To Woman's Missionary Union I wish to pay a special tribute of praise, and to express deep and abiding thanks.

J. B. LAWRENCE.

What Is Stewardship?

STEWARDSHIP is the recognition and acknowledgment of the lordship of Christ over the life and over everything controlled by the life clear on out to the end of one's influence in every direction. It is you and yours, your personality and your possessions, what you have and what you are and what you control—every power that you possess and every influence that you exert clear out to the uttermost edge and end of the circumference touched in any way by your life—all brought under the sovereignty of Christ and made subject to His will and used in building the kingdom of God.

This is a generalization sweeping the whole life and its possessions under the sovereignty of Christ, but there are particulars. All in the life belongs to God, but as a simple acknowledgment of that fact a first share of money, at least a tenth of what one makes is to be laid on the altar of God to be used in His kingdom enterprises. And this is to be done voluntarily. The good steward will not wait for someone to come to collect from him the first fruits that must be paid to God, but voluntarily, without any other solicitation than love's great dynamic, he will willingly give at least a tithe.

Tithing, however, is not stewardship. Tithing is the cotter-pin of stewardship. A cotter-pin

does not make a car, but you cannot have a car without a cotter-pin; it keeps the wheels on. Tithing is the shoestrings of stewardship. A shoestring does not keep your feet dry, but it keeps your shoes on. Tithing is the buttons of stewardship. A button will not keep you warm, but it will keep your coat on.

When Churches Are Alive

AN unwholesome church life cannot prosecute wholesome missionary activity. The notion prevails that a dead church can galvanize itself into life by turning fustily missionary. And so it can—"galvanize" itself. But galvanism only sets the muscles to twitching. The appearances may easily delude the onlooker when there is in reality no life. A little poking and prodding may make the tail of a dead snake wiggle "till the sun goes down." But the snake is dead all the time. So may poking and prodding get a little money for this or that missionary enterprise while the church is missionarily dead. Churches are not brought to life by the project method even though it be a missionary project; they are brought to life by the power of the Christ-life diffused throughout the body. When our churches realize the power of a living present personal Christ and are filled with His Spirit, then will they live. And when they live, then will they be missionary.

Notable Christian Accomplishment Seen in Board's Full Debt Payment

By JOE W. BURTON

COMPLETE payment of the Home Mission Board's debts, effected by retiring the final note of \$55,000 on May 12, brought to a victorious climax a notable Christian accomplishment based on faith.

Thus the Board has fully discharged obligations which at the peak totaled nearly \$2,500,000—a dynamic and conclusive demonstration of Southern Baptist responsibility in meeting debts, of which the Home Mission Board's were the most crucial.

The denomination's response in 1928 to an agency's plight was expressed by the Convention's president, Dr. George W. Truett, when he said to newspaper reporters in Atlanta: "Tell the people that Baptists are honest. Tell them that we will pay all."

Dr. Truett both expressed and helped to mold Baptist sentiment as from one end of the South to the other he called on Baptists to prove their integrity on Honor Day—which they did with an offering of close to \$400,000.

Faith in the essential honesty of Baptists was reasserted by Dr. J. H. Lawrence a few months later, in August, 1929, when he assumed the executive secretaryship of the Home Mission Board.

Dr. Lawrence at once entered upon a program of carrying on the mission work and paying the debts, for he realized that both had to be done together and neither could be eliminated.

It was a psychology not of confidence, but of faith. Doctor Lawrence



PAID IN FULL—Cancelled bonds and notes, spread before Board officials, represent almost \$2,500,000—all now paid in full. Standing, left to right, Colonel B. L. Bugg, president; Dr. K. O. White, vice president; and B. M. Callaway, Board member who has served on all debt committees. Seated, Dr. J. H. Lawrence, executive secretary-treasurer.

did not have confidence based on any actuality of adequate material resources; but he had faith in spiritual realities, both in the leadership of the Holy Spirit and in the integrity of the denomination.

That faith of the Board's leader was not even shaken in the emergency, dramatic and tragic, which ensued in the years of the depression, to which emergency Southern Baptists replied with a response that was heroic.

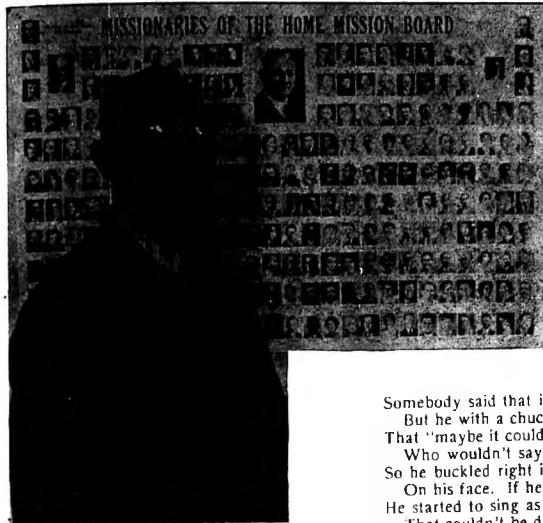
Faith and Works

The Hundred Thousand Club was initiated to give practical expression to Baptist trustworthiness—a movement than which there has never been a finer set up by a voluntary democratic denomination, and through which Southern Baptists gave over \$636,000 to apply on Home Board debts, including a final check of \$25,000 specially appropriated out of undivided Hundred Thousand Club receipts by the Convention's Executive Committee to make possible redemption of the last \$55,000 note on May 12.

The consensus of Baptist opinion which has distinguished the denomination as trustworthy was asserted again in 1924 when the Board secured an extension of its debt maturities.

When the Board's committee met with creditors to work out the extension, the company which had floated the issue suggested that when the Board had funds to pay off bonds, it advertise for the lowest prices and re-

July, 1943.



BAPTISTS DID IT—When Dr. Lawrence assumed the secretaryship of the Home Mission Board fourteen years ago, many thought his was a hopeless task. Through his persevering leadership, the sacrificial co-operation of the missionaries, the continuing support of Southern Baptists—and withal by the grace of God—the debts have been fully paid.

deem the bonds that were offered at the lowest figure.

The committee rejected this suggestion because, according to Colonel B. L. Bugg, now the Board's president, "it would have amounted to the

THREE cheers for the Home Mission Board!

Its financial record the past ten years culminating in debt-freeedom on May 12 has never been surpassed in Baptist history.

It reflects great credit upon the strategy and management of the Board, and the liberality of the denomination. It is heart-lifting and challenging to all Southern Baptists.

New let's give ourselves and redouble our efforts that all our causes may be entirely

DEBT-FREE IN '43 — COUNT ON ME.

—J. E. DILLARD.

We are on the very eve of a tremendous expansion of missionary activities when the day comes of our release from debts.—ELLIS A. FULLER.

PRESENT STATUS

June 1, 1943

THE remaining debts of Southern Baptists, as reported by Dr. J. E. Dillard on June 1, are as follows:

Southern Seminary	\$ 96,118.10
Southwestern	97,342.57
B. B. I.	26,324.62
Hospital	75,000.00
Convention note	253,818.36

Total \$554,596.65

Paid in May, to reduce the debts to the above total—\$152,912.55.

Through the Hundred Thousand Club Baptists can pay this balance in 1943.

Somebody said that it couldn't be done.
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it."
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

—EDGAR A. GUEST.

Board's repudiation of its debts.

When the final note was paid on May 12, Colonel Bugg exclaimed, "No item of principal or interest of this debt has been repudiated or discounted by the Board!"

No Thought of Repudiation

Moral integrity, he asserts, is the only explanation of what has been done. There was never a suggestion from anyone in the Board that the debts be repudiated.

The record of the Home Mission Board in meeting its obligations is most remarkable, according to L. H. Parris, Atlanta banker and trustee for the Board under its agreement with its creditors. It is the more unusual, he thinks, because accomplished in a period when the common practice of debtors was to force a compromise if they had a loophole, and the Board could offer no security except the in-

tegrity of a loosely organized denomination.

Back in 1939 Dr. Ellis A. Fuller, then president of the Board, prophesied that "the present schedule will put us out of debt by December 31, 1946" a prophecy fulfilled over three years ahead of what he then thought was an optimistic time table.

"A few years ago," he stated at that time, "many of us felt that we would never live to see the day when the debts of the Home Mission Board had been paid."

Even at that date, when the Board still owed more than a million dollars, Dr. Fuller asserted that "debt payment gave the Home Mission Board its greatest opportunity for mission service."

"The opportunity to discharge its obligations under the circumstances," he said, "was most significant. No

(Continued on page 12)

\$55,000 CHECK—The Board's final note was paid in full on May 12. Above, Dr. Lawrence has just signed the important and historic piece of paper to make the final payment.

Here is the record in figures, showing how the Home Mission Board whittled down its debt until all was paid.

Year	100 M Receipts	Debt	Paid Previous Year
1928		\$2,425,531.91	
1929		1,970,981.19	\$ 454,550.72
1930		1,910,006.94	60,975.25
1931		1,823,006.26	86,999.64
1932		1,734,912.78	88,093.48
1933	\$ 4,867.68	1,678,515.00	56,397.78
1934	32,198.28	1,658,496.74	19,018.26
1935	39,818.77	1,620,789.10	38,707.64
1936	50,352.06	1,520,001.87	100,787.23
1937	58,108.78	1,370,584.45	149,417.42
1938	48,469.22	1,209,503.56	161,080.89
1939	47,236.93	1,049,918.41	159,585.15
1940	46,876.05	868,788.00	181,130.41
1941	82,540.32	550,000.00	318,788.00
1942	112,312.34	220,000.00	330,000.00
1943	114,119.68	0,000,000.00	220,000.00
Total	\$636,900.21		\$2,425,531.91

World Alliance In Illinois

By HELEN LAMBERT

HERE they come—happy boys and girls, walking, skipping, running, laughing to Vacation Bible School. It looked like we were going to have a World Alliance, for they were Hungarian, Bulgarian, Armenian, Czechoslovakian, Slavish, Croatian, Swedish, Mexican, some part Indian, and American.

There was one Armenian boy enrolled from Canada who was visiting relatives in Granite City—Sam. Some of our mission boys were on the look-out for others (just as Jesus always was) and brought him to the V.B.S. In doing this they helped to win him for Christ, because he accepted Jesus as his Saviour one morning.

Six boys and girls were saved during that school (Mexican, Armenian, and American). You people of the Southland helped to win all of them, because you pray for this work and, because you give to the Annie Armstrong offering in March for Home Missions. Thank you. Please continue to pray for us.

We sent Sam to R. A. Camp after V.B.S., for we wanted him to have those wonderful experiences before returning home. He is back in Canada now. You have gone into Canada and are witnessing for Jesus there through this fine boy that you helped to lead to Christ.

In the V.B.S. in the Mission in East St. Louis there were Spanish, Chinese, Greek, Armenian, Lithuanian, Jewish, German, and American, and you helped to win nineteen of these boys and girls for Jesus.

Aren't you glad you pray and give for Home Missions? When you pray

and give in the days to come, you will be winning more children and adults of many nationalities.

In our V.B.S. in Granite City we had a Christian Hungarian lady, a Christian Slavish lady, and two older Christian Armenian girls as teachers. Seeing the happiness they had in serving the Lord was worth having the School.

The Hungarian lady helped the girls with their handwork and taught them other lessons. The girls were embroidering towels and learned they would get to make aprons when they finished the towels.

A Lesson From Sewing

One girl who is part Indian was hurrying with her towel and spoiling it. The Hungarian lady drew her aside and said in her gentle, sweet way, "Juanita, you are not taking time to make your towel pretty. You are hurrying and making it ugly. That is the way with a Christian. When she doesn't take time to pray and read the Bible and work for Jesus and make her life beautiful as Jesus wants it, she spoils it and makes it ugly."

We had other volunteer teachers from the various churches who did

Girls of many nationalities learn to sew while they learn about Christ in the Vacation Bible Schools on Home Mission fields.

Hungarian boys on the streets of Granite City.



glorious missionary work. They were foreign missionaries right here in Illinois. You are, also, because you pray and give for work among foreign people in Illinois and other states.

Many of the people of many nationalities in our midst have relatives in their native lands from whom they have not heard for months. Maybe after this war they will return to those countries, searching for their relatives. Let us win them for Christ for their own sake and so they will have the Gospel to take to their loved ones.

Pressing Need for Scriptures Expressed by Chaplain

HAPPILY located in what was once a seaside resort in Africa—where the climate is "ideal for such a hospital as this"—Chaplain William F. Shearin, formerly pastor at Piggott, Arkansas, states that his greatest need is for a supply of New Testaments and other religious literature.

"I could not bring these along because of lack of shipping space," he explained. "Two chaplains were allowed only one small locker for office material and religious supplies."

Chaplain Shearin appeals to Dr. Alfred Carpenter, superintendent of camp work, and Southern Baptists to supply, if possible, "300 New Testaments, an equal number of devotional booklets, and a modest number of tracts each quarter."

Chaplain Shearin was appointed transport chaplain on his boat going across.

"Our trip over was very pleasant," he writes. "Few of us felt the seriousness of our situation, nor was there, so far as we know, any cause for apprehension. Many were seasick for a few days, but I rode like an 'old salt.'"

One of the ever-present needs is to transfer the cross from creed into practice.

EDITOR'S NOTE—The writer of this battlefront story from North Africa was recently awarded the Army's Silver Star for gallantry in action. The medal was presented to the chaplain personally by Lieut. Gen. George S. Patton, Jr. Chaplain Gorsline was pastor at New Boston, Texas, before entering the service.

NORTH AFRICA—

BEING a chaplain in a heavy anti-aircraft unit is a unique experience. Our gun batteries are scattered over considerable territory and, as a result, in order to serve them all, it is necessary to hold five or six services each Sunday.

This we do, and sometimes travel 100 miles on Sunday to hold them, driving our little "peep," with our folding organ and hymnal chest, with one eye peeled on the skies for enemy planes, which are apt to appear suddenly out of the sun, to strafe the roads.

Our services are held in the open. We've had them on the ship's rolling deck coming over, on the sea shore, on the windswept plateaus, on the mountain sides, in the desert sand, beneath waving palms, and in the olive groves.

We've had them with the hot sun beating down on us, with the African sirocco screaming in our ears and driving the sand everywhere. We've had them in mud and rain, sleet and snow, when our fingers were almost too stiff with cold to open a hymnal. But we have them.

When Faith Is Tested

And the men come. They sing and pray and listen. Sometimes our services are interrupted by enemy planes, and the men leap to their guns. If things work out well they come back and we take up where we left off.

Some of our men are hearing the Gospel for the first time. Some have heard it, but are being impressed for the first time. Others are not interested at all. Many men are finding a new and closer relationship to the Saviour that is becoming the most real experience of their lives.

Soldiers have told me again and again how, when facing great peril, they have called upon God and He has delivered them. A few have gone beyond the stage of walking in the "valley of the shadow" with Him, and have said earnestly, quietly, in the words of Job, "Though He slay me, yet will I trust Him."

My men and I have crouched in foxholes, with death lurking so close one could almost feel his cold breath (and,

Signal Corps Photo.

Men in a theater of war enter into service conducted by Baptist chaplain.

SKY PILOT for the ACK-ACK

By CHAPLAIN LEON N. GORSLINE

indeed, some did). There, in those foxholes, with the earth shaking, one's faith is taken out and examined in a cold, critical, calculating light. Vows are made. Whether or not these vows will be remembered two or five or ten years hence, I cannot say.

Our men are reading the Bible. One hundred and eighty-one men have come to me and requested New Testaments in the past five months. One of these young men said: "I've lost my Testament. Please give me another. I never read it at home, but out here it's impossible to live without it."

The men are constantly coming to the chaplain with personal problems. My records show nearly 150 personal conferences here in Africa, and 82 welfare cases investigated. There are countless letters from anxious parents about their boys to be answered. Homesick boys have to be cheered up. The chaplain must explain everything from why they do not get letters every few days, to the condition of the weather.

Melting Pot at Work

All sorts of men constitute my parish: Baptists (only a few in our unit), Lutherans, Evangelicals, Methodists, Presbyterians, Episcopalians, Catholics, Jews, United Brethren, Christian Scientists, and men of denominations I never heard of before.

There are boys from Texas, farmers from Indiana, clerks from Georgia, coal miners from Pennsylvania, Italians from Brooklyn; Greeks from

the Bronx; sturdy New Englanders; Pennsylvanian Dutch.

My organist was formerly pianist in a New York dance band of wide notoriety. The vocal soloist is a splendid young Methodist from Decatur, Georgia. We also have a cornetist from Brooklyn. My assistant is a former student at Moody Bible Institute, and his father is a Baptist pastor in Lafayette, Indiana. So, it is seen, we minister to men of all types and all points of view. Our message is the same as that of Peter and Paul, and John the Baptist. There is nothing diluted, and yet we are tactful and tolerant.

Some days ago, our battalion commander said: "The churches as well as the Army are doing far more for the men religiously in this war than was ever done in the last one. It will take Christianity to put the world back on its feet, and without that there is no hope."

No true American, if he could see our boys kneeling in the snow, for prayer, or singing "Faith of Our Fathers" with the rain beating in their faces could ever again lie in bed in contentment on Sunday night or walk nonchalantly by the church on Sunday morning.

You can help. Pray for the boys and the chaplains. Above all, never pass up an opportunity to enjoy the privilege these boys are fighting for—the right of freedom of worship. In the words of Paul: "Ye are not your own; for ye are bought with a price." AND WHAT A PRICE.

A Call— A Vision— An Opportunity

By J. L. MOYE

Student Volunteers Answer Problems On Mexican Field

There are flowers as well as thorns in mission work. Superintendent Moye has learned. Here he receives flowers from his wife.



SOMETHING must be done about helping our Mexican students continue their education," were the words heard from many of our Mexican missionaries and Baptist leaders of Texas. But how could it be done?

This need was presented to Woman's Missionary Union of Texas. The women saw the need and very fittingly established the Ida Perle Bell scholarship fund in honor of the late Mrs. Paul C. Bell of Bastrop.

These scholarships are to be used for higher education of ministerial students and missionary volunteers. We feel that through this fund our dearest dream of a well trained ministry is coming true.

Are these scholarships worthwhile? Are they being used worthily? Many pastorless churches are being supplied by these scholarship students. Although we are training ministers and missionaries for the future we are glad that they are being used today.

"I know the Lord has called me to preach," declared one of these students, David Espurva of Howard Payne College, a missionary while in school. "I am the happiest man in this world, knowing that God in His mercy has chosen me to preach the good news of salvation."

"I must preach the Gospel because I am God-called," is the assertion of Eulogio L. Garza, also of Howard Payne.

A graduate of the University of Texas and a third year student the past session at Southwestern Seminary is James D. Crane, another of this splendid group of scholarship students.

"I know the Lord has called me to preach to the Mexican people," he says. After working for several years

in Mexican missions and "after three months of earnest searching for the will of God" he now knows that "an unmistakable door opened, and I entered."

In the Baptist schools of Texas we have twenty-seven ministerial students. Four others have recently graduated and are pastors of churches. Twenty-three of these are active pastors.

Ready for Something to Do

There are twenty-one young women in Baptist schools preparing for places of service.

All of these young women will soon be ready to work wherever the Lord directs—as pastors, helpers, kindergarten teachers, church workers.

God has given to Mexican Baptist young women a call, a vision, and an opportunity to prepare for the work and now we must give them kinder-

gartens and other places to work so that they may do their best.

"Since a very young girl," says Lydia Mireles of Howard Payne, "I felt the call to teach little children so as to start their lives to grow in clean



Missionary Pedro Hernandez, a scholarship fund graduate, now missionary at Houston, with his wife and daughter.



Miss Esperanza Ramirez, scholarship student at Howard Payne, with her Sunday School class of Juniors.

Christian atmosphere. I love to see their happy faces and their small hands go up as they sing. 'Oh, Who Can Make the Sunshine?' and their little eyes close tight as they sing. 'Thank Him, Thank Him, All the Little Children!'

Our scholarship students, together with other students, the pastors and the churches were able to do a glorious work in vacation Bible schools last summer. There were 104 schools with an enrollment of 8,000. These students were the inspiration of this great movement.

Within three years we should have 208 schools with an enrollment of 12,000. All of this depends upon trained, consecrated leaders, adequate houses of worship and an all-inclusive program of work.

"I see a great future for the work among the Spanish-speaking people," envisions Miss Leobardo C. Estrada.

MAKE CHRIST KNOWN

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who has completed one year at Southwestern Seminary. "Our future workers will have a thorough knowledge in religious education. We need adequate buildings that we may be able to carry out a three-fold program—religious, educational and social. I believe that we are in the dawn of a brighter day in the Mexican work."

Soldiers Ready for Action.

One of our district conferences was held recently at Howard Payne College. With all the seriousness of soldiers at the front thirty of these students studied the problems and plan of work on this mission field.

Dr. W. W. Melton, state secretary of missions in Texas, gave the closing message which brought us face to face with our responsibility to God. These students re-dedicated their all as we stood together in solemn prayer.

But the conference did not close at the church. Four of the young preachers spent all night in prayer for a revival. They believe they should begin in San Antonio and so now a movement is on to hold tent meetings all summer in the city of San Antonio.

These young leaders are already training their churches in the grace of giving. The Zarzamora Church, one of our poorest groups, financially, with Joshua Grijalva as pastor has as its slogan 100 souls for Christ and \$1,000 for His work in 1943. Zarzamora gave \$50 for the Annie Armstrong offering.

Joshua Grijalva says that he is a product of missions and that he must

lead his mission church, Zarzamora in San Antonio, in giving to missions.

Isaac V. Perez, also of Howard Payne, is especially interested in the budget plan of church financing as an efficient means for carrying out the Lord's command. He has been able to put his convictions into practice on the Bastrop field.

The Austin church, Carlos Paredes, pastor, is planning with the aid of friends the erection of a new building to cost \$15,000 to \$20,000.

Holiness Unto the Lord

"We hope that this building will speak a word of gentleness, of reverence, and of refinement to all the dwellers in our community," says young Paredes, a Baylor University student. "May it also express that God is entitled to, and claims, the noblest His creatures can give Him."

The Central Church, Houston, plans an adequate house of worship. Pedro Hernandez, a graduate of Hardin-Simmons University and Southwestern Seminary, is pastor.

"The people that crowd the streets of Houston," Brother Hernandez says are a challenge to him on this new field to which he has just gone.

We feel certain of victory as we face the future, seeing the spirit of progress among our Mexican brothers and knowing the security of God's promises. Scholarships are helping solve and will solve many of the problems of trained leadership. Our hope is in these young people.



Student Missionary Carlos Paredes of Baylor discusses building plans for the mission field at Austin with the deacons of his church.

Havana Training School

By MILDRED MATTHEWS

SEVERAL girls knocked at the doors of our seminary for young men when it was reopened in 1936. One young lady, Josefina Silva, who lives in Havana, took all of the work and graduated with the class of men. Other girls who lived in Havana came in for some of the classes during the day. But a separate training school for young women was a dream unrealized and something for which we had prayed for many years.

It was not until 1941 that we began to have any real hopes of having a training school. That year the Southern W. M. U. set aside a certain amount of the "over and above" fund of the Annie Armstrong offering and dedicated it for a training school in Cuba. The following year a similar amount was set aside. With that gift we saw our dreams fulfilled and our prayers answered and we were ready to begin.

Many questions came to our minds as we planned for the school. It required much planning and the matter was carried to the throne of God many, many times before decisions were made.

But it was finally decided that the best place would be here at the Temple. But where in the Temple? The place which was finally decided on was an apartment on the third floor where the missionaries live.

Finally after much shifting about, the apartment was ready for the girls. Two *columbinas* (very comfortable cots) were put in each room, the same

lockers that the seminary boys had used were placed two in each room. A large table was placed in their living room to be used as a study table. Comfortable chairs were put in their bedrooms and living room.

There are also two chests of drawers in their apartment, each chest having four drawers and so the girls would have plenty of space to keep their things. A little kitchen is a useful part of the apartment.

We felt that there should be certain requirements which would mean that the girls had enough secular preparation to dedicate all of their time to the studies in the training school.

So we agreed on several requirements. One was that no girl under twenty years of age would be admitted. Girls grow up in a hurry in Cuba. When a girl is fourteen she is considered grown, and when she is fifteen she "comes out" in society and considers herself very much grown up. But fifteen was too young for the responsibilities in the training school.

Another requirement was that each



Miss Matthews, principal of the training school, and Senorita Elva Chavez planning their work.

girl must have passed her entrance examinations to the Institute or the equivalent. The Institute here is compared to our high schools, though the scholastic rating is much higher.

Other requirements included a health certificate and recommendations from their churches and their pastors.

Many girls made application for entrance. The committee selected seven who met all of the requirements.

Ready for School to Open

It is November 3, 1942. The rooms are ready for their arrival. The tile floors have been scrubbed, furniture dusted and polished, the bed spreads have been put on the beds in each room. Brooms, dust pans, waste paper baskets and other useful articles have been put in the little kitchen. It looks like a real home.

The first two to arrive are the two from Havana, Estela Perez and Aleida Brown. They have been waiting anxiously for the day to arrive when they could pack up their few clothes in a suit-box or bundle and move from their poor, humble homes to the Temple which looked to them like a palace.

Estela is twenty-five years old and was baptized when she was twenty-one. She was not raised in a Christian home. She was first a Catholic, then a spiritualist, tried adventism, but when the truth reached her heart a few years ago, she accepted Christ so wholeheartedly that from the day

of her conversion she wanted to give her all to Him.

Aleida Brown is the granddaughter of a pioneer Scotch missionary, who married a Cuban and worked as a missionary in the Canary Islands. Her father is our Baptist printer. She grew up in a Christian home, and was educated in our Baptist school. She is the youngest of the group, just twenty, and was baptized when she was fifteen. She has always been active in Sunday School, Training Union and the W. M. U. organizations.

In the afternoon three others arrive. Elva Chavez and Juana Lus Garcia are from Pinaras. Elva, twenty-four, was baptized when she was sixteen. She has been secretary of the Y. W. A., church clerk for two years, church treasurer, and church visitor.

Juana Lus Garcia, now twenty-one, was baptized when she was eleven. She has a Christian mother, though her father is not a Christian. Her pastor says this about her: "She has distinguished herself in our church as a Sunday School teacher, president of the Y. W. A., church clerk, and has always been active in every phase of our church work."

Esther Becerra, twenty-one, is the one Margaret Fund student of the group. Her father, pastor at Sancti Spiritus, baptized her when she was eleven. Her church activities are almost too numerous to enumerate. She



A few moments with the broom enliven the day for Senorita Genoveva Gonzalez. Each girl does some housework daily.



Training school group coming from English class with Miss Ruth Goodin.

was president of the Y. W. A., president of the Training Union, teacher at different times in various departments. She was church pianist and choir director and had charge of all the special programs in the Sunday School.

A Dream Comes True

Our missionary family has grown quite a bit during the day. The two dining tables have been placed together, end to end, to make one long table so we can all sit together as one family.

Just as we sit down to the table the girl from Cruces arrives.

Raquel Rodriguez from Cruces is twenty-five. Her parents were converted along with her and they were all baptized about the same time. She was nineteen when she was baptized. She has been active in the church at Cruces as a church visitor and was pianist and choir director. She was also a member of the Y. W. A. and the Training Union and was active in Sunday School.

Then about 8 P. M. the girl from Cienfuegos arrives on the train and appears at the Temple.

Genoveva Gonzalez from Cienfuegos is twenty-one. She was baptized when she was seventeen. She comes from a very poor family and her father is a drunkard and the family have suffered very much because of his conduct. But her faith is to be admired and she has gotten an education under very difficult circumstances. She is a graduate of the Institute and has really sacrificed in order to get her degree. In her church she has been active in many organizations.

Now all of the girls are here and the training school is a dream which has come true.

It is a custom in Cuba for schools to have uniforms, which we think very practical. So as soon as they arrived

they began to help make their uniforms. As all Cuban girls know how to sew they could do most of the sewing themselves.

The girls are studying English with Miss Ruth Goodin as teacher. There is much material for reading and study in English which we do not have in Spanish and so it is a great advantage to at least be able to read English. They are already struggling through the Sunday School and W. M. U. literature in English.

Spanish grammar and dictation are offered by Miss Alicia Torres who is a teacher in Colegio Bautista. Dr. Martin Vivanco teaches sociology and Rev. Herbert Caudill teaches Bible and Sunday School and Training Union methods. We expect to give a course in W. M. U. methods next year. I am trying to teach them Biblical introduction.

Three of the girls had already studied music. Mrs. H. R. W. is teaching them, giving special attention to hymn playing. The other four are being given piano lessons by Mrs. Caudill.

Missionaries While in School

On Saturday afternoons two of the girls hold services in the women's jail at Guanabacoa. One girl leads a G. A. at the mission in Luyano. Another leads a G. A. at Los Pinos, a nearby church. Two go to the Masonic Home for children and old people and hold services.

On Sundays they work in different departments of the Sunday School. Some of them go to mission Sunday Schools. All are ready to act as substitute teachers wherever there is a vacancy in any of the mission Sunday Schools of which there are eighteen in and near Havana.

We are already beginning to see

(Continued on page 18)



Senoritas Esther Becerra (at piano) and Genoveva Gonzalez in an off-hour in the sitting room.

Sobering Effect of War Noted on Young Chinese

By G. L. STANLEY

THIS war is causing the young people of a cynical and atheistic generation to give some serious thought to God and to eternity. It seems the prospect of sudden death on battlefields is having a sobering effect on many, including our young Chinese friends who have grown up in the pagan atmosphere of godless San Antonio.

There are many problems and spiritual disadvantages that confront young people born of foreign parentage. First of all, they awaken to the fact that the customs and beliefs of the old country will not do. Idol worship appears foolish, mother and dad are old-fashioned and definitely not a part of the new life, because they, the children, are American-born citizens and are educated in "American culture."

Having discarded the faith of their fathers, they are ripe to any suggestion that appeals to them in the light of their new-found position, American! To them it is a glorious experience, this experience of being an American; so they dress like Americans, eat ice cream, drink sodas, speak slang, are interested in the latest movies, styles, and what-nots.

With such an attitude the person who has the greatest influence upon them is the one who is the most popular with the American public; therefore they have absorbed the cynicism of the spiritually blind pedagogue and the loose morals of the movie idol. Swept by the winds of popular opinion, they are wandering unmoored and pilotless in regard to spiritual matters.

Godless Philosophy Fails

But they are being awakened in these days of conflict, for from lips unaccustomed to praying they are hearing prayers, from those who once had only contempt for God they are hearing such unaccustomed phrases as "There are no atheists in fox-holes." The godless philosophy of a godless generation is not standing the test.

One such young man, shortly to be eighteen, was visited recently. He has often shown signs of friendliness, but toward Christ and Christianity has maintained a sneering attitude of contempt.

We debated going. The devil caused us to think, "Well, what is the use of

going in here again and getting the same old rebuffs and to see again the smile of contempt curl the lips as we speak of our Saviour?"

However, God's Spirit kept saying, "Go again, try once more." So we went.

This young man had been thinking. He had been thinking of Balaan, of the Solomons, of China, of North Africa, and had read the account of Capt. Eddie Rickenbacker's escape from death and of his prayers.

Never have we found one more profoundly interested in spiritual matters. For one hour and forty-five minutes this young man listened to the answers to his questions from God's Word.

May God help all of us to supply to a seeking generation the true Gospel!

Home Board Is Debt-Free

(Continued from page 6)

greater contribution could have been made to American life in the early 1930's than was made by the Home Mission Board in assuming in full its tremendous debt and meeting these obligations without murmur.

Even in 1939 Dr. Fuller spoke of the bright outlook of the Home Mission Board. "There is a feeling of gratitude everywhere," he said, "for the remarkable progress the Board has made under the prevailing conditions. There is a feeling of just pride for the way the Board has established itself in the program of Southern Baptists. We are on the very eve of a tremendous expansion of missionary activities when the day comes of our release from debts."

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July, 1943.

We Can Only Pray And Toil and Hope

By A. VELEZ

Principal Anglo-Mexican Institute
El Paso, Texas

THERE was a family of five. The two girls in the family were enrolled in our school. They seemed to be very timid and distrustful of our daily Bible teachings and Gospel songs at first.

But by and by the older girl, Lupe Jaramillo, surprised us with the acceptance of the message. She was deeply touched and happy. She promised to interest her parents and brother at home, and her sister at school with her. And she did.

One day the father came to me saying that he wanted to know more about the Gospel, that their children had explained it to them some at home but that they could not get it clearly. I opened my Bible and evangelized him.

He begged me to deliver the message to his wife and son at home which I gladly did. All the family accepted Christ as Saviour and was baptized.

Now these children have their own Christian homes in Texas and California and are living fruitful lives. And this is the work of a girl student!

There was also a certain girl enrolled in our school who entirely refused to listen to the message at chapel time. She must have been about sixteen or seventeen years of age. She even stopped her ears and looked at me with a perturbed look.

Not very long after this girl entered school her mother came very much disturbed and warned me that her daughter had not been sent there to be taught religion, that she had her own religion which was good and she did not need any more.

I thought for sure the lady would withdraw her girl from our school but, no, I was mistaken.

The girl continued to come, assuming the same attitude which was becoming somewhat annoying to me. I

This girl, as all our pupils do, had heard the Gospel in our school, had learned from memory many Scripture passages, had sung our Gospel songs. She left the school as all of them do when it is time for them to go. The seed of the Gospel was in her heart and when and where that seed would germinate only God knew.

Now through her own mother, Mrs. M. S. Castorena, I learned that the girl has accepted Christ as her Saviour as well as all her family. This girl is active in church work in New Mexico.

This year we received two boys, Alfredo and Mario Enriquez, who immediately proved to be of that type of stubborn, sluggish children, and, strange to say, the younger one is an altar boy in one of the Catholic churches.

They have heard attentively the Gospel every day for months. They quote the Scripture by heart and sing Gospel songs.

A few days ago the father of these children came purposely to see us. He spoke to Miss Lily Mae Weatherford saying, "I came specially to thank you teachers again and again for what you have been doing for my children. There has been a very remarkable change in their behavior at home, and this has given us great pleasure."

I think the opportunity to give the Gospel to these children and through them to their families and through their families to the world is of tremendous importance. How many will be saved after this manner? No one can tell! We can only pray and toil and hope.

Gospel Seed in Her Heart

A few days ago a lady came to visit us at the school. I could not recognize her at first sight, but then she reminded me who she was and how her child had been in school with us. Then I recalled having seen her come to enroll her girl some time ago.



Pupils at Anglo-Mexican Institute in El Paso.

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A Ministry Within Reach of All

By JACOB GARTENHAUS

AT the earnest request of some serious-minded Christians upon whom the Lord has laid the burden of Israel's salvation, I went to a certain city to counsel with them in regard to some definite steps for reaching their Jewish friends.

We immediately decided to arrange for a meeting, inviting all Christian friends interested in this phase of work, and notwithstanding the unusually cold weather a larger group than any of us anticipated gathered on Sunday afternoon.

When the question of a Friends of Israel chapter came up, it seemed that everyone present felt that the time had never been more opportune for some definite witness among these people and immediately we proceeded with the organization of this chapter.

Prior to this I had the privilege of addressing a city-wide W. M. U. meeting at which time a lady asked if I had time to visit a Jewess in one of the hospitals.

I told her that every minute of my day was taken, but to phone me that night and tell me a little more about this Jewish friend, suggesting that she in the meantime see her and inquire whether she desired to meet me.

That night when the lady called, she informed me that the Jewess was very anxious to see me, that when she learned my name she was very pleasantly surprised, the Jewess exclaiming, "I know Mr. Gartenhaus; please bring him to see me."

An Eager Welcome

The following day I went to the hospital, and as I walked into her room, her face lighted up radiantly, as though she were welcoming a long-lost friend. She reminded me that we had met in another city when we were guests for dinner in the home of a Jewish Christian family.

She recalled the heated discussion which took place there when I tried to press home to her the claims of Christ as Israel's long looked-for Messiah, and as she herself expressed, "It didn't all fall like water on a duck's back."

Often since then, she said, she thought came to her: "Isn't it possible that he was right?"

"I never thought I would ever meet you again, Mr. Gartenhaus," she now said, "but now that we have met I wonder if God didn't have a hand in it all and wanted our paths to cross again so that I should give the things you said more serious thought."

I had no doubt in my mind that what she said was true, for this time I found her a much changed person. Instead of her putting up some sophisticated argument as she had previously done, she manifested an earnest desire to learn more.

She not only gratefully accepted some of the pamphlets I gave her but asked for a copy of the New Testament, and wanted to know what minister she could contact upon her dismissal from the hospital.

What softened her to the message was the keen interest the Christian lady took in her, a complete stranger of another race. Over and over again she expressed appreciation of my own visit, especially when she learned that despite the many engagements during my brief stay in the city I took the time to visit her.

An Additional Opportunity

It was through this woman that I learned that the Jewish Christian in whose home we both had been guests, had a son in this same city. I could not afford to miss this additional opportunity of contacting him, for he was not a Christian.

When I visited him at his place of business and told him that I had had the pleasure of being a guest in his mother's home, that I knew his brother and sister-in-law, he was delighted to make my acquaintance.

And as a result I was able to get considerable information from him concerning the Jews of that city, the very data that I needed in connection with the organization of the Friends of Israel chapter. Not having been in the city in several years except for a few hours at a time, I had lost contact with Jewish conditions there.

And what a change I found. I recalled that some ten years previous during a meeting there, a Jewish man publicly acknowledged Christ with the result that he was bitterly persecuted, ridiculed by his friends and relatives, beaten and finally made to leave the city. Then, during our recent meeting for Christians, one of the Baptist leaders present recalled the abuse which I received in one of the stores I visited.

In contrast in that same city now I was privileged to have the rabbi in my congregation whom I later met and found most cordial, which may be said of other Jewish friends as well.

What greater encouragement does one need to organize a Friends of Israel chapter? It is my earnest wish and prayer that other Christians will not be satisfied with just a passive interest in the Lord's people but will follow the example of friends in this city.

The time has never been more auspicious for proclaiming the Good News to suffering and bewildered Israel. Here is a ministry within reach of all.

For several years we have been publishing *The Mediator*, a quarterly paper in English and Jewish, which is rapidly revolutionizing Jewish thinking and has gained for our work the respect of their leaders. Only recently a Jewish editor asked for permission to reproduce one of its articles on unheard of things.

This silent witness has softened hearts that were once like steel and in not a few cases has been the means of winning many of my people to their long hoped-for Messiah. It has prepared the way for a greater and more effective ministry.

Every Jewish home in your community can have this publication for only 25c per year. This is the least we can do for those whom the Saviour called, "My brethren."

As powerful as is the printed page, it cannot take the place of the personal touch. A kind word and a neighborly deed will go a long way to help start your Jewish friend on the road which leads to everlasting life.

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What Is Baptist Strength in Three Leading Cities?

What Mission Books Are Recommended For Children?

Q. WHAT is the Baptist strength in the cities of New Orleans, Baltimore and St. Louis? J. C. S., Tweed, Canada.

A. State convention minutes give the following total Baptist membership for the associations in which these cities are located: New Orleans, 10,498; Baltimore, 11,784; St. Louis, 29,325.

Q. What Home Mission study books would you suggest for juniors and intermediates? A. T.

A. The following are suggested: *Meet the Youth of Cuba*, *Dear Margaret*, *Tia Tella a Story*, *A Traveling Story Hour*, *Missionary Illustrations*, *The Trail of Reed*. These books are all available at any Baptist Book Store.

Q. Please list several special Home Mission objects for Vacation Bible School offerings? A. T.

A. Bibles are universally acceptable on Home Mission fields. For more specific suggestions it would be well to write directly to the missionary on the field to which it is desired to make an offering (see Home Missions directory, page 15, June issue of *Southern Baptist Home Missions*).

Q. What percentage of the Board's missionaries to the Indians are themselves Indians? T. G.

A. Of the seventy-three missionaries working on the Indian fields fifty-four are Indians, or seventy-four per cent.

Q. How many missionaries are now employed by the Home Mission Board? Mrs. I. P. H.

A. The total number of workers on all fields in the homeland and in Cuba and Panama is 435.

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 5c for reply.



Q. Has the war affected Cuban mission work? W. B.

A. According to Dr. M. N. McCall, superintendent of Home Mission work on the island, activities have continued throughout the past year along all lines without interruptions and with encouraging results. Dr. McCall states that there is a fine spirit of evangelistic fervor and that the mission enterprise has been blessed in Cuba with steady growth. He adds that the war has created a few difficulties in transportation and brought on the scarcity of some materials but that "there has been no hindering circumstances" in the mission work. The above picture shows a market scene in the city of Havana.

Q. Please suggest some appropriate text for messages on Home Missions. M. M. F.

A. The following are suggested: Luke 24:47; 1 Timothy 3:6; Philipians 4:19; Luke 10:1, 2; 1 John 4:20; Luke 10:12; Mark 5:19; Psalms 118:23, 24; Ezekiel 22:29-30; Acts 26:19.

Q. How many missionaries does the Home Mission Board have in Panama? Mrs. L. S.

A. There are eight missionaries on the Board's mission field in the Panama Canal Zone. Rev. Paul C. Bell is superintendent of this work.

Q. Are the missionaries in Panama doing educational work, evangelistic work or a combination of the two types? Mrs. L. S.

A. The work is chiefly evangelistic, with the instructional phases which would characterize mission work on any field.

Q. What type of Bible should be used in evangelizing the Jews? R. T. G.

A. Any version of the Christian Bible with emphasis on the Old Testament prophecies and Christian teachings will be acceptable.

Q. What type of work will the students do who are listed in June *Southern Baptist Home Missions* as employed for summer work? D. T.

A. These students will work on

needy mission fields in Louisiana and Kentucky. They will hold evangelistic meetings, preach in churches, conduct Vacation Bible Schools, do house-to-house visitation and otherwise occupy themselves in the type of work such as would be needed in any spiritually needy community.

"WE WON'T BE DIVERTED"

THUS SPEAKS WEIZMANN, head of World Zionist Movement, who seeks wide open doors of Jewish Homeland at close of war. What does prophecy say, it sure to read

JULY

"Prophecy Monthly"

OTHER BURNING TOPICS—"Wilderness Journey of American Jews." Howard Van Loon's story of marvelous workings of God that has raised up large group of gifted Japanese Christians to carry Gospel back to Japan. ALSO READ answer to Christians who want no "Jewish God." Scientific vindication of Acts 17:28—latest pronouncement against blood myths.

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Canadian Evangelist Commends New Book By Dr. J. B. Lawrence

COMMENDATION of Dr. J. B. Lawrence's new book, *Home Missions in the New World*, is expressed by Dr. J. A. McRae, superintendent of home missions and evangelism for the Baptist Union of Western Canada, in a personal letter to the Home Board's secretary.

"It gives a clear picture," Dr. MacRae writes, "of the part which home missions will play in the world-wide task of bringing in the kingdom of God."

"Such a presentation is most surely needed in times like these when the world is in such a chaotic state and when, because of this, there comes to us a new and enlarged opportunity of placing before the peoples of the world the necessity of a Christian foundation in all the plans of the future."

"I feel that my own work will be more effective for having read your book."

Mother Welcomes Worker By PAULINE CAMMACK Missionary to the Indians

WHILE visiting recently in a pueblo home, the mother told us of her plan to build a home outside the pueblo, and said we could have prayer meetings at her house then.

In a letter she wrote not long after this visit, she expressed further interest in wanting her children to be taught God's way.

"When I have my own new house," she said, "we will have prayer meetings, as we love God. So I am trying to have my own home out of the pueblo. Of course it is hard to stand by the way, but God is big in this world and He will help me stand the way I want for my children."

Havana Training School (Continued from page 11)

how valuable the training is going to be to them when they graduate, whether their work will be in their local churches or as missionaries in other churches. They are already putting into practice the things they have learned since November.

Our hearts are grateful to Southern W. M. U. for what they have already done. We are praying earnestly that the training school will be permanent as long as the need is so great and as long as girls feel called to prepare themselves for the Master's work.

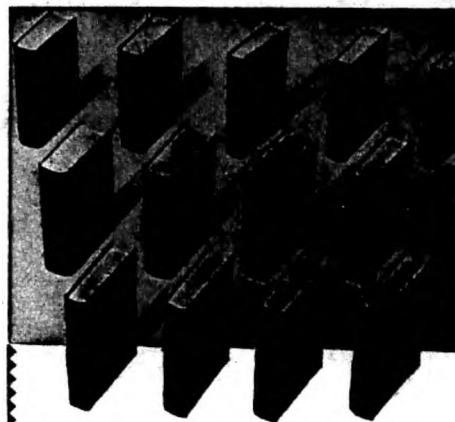
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tally needed for an understanding of the Home Mission task today—a task growing in importance by the hour as the nation's total social, economic and military energies are being inspired by the purposes of war. Christians now face the imperative duty to see the present situation in its spiritual relations and perspective. A study of these problems in America—Home Missions today—will be the topic for serious prayerful consideration at the Home Missions conference, Ridgecrest, North Carolina, August 4-10. Plan now to attend. You will receive new strength to meet today's problems which threaten to destroy America's soul.

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