

# SOUTHERN BAPTIST HOME MISSIONS

MOTTO: *Trust the Lord and Tell the People*

VOL. II

OCTOBER, 1931

No. 4

## The Amazing Record of The Home Mission Board

*The Home Mission Board's record of work from its organization in 1845 to 1931, a period of eighty-six years, is unsurpassed by any missionary organization in the world.*

*During this period the Board employed 40,862 missionaries.*

*These missionaries reported, as a result of their work, 785,135 baptisms.*

*They organized 8,570 churches.*

*The Board received and expended in this work \$20,027,700.*

*The 785,135 baptisms represent one-fifth of the total present membership of Southern Baptists.*

*The 8,570 churches organized is one out of every three of the 25,000 churches Southern Baptists now have.*

*The 40,862 workers represent the amount of service that 100 men could render if they had begun their work on the day that the Ark landed on Mount Ararat, and had continued until May 1, 1931.*

*The \$20,027,700 spent by the Board includes all of its work. Millions of dollars have been given to church building and other enterprises, and yet, based on this total, the 785,135 baptisms reported by the missionaries of the Home Mission Board cost on an average of a fraction over \$25.00 a piece.*

*We do not believe that there is a missionary agency in the world that can duplicate this record.*

### INEXPENSIVE AND EFFECTIVE PUBLICITY

The value of publicity, says one of our big advertising agencies, is to be measured by its effectiveness in securing results in the light of its cost. When measured by this standard, the "Big Tract," published quarterly by the Home Mission Board, is a very valuable piece of publicity. It costs to print and mail out 25,000 copies of this "Big Tract" just \$383.50. This is a bare fraction over a cent and a half apiece.

The "Big Tract," if broken up into tracts of the average size, would make sixteen different tracts and it would cost to print 25,000 of each tract—the number of copies of the "Big Tract" mailed out—at least \$100 per tract, or \$1,600 for the sixteen tracts. The mailing would cost, envelope and postage, two cents each or \$500 more if all of the tracts were mailed in one package.

The "Big Tract" carries a connected story of Home Missions in each issue and it goes to the people who are the leaders of the denomination, namely, the pastors of the churches and the presidents of the Missionary Societies in the churches. It is building morale and sentiment for Home Missions as nothing else ever has. In fact, the present favorable feeling towards the Home Mission Board and its work, so I am told wherever I go, is largely due to the information carried, put to the people, by the "Big Tract." It tells its own story in its own way, and tells a full story every time it goes out.

### CONVENTION INSTRUCTION AND BUDGET ADJUSTMENTS

The Southern Baptist Convention instructed all of its agencies to live on their income and pay their debts. The Home Mission Board accepted this instruction in good faith and proposes to live by it absolutely. We should not, however, misunderstand what it means. Debts are fixed items and payments have to be made. Hence, if receipts decline, the Board shall be forced to reduce its mission work. There is only one way to reduce the debts, pay them. We sincerely hope that our people will not criticize the Board for adjusting its budget so as to obey the instruction of the Convention.

### RECEIPTS FOR HOME MISSIONS FALLING OFF

The receipts for this Conventional year, May to October, have been \$16,866.00 less than the receipts of last year. The total receipts of the last Conventional year were \$28,000.00 less than the receipts of the year before. At the annual meeting of the Board the budget for the current year was brought within the cash receipts of the year before, as instructed by the Convention. If the receipts continue to fall off we will be forced to cut our budget again. We sincerely hope that this will not be necessary.

### SOUTHERN BAPTIST HOME MISSIONS

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### BAPTIST HOME MISSIONS

## A Step In the Right Direction

My good friend, the Editor of the Christian Index, wrote recently an editorial commending Dr. Scarborough for discontinuing the publication of the Southwestern Evangel. In this editorial we are told that Dr. Scarborough "sets a good example for other institutions, too many of which spend hundreds, if not thousands, of dollars on a paper or a magazine which cuts the ground under the feet of the denominational paper." Others are exhorted to "follow Dr. Scarborough's example in the interest of economy and the struggling church paper."

Now, the Home Mission Board publishes quarterly a "Big Tract" and is evidently among the "other institutions" admonished.

There are, however, several things to be considered when discussing the kind and form of literature gotten out by a Board, or any agency. Some of these questions are: (1) is it economical? (2) is it effective? (3) does it make for the building up of denominational morale and mission consciousness?

The "Big Tract" gotten out by the Home Mission Board meets affirmatively all of these questions. It costs only a cent and a half apiece—to be exact it costs \$383.50 to print and mail out the 25,000 copies sent out each quarter, and they are mailed out under individual wrappers right to the leaders of the denomination, the pastors of the churches and the presidents of the Missionary Societies in the churches.

If Dr. Scarborough's publication was costing him too much for what he was getting out of it, then he should have quit, but this might not be true of the publications of other institutions or boards. Everything Southern Baptists are doing should be considered on its own merit.

Since this question has been raised why not have a complete survey made of the whole question of Southern Baptist Publicity? What is our publicity costing us? Are we paying too much for what we are getting? Is a change in form and method and style and character necessary for the highest efficiency? Could we organize on a more effective basis? Let this survey include local church papers and bulletins, publications of institutions and agencies, and papers both state and southwide. Might not Dr. Alldredge, our statistical genius, do a valuable service here?

We are for our state papers first, last and always. We have never and shall never raise our voice, except to utter a helpful word for them. The one regret we have just now is that the receipts for Home Missions will not admit of an advertising budget. This will be provided when finances will justify.

In our need we have selected the only way open to us as well as the most economical method possible for getting out the whole story of Home Missions.

How can the publication of our "Big Tract" possibly hurt in any way our state papers? It only goes to pastors and presidents of missionary societies; it is confined entirely to the interests of the Home Mission Board; there is no campaign whatever being made for subscribers; it carries information which every pastor in the South ought to have, but which on account of the limitations of space and the desire of the editors not to run syndicated articles, we cannot get and should not expect to get in the state papers.

Our publication is an earnest effort of a struggling agency in an hour of extreme difficulty to get its message out in the fullest and cheapest and best way possible to the pastors of the churches.

### BAPTIST HOME MISSIONS

## Happenings From the Jewish World

Jacob Gartenhaus

Dr. Gartenhaus has just returned from a trip to Europe and Palestine. He gives us some very interesting facts about Israel, God's chosen people.

### THE WAILING WALL AT JERUSALEM

The reader will recall the tragedy, of 1929, at the Wailing Wall, which resulted in the loss of many lives. A special commission was appointed to decide the right of ownership of the wall and bring about a friendly settlement of the dispute between the Jews and the Moslems, and this commission has at last made its long delayed report:

1. The Commission recognizes the Moslem ownership of the Wailing Wall itself, of the pavement in front of it, and of the buildings opposite it.
2. Jews are entitled to free access of the wall with stipulation. Political speeches in the wall area are prohibited.
3. Jews must not blow the "Shofar" (ram's horn) near the wall.
4. Moslems must not annoy Jews at the wall.
5. The wall must not be disfigured.
6. The use of benches, chairs, curtains, screens, and other articles at the wall are forbidden.

The Hebrew University at Jerusalem now has a total of 204 students.

Jews of Boston recently celebrated the arrival of the Jews to America. They have lived in America nearly as long as any other people.

The expulsion of the Jews from Spain and the discovery of America, the land which was later to prove their refuge, took place in the same year. In fact the ships carrying the expelled Jews to exile and the ships of Columbus' expedition sailed within twenty-four hours of each other from the same port.

Charles Joseph, a columnist for a number of Jewish magazines, recently raised the question, "Why do Jews fail to remember the synagogue in their wills, while Jews who adopt other faiths are most zealous to bequeath money to their new church affiliations?" As an illustration he cites the case of a Mr. Winburn, a banker, who died last year leaving an estate of \$100,000,000, \$125,000 of which went to the Christian Science Mother Church. Mr. Joseph seems to think that the number of Jews who have affiliated with the Christian Science Church is nothing short of startling.

Dr. Schumfarder in "The Reform Advocate," of Chicago, also brings attention to the fact that a Jew remembers liberally institutions of all character in his will, even non-Jewish institutions, but forgets the synagogue, pointing out there are numerous memorial churches in Christendom built through the munificence of the gifts of Christians but only one memorial synagogue of which he knows in the United States. He cites the example of Mrs. Rose Mandel Lower, of Highland Park, Illinois, who left an amount, not stated, to the Christian Science Church of Highland Park, and also to the Mother Church of Boston.

### A JEWISH VIEW OF THE LIFE OF JESUS

A writer in the Jewish Chronicle, June 5, 1931, pays the following tribute to Christ: "I have often thought that Christians miss much of the glory and the grandeur and the beauty of the life of the founder of their faith, his wonderful power of imagery, his remarkable homiletic gifts, the magnificent doctrine he taught and the splendid life he lived by way of example to his followers—rebelled and revolted against the infamous ecclesiastical system that prevailed in the days of Jesus as well as against the political conditions which he denounced. There must, too, have been in his character, in his life, much more than in his death, something infinitely glorious for him to have become, largely among Jews he it remembered, the object of such adoration as was paid him years and years even after his death."

Such a tribute appearing in an orthodox Jewish periodical is most remarkable and unusual when throughout the years Christ had been pictured to the Jews as an impostor, a scoundrel. While this does not go as far as we would like, it is a big advance from the traditional view.

Last month the first Jewish marriage was performed in Spain since the expulsion of the Jews from that land in 1492. The Jewish press, the world over, drew attention to this historical event that a recent Republican decree establishing freedom for all religious faiths made this union possible and a cardinal invitation was extended to Jews to return to Spain.

Several weeks ago the Jewish quarters of Salonica, the home of 60,000 Jews, was attacked by some hoodlums who ravaged Jewish homes and set fire to many properties. The city was flooded with anti-Semitic literature, urging the populace to boycott Jewish businesses.

According to Jacob Leschinsky, Jewish journalist and sociologist, of Berlin, there are twice as many Jews in the world today as there were fifty years ago, and five times as many as there were in 1825. He attributes this nominal growth to the low death rate.

"Warsaw—Jewish suicides in Poland, caused by economic depression, continue. Latest reports include two women and four men. Gazeta Warszawska, anti-Semitic organ, reports that this year has brought 132 suicides in Vilna, including eighty attributable to the economic condition."

### ATLANTIC CITY CONFERENCE

A Conference on the Christian Approach to the Jews took place at Atlantic City, May 12-15, 1931, in which some seventy-five outstanding Christian leaders, including Hebrew Christians of North America, participated.

The aim and basis of Christian Approach to the Jews was expressed in the following resolution which was passed at this Conference:

"We believe that, having found in Jesus Christ, our Redeemer, the supreme revelation of God and having discovered our fellowship with Him to be our most priceless treasure and the only adequate way to spiritual life, we should have an overmastering desire to share Him with others and very specially with those who are His own people according to the flesh. We, therefore, have a clear and compelling evangelistic purpose so to present Jesus Christ, by word and deed, to the Jews, that they may be attracted to His personality and recognize Him as their Christ, as in truth He was and is."

### THE BUDDING FIG TREE

Mr. Gartenhaus is a devoted evangelist to the Jews of the Southern Baptist Convention. He is stirring up local churches to show their interest and love for Jews about them, and Jews are responding. "Ten years ago," says Home and Foreign Fields, "to see a half-dozen Jews enter a Christian church would have gladdened the heart of any Jewish missionary. Just the other day in Columbia, South Carolina, Jews went out in the streets and invited Christians to come to the Jewish-Christian meetings."

"It was a beautiful sight," writes Mr. Gartenhaus, "to behold the sons and daughters of Israel marching into a Baptist church, side by side with their Christian friends and neighbors. So grateful was one Jewish woman for the invitation from her Christian friend that, as they were leaving the First Baptist Church, she put her arms around her and kissed her for inviting her, weeping as she spoke."

In Fort Smith, as a result of earnest visitation and hearty co-operation of the Baptists, a Jewish rabbi came to the First Baptist Church with his entire congregation. At a similar meeting in Little Rock where the governor of the state presided, a prominent Jewish doctor of the city fame, confessing to Mr. Gartenhaus that, for many years, he had been a secret believer. So are thousands who, "for fear of the Jews" and because of the lack of Christian sympathy, fail to align themselves with the Christian community.—From Sunday School Times, August 8, 1931.

### A SPIRITUAL MOVEMENT OF GREAT SIGNIFICANCE

Two significantly weighty movements are now stirring the dry bones of Israel. One, numerically the larger, is Zionism which strives for Israel's return to her promised land. The other, not so large in numbers yet weightier in the Lord's plan of redemption, is a return to God and the promised glory of a spiritually redeemed Israel. Each of these movements held a world conference this year at about the same time. The Zionists had their congress at Basle, Switzerland; the Hebrew Christians at High Leigh, England. Both were attended by delegates from all corners of the earth and purposed to find ways and means to hasten the revivification of Israel: the former sought mainly a physical rejuvenation, while the latter aim was a spiritual revival. It is not my purpose to tell here of the Zionist Congress, although I may say that, sorrowfully, it was a very gloomy gathering. It began with disappointments, continued in discouragements and ended in despair. Not so the Hebrew Christian Conference. Thank

(Turn over to page 15 for a continuation of this interesting article.)

## Facts About Home Mission Work In the South

The Record of the Home Mission Board is indeed Challenging. In the Array of Facts Set Forth in this Article the Existence of the Home Mission Board is Amply Justified. Its Work Speaks Louder than any Voice. Read and be Assured and Heartened for another Eighty-Six Years of Glorious Achievements in the Kingdom of our Lord.

1. Two Mission Agencies. The Southern Baptist Convention was organized in August of 1845, and at this meeting two Mission Boards were constituted—the Home Mission Board and the Foreign Mission Board. Before this Southern Baptists had cooperated with the Triennial Convention.

2. Growth from the Beginning. When the Home Board was organized, in 1845, there were 7,325,000 people in the South of whom 4,525,000 were White and 2,800,000 were Negro slaves. There were also 350,000 Baptists of whom 225,000 were White and 125,000 were Negro slaves. We now have 45,000,000 people, 35,000,000 White and 10,000,000 Negroes. We have 3,750,000 White Baptists.

3. Home Board Secretaries. The Home Mission Board has had twelve Corresponding Secretaries, as follows: P. D. Nestor, 1845; Russell Holman, 1845-1851; T. F. Curtis, 1851-1852; Joseph Walker, 1852-1856; Russell Holman, 1856-1862; M. T. Sumner, 1862-1876; W. H. McIntosh, 1876-1882; I. T. Tichenor, 1882-1890; F. H. Kerfoot, 1900-1901; F. C. McConnell, 1901-1903; B. D. Gray, 1903-1928; J. B. Lawrence, 1929.

4. The Board's Location. The Home Mission Board from 1845 to 1882 was located in Marion, Ala. In 1882 it was moved by order of the Convention to Atlanta, Ga.

5. The First Instruction. The first instruction ever given by the Southern Baptist Convention to any of its agencies was given to the Home Mission Board at Augusta, Ga., to do missionary work among the Negro slaves. At once the Board undertook this work and it grew until there were as many as forty White missionaries employed to work among the slaves.

6. Missions in the Army. During the War Between the States, the Home Mission Board turned its attention to Army Missions. In the four years of the War, the Board employed 137 missionaries to work among the soldiers. The results were wonderful. Rev. W. W. Bennett, in his book entitled "The Great Revival," says that nearly 150,000 soldiers were converted during the progress of the War. The Home Mission Board had a big part in this service.

7. Rebuilding the Churches. After the War Between the States, the South was prostrate and Mission work, like everything else, was greatly reduced. But the Home Mission Board under Dr. M. T. Sumner, the Corresponding Secretary, collected funds in Kentucky, Maryland, Missouri and Texas for Mission work in the states East of the Mississippi River. The Board had at one time thirty missionaries in Virginia, nine in North Carolina, fourteen in Georgia, nineteen in Alabama, seven in Mississippi and thirteen in Tennessee.

8. Saving the Denomination. From 1878

to 1885 the Southern Baptist Convention was threatened with disintegration. A number of the states were cooperating with the American Baptist Publication Society. The Baptist Convention in Arkansas was in cooperation with the Home Mission Society of New York. Missouri seemed lost to the Convention. Texas was divided into five missionary organizations, four of which were receiving aid from the Home Mission Society and the fifth was paralyzed by dissension. Georgia was cooperating with the Home Mission Society in New York in work among the Negroes, while Florida was hesitating between remaining with the Home Board or forming an allegiance with the same Society. In the midst of this period, 1882, Dr. Tichenor was elected Secretary, and the Board was moved to Atlanta, Ga. In five years the whole territory had been reclaimed. The Home Mission Board had demonstrated its right to live. It had really saved the denomination.

9. Beginning the Work in Cuba. The Pastor of the First Baptist Church of Key West, Rev. W. B. Wood, started a Mission among the Cubans in Key West in 1881. Later he visited Havana and found there a group of Christians who were Baptists. The Home Missions Board was appealed to, but because the work was on foreign territory immediately advised its sister organization, the Foreign Mission Board at Richmond, Va., of the situation, but the Foreign Mission Board was not at that time in a position to take up the work in Cuba. The matter was brought to the Southern Baptist Convention in 1886, and the Home Mission Board was instructed to open up the work in Cuba. This is how the Home Mission Board happens to be doing work

in Cuba today. We have today forty-four churches with three thousand members and property valued at \$800,000. The work is permanently established in Cuba.

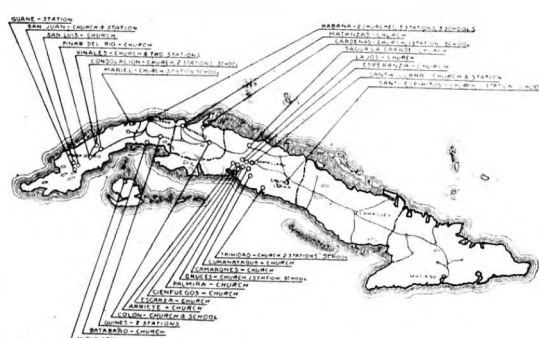
10. Starting the Sunday School Work. At the meeting of the Convention in Augusta, Ga., in 1885, the Home Mission Board in its report recommended the publication of a full series of Sunday School helps and was instructed by the Convention to publish such a series. This series was published by the Home Mission Board until the meeting of the Convention in 1890, when the request made by the Convention to put the publication under the charge of a Committee located at Louisville, Ky. The Home Mission Board turned over to the Publication Committee, which later became the Sunday School Board, a publishing interest valued at \$30,000.

11. Beginning Work in the Canal Zone. Missions were opened in the Canal Zone in 1905. Rev. J. L. Wie was the first missionary. This was the first missionary work undertaken by any evangelical denomination of the United States in this new American possession. The Home Board is now doing the only Mission work being done in the Zone.

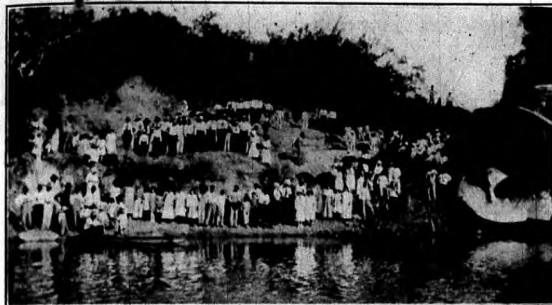
12. The Work of Evangelism. The Department of Evangelism was established in 1904 and Dr. W. W. Hamilton became the first Superintendent of Evangelism. This work was a success from the very first. This Department from its organization to 1928 reported 164,190 Baptisms with 208,643 additions to the churches and 23,260 volunteers to Christian service.

13. For the First Sixty Years. In the first sixty years of its career the Home Mission Board expended in its work \$5,700,000. Its missionaries organized 6,544 churches and baptized 246,736 converts. The Board has spent hundreds of thousands of dollars in the building of churches, and yet, for the first sixty years of its history, there is an average of one baptism for each \$23.00 expended for all objects. These are results that surpass those of any similar Mission Board of America or the world.

14. A Glorious Record. In the annual report of the Corresponding Secretary to the Southern Baptist Convention in 1913, the following statement was made: "In the sixty-seven years, from 1845 to now (1913), the Home Mission Board has re-



Map Showing the Location of Missions and Preaching Stations in Cuba.



Rev. Paul Bell, Superintendent of Baptist Mexican Institute, Baptizing in the Colorado River.

ceived from our people for Home Missions \$7,104,000 and has employed missionaries who have baptized 270,000 converts and organized 6,717 churches."

15. Comparative Figures. In 1916 we find this paragraph in the report of the Board to the Southern Baptist Convention: "During the last fifteen years Southern Baptists have increased in numbers 61%. The increase in baptisms in 1915 was 105% over the increase in 1900. Our missionary contributions in 1915 were 353% over those of 1900 and our total gifts to all objects 333%. From 1900 to 1916 the baptisms by the missionaries of the Home Mission Board increased 646%."

16. Baptizing Many. For the eight years from 1912 to 1919, inclusive, the missionaries of the Home Mission Board baptized one convert for every four persons who came into Southern Baptist churches.

17. Helping Churches to Build. The Department of Church Extension was established in 1913, and Dr. L. B. Warren was elected Superintendent. At that time there was \$70,000 in the Loan Fund. Dr. Warren resigned in 1922 and made his last report to the Convention which met in Jacksonville, Fla. At that time the cash paid in on the Building and Loan Fund amounted to \$1,083,107.24. The amount of this fund as per the Auditor's statement December 31, 1930, is \$1,299,251.79.

18. From Bastrop to the Gulf. The Baptist Mexican Institute, Bastrop, Texas, is located 175 miles from the Gulf of Mexico. There is a continuous string of cotton farms employing thousands of Mexicans lying between the Institute and the Gulf. Rev. Paul C. Bell, Superintendent of the Institute, has worked out a method by which he can evangelize this whole section with little or no additional cost.

Saturday morning he loads up his bus, thanks to good friends who gave the money to buy the bus, with preacher boys from the Institute and starts south. All along the way he drops them off, two and two. These Mexican preacher boys preach and visit and do personal work through Saturday night and Sunday. Brother Bell then comes along with the bus on his way back to the Institute and picks them up and they go back to school on Monday. Hundreds are being led to Christ through this service.

He has another plan also. When school

is out he loads his preacher boys onto his bus, packs in two tents, one for a preaching place and the other for living quarters, and starts out on an evangelistic tour for the summer. They pitch their tent for a week or two in a place and preach at night and teach during the day. He has a traveling Bible school, theological seminary, and evangelistic party. Hundreds have been converted every summer. This is a permanent piece of work being done for the evangelization of the Mexicans in this country.

19. A Ripe Harvest Awaiting the Reapers. Down in the French country of Southern Louisiana, there lives a people speaking a foreign language and yet native-born Americans for generations. Their ancestors came to Louisiana from Nova Scotia, from that section immortalized by Longfellow as the "Land of Evangeline." They were deported to Louisiana by the English Government in 1763. Altogether there are some 350,000 or 400,000 of these French Acadians.

A recent survey of this territory has this to say:

"The people are employed almost entirely as laborers in the rice and cotton fields, with some few engaged in trapping. The land-owners provide them with cheap cabins, with a small amount of land around them, and furnish them with some rice and pay them about \$100 a year in cash. This, with a few chickens and a pig or two, constitutes the entire living per year for the average family among the rice and cotton field laborers. Not to exceed two per cent of them own their own homes. Practically none of them are in business for themselves."

This is a very rich field for the gospel and the Home Mission Board, while it is not beginning to reach the needs, is yet doing work that is basal in the evangelization of this territory. Acadia Academy, founded in 1917 jointly by the State Mission Board of Louisiana and the Home Mission Board, is training workers for this field. Every dollar given to this work will multiply itself a thousand fold in coming years in the lives of these young people who are training for the evangelization of French Louisiana.

20. Making and Baptizing Disciples. In the work among the Indians, foreigners and Negroes the Board has employed an average of 105 workers per year, for the last ten years. These missionaries have reported

39,502 baptisms, an average of thirty-seven baptisms per year for each worker, at an average cost of \$24.30 per baptism. They have organized 324 churches, built 217 church houses, organized 380 Sunday Schools and 465 church societies, conducted 59,426 prayer-meetings and preached 153,133 sermons. The total cost of this work has been \$255,150. Such work as this can't be duplicated.

21. Blanketing the Southland. The Home Mission Board has done valuable work in almost all of our principal cities and large towns from Washington, D. C., to Austin, Texas; from St. Louis, Mo., to Key West, Fla. It is a fact that our strongest Baptist centers were once aided by the Home Mission Board. Dr. B. H. Carroll, in speaking of the work of the Home Mission Board, said "Texas is a gift to Southern Baptists by the Home Mission Board."

22. The Foreigners in our Midst. We have in the Southland an ever-growing number of alien thinking people. There are now, when you include the Negroes and the Indians, about fifteen million of these alien thinking people in our midst. Add to these the population of Western Cuba and Panama, and the Home Mission territory will include about seventeen million people of alien races.

Here in the homeland we have twenty-six nationalities speaking twenty-two different languages; one and one-half million Mexicans, six hundred thousand French, six hundred thousand Italians, two hundred thousand Indians, two million five hundred thousand composed of the smaller groups of other races.

These Foreigners, Indians, Negroes differ in their mental make-up and racial and social outlook, but their heart-hungers and their soul-longings are the same as ours. They need the Gospel of Jesus Christ. The problem of sin and vice and ignorance is the same in all races and the processes of salvation are the same.

This problem will become more and not less complex and insistent as time passes on. The races and languages and nationalities and religions from all countries in the world will become more and more a menace to our national, social and religious institutions and life as our material resources are developed and alien races are brought to the South to take their place in our industrial life.

What shall we do with these foreigners in our midst and their brothers of other color right here at our door? If we would launch a conquering Mission program to races abroad we must not neglect the members of these same races in our homeland.

23. The Menace of Growing Cities. The South in the near future must be confronted with the problem of the City. Indeed, she is already confronted by that problem. The trend of population is cityward. The country side is being depleted in some places. We may bemoan the situation and discuss remedial measures, but the tide towards the towns and the cities is on and with accumulated resistless power.

Heretofore Baptists have been weak in the cities. Only a few of our large Southern cities can with any justice be regarded as Baptist strongholds. We are weakest just where we ought to be strongest. The cities into which are concentrated commercially, politically, socially, the vital forces

(Turn over the page for the rest of this story.)



A GOSPEL MEETING IN THE BIG TENT.  
Indian Missions in Oklahoma.

(Begin here from page 5)

of this modern, strenuous, wonderful age of ours must be dominated by Baptist influence. If we are wise and discern the signs of the times we will put on a strong Mission program in some measure commensurate with the importance of the City Mission Task. The Home Mission Board purposes to enter this field just as soon as finances will permit.

**24. Our Brother in Black.** The Negro is in our midst. He is ten million strong. The majority of them are Baptists. These ten million Negroes in the South concern us and our civilization more than any other hundreds of million of people on the face of the earth. They effect every phase of our civilization, socially, economically, politically, industrially and religiously.

Southern Baptists have, from the very organization of the Home Mission Board, done a great work among the Negroes. This accounts in a large measure for the great strength of Baptists among them. It was largely due to the missionaries sent out from the Home Mission Board to preach to the slaves from 1845 to 1860 that, when the slaves were freed, they went out to themselves and organized Baptist churches in practically every community in the Southern States.

We need, however, to give this question a more serious treatment. We must help their leaders raise the standards of religion and morals for these colored brethren. They must be given higher and better conceptions of citizenship, the fundamental virtues and graces of the Christian life must with patience but with persistence and prayer be taught to the leaders as well as to the great body of these people if we, as Baptists, would fulfill our obligation.

**25. The Native American.** There are in the bounds of the Southern Baptist Convention about two hundred thousand native Americans—the original inhabitants of this country. We call them Indians. There are communities of them in almost every State. We find them in North Carolina, in Alabama, in Mississippi, in Florida, in Texas, in Oklahoma, and New Mexico. They are grouped largely in Oklahoma and New Mexico. However, there is a tribe of Indians in South Florida, which live according to their ancient tribal customs, disre-

garding the laws of the White man or the sovereignty of the United States.

These original Americans are our charge. The Home Mission Board almost from the beginning of its existence has been supporting Mission work among the Indians. We are doing work in North Carolina, Alabama, Mississippi, Oklahoma and New Mexico. We could double our missionary force and still not meet the need.

**26. The Economic Frontier.** In the past few years there has been a shift in the currents of life in our Southland which shift has given to us a new frontier with altogether new mission tasks. Vast changes are taking place in our industrial, economic and agricultural life. Cities are growing like magic and the country-side is undergoing changes almost as rapid. Capital from the North and East is pouring into the South. Our natural resources are being rapidly developed. Industrial centers are springing up like magic overnight. In many places on the wide plains of the West, where a year or so ago there was nothing but cross roads, are now flourishing towns of a thousand to ten thousand people. In the states East of the Mississippi where a few years ago there was nothing but mountain vastness, you will now find flourishing industrial communities. This growth will increase and not diminish.

This industrial development is creating new mission problems and tasks; it creates a new frontier for Home Missions, with two features—the rural and urban—that mutually shape each other's destiny. Our religious development is not keeping pace with this industrial, economic and secular activity.

With this industrial growth there is also coming, and will continue to come, a horde of people of every sort, thought, and character to plant themselves in our midst. They are here now. They are bringing with them their beliefs and traditions—Atheism, Socialism, Communism, and all the old-world ideas and ideals contradictory to and destructive of our traditions, beliefs and institutions. We must meet this invasion with the Gospel.

**27. The Frontier of Denominational Strategy.** The purpose of Home Missions is to evangelize the Homeland and to

marshal the evangelized forces in the Homeland for world-conquest for Christ. Home Missions is not, therefore, simply a matter of emotional concern or evangelistic zeal. It is an essential part of our world campaign for Christ. A saved homeland holds the key to a world's saving. All of our missionary enterprises, near and far, should realize that the saving mission is and can only be the willing forth of the saved life. We must have for our mission of salvation in lands abroad the motivation of a great denomination saved by the Blood of the Lamb here at home.

**28. Southern Baptists Consecrated to their World Task** offer to God one of the mightiest Spiritual Leverages at His Command for the Redemption of the Human Race. Even a cursory survey will show to one the strategic position which they hold. They are at the crossing of the ways of the life currents of the world. The opening up the Mississippi River and its tributaries to deep water navigation, the increasing importance and power of the South American Republics, the changing of the sea routes through the Panama Canal, the shifting of the economic center of the world from England to the United States, the turning of the tide of industrialism to the South, the rich and practically untouched resources of the Southern States—all these things make the position of Southern Baptists strategic and challenging. The South is destined to be one of the richest sections in the world. We must evangelize this great and growing Southern empire and marshal its marvelous resources for the evangelization of the world.

For this task of world evangelization it would seem that God has preserved and trained and equipped Southern Baptists. In olden times when He would prepare a nation to be a priest to all other nations, He fenced them in socially and politically and religiously and for hundreds of years trained them that they might fulfill His purpose. This has happened in the case of Southern Baptists. By some strange Providence they have been more or less fenced in by poverty and political conditions since 1860. They have been, as it were, isolated socially, politically, economically and religiously. But during these years, under the leadership of the Holy Spirit, there has been developed the most virile, vital, vigorous denomination on the face of the earth. I speak of Southern Baptists. They believe the Bible. They are evangelistic. They hold the ordinances in their New Testament purity. They are a great people with a great faith and ready to be led to undertake a great task.



Children in Havana, Cuba.

## MOUNTAIN MISSIONS AND SCHOOLS

J. W. O'Hara, Supt.

The Home Mission Board at its annual meeting, on account of limited finances, was not able to make any appropriations for maintenance of any of its seven schools. They, however, are planning to continue their operations. Seven of the schools on the advisory list will also continue, thus leaving fourteen schools in nine states. They will make their appeal to the local constituency and friends elsewhere.

The Home Board continues to furnish its property for use by local boards of trustees and proposes, when the bond issue is required, to turn the property over to the trustees. The Board continues the superintendent with instructions to help the schools in any way possible consistent with their needs and the larger work committed to him. This work will consist of help in securing teachers, counsel in operation of schools, advice to trustees, help in bringing together needy students and inquiring friends, furnishing information about the status and needs of these schools, supplying information as to the larger needs of the mountains, and the usual contacts with schools with encouragement and counsel to faculties. During the year, the Mountain School Committee will make a survey of Mountain territory, looking to a larger missionary program in the Mountains.

### THE COST OF OPERATING OUR WORK

In these strenuous times churches, denominational institutions, and agencies should cut out every unnecessary expense and put their work on the most economical basis possible. The Home Mission Board has given itself seriously to the task of reducing expenses. It has moved to cheaper quarters, thereby saving \$1,200 per year on rent. It has combined departments and merged offices so that the Executive Secretary now handles the work formerly done by three men, with a saving of \$9,000 per year in salaries. The year, in addition to other reductions, one stenographer has been dropped, thereby saving \$1,500 per year.

In addition to this saving in salaries and rent, cuts have been made at every point and place, bringing the operating expense of the Board down to just about half what it was. In 1927, the Board reported its operating expenses as \$29,083. In 1928, it was \$27,001. It is now just at \$15,000 per year.



Pohak Children, Christchurch, N.Z.



CHILDREN OF SIXTEEN NATIONALITIES.  
A Home Board Task is to Lead them to Christ.

## KAW AND PONCA MISSIONS

Rev. Orlando Johnson, Ponca City, Oklahoma, is our missionary to the Kaw and Ponca Tribes of Indians. We quote part of Brother Johnson's letter:

"I am writing you this morning in the interest of our work at Kaw, to place before you some of our needs there. We need some hymn books but are not able to buy them as perhaps you know these hard times have struck the Indians as well as others. So we will appreciate your kindness very much if you will send us a supply of the song books.

The work at Kaw is in fairly prosperous condition. We are meeting in a public school house again. For a short time in the early spring we met in one of the old abandoned boarding school buildings. The school board is very kind to let us use the school building for religious services. The work here at Ponca is coming along nicely, about as well as can be expected for these hot summer days. We hope you can send us the books as requested. Received the song books shipped from your office for our mission at Kaw. Thank you very much for these books. The Kaw church will appreciate them I am sure."

## INDIAN BAPTIST CHURCH, ALBUQUERQUE, NEW MEXICO

Rev. C. W. Burnett, our missionary to the Indians in New Mexico is also mission pastor of the Indian Baptist Church in Albuquerque. He writes:

"Our Sunday services will continue as usual through the summer. Have forty-eight left, after the children, many of them, have returned to their various homes. We discontinued three classes but have seven left. We are reaching a few returned students out at Isleta since the close of school. Our work there is more encouraging.

"I am planning to visit the Hopi Indian country while the children are at home from school. I hope to visit every Hopi village. It will mean much to the work I am sure to make this contact before school opens in the fall.

"George Wilson and I are kept busy making the various Indian villages and are finding the work encouraging, more and more."

## A GREAT DAY WITH THE OSAGES

September 20, the superintendent had the pleasure of being with the Osage church at Pawhuska, Oklahoma. Beginning with the Sunday School service at 9:30 he found much to encourage and proved very interesting. Deacon Wagon Iron and his wife in charge of the music excelled that in many of the white churches.

Missionary Worthington has the work well organized and is in a beautiful way supported by a faithful band of helpers and members composed of Osage, Creek and Cherokee Indians.

The eleven o'clock service was well attended. Deep interest was manifested on the part of the Indians in the on-going of the Kingdom of God.

This church has already given the Home Mission Board almost enough to pay the pastor's entire salary for the coming year and are helping us carry on work on other Indian fields, which shows what can be done when the Indian church brings the tithes to the Lord's treasury.

The Brotherhood Meeting at two o'clock in the afternoon was one of the most interesting it has been the writer's privilege to attend in a long time. The talks made by these Indian men showed the intense interest they had in the winning of lost souls and the upbuilding of the Kingdom of our Lord.

## OSAGE INDIANS COMING TO THE RESCUE OF THE HOME MISSION BOARD

The following letter received from Deacon Wagon Iron, Treasurer of the Osage Baptist Church, Pawhuska, Oklahoma, reads:

"Enclose you check this month for \$700.00. Hope you are well. May God help you in your work is my prayer."

Our good Missionary of this church is Rev. A. Worthington, who is doing a remarkable work. He has won the hearts of the Osage Indians and they are following his leadership in a beautiful way. Since the first of May we have received from this church \$1,232.20. This does not include the amounts sent to the Oklahoma Convention Board and various other objects which amount to something over \$1,500.00.

## THE NATIONAL BAPTIST CONVENTION

The National Baptist Convention met in the City Auditorium, Atlanta, Georgia, September 8-13, with an enrollment of 800 messengers from the various States, Canada and Africa.

Dr. L. K. Williams, of Chicago, was re-elected president. It was the writer's good pleasure to say a few words of greeting Friday morning. There were perhaps 6,000 present. It was an inspiring sight to see this great gathering of Negro Baptists from the various points of the compass.

The high tide of the meeting was the Sunday morning worship when the great chorus of three hundred or more voices rendered the most beautiful music the writer ever heard. This was followed by a period preceding the sermon known as the spirituals for perhaps fifteen minutes, the choir and audience humming in subdued tones "I am Praying for you." Then came the sermon preached by Dr. Williams, pastor of the Olivet Baptist Church, Chicago, which has a membership of 10,000, perhaps the largest Baptist Church in the world. His text was: "God forbid that I should glory save in the cross." It was a great message. For one hour Dr. Williams in his masterful way showed there was but one object worthy of winning glory that man could get and that was the cross.

The climax of Dr. Williams' sermon was reached by this illustration: "If the heavens were turned into writing paper and the ocean into ink, when the ocean is dripped dry and the heavens written all over, the half would not be told of the mission of the cross to men and women in this day."

He also showed in a clear and forceful way that the spiritual decline of today was due to the neglect of preaching the cross and Him crucified and the only remedy for present day ills is to return to the God given message of the cross.

The afternoon service at three o'clock was devoted to a great Foreign Mission Mass Meeting led by Rev. J. E. East, Secretary of the Foreign Mission Board. At this meeting the workers from Africa were presented who brought soul-stirring messages as they told of the great development as well as needs of the work.

We learn from literature furnished us that contributions by States to Foreign Missions last year amounted to \$58,395.57. Four of the Negro Baptist Churches, comprising Class A, gave \$1,000 or more; seven of the churches in Class B, gave over \$500 and less than \$1,000, showing what the spirit of Christ is doing for our Negro Baptist brethren in developing them in the spirit of missions.

The Atlanta session of the National Baptist Convention will long be remembered as one of the great meetings held by these brethren.

## MESSAGE FROM A. PUCCIARELLI, ITALIAN MISSIONARY

"When I sent you my report I was conducting an open air evangelistic revival for the Italians. I promised you I would let you know the results. We have had two additions by baptism, and prospect of six families to unite later on. I never had so many Italians attend our services as we had this time. A large number of them made an open confession of their faith in Jesus Christ but have not yet decided to be baptized. Our church attendance here in Birmingham has increased one-third. The church at Cardiff is also making progress."

## BAPTIST HOME MISSIONS



CALVARY MISSION, NEW ORLEANS.  
Dr. Newbrough, the Superintendent, Ministers to thousands of needy men in this mission every year.

## Work Among the Foreigners, Indians, Negroes and In the Cities

Dr. Beagle has furnished a wealth of material from his department. It comes hot off the bat from the missionaries. Can we not vision the Southland with its wide reaching plains, its piled up mountains, its streams, its populated hillsides, its fertile valleys, its many towns, its teeming cities, its great missionary need as we read? Think of the missionaries as they try to win their people and our people to Christ, and as you read pray for the Home Mission Board.

### EIGHTEENTH ANNIVERSARY OF MISSIONARY PAUL C. BELL

Eighteen years ago Brother Paul Bell and his wife went to Bastrop and dedicated their lives, talents and all to the salvation and development of the Mexican people of Texas. These years have been fruitful and God has blessed and used these good people in a marvelous way.

The Mexicans of Bastrop and surrounding community remembered them on their anniversary and Brother Bell writes as follows:

"We had a big day here Sunday. It was my eighteenth anniversary as pastor of this church. The Mexicans worked up the program themselves and made me and my wife feel mighty good in their efforts to show us their loyalty and love. There was an enormous crowd present. Many Catholics came to show their esteem. A review of our eighteen years of work was given and plans and goals for the future were outlined. The service closed with the celebration of the Lord's Supper. The program began Saturday night and lasted through the entire day Sunday.

"The young couple I had on the farm to look after the boys and the work there left me about the middle of May. Since then my wife and I have been running the whole works. I made arrangements with the lumber company to secure the material needed to work over the old house at the farm and moved over there the first of July. Instead of paying \$30.00 per month rent I will pay \$25.00 per month to the lumber company and in a year will practically have the bill paid for, beside having a good roomy house and no more rent to pay.

"Several of my preacher boys are off with the truck and tents. They get along pretty well now without me but I go to them occasionally to encourage and help them finance the work."

### GREAT MEETING AMONG THE SAC AND FOX INDIANS

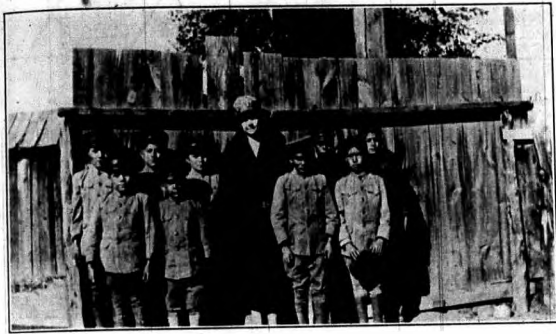
Rev. Thos. D. New, our missionary to the Pawnees, aided Brother Anron Hancock among the Sac and Fox Indians. I am quoting part of Brother Hancock's letter which shows the results that followed:

"Just closed a two weeks' meeting at our Only Way Indian Baptist Church last Sunday. Brother Thos. D. New, of Pawnee, did the preaching for us and the pastor led the singing and Mrs. Hancock furnished the special. Mrs. Hancock was assisted by our talented Indian boys, Messrs. Herbert Franklin and Wallace McCollan with the musical instruments. The crowds were steadily increasing even up to the night of the closing, although a great many of the Indians were drawn to the Pow Wow which started last week at Pawnee but many remained and attended the meeting. On the last night two of our Indian young men were converted given up as impossible before. They were gloriously saved and I am to baptize them at our Fifth Sunday meeting at Perkins this month.

"Brother New preached in the afternoon and night, good attendance at both services. He is undoubtedly the best preacher in the service and was a God sent man to us as his preaching strengthened the members of the church and due to his plain preaching on the plan of salvation many found the Lord. Total additions to the church thirty-six by letter and twenty-four by baptism.

"During the two weeks, we had three hands of praying people assembled at seven o'clock each evening before the service hour—men's prayer meeting, women's prayer meeting and young people's prayer meeting, each group led by an Indian and were faithful to the last. The hostler band, under the leadership of Mrs. Hancock, contributed an interesting program each evening."

## BAPTIST HOME MISSIONS



ORIGINAL AMERICANS IN THE MAKING.  
A Group of Boys being Trained in a Home Board Mission in New Mexico not only to become Good Americans, but Christians as well.

### THE NATIONAL FRATERNAL SOCIETY OF THE DEAF

The National Fraternal Society of the Deaf held their annual meeting in Boston, Massachusetts, July 20 to 24th. It is sort of an Insurance and Sick Benefit Society with 106 divisions in thirty-six States and Canada.

The Fort Worth division sent Dr. J. W. Michaels, our veteran Missionary to the Deaf, as their representative, paying all his expenses.

Brother Michaels writes there were about 1500 in attendance from the United States of America and Canada, while the Society had only 100 delegates or alternates in attendance. Much time was spent in visiting the various points of interest in and around Boston.

"I am sorry I could not do more spiritual good here but their minds were not on spiritual things. While they took an interest in our work and complimented us for what we had done in the Southern States, they also expressed the wish that they had such a Mission in the North and far West. The Society did some business which they think will help them in a material way but little of a religious nature although there were Episcopal, Lutherans, Catholic priests, and (1) one Baptist delegate among them.

"From Boston I went to the Episcopal meeting in New York City, then to the Deaf School in Trenton, New Jersey; from there to the Episcopal church meeting in Philadelphia, Pennsylvania, at eight o'clock Friday evening, where I hoped to have opportunity to speak. The Episcopal, Lutherans and Catholics, all have regular meetings of this nature. Although there are many Baptists among the Deaf in the North there are few Baptist Deaf preachers and less Sunday School classes for the Deaf.

"I certainly learned some things about the religious conditions among the Deaf in the East and hope later to get the Northern

Baptist people to help them in a spiritual way.

"I returned to Fort Worth, Texas, August 1, and made my report. My expenses for the entire trip amounted to \$84.50 and they had given me \$150.00. I offered to refund the balance, \$65.50, to them. They said, 'No! We will split it fifty-fifty. You take \$32.75 and buy you a suit of clothes.' I told them, 'No, I would give my half to the Home Mission Board.' Finally it was agreed that I buy myself a suit for \$16.35 then I could give the \$16.35 to the Board which I will do if agreeable to you."

God bless this great and grand old saint of the Cross. He has been loyal to the Board and to his Lord over twenty-five years and we greatly appreciate the \$16.35 which he sent to us.

### VISITING IN THE NAVAJO COUNTRY

C. W. Burnett, Albuquerque, N. M. My object in writing is to tell of the visit George Wilson and I made to the Navajo country.

Rev. T. E. Payne, of Penistaja, New Mexico, a trading post twenty-five miles west of Cuba, New Mexico, visited the Baptist State Convention office several times this summer. The last time he told them he was trying to do some mission work among the Navajos, and wanted to talk with some one about it to see whether he was going at it right. I was then in the Hopi country but later took the matter up with him by mail which resulted in our going over there last week.

It is about 120 miles northwest of here, more north than west. All we knew of Brother Payne was that he was a reader of the Baptist New Mexican and was trying to do work among the Navajos and wanted some advice and encouragement. We reached his home in the early afternoon having stopped at the village of Zia for a service.

We found him an ordained Baptist preacher about thirty or thirty-five years old. He has a wife and three children. They have homesteaded a section of land on which they are living. He carries the mail from the trading post to Cuba, two days in the week. Once or twice a month he hauls a truck load of freight from Albuquerque, which gives them something to live on. They came here last winter but did not begin the Navajo work until the Indian children came home in June.

They got a Navajo school girl to stay with them this summer so she could interpret for him and also could help him learn the language. They are doing the only kind of work that will ever reach that tribe going right to their hogans. There are usually from four to eight hogans in a group then perhaps several miles to another group.

We left his place about four o'clock in the afternoon for a night service somewhere. We had his family in our car while he led the way in his truck. It was five miles to the first hogan. He told them what he wanted and twelve grown Indians got on his truck for a six miles' ride over the prairie to another group of hogans. There were thirty-two for the service. All the school children except the girl that interpreted were taken away to school the day before. They were attentive and seemed to appreciate our coming. I was pleased with the confidence they seemed to have in Brother Payne. Indian men and women would not load a truck and go that far to service at the call of a preacher if he had not won their respect.

The work was there by him and his heart was enlisted and he went at it. With a people as poor and having as little as the Navajos, a missionary is helped very much in his work if he is able to give them something occasionally. This he has been doing, not much for he has little to give, but just a little treat. I would like to see some of our churches make it possible for them to give the Indians a great time Christmas. I feel sure that everything sent would reach a family in some hogan where it would be appreciated and help open the door to the missionary.

### WITH THE NORTH BOULEVARD BAPTIST CHURCH, TAMPA, FLA.

It was the superintendent's good pleasure to spend September sixth with Dr. and Mrs. J. F. Plainfield and Miss Fannie Taylor, our good missionaries to the Italians in West Tampa.

The Sunday School has an enrollment of 197. There were 125 present, twenty officers and teachers, and the offering amounted to \$2.72. Chapters read for the week 521, total chapters read 2,367.

The writer was privileged to preach at the eleven o'clock service to an excellent congregation considering it was the first Sunday in September and many people were still off on their vacations.

It was an impressive sight at the close of the service to see the Lord's Supper observed by these loyal Italian Baptists.

Deacon Gigelo, now in his eighty-sixth year, has been a Baptist over twenty years. He is still very active and devoted to his church and the mission workers. It is a blessing from God to have a man like him in our church.

Dr. Plainfield surprised us by giving Fifty Dollars to Home Missions. This church sends regularly Ten Dollars per month, and this gift was a love offering highly appreciated. It was a great joy to worship with this church and these faithful missionaries.

## THE MEXICAN BAPTIST CONVENTION

I had the pleasure of attending the Mexican Baptist Convention which was held at Laredo, Texas, June 24-28. This meeting was well attended. Twenty-three Mexican Baptist Churches represented. The work showed a healthful condition. The past year our Mexican churches reported one baptism for every six members. Our Mexican membership has been greatly reduced on account of the immigration laws which the majority of Mexicans could not meet.

While there I had the pleasure of being the guest of the Vice Consul General, E. G. Dominguez. Brother Dominguez was for a number of years an employee of this Board located at San Antonio, Texas, and pastor of the First Baptist (Mexican) Church. Little did the Board realize they had employed a man as missionary who would soon become Vice Consul General of Mexico. Brother Dominguez is a devout Christian gentleman. He informed me that prior to 1929, one million and a half Mexicans were located in the United States, and up to the 28th of June something like 470,000 had been deported to Mexico; 39,900 through the Laredo office; out of this number 2,500 to 3,000 deported were Mexican Baptists. This, of course, has reduced our membership and affected the work in many points for in some places from thirty to forty per cent of the membership have been deported. However, we are glad to report that the influence of these Baptists from Texas is being felt in Old Mexico. President Trevino, of the Theological Seminary at Monterrey, was at the Convention and reported that these deported Mexican Baptists to Old Mexico had carried with them their Spanish songbooks and Testaments and their doctrinal conception of the teaching of the New Testament will make them a mighty force that will be a blessing to Old Mexico.

Little did the Home Board realize when these converts were being made that in so short a time God in His Providence would permit them to return to their native country to become missionaries of the cross.

## ANSWERED PRAYERS

Miss Mary E. Kelly, our Missionary at Christopher, Illinois, among the foreign-speaking people, has been much in prayer to God to make possible a way to reach the French in Christopher. She relates how God answered her prayers:

"On July 16, about ten thirty in the morning, two French Baptist preachers drove up in their car. One, Brother G. O. Foulon, used to live at Ewing and helped me a good deal among the French here but now for a few years has been in the central part of the State. The other brother was Rev. DeMoulin from Mulberry Grove, this State. He is about sixty, I should judge, but very active and alert. He has only been a Christian since 1910.

"Brother Foulon said the French people had been on his heart ever since he was here. He could see them with his eyes open and his eyes shut—he just had to come. So he brought Mr. DeMoulin. They came on their own accord and own expense and if the way opened were going to do some work here but would see the people first. I was so glad and thankful to hear him say that! I forgot how tired I had been feeling and was all interest at once for I felt it was of the Lord.

"They would not let me give them dinner—not even make them coffee. They

## BAPTIST HOME MISSIONS

brought lunch with them, wanted only a pitcher of water, and ate the lunch out in the yard under a tree.

"We started our visit among the French at twelve thirty and went all the afternoon and were cordially received everywhere. Dr. DeMoulin was born in France where many of these people came from so they had a great deal to talk about and it was good to see how glad they were to see him. As they talked in French I did not understand what was said but I could pray.

"At East Camp there is a French Club House to which no one could belong who attended Sunday School or Church but I have seen French men and women in the Home Department Sunday School class now. Mr. Foulon thought if he could secure that Club House it would be just the place for the meetings. It is not much used now except for a dance on Saturday nights. He and Mr. DeMoulin saw the president and as soon as it was decided would let me know so that I could let the French people know. They seemed greatly encouraged over the afternoon's work.

"Mr. DeMoulin said: 'Miss Kelly, I do not want to go up. But one thing would you go to know and you ought to know, I think, with what high regard these people esteem you. They have confidence in you and in your religion. No matter how much they differ from you they believe you to be honest and sincere. All say the same things about you.'

"Brother Foulon told these people that when Frenchmen were converted there was a strong pull on their hearts for their people and they had come down here, 115 miles, of their own accord on their own expense because of their interest in them. He said at the Fifth Sunday meeting, 'We re-dedicated our lives to the Lord—you never saw a backsliding Frenchman!'

## NEW MEXICAN CHURCH BUILDING, AUSTIN, TEXAS

I. E. Gonzalez, Missionary

The first fifteen days of this month I spent at Bastrop, Texas, with Brother Bell, where I was helping in a revival meeting. I believe we had good success because there were more people in attendance than ever before. The Lord blessed us very abundantly and at the close of the meeting were glad to see twelve persons profess Christ as their Savior.

After many years of waiting, our prayers and hopes are being realized and we are seeing a new church building being built here in Austin. We have worked on it now almost six weeks and I think we shall be able to finish it in another three or four weeks. We intend to have our dedication service the first or second Sunday in October. If you happen to be anywhere close at that time we would like very much to have you come and visit us during this time. I am hoping and praying that God will richly bless you in your work.

## MISSIONARY D. D. COOPER II.

Rev. D. D. Cooper, our Missionary to the Kickapoo Indians, is ill. A letter just received states that he is confined to his bed. He was ill when the Association met and his health has been failing for a year. He is one of our best full-blooded Indian missionaries, a great preacher, deeply spiritual and fearless in his proclamation of the gospel. Let all the readers join in prayer that if it be the will of our Heavenly Father that this good missionary be spared to us many years.

## OKLAHOMA INDIAN BAPTIST ASSOCIATION

On July 23-26, the Oklahoma Indian Association met with the Pawnee Indians at Pawnee, Oklahoma. The meeting was conducted on the fair grounds where they had adequate facilities.

The afternoon the meeting opened one of the old Pawnee Indians, a member of the Pawnee Council, was buried. His funeral was conducted at the fair grounds. It was very impressive, the first funeral the writer was privileged to attend. The attendance was large. The message was brought by Missionary T. D. Now, then talks by the members of the Pawnee Council, which were interpreted and seemed to make a profound impression.

The first service of the Association was the evening of the 23rd with some 125 or 130 present for the first meal. It may be of interest to the readers to know that at this meal were consumed eighty-five loaves of bread, a small beef, twenty dozen ears of corn boiled on the cob, along with other edibles that composed the first feast.

It was encouraging to see the full-blooded Indians won to Christ in former years and trained by our Home Board missionaries take their places as moderator and clerk, leaders of the W. M. U., B. Y. P. U., and Sunday School work.

The reports from these churches for the year showed one baptism for every eight Indian Baptists in this Association, which is encouraging.

On Friday night after I had spoken, Brother Charlie Allen, our former interpreter, came to the platform and made a talk presenting me with a beaded cane, one of the most beautiful presents I have ever received which I prize very highly.

The Superintendent of one of the government schools attended part of the session informing us that the Department of Indian Affairs, Washington, D. C., had instructed all employees of Indian Agencies to form the closest possible relationship with all mission workers and do all in their power to aid the workers in the salvation and spiritual development of the Indians. This seemed to bring great joy to all the Indian Mission workers and they are looking forward to a brighter day with the cooperation of the superintendents of the various agencies.

Our mission work among the Indians is very encouraging as the following items will demonstrate.



A FRONTIER HOME.

## BAPTIST HOME MISSIONS

### INDIAN DESIGNS

Some designs used by the Indians for decorations of ceremonial altars, pottery, baskets and blankets and extensively in jewelry and what they signify:

Arrow—Protection; Crossed Arrows—Friendship.  
Arrows toward each other with dot in center—Warding off evil spirits.  
Arrowhead—Alertness.  
Bear Track—Good Omen; Bird—Carefree.  
Big Mountain—Abundance; Butterfly—Everlasting life.  
Cactus—Sign of the desert; Cactus Flower—Courtship.  
Deer Track—Plenty game; Eagle Feather—Chief.  
Fence—Guarding good luck; Gila Monster—Sign of the desert.  
Headdress—Ceremonial Dance; Hogan—Permanent Home.  
Horse—Journey; Saddle Bags—Journey.  
Lasso—Captivity; Lightning and Lightning Arrow—Swiftmess.  
Man—Human life; Morning Stars—Guidance.  
Raindrop—Rain—Plentiful Crops.  
Rattle Snake Jaw—Strength; Raining Water—Constant life.  
Sun Symbols—Happiness; Sun Rays—Constancy.  
Swastika—Good Luck; Swastika with Circle—Four corners of the world, link in the center.  
Tepee—Temporary Home.  
Thunderbird—Sacred bearer of happiness unlimited.  
Thunderbird Track—Bright Prospects.

### THE CHEROKEE INDIAN ASSOCIATION

The Cherokee Indian Association met with the Antioch Church on Pen Vine Creek, ten miles from Westville, Oklahoma. This church is the first organization the Cherokees perfected in Oklahoma. This organization is ninety-nine years old. Lacy Scruggins, the moderator, called this association to order Wednesday morning, September 23rd, perhaps 500 people present at the first service. Thirty-four churches were represented. The writer spoke in the afternoon on "What Does the White Man do with the Mission Money?" interpreted by Richard Glory, one of the leading Cherokee preachers.

The Cherokee Woman's Missionary Society adjourned at three o'clock. They made a most interesting sight, as they came to the church building in a body for this service. The men filled the remainder of the building who crowded around the windows and doors and the yard to hear what the white man had to say about the Jesus Way among the Indians. The superintendent also had the pleasure of saying a few words at the Cherokee Woman's Missionary Society. It was an impressive occasion to see the love and respect the Cherokee Indians have for Brother G. Lee Phelps who has spent many years among them as Missionary to the Five Civilized Tribes. They love and respect him for they know he loves the Indians.

### SACRIFICIAL GIVING

Missionary B. Diaz, Gambrell Association in Texas, sets an example of sacrificial giving. He writes:

"Dear Dr. Beagle: Please take Five Dollars of my salary for six months as my offering for Home Missions. I offer that amount for I have not much money, for if I have money I would rather give you a check for the Thirty Dollars."



ITALIAN CHILDREN.

### DEAF CLOSE SUCCESSFUL CONVENTION AT MONETT

(From Monett Times)

The fifth and most successful convention of the Deaf of four states was concluded at Monett Park on Sunday afternoon. There were 200 Deaf people, besides their relatives and friends at the meeting.

Although expressing their appreciation of the hospitality and kindness of the Monett people the convention voted to go to Joplin next year.

Rev. A. O. Wilson, of Meridian, Miss., a missionary to the Deaf, who had charge of the religious sessions, beautifully expressed the sweet memories the Deaf would always retain for Monett. He was much opposed to moving the convention from this place.

A vesper service was conducted in the park casino by Rev. Wilson. Mrs. Alvin Smith, of Marble, Ark., signed the songs. Arch Long, Park Commissioner, granted the visitors the use of the casino for sleeping, the women putting their cots in the lounge and the men occupying the auditorium. A number came to the hotels in town and some were entertained by friends or relatives here.

The Bible lesson was conducted in the morning by Rev. A. O. Wilson, after which the assembly posed for the pictures.

A basket dinner was served in the picnic grounds at noon, most of the delegates bringing their baskets with them. Besides these some of the people from Monett and vicinity came with tubs and buckets of cooked food which they put with the visitor's dinner and ate with them, a friendly spirit which they much appreciated.

Rev. Wilson then gave the sermon to which all gave marked attention. Mrs. Fred Schilling of Springfield, gave a poem.

Two were converted at this service and expressed a desire to join the church and be baptized. They were Misses Edwina Ryler and Madeline George of Joplin.

### REV. ALFONSO VALLMITJANA RESIGNS

Rev. and Mrs. Vallmitjana, missionaries among the Okubans at Ybor City, Florida, resigned effective September first, leaving for a larger field of service in New York City.

This work will be carried on by the local forces aided by Mrs. C. M. Light and Mrs. Diaz, two faithful workers who have been working for us on this difficult field, until a new missionary can be procured.

## BAPTISMS SEPTEMBER 1, 1931

Our Missionaries in the Department of Independent and Direct Missions for this conventional year to September 1, report a total of 838 baptisms, distributed as follows:

|          |     |
|----------|-----|
| Mexicans | 387 |
| Indians  | 243 |
| Italians | 42  |
| Deaf     | 17  |
| Negroes  | 140 |

Total

The last four months we had almost as many baptisms among the Indians as we had altogether last year.

## SPARE-ROOM BAPTISTRY

Eathyl Burnett

At 8:40 A. M. Saturday, March 28, I took the mixed train at Duming for the little Mexican mining community of Fierro. I had never been in that part of the State and had never met any of the people at Fierro. However, I had corresponded with a woman there who could not speak English.

The few passengers on the mixed train soon got off and I was the only passenger. My Spanish is very inadequate, what would I do if no one spoke any English? Again, would I be met and taken care of? I had been places where I was not.

So with fear and trembling I arrived in Fierro. The mountains were closing in and houses were perched on the mountain sides in the shelter of tall pines and I felt as though I was leaving the world. How needlessly we worry! As I stepped off the train a pleasant faced Mexican woman met me inquiring in Spanish if I were the "Sister Missionary." I mumbled in two languages that I was. She then took me to the car. We set off over the siding, rain washed roads of Fierro. Out of the corners of our eyes we watched each other. The driver tried to make conversation, but aside from "Yes" and "No" I couldn't remember any Spanish. I suppose the "altitude" had gone to my head!

At last, after crossing countless arroyos and even using some as a road, we arrived at a little clapboard house perched under a pine tree.

"We are poor," said my hostess, "and we have a very humble home, but you are welcome and we hope you will enjoy your stay."

They had left nothing undone to make my stay pleasant. Everything and everyone was washed, starched and ironed. I was never so waited on in my life. And to think I had thought they might not meet me.

My room was a large one with six windows and two doors. While I was taking off my wraps my host came in saying something to his wife about a baptism. They turned to me asking if I would like to see their baptism. They moved the dresser and a table and then raised a trapdoor in the far end of my bedroom revealing a new, concrete baptism! They have no church house; they have never had a resident pastor and Brother J. G. Jentet only visits them occasionally, but they have a baptism. Since they are on a hillside it will be easy enough to drain, but the well is on a lower level than the house and the water must be carried up bucket by bucket! I thought of lots of things which I would like to have said but couldn't. I wondered how many American Christians had religion enough to turn their one spare-room into a church house with a baptism.



INDIAN COUNCIL HOUSE.

## TWO CONGREGATIONS AT PAWNEE

Missionary T. D. New came by Pawhuska Sunday afternoon and took the writer to Pawnee. We arrived in time for the evening service. The Indian boys and girls from the government schools filled the auditorium at the mission to overflowing. The superintendent spoke for thirty minutes. These were dismissed to return to the schools and the adult Indians and their families gathered in and filled the building for the second congregation that evening, the writer preaching to them.

Our mission building is inadequate for the large student body at the government schools and the Pawnee congregation. They need a building with twice the capacity of the one we have.

On Monday night the superintendent had the opportunity of addressing the white Baptists at Pawnee from 7:30 to 8:30, and again the Pawnee Brotherhood, which was well attended, who seemed deeply concerned in the work.

**MESSAGE FROM REV. GEORGE  
WILSON, A FULL-BLOOD SIOUX  
INDIAN MISSIONARY**

"It has been some time since I wrote you and am wondering about you and your work. For our part, we are still at it. The last six or eight months the work has started to progress in a fine way giving us lots of encouragement.

"Our church in the city did not grow much in number but the spirit was fine. I guess Brother Burnett has told you more about the conversions as he kept close account of them. The last couple of weeks we made trips to the San Fiepli village, about thirty-eight miles north of Albuquerque, where Mrs. Wilson, the kids and I put on musical services. It is surprising how well the children there get hold of the gospel. They are as good as new Christians. I had not any Protestant training. We hope to make another trip there before the close of school. Mrs. Wilson does as much as I do and in some cases more.

"Realizing that I am a young missionary just starting out have ideas of my own but have never practiced them. Have lots

of interest in a club organized in the city consisting of Indians that has elected me president. This club has a membership of 137 and my hopes are that some day I may be able to work up our mission from these folks. Already I have an Indian band organized and a mixed chorus. Our First American male quartette is still active. The Indians resent going to the government school for services as they have been dealing with the government and staying at their schools till they are fed up on it.

"Some time ago I worked up a blank on cards asking a number of questions as to their attitude on religious meetings, etcetera. Taking these cards I made a personal contact with 102 families living within the city limits and out of the entire number not one turned me down or objected to Sunday Schools. So I am sure that

some of these days we will be able to have a Sunday School that will be self-supporting in time. I would like to follow this up myself believing an Indian could do more with an Indian. Some times I have wished I could devote my whole time in the city but guess I couldn't as there are other places we must go.

"I sure would like to attend an Indian Baptist Association for the inspiration that I could get out of it. You know some times I wonder if there are a number of Baptist (Indians) some place. I have never seen a group of Indian Baptists yet and know it would thrill my soul and give me inspiration beyond expression.

"My Indian mixed quartette, is composed of an Isleta girl for soprano, Navajo girl for alto, and Cherokee for bass. They sang at our State B. Y. P. U. Convention. Have a male quartette also."



DR. B. H. CARROLL, 25 YEARS  
AGO

Twenty-five years ago, Dr. B. H. Carroll in speaking before the Southern Baptist Convention, at Chattanooga, Tennessee, in a report on Evangelism, cited cases in Texas on the power of evangelism:

'Every year, with us, we bottom our great enterprises upon the power of evangelism. The mighty streams of Texas contributions flow from rocks smitten by the rod of the evangelist. We have long since ceased to expect money from cold steel agencies. Dry bones do not live till they are breathed upon by the omniscient Spirit. The mighty contributions from the persecuted and poverty-stricken Phillippians did not come until 'they first gave themselves to the Lord.'

"The sense of the responsibility of stewards, the consecration of self and all one has to the service of the Lord must precede intelligent, sufficient and loving contribution. The rich man, the man of the world, is rich, not as a fawning beggar, but as an evangelist, instructed by the apostle of our Lord, 'Put them on oath before God that they are rich in this present world, that they be not high-minded, nor have their hope set on the uncertain riches of this world, but that they give us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to sympathize, willing to contribute, laying up in store for themselves a good foundation for the future, that they may lay hold on life which is life, indeed'—when he stands there with streaming eyes and says, 'If an nothing count me as less than nothing, I, too, O rich man, lay a Lazarus at my gate, lay a Lazarus at my gate, I myself knocks at thy door of plenty, full-stored, weary, cold, hungry, naked, shelterless'—then the rock rears and the fountain of contribution is unsealed, it leaps, it sparkles, it flows."

"It is worth a trip across a continent to attend one evangelistic meeting. Every year we have them. Our strongest men gather at them and co-labor and pray. Allow me to tell you of the Sky-Pilot of Madera Canyon. \* \* \* In the Madera Mountains, in a

sacrifice is sufficient. They hear us wroth,  
 they are saved. That name night the whole  
 of the gathered waters we have dammed up  
 the mountain stream; 1500 feet high on  
 either hand the precipitous cliffs  
 remove overhead the full moon, in the  
 distance at midnight, looks down and  
 glances itself in the baptismal waters which  
 flash its sheen and ripple. The wind responded  
 to the blessings and curses of the law from  
 Ebal to Gerizim; so our choir, distributed  
 on the opposing mountain sides, thronged  
 and forth, and the mountain stream of sal-  
 vation while we baptize them. And the  
 mountain stream, in which trout yet leap  
 and Indian maidens bathe not long ago  
 that stream, and the mountain stream, in  
 part, that carries up stairways of  
 starlight and moonlight this story of hope  
 to the disembodied saints in heaven:  
 spirits of the dead, who shall  
 wait forever for glorification; there  
 shall be a resurrection of the dead! Years  
 after such a meeting you may ever come  
 to the same spot, and find the old

"We mass the forces and hold similar meetings in rich, blackland districts, long frozen spiritually. In the glowing fervor of spiritual power the frost-bound souls are thawed, and where once were suspicion and gangrene and no-nothingism, now are words of cheer and hands of help.

"Brethren, is it sin to love this Southland land more than other lands? From the haze of the water-great, smoky mountains to her tedious, sterile districts on gulf and ocean, may not all of it be very dear to us without disparagement of other lands? It is a battle-scattered cemetery of memory and tears—a land of sorrows. Barred out from many former roads of ambition and promotion, cloud-covered with imminent future hazards, it is yet God's resurrection country, land of destiny and of glorious opportunity, a habitation of sound doctrine and home of revivals; shall we not make it the world's vanguard of pure and unfeigned religion, the bright line of world-wide evangelism?"

A BRIEF MESSAGE FROM REV.  
A. O. WILSON

I came to Atlanta from Knoxville, Tennessee, where the State School for the Deaf is located. It being vacation time and the teachers and officers away I did not expect the large number present at the Sunday School hour. The class-room was filled to the limit, many lining up around the water and in the doorway. Said it was the largest crowd on record for that hour of the day.

After the Sunday School, the teacher, Mrs. Laura Fromwalt, interpreted Dr. Brown's sermon, which was a treat for the deaf. "I have very few opportunities to 'hear' a man like Dr. Brown. The afternoon service conducted by me also had a large attendance."

As a result of the Monett, Missouri, meeting there are three more to be baptized in Joplin, Missouri, on my next visit there. Our Sunday School there I believe is on a more solid basis as the Pastor, Dr. B. A. Pugh, takes a keen interest in our Deacons there as does also a number of the ladies of the hearing congregation. It was my privilege to talk to a number of them.

Let us pray for that class. It has had a struggle but is coming out. Pray not only for this but for all other classes well.

minute detail of recent incidents connected with this great work. Yours for Christ.



ROYAL AMBASSADORS OF FIVE NATIONS

**NEWS FROM MISSIONARY  
PASCAL ARPAIO, KREBS,  
OKLAHOMA**

We are engaged in a meeting between Adamson and Dow, among the sticks, and the attendance is very well.

Pocohontas is a mining camp about four miles north of Dow, and three miles west of Adamson. We have there a nice Sunday School conducted by two boys I baptized in the church of Alderson, nearly three years ago. They with their father are doing a wonderful work. Once a month I go there to encourage them.

We have in Krebs, the house full any time we open the door and ring the bells. Some of our old members from Ohio, visiting their folks, are telling of the good work our friends are doing there. Also told about an old sister of our Mission town while she was in the operating table in a Catholic Hospital, refused to speak to the priest, saying she had trusted her affairs in the hands of the Savior, Jesus Christ. Therefore, they could not be of any service to her. When a Catholic is by God's grace transformed by Christian faith the priest will be sure his work is done forever.

The old car goes yet, the Lord is caring for it. I do not know how we could spend \$1.00 each trip we make to Hartshorne without provision made for it. This field is so scattered, the territory so large, the need of the gospel so pressing that our heart-bleeding for those who are living without the Savior. O that the Lord will inspire some good brother to come to our relief from this financial situation!



## A BUSY SUMMER ON THE EAST ST. LOUIS FIELD

Mildred Bollinger

Our summer schools have closed for this year. I had hoped to have a D. V. B. S. for the Negro children, but the School Board were so undecided as to when the public school would open that I did not have the necessary time to make my plans when they finally announced that school would not open until September 8th. In the five schools which we did hold, our totals were for enrollment, 388, attendance, 3,180, expenses, \$29.15, ten dollars of which was given by the American Zirc Company. Furniture, and offering for Missions, \$20.00. From July 27 to August 7, I conducted

two weeks' D. V. B. S. at Island Baptist Church, a little church in the railroad section of our city, with enrollment of forty three, average attendance thirty-one. We had an offering for Missions on our closing night when we had visitors from the up town churches, and sent \$5.75 to China.

August 10 to August 21, conducted two weeks D. V. B. S. at Unity Baptist Church, a small church in the shadow of the Alcoa Ore Works, where we had an enrollment of seventy-three, average attendance sixty one. Our mission offering here was three dollars.

From my report you will notice that I have fallen down on the visiting, and therefore on the distribution of tracts and papers, but I haven't been able to get it all in as the schools and regular meetings have claimed all my strength this summer.

"Twelve days ago I was taken very ill and for several days fought fever, but has pleased our Heavenly Father to give speedy recovery for except weakness I see to be about myself again.

"Quiet, convalescent days give much time for thought and my thoughts naturally turn to the work that I have loved these days and I have been thinking of Fairfax as they are now in revival services and have prayed much for that meeting. I can never cease to be interested in a place and people where I have been permitted to serve as a suffer for Christ's sake. I believe there will be a reaping time at Fairfax some day even as there is at Pawhuska. Maggie's Mother and three other Indians have been over to see me the past month."—Grace Clifford Nardin, Oklahoma.

## The Church Schools of Missions

J. W. O'Hara, Superintendent

In this article we have a complete set up for a Church School of Missions. Those who want to know how to organize for the School and how to put it on will find full instructions in this article.

The Home Mission Board at its annual meeting, June 3rd, added to the Department of Mountain Missions and Schools a new and important feature called Church School of Missions in the South. This enlarges the Department of Missionary Education to include all the territory of the Southern Baptist Convention.

The aim and purpose of this phase of work will be to stimulate missionary study on the part of the entire church. The curriculum will be selected so as to provide Mission Study books for adults, seniors, intermediates, juniors and primaries. Later, a graded course of Mission study will be developed. The women of the Southland have built up a Mission Study Course which is unsurpassed. The efforts of this department will be to reach that portion of the churches now unenlisted. The Superintendent feels assured beforehand that the women will lend every possible effort to stimulate this broader application in Mission Study, and thereby secure larger results.

The Superintendent was a pastor for twenty-six years and knows from experience that the pastor is the key to the situation. He not only offers to them his help and counsel in organizing Church Schools of Missions but earnestly seeks their cooperation. Suitable literature will be prepared and carefully selected books will be recommended. The Superintendent asks that pastors and church leaders address him at Asheville, N. C., in reference to plans for such courses of study. To carefully plan for such schools will necessarily require weeks.

Our schools will of course feature in the largest measure Home Missions and the urgent needs of the Homeland, but at the same time it is desired that there be incorporated in them study of state mission needs and the call of the world. The field is one. We believe the saving of our own land and mobilizing its resources is necessary to the saving of the world.

### THE CHURCH SCHOOL OF MISSIONS

#### I. WHAT IS IT?

1. A Definition. A Church School of Missions is the whole church studying together in graded classes according to a definite plan and program. The whole church needs to be informed, mobilized and set to thinking about, praying for, and giving to missions. A united effort will create interest and enthusiasm, and give strength.

2. Kinds of Schools of Missions. There are two general types:

(1). Once each week for a series of weeks, usually six weeks. This has proven successful but has the disadvantage of stretching out the study over so long a period that interest lags and it is difficult to work up special features that stir enthusiasm.

(2). One week of intensive study every evening. This has proven the best plan. It has the advantage of

being the climax to weeks of intensive preparation. Special teachers and speakers can be secured and all the enthusiasm of concerted effort and large crowds fostered.

3. A Graded School. Every School of Missions should be a graded school. Not only is it more effective but it is easier to teach a graded school than an ungraded one. Grade along the same age limits as the Sunday School Department, having at least three different groups for the smallest school, sub-dividing as seems best for larger schools.

Basal divisions are:

|               |           |
|---------------|-----------|
| Primaries     | 6-8 Years |
| Juniors       | 9-12 "    |
| Intermediates | 13-16 "   |
| Young People  | 17-21 "   |
| Adults—men    | 25-and up |
| Adults—women  | 25-and up |

Divide the men and women into two classes.

In smaller churches the Juniors and Primaries may be taught in one class, and Intermediates placed with the Young People. The best results may be obtained by dividing boys and girls into two classes. Even if the classes are small the six grades outlined above will be found very helpful.

#### II. MAKING PREPARATION

1. Organization. The Pastor is the Executive Head of the School. The Sunday School Superintendent is his key man. He may choose to put someone else in charge of details, but he should be in close touch with every plan made, and have a voice in all decisions. The organization should be simple. Suggested committees are as follows:

(1). Executive Committee, which should have on it a representative from every organization in the church, Sunday School, B. Y. P. U., W. M. U., Brotherhood, and other organizations. Keep the committee small enough to function easily, but large enough to get across to the entire church the idea of the School, and that it is an effort on the part of all the church membership in mission study.

(2). Other Committees Needed. These are—

Committee on Faculty and Speakers.  
Committee on Publicity.  
Committee on Enrollment and Books.  
Committee on Time and Arrangements.  
Committee on Meals and Social Features.

These Committees may be large or small, according to your need. The small church may designate different members of the Executive Committee to perform these tasks. The large city church will need large, efficient committees, carefully chosen. The main thing is that these are tasks that must be done the best way for your church.

(3). Duties of Committees. The Committee on Time and Place attends to selection of time and arrangements of hours and study, and also arranges for class rooms and necessary equipment for teaching.

The Committee on Faculty and Speakers should have as Chairman one who knows who will make good teachers from the

church membership. He should also have a knowledge of outside teachers and speakers. Use as far as possible teachers from the local congregation, professional men, women who have been studying missions for years, and your home material. At least one outside speaker will be a great attraction. Several can be used to advantage in the larger churches. These selections should be made far in advance.

The Publicity Committee should have as Chairman one who can prepare announcements for papers, and make attractive posters. Announcements through the papers, write-up of speakers, announcements at church services, posters in prominent places of the church, and five-minute missionary talks in all services of the church two weeks before the school begins, together with any other advertising features, are the work of this Committee. Display posters of books to be used, excite curiosity, and get entire church enthusiastic.

The Committee on Enrollment and Books, or an efficient secretary, should be ready to function when the school begins, enrolling, keeping records, seeing that books are ready, and bills paid. This Committee should have reports to be made to Assembly daily. Order books far enough in advance to have on hand when school begins.

The Committee on Meals and Social Features will make every preparation for serving meals, if served at church, and should have work so in hand that as few women as possible will be kept from classes.

2. Essential Details. The major elements necessary to a successful Church School of Missions are three: Time, Teachers, and Attractive Books, all blended with hearty cooperation of Pastor, Sunday School Superintendent, and leaders of other church organizations.

(1). Setting the Time. Choose the time that is best suited to the convenience of your church membership, having classes morning, noon or night, or all three. One week has been found to be the best method, having children's classes in afternoon, and other classes at night. Some churches use one night a week for a period of five or six weeks. Choose either method, and select time which has no conflict.

(2). Securing Teachers. The teachers may be from your own membership, or from a neighboring church, or selected from available State Leaders, Mission Board workers, or returned missionaries. They should be selected far in advance, and notified of subject in order to prepare. The Home and Foreign Mission Boards will cooperate with churches in helping to secure teachers.

(3). Selecting Books. The books should be selected from both Home and Foreign Missions, adapting course to age of pupil. One theme should be worked out as near as possible. There should be an address on State Missions or some phase of the Cooperative Program at the close of each night study period. The books should be ordered in sufficient time to be on hand at the beginning of the School.

(4). Creating Interest. The Publicity Committee holds the key to success. Let this Committee use every possible means for letting the people know what is going to happen. Use the attractive titles of the books, the guest speaker, the teachers and pictures from the fields to be studied, as material for stirring interest. Excite curiosity concerning the program, have write-ups of the special feature in the local newspapers, with a picture of your guest speaker, if you have one. Use the church

bulletin, posters in the church entry, and have five-minute missionary talks in all the church meetings for weeks in advance. If you are to study one mission field in all the classes, such as China, have a huge map of China in a prominent place in the church with pictures of the missionaries cut from the Missionary Album (\$1.00 from Foreign Mission Board) pasted on it. Or, if you are to study Home Missions, have a large map of the South and Cuba with the mission stations marked (See list of missionaries in Home and Foreign Fields). Have the whole church talking about this week when the whole church will be studying the most fascinating enterprise in the world.

#### III. THE SCHOOL ITSELF

1. The Program. Make the program to suit your church needs. Two general programs have been found most successful. One includes a supper hour at the church.

6:15 Supper  
6:45 First Class Period  
7:30 Assembly, Class Reports  
7:45 Second Class Period  
8:30 Devotional and Address  
Close by 9:15.

For churches not having the supper hour a little different schedule is possible, giving one full hour class period.

7:14 Devotional  
7:30 First Class Period  
8:30 Assembly Reports and Address  
Close by 9:15.

You may find another program best for your church. Be sure you have at least one full hour of uninterrupted class work. Have brief but enthusiastic reports from the classes each night, and keep the whole program missionary from beginning to end, with every feature contributing to the missionary interest of all.

2. The Classes. Class work should be real. Books are available for appeal to any age or group. Grade classes along the same line as in the Sunday School, having at least three different groups for the smaller churches, sub-dividing as seems best for the larger churches. Basal divisions are as follows:

|               |       |
|---------------|-------|
| Primaries     | 6-8   |
| Juniors       | 9-12  |
| Intermediates | 13-16 |
| Young People  | 17-21 |
| Adult Men     |       |
| Adult Women   |       |

In the smaller churches the Primaries and Juniors may be taught together, and the Intermediates placed with the Young People. These classes may be held together or simultaneously in the evening program. Variations from this have been made in successful Schools of Missions. The Primary children may come in the afternoon immediately after school. Sometimes all classes through the Intermediates are held from four to five o'clock, the Young People and Adults having their classes in the evening. Usually it is best to have the smaller children at the same hour as their mothers to give the latter an opportunity to attend the classes. Adapt to suit local needs and conditions.

3. The Assembly. The Assembly Hour may be used for special features brought by different groups of young people, such as missionary play, missionary social, or program. It may be used by speakers bringing messages on Missions, or a series of lantern slide talks on Mission fields. Keep it missionary in theme. Both the Home and Foreign Mission Boards have most attractive lantern slide lectures, which make very interesting special features.

### A SPIRITUAL MOVEMENT OF GREAT SIGNIFICANCE

By Dr. Gaetano

(Continued from page 3)

God it was just the reverse. Although full of sorrow for suffering Israel (now passing through one of the darkest chapters of her history) hope, encouragement and assurance of final victory was the Alpha and Omega of the entire gathering.

I shall not attempt to give more than the briefest report of this significant conference, the proceedings and addresses of which will be published in book form and may be obtained from headquarters.

The International Conference of the Hebrew Christian Alliance took place at High Leigh, Huddersfield, Herts, England, July 17-21; a more ideal place for quiet meditation could not have been chosen. It is a large estate near London, away from the rush and noise of the city. This estate was given by its owner for the noble purpose of extending hospitality for religious gatherings, and hardly does one conference end its business when another one comes in its turn.

From many lands and climes the delegates poured in—America, Poland, Sweden, Palestine, Roumania, Germany, Hungary, and other countries. And there were many languages—although the official languages were English and German as in the case of the Zionist Congress, since almost every Jew understands one or the other.

It is deplorable that the country, which could and should have sent a large number of delegates, did not send one—Soviet Russia, whose authorities are doing all in their power to suppress all religious expression. There, the lot of the Hebrew Christian is the hardest, since he finds no sympathy from Jew or Gentile, and, least of all, may he expect any from the government. He offers at the hands of all. None were permitted to go to the London Conference.

The Conference was officially opened with an address by its worthy president, Sir Leon Levi, who stirred the hearts of his hearers by telling of the wonderful progress made by this movement during the last three years. He brought out a number of facts: That several national alliances had been formed; large numbers of Jews openly and courageously confessed their Savior before their brothers in the flesh, although this invariably leads to alienation, persecution and often imprisonment; while still larger numbers had been stirred regarding the Truth and the Light. He, himself, received nearly ten thousand letters of inquiry about Christ and Christianity. This indicates what is going on now in the hearts and minds of Jews in contact with Hebrew Christians, seeing their lives and deeds or hearing them speak of the joy and happiness they found in Christ. All want to know the secret of their happiness. All wonder what this strange, new sect of Hebrew Christians is.

Hundreds of these redeemed sons and daughters of Israel yearned to attend this Conference but their material condition made it impossible for them to go. A comparatively small number were fortunate enough to attend.

As already stated in this brief account one cannot mention everything. We wish we could convey our emotions as we listened to the heart-stirring appeals from the delegates which were directed especially to those who came from countries where millions of Evangelical Christians were backsliding in the glorious task of leading Israel to her Messiah. Frequently the

missionary in Europe finds himself in a large city, standing alone in his witness for the Truth and if he receives any help it must come from Christians elsewhere. With courage born of great need he has fearlessly upheld the Truth in spite of persecution.

One of the delegates, who formerly preached the gospel in Russia had been seized and imprisoned by Bolshevik authorities and condemned to be shot. The dungeon into which he was thrown was filled with other prisoners condemned to die; but this was turned into a sanctuary as he preached to those unfortunates, calming and comforting them, telling them of the better life beyond. Now and then shots were heard, followed by cries of agony, telling of the execution of one or the other prisoner. During his stay in the dungeon, his wife and friends knew nothing of his whereabouts and were frantically searching for him. He was not allowed to communicate with anyone outside the prison walls—yet he was present at the Conference to testify to the mercy of the Lord and thank Him for his deliverance from certain death.

The most inspiring hour perhaps of the entire Conference was the testimonial meeting Sunday afternoon on the theme, "What I have found in Christ that I did not find in Judaism." We sat rapt as we listened to the wonderful leading of God in the lives of the older heroes of the cross who have served Christ among Israel a number of decades. Through the years He had become more real to them in the words of the song:

"He's the Lily of the Valley,

The bright and morning star,

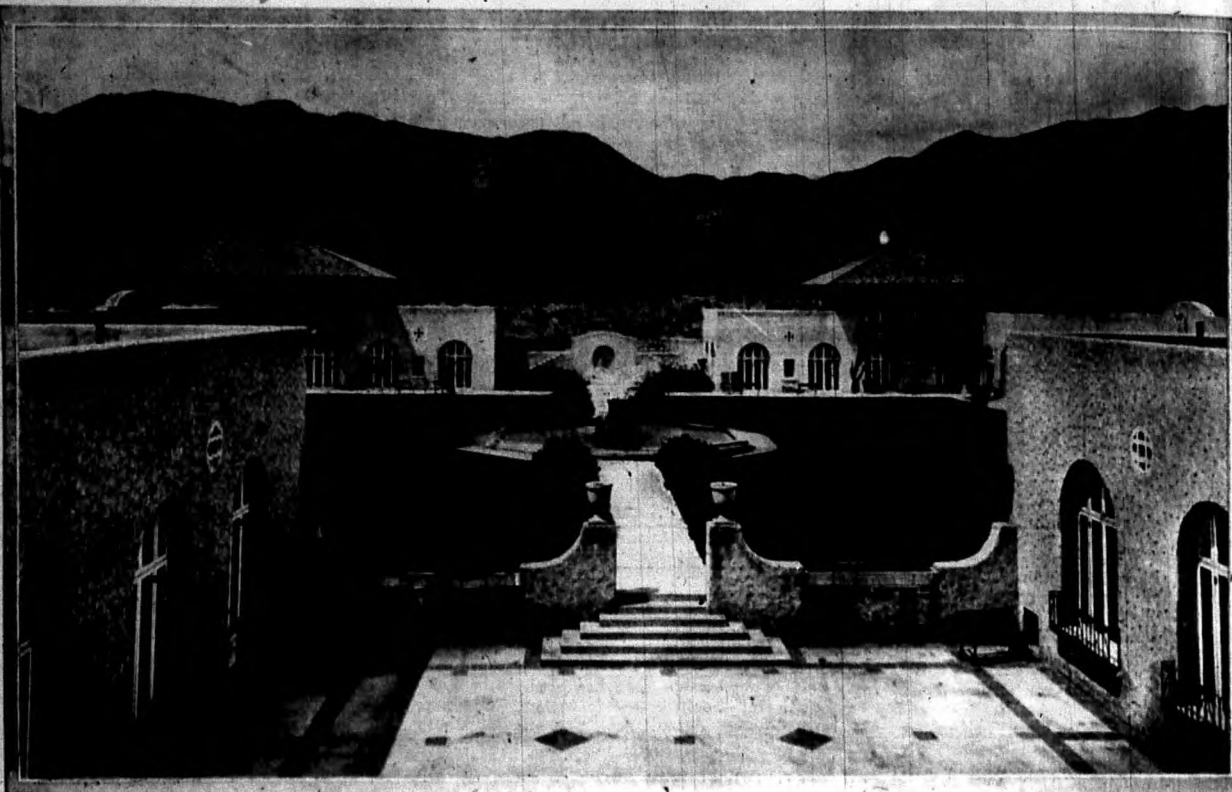
The fairest of ten thousand to my soul."

By His grace they had come through victoriously and with David they could truly affirm from experience: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." And not only these older ones but the young enthusiastic converts told of the wonderful work the Lord had wrought in their hearts and how He in His infinite love led them to the right. Indeed, the gospel is the power of God to save people of all ages.

Nor must we fail to mention the special choruses, one of young English Jewish girls who sang Psalms and hymns in Hebrew, the other of young men and women singing hymns of praise in Polish, Yiddish and Hebrew, which lifted us heavenward.

The topics discussed covered the whole range of Jewish mission enterprise and each was followed by an open forum. These were: "Our relations with Judaism—Official, Unofficial," "Post-War Jewry—A General Review," "An Agricultural Colony in Poland," "An Indigenous Hebrew Christian Church," "The International Hebrew Christian Alliance and Jewish Missions," "The True Basis for a Better Understanding Between Jews and Christians," "The Importance and the Necessity of a Corporal Witness," "Palestine Today," "Synagogue and the Service in the Days of our Lord."

It was wonderful to see the Remnant of Israel healed of the long blindness, coming together and hearing the glad news reports from all lands, of the marvelous increase in number and in importance, in hearing that the glory of the risen Christ is beginning to penetrate all nooks and corners of darkness. It was a heavenly joy to look into happy faces of the redeemed sons and daughters of Israel. It reminded one of the apostolic days.



## Southern Baptist Sanatorium, El Paso, Texas

Dr. W. W. Britton, Superintendent

For a year, October 1st, 1930, to October 1st, 1931, Dr. W. W. Britton has been operating the Southern Baptist Sanatorium, El Paso, Texas, for the Home Mission Board. During this time he has shown that the Sanatorium can be operated without a deficit. For the past several months the Board has been negotiating with him on a contract by which his services would be continued with the Sanatorium. At last the contract with Dr. Britton has been negotiated and Dr. Britton will continue with the Sanatorium as Superintendent. Read carefully the article following. This is Dr. Britton's appeal to Southern Baptists for their support of this worthy institution.

The Southern Baptist Sanatorium is seven miles from down-town El Paso, Texas, which makes it free from dust, smoke, noise and other city distractions. The building, in plan and construction, is perhaps equal, or superior, to any in all the Southwest for sanatorium purposes. It is of Spanish style enclosing a patio—or court—filled with beautiful flowers, which the patients may look upon from their beds, and when they prefer a longer range view, the nearby Rocky Mountains, with an altitude of over seven thousand feet, furnish a scene of real grandeur.

Nature is at its best for tuberculosis in this high dry climate: abundant sunshine, pure air, over 4,000 feet altitude, and very low humidity make this the heart of the health country for people with pulmonary tuberculosis.

The rates at the sanatorium range from \$15.00 per week up to \$28.00 per week according to accommodations: some rooms with private bath, some with connecting bath, and some with bath convenient.

Meals consist of good food well prepared and served warm. Jersey milk is served—all a patient wants—and fresh eggs are received from the poultry farm daily.

Regardless of the financial depression the increase in the number of patients has

been very gratifying. The institution has been self-sustaining since October 1st, 1930. However, there is great need for knowledge and a consciousness on the part of Southern Baptists regarding the sanatorium. Many people of our own churches and many of their friends would be in the institution at a great financial saving to themselves, and at a profit to Southern Baptists, if they only knew the advantages offered by their own sanatorium.

The following is a list of the staff and employees of the institution:

Superintendent and Medical Director, Dr. W. W. Britton.  
 Assistant Medical Director.  
 One doctor's office assistant and X-ray technician.  
 One laboratory technician.  
 Seven full-time and part-time nurses.  
 One bookkeeper.  
 One business office clerk.  
 One house-keeper.  
 One dietitian and purchasing agent.  
 Seven orderlies, porters, and tray boys.  
 Two cooks.  
 One engineer.  
 One bus driver and gardener.  
 The Medical and Nursing Staff has had wide experience in successful treatment of tuberculosis in this Southwest country.

Pneumothorax is administered without extra charge to patients whose diagnosis indicates its use. Patients are fluoroscoped every two weeks without any extra charge, and nose and throat treatments are also free.

The rates that the patients pay for their rooms include orderlies on duty to answer all calls; tray boys, medical attention, and nurses. Everything is furnished except one's personal laundry and the medicine that may be taken, which is dispensed at cost. Patients are usually X-rayed on entering the institution, for which a charge of only \$5.00 is made. Examinations are free and are made every thirty days. A full report, regarding the true condition of the patient, is given every two weeks, or oftener if necessary, to members of the patient's family.

The assistant medical director is in constant attendance day and night, while the medical director sees all patients once a day and sometimes twice daily. The assistant medical director sees all patients both morning and night. Nurses are on duty day and night.

With reasonable publicity there is every cause to believe that the sanatorium will be filled to capacity as soon as the financial depression is over.