

SOUTHERN BAPTIST HOME MISSIONS

MOTTO: Trust the Lord and Tell the People

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An Appeal For the March Week of Prayer Offering

J. B. LAWRENCE, *Executive Secretary-Treasurer*
Home Mission Board

"Brethren, my heart's desire and my prayer to God is for them that they might be saved."

In this beautiful and favored Southland of ours there are twenty-two million people ten years of age and older for whom this prayer should be offered. In this vast throng there are many foreigners and Indians and Negroes, and a vast host of the unprivileged in our cities and in the mountain sections.

For all these Jesus died. "There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him: for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? And how shall they believe in Him Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

What are we going to do about it? Shall we send the Gospel to the lost and the lost in the homeland that everyone out of Christ may have an opportunity to believe and be saved?

This is an imperatively important task. The March Week of Prayer Offering is for this purpose. Nothing is more important in our whole denominational program.

May we not overlook the enriching features in this March Week of Prayer Program.

First of all, it blends study with devotion and enriches both with prayer. This we need. Information should be sanctified by consecration.

In the second place, it halts us on the highway of everyday religious service and calls us apart for a loving tryst with one of our great missionary undertakings. We will never do our best until a holy passion for our mission work seizes our souls. The March Week of Prayer should create this passion.

In the third place, it throws open the door to specific effort and gives to each one the chance to express his love and loyalty to Christ, and his devotion to the cause of Christ by making a free-will offering to a specific interest and for a specific purpose. Nothing is more sacred than the right of the individual believer to be free to carry out the impulses of his own soul.

In the fourth place, the March Week of Prayer Program embodies the elements necessary to the solution of all our denominational problems. These elements are information, cooperation, prayer and sacrificial giving.

Baptists will take their rightful place in the world's evangelization when missions is pressed in upon the heart and life of the individual believer, so that he is constrained to make the evangelization of the world a personal task.

Religion is a personal matter. Love for Christ is personal and individual. Prayer is personal. The local work of the church has a direct and specific appeal. So must our mission work become direct and specific in its approach to the individual. If we would cultivate benevolence, then our people must be led to feel that they are giving to something that has life and love threaded all through it; they must touch the heart-life of the missionaries, catch the spirit of their devotion and feel the throb of new-born souls springing to life under the preaching of the Gospel.

I have not emphasized the importance of making the offering as large as possible. It is not necessary to do this if we will really study and pray during the Week of Prayer. The soul that is surrendered to Christ will do its best. Our first and supreme thing is to give ourselves to Christ. Then all we are and all we have will be made useable for His Kingdom.

BUILDING BY AFFIRMATIONS

[illegible]

There are four houses in which our civilization glides. The dwelling house, the church house, the school house, and the court house. The dwelling house represents home, peace and contentment in society. The church house represents faith in God, love for one's fellows and righteousness in private and public life. The school house represents education, training and intellectual preparation for the task of living. The court house represents law, authority in Government and supervision in life in the contacts of society. We need all these houses, but we need them all God-centered.

One should not wait until he has crossed an ocean to become a missionary; he should go after sinners right where he is. The soul-winning passion, which is the mission passion, must, to be real, be in one's heart and not be hidden away in some official task.

It is a crime for a man to be a little, pesky, pestiferous fellow. Such littleness is a sin against all great and good things.

DR. R. R. MACHADO
Cuba



DR. ANTONIO MARTINEZ
Cuba



REV. F. J. RODRIGUEZ
Cuba



DR. M. N. McCALL
Cuba



MRS. M. N. McCALL
Cuba

By DR. M. N. McCALL

But there has been quite a change in the salaries of our workers, especially of the native men. They were called on to suffer a cut of 40% at the beginning of the present Conventional year. The spirit with which they met this was most admirable. There has been no complaint, but on the contrary expressions of gratitude that they have been able to carry on. One worker wrote, "I shall stay at my post no matter what happens." Another said, "I feel more for you than for myself because you have suffered more than I have. You have created for you." The reaction of our workers, both American and native, has been increased dedication to the Cause and greater consecration to the task at hand. We think of it, because the American has given up so much because God called him and his conscience would not permit him to do otherwise. The native rejoices that there has come a strong and better help him preach to his people, and that he has been able to do so much as he once did, the faithful who feel called on to do more. As he cannot now do more in a financial way, he wishes to make a larger contribution of activity. This is especially true some of our native men.

Some time ago I had a letter from young Sr. Freyre, an active young laymen of Esperanza. He said, "I have been wanting to write you for some time to tell you how things are going with us. In this province there has come to us a great increase of activity. My pastor is working has never before and is directing us in a constant campaign of evangelization." His pastor is Rev.

Brother Filomeno has some interesting neighbor pastors. Ten miles away is Santa Clara and Rev. M. A. Gonzales. Some of you will remember Brother Gonzales as visitor at the Birmingham Convention. Santa Clara is the capital of the Province of Santa Fe, located about thirty-five thousand. We have a good plant at this point, consisting of church, pastor's home and day-school building of seven class rooms, which are also used for Sunday School work. Brother Gonzales is a strong and experienced French and Spanish fluently and has been working in the Province. We call him our "African" worker, because he was born in Algiers, North Africa, where his father was a missionary to the Spanish-speaking people. He is a tower of strength in the section of the Province because his brethren have been able to obtain assistance calling on him for special service. He has given special help in the solution of their local problems. He also has his fine group of

young men to help. They conduct services at ten points in and around the city and reaching out into the country five miles. These young men not only do the work, but pay their own bus fare where it is necessary. What a blessing to this field a small bus would be!

Twenty miles east of Santa Clara, we have Placetas, and Brother Heriberto Rodriguez. Without salary and at great sacrifices he has established a good work in a building of which we pay the rent. We last visited this field in early November, when we were joined by a large number of converts and the baptism of six in a nearby stream. The pastor introduced us to others who had been baptized a month before and said, "But there is another of whom I must tell you. She is a young girl, baptized a month and has gone back home to establish a mission in her house. She lives over in the hills about fifteen miles away and some months ago came down here to visit some friends who were Baptists. Matilda had never attended a church service before, but heard a hymn nor seen a Bible. But she began to attend the services with her friends and was converted after three or four months. She was especially fond of the hymns and the Bible. After that she took her hymn book and Bible and went home, where she has been gathering the young people in her neighborhood about her to sing and to read the Bible to them. She has been some days ago that her father, who she also loves, has been very friendly as a hard, irreligious man, had attended one of her services and said to her at the close, "Daughter, that is my religion and has been all the time, but I didn't know

If we come back to Esperanza where we left Filomeno, and go twenty-five miles southeast, we reach Cures, the field of labor of Rev. Ismael Negrin, a young and aggressive pastor. For several months he had been insisting that we be with him in at least two services. At last in early November we were able to spend Sunday and Monday with him! He had told us that his problem with his B. Y. P. U. was not to get people to come, but to keep them away. We could easily believe him after being in their services. The congregation was so large that the young people could hardly find their program. We were invited to church and pastor's home in Cures, and when we built the chapel we thought it would be too large

DR. RAFAEL FRAGUELA

REV. J. L. GRENO
Cuba

REV. A. S. RODRIGUEZ
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REV. J. A. LOPEZ
Pearshall, Texas



REV. A. W. HANCOCK
Shawnee, Okla.

JACOB GARTENHAUS

for several years, but it is proving entirely too small now. At the Sunday night service six were baptized and the pastor introduced some who had been baptized a short

me to some who had been baptized a "short time before." "This family," he said, "lives out six miles in the country and they have to walk in, but they never miss a Sunday night service. And this is Brother Meneses of Cantabria. He lives twelve miles out and has to come in on a narrow-gauge train and spend the night because there is no way

for him to get back home. He does not come every Sunday, but he comes and I go out and preach to them twice a month." Among the young people who were baptized that night were a son and a daughter of that fine countryman. Brother Galloway has been preaching services one night the week before. When I looked up he said, "We had eight preaching boxes, began at seven and closed at half-past ten, so you will have to have forty-four services in private homes. And what is more, we have eighty-three homes listed where we expect to hold a service soon and are planning to have one hundred preaching boxes." I was surprised. They will be surprised to know that sixty of these homes are not Christian! They did organize that campaign with twenty preaching boxes, began at half-past ten and closed at half-past ten at night and held three hundred and twenty-eight half-hour services within the city and a radius of eight miles around. They kept a count of the attendance and more than a thousand were preached to on that day.

There are eleven pastors in Santa Clara Province. They and their fields are, must of them, just as interesting as those we have mentioned. We would like to tell of Bequer and Pereira and Calleiro and others, and the splendid work of earnest evangelization which they are carrying on, but time and space will not permit it just now.

When God wanted to restore and rebuild the shattered and prostrate Israel, he dealt with that remnant which alone had a heart for God. He discovered those who had a heart for God by causing them to call to Israel's attention and rebuild the temple. Only the willing and devoted responded to this call and returned to Palestine to rebuild the temple. These were the ones God wanted; these were the only ones He could use. The following points in gathering this group of devoted ones was the temple and its reconstruction. The calling point today is the church. The living God, and those who do not need its services nor contribute to its work can hardly be depended upon to build the kingdom of God among men.

old-fashioned and meaningless; and they had amassed a fortune. Jews of this type remain orthodox as long as they stay in ordinary circumstances; but as soon as fortune favors them they move into a better community, join the Liberal Temple and civic clubs, and sometimes even change their names.

The conclusion most persons naturally would make is that such a family, orthodox, are loyal and devout believers in the teachings of their forefathers, scrupulously living up to all the teachings. On the contrary, they may be compared to a rudderless ship which has lost its moorings and is tossed hither and thither by the evil winds of doubt. Such a mother, who has always been the first spiritual teacher of her children, in this case actually remarked, "How do we know there is a God? It is just nature."

He expected to hear the shocked retort of the mother to this statement, but he seemed not at all surprised.

One daughter's contribution to the discussion was that we were descendants of the lower species.

When the mother spoke of a Jewish heart, another daughter interrupted her by saying, "There isn't such a thing as a Jewish heart. What is the heart but a piece of

What an opportunity we had to offer peace, comfort and hope in the name of the living God in whose image He created us, who does not turn deaf ears to our sufferings, but has loved us with an infinite love, in that while we were yet sinners He sent forth His Son to redeem us from the bond-

Several times, because of the lateness of the hour, he wanted to leave, but some interesting question would be asked, which afforded another opportunity to enlighten these inquirers concerning that about which they were so lamentably misinformed, until it was early morning before he finally departed.

When he returned from breakfast he found two telephone calls from this Jewish brother. He came to the hotel in the afternoon. He had already finished reading several pamphlets and tracts, which had been given him, and had, he said, found them extremely interesting and informing, but there were a few things that he wished further explained. They spent sometime in discussion. On taking his leave he elicited a promise to write him.

Indeed, this son of Israel was not far from the Kingdom! No doubt there are thousands like him whose eyes yet may be opened to publicly confess their Messiah. Let us pray that God may hasten that day.

Making Baptists In the Homeland

J. W. BEAGLE, Field Secretary

The glorious God-given task of making disciples and baptizing them in the Name of the Father, Son and Holy Spirit, teaching them to obey all the commandments of our Lord and Savior, is the Divine plan for making Baptists.

These simple truths and doctrines that we believe and teach have a mighty appeal to the races and nationalities in the homeland. They readily understand the doctrine of repentance toward God and faith in the Lord and Savior Jesus Christ for that is constantly and faithfully preached to them by the missionaries of the Home Mission Board.

Conversions and Baptisms. This faithful Gospel preaching by our missionaries since May 1, of this conventional year, has resulted in 1,134 baptisms, divided among the races and nationalities as follows:

Spanish-speaking, 438; Indians, 333; Negroes, 289; Italians, fifty-three; French, twenty-six; Deaf, fifteen. Over 300 others have made a profession of faith and in the next edition of Baptist Home Missions we hope to report their baptism.

Let us visit some of the Home Mission Board fields, get acquainted with some of these Baptists that speak other languages.

Italians: The first visit will be to our mission field in Birmingham, Alabama. It is Wednesday, the hour six-thirty in the evening. As we enter this beautiful little chapel we are aware that our Episcopal friends own the building and were kind and gracious enough to allow our Missionary A. Pucciarelli, to use it for mission purposes for which we are very grateful to them for this kindness.

The congregation is waiting, about sixty people. The older Italians we found sitting on the right of the aisle and the younger on the left. They were singing, "What Can Wash Away My Sins," the young people in English; the older responding in Italian "Nothing but the Blood of Jesus." They sang on to the chorus when all joined in—

BAPTIST HOME MISSIONS



REV. A. PUCCIARELLI
Birmingham, Ala.



MISS MARY HEADEN
Birmingham, Ala.



MRS. AURELIA DAZ
Tampa, Fla.

English and Italian. The next verse, the Italians led out on "What Can Wash Away My Sins." The young people came shouting back, "Nothing but the Blood of Jesus."

It was a precious service to the writer, tender and sacred, more so when the Missionary told that only three of his members had a regular job yet all were faithful to the church and its worship.

The missionaries are kept quite busy in the three stations on this field. He reports thirteen baptisms so far this year and twenty dollars given to the Emergency Offering in June.

The West Tampa Field: The next visit is to the Armenian Street Mission Sunday morning. The room is filled with bright, happy children and the volunteer helpers from the First Baptist Church were in their places. The children sang beautifully and as the classes were assembling we had to rush off to the Sunday School of the West Boulevard Church where to our surprise we found it was Promotion Day. The church was full to its utmost capacity for this occasion. The parents came to see their children promoted and many of them got a real understanding of what Baptists believe and were trying to do to save and make real American citizens of their children.

The missionaries here are Dr. and Mrs. J. F. Plainfield, and Miss Fannie Taylor. They had a right to be happy over the results of their program on this day.

The eleven o'clock service was in English, the writer speaking to the large number who remained. Then after a brief message by Missionary Plainfield the Lord's Supper was observed. I wish all Southern Baptists could have been present and witnessed for themselves the sacred and reverential way in which this Italian Church partook of the emblems of the broken body and shed blood of our Lord and Savior. It was a Holy hour. No one can doubt the loyalty of these dear Baptists.

At the close of the Lord's Supper, Dr.

Plainfield and the deacons talked for a moment together, then he came over to me and laid five new ten dollar bills in my hand and said: "This is a love offering for the Home Mission Board." This gift was over and above their regular monthly offering to the Emergency Offering in June. They report eighteen baptisms for this conventional year.

The French. Our work among the French in Southern Louisiana, centers in Acadia Academy, located near Church Point. Prof. A. S. Newman, Principal, is aided by five consecrated Christian teachers. He reports ninety-six students have entered for the fall term, a large percent of which are preparing for the ministry or mission work. The atmosphere of the school is deeply spiritual and missionary. Twenty-two professions of faith and ten baptisms are reported for this month.

The faculty and student body have during the year conducted services or engaged in evangelistic efforts in seventy-two centers of seven parishes. This School is rightly called a missionary endeavor for it has the training and developing of a force that will reach the more than 700,000 French in Southern Louisiana.

Prof. Newman and his co-laborers are doing a Christ-like service in giving the Gospel its purity and power to the French in this center and in the years to come we predict that this great French country will not only be Baptist but a crown of glory to our Lord through these missionary endeavors.

The French, Christopher, Illinois. Not all of the French are located in Southern Louisiana. A large group of them being in Christopher, where our Missionary, Miss Mary E. Kelly, has for a number of years ranged for this type of work, these children were gathered with their teachers and helpers. The interest taken by Pastor Kane impressed me profoundly. He seemed to greatly enjoy the bright beautiful faces of these children and how it thrilled our hearts when they sang songs about Jesus in beautiful English then the same song in beautiful Spanish. Oh, what an opportunity to win and train these precious ones for Jesus!

Miss Bollinger is doing a remarkable work aided by Pastor Kane and his church. In the two Vacation Bible Schools conducted last summer, one at Lansdowne, the other at Fairmount, there were twenty-nine professions of faith out of an average attendance of 166. She took these young people to the Young Peoples Rallyes of the W. M. U. and brought home the banner for attendance.

Lansdowne Church plans for a revival the first of the new year and arrange for the



MRS. J. F. PLAINFIELD
Tampa, Fla.



DR. J. F. PLAINFIELD
Tampa, Fla.



MISS FANNIE TAYLOR
Tampa, Fla.



PROF. A. S. NEWMAN
Church Point, La.

BAPTIST HOME MISSIONS



REV. J. B. PARKER
Albuquerque, N. M.



REV. PASCAL ARPAIO
Krebs, Okla.



REV. DANIEL DELGADO
Corpus Christi, Texas

There are a good many Serbians here also, one of the trustees of the hall being a Serbian. He was given a Serbian Gospel. Upon receiving it he told Brother Foulon that book is worth fifty dollars to me and he is not a Christian. The trustees of the hall assure Mr. Foulon that he can use the hall whenever he came on the field. This is a great forward step.

During this meeting Miss Kelly distributed over 100 Gospels and more than 1,000 denominational tracts that were gladly received by these hungry-hearted folk. In fact she exhausted all of her supplies but we know she is exceedingly happy over the outcome of this great meeting among the French.

East St. Louis, Illinois. The writer recently visited this important center in East St. Louis. Miss Mildred Bollinger is the faithful and efficient missionary to the various races and nationalities on this vast field.

In company with Pastor J. F. Kane of the Lansdowne Baptist Church we attended a children's service Friday evening. There were sixty-four Spanish children present. I was informed there were fifty Spanish families living within three squares of the Lansdowne Church building; that there were 5,000 Spanish-speaking people in East St. Louis, besides other nationalities.

Three mission centers are carried on by Miss Bollinger: Among the Spanish, Italian, American, Hungarian and other nationalities.

The children's service, mentioned above, was one of the most interesting and appealing groups I have been in for some time. There, in the large basement auditorium of the Lansdowne Baptist Church so well arranged for this type of work, these children were gathered with their teachers and helpers. The interest taken by Pastor Kane impressed me profoundly. He seemed to greatly enjoy the bright beautiful faces of these children and how it thrilled our hearts when they sang songs about Jesus in beautiful English then the same song in beautiful Spanish. Oh, what an opportunity to win and train these precious ones for Jesus!

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Gospel to be preached daily in Spanish, and put forth special effort not only to win these children to Jesus but their parents as well. Pray that God will give this field a real Pentecost at this time!

Spanish in New Mexico. The work among the Spanish-speaking people is carried on at the present time by our missionaries J. G. Sanchez and J. B. Parker; the latter has been with us only a short while but we are confident the leading brethren of New Mexico in their recommendation of this good man for this work knew he was well qualified and fitted to do a splendid work not only in evangelizing the Spanish-Americans in that State but in enlisting and organizing them in definite church work and service. Brother Parker has had many years of experience as a missionary and we are confident he will be instrumental in leading the Spanish-speaking people to honor and glorify our Lord and Savior.

Brother Sanchez reports his work hopeful and encouraging, with twelve baptisms, at Albuquerque, Gallup, Alamogordo and other stations on his field. The great percent of the population of New Mexico are Spanish-speaking people and they afford a ripe harvest field to make Baptists out of them for they are not foreigners. The majority of their grandparents were born in New Mexico and as such American as we are.

May God's blessings rest richly and abundantly upon the consecrated effort of these missionaries in their work.

Indians, Chillico, Oklahoma. We have at Chillico a student Indian Baptist Church composed of more than 700 members. Miss Gladys Sharp is our Missionary of Student Activity of the Baptist Home Mission Board in this Government Indian Industrial School for Indians, doing a remarkable work.

The writer, recently, was permitted to spend the Sabbath on this field. The morning service was in progress when he arrived. Rev. G. Lee Phelps was preaching. This service is of a general nature for all stu-



MILDRED BOLLINGER
East St. Louis, Ill.



REV. J. S. SANCHEZ
Albuquerque, N. M.



REV. C. W. BURNETT
Albuquerque, N. M.



REV. D. D. COOPER
Shawnee, Okla.

dents; then promptly at two o'clock the B. Y. P. U. groups, forty to fifty in each, began meeting. It was a joy to be with them and speak to them. When the writer arose to talk, they answered immediately, until the next group comes in. Everything in the government school is carried out systematically and punctually. It was not but a few moments until another group appeared on the stairway leading up to the room where the B. Y. P. U. services were carried on and thus group after group met during the afternoon.

The evening service was set aside as the semi-annual evangelistic effort, the writer delivering a brief message, which was followed by another from Brother Phelps, who also made the appeal to these 700 young Indian men and women to give their hearts to Jesus and take their stand for Him. This service was limited to one hour. It was a thrilling sight to see the harvest in this missionary gathering. Eighteen young men and nineteen young women were standing in a few moments in front of the rostrum, the majority of them with tear stained faces professing faith in Jesus as their Lord and Savior. A motion made by one of the students that they be received as candidates for baptism, was immediately seconded and unanimously voted.

The third Sunday in November, or one month after my visit, Rev. A. Worthington, Missionary to the Osage Indians, Pawhuska, buried twenty-eight of them with Christ in baptism. Through the service of our loyal missionary and the Gospel preached by the various brethren who have visited this school on Baptist Day, the third Sunday in each month, we have averaged approximately 100 baptisms per year, and these young Baptists go from this school back to their home communities to take their stand in the churches located among their own tribes to become a lifelong blessing to the cause of Christ.

The Work Prospering Among the Osages. Missionary A. Worthington, of Pawhuska, writes: "Everything is going on nicely. We are in a mission study course which will go on through the week. We had ten conversions Sunday afternoon in my service with the men. Mrs. Spooner, President of the W. M. U., and Miss Eva Inlow, director of Young People of Oklahoma, are to help us in our mission study course." Brother Worthington shows what can be done on an Indian mission field.

Indian Work in New Mexico. One of the most romantic experiences that has come to the writer's notice since his connection with the Home Mission Board is our mission work of New Mexico. Since we cannot have the romantic without the heroic it is just and fitting that a word be said in regard to

(Continued on Page 10)

MR. STERLING McCALL
CubaMRS. STERLING McCALL
CubaMISS CHRISTINE GARNETT
CubaREV. HERBERT CAUDILL
CubaMRS. H. R. MOSELEY
CubaREV. ARTURO CORUJEDO
CubaREV. BIBIANO MOLINA
CubaREV. DOMINGO HERNANDEZ
CubaDR. M. R. VIVANCO
CubaREV. ARTURO PORTEGO
CubaREV. RENE ALFONSO
CubaMISS EVA SMITH
CubaMISS KATHRYN SEWELL
CubaREV. E. DECERRA
CubaMRS. ISMAEL NEGRIN
CubaREV. ISMAEL NEGRIN
Cuba

DR. McCALL

REV. ALEJANDRO PEREIRA
CubaREV. N. J. RODRIGUEZ
CubaSRTA. EDELMIRA ROBINSON
CubaREV. ANGEL PINEIRO
CubaMRS. JOSEFA MUNOZ
Bible Woman, CubaREV. J. B. FERRER
CubaREV. ENRIQUE VASQUEZ
CubaREV. P. SANTANA
CubaREV. EMILIO PLANOS
CubaREV. A. T. BEQUER
CubaREV. F. J. ARMOS
CubaREV. J. M. FLEYTES
CubaREV. FILOMENA HERNANDEZ
CubaREV. H. RODRIGUEZ
CubaREV. A. LOPEZ
CubaREV. M. A. CALLEIRO
Cuba



REV. MATIAS GARCIA
San Antonio, Texas



REV. J. W. NEWBROUGH
New Orleans, La.



REV. A. WORTHINGTON
Pawhuska, Okla.



REV. J. E. GARCIA
Brownsville, Texas



MRS. EMMETT RODRIGUEZ
Kerrville, Texas

MAKING BAPTISTS IN THE HOMELAND

(Continued from Page 7)

the heroic efforts put forth by our faithful and consecrated missionaries Rev. C. W. Burnett, Rev. and Mrs. George Wilson. They have been tempted and tried in many ways, arrested and brought before the authorities for preaching the Gospel of repentance and faith in the Lord and Savior Jesus Christ; and in their effort to win these Pueblos and Navajos to Jesus Christ and the Baptist faith not only have they been refused a hearing at various places but persistently carried on, undergoing hardship and trials in traversing the rough country in the interior of the Navajo reservation. This they have done gladly to carry the Gospel to these neglected people.

These missionaries were appointed by the Home Mission Board only a few years ago to enter this virgin field and their efforts have not been in vain. We have today two Indian Baptist Churches in New Mexico the direct result of their endeavors.

Something like a year ago they began visiting one of the small tribes of Navajos located more than one hundred miles from Albuquerque. These Navajos heard them gladly and the Gospel preached by them proved to be the power of God unto salvation. Brother Burnett reports more than forty baptisms and a church organization. In a recent letter he made our hearts glad—but he will tell you the good news of the Navajo First Baptist Church building:

"We are building a real church house out among the Navajos. It would not look much in a city but in the hills it will look fine and will be larger than any other building in the settlement."

"We planned to build a large Hogan as they had no money to buy lumber for the roof. From a short appeal I made in September in 'The New Mexican' we have received over sixty dollars to date. One man has offered to haul the material and we are grateful for this as it is a long haul. Come out and worship with us in our new house."

Mexicans. Mexican Baptists are a heroic people and show a heroic spirit in many ways. Let us take for example one of our oldest Mexican Missionaries, Rev. Geo. B. Mixim. This is his new name for when he became a new man in Christ Jesus he not only cast off his old life but also threw aside his old name and took the name of Mixim which is unique in that it spells Mixim either way you write it.

Brother Mixim was educated and trained for military service but on becoming a Christian he became a real soldier of the Cross and has never been ashamed or afraid to fight for the principles dear to Baptists. He is located at the important mission station of Brownsville, Texas, on the border

in the extreme corner of southwest Texas, coming here under the appointment of the Home Mission Board in 1915. When he arrived he found a struggling little band of Mexican Baptists with no permanent place in which to worship. He purchased a small cottage with funds he brought from Mexico and dedicated it to the service of the Lord. The services were conducted in this house on a rented lot for six years; then this lot was sold and the buildings had to be moved. The cottage was moved and enlarged at a cost of \$600 to a well located lot which was purchased for \$550, all of which was paid by Brother Mixim and the Mexican Baptist brethren of Brownsville.

In 1927 they built a pastor's home on the rear of this lot at a cost of \$1300, \$700 of this amount was paid by August 1932; when the remaining \$600 came due, this Baptist hero of the Southwest cashed in his life insurance policy for \$350, and asked the Board for a loan of \$250 to save the property; requesting also that the Board deduct one-third of his salary each month until this amount was paid. While this was an unusual request to come to the Board, yet, feeling the sacrificial spirit of this missionary had to be met, the request was granted so that the Mexican Baptist Church and the mission home on this important field is now free from debt.

During the seventeen and half years Brother Mixim has served here he has reported 622 additions, most of them by profession of faith and baptism. Also through these years of service Brother Mixim and his church has opened and operated missions in many needy places in this part of Texas, and across the Rio Grande has opened three missions in Old Mexico. Today there is a flourishing mission at Matamoros and one in the country; the other mission had to be abandoned temporarily because of the recent flood in the Rio Grande Valley that brought great destruction where this mission was located.

Mexicans. The Home Mission Board work among the Mexicans of Texas and the West has proven more fruitful and far-reaching than was contemplated. In our efforts to give the Gospel of salvation to these dear people we did not realize that we were preparing a mission force to enter Old Mexico but the recent changes in the immigration laws; the depression throughout the United States and the inducement of the Mexican Government in offering free land for agricultural purposes to all Mexicans that would return has, perhaps, caused over one and a half to two million Mexicans to return to their native land and out of this number one-half the membership of our Mexican Baptist churches have returned.

We have been exceedingly anxious to know about our Mexican brethren: How they were

getting along spiritually. What they were doing in their homeland. We have been made happy by the information received from more than a half dozen groups of Mexican Baptists we knew while they were in Texas. Many have organized their own church; a few have erected church buildings but the spirit of evangelism and the teaching of the New Testament have been fruitful, almost thirty professions of faith and baptism have been reported since their return. One group especially made my heart glad by saying: "We are praying for our dear friend, Dr. Beagle, and the Home Mission Board that they will enlarge their work to win more Mexicans to Jesus Christ and to the Baptist faith so that they, too, may come back and help evangelize Old Mexico."

Among the Negroes. Rev. T. Theo. Lovelace, Corresponding Secretary of the Home Mission Board of the National Baptist Convention, an employee of this Board, is very active in making surveys as to the need of his people and where best we can minister in the various States in the Southland. We have just received his report of a recent survey of the Negro work in New Mexico which is challenging. We trust some arrangements can be made to meet this great opportunity.

Rev. Miles Jenkins, Abilene. Our worker for Texas has wrought nobly in the past in the organizing and building of twenty-eight houses of worship and is still carrying on among his people. He deserves the encouragement and help of all white Baptists. No one has done a more monumental work that I know of than his good Negro brother in the last ten years.

Our other workers connected with the Home Mission Board of the National Baptist Convention are doing a commendable work.

Selma University, Selma, Alabama. Dr. R. T. Pollard, Dean of the Bible, has the most unique organization for carrying on educational and spiritual development of his people of which the writer has any knowledge. Not only is he teaching those who are able to come to the University but enrolls students into classes which he has organized over the State and these he frequently visits. He terms this his Institute work. Then, too, he has his Correspondence Course which reaches a large majority of the Negro ministry of Alabama.

The Rescue Mission, The Baptist Rescue Mission, located 740 Esplanade Avenue, New Orleans, is under the wise leadership of Dr. J. W. Newbrough, Superintendent, where he is endeavoring to meet the challenge of the great multitudes that come daily.

The writer recently visited this Mission for a day. He attended the first mid-day service in which they served the hungry men with food. The chapel was comfortably



REV. GEO. B. MIXIM
Brownsville, Texas



REV. CAYTANO GARCIA
Uvalde, Texas



REV. ANDRES E. CAVAZOS
Laredo, Texas



REV. WAKON IRON
Pawhuska, Okla.



MISS MARY GLADYS SHARP
Chillico, Okla.

Scenes From An Indian Pilgrimage

UNA ROBERTS LAWRENCE

filled for the service where the writer was permitted to speak. They passed out of the chapel into line and thirty-six of them were served hot food. It was a touching sight to stand and watch this line of hungry men as they ravenously ate the first serving and went back for a second, which was freely given them.

This institution is taxed to its utmost capacity. Two services a day are conducted in which the Bread of Life is offered to the broken and hungry hearts; also three meals now are being served to the great number that come for food. The writer never goes to this institution but his mind goes back to the days of Jesus when he fed the multitudes. Here we are following the New Testament teachings: Giving the Bread of Life and giving bread to satisfy the human hunger and the hungry are finding Jesus.

Dr. Newbrough reports 147 professions of faith since May 4, 1932, with total attendance at the mission services of 34,104; given lodging to an average of 154 per night. Pray the Lord to make it possible that this work be carried on!

DAY OF FASTING AND PRAYER

J. F. PLAINFIELD, West Tampa, Florida

I called a day of Fast and Prayer at the church in the interest of Missions and in preparation for the revival to begin November 27th. Many fine women and men and a few young people responded to the call, and from seven A. M. to six P. M., they fasted and prayed with the pastor. Then an unusual thing happened. Five women of one accord came forward for baptism almost at the start of the revival, thus revealing that prayer had awakened consciences to the Gospel. With that as a background, on the 27th we opened the revival services at the North Boulevard Baptist Church, doing my own preaching. Nobody knows his flock like the pastor, nobody knows the needs of the flock better than he, and I preached to them as never before, all that week and into the next. Twenty-eight professions of faith, eighteen baptisms, two waiting for baptism, and four more who would receive baptism except for parental interference. The Lord greatly blessed our work and cheered us on in spite of sickness and discouragements of all kind.

Then the long waited Christmas play. That is a sort of yearly institution in our church, and the people eagerly look for it. It is not just a light play. It is a real Biblical drama, clustered around the Birth of Christ, and the purpose is not only to tell of the Birth of Christ, but to bring out dramatically and at times tragically, the plight of sin, the need of a Savior, the joy of the soul thus saved, and the utter confusion of those who persecute the Christ and His Cause.

On September 1st, Mr. Lawrence and I started to the Indian country in our Ford, he to take a vacation, and I to visit our Indian mission work. All long promised engagements made with Miss Burnett, W. M. U. Secretary of New Mexico, and gather fresh material to tell and write the people of the churches interested in Home Missions. With us most of the time was Dr. L. M. Bratcher, Missionary to Brazil in charge of the Home Mission work of the Brazilian Baptist Convention.

We traveled 4308 miles in 28 days, visited every one of our Southern Baptist Indian Missions, and had a service in every church under the Home Mission Board except two. In addition we visited three mission points under the Northern Baptist Home Mission Societies, Keams Canyon, a mission to the Navahos. First Mesa Hopi villages, and Bacone College in Oklahoma, the only school of College grade for Indians under denominational auspices.

Our interest in the Hopi villages was keen. The children from these villages come to Albuquerque to school and there make up the First Indian Baptist church under the care of our missionary, Brother C. W. Burnett. So our work in New Mexico is very closely linked with the faithful devoted services of these women missionaries at the Hopi Mesas. At Bacone we saw Indian youth at its best, and rejoiced in all the success that is attending this fine school.

On our own mission fields we found much to make our hearts rejoice. We were in three centers of work under Brother C. W. Burnett, his devoted wife, and their Indian associates, Mr. and Mrs. George Wilson.

The Indian Church in the Albuquerque Government School is an inspiring sight. About 150 boys and girls, most of them Hopis, marching in to the school auditorium for Sunday School and preaching service means much when you realize that the Hopis have been one of the most difficult of all Indian people to win to the Gospel. Many Hopi young people are compelled to promise their parents before they leave home that they will not listen to the Christian missionaries or join a Christian church while away at school. Yet here are 150 of them, with some 40 actually baptized believers, all getting Bible teaching and training in Christian work. Two week day services make a fairly complete program for this church. It is a real church, with a budget from which gifts go regularly to the Cooperative Program and with dreams of having a chapel of their own some day on lots they

are paying for out of their gifts, at the rate of \$30.00 every quarter. These lots are in the best possible location, just across the street from the main entrance to the campus.

At Isleta we found the work going slowly against a background of heathenism and Catholicism so inextricably intertwined as hardly to be able to tell where the one leaves off and the other begins in the life and thinking of the people. But Brother Burnett is slowly winning the people by constant visiting in the homes and many are reading the little Gospels, and Testaments he has given them.

The third center of regular work under his direction is 110 miles south of Albuquerque in a settlement of Navahos to whom no missionary had ever gone for regular services and teaching. We went with Brother Burnett to this canyon, met the people, got pictures with Kodak and Cine Movie Camera of their primitive and simple life, and worshiped with them at evening and morning services. We were deeply impressed by the earnestness of these new Christians and the appealing acceptance of our missionary and his words. It is a marvelous thing to have a share in such a blessed work as Brother Burnett and his associates are doing among this neglected people.

Visits to churches, trading posts, Indian Museums and Associational Rallies made a varied program for these busy days in New Mexico, and then we came into the larger Indian country of Oklahoma.

It is difficult to believe how varied is the Indian mission work until one looks from the annual meeting of the Cherokees where they are celebrating their one hundredth anniversary in the Oklahoma territory to the simple service at the Kickapoo Indian chapel, where Brother D. D. Cooper often teaches to more Indians standing outside in the darkness than he does to those who dare to come inside. A primitive people, living still in their wigwams, they have been hard to reach with the Gospel. But this devoted missionary couple and a well-organized little church, mostly of young people, are carrying on with undaunted courage.

Our touch with the Sac and Fox and Otoe work was made through the missionary on those fields, Brother Aaron Hancock, a fine young Indian man, who is carrying on full time work and finishing his studies at Oklahoma Baptist University.

At the Osage Mission we had time for several pleasant visits in the homes of our people, and a service at the church. They

told us of the service, several weeks before, when Brother Wagon Iron had been set apart as a licensed minister of the Gospel. Faithful deacon for many years, elder and Sunday School Superintendent, this fine Indian layman has now surrendered to the full work of the ministry. His lovely wife, a good musician, as also is Brother Wagon Iron, stood with him that day, tears streaming down her face, as she dedicated her life with his to the new field of service. He is the first Osage to enter the ministry, and all the church is rejoicing.

Dinner served by the efficient hands of the Ponca Baptist women and a very fine program on missions rendered afterward in the nice chapel they have almost paid for out of their own offerings with some help from Brother Wagon Iron, marked our visit with the Ponca Baptist church.

Again the sharp contrast between the stages of the work showed clear cut as we went to the little Kaw Mission at Wuhunga schoolhouse, where a people left for more than fifty years without religious services of any kind, crowd in for the occasional preaching service the little church provides. There is no missionary, no pastor. Miss Mary Gladys Sharp comes twice each month for two nights and a day with them and directs the meetings of the missionary organizations of a full graded W. M. U. A consecrated Baptist Indian woman carries on Sunday School and another woman leader has charge of prayer meeting. What a field of service for some missionary volunteer who cannot get out to a foreign field! It is foreign enough and needy enough to satisfy any missionary heart!

The next day we watched Chillico students march in to church. That never fails to give a thrill, a thousand Indian boys and girls marching in to a Christian service! The morning service with its lovely music and sermon by a member of a nearby Methodist College faculty and then at one o'clock the beginning of the Baptist work with more than 600 of the students registered from Baptist homes, or of Baptist preference. With the B. Y. P. U. organization as a basis, Miss Sharp has worked out an efficient program for the training of these fine young people in church life. More than five hundred of them are members of the Chillico Baptist church.

That night saw us at Pawnee where our largest Indian church, outside of Chillico, dominates the whole life of an Indian people. A choir that would do credit to any church anywhere sang "All Hail the Power, of Jesus Name" in a way that lifted our very souls in praise. Capable leadership, a spirit of soul winning, well grounded faith, and the loving hand of a young missionary and his devoted wife make a combination here that reassures any doubter of the worth while work being done on our home mission fields. It is heart warming and soul satisfying.



REV. J. W. MICHAELS, D.D.
Mountaintop, Ark.



REV. A. O. WILSON
Dallas, Texas



REV. EMMETT RODRIGUEZ
Kerrville, Texas

THREE SCENES AT ISLETA

Scene 1. AT THE SCHOOLHOUSE.

It was August, 1929. A schoolhouse was filled with Indians come to see the pictures the missionary was showing of Cuba. After an hour of work the stereopticon had been connected with the Ford battery and everything was ready, the crowd already impatient for the service to begin. It was not supposed to be a worship service. The work had not progressed far enough for that to be possible, for the missionary had begun work only in April. But it was a service where God's Word was read and talked about, a preparatory service for real worship that it was hoped would come later.

I had taken the pictures, so Brother Burnett had asked me to tell about them. Just as the first picture flashed on the wall a big Indian stepped inside the door by my side and asked to speak to Brother Burnett. I called to him and he came. He stood for a few minutes talking with the Indian through an interpreter, and then stepped back to tell me that the Governor had sent word that "The woman could not talk that night."

The Governor and the Council of a Pueblo Indian village is the highest authority known within the village. Although the schoolhouse was outside the village and belonged to the United States Government and not to the village government, yet the Governor had sent his policeman down to stop the service. Brother Burnett and George Wilson, our Indian worker, went to the Governor's house to try to straighten out the difficulty. They found the Governor firm in his stand. When asked what he thought the Government Agent who had given permission for the services would say when he found the Indian Governor had stopped them, the (any old Indian) agreed that he did not control the schoolhouse, but added,

"I control the people."

That was true and there were no pictures shown at Isleta schoolhouse that night. Not



MISS LILLIE MAE
WEATHERFORD



MR. I. E. GONZALES
Austin, Texas



MRS. MATIAS GARCIA
San Antonio, Texas



MRS. D. D. COOPER
Shawnee, Okla.



REV. ROE R. BEARD
Pawnee, Okla.



PROF. A. VELAZ
El Paso, Texas



REV. PAUL C. BELL
Houston, Texas



MRS. PAUL C. BELL
Houston, Texas



REV. ABEL R. SAENZ
Harlingen, Texas

the missionaries. Her brother, the head of the family, will not permit his wife to stay in the same room where the Bible is being read.

As we looked on that scene, a vision of that other scene about three years before rose before our eyes. We then said, if the missionary won any converts at Isleta in ten years we would be content. Now, in just three years here were four who were willing to stand in a public service and avow their faith in Jesus. It was a Victory Night. There will be many problems yet at Isleta. Perhaps because of this decisive service, they will be more acute for a while. But the break has come at Isleta. For that we were grateful and happy.

Scene 3. NEXT DOOR.

As we stepped out of the mission hall to go to our car that night, Mr. Lawrence took me by the arm and said, "I want you to see something." He directed me up the street a few steps and there paused. We were past the corner of the mission hall. There through the next door to the one we had just come from, a dim light was shining. By its shadowy rays we saw a room full of Indians, seated on the beaten earth floor. They were swaying slightly in a common rhythm. From the doorway came the haunting monotonous chant of a rain dance song. While we sang of Jesus and His Love, and while four brave Indians took a stand for Jesus in the mission hall, just next door the old Indians were practicing for a Rain Dance the next day. Tightening the lines! Holding fast the Old Ways! Trying to meet the menace of this teaching that threatened to displace the gods with the worship of the One True God.

It was pathetic—and tragic! We stood and looked until tears blurred the sight. How we longed for the power to break through into the hearts of these men and give them Jesus, the fulfillment of all that is good in their imperfect reaching after God.

REVIVAL AMONG THE FRENCH

MARY E. KELLY, Christopher, Illinois

There were fifty-nine conversions at Cuello; eight the night the meeting closed. There were twenty-four French, eleven Italians, nine Serbians, three Russians, the rest in ones and twos in other nationalities; ten young women, four adult women, the rest young men and boys except the sixty-five year old Frenchman and fifty-five year old German (Catholic). Fourteen have been baptized already; three young ladies, ten young men and boys and the old Frenchman—all French. The others will be baptized soon.

Rev. and Mrs. Moore and I went up there to church Thursday night. They seemed so glad to see us, had such a good meeting. A good many are coming down here to church and Sunday School. Pastor Moore wants to start a Sunday School there next Sunday.



GLADYS McLANNAHAN
El Paso, Texas



REV. MOSES ROMERO
Cameron, Texas



REV. GEO. WILSON
Albuquerque, N. M.



REV. DONATO RUIZ
San Angelo, Texas



MRS. I. E. GONZALES
Austin, Texas



JAMES A. BLAKE
Canal Zone

Volunteer Missionaries to the Deaf

Our missionaries to the Deaf, Dr. J. W. Michaels and Rev. A. O. Wilson, find it impossible to meet the many calls that come from the 45,000 Deaf people in the South. There are ninety classes in the various States that demand constant attention and the growing interest in the organization of other groups led the Board to approve Dr. Michaels' plan of enlisting volunteer missionaries to the Deaf.

Since the Home Board consented for your Missionary to appoint one volunteer missionary to the Deaf for each State in the Southern Baptist Convention field with the understanding that this service would be without compensation from the Home Mission Board, but take such contributions as the Deaf people could give toward their expenses, we have secured such volunteers for the following States:

District of Columbia and Maryland: Professor Harvey Drake, of Gallaudet College, a professor of the College, and the right hand man of Rev. A. D. Bryant, of Washington.

Virginia: Mr. Amon P. Bass, a teacher in the Virginia School for the Deaf, and leader of the Class for the Deaf of the First Baptist Church of Staunton. He will secure an assistant to help in the eastern part of the State.

Kentucky: We have secured Mrs. W. C. Fugate, assisted by her husband and Mr. Wright, both intelligent Deaf gentlemen. Mr. Wright is a young man of promise.

North Carolina: Mr. Wm. Hackney, Charlotte. This State is large and has sixteen Sunday School classes, beginning at Wilmington on west to Asheville. Brother Hackney comes to us highly recommended and will secure an assistant to help him in the eastern part of the State.

Tennessee: Mrs. Laura Formwalt, a hearing teacher at the State School, Knoxville, has built up a splendid Sunday School Class and B. Y. P. U. for the Deaf at the First Baptist Church, Knoxville, of which Dr. F. F. Brown, president of the Southern Baptist Convention, is pastor. She will act as Missionary to the Deaf in Tennessee, having an assistant to work under her direction in the western part of the State, a brother whose hearing daughter has charge of the class for the Deaf at the First Baptist Church, Nashville, and where Dr. H. C. Moore, manages.

South Carolina: We have Mr. Herbert Smoak, whose people are all Baptists. He comes to us highly recommended by the superintendent of the South Carolina School for the Deaf and with our own knowledge of him we endorse the statement. He has already entered the field and is doing good work.

BAPTIST HOME MISSIONS



REV. O. D. McGRUDER
Louisiana



REV. THORNTON
Canal Zone



REV. MILES JENKINS
Abilene, Texas

It is reported that the collections given by the Deaf cover his expenses and they may build up a compensation for each place to which he goes. He runs a print shop at Union.

Georgia: We have a young man, Mr. Scott, taught by the oral method of teaching the Deaf. He is familiarizing himself with the Sign Language among the Deaf of Atlanta, before undertaking the work in the field.

Florida: Prof. Eugene Hogle, of St. Augustine, has consented to act as our volunteer missionary for that State.

Alabama: We have Prof. Charles Jones, who is principal of the Colored Department of the School. He will do most of his work during the summer months and on legal holidays and at such times as he may get off from his duties at the School.

So far we have not been able to secure volunteers for Mississippi, Louisiana, Illinois and Indiana.

In the States West of the Mississippi River, we have:

Arkansas: Mr. Charles Athy, a brilliant young deaf man in charge of the infant and intermediate Sunday School classes for the Deaf at the First Baptist Church in Little Rock.

Mrs. White, Secretary of the church has charge of the senior class that meets at eleven o'clock in the morning; and the infant and intermediate classes unite. Mrs. White has a hearing lady to interpret for her.

Texas: Rev. and Mrs. Gardner, a hearing preacher who has become partially deaf and is taking up signs so as to preach to the Deaf.

We are still seeking volunteers for Missouri, Oklahoma and Texas.

This method may prove the salvation of our missionary work in the future and it will educate the Deaf to support the work instead of looking to others to pay the salaries and expenses for such work. Pray the Lord to help us in this great task!

PROGRESS OF THE MISSION WORK AT BRYAN, TEXAS

By J. E. GARCIA

I am thankful to our God for the year 1932 just ended. His omnipotent Hand has directed me in all the activities we have engaged in on this vast missionary field, which after the death of my predecessor was for a long time without any direct attention. It was necessary to engage in very active work to awaken the interest of the few members that remained to secure their cooperation. Then I had to make myself known among the Mexicans in the city

and those that lived in the surrounding territory in order that my efforts would be more effective with the aid of God.

Our meetings were not very encouraging at the beginning but I began a series of evangelistic addresses, which were well attended each night, until we had more than 150 persons present. In this manner, and with personal visits, I have been able to revive and maintain the spirit of our congregation. We had during the present year thirty-two additions by baptism and twenty by letter or restoration.

Our church has been re-organized in the best way possible. We have a Sunday School with eighty-five members, and it is divided into six classes with the corresponding officers and teachers. Our building is already too small to accommodate these classes.

We have also an actively organized Woman's Missionary Society which is a very strong factor in the life of our church, and its influence has reached many a home, thus helping the work of the pastor very ably.

The B. Y. P. U. is also a department of our church. It meets every week to take part in a special program in which each member takes part. It also has studies in the books of the Bible and in the Manual of B. Y. P. U's.

The Sunbeam Band is sponsored by the W. M. S. Its attendance is very numerous and promising. Its programs are interesting and appealing to the children, due to the worthy efforts of their leaders.

Each of these departments helps me in my missionary endeavors and many times their members have gone with me to assist me as I try to carry the work of the missions I have established in the territory nearby.

One of these missions which is growing rapidly is located at Bryan Junction. It is fourteen miles from here and I manage to visit it frequently. It has an active membership of twenty and an attendance at Sunday School of more than thirty. Members of other churches visit us here and sometimes they are added to our membership by baptism. The interest in the gospel is manifest among the unevangelized, and many a family has been converted to the Gospel.

The work in general is in activity and in spite of the actual crisis, the local expenses and the offering for the pastor have been met duly. We have also had a part in sending our offerings to the Co-operative Program, and we harbor the hope that God's blessings will be increased toward us both in added numbers and in spiritually during the coming year.

BAPTIST HOME MISSIONS



REV. T. THEO LOVELACE
Corresponding Secretary
Home Mission Board of the
National Baptist Convention



DR. R. T. POLLARD
Selma, Ala.



REV. R. J. MOORE
Tuscaloosa, Ala.

THE DEAF CELEBRATE TWENTY-FIVE YEARS OF SERVICE RENDERED BY THE HOME MISSION BOARD

A year or so ago the Deaf People's Christian Union, similar to the Baptist Young People's Union, which has its meetings in a room at the Tabernacle Baptist Church, Atlanta, six thirty to nine o'clock Sunday evenings, decided upon a celebration of the Twenty-fifth Anniversary of the Mission work among the Deaf people of the Southern Baptist Convention by the Home Mission Board. At this celebration Rev. J. W. Michaels, through whose efforts the Mission was inaugurated by the Home Mission Board, saw his autobiography preached several times by members of the Union, then followed a love feast and present giving.

This occasion spread abroad to other similar classes and Unions so that Rev. Michaels has been kept busy going to various places in the field for such celebrations, the last of which was at Louisville, Ky., December 5th, in the annex of the Fourth Avenue Baptist Church. To reach Louisville for the celebration Brother Michaels left his Arkansas home some days ahead of the time, preaching at several places on the way there and several on the way back to his home and in this way saved time and expense.

At Louisville he attended a domestic meeting Saturday night, December 3, spoke to the Sunday School, led by Mr. and Mrs. W. C. Fugate, chaplained by Mrs. Banta, Church Secretary, and preached a sermon on Leadership at night, and remained for the celebration Monday night.

Some forty, of the hundred or so deaf people, gathered together in a comfortable parlor while the ladies of the church were at work in the kitchen and dining-room preparing a feast akin to any two dollar, a plate banquet. At this banquet the leader, Mrs. W. C. Fugate, approached Brother Michaels and handed him a long narrow paper box, explaining it was a love and honor gift from the Louisville Class, that though it was small they hoped it would be acceptable during these hard times when all the Deaf people were suffering because of the great depression, which we know affects all classes of people.

Brother Michaels accepted the gift thinking it was the usual gift of a Fountain Pen, assuring them that he accepted it as a great honor, and as all people liked to be thanked and honored he did also. He urged the leaders to keep up their good work in spite of some bitter opposition by the Catholics and Episcopalians of the city. Then he opened the box to show the audience the nice Fountain Pen and lo, and behold! He found some of "The all withal,"—five large silver dollars arranged on cotton in the box! This caused a good deal of laughter and amusement and tears, too. This meeting was one of the most pleasant experiences of the Missionary and the members of the Louisville Class. Brother Michaels has other calls for similar gatherings which extend over the field, but on account of his constitution and slight he is taking care not to risk too much.

The Fourth Avenue Baptist Church allows the Deaf Mutes a special room with a key to an outside door and they are allowed to use the annex any time for meetings. The only requirement is to notify the Junior.

The Fourth Avenue Church is preparing to tear down or remodel the old building and add a separate Sunday School building. The Deaf Mute Class is contributing its mite to help in this work.

Mrs. Banta is taking great interest in the class and Mrs. W. C. Fugate, a college graduate, is ever making efforts to improve conditions among the Deaf of Louisville, of which there are some one hundred. The churches are largely in the lead of any of the denominations.

A PAWNEE DEATHBED

MRS. UNA ROBERTS LAWRENCE

This happened several years ago. One of the older Pawnees was dying. He had heard the Gospel, knew something of what it taught but had steadfastly stayed with the old Pawnee religious beliefs. He was sincere in believing they were best for the Indian.

But when he knew he was going to die, it became evident that the teachings of Christianity had struck deeper than he thought. He distrusted the old ways, he wanted to face death with the same assurance he had seen in his Christian friends. So he sent for the missionary. He said:

"I have believed the Indian Way all my life, but will not do to die by. I want you to be careful what you say, for I am going to believe you."

The missionary sat down by the bed, and opened his Bible.

"I'm not going to tell you, for I might make a mistake. I am going to let God tell you. He makes no mistake."

Then beginning with the Fourteenth Chapter of John he read the Way to the old Indian. When he came to the words, "Believe in God, Believe also in me," the old Pawnee stopped him.

"That's the Indian He was talking about. Indian believes in God, but not in Jesus."

The reading went on. Through the simple

clear directions about how to believe, how to trust, how to be sure Jesus is a Personal Savior. The Indian's face lighted with a new expression and fervently he declared he believed, he trusted, he knew Jesus was his Savior.

Now there came regret that he had not tried to live by this New Teaching. He asked the preacher about joining the church that his testimony might be clear before all the people.

"I want to go as far as I can," he urged, "I believe in Jesus. He promises me a Home in Heaven, I want to do something for Him before I die."

So the church was called to meet at his house at ten o'clock the next morning. There they received him as a candidate for baptism. The old man was happy, though he knew by then he would never be baptized. In just a few hours he was gone and the next afternoon the church gathered again at his home to pay tribute to a man who had lived the best kind of life he could under the Old Ways and had witnessed as far as he could when he learned the New Way to God.

A NEW VISION OF CHRIST

Our churches need not a new emphasis upon evangelism, but a new vision of their divine, redeeming Lord. They need to see Jesus as Lord and Master; as virgin-born, crucified from sin, risen, ascended, triumphant; they need to recognize that He is the Almighty One, speaking through His authoritative Word, which Word is wiser than science, truer than philosophy, outlasting the ages. If the churches can get a vision of Christ as He really is, then there will be another Pentecost and then there will come true evangelism and with it the true solution of every missionary problem. Christianity is essentially a life lived in the light of a sublime faith. If faith be weak, then the light will be dim and the life dark and uncertain. Christ must become real to us if our religion is real, and unless our religion is real, our activities will be forced and not spontaneous.

THE PROGRAM OF CHRIST FIXED

There are those who tell us that we need a denominational referendum; that the churches should be allowed to vote on the program of Southern Baptists. Well, perhaps so, but one wonders if it ever occurred to the proponents of this idea that the program of Christ is not to be determined by majority vote. Christ has a fixed program and the only thing left for the churches to decide is whether they will accept or reject the program of Christ. Hence, the only thing that could be submitted to the churches is the method of carrying out the program of Christ. This is done every time the program is published and the churches are asked to cooperate. When the denominational program is outlined and promulgated there is necessarily a referendum. The denominational program is outlined and promulgated every year. Therefore, there is necessarily a referendum every year. Every church by its gifts either accepts or rejects the program of the denomination. Now, it stands to reason that no denomination has a right to change Christ's program. Therefore, the supreme thing the churches should be concerned about is this, namely, is the denominational program the program of Christ. On this point we need a referendum and need it badly.

Apachito's Home In the Canyon

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It was an adventure for us, strangers to the desert that we were, to drive straight across a desert, by a road that barely could be seen in that gray expanse, over ancient lava beds that had been spouted out from the cones of long dead volcanoes, around whose base we crawled, like strange flies in a vast world. It gave one a feeling of humility to drive and drive for hours and seem to get nowhere.

But we could mark the fact that we were really progressing as we opened gate after gate into and out of the ranches that lie south of Highway 66. Thirteen gates we passed through that day. Twelve ranches we crossed in that fifty-five miles after leaving the Highway. And at last we were at Fields' Ranch, the first Trading Post and last place to get water before going down into the Canyon. Here we found a warm welcome from Mr. Fields' daughter who is an active manager of the ranch, and Postmaster for the Star Route office at the Trading Post.

Here we had our first contact with this new mission work among the Navahos in this isolated settlement, far off the Reservation. Three young men were waiting for us at the artesian well beyond the Trading Post. They had been approved for baptism by the Alamo Church two weeks before and now had come to be baptized. It was a beautiful scene, the clear pool of water, the only ever-flowing water in all that desert region, the tall rushes that grew around its edges, the willow trees and ever present cottonwoods, just beyond, a little fruit orchard, strange sight in this barren land, and the small group of people, Navahos and missionaries, standing there while the solemn words were spoken and the beautiful rite was carried out that marks the beginning of new lives in Christ Jesus.

Even this sight did not fully prepare us for what was to follow. Primitive as the scene was at the pool, far more so was it later when we paused on a low hill and looked down at the home of Apachito. The road into the canyon and then down the rolling valley lying between its rocky rims had been tortuous and nerve-racking, to say nothing of the manner in which it racked our cars. Only a missionary would drive his car, bought at real sacrifice, over such a road week after week, loaded with camping materials, organ and missionaries until the springs touch bottom, even when standing still. Yet this is a part of missionary life. The work must go on and cars must last until the Lord opens a way for another to replace the one worn out in the work.

There from that little hilltop we looked down at a jumble of rounded huts, built of rock and knots of wood and clay, several of them with porch-like extensions at the front, made of logs for pillars with other logs for roofs. They were full of life, children tumbling about the doors, running down the road to greet us and then, seized by a fit of shyness, as swiftly racing back to hide behind their mother's skirts as we came slowly to a stop before the door of Apachito, the patriarch of the settlement. He is not the Chief, or Head Man, as these Navahos term their Chief, but he is very old, one of the original group that ran away and hid here in this forgotten canyon when the United States troops took the Navahos to the reservation. About him live his chil-

dren, grandchildren, and great-grandchildren. All these huts belonged to Apachito's people.

This was an accessible spot for all the people of the canyon. So here Alamo Church meets, in the goat shelter in front of the house, swept clean and made attractive for the occasion.

Our coming disturbed no activity around these hogans. There was no lack of cordiality in our welcome, but the women went right on with their carding, spinning and dyeing of the wool for their rugs. None was weaving, but all were busy every minute about the business of rug making, which is the chief source of income for the women, as sheep herding is of the men, with occasional service as cowboy at a nearby ranch.

We pitched our camp on the rocky slope beyond Apachito's house, barely outside the customary path of the goats to and from the water pool beyond us. Our pity was stirred by the sight of this water pool, the common source for all the settlement, both men and animals. A well would be such a boon to these our brethren of the Canyon.

As the evening shadows fell, we went over to Apachito's house, where a cookfire merrily blazed in front of the door. There, seated on rocks, and on the ground, the family gathered for a worship service. Dr. Bratcher talked about the Good Shepherd. Even the old Grandmother, who stays more closely by the Old Ways than any of the rest, listened from her seat in the doorway, though her busy hands never stopped work with the huge pile of wool beside her. The younger women with their children listened with earnest faces, while around in the shadows the men sat quietly attentive. It might have been a scene from Old Testament times—the fire, the faces and the setting all seemed out of an Old World story.

It was just such a scene as that first time when the missionary came. From the first these Navaho people, isolated from their medicine men and having had no missionary with them before, listened as he told them he had come to bring them God's Word. They accepted him for what he claimed to be, and have believed what he told them about God's Word. Amazing has been the way the Gospel has taken root, not only in their hearts, but in their lives. Few of them speak English. Everything must be interpreted through Mrs. George Wilson, who is herself a Navaho, or through one of the three younger men who have been to school.

It was in November, 1931 that Brother Burnett first sat in Apachito's house and told God's Word. It was in May, 1932 that he called for the first public decisions for Christ. All the grown people present at that service came, save one. Such an amazing acceptance of God's Word is unusual, especially among Indian peoples. But careful inquiry revealed that they had fully made up their minds. They did not understand all this new teaching, but they had resolved to follow it and live it. One man testified that he had believed the second time the Missionary came. Another had once known about the Bible, and had had a wife who had known something of its teachings. But none of the rest had ever known the Gospel before. That was the first amazing step in the history of this little Indian Baptist church.

Then came the day, soon after, when with twenty-one baptized believers they studied the church covenant all together, and solemnly vowed to accept it and work together as a church under its tenets. Since that time the believers have been accepted by this little church, on one visit of the missionary, and baptized as he came down to the canyon the next time. And on every visit they have given the hand of church fellowship to new members!

I watched them come that morning from all directions, up and down the canyon. Drawn only by a desire in their hearts to know more of this One True God and His Son Jesus Christ, and the way they should follow and honor this new teaching. They came on foot, on horseback and in wagons. The children, the best behaved children in the world, played their quiet games up and down the rocky ledges around the hogans, and around the bare spaces between. Mrs. Hicks, long our missionary as Miss Ethyl Burnett, and her mother prepared the potatoes and coffee for the dinner, the missionary's contribution to the "dinner on the ground."

About ten o'clock Mrs. Hicks began playing the baby organ and everyone came to the shelter house and sat on the ground to listen to the words of the missionary. As I sat and listened and looked, there came into my heart a hunger to be able to know the story of Jesus as they know it, a treasure, long unknown, now found. We to whom the Gospel is known from childhood have much to learn of its richness from these to whom it comes as a new experience like this. Through the sermon, and the singing, and through the testimonies that followed, was shot a feeling of deep joy and intense appreciation. Save for a few, these people could not even read God's word for themselves. They are entirely dependent on what the missionary tells them. Yet they all told him on that first visit that they knew they were sinners but did not know how to find God. The hunger to know Him was there. They eagerly responded to the words of the one who came saying he did know the way to God.

The missionary had told them they should send their children to school. Not many have ever gone away to government school from that canyon. But at his word they sent more this year than ever before. That morning three boys were in the service who had run away and come back home. The missionary talked to them, kindly, simply but firmly. The older people assured him the boys would go back, and this time stay at school.

At the close the Head Man spoke, his words interpreted to me by Oleson, the clerk of the church and secretary for the clan. I will never forget his earnest voice and the emphasis with which he closed. These were his words:

"We have made up our minds to follow this way. We know we are now Jesus People, because we feel different and we act different. But we do not know all that we should about it. The missionary must come and teach us more."

So the Gospel is taking root where it was first told just a little more than a year ago. That little chapel at the end of the desert road, beyond the ranches, among a people forgotten even by their own, is an outpost of the Kingdom, which, please God, shall become a center of the winning of the Navaho people to the One True God. The missionary stays! Only you who read these words may decide that.