

SOUTHERN BAPTIST HOME MISSIONS

MOTTO: Trust the Lord and Tell the People

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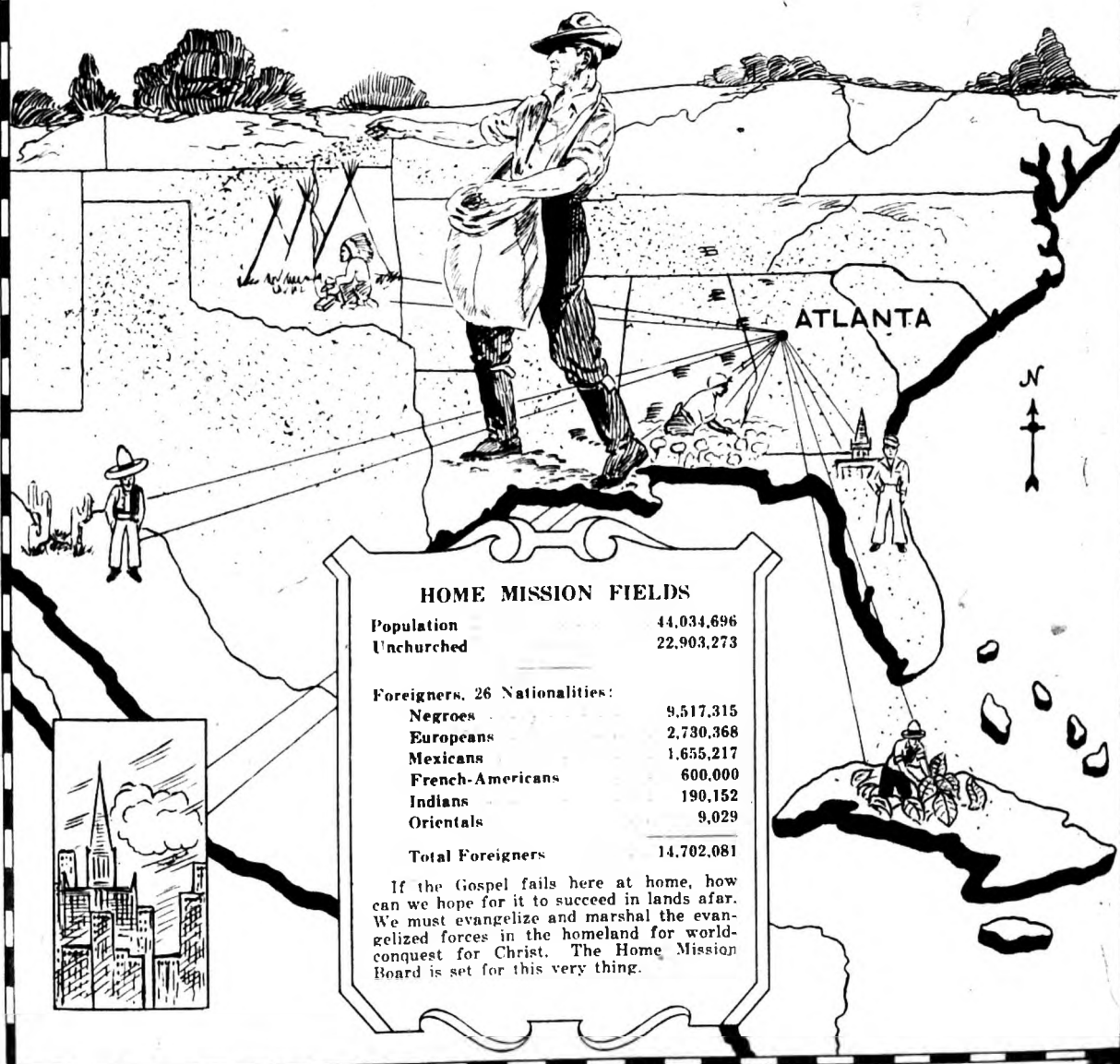
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"A SOWER WENT FORTH TO SOW"



HOME MISSION FIELDS

Population	44,034,696
Unchurched	22,903,273

Foreigners, 26 Nationalities:	
Negroes	9,517,315
Europeans	2,730,368
Mexicans	1,655,217
French-Americans	600,000
Indians	190,152
Oriental	9,029

Total Foreigners	14,702,081
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If the Gospel fails here at home, how can we hope for it to succeed in lands afar. We must evangelize and marshal the evangelized forces in the homeland for world-conquest for Christ. The Home Mission Board is set for this very thing.

Home Missions In the Mission Program of Southern Baptists

The mission program of Jesus is outlined in the eighth verse of the first chapter of the Acts. In these last words of Jesus we are given our equipment, our task and our field.

Our Home Mission work, therefore, is not to be thought of as set over against and in opposition to State Missions and Foreign Missions, but is related to and joined with them in a complete missionary program. These are all different parts of our mission. There are points of contact and there may be places where they overlap, but this only shows that they are kindred enterprises. They are never in contrast nor are they antagonistic.

State Missions has its field and work, Home Missions has its field and work, and Foreign Missions has its field and work. The task in each is fundamentally the same, namely, that of evangelizing and christianizing the world.

State Missions has as its supreme task the development and training of churches; Home Missions has as its supreme task the reaching of unprivileged classes and groups in the homeland with the Gospel, and Foreign Missions has as its supreme task the evangelization of the people in foreign lands.

The type of work to be done by each is distinctive. State Mission work is fundamentally the planting, development, education, and training of churches. Home Missions plant and develop churches and so do Foreign Missions, but with Home and Foreign Missions the growth and development of churches is not the primary and fundamental thing, with State Missions it is. All State Mission work should be organized and prosecuted with one end in view, namely, the education, development, training, and enlistment of churches. This means pastoral support, Sunday School and Brotherhood work, the work of the W. M. U., the Cooperative Program and Every-Member Canvass, and evangelism; just those things that are

necessary to the planting and growth of churches.

Home Mission work continues when State Mission work stops. The Home Mission Board takes up the task of preaching the Gospel to the unprivileged groups, in the congested centers in our cities, to the aliens in our midst—the foreigners, Indians, and Negroes—and any and all other mission work that is of a distinctly southwide nature. At points of contact there is now and then overlapping with State Mission work, but only such as might be expected from kindred interests; yet at these points of contact neither invades the legitimate field of the other, nor is there ever cause for friction or lost motion.

There are mission tasks which either because of their size or difficulty demand the impact of the whole denomination. There are other tasks which are found in only certain sections and which present problems that cannot be handled by the states where these problems are. Such, for instance, is the city problem. Also missions among the Foreigners and Indians in Oklahoma, Texas, and New Mexico. The states where the mission work is the most needed are as a rule the least able with their own resources to meet the mission needs. These states should receive help from the denomination. This help can be given only through a southwide board.

There are also mission tasks that require for their satisfactory prosecution workers with special adaptation and training. To secure these workers and use them to the best advantage it is necessary to make a careful study of the work, to know the people, their social characteristics and religious needs, and to be able at all times to shift workers from one place to another if and when necessary. This can only be done by a southwide agency. Italians are Italians wherever found. Mexicans are Mexicans whether in Texas or Mississippi. Cities are cities and their problems are practically the same wherever they are. It is of immense advantage, yea, it is necessary for the most effective and efficient

work to have the administration of the mission work in any of these fields under a southwide agency. Two or three things of supreme value are secured: (1) A more general and comprehensive knowledge of the whole task; (2) the possibility of securing better equipped and more efficient and effective workers; (3) the ability to transfer workers from one place to another across state lines. These are invaluable in a mission program for the Indians and the various national groups among the foreigners. Some of the best missionaries there are do not fit into every situation. Sometimes changes are necessary. Hence, unless the missionary can be moved across state lines, as from Kansas City to New Orleans for instance, the missionary has to be dropped and the cause may lose a very efficient and effective worker. This is no little matter, for well trained and effective workers among the Foreigners and Indians are not easy to secure.

This is eminently true in city mission work. It takes a special sort of fitness and a special training to do effective city mission work. The approach to the problem is different from that of the ordinary pastorate. The people one has to work with are in a different strata, they live and move in a different atmosphere. The man who reaches them must have the right approach. He must move and think on their plane. This he cannot do unless he is sympathetic and enters into his work because of a driven urge. Then he will be able to preach to the souls of those to whom he ministers, and no other sort of preaching counts with them. Such workers are not plentiful and when found are invaluable. These workers should by all means be kept, the best and most experienced moved from one city to another to open up new missions or to instruct and help new city missionaries in getting the right approach to their work.

The question is, are we in this business to win for Christ? If we are we must project a program and plan of work that will be strategically sound, economically sane, religiously safe, and denominationally effective.

The South A Great, Rich, Ripe, Home Mission Field

E. P. ALDRIDGE

Statistical Secretary Sunday School Board

For Baptists, the South is still the greatest, richest, ripest mission field in the world.

I.—A GREAT AND GROWING MISSION FIELD

The field is great in area. It embraces sixteen whole states in the South and the Southwest; also one-third of Arizona, one-half of the District of Columbia and the south one-fourth of Illinois. It stretches from Barksdale, Maryland, to Key West, Florida, a distance of 1,100 miles on an air-line; and it spreads out from Cape Hatteras, North Carolina, to the irrigated valleys and desert mountains of Arizona, a distance of more than 2,000 miles. Then it jumps across the Gulf and embraces four provinces of Cuba and reaches southward to Panama and takes in the Canal Zone. That is to say, it embraces 1,140,000 square miles of the territory of the South and the Southwest in addition to 19,989 square miles of the island of Cuba and the 553 square miles of the Canal Zone, or a total area as large as England, Scotland, Ireland, Wales, Germany, France, Spain, Italy and Norway and Sweden.

The field is great in its peoples. For in the states of the South and the Southwest alone (1930 Census) there were 41,561,438 human souls, as follows:

Whites	30,989,725
Mexicans	905,217
Negroes	9,517,315
Indians	190,152
Chinese and Japanese	9,029

Whereas in the four provinces in Cuba which are served by our Home Mission Board there were (1930 Census) 2,442,643 souls—Spaniards, Cubans, Negroes—while in the Canal Zone there were 30,215 more—Indians, Spaniards, Negroes. That is to say, in 1930, there were 44,034,686 souls in the home-field of the Southern Baptist Convention.

The field is great in its growth. In 1890, for example, there were only 21,775,957 persons of all ages and all races in the states of the South and Southwest; (Southern Baptist Convention territory); whereas in 1930 there were 41,561,438 persons in this same territory—a net gain of 19,785,481, or 90.86 per cent! Not only so, but in 1890 there were only 13,940,118 unchurched people in this whole section, counting all ages and all races; whereas in 1930, there were 22,903,273 persons in Southern Convention territory who were wholly unchurched—a net gain to the unchurched people amounting to 8,963,155 in the 40 years!

And this has come to pass in spite of the great gains of the churches of all denominations. For the statistics show that the population of the South has maintained an average annual gain of 494,637 souls every year for the past 40 years; whereas the churches of all denominations have been able to make an average annual gain of only 230,064 souls every year for this same period. That is to say, in spite of the great rate of gain of the churches of all faiths

over the population as a whole (124.07% for the churches as compared to 90.86% for the population) the growth of the churches has been falling behind the growth of the population to the number of 224,573 every year for the past 40 years upon the average!

During the last ten years (1920-1930), this number growing at the rate of 270,064 every year, truly may we say the South is a great and growing mission field! Furthermore, the home field of the Southern Baptist Convention has shown even more remarkable growth than in former decades. For while the population in our Cuban fields has increased 357,293 souls in this decade, the population in the states of the South and the Southwest has increased by 5,069,714. That is to say, the total population of the home field of Southern Baptists has increased to the number of 5,427,007 for the decade, or 542,700 every year during these more recent years; the increases in the states standing as follows for the last ten years:

Whites increased	4,182,576—(15.63%)
Mexicans increased	365,037—(40.32%)
Negroes increased	492,219—(5.45%)
Indians increased	28,033—(17.29%)
Chinese and Japanese increased	1,849—(25.75%)
Total population increased	5,069,714—(13.89%)

II.—A WONDERFUL EVANGELISTIC MISSION FIELD

It was so from the beginning. From that far-off day nearly two hundred years ago, when George Whitefield swept through the American colonies from Maine to Georgia and back again, bearing the exultant tidings of the everlasting gospel, like a flaming messenger from heaven, down to the present moment, the South has been the center of a blazing apostolic evangelism rarely found in any other section of the world. From the very beginning, moreover, our Baptist fathers in the Faith seized the torch of evangelism and passed it on from one generation to another until Southern Baptists have not only become a mighty host of 4,000,000 souls but are winning more people to Christ than any other three or four large denominations in America.

For example, Southern Baptists numbered only 156,011 souls in 1825, when the great Harbison and Campbellite movements came to divide and demoralize the Baptist forces. But notwithstanding the 300,000 or more who were taken out of the Baptist ranks by these great divisive movements, by 1845 Southern Baptists numbered 352,950 souls—an amazing achievement, directly due to the aggressive program of evangelism followed by the Baptist leaders of that day.

Nor is it generally known that our fathers in Faith wrought a work in evangelizing the Negroes of the South which has no parallel in modern missions. We do not have

reliable statistics before 1845; but from this date on to 1880 when the Negro Baptists organized their own conventions, we have this amazing record of evangelism among the Negroes:

Negro population in the South in 1845, 2,701,891; colored members of Baptist churches 130,000—1 Negro church member to every 16.7 colored persons.

Negro population in the South in 1880, 4,205,699; colored members of Baptist churches 280,000—1 Negro church member to every 12 colored persons.

Negro population in the South in 1880, 5,953,903; colored members of Baptist churches 741,694—1 Negro church member to every 6.4 colored persons.

Even more remarkable is the fact that our fathers in the Faith led a great revival during the Civil War, from 1861 onward, which resulted in 150,000 persons being won to Christ, so that Southern Baptists which numbered only 646,518 in 1861 increased to 1,054,016 by 1871.

The work of the Evangelistic Department of the Home Mission Board, organized in 1906 and led by Drs. W. W. Hamilton, J. Weston Bruner, O. E. Bryan, and Ellis A. Fuller for 18 years, had no parallel anywhere in America or abroad. Thus it has come to pass that Southern Baptists, for the past twelve years or more, have made a record in evangelism unapproached by any three denominations in America. Here are the figures:

In 1920, 173,596 baptisms, net gain, 187,998
In 1921, 233,571 baptisms, net gain, 71,037
In 1922, 224,844 baptisms, net gain, 145,828
In 1923, 195,864 baptisms, net gain, 127,978
In 1924, 206,676 baptisms, net gain, 80,342
In 1925, 224,191 baptisms, net gain, 74,799
In 1926, 193,279 baptisms, net gain, 58,923
In 1927, 197,165 baptisms, net gain, 34,541
In 1928, 183,020 baptisms, net gain, 64,769
In 1929, 175,631 baptisms, net gain, 79,633
In 1930, 198,579 baptisms, net gain, 94,288
In 1931, 211,263 baptisms, net gain, 94,288

Total baptisms for 12 years, 2,420,658; total net gain in church members, 983,218. Average annual number of baptisms, 201,721; average annual gain, 81,936.

The opportunity for evangelism in the South is even greater today than ever before. For whereas there were only 21,775,957 persons of all ages and all races in the churches and out of them, here in the Southland in 1890, there were 22,903,273 non-church members here in the Southland in 1930—and this number is increasing at the rate of 225,000 or more every year! In other words, there were 1,100,000 more unreached and unchurched persons here in the Southland in 1930 than there were persons of every age and sex here in 1890.

And these 22,903,273 persons are as ready for the Gospel of Christ as any other like group in the world. For the great rank and file of the people of the Southland, even those outside of the churches, still believe in the Bible as the infallible Word of God—

and are ready to hear and to heed the proclamation of this Word, as much so as at any time in the history of this nation! Then there are relatively few foreign-speaking people in the South as yet, so that the great mass of people in almost every community in the South are open to the appeal of evangelistic meetings and evangelistic messages in a remarkable way. In addition, the great sacramentarian denominations of the nation have little foothold here in the Southland—and most of the forces which they do have here are confined to the congested groups of foreign stock people in the cities and the industrial centers. Until very recently, moreover, all the main evangelical denominations in the South have majored in the task of evangelism, so that the people are accustomed to evangelistic appeals. Then the climate and all the other natural surroundings here in the South lend themselves to great evangelistic campaigns. And perhaps most encouraging of all, the vast majority of the leading ministers of all denominations in the South still believe all the fundamental verities of the Word of God and preach them without fear or favor—this being particularly true of those denominations which show the greatest number of persons won to Christ from year to year. So that from every standpoint, the South is a great, rich and ripe evangelistic mission field—to a degree perhaps unknown to the other sections of the nation.

III.—A GROWING RACIAL MISSION FIELD

Magnitude of the foreign problem in the South. Very few of our people understand the magnitude of the foreign problem in the Southland. And if we rely altogether upon the returns of the 1930 Census we can have no conception of this particular aspect of Southern life. For here we are told, forsooth, that there are only 2,730,368 foreigners or natives of foreign or mixed parentage! And we are further assured that this number represents an actual decrease of 531,866 in comparison with the number of foreigners here in 1920!

As a matter of fact, particularly so from the religious point of view, the population of the Southland today is made up of two main groups: (1) Native whites of native white parentage, 28,859,357 (64.64%), and (2) foreign peoples of six groups aggregating 14,702,081 (35.36%). These foreign groups are as follows:

Negroes	9,517,315	(22.90%)
Whites of foreign stock	2,730,368	(6.57%)
Mexicans (2 classes)	1,655,217	(3.98%)
French-Americans in Louisiana	600,000	(1.44%)

LOOK UP

Be glad, dear heart, somewhere the sun is shining;
It follows close on every sudden shower.
Be brave and smile, though winds are fiercely blowing;
Dawn surely follows every darkest hour.
God's stars, dear soul, are shining still above thee;
God's love and care are round thee, always true.
Though clouds may gather thick and dark about you,
Look up and see the sunshine glinting through.

—L. Stearns.

Indians 190,152—(0.46%)
Orientals (Chinese and Japanese) 9,029—(.014%)

It will be understood of course that, in the number of whites of foreign stock as listed here, we include the foreign born and the natives who are born of one or both foreign parents. In addition to the 905,217 Mexicans listed in the 1930 Census, moreover, we are including the 550,000 Mexicans in Texas, the 160,000 in New Mexico and 40,000 in Arizona whose ancestors have lived in those states for perhaps 100 years and are listed as "native whites" but who are distinctly Mexican in blood and culture. And for this same reason we list separately the 600,000 French people in Louisiana. For although they are direct descendants from the first white citizens to live in the Southland, they speak their own peculiar language and maintain their own culture.

One can not properly think, therefore, of the whole foreign stock, listed by the Census at 2,730,368 souls, as being the only foreigners in the Southland. On the contrary, he must think of the 9,517,315 dependants of Ham whom we have brought over here from Africa and naturalized; also the 1,655,217 Mexicans, the 600,000 wonderful French people, the 190,152 Indians (the original Americans) and the 9,029 Chinese and Japanese, in our midst. And one must realize that these six groups of foreigners, comprising 14,702,081 in a total population of 41,561,438 souls, constitute a staggering problem, as well as a marvelous opportunity, for the forces of evangelical Christianity, and for the Baptists in particular.

Foreigners and Negroes dominating cities of the South. There are four great problems connected with the big cities of the South. Each one of these problems has grown out of the fact that the foreigners and the Negroes are crowding into these cities:

(1) Growth of Big Cities: In 1920, there were 16 cities in the South having 100,000 or more population; in 1930 there were 24 such cities. In 1920, the big cities of the South had 4,403,486 population; in 1930, the big cities of the South had 6,473,478 population.

(2) Negroes and Foreigners: If we count all the people of foreign stock, along with the Mexicans, Chinese, Japanese, and so forth, and add the Negroes to these, we find that our big Southern cities are made up of (1) 3,824,376 (or 59.08%) native white people of native parentage; (2) 1,305,857 (20.16%) or Negroes, and then (3) Mexicans and other foreigners to the number of 1,343,546, or 20.76 per cent of the total population. In many of our big cities the Negroes and foreigners have already come into absolute control of affairs.

(3) Churchianity versus Christianity: The percentage of church members in these big cities runs from 55 per cent to 89 per cent, but vital Christianity perhaps does not include more than 15 per cent of these people. In fact, the higher the percentage of church membership in these big cities, the lower descends the ab of morality and vital Christianity. So that some of these cities, where 85 per cent or 90 per cent of the people claim church membership, are veritable cess pools of iniquity and wickedness. They have taken almost the whole population into churches, but left them strangers to Christ. They have churchianity, but not Christianity.

(4) Roman Catholic Strongholds: The big cities of the South are, as a rule, the

Roman Catholic strongholds, thanks to the foreign stock in them! And such is the growth which is coming to them that we will either go in and conquer these big cities now, or they will conquer us and the Southland in the next thirty years.

IV.—A GREAT COUNTRY CHURCH MISSION FIELD

Population of the South distinctly rural. In spite of the marvelous, well-nigh magical, growth of the cities of the South in the last twenty years, the population of this great section is still overwhelmingly rural. Of the 41,561,338 souls in the South in 1930, for example, 23,148,914, or 55.7% of them lived out in the open country or in little hamlets of less than 1,000 inhabitants; whereas if we include (as the Bureau of the Census does) the 5,115 incorporated villages in the rural population, we find a total of 26,704,593 souls in the rural sections of the South as compared to only 14,856,745 who live in the towns and cities. That is to say, the Southland today is 64.22 per cent rural and only 35.78 per cent urban!

Moreover, this preponderance of the rural population in the South holds good with respect to both the white and the Negro races. For of the 26,704,593 souls which live in the rural sections of the South, 6,361,022 are Negroes. In fact, of the 9,517,315 total Negroes who live in the South, 6,361,022, or 56.3 per cent of them, live out in the country districts—and this in spite of the fact that the movement of the Negroes toward the Southern cities in the last decade has been nothing short of phenomenal.

Baptists forces in the South also largely rural. In spite of the fact that Baptist forces in the towns and cities of the South, since 1910 at least, have made greater gains than those of any other denomination, our Southern Baptist forces are still overwhelmingly rural—to an extent which very few of even our wisest leaders understand. How many of our leaders, for example, know that 88 per cent of our 23,806 churches are distinctly rural, as compared to only 12 per cent which are urban? How many realize that 68 per cent of our church members still live out in the rural districts, as compared to only 32 per cent which live in the towns and cities?

The time has come when we should understand that 65 per cent of all our baptisms come from the country churches; that 60 to 62 per cent of all the pupils enrolled in our Sunday Schools come from these same country churches; that 45 per cent of all the

MY BROTHER MAN

By Fred Scott Shepard

If I my brother's keeper be,
What can I do, how can I see
The way to serve him rightfully—
My brother-man?

If by the turn of fortune's wheel,
I have success, he woe or wail,
How can I meet his mute appeal—
My brother-man?

If by his side my lot may be
And I must suffer, as doth he,
Yet may I serve by sympathy
My brother-man.

If good of all be thought of each,
And love we live as well as preach,
Then love will find some way to reach
My brother-man.

BRIDLE YOUR TONGUE

Unnecessary criticism of others is one of the deadliest forms of self-injury. It is doubly so when coupled with vindication of self. The man who, for example, is being unjustly attacked or deprecated in his rightful place at work, and who makes it a point to tell friends who have no special connection with the matter all about it, explaining the unfairness and weakness of his opponents and the strength of himself and his work, accomplishes nothing but a loss of respect for himself on the part of those in whom he confides. The facts as he tells them may be wholly true; but the fact that he tells them is wholly against him. It is always a temptation, in such trying circumstances, thus to talk about ourselves and others; it seems like a helpful relief of the tension, but the relief is not genuine, and it is costly to our own character and reputation. The most respected man is the man from whose conversation his own grievances and achievements, and his neighbor's shortcomings, are brilliantly absent.

V.—A NEW INDUSTRIAL MISSION FIELD

Industry Comes South. As I pointed out in the New Challenge of Home Missions, the South is changing—changing from the country to the city, from farms and logging camps to truck-farms, stock farms, dairies, mills, mines, factories and counting houses; from undeveloped to development, from a backward section "in the Bible Belt" to a forward place in the Christian leadership of the nation.

Only a few generations ago, for example, farming and stock-raising overshadowed and dwarfed all other interests in the South. Today, agriculture is only one of a half dozen great interests which vitally concern the growing population of the South, and is itself completely overshadowed by manufacturing, commerce, banking, life insurance and other great interests. For while the total value of all crops and live-stock of the farms of the South stood at \$3,902,067,000 in 1930, the products of Southern factories stood at \$11,853,325,000 and the life insurance business in the South (to mention only one among other great interests) stood at \$21,746,154,000—and some \$5,133,654,000 in new life insurance was written in 1930 alone!

The textile industry of America, like a number of other great industries, already has largely moved into the South, there being a total of 1,750 textile plants in the South which operate 74 per cent of the total active spindles of the nation. The mineral products of the South now reach an aggregate of \$1,596,775,000 annually, while new construction work passed the \$600,000,000 mark in 1930. The development of the light and power resources of the South, on the other hand, has reached the enormous increase of a million horse power a year!

Moreover, there were 15,862,309 persons usefully employed in the various industries in the South in 1930. The following classification of these workers tells its own story of the large and varied developments going on here:

Industries	Workers Employed
Agriculture and stock-raising	5,966,779—(37.62%)
Forestry and fishing	108,296—(0.68%)
Mining	338,941—(2.14%)
Manufacturing	3,129,792—(19.73%)
Transportation	1,232,455—(7.77%)
Commerce	1,807,459—(11.96%)
Public Service	335,745—(2.12%)
Professional Service	875,574—(5.52%)

crippled for lack of current funds to support a greatly enlarged program!

(4) The industrialization of the South will ultimately change this section from a stronghold of Protestantism and evangelical Christianity to another great center of Roman Catholicism. Every great industrial center in America has undergone precisely this change; and, if the religious leaders of this day do not see and seize their opportunity, the South will pass to Roman Catholicism, as have all the other industrial sections of this proud Protestant nation. For when these great and growing industries utilize all the native Protestant workers available and begin to reach out to the great Catholic centers of population in Cuba, Mexico and the European nations for the multiplied thousands of new laborers which they will require, what then will become of the heritage of the Baptists and Methodists and Presbyterians here in the South? Unless we see and seize our opportunity now and speedily lift the burden of debt from our century will see the Roman Catholic Church dominant in the South—and the history of New England repeated here in the South!

VI.—AN OUTSTANDING BAPTIST MISSION FIELD

It remains to call attention to the fact that the South is an outstanding Baptist mission field. In 1885, for example, when the separate Negro churches were organized, Southern Baptists found themselves with 1,000,631 church members, as compared to 985,530 of the Southern Methodist churches. That is to say, in 1885, Southern Baptists lead Southern Methodists by only 21,101 members. But by 1925, or 40 years later, Southern Baptists numbered 3,649,330 souls as compared to 2,602,218 for Southern Methodists—that is to say, Southern Baptists had increased their lead over Southern Methodists to 1,047,112! Not only so, but by 1933, Southern Baptists had passed the 4,000,000 mark in church membership; whereas Southern Methodists numbered only 2,677,895, giving Southern Baptists a still greater lead over Southern Methodists, amounting to 1,350,000 or more souls.

A like gain, moreover, has been made by the colored Baptists over all the other Negro denominations in the South—fully 62% per cent of all colored people who are identified with any church at all being Baptists. So that out of the 15,658,165 church members of all faiths in the South in 1930, approximately 38 per cent, or 7,099,270 were Baptists, white and colored.

As has been noted above, furthermore, Southern Baptists are baptizing more people on profession of faith than any other three or four denominations in America, having baptized an average of 201,721 persons each year for the past twelve years. Their Sunday School gains, likewise, have excelled those of any three or four denominations in America, having shown a net gain in Sunday School enrollment amounting to 77,861 a year for the past fifteen years. Their young people's work also has gone into the lead over any single denomination in America.

Looked at from any point of view, therefore, the South is an outstanding Baptist mission field. We have the forces and resources to win this great section to Christ. God is blessing our unworthy efforts as He is blessing no other people. The people of the South are looking to Baptists for religious leadership, and God in heaven will hold us accountable, if we do not reap this great, rich, ripened harvest field for Him.

Fresh News Items from the Missionaries on the Field

J. W. BEAGLE, Field Secretary

This has been the busiest three months the writer ever experienced. He has spoken to ninety-five different audiences in eight states and traveled almost 12,000 miles to make these engagements.

Baptisms
So far this conventional year our faithful missionaries report the following baptisms: Among the Spanish-speaking people, 591; Indians, 389; Italians, 82; French, 41; Deaf, 40; Negroes, 227; Total, 1,427.

This is almost as many baptisms as reported for last year.

Partial Self-Support
In looking over the receipts that have come to the writer so far this year we are happy to report they amount approximately to \$5,000. These offerings have come from thirty-eight different mission fields which are served by twenty-eight missionaries. These gifts are tokens of appreciation for service and toward partial self-support over and above what they contribute to the Cooperative Program.

The Indian field led in the amount of money given, followed by the Italian field but the Mexican or Spanish-speaking fields represent the greatest number of fields contributing, while the Chinese perhaps represent the largest percentage in gifts, although the deaf out of their poverty are perhaps the largest contributors.

A MARVELOUS CONVERSION AT OUR CHURCH

REV. A. PUCCIARELLI, Missionary

Three years ago we decided to center our missionary activities in Elyton section, Birmingham. There are about forty Italian families located in the community. A man sixty-eight years old, Mr. Joe Giambrone, was asked by one of the members of the mission to come hear me preach the Gospel in the Italian language. Mr. Giambrone said: under no circumstances would he go in a place where people worship the horse's head, instead of the Living God. Strange things the Italian Catholic is taught by his priest. The Italian Catholic does not believe in the saints so their churches instead of being adorned with statues and images of the Virgin Mary and the saints, are adorned with monster's heads, such as buffaloes, elephants, horses and many others.

Mr. Giambrone was invited several times. Finally he decided to come one Sunday. When he entered the door of the mission he actually looked all around the room to see the horse's head. To his surprise he saw none. He did not hear the horse worshipped, either, but he heard the name of his God. That day he went home with a different light concerning the Protestant people. He kept coming to the mission and after a while his wife began to come also. Last August they both accepted and confessed Jesus Christ as their personal Savior and Lord, and were buried with Him in baptism.

I wish I had space in this article to write some of their personal testimonies. They have a son forty-two years' old, father of eight children, and has been all his life an

un-Christian. He has attended the Catholic Church only on some special occasions. He has known and practiced all the bad habits of the world. The desire of this father and mother was that they might have the joy to see their lost son converted to Jesus Christ, for he certainly was spiritually lost. We have prayed for his salvation. About four months' ago one Sunday morning he came to church. Since that Sunday he has been regular in attendance. In the month of December he accepted Jesus Christ as his personal Savior and Lord, and was buried with His Lord in baptism.

I have never seen a better evidence of conversion as I have seen in this man. He now prays God for the salvation of his wife and his eight children.

Not long ago the brothers Giambrone asked me to hold a prayer meeting in their home. There were more than sixty-five in attendance. This week, a prayer meeting was held in the home of another member of the church and there were seventy-three people present. In these cottage prayer meetings I have preached to Italians who had never heard me before. We have a great task on our hands, please help us with your prayers and your means.

AMONG THE CHINESE AT SAN ANTONIO

By MISS OLLIE LEWELLYN

"I am discouraged and must tell you. It is not the finance although that is the cry everywhere. It is the lack of material to work with. As I have told you, there are no Chinese coming in, little hope of the older ones, especially since the depression. Hence we only have our Sunday School and church members to work with. Some one has said we have a larger attendance of our members than any church in the city, but we have such a small membership. Not an American church in this city has more than one-third of its members at the evening services. We always have one-half and sometimes more.

"Our dear consecrated little English pastor is certainly giving them spiritual food. If conditions were normal I would say try to get a native pastor but at present that would be impossible as we would have to pay about \$150.00 a month. Owing to the condition of the Boards that would be impossible. If we stop, our field is lost as the Presbyterians would take it up at once. I can manage the finances to keep it going and will do the very best I can any other way if you think it is best to go on until we see the outcome of the conditions. You know how the money they have been contributing in their own churches if they see that is best. As for myself I take such little for the needs I can use a part of what I receive from the Board for the expenses if need be. I am trying not to be worried as it is not my work but the dear Lord's and He will take care of it. I only want to be wholly in His leading.

"Please be plain with me when you an-

swer for I am sure you will do so after much prayer for God's guidance. With the help of one of the Chinese young ladies I will try to start some kindergarten work and with her to interpret get closer to the mothers.

"Your letter was such an encouragement that it seems I took on new life. Everything is going better. Have a fine young man that I teach every morning now. On Saturday afternoon have a football game with the boys of junior age that attend public school, also class of smaller children in the kindergarten. A Chinese young lady is my helper. She has the beginners department in Sunday School. Hope to have more pupils in the English class soon. I thank the good Lord every day to be able to have our little church going, otherwise our dear boys would be on the streets Sunday night. I have a wonderful Sunday School class of Junior boys. Only wish you could meet them. So much sin these days that I am trying to fill their dear little minds so full of God's truth and other good literature that there may be no room for the Evil One to get his work in. Always pray for us.

"This work was begun just after the World War, under the supervision of John W. Milton, a Baptist preacher. The church was organized in 1924 with seven members, four Chinese and three Americans. We have at present thirty-nine, mostly from our Sunday School. We have reached very few of the older ones; have baptized four mothers and one grandmother, and one young father. It is hard for the older ones to break away from their superstition. They no practice ancestral worship within five blocks of our place of worship.

"We have conducted an evening class in order to pay the expenses of our place of worship. We have given to all Southwestern causes; have reached one hundred dollars a year to missions. We have conducted an English class of young men that pays our expenses for the room where we worship. Our work has been hard because it is small and we have only the children to hope for. We are not conducting the English class at present as there are no young men coming from China because there is no employment for them."

INTEGRITY OF CHURCHES

We believe that fundamentally back of all our schools and other denominational institutions and agencies are the churches of Jesus Christ which are the pillar and ground of the truth, made so by our Lord, himself. These must be preserved in their life, their spiritual character, their New Testament integrity, the purity of their government, and their doctrinal soundness. There is a heresy in ecumenism, which, if taught and practiced in our churches, can but result in the utter destruction in our churches of all we hold dear in Jesus Christ. We put ourselves on record as opposing with the full weight of our blood-bought souls and redeemed lives to all those forms of interdenominationalism and unionism which impair our churches in their doctrinal integrity, their independent government, their ordinances and their spiritual witness to Jesus Christ in a lost world.

On The Christopher Field With The Foreigners

By MISS MARY E. KELLY

There has been so many things to encourage this month. I feel like my prayers are being answered.

First, I am so glad and thankful for our pastor and his wife. I feel the Lord is already using them here.

Second. In my twelve-year Junior Girls Sunday School class, a year ago, was an American girl I was especially interested in; her father, a young lawyer, and mother were not Christians and I was very much interested in them. Sunday night they made us happy by all three of them uniting with the church.

Third. I have three young foreign women neighbors who have not been going anywhere to church. Have been trying to get them to our Sunday School. Last Friday I went to see a young married American woman, about the same age, who is an active worker in her class. She was for a year a member of my thirteen-year Intermediate girls, so I knew her pretty well, and told her I wanted her to help me get these young women into her class. Monday afternoon she with another member of her class came, looking so happy. Said they just came to get her work in. Always pray for us.

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"Please be plain with me when you an-

Sunday School papers!" Loaned him twenty-one song books that we use in the Industrial school. That evening, the Pastor and Mrs. Moore, our young convert of Sunday night, to play the organ, and I, went up there to church. There were 150 that night, three-fourths of them men and boys, bright, healthy, good-looking boys, of many nationalities. The per cent of foreigners there is ninety-five.

Preacher Foulon preached such a good sermon—in French first, then in English. Then Pastor Moore talked to them. Both speakers were given good attention. It was wonderful I felt the Lord was present with us.

Pastor Moore has been too busy to go up to Coello any more so I could not go either. I was so anxious to hear from the meeting I called up Brother Foulon who said he was having a good meeting. Good crowds and good attention. Two stood up the previous night saying they wanted to be Christians but he had not pressed that matter yet as he wanted them to be convicted first.

He wants more Gospels and I have a little more literature I can let him have. I shall have to send for more Bibles. When any of the foreigners that can read start to Sunday School I give them a Bible. Have one left and that has been asked for.

I had just ten foreigners come to take me to Sunday School last Sunday—two twelve-year French girls, in my class, and eight Italians, one of them was a man. It was his third Sunday. He has two little girls and a little boy who go and like it so well they have gotten him to going also. Yes, there is much to encourage and be thankful for!

"It has been another good month with so much to encourage. Yesterday was such a busy day, did not have time to write my letter, and do not know whether I will have time to tell you all of my experiences before the mail carrier comes or not. Have had some good ones.

"Our Missionary Society observed the Week of Prayer for Home Missions in the mornings, every morning except Saturday, had good meetings. The pastor of the Dowell Church came for me Wednesday evening, March 9, and wanted me to spend Thursday with them in their Week of Prayer; they have so many foreigners there, some of them knew me and wanted me to come.

"Dowell has a population of eight or nine hundred, mostly foreigners, the city officers and school directors are all foreigners—it struck me as a very peculiar situation for an American to be living in America, under foreign rule. But that is what will happen if our people do not wake up to the needs of Home Missions. The Baptist Church is the only church there, and the children and young people, most of all, go to Sunday School and Church. Rev. Bert Beatty has been pastor here two years; he said the first baptismal service he had there were four candidates and four nationalities—American, English, French and Roumanian—She speaks and reads Hungarian also.

"The Baptist people seem to be really interested in the foreigners, and they seem to

get along nicely together. They had a Sunday School Program for the children Wednesday evening—such a raft of children as there was—the church was full of them, and all did fine. I promised to return and stay a week after school is out to help them start a sewing school.

"I went visiting with Mrs. Beatty and had such good visits everywhere. The Roumanian woman told me her Christian experience, a most wonderful one. I told Mrs. Beatty to write it all down and send it to you. I was glad I went.

"Mr. Foulon came to Coello, March 16, and stayed over Sunday. He had good meetings and organized a Sunday School for which I was thankful. One of our men volunteered to superintend it when volunteers were called for. Mr. Foulon is so interested in those people and that work he said: It was worth a thousand dollars to him to hear him say that for he felt they must have a superintendent. He further said they had one of the best meetings that night he ever was in. No one went forward but they felt God was there. All were glad and thankful for the Sunday School—the fathers and mothers (not Christians) as well as the children and young people. They said they did not care anything about the church but did like that Sunday School for their children.

"The new superintendent had to work Sunday and could not go, so the pastor's wife, a deacon, another man and four of us women went. It was good to hear them telling how much they enjoyed teaching their classes; how surprised to see how smart they were. I could write more but the Carrier will soon be along and so must stop."

FROM KREBS OKLAHOMA

PASCAL ARPAIO, Missionary

"The Lord is with us. I went to Holdenville the third of March to present our work to the North Canadian Baptist Rally and was glad to hear from the president last week with a check for five dollars to cover my expenses.

"I told them of this field and the people we were dealing with, two classes, one more dangerous than the other—the Roman Catholic and the radicals. The Roman Catholics trying to make America Catholic, struggling for political purposes; the radicals willing to undermine our homes, churches, and the government. I said that the radical Zangara cost more to the people of the United States of America than five hundred missionaries in different labor centers. That if the Christians fail to preach the gospel to these miners in this state, they will be compelled to enlarge the state prison. Rev. Lee Phelps was present and said some good words in regard to our problems in Eastern Oklahoma.

"The Woman's Missionary Union of Bixby, Oklahoma, sent \$2.50 to help carry on the work. I wrote them we would use that money in Richville. We have re-established the mission there and last Friday night had eighty-two present. I wrote them telling the good results and enclose the note they sent me.

"Next Sunday will go in the evening to Pocahontas mining camp. Mrs. Arpaio will speak to the W. M. U. of North McAlester Baptist Church Wednesday in an all day meeting. We do hope something can be done for the Henrietta mining field and are praying that the good ladies of the Northern Canadian W. M. U. will be able to help us in solving that problem.

Stabilizing The Center

W. R. WHITE

Pastor Broadway Church, Ft. Worth, Texas

Center certainty and soundness must precede effective circumference activities. The base of our world operations is Home Missions. It must bear the strain and weight of the larger undertakings. If there is a Southern Baptist consciousness, Home Missions must create it. If Southern Baptists are to be coordinated into a united impact, Home Missions must correlate all her forces. If the South is to be so Christianized as to have something worthy to offer the pagan world, the Home Mission Board must be a determining factor. To relax at the center is to shake the whole Baptist program to the ends of the earth. It is to create a fatal weakness in the rear and at the base of supply for our Baptist army.

THE MATERIAL OR SPIRITUAL APPROACH

There is the material and there is the spiritual approach to every problem. There is an expression quite common today: "Faith is all right but too much faith has got us into our present plight. We exercise too much faith without enough cash and available resources; consequently we find ourselves overwhelmingly in debt." This has an element of truth but is in reality a dangerous heresy. We did not go so much by faith in prosperous times. We walked largely by sight and presumption. We were intoxicated with the prosperity of our material environment. We caught the spirit of the business man and the man of the world, and followed the lines of foolish inflation. It was not a sound faith in God that caused us to plunge beyond sound principles of operation. It was a faith generated by the enthusiasm of a worldly environment. Big programs, big drives and bewildering expansion envircned us. Today we are inclined to follow the same policy in reverse. There is a tremendous slump. Pessimism and desperation are on every side. All business men seem to know, is to cut and slash, regardless of the consequences to the social order. We followed them when they were caught by a foolish inflation. We now follow them when they are depressed by economic conditions. We walked by sight then and we are walking by sight now.

Christianity should maintain a spiritual independence. It should maintain an intelligent appreciation of the facts, issues and environment but it should always transcend them. The exercise of genuine, sound, New Testament faith is never risky, even though it is always adventurous. Instead of giving ourselves to a "paralysis of analysis" we should give ourselves to an inspiring crusade of courageous faith. The early Christians were hampered little by their pagan environment. Its severity and privations seemed to add to their zeal and determination. They maintained a contact with their day and generation but they were more careful to maintain a contrast. We are strong on the contact but rather weak on the contrast. We should have the most profound respect for the sound advice of successful business men who are equally successful Christians. However, I do not think we need to be thrown into a panic

by the pessimism and hysteria of a group of business men who are hopelessly caught in a crash over which they seem to have no mastery and from which they have not been able to extricate themselves. It seems that the religious thing would be for us to have the spiritual independence and courage of apostolic faith. If our religion does not have resources superior to this world, then let us confess it and be done with all of our sermons on faith and our loud pretensions to victorious mastery.

In my judgment, we are looking too much to outside conditions and too little to inside dynamics. The early Christians were not so strong on counting numbers but they were quite effective in making numbers count. Their material resources were quite meager. They knew how to do much with little. We seem to do little with much. The Holy Spirit would like to help Southern Baptists in this situation. Instead of taking council with our fears, let us have more communion through faith with the Holy Spirit. Shall Southern Baptists be tied to the chariot wheel of a material environment or shall they become a conquering army resting upon heaven's dynamics? Those early Christians leaned so little upon the things that seem to count so much with us. We lean so little on the things that counted so much with them. Our crying need is a return to the simple, basic, realities and the powerful dynamic of primitive Christianity. Some of our brethren seem to think that the only way out is to put ourselves indefinitely in reverse. They seem to say "the only way out is to back out." In my judgment, it is entirely possible to get out by moving up and on. Spiritual progress does not necessarily depend upon material resources.

OUR HOME MISSION CHALLENGE

There is perhaps one Jew to every ten Southern Baptists. We have one lone, full time missionary employed to grapple with this gigantic task. Every Southern Baptist should be a missionary. Our Home Mission approach should be enlarged. These ten Baptists to each Hebrew should be opening doors to Jewish hearts for Brother Gartenhaus. Instead, most of them are building walls between him and his people, whom he desires to reach. These walls are composed of religious prejudice, racial pride, social ostracism, spiritual antipathy and indifference. When the whole world is ripe for this new problem with vigor and effectiveness.

We have the great Negro population in the South. They had no choice of their land or flag or environment. Our fathers brought them here. The missionaries of the worst in our civilization seem to be more of our best. Our Home Mission Board waits to be released for a serious attack upon this gigantic opportunity.

There is perhaps a pagan Indian to every fifteen Southern Baptists. This great unassimilated and unreached pagan group stands as an indictment of the effectiveness of our Christian impact. Good and glorious

work is being done but it is so meager and feeble compared to the size of our task.

Great hordes of foreign population bringing foreign ideas and ideals are already with us. They are increasing the area of their influence beyond their own numbers. They are actually changing us more than we are changing them. Great strips of territory once occupied by Baptists and others are now pre-empted by these friendly neighbors from across the sea. We must put on our armor and say that the genuinely apostolic Mission Board eagerly waits with hands tied, able to only scratch the surface.

The mountaineers, sailors and seamen and other groups, virile, potential and challenging, stand before us and await our answer. The time for march has come. God of heaven grant that retreat and retrenchment have reached their limit.

Miss Grace Clifford, Nardin Oklahoma, writes:

"My heart is filled with gratitude to our Heavenly Father for the 'Peace of God that passeth understanding' which fills my heart for every day we are made to feel more and more our dependence upon our God. It seems that we are standing on 'holy ground' as we think of Southern Baptists who realize the needs and the serious times through which we are passing and meeting together for a Week of Prayer for Home Missions. Our prayers are united with this host even though deprived of meeting with those who gather at the places of worship this week.

"My check came and awaits the time until it can be cashed. Accept my sincere gratitude for it.

"We pray God's richest blessings upon our Southern Baptist leaders and all the work upon our country and her leaders, upon our Foreign work, and pray that as individuals may be found faithful till 'Jesus comes,' or calls us home. Pray for us!"

Roe R. Beard, Missionary Pastor, Pawnee Indian Baptist Church, Pawnee, Oklahoma:

"Our work is going very nicely at this writing. We have been very busy for the last few days.

"Brother Phelps has been here with us. We had a splendid meeting, and about thirty-three conversions. I baptized twenty-nine Sunday morning and have three more approved for baptism.

"We had one funeral this week. Brother Robert Peters' wife, Sister Mary Peters. Have another funeral for tomorrow at the church. There have been a great many deaths among the Pawnees this winter.

"We are to entertain the associational B. Y. P. U. Rally at our church the 28th of March. I believe we are progressing nicely with the young people's work, and, as you know, they are the hope of the future.

"Inclosed please find money order for seven dollars and sixty-one cents which our little mission gave yesterday for Home Missions. This is aside from our regular monthly offerings. We had a fine day yesterday and the largest crowds we ever had. We observed the March Week of Prayer for Home Missions. Our women seemed much interested in the work and program. Remember us when at the throne of grace."

The Home Mission Board And The Evangelistic Task In The Homeland

M. E. DODD

Evangelism. Soul Winning. Witness Bearing. These words represent the most commanding and challenging ideas of New Testament Christianity.

Russell H. Conwell said, "The mission of a church is to save the souls of men. That is its true mission. It is the only mission of the church. That should be its only thought. The moment any church admits a singer who does not sing to save souls; the moment a church calls a pastor who does not preach to save souls; the moment a church elects a deacon who does not work to save souls; the moment a church gives a supper or an entertainment of any kind not for the purpose of saving souls, it ceases in as much to be a church and to fulfill the magnificent mission God gave it."

It might be profitable for us to give attention to some fundamental considerations:

1. Evangelism, Soul Winning, Witness Bearing for Christ is a fundamental Christian duty. Christ commanded it, the Holy Spirit impels to it, God the Father expects it.

2. Evangelism, Soul Winning, Witness Bearing is a fundamental Christian privilege. It is the privilege of representing a King. It is the privilege of being an ambassador from the Kingdom of God to the kingdom of the world. It is the privilege of telling the best news man ever heard. It is the privilege of offering the best blessing for humanity.

3. Evangelism, Soul Winning, Witness Bearing is a fundamental necessity.

It is necessary to the individual for whom it is intended. He is described in the Bible as being lost, guilty, condemned, without God, without hope, dead in trespasses and in sin. Without the Evangel he is doomed eternally.

This work is essential to the life of the individual Christian, the church and the denomination.

It is essential to the individual Christian for the strengthening of his faith, the brightening of his hope, and the enlarging of his influence.

This work is essential to the highest interests of the church, because it produces a united church, a pure church, and an orthodox church. Schisms and factions cannot exist in a great evangelistic spirit and program. Worldliness and the lack of spirituality are burned out in the hot fires of evangelism. Heresy cannot flourish in a soul winning church.

This work is essential to the life of the denomination. Most evangelical denominations, least of all our Baptist group, cannot live without evangelism. There is only one of two alternatives, evangelism or die.

Personal testimony or witness bearing for Christ is the individual Christian's expression of devotion to his primary and fundamental work.

Evangelistic meetings is the local churches' expression of united devotion to the task of soul winning.

Mission Boards and organized groups of evangelists constitute the denomination's expression of loyalty to the Lord's first and highest command.

This is the explanation and the only reason for Mission Boards, district, state, national or foreign, namely that Christ's Evangel may be heralded abroad in the name of the group for which that board stands.

For many years the Home Mission Board of the Southern Baptist Convention maintained a great department of evangelism. This work challenged the administration and called forth the grateful appreciation of the whole Christian world. It was a sad day for us and for the world at large when we felt under the necessity of giving up this department.

I believe the Southern Baptist Convention should again, and with renewed emphasis, re-assert its devotion to this highest and holiest of all tasks, namely Evangelism, Soul Winning, Witness Bearing for Christ. Whether the convention would feel justified in reorganizing a definite evangelistic force is another matter. If that cannot be done under present circumstances, there are other ways in which Southern Baptists may corporately and unitedly express their devotion to this work.

The convention can set out a program of city wide, county wide, state wide, and nation wide evangelistic, simultaneous services, using all their present resources.

If the convention would take serious notice of its responsibilities and opportunities in this matter, and would designate the Home Mission Board as the agency in whom this program would head up, under the leadership of Secretary J. B. Lawrence, and would organize every state, district association and city for a campaign of evangelism as it organized for the seventy-five million campaign; it would challenge the forces of our Baptists to this high task; it would get our minds off of our troubles; it would get away from the drab monotony of mechanical and material standards, programs, and policies; it would revive and inspire all our people everywhere; it would serve notice on the world at large that money or no money, debts or no debts, we propose to go on with the work to which God has called us.

We must lift up our eyes and look upon the fields. No narrow vision will suffice where eternal interests are involved. Southern Baptists must become international, interracial, and interstate-visioned when they think of their mission work. A narrow policy will be fatal. State lines must exist only as boundary lines in Kingdom work that define areas of activities for state organizations, and not as partitioning walls that divide denominational life into separately functioning organizations. The denomination in its mission work at home and abroad must function as a whole. It can meet its mission obligations in no other way.

HOME MISSION WORK TODAY

Work Among the Foreigners. Among the foreigners the Board has 38 workers supplying 122 churches and mission stations. There were 22 new missions opened up last year. The three mission schools: The Anglo Mexican Institute, A. Valez, Principal, El Paso; the Mexican Baptist Institute, Paul Bell, Principal, Bastrop, Texas; and Acadia Academy, A. S. Newman, Principal, Church Point, La., with 56 ministerial students, report 475 baptisms during the year.

Work Among the Indians. The work among the Indians is very fruitful. There are 21 workers and 40 churches and missions. Last year the missionaries reported 498 additions to the churches and 2,352 persons reached by personal service. No field right now is whiter for the harvest than this.

Work Among the Negroes. During the past year the six workers among the Negroes reported 494 additions to the churches. Dr. R. T. Pollard, Dean of Selma University, who is supported by the Board, reported 27 ministerial students and 75 other students receiving instruction in the Bible in his department. There are in the South approximately 10,000,000 Negroes. Southern Baptists should greatly enlarge their work among our colored brethren.

Good-Will Centers. The Good-Will Centers at Christopher, Ill., West Frankfort, Ill., Birmingham, Ala., East St. Louis, Ill., and New Orleans, La., together with the Seamen's Bethel in Jacksonville, Fla., and the Rescue Mission, New Orleans, La., are all doing a most excellent work. The combined reports of these missions show 2,837 religious services held, 65,083 in attendance and 1,044 conversions.

Work in Cuba. The work in Cuba is progressing nicely. Dr. M. N. McCall, the Superintendent, reports 42 churches and 46 missions. There are 31 ordained preachers and 12 unordained workers. There are 8 American missionaries. The rest are natives. These workers baptized 352 people, made 26,191 missionary visits, distributed 335,186 tracts and Bibles. There are 3,421 members of Baptist churches and 3,795 enrolled in Sunday School. There is no richer field in all the world for the Gospel than Cuba.

Work in Panama. In Panama we have seven mission churches and one self-supporting church. The Balboa Heights Baptist Church is a real flourishing, aggressive Baptist church. The Board owns the property, both church house and pastor's home, but the church is self-supporting. The seven mission churches are colored churches—Jamaicans who came to the Zone to build the Canal. They are pastored by two preachers, one living on the Atlantic end of the Canal and the other at the Pacific end of the Canal. The eight churches have a combined membership of about 800. The pastor of the Balboa Heights Church, Dr. Alfred Carpenter, now in the States on vacation, is the Superintendent of this work without salary.

Field Work. We have six special field workers: Dr. J. W. Beagle, Field Secretary; Rev. Jacob Gartenhaus, Missionary to the Jews; Miss Emma Leachman, W. M. U. Field Worker; Mrs. Una Roberts Lawrence, Mission Study Editor, and Dr. J. W. Michaels and Rev. A. O. Wilson, Missionaries to the Deaf. These are all very busy, giving the Gospel to the lost and carrying information about our work to Southern Baptists.

What About Our Cities

S. E. EWING
Secretary City Missions, St. Louis, Mo.

In reply to the question "What about our cities," most of us will answer, "Well, I don't know." The whole situation seems to be so intricate, involved, and gigantic, and may I say, most urgent. No department of our national, civic or religious life is so baffling as our cities. The present attitude of Baptists toward the city will determine our denominational future for years to come. There is plenty of New Testament precedent for bringing our strongest fighting forces against the city.

It Is a Big Task

The estimated population of the eighteen states and District of Columbia in the territory of the Southern Baptist Convention is 41,000,000. There are 24 cities with a population of over 100,000 each, with a total population of 8,500,000. We might well add another million to this number who live in the suburban sections, dominated in their church and business life by the cities. We have 23 cities with a population from 50,000 to 100,000 each, with a total population of 1,500,000. We might add the 38 cities with a population between 25,000 and 50,000 each, with a total population of 1,250,000. In round numbers, this gives us a city population in the Southland of 10,000,000. Ten out of every forty-one of the population in the South live in the city. Our Baptist strength in these eighteen states and the District of Columbia is placed at 7,000,000. Thus, seven out of each forty-one of the population in the South is a Baptist. When we inquire the ratio of Baptists in the cities to the total city population—well, that is where the shoe pinches. In such cities as St. Louis, New Orleans and Baltimore, our average indicates that we have overlooked the cities to an amazing degree. Surely we should not discriminate against the city, as so often seems to be the case, because the returns in conversions are not proportionately as large as in more open fields. Shall we forsake the cities because conversions are few as compared to less difficult fields? If Baptists want to do "real missionary work," we might well concentrate on the cities.

Rapid Changes

What I write today about any particular city might be changed before this gets into print. As the city changes geographically, socially, and economically, so the churches in that city change. There is constant shifting, both in location and in the character of the work done by the local churches in a city. "Nothing stands still in the city." One thing is certain—that the cities will continue to grow more or less rapidly, and increasingly dominate the life of all our people. The local church as a strictly neighborhood enterprise seems to be losing ground. It is not very long after a church is organized until it becomes a city institution, drawing its membership from all parts of the city. In attendance, and upkeep, it becomes dependent on a citywide constituency. Hence my rule governing church locations—"On the boulevard, at the corner, at the top of the hill." Pastors must

have a "citywide vision and be sympathetic with the stability and growth of every other church. In almost every large city, the downtown church must look beyond its immediate environment for its membership and support. The churches with historic background in my own city (St. Louis) have changed their location from one to four times. The Second Church (our oldest Baptist Church within the city limits) is now in its fourth location. Other Baptist churches, like the churches of other denominations, have changed locations from one to four times. It so happens that the coming in of the colored people has been the chief cause for changing location of many of our leading churches. Three historic church buildings in the downtown section of St. Louis are now occupied by Negro Baptists. This is not a loss, but a real gain in our Baptist strength.

Variety of Destitution

From every angle, the city population is spiritually destitute. What a variety of appeal confronts us! The city church has the world at its front door. In the larger cities of the South, as well as the North, practically every country of the world is represented, which means that the four colors—white, red, black and yellow—are within close touch; that the people speak a dozen or more different languages; and that every variety of religious thought and practice is to be found. We have the rich and the poor—the educated and the illiterate—the choicest saints and the most hardened criminals—those who possess righteousness which is by faith and also the self-righteous.

What a Challenge!

I like the words "opportunity and challenge" better than "problem and difficulty." It is easy to magnify the problem until it reaches the impossible of solution, or the difficulties until we feel it is almost useless to try. And it is useless if we leave our spiritual resources out of account, but nothing is impossible with God, and we are simply God's agents or instruments of service. City pastors, take heart! City churches, stay by the job! The God of hosts is with you.

White Unto the Harvest

The rumor has been passed around that the city church is a failing institution. Not so, except in certain instances which I think can be readily accounted for. Call the roll of churches, and note where our increase in membership is reported. Ask the denominational mission board treasurers where they are sending the receipts for cash received. I am not ashamed of our city churches. There is no reason to say that the city church has failed. In the largest city of the Southern Baptist Convention (St. Louis), the net gain in membership in the last five years has been 4,600. In the preceding five years, it was 3,354. Only three years in the last twenty-three did the churches in the St. Louis Association report a loss in net membership, and that only a total of 318

for the three years. During this same three years, the total loss in membership by letter and otherwise was 3,390. This figure indicated something of what the churches had to overcome in order to break even. This is not a bad showing, and disproves the statement that the city church is a failing institution. Never were city fields so ripe with opportunity for the soul winner and the soul winning church. Put the city down as a good prospect. Let's press on and win our cities. The Book of Acts is a treatise on City Missions. Read it with that in mind and see how it will pay you up.

Recommendations

(1). Let me urge greater stress on citywide evangelism, promoted by the local churches of any given city, and strongly backed by the Home Mission Board. Some of us feel that we have not given quite enough emphasis to this phase of our home mission work. Maybe the denomination has felt that the cities were strong enough to walk alone. Thank you for the compliment! All of our city churches need the sympathetic touch of the denominational hand to direct and cheer.

(2). Make the city a department of our Home Mission Board organization. From every angle, the city is worthy of a very definite and specific consideration. The old saying, "As goes the city, so will go the nation," liberally translated means that if the Baptists are to make their full contribution to the evangelization of the Homeland, the city must be given their full share of thought, prayer, planning and money. But in my judgment, the Home Mission Board is not the place to begin. Might it not be well for our schools and seminaries, where young men and women are in preparation for definite Christian service, to give special training preparatory to meeting the problems of the city work? I have felt for many years that our young men might experience as definite a call to the city as to the foreign field. At least it was so in the case of the writer. Do not our struggling city pastors make as much sacrifice as one who goes out under the Foreign Mission Board? To make good in a city pulpit requires as great personal resources and preparation as to make good in China. Remember, too, that our so-called "city field" is growing more difficult every year.

(3). The foreign mission obligation is looked upon as a denominational matter. We do not sympathize with the "gospel missionary," who advocates that each church alone do its foreign mission task. The job is too big for one church. So is the common problems of the city. Co-operation is an important element in successful work in the city. I like to think of our forty churches in the St. Louis Association as links in a chain, remembering that the chain is only as strong as its weakest link. On three different occasions St. Louis churches have united in our Simultaneous Evangelistic Campaign. Each time has brought gratifying results. State and national boards may with profit be sympathetic with the churches in the city. I asked one of our state secretaries to be as liberal in making appropriations for our city as he was in making suggestions for appointments. Denominationally we may take the city as well as the country for Christ. It can not be done, however, in expecting each local church to stand alone and maintain itself.

Brief Survey of Baptist Indian Mission Work in Oklahoma

By G. LEE PHELPS
Fifty-nine Years in the Indian Country—Thirty-two Years a Missionary to the Indians

In this survey of the Indian Mission work in Oklahoma, I shall not attempt to go into the history of the past, much of the past history has been published in books and may be had from the book stores, but I do want to give a sort of bird's eye view of present conditions and chart, if I may, some of the progress made.

There are thirty-eight or forty separate tribes of Indians in Oklahoma, each speaking a distinctive language. Some of these tribes are very small and are so affiliated and amalgamated with other tribes and the white race that they have become almost extinct. Our Baptist work is touching practically every tribe.

CHEROKEES

There are more than thirty thousand Cherokee Indians and a larger per cent of them do not speak English than of any other tribe. They occupy the northeast section of the State, comprising a territory seventy-five miles wide and one hundred and twenty-five miles long, much of which is rough and hilly. There are forty-two Baptist churches with a total membership of thirty-five hundred. There are about forty-five ordained Indian preachers. All the churches have Indian pastors and all services are conducted in the Cherokee language. The Cherokee Baptist Association, which was organized in 1868, holds regular annual meetings to which all of the churches report, and with which they all cooperate. They also cooperate very cordially with the State Baptist Convention of Oklahoma and with the Southern Baptist Convention. The Cherokee Baptists are the most evangelistic of any Indian tribe. They are also the most progressive. Each church in this tribe has a house of worship and a plot of ground for camp meeting purposes. The church houses will range in cost from five hundred to ten thousand dollars and all are paid for. A very large per cent of the Cherokee Christians are Baptists. There are only a few small churches of other denominations and no Catholics. There are, however, still a larger number of Cherokees that hold to the "old Indian ways" and refuse to hear the Gospel or to walk in the white man's road, they are known as the "Night Hawks."

CHICKASAWS

There are less than three thousand Chickasaw Indians in Oklahoma, and the smallest per cent of fullbloods. Their territory, about one hundred miles long and fifty miles wide, lies West of the Choctaws. There are thirteen Baptist churches with a membership of about three hundred. These churches all affiliate with the Chickasaw Baptist Association. They also cooperate with the State Convention of Oklahoma and with the Southern Baptist Convention. There are, perhaps, half as many Methodists as Baptists, and a few Presbyterians. The churches are all pastored by preachers from their own tribe. Much of their preaching is in the English language. They seldom need an Interpreter as all of them understand both the Indian and English languages. They have some outstanding young men as leaders and are progressive.

CHOCTAWS

There are about seventeen thousand Choctaw Indians of Oklahoma, probably seventy per cent of them are fullbloods. Their territory, comprising one hundred and twenty-five miles square, is in the Southeast section of the State. There are twenty-six churches with a membership of about one thousand. There are two Choctaw Baptist Associations. The meeting of an Indian Association is not unlike that of a white association, except that the Indian dialect of their tribe is spoken. Southern Methodists have about the same number of members as Southern Baptists. There are also a few Presbyterians, and a very few Catholics.

SEMINOLE TRIBE

There are twenty-five hundred Seminole Indians in Oklahoma. Their territory comprises what is now Seminole County, with the Choctaw nation on the east, the Chickasaw nation on the south, the Old Oklahoma on the west, and the Creek nation on the north. There are in this nation twelve Baptist churches with a membership of about thirteen hundred. There are in this tribe sixteen ordained ministers. Most of the churches in this tribe have no organic connection with any Association or Convention. They keep poor records and therefore it is difficult to report correctly their work, except by personal knowledge. Some effort is being made at B. Y. P. U. work and this work is growing rapidly among the young Indians. There are two Methodist and one Presbyterian church. This tribe is more nearly all Baptists than any other tribe. A few Seminoles are growing rich from oil on their allotments. Their property and monies are all held in trust by the United States Government.

CREEK OR MUSKOGEE TRIBE

There are eleven thousand Creek Indians living in what is known as the old Creek nation, a territory about seventy-five by one hundred and twenty-five miles square, lying west of the Cherokee Nation and north of the Seminole and Choctaw nations and east of Old Oklahoma. There are in this tribe nineteen churches, comprising the Muskogee Baptist Association. They report a membership of about eight hundred. This Association cooperates with the State Convention of Oklahoma and with the Southern Baptist Convention. In addition to these churches there are a large number of Creek churches which have no connection with any other body, but call themselves independent churches. They are not anti-mission churches, for many of them contribute to missions and other denominational objects, but anti-organization churches. There are forty ordained ministers in this tribe. Every church is well equipped with a good house of worship and each has a large tabernacle for out door summer meetings. The Creeks are the most independent and self-reliant in the government of their church work of any tribe. They are not, however, as evangelistic as some of the tribes.

Practically all of the churches have B. Y.

P. U. organizations, and many of the Unions have reached the Standard of Excellence. This tribe also holds an annual B. Y. P. U. Convention to which they invite other tribes. This Convention draws large numbers of young Indians each July when a four-day intensive program is carried out. Last year, 1932, the crowd was estimated at three thousand, with more than five hundred young Indians taking part on the program. They are rivaling the State B. Y. P. U. Convention for a crowd. They are saying, "wake up you pale faced B. Y. P. U.ers." The Christians of this tribe are largely Baptist, with only a few Methodists.

FIVE CIVILIZED TRIBES

The five civilized tribes occupy the old Indian Territory. In these tribes the first Baptist churches of Oklahoma were organized, and out of these Indian churches grew the Baptist General Convention of Oklahoma. The Indian churches have, therefore, ever been a part of the Baptist General Convention.

For many years the State Convention of Oklahoma has supported one general missionary (G. Lee Phelps). It has also supplemented the salaries of a large number of Indian pastors. Many big camp meetings are held annually, at which large numbers are saved and brought into the Kingdom; also many Bible and Training Schools are held each year.

Each of the Associations carry on an aggressive missionary work among their own tribesmen, appointing from one to three native missionaries each year, raising the money among the churches to pay their salaries.

All these five tribes have the New Testament and some parts of the Old translated and printed in their own languages.

THE BLANKET INDIANS

The following tribes, Osage, Ponca, Otoe, Pawnee, Sac and Fox, Kaw, Kickapoo, and Iowa are known as the Blanket Indians. They live on small reservations in north central Oklahoma.

OSAGE

There are twenty-two hundred Osage Indians. For years this tribe has been largely dominated by the Catholics. The Osage Baptist churches now have a membership of 126, a good house of worship, pastor's home, and a number of tithers are contributing large sums each year to denominational objects. Their annual offerings exceed the expense of the work on this field. Rev. A. Worthington and wife (White) are the missionaries to the Osages. The Home Board is paying the salary. They are doing a most excellent work and the Lord is greatly blessing their efforts.

PONCA

There are about six hundred in this tribe living on a reservation adjoining Ponca City. The Baptist work on this field is comparatively new, but our Baptist Church has a membership of 85. This field is just now without a regular missionary, but the church is carrying on with the help of the White church in the city.

OTOE

There are seven hundred Otoe Indians. Their reservation is near Red Rock, Oklahoma. The Baptist church has a membership of 167. Rev. and Mrs. A. W. Hancock (Choctaw) are the Home Board's missionaries, giving half their time to this field. This field is difficult and for some time little progress has been made.

(Continued on Page 12)

The Secret Believers In Israel

JACOB GARTENHAUS

In one of our recent publications an estimate of the number of Christian Jews in our Southland was given as 200. This caused considerable comment and many inquiries were made as to the accuracy of such a statement. But upon communication with the author to ascertain the source of her information I learned that this was a typographical error, that the figures should have read 2,000.

In my opinion this is a very conservative estimate—there are at least 2,000 Jewish believers who have publicly confessed Christ and aligned themselves with the various churches. However, in this number are not included the multitude of secret believers in Israel, that is, those who believe in their heart of hearts Jesus is the true Messiah but who to all outward appearances are devout followers of Judaism. And their number is legion.

It is true today even as it was in the time of our Lord when many believed on Him secretly but "for fear of the Jews" they would not make a public confession. One of such was Joseph Arimathea who was a disciple of Christ incognito—in secret. But we read that at the time of our Lord's solemn funeral he brought Pilate that he might take away the body of Jesus. Another of these believers was Nicodemus who brought a mixture of myrrh and aloes about a hundred pound weight. "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, be-

sought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." John 19:38-40.

And we would be safe in saying that there were tens of thousands of these secret believers in Israel, among whom were chief rulers as we read: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." John 12:42-43.

Yes, they were convinced that Jesus was the one sent of God and that his doctrine was divine, but they lacked the courage to own their faith. They knew that confession not only meant being "put out of the synagogue," but also bitter persecution, imprisonment yes, even death as was the case with Stephen. Of course the noble thing to do was openly confess Him and suffer these consequences, but was it not better to secretly confess him than not confess at all?

Yes, today as then, public confession means not only being branded with the most odious and ignominious names, but misun-

(Continued from Page 11)

SAC AND FOX

There are about six hundred in this tribe living in two bands. Rev. and Mrs. A. W. Hancock give half time to this field and are doing excellent work. Brother Hancock is a fullblood Choctaw Indian. He has had good training in Oklahoma Baptist University. There is one church, "The Only Way" Baptist Church, with a membership of 165, and it is growing continuously.

PAWNER

The Pawnee reservation is near the town bearing their name. There are about eight hundred in the tribe. The Baptist church has a membership of six hundred and fifty-seven. Last week, February 18, 1933, there were others baptized. Rev. and Mrs. Roe Board (White) are the Home Board's missionaries on this field. They are a fine young couple and new in the work, but beginning in a splendid way. They have the church now contributing regularly to the denominational work. The Government Indian School, with an enrollment of about three hundred young Indians, is located here; also the Government Hospital for Indians. The Missionary has a great task on this field as well as a great opportunity.

KAW

There are less than three hundred in the tribe and the Home Board work on that field in its beginning. The Baptist church has 42 members. This field is without a permanent missionary.

KICKAPOO

The Kickapoos are a backward tribe, many of them living in "wigwams" just as they have lived for many generations. Rev. and Mrs. D. D. Cooper began mission work in this tribe several years ago. For several years they carried it on at their own expense. The Home Board took over the work a few years ago and continued the

Coopers on the field. The Kickapoo church has now a membership of 21. Cooper and wife are fullblooded Choctaw Indians, trained in Oklahoma Baptist University. He is the most effective Indian preacher that I have known. There are only a few hundred in this tribe. They are located near the city of Shawnee.

IOWA

The Iowas of Oklahoma are a small tribe with less than one hundred in the tribe. The Home Board maintained a work in this tribe for several years, until they were able to carry on without aid. One of their own tribesmen, Rev. Solomon Kent, is the pastor. The Baptist church now numbers 22 members.

CHILCOCC CHURCH

This is a student church made up from many different tribes and is located in the Government Indian School at Chillico, Oklahoma. Miss Mary Gladys Sharp is the Home Board missionary, giving her entire time to the work. She is a graduate of Oklahoma Baptist University, and one quarter blood Chickasaw Indian. The Chillico church has a membership of around seven hundred. There are about eleven hundred Indian students enrolled annually in the school. Semi-annual revival meetings have been held there for many years, conducted by Rev. G. Lee Phelps. These meetings result in from 35 to 55 conversions in each meeting. Rev. A. Worthington, missionary to the Osage Indians, gives one Sunday each month to this field.

OUTLOOK

In my 22 years of service, I have not seen the Indian work in better condition than at this time. The personnel of the workers was never better, if equal to those now on the field. It seems that as the poverty and distress grows the spiritual fervor also grows. The slogan adopted by the Christian Indians is "Every Indian for Christ."

derstanding, separation from loved ones, alienation from friends. It means having to drink of the cup of suffering from which the Master drank, as He told His disciples: "Ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with" (Matt. 20:22-23). It means being mocked and scorned even as He was, placing his life in jeopardy.

And it is for these reasons that many Jews who believe in Jesus Christ do not affiliate with Christian churches. Many are known to have been baptized in rivers, creeks, etc., in the name of the Father, Son and Holy Spirit, and at the same time regularly attend their synagogues—inwardly worshipping the Messiah, outwardly adhering to Judaism as it is today.

Not long ago it was my joyous privilege to be brought in contact with one of these Nicodemuses, verily a ruler in Israel, an intelligent man of great learning, who, though for twenty-five years has been a rabbi and spiritual leader, yet with a wonderful light in his eyes spoke of Jesus with adoration and reverence. When I pressed the question of public confession, he quickly replied that he could much better serve his Messiah by remaining in his present position of influence and to illustrate his point he read me an article which he sent to the Jewish press in protest against the unjust criticism against Jewish followers of Christ, defending their right to worship the God of their fathers through Christ the Messiah. This coming through one of their rabbis, he said, would make them stop and consider the matter. He went on to tell how, in a tactful manner, he was pointing his people to the fountain of living water to quench their spiritual thirst, and that it was because of his position and influence that they were willing to listen, attaching much importance to his utterances. "Now," he continued, "if I should publicly acknowledge Christ I would lose this influence with so many people. I would be ignored rather than heeded. And then, too, think what it would mean—immediate divorce from my wife, separation from my dear children, loss of respect, I would become an outcast and all of this would go very hard with one of my advanced age."

It was during one of our city-wide meetings that a Jewish Christian brother and I visited a prominent leader in Israel and learned much to our delight he was a secret believer. We pleaded with the man to join us in making known to our unbelieving brethren the love of the Messiah without whom there is only suffering and sorrow, hopelessness and strife. He was visibly moved; the tears welled in his eyes which told us that nothing would give him greater joy than to become an active disciple of his Master but, placing a hand upon each of our shoulders, in a broken voice he said, "You are doing a wonderful work, God bless you." The best way in which God can bless us," I said, "is to let every Jew accept the Messiah," to which he replied, "You are right."

Time and again I meet up with these secret believers, and always it is an unexpected joy to sit with them for hours at a time some times, exchanging our spiritual experiences. Only the Hebrew Christian can sympathize with them. Only he knows how full the cup of bitterness can be, and alas, often in his hour of trial when he turns to the Christian for encouragement he finds him lukewarm, indifferent, and unsympathetic. It is then he realizes the full import of the Master's promise, that He will be as a father, mother, sister, brother and friend.

The Business of Baptists In the Country

DEAN J. W. JENT, A.M., Th.D., LL.D.
Oklahoma Baptist University

Southern Baptists are IN THE COUNTRY. We have great city churches and many Southern cities are Baptist centers, but we are preeminently a rural people. Approximately 95 per cent of the churches in the Southern Baptist Convention, with 70 per cent of the total membership, are in the open country or in villages of less than 1,000 population. There are 218 associations in the South without a town or city church, or even a large village church in them, and 163 others with only one town or large village church in each.

We have BUSINESS in the country. We must "carry on" or "quit," and real Baptists are not "quitters." We are in the country by the Grace of God. We have this rural heritage at the hands of our fathers. These churches, covering the South like the dew, bear challenging testimony to the heroic devotion of our pioneer preachers,—prophets of God,—who paid the price in privation and hardship. To let these churches die; to desert the country; to leave the youth of the rural South to the ravages of religious radicals would be the ultimate in disloyalty and ingratitude—the surest guarantee of denominational decline.

We face the dare of duty and the lure of an open door,—the challenge of clamoring needs and an unprecedented opportunity for religious service and rural leadership. We are stewards of the Gospel and trustees of the Truth, responsible to God and our fathers for what we have in these churches and what they can do in the rural communities of the South. We are responsible for an astounding advantage in the appeal of our spiritual individualism to the genius of the rural mind. Our mission and ministry is rural as well as urban.

The rural South needs the Baptists because country people need religion. The city has no monopoly upon sin. The Devil has his habitat in the rural home as well as the hovel and the slum of the city. The genius of the Gospel is rural as well as urban. Without Jesus Christ, country people are lost. Efficient and satisfactory farm life is impossible without religion. The farmer needs faith in God and confidence in the primary and determinism of His Grace and Goodness. Just like the banker and the business man, in the midst of the worries and burdens of life, the farmer needs the inspiration and consolation of the Christian.

Baptists have business in the country because the right kind of rural community has a church. Baptist churches are the kind rural communities need because they are REAL CHURCHES.—New Testament churches. They conserve First Century Christianity in Twentieth Century rural communities. They preach and practice the gospel. They teach all the truth.

"Federated," non-denominational "Community" churches are not the churches rural communities need because they minimize and ignore the determining doctrines of Christianity: the inspiration and authority of the Bible; the eternal sonship, deity, and atonement of Jesus; the universality and guilt of sin; the genius and structure of New Testament churches; the vital issue in the ordinances; missions and evangelism;

sane, scriptural eschatology. They reduce the church to the level of a social or ethical culture club, hence, devitalize and destroy its efficiency.

Since deviation from the doctrinal norm of the New Testament mars the pattern, "community churches" are not real churches. A substitute cannot satisfy the hunger for genuine church life or provide the constructive religious program a rural community needs. The constituency of community churches "perish for lack of knowledge." The sheep "look up but are not fed." The misguided people, caught on the hook of superficial sentiment, think they have a church but the church they have is not a real church. They are deluded, still in the religious woods, on the wrong road, institutionally lost.

Man-made, compromise churches cannot conserve First Century Christianity. Their ministry must be shallow, incomplete, inadequate. Such churches are unscriptural and impractical—fundamentally defective. They are not anchored to any great religious body, and they have no institutions: schools, hospitals, orphan homes,—in the support of which they cooperate. They are detached from the great missionary movement of the world. They are purely local institutions, shut up to themselves in a mere social service program, which cannot stimulate the deeper impulses of the spiritual life. Religion reduced to such a superficiality of the New Testament, therefore, churches organized to promote it are not real churches.

We have business in the country because our institutions and cooperative enterprises need the support of these unlisted country churches. This wasting wealth of talent and treasure would revolutionize our denominational strength and efficiency. Practically all our preachers, teachers, missionaries, and denominational leaders were born and reared in the country; were won to Christ by a country preacher, and contributed to the denomination by a country church. The city will never produce religious workers and leaders because its atmosphere and functional genius is set to call out and stimulate business and professional ability. The prophet of God discovers himself in the quiet and calm of the country and lays the foundation for his life task in the reacting impact of nature and communion with nature's God. The conservation of our rural strength is, therefore, an issue of denominational life or death.

The denominational dare of Southern Baptists,—the big business we have in the country,—is THE SOLUTION OF THE RURAL CHURCH PROBLEM. The rediscovery of these 22,043 rural churches in the Southern Baptist Convention; a proper appreciation of them; the development of a worthy rural church program in every state and in the common task of our Home Mission Board; a continuous campaign of rural evangelism and rural church development; the reorganization of our associational system as the cooperative unit in our denominational life. Neglect and criticism will not help these churches. Our conventions and denominational leaders would do well, as Dr. Allredge says (Southern Baptist Handbook,

1922), to "cultivate and magnify a new fellowship with them; give them a place and part in our denominational life that they deserve; provide trained leaders for them; help them build or remodel their houses of worship; inform, arouse, and encourage them with multiplied thousands of institutes; give them a chance to know and to grow and to go with us; invite them into our councils and consult them in our state and South-wide campaigns; work out with them a worthy, constructive program; and cooperate with all the great movements for the betterment of rural life."

The business of Baptists in the country is not a task for a day, or a year, or a decade, but for a century,—an endless task. It is not an impractical dream but a sane, sound objective, set up for the realization of the most challenging opportunity involved in our cooperative task.

SOME BAPTIST FACTS

1. The first modern missionary was William Carey, a Baptist.
2. The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.
3. The first churches organized in India, Burma and China were Baptist churches.
4. The first complete Bible for the Chinese was printed on a Baptist press.
5. The first Negro missionaries ever sent to Africa were Baptists.
6. The first translations of the Bible into foreign languages were Baptist, and we have translated it into more languages than any other.
7. The first foreign missionary society ever organized was a Baptist foreign mission society in England in 1792 at Kettering, England.
8. The British and Foreign Bible Society was founded by John Hughes, a Baptist.
9. Vassar College, the first institution of higher learning for women, was founded by a Baptist, N. J. Jewett, with money furnished by Mathew Vassar, a Baptist.
10. The first two presidents of Harvard College were Baptists—Henry Dunster and Charles Chauncy.
11. Brown University, founded by the Baptists in 1764, was the first college of the world to make liberal provision for "full, free, absolute, uninterrupted liberty of conscience."
12. The first state to include the idea of liberty of conscience in its constitution was Rhode Island which was founded by Roger Williams, a Baptist.—Baptist Observer.

Our Baptist Work In Western Cuba

REV. A. S. RODRIGUEZ

(Brother A. S. Rodriguez, the author of this article, has done more than any one else, perhaps, to supply the great lack of literature in Spanish for Cuba. More than a dozen books, some of them of real importance, have come from his pen. In addition to this a large number of tracts and pamphlets on a diversity of subjects have been published by him. He has also translated a number of important volumes, which have been published in Cuba and elsewhere.)

The Baptist Work in Cuba was begun by the Home Mission Board of the Southern Baptist Convention in the year 1886. Since then, and during all these years the Board has been supporting the work in the four western provinces of Cuba—Santa Clara, Havana, Matanzas and Pinar del Rio, and we, the Cuban Baptists, appreciate this support and feel thankful for it.

In 1886 there were in Cuba only three Baptist workers, but the work was progressing rapidly. The Havana church had a numerous membership, and in Regia the work was promising. But in 1895, at the beginning of the war of Independence, the members of the churches were scattered, and the workers had to emigrate, because of the persecutions of the Spanish government. So our Baptist work was practically destroyed, and at the end of the war, when the Baptist workers began to return to Cuba, it was almost necessary to re-begin the work. Because of this, it can be said that the Baptist work in western Cuba is only 38 years old.

During all these years there have been in the work some troubles and sorrows, some tears and pains, but, blessed be the Lord, there have been also many joys.

To one who is not well acquainted with our work and its difficulties, it would seem that we have made little progress, but when we come to analyze the difficulties which we have found in our way, when we take into consideration that our people had been oppressed for four centuries by the Spanish government, during which time the State Religion was Romanism, and that the influence of the Catholic priests had destroyed the religious sentiment in the Cuban heart, not only because of their immorality, but because of their political action also; when we come to analyze all this, we can but recognize that there has been great progress.

In 1900 there were in Cuba only five churches, with a mere handful of members. Today we have in western Cuba, according to the report rendered by our Secretary at Colon a year ago, the following: 42 churches, 47 preaching stations other than churches, 352 baptisms in the year and 3,193 members in the churches. There were held in the year 3,488 preaching services, 2,001 prayer meetings, 893 special services. We have 63 Sunday Schools with a membership of 3,647. Besides this we have a W. M. U. with a good number of societies, and a B. Y. P. U. that is doing a great work. Isn't this progress? Yes, it is real progress.

I believe that the main difficulty we have found in our work in Cuba is the wide-spread indifference of our people. I do not mean that the Cubans have always been indifferent in religious matter, but that their religious sentiments have been destroyed, almost, by the pernicious influence of Romanism and the immorality of the Catholic priesthood. Hence the majority of our people, supposing that all religious professions are alike, do not care for religion. But this difficulty is passing away. The Evangelical

denominations are struggling to make this difficulty disappear, and will succeed in time. The pure Word of God that is being preached can not return unto Him void.

Some time ago I was talking with a high employee of the government. After talking politics and social affairs, we turned to religious matters. After a while he spoke words that thrilled my heart. He said: "Friend, the work you Protestants are doing in Cuba is a great work. It is the greatest that could be done in Cuba. All your difficulties and sorrows will be repaid by the glorious results that will come. I am not a Protestant, not even a religious man, but I am ready to confess this."

This is true with reference to the Protestants in Cuba in general, but it is especially true of Baptists in their work. We are influencing the people, moulding the character of the Cubans, preaching the simple and all powerful Word of God, and advancing the glorious Reign of our blessed Master. And I believe with all my heart that the future of Cuba belongs to the Baptists. This seems to be obvious, because there is no denomination in Cuba, nor elsewhere, whose principles can appeal so profoundly to the Cubans. These glorious principles will be accepted and loved by the Cuban people.

But we have several needs in Cuba at present. We need a greater number of workers, of well equipped, consecrated workers, well acquainted with our customs and practices. There are in our four western provinces many, many towns where the good tidings of salvation have never been heard, and whose inhabitants, steeped in all kinds of vice and sin, are perishing for lack of the Bread of Life. In Pinar del Rio province with its 261,198 inhabitants there are only four Baptist workers who attend seven or eight stations, including their own churches. The same is true of Matanzas province which has 312,704 inhabitants and only three workers. Of course, the Home Mission Board can not do more than it is doing, but oh, how much we need more workers! "The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

The country people are not as indifferent as the town people, and among them we should do a larger part of our work. Most of the country people, in their simple and characteristic sincerity, will welcome the missionary who goes to them. While I was stationed in a small town in Santa Clara province, I called one evening on a family to invite them to our services. There I met a young countryman and invited him also. He promised to come, but told me he wanted to say that he did not believe in organized religion. I urged that he come any way, which he did. When the service was over about ten miles away. He promised to bring me a horse, and a week later, guided by his unbeliever, I went and preached in his house to a large congregation. After that I used

to go every week to preach there, and he was a great help to me. Every Thursday he used to quit his work at eleven in the morning, mount his horse and invite all the neighbors to the service. After a while he confessed his belief in God and in Christ as his Savior, and asked to be baptized. This is only an illustration of what could be very common in Cuba, if we could give more of our time to work among the country people.

Another of our great needs is Baptist literature. Not only evangelical literature, but thorough Baptist literature. There are two reasons why we should have Baptist literature in Spanish. In the first place, where the missionary can not go, the tract must be preached in Spanish. In the second place, I went to visit a family about a mile out in the country, and found there a converted lady who wished to be baptized. She said she had never heard a sermon, but had been converted by a tract which a niece had left at her house. Some times a tract or a paper or a book is carried where no worker has ever been, and there it is used by God for the conversion of a soul. Besides this, a tract is a sermon that can be preached again and again as it passes from hand to hand.

Second, the tract, paper or book is of great aid to the Baptist worker, helping him to explain Baptist beliefs. A well written, sound Baptist tract helps to destroy many prejudices and to explain many doctrines and principles. As yet we have comparatively little literature in Spanish, and are looking to our Boards and publishing houses in the hope that they will help in this respect.

God will provide all that is necessary for the furtherance of His kingdom in Cuba and elsewhere. Meanwhile, may God bless us and enable us to understand that our responsibilities towards His work are in proportion to the opportunities which He has given us.

AMONG THE NAVAJOES IN NEW MEXICO

By C. W. BURNETT

"I am enclosing my report, also letter from the store keeper and ranchman Mr. Fields, and note from my interpreter who is the clerk for the agency. He left school in 1918, and says he has never known of any other missionary ever being on the field. Two weeks ago as he finished interpreting he asked me if the other missionaries claimed to have been on the field for ten years? Then asked how long I had been coming. I told him fifteen months."

"He said: 'For two years before you came the people were all having troubles trouble over their lands, trouble over their grazing, trouble with their Mexican neighbors. The Headman was all the time kept busy settling their disputes.' In the fifteen months I have been going there has only been one case to come before the Governor."

"The Headman or Governor said, in a talk some time ago, he was glad his people became Christians while he was Headman. That before they became Christians he was kept busy settling their disputes but now since so many of them were Christians they were trying to do right, to treat others right, and did not give him any trouble."

"Your letter received. Glad you had a good trip. I have wondered how the Work of Prayer Offerings would be with all the banks closed."

Why We Ought To Help the Negroes

O. L. HAILEY

There are among us here in the United States a people who for every reason, social, economic, humanitarian and religious reasons, should have our help. These are the Negroes.

The History Lying Back of Us
Negroes have been a part of American history almost from its first appearance in history. A well defined tradition says that there were one or more Negroes on the ships with Columbus when he made his first voyage, and may have been the first to see these western lands. It is accepted history that in 1610 some Dutch traders exchanged in Jamestown, Va. "twenty Negroes" for food. These were placed in the homes of the English officers of the colony as servants. The history lying back of us was none of our making. We came into an inheritance, received from our forebears, when we had no part in determining it. We have received this situation through the same antecedents through which came our inheritance of this good land. But he who leaves God out of history will certainly fail to properly evaluate either in reviewing the past or in forecasting the future. The most important group of alien peoples in this country are the Negroes.

These people were brought here contrary to their rights and against their wills. They were not voluntary immigrants as were most of the other settlers. They came to this country largely by the way of the North, and were brought here in the main by slave-traders of other nations, and sold to the Americans as chattels. They did not remain in the North because the Negro could be a more valuable slave in the South. The farm products in which he served helpfully were corn, cotton, tobacco and hemp. The Negro was brought to this country as a slave. He was set free as a passive people without any personal endeavor. He was made a free citizen without asking his consent, and he had the elective franchise thrust into his hands without asking his opinion.

Numbers

When we would consider this people as a group, it is proper to think of the whole race, so far as we know about them, just as we speak of the white man, and think of them as other than Americans as belonging to our group. Naturally one must make due allowance for incomplete figures. But according to the best estimate, I am able to make, as indicated by the census and by estimates from other countries, there must be in the world, at present, about 240,000,000 Negroes. Of these, 100,000,000 live in Africa. In South and Central America there are about 12,000,000. In the West Indies there are more than 11,000,000. And in the United States there are about 11,801,143, according to the 1930 census, and in the South 9,025,985.

A Resume of History

That the thoughtful reader may have before him some of the salient facts of history this excerpt is here introduced:

Negroes were first introduced into the United States when in 1619 there were twenty of them brought to Jamestown, Va. When they were emancipated, there were supposed to be 4,600,000. It ought to be remembered that the white American did not enslave those who were brought to America. In Africa, the native tribes cap-

tured members of other tribes, in war, and made them slaves. These they sold to the white slave-trader, who in turn, sold them again. Many tribes went to war upon the weaker tribes for the sole reason that they could capture and sell the prisoners. Many white men also, by deception and artifice, captured and brought away Negroes to be sold into slavery. It should be borne in mind, also, that there were a great many free Negroes in the United States through the years preceding the Civil War. There were 400,000 of them. That constituted one of the difficulties of slavery.

Approaching Emancipation

Again the thoughtful student of history must see the gathering of great forces which forecast the emancipation of the Negro. The Negro was not the major cause of the Civil War, we think; but the conflict of ideas and ideals which had developed in the American people, and concerning which there were sharp disagreement between the people at the North and the people at the South. The Negroes were but an incident of "The Civil War." Already many slave owners had set their slaves free and the idea was growing in the country. But the Negro was not ready for his emancipation and the providence of God evidently contemplated more extended period of probation. The Negro must receive the stamp and impress of Southern education and Southern civilization. His religion should feel the moulding forces and impress in the South. Let one suppose that the Negroes had received their final religious influences and theological training from the North as interpreted by the present day ideals. The Negro was to be introduced into the arena where his temperamental and other native characteristics should have a field for development and self-expression more congenial to his religious nature. These observations are made not to magnify the trends and present day characteristics, but to suggest that God's controlling of the crucial years of history has put upon the people of the South, the most solemn task of completing the training and the development of the Negro. He who thinks of these things as of negligible importance evidently has not come to properly evaluate and appreciate the unfinished task.

Some Vital Statistics

We take the following figures from what is regarded as reliable sources. The Negroes suffer in many respects when compared with white people. They are shorter-lived. The Metropolitan Life Ins. Co. of N. Y., in their vital statistics say that the average death rate in 1900,000; for white males is 846.8; for Negro males is 1,608.1; for white females is 770.5; for Negro females is 1,416.4. Of 1,000 babies among the white people 68.3 die every year. Among the Negroes the deaths are 110.8 every year.

Fatal Diseases

Death from tuberculosis was found in the following survey: Eleven of the largest Southern cities were chosen for the survey at first made. The total population was 2,089,202. The white people constituted 80.1 per cent and the Negroes 19.9 per cent. In these cities one white person died in every 531 yearly from tuberculosis. And among the Negroes the death rate from the same cause was 1 to every 208 yearly.

The death from syphilis and its consequences was even more disproportionate. The actual number of white people in 1926, in these cities, was 16,268,973, and of Negroes there were 6,636,717. Among the whites there was one death, from syphilis, to every 24,528 and of Negroes there was one death to every 2,944.

Decrease of Children

In 1920 there were in the United States 10,463,121 Negroes. Among these there were 4,957,695 children under twenty years of age. That was 47.38 per cent.

In 1930 the Negro population of this country was reckoned at 11,801,143, and there were 5,333,935 children under twenty years of age. That was 44.86 per cent, or 2.53 per cent less than in 1920.

If we compare the 1920 and the 1930 censuses and count those under five years of age the discrepancy is even greater.

Note some of the causes: The Negroes have poorer living conditions than the whites. They have less adequate medical service, and they have poorer hospital accommodations.

Religious Affiliations

It is well known that the Negroes are more largely Baptists than those of other faiths. It is reckoned that 76 per cent of Negroes of Gospel age are members of some church, and about 64 per cent of these church members are Baptists.

At least two reasons for this may be assigned. One is that the Baptists were more active in evangelizing the Negroes in the later years of his servitude, than any other denomination. The Methodists come second. Then the Baptists form of church government and the simplicity of the Gospel, as interpreted by the Baptists, gave the Negro a greater opportunity for personal freedom and a larger field for self-expression in the churches. But in these later years other faiths are attracting larger attention from the Negroes. Among these may be named Christian Science, Russellism, Catholicism, and Mohammedanism. Two years ago, on Easter Sunday, one Catholic priest, in Chicago, is reported to have confirmed 500 Negroes into the Catholic church. Since the Baptists began their Theological Seminary for the Negroes, the Catholics have been very active. They have recently built a great University in New Orleans for Negroes at a total cost of \$310,000. They have a large number of Negro priests and sisters of charity.

It has been reported that there are three Mohammedan Mosques in Chicago and three in Detroit. Three years ago the Mohammedans held a convention in Chicago and the delegation numbered 3,000 people, and represented 16 states of the Union.

If the strong should bear the infirmities of the weak certainly we Southern Baptists have every reason for helping the Negroes. The Home Board is enlarging its work among the Negroes and the Southern Baptist Convention has a Theological Seminary at Nashville, Tenn. that very much needs a larger support.

We have invested more than \$100,000.00. We have 44 students enrolled this year. There were 62 students last year. But the receipts for this cause are not sufficient to meet the running expenses. So while we promote Home Missions let us strengthen the Cooperative Program. The Seminary gets one per cent of this fund.

The Home Mission Challenge of the Mountains

L. C. KELLY, Pineville, Ky.

The nearer one approaches it and the better one becomes acquainted with the people the more stupendous does the Mission task in the mountains seem. It is a problem that includes everything that goes to make up the life of a people.

We in the mountains are beset with many problems. We have the problem of the murderer and the "moonshiner," the "liar-sweeper" and the "weak courts," the isolated and inadequate school house, cramped living quarters, poor housing for rural churches, lack of pastoral support, bad environment for children, rotten politics and thousands of underprivileged children—children who do not have a dog's chance to ever be anything but potential criminals or mendicants.

Yes, we have problems that are peculiar. But when one lives in the mountains long enough for the scales of preconceived ideas to fall from his eyes, he will come to see that the major problem is the failure of their religious leaders to measure up to the moral and spiritual demands of the situation and to rightly relate their lives and calling to the many problems touching the life of the people. The correction and cure of the other problems in great measure wait for the manifestation of a new moral authority and spiritual power in the preachers and the members of the churches.

It is not so much a lack of churches or preachers as it is a failure of what we have to function adequately as the builders of moral standards and the spiritual leaders of men. If all the preachers in the mountains or a goodly majority of them were men of great moral courage, strong convictions, clean life and Spirit led; if they were "a voice" in the wilderness proclaiming the majesty of law and the champions of truth and righteousness, calling the people to make a straight path for the feet of children and Christian civilization, they could put lawlessness and crime out of business; criminals and crooked politicians would take to the tall timber.

But what do we see? The preacher is less thought of than men in other walks of life. It is a universal rule that sinners have no respect for the ministry in the mountains. This is due to the fact that a certain type of preacher has watered down respect for the ministry by his unworthy living. He winks at "moonshining" and shuts his eyes to crime. He will get drunk, preach while under the influence of liquor, commit fornication, live in adultery, beat his debts,—in fact do many things no honorable non-Christian would think of doing. He is usually a great contender for the "Faith" and a great aspirant for office. He performs the marriage ceremony and in a number of ways reaps some emoluments from wearing the name "Reverend." We have also the "Holy Roller" preacher, the "mock-humility" preacher, the "warped" preacher, the "afraid" preacher, the "under-bidder" preacher, the "open-your-mouth-and-God-will-fill-it" preacher, and the God called preacher. Many of these preachers have never pastored a church, but they all have a following and help to fix standards.

But all the religious sins of the preachers

are not confined to the off brands by any means. Nine-tenths of the mountain preachers are Baptists. More Baptist preachers are to be found in the mountains than in any other territory of equal size on earth. In Bell County, Kentucky, for instance, there are 82 ordained Baptist preachers and 52 Baptist churches. There is not a church of any other denomination in the country outside of Middlesboro and Pineville besides Baptists and Holy Rollers save one in a Settlement School. In the face of all this, Bell County with a population of nearly forty thousand is sixty per cent unevangelized. The per cent of unevangelized in 36 mountain counties in Kentucky will run from fifty to ninety-two. And many who have been listed as being evangelized are worse than they were before they professed.

But, in spite of all this, we have the God-called man in the mountains. He has been the religious back bone of the mountains in days gone by and is yet. He is our ministerial hope. He is honest to the core, and self sacrificing to a fault. He is sound in theology and full of evangelistic fervor. He is unselfishly dedicated to his task and there is no man in the world that does the same amount of work under as trying circumstances with as little material reward. Like Paul at Ephesus, he has fought with the wild beast of crime and lawlessness, of ignorance misled and intelligence corrupted as few men of his calling. He has preached the funerals of the murderer and the "moonshiner" along with those of the saints and the common sinner. One man who digs coal for a living said recently that he lost fifty days last year in funerals for which he did not receive a dime. Many of these men are possessed with great ability but most of them have no training.

These are the actual and the potential leaders of a great people trying to satisfy their hunger to know and to better prepare for their God-given task. When asked to relate his experience in conversion and his call to the ministry one fine young man arose and said: "Brethren I beg pardon for my language. I never saw inside of a Grammar. I never went half through the First Reader." He has as fine personality and gifts of talents as any man among us today. Another fine man said, "I mortgaged my home and took the money and spent a year in the New Orleans Bible Institute. I lost my home, but I do not regret." If this work at our very doors is ever to be done and these mountains saved from religious and moral disintegration, we must face this question seriously, and in a way that will challenge the confidence and cooperation of the mountain people themselves.

We Must See Three Things:

1. We must become child minded. We must realize that to better the child life of the mountains something must be done to improve home environment. It is a situation that calls for a perpetual "campaign of determined friendliness" by personal workers with the spirit of the pioneer missionary.

2. We must see that the mountains are a Baptist responsibility as well as an opportunity. If we do not meet the challenge no others can.

3. We must see how to approach it in a different way to what we have done in the past.

We have the habit of burning over the territory with the annual protracted meeting, and working for numbers. We seem to have forgotten that these new converts have been largely dug from the pit of bad environments. No religious back ground; no moral or spiritual objective is set before them as a challenging objective calling for consecrated living. Soon, for want of proper shepherding, they lapse back into the old environment.

All this is the backwash of an inadequate evangelism that is lacking in constructive life and growth through proper shepherding. There must be a new emphasis put on character building; the truth that applies to manhood and womanhood in the home, man's responsibility to society and the state.

For thirteen years we have been in this field and we have reached the conclusion herein stated through disillusionments. Before we can ever hope to see these people responding to great appeals for missions and other benevolences we must teach them and enlist them and this largely through their native ministry. What is true of the native on the foreign field is true of the mountains. Native leaders are the key.

WHEN SHOULD A MOUNTAIN PROGRAM BE LAUNCHED?

Right now. Souls are perishing; the people are waiting; the harvest is white; the preachers are responsive and teachable.

For many years the Home Board did a worthy work through the mountain schools. But that day is past. Let us put on a constructive program of preacher training, and evangelism. Such a program would give a new dynamic to the Home Board's appeal.

A. O. Wilson, Missionary to the Deaf, Dallas, Texas:

"This last month has been the worst I believe I ever experienced. Wind and rain-storm in Beaumont kept the deaf away. Wet weather and extreme cold at other places. Rain and hail in Springfield, Missouri. I believe that is of the past now, yesterday and today springlike. I am the guest of the school while here, and, besides speaking at the Sunday School hour had three other services.

"This is the only town where the deaf have a missionary society and I rejoiced with them last night speaking on what the Home Board missionaries are doing and have done, not only for the deaf but also for the Negroes, foreigners and Indians in this country.

"The offerings have been small. The bank holiday and general unemployment among the deaf is responsible but there are signs of better conditions ahead.

"I leave here for St. Louis where I speak at the Lansdowne Baptist Church, East St. Louis, Wednesday night and several services in St. Louis for Sunday. St. Louis is the hardest place in the whole field to organize. We have a class there at the Third Baptist Church but only a few members, yet there are more than 800 in the city.

"While in Springfield, we planned for the next Convention for the Deaf, at Monett. On account of rain, hail and sickness only a few were present. Mrs. Brite thinks it will be the largest and best we ever had and God grant it."