

Library, Southern Baptist Theological Seminary

# SOUTHERN BAPTIST HOME MISSIONS

**MOTTO:** *Trust the Lord and Tell the People*

Published quarterly—January, April, July and October by the Home Mission Board of the Southern Baptist Convention, 316 Red Rock Bldg., Atlanta, Ga.

Subscription: Twenty-Five Cents Per Year  
J. B. LAWRENCE, Executive Secretary, Editor

Entered as second-class matter January 15, 1930, at the post office at Atlanta, Georgia, under the act of March 3, 1879.

Vol. 6

OCTOBER, 1935

No. 4

## A Challenging Approach To Home Missions

In this issue of Southern Baptist Home Missions there are three great articles on the work of the Home Mission Board.

1. An article by Dr. Alldredge which is packed full of the most vital information. This article should not only be read by every pastor in the South, but should be filed for future reference—it is invaluable.

2. An article by Mr. B. M. Callaway, a layman, member of the Home Mission Board, on the work of the Home Mission Board—past, present and future. In this discussion Mr. Callaway gives, from the inside, facts that every Baptist in the South should know.

3. An article by Dr. Martinez, one of our missionaries in Cuba, on the Evangelization of Cuba. If you have not been interested in Cuba before, you will be when you read this article. This is the speech that Dr. Martinez delivered at the State and Home Mission Conference, and among all the deliverances at Ridgecrest last summer this speech was one of the most talked of addresses.

This issue of Southern Baptist Home Missions, because of these three articles, should be filed for future reference. It is an invaluable message on missions in the homeland.

## The Urgency of Home Missions

E. P. ALLDREDGE, Statistical Secretary Sunday School Board

A tragic misconception has seized upon the mind of many Southern Baptist in recent years—leaders as well as the laity—that the work of the Home Mission Board is no longer urgent or even necessary.

Happily, however, there is not a single outstanding fact which justifies this view of the work of the Home Mission Board. On the contrary, every pertinent fact bearing upon or related to the growing problem of evangelizing the peoples of the Southland today, points to the increasing necessity and the vital urgency of a greatly enlarged program of Southern Baptist Home Missions. Let us frankly face some, at least, of the outstanding facts in this case:

### UNCHURCHED MILLIONS

1. The Mounting Millions of Unchurched Masses. Fact Number One: Counting all denominations in the Southland, Catholics, Evangelicals and Jews, the unreached and unchurched masses of the population are increasing 225,000 a year faster than the membership of all the churches of all faiths. Here, for example, are the very painful facts covering the past five years (1930-1935):

|                                                        |            |
|--------------------------------------------------------|------------|
| Population of the Southland in 1930                    | 41,561,438 |
| Population of the Southland in 1935                    | 44,061,438 |
| Five years' gain of population                         | 2,500,000  |
| Average yearly gain                                    | 500,000    |
| Church members, all faiths (white and colored) in 1930 | 18,658,165 |
| Church members, all faiths (white and colored) in 1935 | 20,033,165 |
| Five years' gain of all churches, all faiths           | 1,375,000  |
| Average yearly gain of churches                        | 275,000    |
| Unchurched millions in Southland in 1930               | 22,903,273 |
| Unchurched millions in Southland in 1935               | 24,028,273 |
| Five years' gain of unchurched millions                | 1,125,000  |
| Average yearly gain of unchurched                      | 225,000    |

Thus it will be seen that the population of the Southland has been increasing 500,000 every year on the average, while all the churches of all faiths have been gaining only 275,000 a year, leaving a yearly increase of 225,000 to the unchurched millions of people in the Southland. In this way it has come to pass that, whereas in 1890 there were only 13,940,118 unchurched people in the Southland, in the year 1935 there were not fewer than 24,028,273 unchurched people—

ple—a net increase of 10,088,155 unchurched people in the 45 years!

That is to say, the unchurched population of the Southland today is 24,028,273, or more than half as large as the population of France or Italy; twice as large as the population of Argentine Republic and four times as large as the population of Texas (now over 6,000,000). And these unchurched masses have made a net gain over the combined gains of all the churches of all faiths amounting to 10,088,155 within the past 45 years. So that there were 1,250,000 more unchurched people in the bounds of the Southern Baptist Convention in 1935 than the total population of this same territory in 1890!

If this tragic and inescapable fact does not call upon Southern Baptists to greatly enlarge the program of the Home Mission Board and furnish this Board with the necessary funds with which to recall and reemploy all the great staff of special evangelists which wrought such wonderful things in other days, then I confess that I do not know what constitutes a moral obligation.

2. Still More Millions Without the Word of God. Fact Number Two: But notwithstanding the 24,028,273 people here in the South and southwestern states who claim no sort of church connection, and the 2,511,391 more in Cuba (2,000,000 of them are claimed by Catholics) and the 32,000 more in the Canal Zone—notwithstanding all these unreached and unchurched souls in Southern Baptist Convention territory, we have here something far worse than this. Out of a total population of 46,500,000, including Cuba and the Canal Zone, only 11,025,932 are in any sort of a Sunday school and not more than 1,700,000 are in parochial schools and the other types of schools where the Bible is taught! That is to say, only 12,725,000 out of 46,500,000 people in the Southland (including Cuba and Canal Zone) are making any sort of systematic study of the Word of God! And there are perhaps a total of 20,000,000 of these 46,500,000 souls for whom Southern Baptists are responsible, to whom the Bible is a closed or an unknown book!

Unhappily, also, the number of these people in the Southland, to say nothing of those in Cuba and the Canal Zone, who have turned their backs on the Word of God, are growing much faster than the number of pupils which we are gathering into the Sunday schools. In fact, while the population in the southern and southwestern states alone is growing at the rate of 500,000 each year on the average, all the Sunday schools of all names and orders are gaining only 183,554 new pupils each year! That is to say, each year that passes over our heads there are 316,446 more people born into the

population of the Southland than are brought into all the Sunday schools!

Some will suggest that this is not a Home Mission problem, but a problem with which the Sunday School Board should deal! Not exclusively so! For where there are 24,500,000 people out of a total population of 46,500,000 without any sort of church connection, and where there are fewer than 13,000,000 out of the whole 46,500,000 who are making any sort of systematic study of the Word of God, there is a staggering Home Mission problem! And where the number of those who are making no sort of systematic study of the Bible is growing at the rate of 816,446 each year, the situation becomes well-nigh appalling.

For we must recall the fact that the Home Mission Board, like the Sunday School Board, was created in the beginning and has been supported through the years to give the Word of God to the people—all the people of the Southland. And when less than half the people have any sort of church connection and when seven out of every ten people in the Southland are as ignorant of the Word of God as if they had lived in a heathen country, we have no moral right to recall this great Board from its task, or to curtail its forces. Rather, we should speedily free it from debt and help it to double and treble its great program of giving the Word of God to all the peoples in the Southland.

#### THE PROBLEMS OF THE CITY

3. The Magic Growth and Mighty Problems of the Big Cities. Fact Number Three: The problem of the centuries has been largely the problem of the big cities. This is pre-eminently true of America today, and is becoming increasingly true of the Southland.

The magical growth of the big cities in the Southland in itself constitutes a gigantic Home Mission problem. In 1920, for example, there were only 16 cities in the Southland having 100,000 or more population, whereas by 1930, there were 24 such cities! And the combined population of these big cities grew from 4,403,496 in 1920, to 6,473,479 in 1930! That is to say, there was over 2,000,000 net gain to the population of the big Southern cities in the last decade; whereas the recent census reports indicate that over a quarter of a million people have been moving into these same great Southern cities every year during the present decade!

The presence of an ever-increasing number of Negroes and foreign-speaking people in the big cities of the South constitute another major Home Mission problem. In 1930, for example, the popu-

lation of the big Southern cities was composed of the following groups:

|                               |       |
|-------------------------------|-------|
| Native Whites .....           | 59 %  |
| Negroes .....                 | 20.2% |
| Mexicans and Foreigners ..... | 20.8% |

But the census reports since 1930 indicate a steady gain of the Negroes and foreigners, and, proportionately, a steady loss in the number of native whites. In several of the big cities of the Southland the native whites are already in decided minority groups, and each succeeding decennial census will, most likely, show the native whites gradually being supplanted by the Negroes and foreigners.

A third Home Mission problem in these big cities is found in the vast number of nominal Christians in their population. The percentage of church members in these big cities, for example, runs from 55 per cent. to 89 per cent.; but it is doubtful if vital Christianity includes 15 per cent. of these people. In fact, up to this time, the higher the percentage of church members has risen in these big cities, the lower has descended the ebb of morality and vital Christianity. So that some of these big cities, where 85 per cent. or 90 per cent. of the people claim church membership, have become veritable cess-pools of iniquity and wickedness. They have taken almost the whole population into churches, but have left them strangers to Christ. They have achieved a high state of churchianity, but have not known real Christianity.

A fourth Home Mission problem in the big cities is found in the great strength of the Roman Catholic Church in these centers. The big cities of the South are, in fact, Roman Catholic strongholds, thanks to the foreign stock in them! Also Satan has his seat in all these big centers! 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.

The city of New Orleans strikingly illustrates all four of these major Home Mission problems of the big cities! Here, for example, is a great Southern city which had only 287,104 inhabitants in 1900. But by 1910 it had 339,075 inhabitants; by 1920 there were 387,219 souls in this city; and by 1930 there were 458,762 people in this city! The magic growth of this big city, moreover, goes on!

And what a staggering and bewildering Home Mission problem this great city presents to Southern Baptists! Mrs. Una Roberts Lawrence of the Home Mission Board thus describes the conditions which largely obtain in New Orleans today (1935):

"A Foreign Land: Not only is New Orleans the gateway of America to the world, but it is within itself a city of all nations.

One-fourth of its population is French and another fourth is Negro. There are, in addition, 40,000 Italians in the city, and thousands of Spanish-speaking people, also Syrians, Greeks, Slavs, Russians, Germans, Hungarians and Orientals. Sixteen different nationalities are found in one public school!

"Dominated by Catholics: New Orleans is also Catholic to the core, and is the center of Negro Catholicism, there being over 700 Negro nuns. The story of every Baptist church, on the other hand, is one of struggle and sacrifice. It is the little handful of evangelicals against a Catholic world. It is Paul against heathenism. At the end of 100 years, 1817 to 1917, there were only six white Baptist churches with 1,242 members. Then came the Baptist Bible Institute and 'The Great Awakening,' with a new steam of life, a new emphasis and a new method of work. These young people dared to do what their elders were too experienced to try, and the impossible came to pass.

"Bible Institute Workers: Turn loose 200 eager, devoted young preachers and missionaries in any mission field and you will have results. This stream of young life has vitalized every Baptist church activity in New Orleans. Today if the forces of the Bible Institute, pastors and assistants, were taken out of the city, half the churches in New Orleans would be sadly crippled, and the gospel would not be heard on the street corners, at the missions, in the jails and hospitals, in the good will centers and rescue halls, and at the docks where the ships of the nations come and go.

"Such a stream of spiritual power is irresistible, and in the first twenty-seven weeks of a recent session of the Institute, 29,424 people at 23 assignments heard the good news, and 789 confessed their faith in Jesus as Saviour. If the services of these workers had been paid for at the rate of \$25.00 per month it would have cost more than \$40,000 to have carried on what they did in the city!

"Outside New Orleans the ministerial students of the Bible Institute served in a recent year, 60 churches with 1,810 additions, 818 baptisms, with \$71,030.85 contributed. Entrance has been made into many surrounding parishes (counties) in which there is no Baptist work, whereas there are in reach of the Bible Institute workers 500,000 French-speaking people, a field almost untouched!

"Appalling Conditions: New Orleans is at once foreign and American. It contains 33 per cent. of the population of Louisiana. Grace Baptist Church, with 250 members, stands alone in a section as large as many Southern cities which have 25 to 30 churches. A rhomboid center in this city has a population equal to Chattanooga, and is entirely untouched by any Baptist organization. New Or-

leans has a population larger than the five main cities of Tennessee—Nashville, Knoxville, Chattanooga, Jackson and Memphis combined. These Tennessee cities have 105 churches with more than 45,000 members, while New Orleans has only 23 churches, with 6,500 members in 1935.

" 'The effective attention,' which was proposed by the Southern Baptist Convention in 1845, in its work in the city of New Orleans, is now needed more than ever, if we are to attain a speedy victory and win for our Lord this great city, which is the heart of the Home Mission field."

#### THE PROBLEM OF ENLISTMENT

4. The Untouched and Staggering Enlistment Task. Fact Number Four: Southern Baptists have the largest aggregation of unenlisted forces known to any religious body in America, or the world; and no plan or program has yet been devised, and no agency, apart from the Home Mission Board, has yet been designated to undertake this supreme task. In fact, so manifold, so gigantic and so staggering is this task that the Home Mission Board, even in its most flourishing days, has hardly dared to tackle it or even to outline a definite program and assume active leadership of it. Consider these appalling facts:

Practically 6,000 churches (nearly one-fourth of the total) report no baptisms from year to year; and at least 1,500 other churches report only one baptism per church.

Every year nearly 8,000 churches give nothing—not one penny—to any benevolent or missionary cause fostered by Southern Baptists, and some 2,500 other churches give only to the Orphans' Homes, and very little to them!

Taking Southern Baptist church membership as a whole (4,300,000 in 1935), only 40 per cent. of the members can be counted on as church attendants; only 40 per cent. give to the local expenses of the churches; only 32 per cent. give anything to missions or benevolences; only 20 per cent. ever see or read a denominational paper; and only 20 per cent., perhaps fewer, have any definite work in their churches.

Concerning the churches themselves (24,360 of them), about 3,600 are pastorless continually, on the average; 13,000 or more do not have any organization of the W. M. U.; practically 14,000 do not have any sort of B. Y. P. U.; over 23,000 have no special men's organization (Brotherhoods); over 2,280 have no Sunday schools of any character; 22 per cent. have no houses of worship; and over 11,000 of those having houses still worship in the old-time, one-room church house.

While many Southern Baptist agencies are working along definite lines to modify this appalling situation, and while real and worthy progress is being made along several lines, does not this staggering task of enlistment call for a great unified, southwide enlistment campaign, to be conducted by the Home Mission Board, in which all our present enlistment agencies and forces will be co-ordinated in a supreme effort toward bringing all the churches and all the great rank and file of our people into the work of our Lord's Kingdom? Indeed, is this task not great enough, vital and urgent enough to justify the Home Mission Board in placing all its resources, all its statesmanship and all its effective powers of service into this one line of work for the next ten years?

#### THE PROBLEM OF RACES

5. Racial Reconstruction Opportunities Passing Swiftly By. Fact Number Five: No other great denomination in America today is face to face with such wonderful opportunities for racial service and reconstruction as are vouchsafed to Southern Baptists; and no other great denomination is putting forth so small and so insignificant an effort to seize these vast opportunities as are Southern Baptists.

Racial Groups of the South. Consider the racial situation which confronts Southern Baptists today:

(1). Negroes, 10,000,000 souls (23 per cent. of the total population). Of this number practically half are members of the various churches, 62 per cent. of all the church members being Baptists. But this means that over 5,000,000 of these people must be evangelized and 62 per cent. of all these millions are to be taught and trained in Baptist churches! Think of it! Here is an opportunity greater than all the mission work being done by all denominations in Africa—and Southern Baptists are expending less than \$80,000 a year on all this work, while Roman Catholics and (Northern) Methodists are each expending almost \$250,000 a year!

The Home Mission Board, of course, could wisely expend its entire budget of receipts every year on its work among the Negroes of the South! And manifold and marvelous results would follow such expenditures!

(2). The whole foreign stock in the South today (that is those who were foreign born and those whose parents, one or both, were foreign born) number approximately 2,800,000 (6.6 per cent. of the total population), and present to Southern Baptists one of the greatest opportunities of service ever given to a religious body. Alas, how

few are the workers which we now have among these 2,800,000 souls!

(3). In addition, there are perhaps 1,750,000 Mexicans in the bounds of the Southern Baptist Convention (4 per cent. of the total population). These Mexicans are of two classes—on the one hand, over half the native population in Arizona and New Mexico, and perhaps 400,000 of the native people in Texas, are Mexicans whose forefathers long ago came to make their homes in these states. Then, there are between 800,000 and 1,000,000 Mexicans in all the Gulf States of the South and the Southwest who have come out of Mexico in recent years, many of them to remain in the United States permanently, and many of them to return to Mexico when conditions seem favorable. For several years now these Mexican people have turned to the Baptist faith in great numbers and become one of the richest, ripest sections of our Southern Baptist Home Mission field.

(4). Then, in Louisiana, south Alabama and in some sections of Florida, there are 600,000 (most of them in Louisiana) French-Americans, the direct descendants of the first settlers of the Gulf Coast country of the Southland. Nominal Roman Catholics, these splendid people are fast breaking away from their old faith and eagerly reaching out their hands and opening their hearts to the call of the Gospel.

(5). Finally, we have the 200,000 Indians in Oklahoma, New Mexico and Arizona, with small groups in Mississippi, Florida, North Carolina and Virginia.

For many years (since 1834) a great and gracious work has been done among these original Americans by Southern Baptist workers; and the Home Mission Board, from its very beginning in 1845, has had no more important and no more effective work than that which it has carried on among the Indians, especially those of the civilized tribes in Oklahoma. In fact, as in the case of the Negroes, the foreign-speaking peoples, the Mexicans, the French people in Louisiana, the Home Mission Board could well afford to give every dollar of its yearly receipts and all the time and talents of all its workers to this one great task of evangelizing the Indians of the Southwest—if only there were not so many other calls! Surely no one who has caught the vision of the vast opportunities of service to all five of these great racial groups, numbering altogether 15,000,000 souls (36 per cent. of the population), will want to curtail, to say nothing of calling off, the marvelous program of work now being carried on by the Home Mission Board among these people.

#### THE PROBLEM OF INDUSTRIALISM

6. The Industrial Avalanche Pouring Into the Southland. Fact

Number Six: The Southland is now in the beginning of an era which is to be marked by the wholesale influx of the great industries of the nation into this section; and the problems connected with the transfer of a major part of the nation's great industries into this section will call for the services of two or three Home Mission Boards, within the next thirty years.

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 livestock 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 \$21,796,164,000—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 more than 2,000 textile plants in the South which operate over 80 per cent of the total active spindles of the nation. The mineral products of the South have now reached an aggregate of \$1,596,775,000 annually, while new construction work has passed the \$600,000,000 mark. The development of the light and power resources of the South, on the other hand, has reached the enormous increase of a million horsepower a year!

And now, in the midst of this great movement of industry into the South, comes the Tennessee Valley Authority, the greatest and most revolutionary industrial movement ever undertaken by the Government.

The Tennessee Valley Development. On May 18, 1933, President Franklin D. Roosevelt signed the act of Congress creating the Tennessee Valley Authority which not only proposes to construct 22 great power dams, develop some 3,000,000 to 4,000,000 horsepower of electricity, but to literally transform and revolutionize some 50,000 square miles of the basin of the Tennessee River and its tributaries, including sections of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi and Tennessee—to transform these sections socially, industrially and economically, if not religiously. The social and economic objectives of this great project have been summarized as follows (see The Advance of April 10, 1934):

"Social Objectives: Land classification, improvement of agriculture, and proper utilization of marginal lands.

"Co-ordination of agriculture and industry along practical lines.

"Development of domestic industries to supplement agriculture in providing local employment. An effort to achieve a balance between mass production and industry based on raw materials and cheap power, small 'quality' industries based on the large supply of intelligent labor, and industries for home consumption.

"Utilization of Muscle Shoals as a yardstick in determining the relative costs of public and private power operation; distribution of its power to the greatest number of people at the least possible cost, and conservation of its national defense assets.

"Studies leading to the production of more and better fertilizer and fertilizer materials for the United States.

"Opening the Tennessee River to an economic maximum of navigation.

"Maximum flood control.

"Promotion of reforestation and methods of retarding soil erosion.

"Conservation and utilization of the basin's mineral and other natural resources.

"The industrial development of the valley will not mean additional competition with the rest of the country. Domestic industry will be encouraged as a means of finding a proper balance between agriculture and industry. Supplemental income will tend to keep the valley people at home and so reduce the acuteness of the unemployment situation in the cities. Thus a purchasing power will be built up for outside as well as local markets."

The religious changes which are destined to be brought about by this great project may be envisaged by what has already transpired at Norris, the town adjacent to the second great dam to be finished. Says the Christian Century in a recent issue:

"That little TVA town of 300 families named Norris, in Tennessee, is a focus of religious as well as economic interest just now. Early in October, 99 per cent. of the residents of Norris voted in favor of an undenominational religious program. In accordance with this vote the committee on religious activities on November 8, submitted to 300 families a proposed constitution for 'The Norris Religious Fellowship,' together with a \$3,500 budget. The questionnaire gave them opportunity to vote for or against the constitution, to apply for membership in the fellowship, to support its budget, and to record their church affiliations. Out of replies received last week including 207 votes, 194 were in favor of the constitution. The

distribution by denominations ran from one Roman Catholic through 39 unaffiliated persons to 61 Baptists. Others were Methodists, Presbyterians, Episcopalians, Disciples, Friends, Congregationalists, Reformed and Lutherans. The Sunday morning congregation voted unanimously to maintain the fellowship and stand the cost of its program. The purpose of "The Norris Religious Fellowship," as declared by its constitution, is "to carry on a co-operative program of religious education, worship, social service and missionary activities—for those who are interested in religion." The organization will welcome into its membership "any person who sincerely loves our Lord Jesus Christ and earnestly attempts to obey His summons, 'Follow Me!'"

Religious Consequences of Industrialization. The question which Southern Baptists must face—and particularly our several state conventions and our Home Mission Board—is: What are the religious consequences which may be expected to follow this great industrial transformation?

By way of answering this question, I think it is as certain as death and taxes that, in spite of many good and great things, four outstanding and well-nigh overwhelming antagonistic forces will be set in motion, as follows:

(1). The industrialization of the South will necessarily and largely increase the natural growth of the population in this section. The more or less natural increase of the population in the last ten years, amounting to over 5,000,000 souls, will no doubt be quadrupled in the next thirty years. What, then, will we do with the unreached and unchurched masses? Already there are 24,000,000 unchurched people in the South and this number is increasing at the rate of 225,000, in spite of the efforts of the churches of all denominations. What will be our situation in 1950 or 1960, unless we take heed to the present opportunity?

(2). The industrialization of the South—which no power on earth can long delay—will radically change our ideals. The shop, not the home, nor the school, nor the church, will then be the center of Southern life; and the urge and scramble for the material comforts and pleasures of life will overwhelm, if they do not destroy, the spiritual aspirations, ideals and achievements of our people—unless we now see and seize our opportunity to Christianize the industrial movements of the South!

(3). The industrialization of the South will, sooner or later, foreignize the people of the South. For the time being, of course, the great industries now moving into the South. But when this ready storehouse of labor has been fully utilized, Cubans, Mexicans and Europeans will then be called for in ever-increasing numbers.

And woe unto Southern Baptists in that day, if our Home Mission Board is weighed down with a burden of debt and 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 Home Mission Board, the end of the present century will see the Roman Catholic Church dominant in the South—and the history of New England repeated here in the Southland.

But, alas, I have not left myself space to speak of Cuba, that tropical island paradise where "only man is vile," and where Southern Baptists have obligated themselves for 2,511,393 souls, fully 2,000,000 of whom are held in the superstitious bondage of Medieval Roman Catholicism, and are today in as great need of the pure gospel of the Son of God as if they lived in a pagan land!

Nor is there space to speak of the great rural church problem among Southern Baptists, so great and so potential for good or evil as to cause one to fairly tremble as he contemplates it! When will the Home Mission Board be given the forces and resources with which to deal with this great task?

And those great mountain sections of the South, where millions of the finest blooded men and women of this nation have waited on and on in ignorance, squalor and privations, being denied everything that God intended for them! How long can they go on waiting? Who will make it possible for the Home Mission Board to go to their rescue?

## The Home Mission Board and Its Work --- Past, Present and Future

B. M. CALLAWAY

Baptist Christians organized in local churches owe the world a definite service in evangelization. They also owe the world an exemplary service in demonstrating the Christian spirit in the good order and fraternal cooperation within the local, autonomous church. This spirit extends itself in the field of the association of churches in denominational cooperation.

Our Christianity is ineffectual unless we tell others of the Gospel, and it is vitiated unless we can live together as brethren and cooperate for our common interests. It is in carrying out this idea that our associations and conventions were organized. They constitute a serious, orderly effort at cooperation in Christian service.

When the Southern Baptist Convention was organized in 1845, in Augusta, Ga., it announced its purpose as being "to elicit, combine and direct the energies of the denomination for the propagation of the Gospel," and it created the Foreign Mission Board and the Board for Domestic Missions to do this service. Since then these Boards have provided the machinery of cooperative organization, the opportunity and the responsibility for the local churches to properly support the work of their Boards in this service.

I have been asked by your Program Committee to talk to you about the work of the Home Mission Board. Much of what is to be said is already familiar to you, but that need not prevent an effort to analyze the work of the Board in order to clarify its nature and functions.

Fortunately, it is unnecessary to attack or defend anything, or to plead for anything. I shall merely discuss the affairs of your own Board for our mutual benefit and cooperation. These affairs have become more or less familiar to me after five years' membership thereon.

The Home Mission Board consists of 18 local members, of whom 8 are laymen, and 19 state members, all elected by the Southern Baptist Convention. The state members only attend the annual meetings of the Board.

It serves for the Convention in three distinct fields of activity, and you are asked to keep these functions clearly separate, that you may know the varied responsibilities and services rendered.

## AN AGENCY FOR COOPERATION

In its early history, it could easily act as a commission to receive funds and send missionaries, and thus wholly discharge its duties. Pursuing this, it engaged in work among the Negroes, the Indians, the mountain people of the South, with modest funds and moderate results. A little of this history will be noted.

It was first called the Board of Domestic Missions, and was located at Marion, Ala., because the Baptist church there was a strong church compared with other churches in the "deep South," the strongest Baptist church west of Augusta, Ga. It had for its support funds solicited by agents employed for that purpose who only collected about \$20,000 per year up to 1861, although the appeals were very urgent at the conventions. South Carolina, Mississippi, Alabama, Georgia, and Virginia seem to have been the leading states in supporting the Domestic Mission Board in these years, contributing from \$2,000 to \$5,000 each.

It employed for full or part time from 100 to 150 missionaries who were generally paid very little for their support. These missionaries frequently reported "great destitution" of the Bible, of ministry, of church houses, of common comforts. Baptists were spoken of in South Georgia, Florida, Southern Alabama, and elsewhere, as the "poor Baptists," in contrast to the wealthier churches of other denominations.

But in 1860, comparing its work with that of the Northern Baptist Convention Board in this field from 1832 to 1845, it showed three times as much accomplished in members, churches and activity, and good results were shown in work among the Indians.

However, the Civil War disrupted all its work, though some missionaries were continued and some chaplains sent to the armies. The Indian work was largely destroyed. It is interesting to note that contributions to the Board rose rapidly until they reached \$200,000 in 1864, but it was in the depreciated currency of the Confederacy.

At the end of the War there were no funds and no workers, and Dr. M. T. Sumner, the secretary, went to Kentucky where the War had not been so destructive, and by appealing to the associations in the summer of 1865, he raised \$5,000 and began to reorganize the work in the South.

It struggled against mounting odds during Reconstruction, but held to two distinct objectives: the preaching to the unchurched communities everywhere, and establishing churches in the cities and towns all over the South.

Poverty and lack of cooperation by the state Baptist conventions hindered the Domestic Mission Board and its work seemed to be de-

feated in spite of growing opportunities. Several of the state organizations affiliated with the Home Mission Society of the Northern Baptist Convention, and in Texas there were three or four bodies not cooperating with each other on the Home Mission Society.

All of this greatly weakened the appeal for support of the Domestic Mission Board and prevented effective missionary work.

Its name was changed in 1874 from the Board of Domestic Missions to the Home Mission Board, and because of its difficulties there was discussion in the conventions, about 1880, of its discontinuance. But certain far-sighted leaders claimed it to be the logical agency of Southern Baptists to evangelize the territory, and in 1882 the Convention at Greenville, S. C., ordered its removal to Atlanta, Ga. This was done and the great Christian statesman, Dr. I. T. Tichenor, was secured as corresponding secretary.

He swept the churches with his appeals and in two years had trebled the work, especially west of the Mississippi river, and it was receiving 40 to 50 thousand dollars annually for its support.

It expanded everywhere, thousands were converted, churches were organized and church houses built, mountain schools were established especially to train preachers and leaders. Efforts were made to train Negro preachers, and evangelization and education of Indians eagerly pressed.

This activity reached Key West, Fla., and quickly jumped to Havana, Cuba, where A. J. Diaz, in 1886, began the Cuban mission work which is a Home Mission Board monument.

Dr. Tichenor's vision comprehended the needs of the whole field and the churches supported his leadership. His is the period of the great expansion of the Baptists in the South—from about one-half million in 1880 to two million in 1902.

During this period a large part of the 8,500 Baptist churches established were begun, which later were to be the main support of the Southern Baptist Convention program—one-third of the number of churches in its territory were assisted in organization, or otherwise at some time, by the workers of the Home Mission Board.

The evangelical work in the southwest produced a veritable Baptist empire—in numbers, wealth and activity. B. H. Carrol said Texas Baptist development is a "trophy of the Home Mission Board to the Southern Baptists." More missionaries of the Foreign Mission Board come from Texas than any other state.

It is said Dr. Tichenor's greatest contribution was the cooperative spirit evoked by his appeals—coordinating Southern Baptists in their own territory where great dissension had existed.

In the last quarter of the 19th century, the growth of popula-

tion, the influx of Mexicans and foreigners, a better understanding of the problem of evangelization, led the Board to seek the development of leaders in the different groups with which it worked, through schools controlled by the Board; and it sought to establish such schools in those sections of the South lacking such facilities, with the obvious purpose of training leaders who might interpret Christianity with a Baptist outlook. These became known as mountain schools of the Home Mission Board, although several schools were conducted by missionaries among other groups than the native mountain peoples of the South. These schools were founded wholly on a "missionary motive," making use of an "educational method."

This expansion of activity by the Board necessitated its becoming a corporate institution that it might build and own school property, and also church property in various strategic localities. So the Home Mission Board became incorporated in 1888 and widened its activities considerably.

Dr. Tichenor had become secretary of the Home Mission Board in 1882, and for a generation the Baptist Mission problem was primarily that of preaching, assisting in the organization of churches, the building of church houses, the establishment of schools, etc.—the work of pioneers. Following the activities of this pioneer period the Baptists now count four and a quarter million members and 24,000 churches in the Southern Baptist Convention.

The problem within these churches is now one of enlistment, while the missionaries attack new frontiers which are now generally racial, social, national or economic.

But in this pioneer period the mountain schools of the Home Mission Board were institutions of great importance. These Home Board schools generally became successful, and several of them attained some distinction as institutions and turned out students who became famous as leaders. F. C. McConnell, the O'Kelleys, George W. Truett, Fred Brown, S. Y. Jameson, W. F. Powell, and such men will illustrate the type here referred to; but it is to the large number out of the more than one hundred thousand students who did not attain fame, who, upon finishing school under these Christian teachers, went out into life in their home communities to stabilize those groups in their moral and social life, and to lead them in religious activities, that especial appreciation is due. We will never know how wide and deep is the influence of these schools in the lives of the people reached by them, nor how much they contributed to the large numerical increase of Baptists in the South in the past generation.

They ranged in classification all the way from elementary schools

to those of college grade, such as Jonesboro College, Mars Hill, and Bolivar Baptist College. The need was unquestioned and their service was unmeasured.

The Home Mission Board owned, controlled, or assisted as many as 28 of these schools at the peak of such activities, and probably has spent more than one million dollars in them throughout the past fifty years.

As a matter of adjusting its own financial program in a sound and correct way, the Board issued \$400,000 of bonds against these school properties in 1926, and they were easily worth more than twice this amount at this time.

However, the various states have developed their public schools and high schools in these less favored sections in the last twenty-five years to such an extent that denominational schools are not the only ones available, and are not so essential. So that in the light of practical expediency and driven by the necessity of retrenching financially, the Home Mission Board has withdrawn from the operation of most of these schools, and whenever it has discharged its bonded debt, which now covers eight special properties to the extent of \$385,000, its policy is to transfer such properties to the local Baptist organization, which in some cases will continue the schools as denominational institutions. The Board is operating, or assisting at this time, nine schools under missionaries for Mexicans, French, Indians, Negroes, Chinese, and foreigners, at low cost and as part of our mission budget.

The schools under the control of the Home Mission Board are estimated to have turned out more than 600 preachers, 400 lawyers, 4,000 teachers, and many thousands of citizens in all walks of life, better qualified because of the Christian training received.

Having investigated the purpose and work of such schools, for their day, only appreciation and praise is due the Baptist leaders for this work, and the financing shows sound judgment and very effective use.

Along this same line of activity an even more ambitious plan was projected in Cuba. In 1886 the Island of Cuba sent a Macedonian call to the Southern Baptist Convention for help in Christian evangelization and the Home Mission Board undertook the task. Many difficulties were encountered, and much dramatic incidents evolved out of Baptist work in Cuba with the brilliant Dr. A. J. Diaz as missionary. The mistakes made by his administration in no way overshadow the planting of a Baptist faith in Cuba which has flowered under Dr. M. N. McCall into a group of Baptist churches with a convention of their own today.

A church, school and residence property had been bought in the heart of Havana in the early nineties, and fifteen years ago, stimulated by a gift and further promise from Mr. and Mrs. George W. Bottoms, of Texarkana, Ark., the Board planned to build a school of college grade in Havana similar to those operated by other Protestant mission boards in Cuba, and to this end bought a valuable site of 12 acres in Jesus del Monte—"Mount of Jesus"—in the city of Havana. Various causes deferred the erection of this school until the conditions of the economic depression have made it seem wise to abandon the construction of the college plant.

The Board holds this valuable central property in Havana as security for \$330,000 of bonds issued against it; and it is believed upon the return of reasonable real estate value in Cuba, its sale will approximately pay off the bonds.

The idea and plan was good, and the property back of the bonds is good. The changed plans, due to conditions, do not discredit the Board's action fifteen years ago.

Under the impetus of the 75 Million Campaign, there was a wide demand that the Home Mission Board build a tubercular sanatorium out West, especially for Baptist patients. This was at a time when state Baptist conventions were building hospitals, and we in Georgia know the difficulties resulting from that enterprise. However, this demand led the Southern Baptist Convention in 1918 to order the Home Mission Board to build at El Paso, Texas, a sanatorium against which it has issued \$250,000 of bonds, all of which are outstanding. The Board operates the property on a maintenance basis for the present but has the bonded debt to pay. This may have been a mistake, but the instruction of the Southern Baptist Convention and public demand is responsible for it, and the Board will pay the bonds, and under these new conditions will dispose of the property when it can do so.

Thus the Home Mission Board has outstanding \$945,000 of bonds, all of which represent honorable debts for good business enterprise, which the Board could have easily paid even on reduced income. That is to say, if the regular operations of the Board were normal, the obligations could be easily met.

The total of the Board's debts, bonded and unsecured, is \$1,590,782.00, and the property held by the Board that is salable is probably worth \$500,000, though there is no market now.

These debts have been arranged with the creditors of the Board so as to give the Board five years extension in the payments thereon, in which time they will be greatly reduced.

Now this is no insuperable debt for 1,000,000 active, informed,

normal supporting members of Baptist churches in the South. If the Board could receive the average of its receipts from 1925 to 1930, it could handle the matter easily.

The expediences and the necessities of the Board have caused it to adopt the policy of discontinuing the operation of the mountain schools, the El Paso Sanatorium, and the cessation of any further construction of institutions. This policy has now been in force for three or more years, and its wisdom is unquestioned.

Therefore, whenever the title to the properties can be delivered free of debt, they will be transferred to local Baptist groups, or they will be sold where it is possible.

But the use of such institutional properties, except in few cases, for the purpose of the Southern Baptist Convention, has been ended for three years and the defalcation debt occurred six years ago.

These debts from any Christian point of view must be paid, and that done as promptly as possible, especially because we are paying interest on debts when the property is no longer productive in service. To pay the debt stops this interest, unfetters Southern Baptists from discontinued institutions, and turns its entire resources again into channels of wholly productive service under the challenge of today.

With these debts paid there are compressed resources to be released by the Home Mission Board, with the application of the money now going to the payment of interest and the liquidation of debts on discontinued institutions, which compressed resources, when released in normal missionary activity will light fires of evangelism in every untouched community and social group in the territory of the Southern Baptist Convention.

In the secular business world, it sometimes happens that a corporation or institution under the burden of debt, or chance defalcation, will proceed in a bankruptcy court to cancel its debts. This is done when the resources of the institution and its supporters are inadequate to meet the required needs, or those controlling it are not interested in moral responsibility for their acts.

If you raise the question as to the ability of the Baptists of the Southern Baptist Convention to pay their relatively small per capita debts, I leave the question with you. If you claim moral bankruptcy for them as excuse for non-payment, I still leave the question with you.

When the Baptists pay these debts, interest and principal, 100 cents on the dollar, then principal paid becomes the evidence of principle held, and integrity is unshaken by the mistakes of intelligence. Most of this debt is the simplest sort of responsibility for

good business operation, and it is unthinkable that it be not paid. The rest is the opportunity at no great cost to attain that blessedness that is secured by those that "swear to their own hurt and changeth not."

This is a goal that is not fanciful or remote, but is practical, feasible, and its attainment will make the world think about Baptists as people to be trusted.

The Home Mission Board is rendering a real service to every Baptist church in holding steadily to the task of meeting our financial obligations fully. Our integrity and our reputation as a denomination are involved and the Home Mission Board does not intend to let you down. It is true that for the past few years too much time has been consumed at each Board meeting conjugating the various tenses of the verb, "to owe." But that is getting to the perfect tense stage, and in the future the negative will be used with the verb "to owe," and most of the Board's time will be dealing with the various phases of the active verbs, "to preach" and "to baptize."

This is the field in which the Home Mission Board serves as a corporate institution for the Southern Baptist Convention and the proper discharge of these obligations will reflect credit on every Baptist church in the Convention, because then it will be shown that Baptists closely organized in local churches, though loosely organized in the denomination, have intelligence enough not to get into economic difficulties which their integrity cannot control.

What we do with our money and effort in our churches is a measure of Christian intelligence as well as Christian integrity. Baptists have the opportunity in churches and Baptist agencies to demonstrate that our democratic church policy is not futile.

#### THE HOME MISSION BOARD AS A TRUSTEE

Beginning in 1883 the Convention instructed the Board to raise a Church Building Loan Fund to be used as loans, or gifts at that time, in the erection of church houses, and to buy suitable lots.

A Church Building Department was established by the Board with Rev. G. A. Nunnally, as secretary for the eastern division, for raising such a fund for church extension. Dr. Tichenor covered the territory advocating this cause, receiving great encouragement, and gifts began to increase. A survey showed the need so great that a goal of \$200,000 was set and \$25,000 subscribed toward this fund, a department of General Board activity and not a special trust fund. Some of this money was to be given outright to needy churches. After Dr. Tichenor's death, the W. M. U. raised \$20,000 for a memorial to him in this fund. Later on the Church Building Loan Fund was set up as a trust fund and so administered.

Small sums of money were given by individuals and churches, generally as memorials, to a loan fund, administered by the Home Mission Board, to be lent to churches to assist in the erection of adequate church plants. This money was to be collected from the borrowers and re-lent to other churches who could qualify under the rules prescribed by the Board.

In the prosperous period of 1919-25, a campaign was put on under Dr. Louis Warren, and subscriptions were secured which increased it to more than one million dollars.

The theory under which the fund was raised and is administered is not primarily missionary. It is for good business cooperation with responsible churches which can pay two-thirds of the cost of the church plants and seek loans at moderate interest and no commission, to defer the last third of the cost over five to ten years. The fund is expected to increase slowly from moderate interest charges.

This money was not raised to be given to any church. The loans are made on a purely business and legal basis, and must be repaid.

The Home Mission Board, as Trustee, sought to lend this fund to churches on easy terms, and by regular collections thereon to preserve the trust as established. Dr. Louis Warren, Dr. Austin Crouch, and Dr. A. J. Barton were the superintendents directing this fund. Dr. J. B. Lawrence is now superintendent.

Out of the 75 Million Campaign the Board was liberal in gifts and other help to churches in every part of the Convention territory, this money being spent or given from the General Fund of the Board. Some churches borrowing from the trust fund got the erroneous idea that it was a denominational gift fund and they need not repay to the trust what was borrowed. So the Board, acting in the capacity of Trustee, had to hold these churches to their simple legal contract and moral obligation to a trust fund and require payment.

The Church Building Loan Fund now amounts to approximately one and one-quarter million dollars and is lent to 180 churches. It is administered rigidly as a trust, a duty which is frequently embarrassing, when even some Baptist churches will seek to evade their contract; and if finances are difficult and leadership weak they sometimes seek to repudiate the debt.

But most of these borrowing churches are led by high type Christians, and are honorably trying to meet their obligations and discharge their contracts.

If there ever is a condition to test the integrity of Christians it is when a group of them, organized in a church, openly assume a debt and contract to pay it. If Christianity does not promote integrity, it is as hollow as a locust shell.

It may be said that the duties as Trustee of the Church Building Loan Fund are most burdensome and embarrassing to the Home Mission Board, for some churches and officials seek to coerce it into violating its trust under the plea of denominational expediency or the threat of denominational whip.

The administration of the Church Building Loan Fund is not a pleasant task for the Board.

It is a matter of interest that official denominational leaders sometimes come before the Board in behalf of loan applications. Since it is a Church Building Loan matter they frequently confuse the Board's responsibility as Trustee with the Board as a mission agency.

Not being a purely philanthropic trust, such a request for benevolence or missionary assistance is out of place, and when such an appeal is based on enforcing the loan by the threat of denominational antagonism unless granted, it is both unbaptistic and unchristian.

#### A MISSIONARY AGENCY

The Home Mission Board was set up by the Southern Baptist Convention in 1845 at its meeting in Augusta, Ga., expressly to employ Baptist missionaries and evangelize non-Christians in the states of the Southern Baptist Convention. About 1891 this territory was extended to include most of Cuba and later, the Panama Canal Zone. The extent of the field in area is enormous; its extent in human values is amazing to contemplate. There are probably over 23 million non-Christians in this territory. These are natives of various races and nationalities in large numbers. There are several hundred thousand Indians, Mexicans, large numbers of Negroes, and many groups of European nationalities. Each of these groups has to be evangelized by missionaries suited to that group, by language and training. How well this has been done is shown by the facts and figures. Home Mission Board missionaries have baptized over three quarters of a million converts since its organization and are now baptizing over 3,000 per year. They have organized or assisted in the organization of 8,500 churches, one-third of all in the Southern Baptist Convention. It is estimated that 90 per cent. of all the strong Baptist churches west of the Mississippi river were either started or at some time helped by the Home Mission Board.

If the churches which have been helped by the Board were eliminated in southwide interest, the Southern Baptist Convention program would be wrecked.

They have organized 44 churches in Cuba which, under the leadership of Dr. M. N. McCall, constitute an informed, active Cuban Baptist Convention of approximately 3,500 supporting members.

They have provided Baptist teaching and preaching in the flux of international society in the Panama Canal Zone.

The Home Mission Board has the organization and technique to employ and train missionaries who can overcome racial and language barriers. It reaches many of these groups through native preachers. In the case of the Mexicans, so well has this been done that more than 2,500 Mexican Baptists, converts in this country, on returning to Mexico to live, have organized 21 Baptist churches in Old Mexico. With the political difficulties now existing, these returning converts probably constitute the best means the Baptists have of reaching Mexico.

It may not show up elsewhere in such large numbers, but it is significant that the Baptist church at Rome, Italy, was organized by returned converts, and other churches elsewhere.

The work of the Indians, who are pagans, is most difficult, yet with white teaching preachers, native preachers are widely successful and active in evangelism. The Creek Indian Baptist Association of Oklahoma cooperates with the Home Mission Board in sending a native missionary to the Seminoles of Florida.

Several hundred thousand French in Louisiana have no opportunity to know of Protestantism, or to read the Bible except through Home Board missionaries. This is a deplorable situation for one to stop and consider, yet the Home Mission Board can reach and deal with it.

There are half a million Jews in our territory. Do Baptists owe these people the Gospel? Rev. Jacob Gartenhaus, the Board's missionary to the Jews, makes a dramatic presentation of Christian truth which is getting wider and more sympathetic reception each year. This man has a story to tell Jews which, when heard by Baptist Christians, refire their lagging evangelistic spirit.

The question arises as to the limitations of the field. Over 23 million people in the Southern Baptist Convention territory are unchurched, and 60 per cent. of the population never attend church. Do these not constitute the field for wisely directed evangelism by the agency which can train and direct the workers? Dr. J. W. Beagle, Superintendent of Missions, has this problem and meets it effectively.

In its service of evangelism the Board has found it necessary to provide various type of informative literature, such as tracts, periodicals, pamphlets, books, etc., on many subjects relating to the people to whom missionary service is given. A study of these publications provides a well-informed Christian with information as to how service may be and is being rendered to those not reached by the regular church organizations. Dr. Lawrence, and the various members

of the Board's force, produce these publications for current and timely use. Much of the information is dramatic and picturesque as illustrated by some of Dr. Beagle's incidents, Jacob Gartenhaus' ringing appeals, or Mrs. Una Roberts Lawrence's vivid narratives.

Mrs. Una Roberts Lawrence, no relation of Dr. Lawrence, has been the producer and editor of information and publicity material for the Board for many years. In addition to this material, members of the Board's force, and notably Dr. J. B. Lawrence, have produced some of the best and most useful scriptural study textbooks for mission study schools ever published by any church board.

The Home Mission Board has from the beginning sought to establish churches where there were sufficient members to buy a lot and build a church house; and in some cases gave money for this assistance to a local group. This assistance spread, and over a growing population caused many thousand Baptist churches to be started in the South, and, probably in 90 years, over one million dollars of money given by Baptists through the Board were used planting churches in strategic locations. More than 1,000 church houses were so built.

More than one million dollars were given to Baptist state organizations to strengthen their work.

The stupendous sum of more than twenty million dollars has been distributed by Southern Baptists through the agency of the Home Mission Board in its various activities, and the social, religious, and denominational results are apparent in the growth of Southern Baptists from 250,000 in 1845 to 4,250,000 members and 24,000 churches in 1935, the workers of the Board claiming a good part in this expansion. It is truly a virile Christian denomination.

The Home Mission Board is vastly more than a debt incurring and debt paying agency, about which Baptists must speak apologetically. This present Board has incurred no debt. It has greatly reduced old debts out of its reduced receipts. It is the best trained, best organized, best directed agency Southern Baptists have to reach, contact, evangelize, baptize converts, organize churches, and send Christian Gospel missionaries to the vast hordes of the unconverted in the Southland, and it is doing this work well under the leadership of Dr. J. B. Lawrence, and the heads of the departments, and at low and carefully guarded costs.

## Cuba For Christ

DR. A. MARTINEZ, of Cardenas, Cuba

Ridgecrest, August, 1938

My dear friends, it is a great privilege for me to be here among you and enjoy your fellowship during these days. I am not going to pronounce a dissertation, but I have a brief message for you.

### A. Period of Progress.

In the midst of the Cuban tumult which has been going on for many years, its restless spirit, the perennial problems, year in and year out, the church has been progressing with the Gospel of our Lord. While one part of the Cubans were fighting, our messengers were healing the broken hearted, teaching the young and the children, preaching the acceptable year of the Lord and the good tidings of the Kingdom of God. Our results come slowly, but surely. Think for a moment: Only a handful of converts when Dr. McCall came to Cuba. After 30 years of toil and hardships we have an inspiring page of the Acts of the Apostles in Cuba. We have today thousands of active members in our churches in Cuba, who shine like stars amid the darkness of the Cuban nights, and an uncounted host stands upon the threshold of the Kingdom. Fifty churches, 150 out-stations, one dispensary where many patients were treated last year in the name and spirit of the Great Physician. Hundreds of thousands of pages of tracts were annually published in our printery and distributed. To our Home Mission Board belongs this splendid enterprise. Think of this: 30 years ago—no pastors in Cuba, today we have 40; no Sunday schools—today 80; no Sunday school teachers—today 350 Sunday school teachers are associated with the pastors in the splendid work of winning Cuba for Jesus Christ. Many of our pastors are efficient and well trained for the work they have in hand. Our churches are also taking a more active part in the evangelization of their country. Is it not a wonderful record when you consider the comparatively brief period in which missionary work has been conducted in Cuba? When you consider the tremendous difficulties which you find when you try to induce a people to change their hereditary beliefs, which have been their spiritual nourishment for years and centuries, and also when you consider the limited resources of the Home Mission Board for our work in Cuba. I believe that Cuba is one of the most successful enterprises the Home Mission Board has.

### B. Problems in our Work.

You have heard during these days about your problems here in the home base. We face in Cuba at least three major problems, namely: superstition, ignorance of the Word of God, and skepticism.

Superstition. Yes, when you find a people who scoff at the Bible, who are tellers of beads, and wearers of amulets. A nation like Cuba, educated without the Word of God, had to run after superstitious things to give satisfaction to the appetites of the heart. Let me illustrate this by personal experiences. A few days ago I was invited by a doctor friend to help in a blood transfusion. The patient was a young lad who had been ill for 60 days with typhoid fever and was desperately ill. After the operation I came out into the living room and found the mother of the lad, who belongs to one of the first families of Cuba, prostrated before a picture of the Virgin Mary and before a picture of the Christ in Gethsemane, and pouring out her soul in petition to the painted images as if they had some living power to help in her time of need. My soul was touched by this sad scene, a broken hearted woman with no refuge other than a picture of Jesus.

A few days ago I was invited to see a sick boy in one of the poorest districts in my home city, Cardenas. Instead of one patient I found two with measles and another with pneumonia. When I gave the prescription to the mother and came toward the door, I noticed a few objects hanging behind the door which attracted my attention: a toasted ear of corn, a horseshoe, an image of the Virgin Mary, and a printed prayer to a saint of the Catholic church. I asked this poor mother the meaning of this strange combination. She blushed but after a while explained that it meant a cleansing or purification. This was her idea: she believed that these things had the power of producing extraordinary effects, especially in averting and repelling all kinds of evils, diseases and evil eye. I explained to her that the best way to cleanse was to use plenty of water and soap, to let in God's good sunshine and fresh air, and above all to trust in the great Physician to bring health and purification to her life and home. There is a young man in my church who is without work at the present time, and he comes with me with a good supply of tracts and Gospel literature, and distributes them in the homes where I visit while I am doing my medical work. We come in contact with many people who have never heard the Gospel of Jesus before. Many are favorably impressed and beg for more of the Word of God.

A few days ago two well-dressed ladies came to my office. "Doctor," they began, "we have a very sad story to tell you." "What is that?" They continued, "Our fine, magnificent image of Jesus has

been attacked by the termites and we are passing a collection among the people of the city to buy a new one in Rome." After listening to this speech very patiently, I spoke to these ladies about my dear Saviour who is not attacked by the termites and who is the same yesterday, today and forever.

Another problem is ignorance about the Word of God. The tendency of the Catholic church is to counteract, to disdain by all means the reading of the Word of God. She forbids the reading of the Scriptures in the vernacular tongue, and to read the Bible it is necessary to have a permit to read it. And yet what else is the Bible but God's instrument for the overthrow of error, to cast down imaginations and every thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ. It renews the human heart in all lands. But you can imagine how great our difficulties will be when we find a clergy in this land prohibiting the free circulation of the Scriptures among their laity, and instead of the light of God which is the true light which lighteth every man that cometh into the world, these people in Cuba receive the light of the church traditions, the moonbeams of priestly authority. "In vain, sayeth the Lord, do they worship me, teaching the doctrines and commandments of men, and laying aside the commandment of God, ye hold the traditions of men." So it is not surprising that our work is so difficult when we consider the tremendous ignorance of the Word of God. Shall we permit a church to teach things like this: that to go to heaven there are two ladders—one is white and the other red; in the upper extreme of the red one is our Lord Jesus; in the upper extreme of the white is the Virgin Mary. Many try to climb through the red one, but after several efforts they fall down; they try again but in vain, and when they are advised to take the white ladder where the Virgin Mother is, they easily climb to heaven. Is it not blasphemy against our Lord, to deny His power to save any sinner who comes to Him? Remember the words of the Lord himself who says, "I am the way, the truth and the life; no man cometh unto the Father but by me." To be a Christian where the Word of God is not known, one needs certain kind of courage. But in the midst of all this ignorance, see what we Baptists have done in Cuba. With our small and unattractive beginnings we have raised up and educated a few choice young men and women who today are graduates of our highest institutes of learning, and who are occupying positions of confidence and trust in the Government, in colleges, as lawyers, doctors and teachers. My friend, Dr. Vivanco, who is with me here at Ridgecrest, holds the chair of sociology in the University of Havana. Many of our preachers are educated men, attractive

speakers, and little by little all classes are coming to hear them preach and send their sons and daughter to our Baptist schools. So we feel encouraged and hope that the next generation will see an onward movement of these people called Baptists.

#### C. What our Workers Need.

When you sent your soldiers over there, you sent them with every conceivable equipment. They went with the companionship of thousands of their comrades and with the knowledge that over 120 millions of resolute people were behind them, ready to pour out streams of money like water for their support. Thousands of newspapers would blaze the mighty deeds they had done on the battle front, hundreds of thousands of prayers went to heaven for them from the family altars and churches. If a soldier was wounded, his countrymen would lavish upon him every possible care, and if he died a grateful nation would revere his memory forever and make provisions for his loved ones. He deserved it and more—but what shall I say of your soldiers of the Cross in Cuba? There they are contending for the truth of God and, against the rulers of darkness in this world and the spiritual wickedness in high places, preaching salvation in the name of Jesus, for there is no other name under heaven given among men whereby we can be saved. They are spending their lives in an enervating climate, sometimes under unsanitary conditions which so quickly sap the vitality of the strongest. Consider the heat, the fevers, the mosquitoes tormenting when they sting. So when I think of their loyalty, fidelity and uncomplaining spirit, my blood kindles and my heart burns and I, here, friends, beg for them not only your sympathy, your love and your prayers, I beg also for them better equipment for their work and a more generous support and backing from the home base. Do you understand me?

#### D. What does Cuba Need?

Let me tell you the first things we need. In Cuba we have plenty of the products of your farms and factories. American exports to Cuba in 1924 were valued at 400 million dollars. We have many American locomotives whose whistles in the past awakened the slumbering people of our villages to a new life of activity. We have plenty of infidel books and pamphlets, plenty of moving pictures in our cities. We have excellent colleges and schools supported by the Government, but there is nothing in secular education to correct the evils in the soul. We have fine highways, in fact we can go from Havana to Santiago de Cuba in less than twelve hours. But this does not mean that the Cuban of today is a better man than his great

grandfather who would have to travel on horseback for two months to cover the same distance. We have fertile soil, beautiful landscapes, we have:

Whispering palm trees  
Waving canes,  
Balmy breezes,  
Shadowy lanes.  
Wooded mountains,  
Valleys green,  
Wave-kissed beaches  
Purple sheen.

Emerald isle in  
Topaz sea,  
Sapphire sky that  
Smiled on me.  
Golden sunshine  
Silvery moon,  
Amber twilight  
Gone too soon.

Stars like diamonds  
Gleaming bright,  
Velvet darkness  
Tropic night,  
Cuba is a  
Jewelled Queen  
Fairest land that  
Eye hath seen.

(By E. O. Moseley, Missionary in Cuba)

Yes, we have all this and many other things I do not mention because I do not have time. But the supreme need of Cuba today is the pure Gospel of Jesus, the knowledge of Jesus as Divine Saviour and God. The Gospel as the power of God unto salvation. The transforming power of Jesus in the lives of our countrymen.

In 1898 the United States helped Cuba get her freedom. A year ago in an unparalleled business depression your country came again to the help of Cuba with a new commercial treaty, and due to that Cuba is coming out of her misery. But the urgent need is the Gospel given by you to the Cuban people. I read somewhere that when Bishop McConnell was a boy he read with awe about prehistoric monsters, the ichthyosaurs, the dinosaurs, and so forth. He wondered what foe

could be strong enough to exterminate such huge monsters. When he was older, he learned that no foe exterminated them but rather the climate changed and they died. In our beautiful island we have two monsters of corruption: synagogues of sin and plenty of superstition; and the only way to exterminate them is to change the moral and religious climate of Cuba by the power of Jesus, and that is what your missionaries are trying to do by the power of God and your very much appreciated help year by year. I beg then for continuance of that help, your backing, your loving sympathy, your earnest prayers for our work and workers in Cuba.

I do not wish to leave the floor without extending you an invitation in the name of Cuban Baptists, and in my own name, to visit us frequently. The leaders of other denominations do that every year. Why not you? We are not far from you. In less than six hours you can reach us by plane, and by rail and steamer in less than 40 hours. I have always liked your slogans. I am going to give you one: "SEE US IN CUBA NEXT YEAR."

Friends, I shall never forget your greatly appreciated fellowship during this Home Mission week. These few days will always live in my memory and I shall be very happy to see each of you in the land where the sun shines all day. May God bless you all.

## Home Mission Study Books

### Missions in the Bible—

J. B. Lawrence.....25

A revised edition of the text on missionary teachings of the Bible by the Executive Secretary of the Home Mission Board. A study of the fundamental principles of missions. Has been very popular with classes of men as well as women.

### The Keys of the Kingdom—

Una Roberts Lawrence.....25

The Survey Book of 1934, giving a glimpse of all home mission work as done by the Home Mission Board of the Southern Baptist Convention, with special attention to foreign populations, Southern Highland regions, the Negro in the South. The approach is from the standpoint of personal responsibility for the going on of the home mission enterprise. Arranged with outlines and study plans for adults and young people.

- The Word of Their Testimony—** .25  
 Una Roberts Lawrence  
 A study of the progress of home missions and the transforming power of the Gospel in the lives of those who hear the Word of God for the first time. Has outlines and study plans. Good for classes of men, women and young people.
- The People of the Jesus Way—** .25  
 J. W. Beagle  
 The most popular home mission book of recent years. A briefly told account of the work of Southern Baptist missionaries in the Indian tribes living in the Southern States. Has been used successfully in classes of men, women, young people and intermediates.
- Winning the Border (Revised Edition)—** .35  
 Una Roberts Lawrence  
 This book is an intensely interesting study of mission work among the Mexicans this side of the Rio Grande. It is one of Mrs. Lawrence's best books and has been adopted by the Foreign Mission Board as its mission study book on Mexico.
- Around the World in the Southland—** .25  
 Coleman  
 Ten fascinating stories of Home Missions with programs and study plans.
- Just Around the Corner Tales—** .25  
 Lawrence  
 Stories of Southern Baptist Home Missions.
- The Traveling Story Hour—** .35  
 Miss Katherine Harris  
 This is a book for Primaries written in a very interesting way, with illustrations and illustrated cut-outs. This is one of the books in the graded missionary course being prepared by the Home Mission Board.
- These books are being distributed through the denominational book stores.