

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, 315 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. 7

APRIL, 1936

No. 2

In This Issue

**Home Missions and Southwide
Evangelism**

J. B. LAWRENCE

Putting Color in the Color Line

NOBLE Y. BEALL

Mountain Missions Magnified

L. W. MARTIN

Real Missions By A Layman

Mixed Races Try Missionary's Mettle

R. M. AVERITT

A Wealth of Other Missionary Material

Startling Facts About Home Mission Work

Roger Babson tells us that sixty per cent. of our people never attend any church, Catholic or Protestant. This means that 26,400,000 out of the 44,000,000 people living in the territory of the Southern Baptist Convention are wholly unchurched. In Cuba there are 2,500,000 and in Panama 100,000 unchurched so far as Baptists are concerned. This gives a total of 29,000,000 in Home Mission fields who are not being reached now by our churches. If they are reached at all it will be by missionaries sent to them.

The Home Mission Board has 283 missionaries and workers, but some of these are working in the Hospital at El Paso, Texas, some are teachers in our schools, and some are in the office at Atlanta. All are doing necessary work but all are not preaching missionaries.

The following facts should constitute a terrific appeal to our people:

We have 1 missionary to 500,000 Jews; 11 missionaries to 650,000 French-speaking Americans; 7 missionaries to 300,000 Spanish-speaking Americans; 8 missionaries to 600,000 Italians; 2 missionaries to 7,000 Chinese; 6 missionaries to 2,800,000 Europeans; 44 missionaries to 800,000 Mexicans; 71 missionaries to 2,500,000 Cubans; 18 missionaries to 10,000,000 Negroes. Taking in the entire unchurched group in Home Mission fields, we have 1 missionary for 175,000 people.

Let us not say, "Oh, but we have 24,000 churches to minister to these various groups of people in the homeland," for our churches are not ministering to these groups. They are doing what they can, but they are not equipped, nor do they have the trained workers for such a ministry. All our churches are doing for the groups mentioned they are doing through the Home Mission board.

Home Missions and Southwide Evangelism

By

J. B. LAWRENCE

Executive Secretary-Treasurer Home Mission Board

No department of work ever launched by Southern Baptists had such a telling effect upon Baptist life, thought, and growth as the Home Mission Board's Department of Evangelism. This department was maintained at different times for a total of twenty-two years. During that period 204,800 baptisms were reported. Bare figures, however, cannot tell the story of awakened interest, dedicated lives and spiritual uplift that attended the services of the faithful evangelists who labored so devotedly in this Department. The revival fires were kept aflame in Southern Baptist churches by these heralds of the Cross.

I. A Spiritual Awakening Needed.

A spiritual awakening, a real revival of New Testament Christianity is the supreme need of the hour. This will not come, however, as a matter of course. There must be competent, spiritual leadership. A Home Board Department of Evangelism could furnish that leadership.

Our Father in Heaven is ready to manifest His power among men, but the "day of His power" when "men shall be willing" awaits the consecration and sacrificial service of His people who alone can bring that day in. A great revival of New Testament Christianity will come to Southern Baptists when they meet the spiritual conditions

for such a revival. The operation of divine law is no less sure in the field of grace than in the field of nature. Any church that plots its course toward a spiritual revival, and, in obedience to spiritual law, repents of its sins and gives itself to Bible study, meditation, prayer and witnessing of Christ; will most surely come, in time, to a Pentecostal outpouring of Divine grace.

I am not thinking of an enlargement campaign simply. Possibly our churches are large enough. But I am thinking of a tidal wave of spiritual power to overflow our land like a river flood; a spiritual tide that will break up all case-hardened customs, sweep away all traditional habits and inhabitations and leave our churches free to do the things that ought to be done in ways that are best; a revival that will revitalize the members of our churches and create in the souls of our pastors a consuming passion for souls; a revival that will fructify the hearts of our people and make to bloom again as flowers in the spring-time their experiences of grace; a revival that will fill our churches with anxious and sincere worshippers and make of every follower of Christ an enthusiastic soul-winner; a revival that will put the Bible back into its divine place as the inspired Word of God, authoritative, final and complete, and make of it the trusted guide and

daily companion of every disciple of Christ; a revival that will make Christ so real to us and His command to preach the Gospel to every creature at home and abroad so imperative that every one who names the name of the Lord will dedicate himself to the task of witnessing of Christ as Saviour and Lord, beginning in his own community and continuing unto the uttermost parts of the earth.

II. A New Approach To The Task.

If we would have a revival of this sort,—and no other sort is needed,—we must make a new approach to the task of evangelism. We must not overlook the fact that we are living in a new world and should adapt our methods to the new conditions we face. We do not need a new Gospel, but we do need a new method of approach to lost men in the presentation of the old Gospel.

The day of the old-fashioned revival meeting is passing, but the objective of the old-time revival meeting, the winning of souls, is still the mission and must ever remain the mission of the churches of Christ. Whatever approach is made to the evangelistic task must keep this in the foreground. Baptists must never lose their passion for souls, nor must they ever become content to depend upon the Sunday School and other organizations within the church to do the evangelistic work of the church.

Every organization and group in the church life should be evangelistic and should be constantly replenishing the church membership with new professions of faith, but there should be, in addition to all that can be done in the Sunday School and in other organizations as well as in the regular services of the church, special efforts when the church as a whole marshals its forces and goes afield within its own territory to reach for Christ

with the Gospel those who are not ordinarily under the influence of the Gospel it preaches and teaches from Sunday to Sunday.

III. A New Type of Evangelism.

In making this new approach to the evangelistic task there is need for both a new type of evangelistic effort and a new method. The method should include several elements which we have already developed in our church work.

One of these elements is the enlargement campaign idea developed by our Sunday School forces. A thorough census should be taken and a careful and complete listing and classification of all the people in the territory of the church should be made at the beginning of every evangelistic campaign.

Another element in this new approach to the evangelistic task is house to house visitation which has been considerably emphasized in the past few years. The membership of the church should be organized into bands for house to house and person to person evangelistic visitation.

In connection with the census and survey and the visitation program there should go a mass evangelistic effort in which the church endeavors to get its possibilities in direct contact with the preaching of the Gospel from its own pulpit.

Under proper leadership an evangelistic campaign, where these three features are faithfully used, can be made to reach the entire possibilities within the local territory of any church. This plan can be enlarged to include a whole city, or it can be adjusted so as to apply in an association-wide effort.

The staging of evangelistic campaigns should be a serious matter with the church. We have come in this age of efficiency to the place where any church work to be successful requires a high type of

well trained leadership. An Evangelistic Department under the direction of the Home Mission Board could furnish a type of leadership that would revolutionize our evangelistic methods and rehabilitate our revival efforts.

IV. A New Sort of Meeting.

We not only need a new method of approach to the evangelistic task, but we also need a new type of evangelistic effort. In the past we have given ourselves in evangelistic efforts almost exclusively to the securing of professions of faith and additions to the church. The result is that we have many members in our churches who, if they are saved, lack a great deal of being consecrated. We need now to turn our attention to the spiritual revival of the members of the church.

I have suggested in several places a type of evangelistic campaign that I would like to see put on under competent leadership. Such an evangelistic effort would require four weeks.

The first week would be given entirely to the preparation for the revival. A thorough survey of the territory would be made with a census, all the possibilities of the church would be listed and classified, a house to house visitation of the membership of the church would be made and every family connected with the church personally invited to the services, and prayer meetings held in every section where there are groups of members sufficiently large to hold a meeting.

The second week would be given to group meetings within the membership of the church for conference, prayer and consecration. A meeting would be held with the deacons in which the Bible teaching concerning the life and duty of the deacons would be studied and each deacon would be brought

face to face with his task as a Christian and asked to consecrate and dedicate himself completely during the period of the meeting to the service of Christ and his church.

Similar meetings would be held with the Sunday School officers and teachers, the B. Y. P. U. leaders and directors, the Brotherhood officers and leaders, and with the W. M. U. officers and leaders. During this week of consecration, prayer meetings would continue as the week before. At the same time volunteers and conscripts from the church membership would be secured and, under a competent teacher and leader, would be instructed in personal soul-winning.

With the third week the special effort to win the membership and the lost would begin. The morning services would be for the inspiration and training of the members of the church for personal work, and the evening services would be given to the quickening of the spiritual life of the membership of the church and the bringing to the church of the lost through personal work. A systematic and persistent effort would be made during this week to get every member of the church in attendance upon the services. This week's effort should close with a consecration service Sunday morning in which the entire membership of the church would be asked to specifically dedicate itself to reproducing the life of Christ among men.

The last week of the meeting would be given to the winning of the lost. Those who had been trained for evangelistic visitation would, under competent direction, take specific assignments for each day's work. The one doing the preaching should not have to direct the personal workers. This should be handled by one who can give his entire time to it. He should have competent steno-

graphic help. The evangelistic preacher during this week would direct his messages to the unsaved and the entire organization, under proper direction, should give itself to the task of getting the unsaved under the influence of the Gospel.

We need to come back to New Testament methods and types of work. Depending upon God, consecrating ourselves to Christ, living in an atmosphere of prayer and devotion the members of any church ought to be able to put on a successful evangelistic campaign. We believe that an evangelistic program embodying some such features as outlined above would under competent leadership kindle again the revival fires in our Southern Zion.

Gains of Godliness

"What have you obtained by means of your new religion?" a Mexican Christian was asked.

"A house," was the quick reply given by the brother.

"How is it? Explain me it, please," said the inquirer.

The brother said, "Since I accepted the Christ into my heart, the time and the money I spent at the saloons and other unworthy places, I am using to build a house, and by a few days more I will finish a house for my family." Of course, this brother knows he has much more than a house.

All our people are workmen and poor people, but most of them are happy, because since they accepted the Christ, they love more their homes, love more their wives, and love more their children.—Carlos Hernandez Rios, missionary, Sonora, Texas.

It is an important fact that sixty-four per cent of the Negroes who are Christians are Baptists.

HOME MISSION BOARD RECEIPTS

January, February, March 1936

Cooperative Program	\$35,952.01
General Designated	7,318.35
Annie W. Armstrong Offering	637.96
Special Receipts	1,786.63
100 M. Club	13,259.36
Total	\$58,954.31
Bottoms Trust Income	\$40,800.00

The increase in offerings for Home Missions the first quarter of 1936, over the same period of last year, not including the income from the Bottoms Trust, amounted to \$4,293.93, an increase of nearly eight percent.

Most of this increase came through the Hundred Thousand Club, over \$4,000 more being given to Home Missions through the debt paying movement the first three months of this year than was given the same three months last year.

Cries to Give Penny

While visiting one of the ladies in Jackson, Mississippi, who was to be baptized, her little four-year old daughter came from Sunday school crying as if her heart would break. Asking what was the matter she said in signs, that she had lost the penny she was going to give to Jesus. Well, I almost had to cry myself.—A. O. Wilson, missionary to the deaf.



Havana Seminary students, bottom row, left to right: Moises Hernandez, Luis Manuel Gonzales, Antonio Ramos, Delio Capiro, David Becerra.

Top row, left to right: Manuel Quintana, Antonio Santana, Nemesio Garcia, Hilario Valdes, Manuel Millan, Cirilo Mogens, Raul Gonzales.

Cuban Seminary Reopens

After being closed since 1929, the Seminary at Havana was reopened last fall through funds received from the Bottoms Trust. Classes began the first of December, and the enrollment has now reached twelve.

Outstanding young Cubans, volunteers for the ministry or for missionary service, are selected for training in the Seminary. Limited space restricts the enrollment to twelve, this number being matriculated on the basis of marked ability and spiritual possibilities.

The twelve resident students are given rooms, board, books and instruction. Cuban churches furnish each student five dollars per month for incidental expenses.

While in school these students engage in mission work in Havana and immediate vicinity. From the Seminary in past years have come practically every leader in present Cuban Baptist life.

In addition to the resident enrollment of twelve, pictured above, there are about forty correspondent students.

The Seminary faculty is composed of Dr. M. N. McCall, superintendent of mission work in Cuba, Dr. M. R. Vivanco, Dr. R. R. Machado, and Rev. Herbert Caudill. These members of the faculty give only a part of their time to their teaching in the Seminary, each being engaged in other mission work.

Indian Converts Do Personal Work

On the Isleta Indian field in New Mexico Miss Pauline Cammack is receiving inspiration and help from the personal work of some of the women. Two of these, Mrs. Seferino Jojola and Mrs. Jack Hamilton, have been Christians less than a year, but they have been making visits with Miss Cammack in the Isleta homes.

Miss Cammack quotes in a letter some of the things said by Mrs. Hamilton recently in doing personal work with a Catholic woman: "Since I took Jesus into my heart I feel all different in here," placing her hand over her heart. "I used to attend mass all the time, but it didn't mean anything to me, because it was in Latin, and I didn't understand it. Now, our preacher reads the Bible to us, and explains it when we go to church and it helps us to do what is right. . . . It doesn't do any good to have 'dead' mass. It's too late to pray for our loved ones after they are gone. We ought to pray for them while they are alive. . . . Being baptized or going to confession won't save us. The only way we can be saved is to have faith in our Lord Jesus."

Another who has been a personal witness is Esther Sawthorn, a Laguna Indian. A cripple from infantile paralysis since childhood, she spent two months in the Indian hospital at Albuquerque recently. Her illness she made into an opportunity for soul winning. Here is the record in her own writing from a letter to Miss Cammack:

"Last week there was a couple here. The man was very sick maybe I already told you about them. The woman send for me. I went in and stayed with her until he passed away. Oh it was sad. He is not a Christian. Unsaved. He

was just fighting death, he had an awful expression on his face. Another patient came in, she is an elderly woman uneducated never heard why Jesus came into the world, though she knew Christmas was His birth. I told her the wonderful story—about the creation, How sin came into the world, and then Salvation. She brightened up, and said she never heard it, asked me several times if it meant for her too. If he died for her. I told her yes.

"Last night she send for me after 10:30 p. m. The nurse came for me. She wanted to thank me for telling her the story, she said Jesus is calling her home. And she wished me the very best year. She may sleep and waking no more. But wake in the arms of Jesus. She said she was very happy, she is not suffering pains. There is no more tears in her eyes. She is very weak. They send for her people. I am going to see her as soon as I am through with your letter.

"May the Lord bless you for your work among the Indians, my people."

"Your friend and sister
Esther."

Thirteen Professions

Thirteen made profession of faith on two Sundays recently at the Mexican Baptist church, Kerrville, Texas, the missionary pastor, Rev. E. V. Roderiguez, writes. Seven of the thirteen were converted from Catholicism, and six came from the Sunday school. There were also two conversions at mission stations out from Kerrville the past month. Brother Roderiguez says that he plans to open new missions and organize some Mexican churches near Kerrville this summer.

Mountain Missions Magnified

By

L. W. MARTIN

The field in the mountains of eastern Kentucky is so vast and the needs are so great and so much is involved one could and almost would have to write a book to make the mountains understandable to our people. Until you have visited the fields yourself you cannot appreciate the destitution.

I have been working under the Home Board about a year and a half. I have tried to keep busy. Yet there is much of this mountain territory in Kentucky that I have not visited. I am now in Elliott County for my first visit, and there are other counties that I have never visited.

Three Forks Association, composed of five counties, has three counties, Knott, Leslie and Breathitt, each one of which has only one active Missionary Baptist church. Leslie county, with a population of 12,000, had only 1,060 church members in 1934. Less than ten percent of the population, members of any church! The only Missionary Baptist church, at Hyden, county seat town, has not more than fifty resident members.

In this one county, 90 out of every 100 people are yet to be won to Christ! Worse conditions are found in Knott County, where with a population of 15,000 all churches report a combined membership of only 948. Since beginning my work under the Home Board I have conducted one meeting in Knott County. In that meeting which continued for three weeks there were ten professions. The nearest Missionary Baptist

church to that community is at least ten miles away in another county. They will never be built into a strong diligent Baptist church unless they have God called, purposeful, well established, consecrated and trained leadership. That leadership must as yet come from without the mountains. The people will respond but they cannot hear without a preach and they cannot follow without a leader.

A short time ago I preached for one week at Magoffin Baptist Institute, Salyersville, Magoffin County. A fraction more than eleven percent of the 16,000 people in the county are church members. A fine group of young people are finding opportunities in the Baptist Institute that they do not have elsewhere. The spiritual, evangelistic, Bible message is so clearly set forth in the school that in the one week of services there were 26 professions. At that time there was not a Missionary Baptist preacher in Magoffin County except the teachers in the Institute and four students for the ministry.

While at the Institute, a big clear eyed fellow who had made profession came to my room one day to talk to me. He was quiet and modest. He was rejoicing in his new experiences in Christ. He was looking to the future, and was concerned about the people in his home community. They have no Sunday school and very little preaching, his people and their neighbors being either Hard-shell Baptists or else believing Hard-

shell doctrine. They oppose Sunday schools. He knew he would be opposed and perhaps abused, but he said he was going to start a Sunday school when he returns home. He was not boastful, but trustful and willing to endure hardness as a good soldier of Christ.

Some of the young people ready for high school come to the Institute at Salyersville without a knowledge of the simple story of Jesus, His birth, life, death, resurrection.

In this mountain territory of east Kentucky we have but a small wedge-shaped section of the great highland area. In the other states where there are mountains there are needs similar to ours here. Some of these needs I will now list.

1. MEN. The territory is by no means manned. Since my work is general evangelistic and missionary activity, I cannot remain at one place long. We need more men to locate and work in limited territories. Some counties have no Baptist work at all. A Baptist missionary should be in every county, and in some counties where there is a pastor there should be one to a half dozen workers to minister to the spiritual needs of the people out through the country. We need well trained men, men who have tact, patience, humility, willingness to deny self, to bury their lives, to preach to small congregations and do pioneer work.

2. MONEY. These men must live. The native people in the mountains have been taught through the years that it is sinful to pay a preacher and give money. Even the heathen has been taught to deny himself and give to his god, but not so in the mountains. Here the man who delivers his message and then passes the hat

will not get much in his hat and will have few to preach to at his next service. In some cases the Gospel preacher may have to be supported always from funds sent in by others. The men who minister in these mountains must be supported from outside funds.

3. BUILDINGS. We will never be able to build a strong Baptist constituency in a school building, an old picture show hall, used some nights still for the show, or in any other public building used part time by others. I have tried to preach in an old show hall from which a door opened into a pool room. While I preached and prayed the pool balls and often the profanity of the players could be heard. Kagawa is seeking funds for 1,000 chapels for Japan. I wish I had funds for 50 for the mountains.

4. PRAYERS AND SUPPORT. We need the prayers and support of mature churches and Christians throughout the land. Pastors and Christian workers in well established churches should be seeking to "go on to maturity" that they may pray and give and support the work in mission fields as mature people and not as babes. The task is a man's task and not for the play of babes.

Reaches Old People

Missionary Miles W. Jenkins, Abilene, Texas, is attracting old people to his services in the Negro communities of West Texas. A man 88 years old was converted recently and has been received for baptism. At the newly organized mission in Thurber at a service in March the youngest person was 50 years old and the oldest was 90. Brother Jenkins writes that a preacher has been secured to preach regularly to the Negro congregation at Thurber.

From Phoenix to Mobile

By

REV. A. O. WILSON

Missionary to the Deaf



Rev. A. O. Wilson

Recently, in my ministry to the deaf, I have traveled west to Phoenix, Arizona, north to Springfield, Missouri, thence to Memphis, Tennessee, and Mobile, Alabama, and back, by way of New Orleans, to Dallas. Pastors have given me splendid cooperation in these services, and many deaf have had the Gospel preached to them through the sign language.

At the First Baptist church, Phoenix, I had several well attended services, Dr. Heydon giving me his fullest cooperation.

In Tucson, I was the guest of Dr. Morrow, Superintendent of the Arizona School for the Deaf. I spoke to the student body in the chapel as well as in the classrooms. All races seem to be represented in that school, whites, Negroes, Indians, Mexicans all getting along nicely together. Dr. and Mrs. Morrow are proficient in the sign language, and the school is one of the best of its size. Missionaries are always welcome and do feel at home with these fine young people.

In El Paso, the guest of my niece, I spoke at the First Baptist church. Dr. Yearby and his congregation are always glad to have me, and the deaf are made to feel at home in his church. There is some difficulty in organizing them as the majority are Catholics. For the present they have religious meetings in the homes.

In San Antonio I spoke to a good sized audience at the Y. M. C. A. In Austin I spoke in the auditorium of the Texas School

for the Deaf, and also to a large group from the city and school at the South Austin Baptist church.

Sunday, March 15, I was in Springfield, Missouri, for services and to arrange for the tenth anniversary of the Ozark Association at Monett, Missouri, in August. This is a religious organization sponsored by the Monett Baptist church and leading Baptist deaf. We are trying to make this anniversary as attractive and spiritual as possible.

March 18, I was in Memphis, speaking at the Y. M. C. A.

March 20-22, I was in Jackson, Mississippi, guest of the Mississippi School for the Deaf. On Sunday, we had services for the Negro deaf at their school in the morning, for students of the white school in the afternoon, and for deaf of the city and school in the evening.

From Jackson I went to Meridian for services on March 24. While there I arranged for our annual meeting at Decatur in July. More

than a hundred deaf will come to this meeting from a radius of one hundred miles. I love this kind of meeting where I come in contact with the deaf from scattered rural communities whose only opportunity to hear the gospel is in such services.

At Mobile on the twenty-fifth I preached to a full house at the First Baptist church. By a full house I mean all the deaf of Mobile and vicinity, with a few absentees on account of illness.

In New Orleans, of the 300 deaf ninety-eight percent are Catholics. The day was fine, but only sixteen were present and these were very attentive to my talk.

Since the first of April I have been at home in Dallas. Had two services at the First Baptist church Sunday. We have one of the best Sunday school and B. T. U. organizations in the Home Board territory. Easter I was at Whitesboro, Texas, a central point to which the deaf came for the service from nearby towns and rural communities.

On invitation of Prof. C. E. Jones, Talladega, Alabama, I will speak to the Negro students of the Alabama school for colored youths, April 18, spend the night there, and drive to the Alabama School for the Deaf, three miles distant, to address the students there on Sunday morning. Then I am to go to Gadsden where he has arranged a large gathering in the First Baptist church.

Brother Jones, a deaf man, is our volunteer missionary in Alabama, who gives all his spare time without compensation to the work for the Master. He is also one of the best educated men among the deaf that I have the pleasure to know.

There are more than 8,000,000 Baptists in the Southern States of the United States.

Bottoms Money Will Build Four New Missions

The \$40,800 received from the Bottoms Trust fund in March has been appropriated by the Board for new work on four fields, as follows: among the Mexicans of Southwest Texas; French of Louisiana; Spanish-speaking of New Mexico; and Indian missions of New Mexico.

A church house and missionary's home will be built on each field, definite location of these stations to be determined following surveys of mission needs among the Mexicans, French, Spanish-speaking and Indians to be made by Dr. J. W. Beagle, field secretary of the Home Mission Board. The balance remaining after the construction of these buildings will be used for the salaries of the missionaries to be placed at these stations. The amount appropriated for each of these four new projects is \$10,000.

This trust fund, set up for the benefit of the Home Mission Board in 1929 by Mrs. Ida M. Bottoms of Texarkana, Arkansas, has already earned for Home Missions over \$100,000. Last year's income of \$50,000, the first received by the Board, was used in erecting chapels and repairing buildings in Cuba.

It is an interesting fact that there are more organizations among Baptists of America than are to be found among any other evangelical Christians, and yet they all hold to the same Articles of Faith, same Church Convent, same Church Policy, and express themselves in about the same way on all fundamental doctrines.—Noble Y. Beall.

Putting Color In the Color Line

By

NOBLE Y. BEALL

Missionary



Rev. Noble Y. Beall

As we approach this subject, it will be well to define the purpose of the Home Mission Board, at least give an account of its position, and set forth its legitimate claims to speak in the field of race relationships. This is done in the first paragraph.

1. Definition: "The Home Mission task is to be that cooperative work which shall enable us to cross seas of social separation, bridge gulfs of racial and political alienation, and tunnel mountains of commercial obstructions, that a way of the Lord may be made along which may go the feet of those who proclaim the good news of the reign of Jesus Christ in all the realm of life." It is a work which represents a faith in the power of the gospel to dominate and redeem the governmental, social, educational, and industrial life of the homeland, because it is capable of so dominating an individual.

Foremost in the thinking of men today, are the questions:

(1) What shall be the outcome of this ever-changing social upheaval?

(2) What is to become of our Government?

(3) What hope can we have for our industries?

(4) How are our educational institutions to live (denominational institutions especially)?

If our denomination has no commanding message on these themes of all absorbing interest, no matter what be its traditional primacy, or its precedential leadership in moral thought, it must give place to those who can speak with authority and not as the scribes.

2. The Word "Salvation" Must Be Given Its Full Meaning. Regeneration? Yes. Resurrection? Yes. And sanctification, too. With all the other things it means, we should never allow it to mean less than redemption from selfishness, rescue from littleness of horizon, and a passion for service. Have we more to fear from expansion than we have from stagnation? Hardly so. We could hardly approach this problem, nor attempt to apply the power of the Gospel in a better way than in the "Race Relations" here in the South. We must keep in mind that the problem has two sides: the White side, and the Black side. The White is by far the more difficult of the two. But there can be no fair discussion of one side without giving due consideration to the other, for the two races must work out their

destiny together for good or bad. There are three questions which we must face: (1) What shall we do with the Negroes? (2) What shall the Negroes do with us? (3) What shall we do together, for our common humanity, for the Saviour of us all, and the country given us by kind Providence?

3. A Call To Baptists. For more than a century, Baptists have been in the lead as a denomination with the Negroes. It is a striking tribute to the faithfulness of our Baptist fore-fathers in evangelizing the Negroes that practically two-thirds of the entire religious membership of the Negroes in America today are in Baptist churches. There are 3,750,000 cooperating in mission work through the National Baptist Convention. Southern Baptists are officially associated with them in their convention work. This fact is a loud call to Southern Baptists to use for God today, this great advantage they have to approach the entire population of Negroes. The religious approach is the best possible approach. We have an open door in religious fellowship; not to use it in a great way would be a great blunder, and criminal.

4. There Are Many Theories Concerning The Solution Of This Problem.

(1) **Emigration**—Send them all back to Africa. But none of the present group were born in Africa. They are Americans. Who shall say that they shall give up country, homes, friends, property, institutions, and religion, and go to a foreign country to live and die?

(2) There is a theory to the effect that the Negro should be left to himself and left to finally perish and make a grand exit off the stage of civilization.

(3) Then we have the theory of **Colonization**. A plan similar to the Indian plan. But when, where,

and who shall carry out such a plan today? There is no spot on earth for the colonization of 10,000,000 people. And even if there were, our obligations would have just begun toward them, if they were colonized.

(4) **Amalgamation** is proposed by a few fanatics, mostly northern mulattoes and radical whites. But no Christian is considering such a course.

(5) **Concentration and Industrialization.** Booker T. Washington, Tuskegee Institute, and many leading Negroes, together with many philanthropists have been advocates of this type of procedure.

(6) **Education and Assimilation** is proposed. In this theory there is that which smacks of social equality but its advocates deny any idea of intermarriage. They contend for all those privileges which come to a free born American who can and has proved his ability to assimilate knowledge and make some worthy contribution to civilization.

(7) **The theory of Christianization** of the Negroes. This theory can hardly be classed nor compared with the other theories. Its advocates suggest that we must combine all that is good in all the theories; unite them in a life that is fully surrendered to the gospel and encourage the man to work out his salvation with fear and trembling for it is God who works in him, both to will and to do His good pleasure.

5. Many Cherished Notions are Disappearing. Many notions long held by many may be brushed aside as unworthy of serious consideration.

(1) The Negroes will not in large numbers go to Africa.

(2) They will not die out as a race.

(3) They will not remain ignorant and on the bottom.

(4) They will acquire property and become, in increasing numbers, home owners and tax payers, economically secure and independent.

(5) They will be a long time coming into politics, or of much force, except as they merge with an influential white element, but in that way they will hold the balance of power, either for good or bad. There are several places in the South where this is true now.

(6) Social equality will take care of itself.

(7) They will for long years to come look to the white race for ideals and leadership, a few of the more radical Negroes to the contrary notwithstanding.

(8) They will always treat the white people as well as the white people treat them. The Negro leadership is ready to cooperate fully with white leadership.

6. Some Causes for Conflict between the Races.

(1) The fact of color.

(2) The experience of slavery and civil war.

(3) The vast gulf created by the carpet-baggers.

(4) Mutual misunderstandings and mistrusts.

(5) Radical and racial differences in social standards.

(6) Failure to preserve racial purity.

(7) Inability to bury the past.

(8) The clamor of radicals.

(9) Discriminations in industries—"Jim Crow Coaches," "Courts of Justice," and "Grandfather Clause."

(10) Unjust and illegal distribution of school funds.

(11) Lack of effort on part of whites to help the Negroes.

(12) The lack of conferences and understanding.

(13) Failure to understand the Kingdom, which is not of this world.

(14) Failure to take the teachings of Jesus seriously. It is hardly expected that everyone will agree in these statements, but they are given as an abiding conviction of the author of this paper.

7. A Close View of Surrounding Conditions.

Among the many elements that have lingered from the past, and those that confront us now, the following are of prime importance:

(1) The slave was emancipated and started on the road to freedom by the whites. (As he was brought here and bred in slavery.)

(2) The master was liberated and given an opportunity to become an employer of free labor, who was ready to do the work formerly done by the slaves.

(3) The slave plantation system crumbled.

(4) The movement of the whites and Negroes to urban centers has developed and increased until it is no longer a rural problem, but an urban problem as well.

(5) The relations between white and Negro races have undergone changes in three aspects:

(a) The older generation retained the mental attitude of the past.

(b) A generation of Negroes who know not slavery has grown up with an increasing race consciousness and aspiration for American opportunities.

(c) The descendants of the non-slave holding white people now make up the majority of the population of the Southern States and have come into power in counties, states, and nation.

(6) With the race consciousness of the Negro gradually rising, there has come a restlessness under the existing restrictions, limitations, and racial discriminations

which must be reckoned with.

(7) The races have been living apart; a cleavage from the cradle to the grave. The old feeling of dependence of man upon master is rapidly disappearing on the Negro's side and the feeling of paternal protectiveness is disappearing on the white side of the line.

8. What the Negro Wants.

There have been among the Negroes those men of intelligence and vision who have not bowed their knee to Baal, to the popular superstition, personal lust, or the conflicting current of inter-racial confusion. Often they have gathered up and expressed the desires of their people for some of the substantial things of American life. These expressions have come from Negroes of all occupations and walks of life.

(1) Negroes have a yearning for an education, a desire profound in its reach, appealing in its sacrifice and tragic in its blighted opportunities.

(2) Negroes have demonstrated that they desire a chance to get work and to hold it upon the same terms as other workers.

(3) They want a chance to play, too, when the day's work is done. They want good streets, houses, parks, places of amusement, sanitation, fire and police protection.

(4) They want a voice in a government of the people, by the people, and for the people. The Negro does not object to an education or property test as a prerequisite to vote, but they ask that the law be so clearly written that no one clothed with authority will be tempted to perjure and degrade himself by putting one interpretation upon it for the white man and another for the colored man.

(5) Through years of experience, Negroes have come to feel as one man that they want to be

more secure in their person and be free from the discriminations and restrictions which have no foundation in right or reason. Burnings and lynchings of innocent persons leave the average Negro with an uneasy feeling that a mob might perchance take him during any excitement. They want federal protection in case of threatened lynching.

(6) Negroes are beginning to ask for the removal of the thought which regards and treats them as something less than men and women.

(7) The Negro wishes to be at peace with all men. Who says that they are asking for too much? Is there not a note of the "Golden Rule" running through every desire? Will any white American say that a man shall be denied these liberties, and due protection under our constitution? Shall misunderstandings, differences in habit and customs, economic competition, jealousy of success, fear of losing leadership, personal aggressiveness, bad manners, pride of intellect, dogmatic moods and utterances, an air of superiority, and selfishness, dominate us any longer? Not if we take the Bible as our rule and guide to faith and practice.

9. Putting Color in the Color Line.

Is there any hope for an adjustment? Is it to be conflict, or concord between the colored and white races? To overcome race prejudice, men have to rise to a plane where it is transcended. It is in the spiritual realm that these problems are solved. (Distance removed — friction increased — except where love rules).

(1) The ignorant religionist says that color is a work of God's disfavor.

(2) The biologist proves that color is only a matter of pigment and adaption to environment.

(3) Psychologists say that there is a difference in the size of the brain in a white man and a Negro, but no man ever used all of his brain, so what of it?

(4) Philosophy says that it is a question as old as time, and time alone will solve it. But we live in time.

(5) A poet said, "A man is a man for a' that and a' that."

(6) The Christian says that each man was made in the image of God, although he was marred by sin and is under the blight of it; in Christ there is redemption and salvation for all men. Therefore, all men, whether colored or white, are potential Christians by faith in Christ and may belong to the same household of faith. The two can be harmonized. Just as it is with the piano; it takes the white and the black keys for a perfect piece of music to be played. So, it takes these races for God's plan to be worked out perfectly.

10. What Shall be Our Attitude?

The southern white man cannot, with his family and white neighbors, develop in moral and spiritual worth, if he leaves the colored people, who live about him, to fall prey to disease and sin. The white people cannot go to heaven while they leave the Negro to journey toward the pit. We should declare the whole counsel of God from every pulpit, teach the truth in every class-room, and publish it in every paper. Never was there such an opportunity in the world to demonstrate the power of the Gospel of Jesus Christ. May Southern Baptists not fail?

11. Conclusion.

(1) There are Many Encouraging Signs.

(a) We realize that we must go from where we are, if we are going to develop at all.

(b) The true Christian ideal

and spirit is coming more and more to dominate our church members.

(c) We are gradually coming to the point where we dare to follow our Bible and the spirit rather than the vain philosophies of the world.

(2) Some Practical Ways we May Help.

(a) Ministers preach the sanctity of life.

(b) Utilize public and religious press to create a better race relationship.

(c) See that our courts render justice to all.

(d) Give more attention to social problems in our colleges and universities.

(e) Send every possible assistance to the Negroes in every phase of their development.

(f) Encourage every "inter-racial" agency to be constructive.

(g) Train their leaders.

(3) These Obligations Spring from Several Grounds.

(a) The gratitude for that which the Negro has done for the enrichment of the country, and the elevation of the stronger race by the means afforded by the Negro for such elevation.

(b) The condition of the race appeals to the spirit of philanthropy in the white race.

(c) The demand of humanity because of the racial relations.

(d) The ground of chivalry because of the relation of the stronger to the weaker.

(e) The ground of Christianity because of the obligation everywhere imposed on that system to raise the fallen, help the weak, and cooperate with the strong.

These facts, these duties, these principles, we must meet as men and as Christians. God help us to meet them with courage and fidelity.

Boy's Quick Wit Puts Priest In Corner

Matias C. Garcia, Mexican missionary at San Antonio, tells about a recent encounter a Mexican Christian boy had with a Catholic priest as he walked down the street near the Baptist mission. The priest stopped and called to the boy, who was about ten or eleven and only recently converted, and asked, "Why don't you go to the Christian doctrine classes?"

"But I do go," the boy replied. "Where is that?"

"At the Baptist Mission," was the boy's prompt reply.

"No, that cannot be," said the priest. "You are a Protestant, and the Catholic Church is the only true church where Christian doctrine is taught."

Quickly the boy answered, "No, sir, I am not a Protestant. I am a Baptist, and the Catholic Church is not the true church."

"You do not know what you are saying," the priest answered heatedly.

"Yes, sir, I do," declared the boy emphatically.

"The Catholic Church was the first church established on earth," said the priest dogmatically.

"No, sir, that is not so," countered the alert youngster, "for in the New Testament, in the third chapter of Matthew you will find that it was John the Baptist who came announcing the coming of Christ, and it was not John the Protestant, nor John the Catholic. It was John the Baptist. So the Baptist church was the church that Christ organized, and that is the only true church and not the Catholic. We Baptists do not have idols to worship, or men to pay any honor or glory, only God."

The priest was now rather uncomfortable and impatient so he curtly said, "You go away from

here and shut your mouth, for you are a heretic."

"Sir," said the boy, "I am going, but I came here because you called me and I have only answered the questions you asked me and I have only answered the truth!"

Bible Wins Boy

A Bible, placed in the hands of Abelardo Pineda, thirteen-year old boy, by his Catholic mother, led to his conversion and subsequent baptism by Missionary Geo. B. Mixim, Brownville, Texas.

As the boy was leaving his home near Mexico City, to visit relatives in northern Mexico, his mother wrapped a Bible with the bundle of things the boy carried along the way. The mother remains a Catholic, but she is interested in the Book.

As the boy made his journey he read the Bible. When he reached Matamoros it was easy for a young Baptist preacher who helps Brother Mixim to win Abelardo to Christ. Following his conversion he was brought across the river and baptized in the Mexican Baptist church at Brownsville, as are all converts from Matamoros, since the Mexican government does not allow an organized church where they have no building.

"Young Pineda from his far away home near Mexico City," writes Brother Mixim, "led all the way by the Holy Spirit, is now a member of this church. God works in a mysterious way and we praise Him for the salvation of this boy—really through some unknown person who gave a Bible to his mother."

The first Baptist Missionary from America to Africa was a Negro, Lott Cary, member of the First Baptist Church, Richmond, Va. Sailed January 21, 1821.

Mixed Races Try Missionary's Mettle

By

R. M. AVERITT

Calvert, Ala.

Our field is listed by the Home Mission Board as the South Alabama Indian Field. That name will suit as well as any I know, yet the people are not Indians. They are not white, taken as a whole, Negroes, French, Spanish nor any other distinct race. If they were one distinct race many of our serious problems would not exist.

I think the thing that hinders the progress of our work most is race hatred among the people themselves. If you would see the people as a whole, then imagine yourself to be standing before a great multitude of people, some white, some black, some brown, some yellow and some red. Yet none belong to a distinct race except a few white men and women who have intermarried with them.

You often see a pretty white child with straight light hair and pretty blue eyes in the same family with a typical little Negro.

Almost all of the people want to be considered white. In an effort to make the public think of them as white, sometimes members of a family are divided against each other because some are darker than others. This race

hatred is still stronger in our schools and churches. Brothers' children sometimes will not go to school together.

Occasionally we have one to come confessing Christ as Saviour asking for baptism and church membership and there will be some to object because of this one's Negro characteristics. Yet all concerned are blood kin.

Many of our people are very superstitious. In former years, before the work was taken over by any of our Baptist workers, it seems that untrained, unsafe and sometimes very hurtful religious instructors passed through the land. The sowing of such leaders has borne and is still bearing fruit. Their belief in witchcraft and ghosts in some places is pitiful.

But the question might be asked, "Are you making any progress with such peculiar people with all these mountain-peak problems? Is it worth the time and money?" Those who really know the picture from both sides say the progress is good. I can bear witness to the fact that it is surely worth the while.

On a cold, winter day we held a service with many dis-



Rev. R. M. Averitt

advantages, even having service disturbed by drunkards. We might have gone away thinking that service was not worth while. Nearly a year later my attention was called back to that day and that service. A young woman said to me, "Do you remember what you preached on, on this P. M. eleven months ago?" She quoted the text and much of the Scripture and some of my statements. I well remembered the day. She added, "If I had died before I heard that sermon on that day I would have gone straight to hell. But from that hour until this I would have gone to heaven." This young woman has borne fruit as a true child of God. We often have such encouraging cases.

During our first year on the field, a young man came to our home and pled earnestly for me to go over and help his community. I answered his call by going. No worker had ever been in that territory. It was really in the backwoods in the edge of a dense swamp. Our first meetings were held in an old abandoned one-room dwelling. The crowd so filled the little room that there was scarcely room for the speaker to stand.

A few months went by and we had a baptismal service down in the swamp, after which we organized a church. The young people seemed to grasp a clear vision of the situation and sang the song,

"There's A Church in the Wild-wood."

Not long after that we had a rough church building erected. We did not have many charter members, but the membership has grown more than an hundred-fold. The spirit of the Lord has been with us in a marvelous way out there in those woods. I am sorry to say that some few of this number have not proved good Christians but a large percentage have. It is inspiring to observe their child-like faith in God and to see what pride they take in trying to be true and faithful to their little church.

Many estimates have been made of the number of these mixed blood people here in southwest Alabama, from ten to twenty thousand. Little is being done for them. They need to see Christ being lived in the lives of people. But the pitiful thing is that they come in contact with so few people who really let Christ live in their lives. God has been wonderful to us here, but there is such a harvest yet to be reaped.

It is worth knowing that there are three types of Baptist churches in the South as to membership: (1) those made up of only white people, (2) those made up of only colored people, (3) and those made up of both colored and white people.—Noble Y. Beall.

FOR SALE AT DISCOUNT

A beautiful tone Church bell of highest grade alloy material. This bell was cast by A. Fulton's Son & Co., in 1876. The musical tone of a high-grade alloy bell grows with age. The resonant melody of a bell like this opens the Sabbath morning with a delightful call to worship. The frame and wheel are of hardwood in good condition. Write the Home Mission Board, 315 Red Rock Building, Atlanta, Ga.

Baptist Sanatorium Ideal Mecca For Tubercular Patients

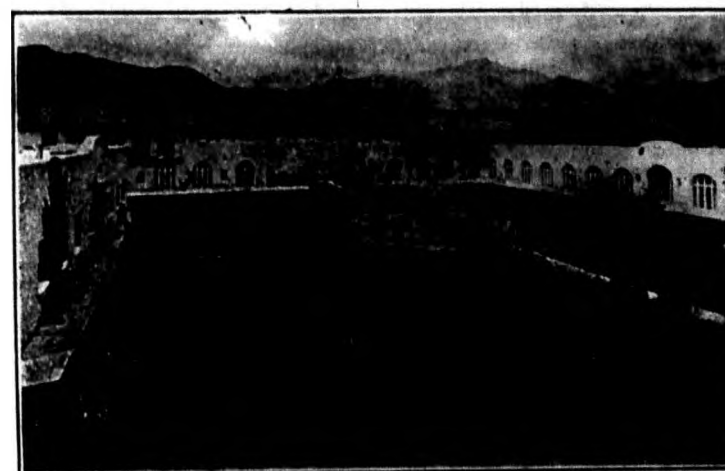
Tuberculosis, one of the oldest, most prevalent, and most stubborn diseases, is being combated by Southern Baptists through the well trained staff and splendid building and equipment of the Southern Baptist Sanatorium at El Paso.

In this sanatorium the very best treatment yet discovered by the world's greatest experts is given patients suffering from this dread disease. Sanatorium care, affording the double advantage of teaching the patient how to regain his health and preventing infection to others, is the accepted scientific method of treating tuberculosis.

The Southern Baptist Sanatorium offers the rare combination of ideal location, thoroughly modern equipment, and competent

medical advisors and nurses so vitally necessary in fighting for one's life against the clutches of the plague.

"All things considered," says Dr. W. W. Britton, superintendent, "the climate of El Paso is not likely excelled by any other location in America. The altitude of 4,000 feet makes the climate sufficiently stimulating. Low rainfall means few gloomy days. Exceedingly low humidity, all the year round, is a worthwhile factor contributing to the cure. Abundant sunshine, especially in winter, has an acknowledged value both as a mental and physical therapeutic agent. Pure mountain air, minus the contaminating and irritating elements of lowlands and cities, is helpful. The mild climate is suf-



Southern Baptist Sanatorium
El Paso, Texas

ciently stimulating, and is cool enough in summer not to be debilitating."

The building, one of the finest to be found anywhere, is of Spanish style. The enclosed court, or patio, is filled with flowers which the patients can enjoy while lying in their beds. If they prefer a long range view, the nearby Rocky Mountains, towering over seven thousand feet, furnish a scene of real grandeur.

The plant is equipped with X-ray, Alpine Sun Lamp, Fluoroscope, and laboratory, all of which are used for patients in accordance with doctors' instructions without cost, except for X-rays, for which a nominal charge is made.

The medical and nursing staff has had wide experience in the successful treatment of tuberculosis in this southwest country. The medical director and his assistant visit patients two or three times every day, and nurses are on duty day and night.

Low rates now in effect range from \$40 to \$60 per month. At these low rates, to continue operating on the present self-sustaining basis, the sanatorium should serve more patients. This is easily possible if people who know of the advantages offered will carry the message to those who need the services the institution is so well equipped to give.

On account of present conditions, the sanatorium is unable to give charity, except as its rates are lower than are usually available.

Any pastor who knows of tuberculars should have them write Dr. W. W. Britton, Southern Baptist Sanatorium, El Paso, Texas.

Baptists lead the evangelical forces of the world in missions, in Sunday School work, in Young People's Training Unions, in Student Unions.

Gartenhaus' Book Off Press Soon

Rev. Jacob Gartenhaus' latest book, "The Rebirth of a Nation," will be off the press in a few weeks, according to latest reports from Dr. John L. Hill, book editor of the Sunday School Board. The sub-title, "Zionism in History and Prophecy" reveals the book as dealing with a vital subject concerning which many students have long desired authentic information. The work treats modern Zionism in its history, development and significance.

During his fifteen years as Jewish missionary of the Home Mission Board, Brother Gartenhaus has written many tracts and longer articles concerning his work. Some of the tracts have had a dozen editions, and his book, "The Jew and Jesus," although the first edition came from the press only a year ago, is already in its third edition and has been reprinted in London.

When he began his work of Jewish evangelization fifteen years ago Brother Gartenhaus found many difficulties both from the people of his race and from Christians. Recently, however, he has noticed a marked change from both directions.

Doors that were once shut are now open, hearts that were like steel have softened, and the indifference of professing Christians to Jewish evangelization has been replaced by a keen and cooperative interest in the work of this lone Baptist missionary to the kinsmen of our Lord.

Baptists in the South have more schools, colleges, universities, and seminaries, in which leaders are trained than any other evangelical denomination.—Noble Y. Beall.

Real Missions By A Layman

Atlanta Man Illustrates Project Possible In Every Church

A missionary to the Chinese, not in China, nor by appointment of any Board, not even as an ordained minister: Such is H. Lawson Alexander, ordinary layman like many in your church, member of Second-Ponce de Leon Baptist Church, Atlanta, who for seventeen years has been superintendent of the only Chinese Sunday School in Atlanta.

Like consecrated laymen in every church throughout the South, Mr. Alexander is not satisfied merely to give to missions, but he has found at his very door an opportunity for real missionary work.

What this layman is doing for the Chinese of Atlanta, other laymen in Baptist churches of the South will count it a privilege to do for foreigners and underprivileged groups in their communities.

Every Sunday afternoon Mr. Alexander goes from one Chinese home to another, picking up yellow skinned boys and girls, and mothers and fathers, and carries them to the only religious service in Atlanta for Chinese.

That these Chinese are anxious to attend the service is evidenced by the fact that recently a young father and mother brought their baby through the rain seven blocks several Sundays in succession.

Thirty-six of the forty-seven Chinese in Atlanta are enrolled in the Sunday School. Mr. Alexander states that the average attendance of twelve could be greatly increased if he had additional means of transportation for bringing them to the church.

Five teachers help Mr. Alexander in the school. Because of the necessity for personal work, six

others are needed. Certain ones of the children and adults can be grouped for instruction, but the others need to be given individual attention.

This school, Mr. Alexander states, has probably lived longer than any other for Chinese in America. For seventeen years, with the loss of only eleven months, Mr. Alexander has been in charge of the school.

He estimates that he spends thirty hours a week, not counting the time on Sunday, in this volunteer mission work. On this basis, the total amount of time he has given to the religious welfare of the Chinese of Atlanta would be 26,200 hours, or nearly twelve years of eight-hour working days.

A few years ago a young Chinese who had recently come to America was converted at the Chinese Sunday School. "After his conversation," says Mr. Alexander, "he worried me for three weeks before I found out what it was that was troubling him. Then I learned that he was bothered about his father, mother and three brothers in China who had never heard of Christ."

The young man saved his money made his way back to China, won his parents and brothers to Christ, and then returned to America.

"There are three from here that we know about," Mr. Alexander added, "who are preaching the gospel in China now. One is a commanding officer in the army. Another is in Canton where he has built what he calls the Christian-American Apartments. The third is teaching in the Y. M. C. A. in Canton."

Ears to Hear

"All the people to whom I minister at Sonora, Ozona, and Sheffield have a fine spirit," writes Missionary Rios from Southwest Texas. "They all, the church people, are giving a good cooperation in all phases of the work. Visiting one of these three churches, I was asked by the brothers, 'How long will you preach to us now?'"

"Three or four days," was my reply.

"No," they said, "we want you preach us by two weeks."

"The interest and sincerity of the brothers convinced me to preach them by two weeks. All the members assisted in two services daily by two weeks, one in the afternoons for the church only,

and one at the nights for all people. Many accepted Christ. I baptized four, and the next time many more."

Baptists have four great organized conventions: (1) Southern Baptist Convention, (2) Northern Baptist Convention, (3) National Baptist Convention, U. S. A., Inc., (4) the National Baptist Convention of America, Un-Inc. Each convention has a Foreign and Home Mission Board.—Noble Y. Beall.

It is a precious Baptist fact that the first civil government on earth where absolute religious liberty was enjoyed as a constitutional right was established in Rhode Island by Roger Williams a Baptist. —Noble Y. Beall.

Home Mission News Service

The first of the year the Home Mission Board inaugurated a monthly NEWS SERVICE to be used by busy pastors in preparing their weekly church bulletins.

The plan was to prepare brief news items and facts about Home Missions which would fit into the limited space available in church bulletins. It was hoped that this would both be a service to pastors and would provide a means of giving mission news to the people.

The Home Mission Board does not know how extensively this service has been used by the pastors. If used widely, this would be very effective publicity for Home Missions,

but a limited budget does not warrant continuing the NEWS SERVICE only in so far as we are certain that it will be used.

For the present, therefore, the Board is discontinuing this service. Following the summer months it will be resumed for churches that have bulletins if the pastors will write for the service, stating that the material will be used.

Meanwhile, pastors should feel free to pick up sentences and paragraphs from SOUTHERN BAPTIST HOME MISSIONS and from the monthly pages in the state Baptist papers. Use Home Mission news, wherever found, in your bulletins and sermons.

A Tender Conscience

By

G. LEE PHELPS

Wetumka, Okla.



Rev. G. Lee Phelps

The Indian Christians have a very sensitive and tender conscience. When they have done something which they believe is wrong they count themselves backsliders, and when they go to church they take a back seat until the call is made from the pulpit, then they go forward and stand up before the church and make their confessions.

I have heard almost every character of sin confessed. Both men and women frequently confess to breaking the seventh commandment; many of their confessions are for things that white Baptists commit daily. Here are a few of the things I have heard them confess:

A woman came forward and when the preacher asked her to make her statement she stood up and began crying. Finally when she regained control of herself she said that a dog had come into her camp and had stuck his head in her pot of vituals, and that she had struck the dog with a stick of stove wood, and she wanted the church to forgive her.

One night a man came forward and after making his confession and the preacher had questioned him further, the audience burst out in laughter. The interpreter explained to me that the man's mule had balked with him and that he got mad and hit the mule on the head with his fist. Then the preacher said, "Did you knock the mule down?" He answered, "No, but it burst my fist!"

Not long ago a woman came

forward to confess that she had forgotten that it was Sunday and had sewed a button on her little girl's dress on Sunday, and that she had not felt good about it and felt that she should make her confession.

One night I was preaching and it was thundering and lightning and pouring down rain. I saw that there was some disturbance outside the church. One of the preachers went outside and soon returned with a gun in his hand and took his seat. I went on to the close of my sermon and when I went to the door there were two young bucks tied hands to feet, lying in the water. The next morning these two were chained fast to a post and the Indian lighthouse man took them away to be tried for disturbing the peace.

After breakfast the preacher called the church together and told them he wanted to make his confession. He said that when he went outside the night before that one of these young Indians who

was drunk had a gun drawn on the other to shoot him and the preacher struck him with his fist, knocked him down and grabbed the gun. While he felt he had saved the life of the other young man, he felt bad in his heart because he had hit the other one with his fist, and he wanted the church to forgive him.

A few days ago while I was preaching, I noticed that one of the deacons of the church was much disturbed. When I closed and gave the invitation he came forward and confessed that he had broken the seventh commandment. While the interpreter questioned him further he pointed out the woman in the case. She too came forward and the two confessed as they stood up together before the church.

During the years I have heard thousands of confessions of various things that white folk do with impunity.

Deaf Boy Sorry for Sin

In Sulphur, Oklahoma, I met a sixteen-year old boy who recently lost his hearing. He is a splendid Christian boy, baptized a year ago. I had a long talk with him and he expressed his wish to prepare himself for the Baptist ministry. Just as I was going to leave he came to me, tears streaming down his face. He said, "Brother Wilson, pray God that He might forgive me. I have done something that I should not have done. I am so sorry and ashamed."

I did not ask what he had done, but comforted him the best I could. I could see his repentance and told him that I was sure God had already forgiven him.—A. O. Wilson, missionary to the deaf.

Mexicans Give Liberally

Missionary Alfredo Cavazos, pastor of the First Mexican Baptist church, San Antonio, commends the spirit of his people in giving to the support of the church. Self-supporting for six years, this church has since 1934 depended on the Home Mission Board for a small amount of help. The members give sacrificially, although for two years they have not been able to maintain their work without help. Brother Cavazos writes:

"It is worth noting the efforts and willingness of the brethren to consecrate part of their earnings for the service of the Lord, considering the fact that the majority of our people are of the poor working class, and, added to this, a great part of them have been unemployed for a long period of time. Of course I mention this not to laud the effort of the people, nor do we consider ourselves satisfied in this respect, for as you know we will never be able to do enough even when we have done all that we can for the Cause. But considering our people that for centuries have been under a state of fanaticism in which they were trained to pay forcibly for their religious practices but were not used to give willingly and out of their heart for the service of their Lord.

"As a practical example to the preceding paragraph, there is a lady of our church who for four or five years has been bedridden, unable to even turn in her bed. This lady has an only son who sometimes works a little in whatever he can find to do, but most of the time he is unemployed. This bedridden lady oftentimes sends her small offerings to the church."

What Has Christ Commanded?

Southern Baptists cannot excuse themselves on the ground that they do not know what Christ wants them to do. They do know. The Great Commission is plain. They are to "make disciples of all the nations," or, as Mark states it, they are to "preach the Gospel to the whole creation."

This means that they are to personally contact with the Gospel every man, woman and child in the entire world and do it in one generation. The world must be evangelized, if ever completely evangelized, in one generation. We can only preach the Gospel while we live and we can preach it to men only while they live.

A big task! Yes, but Southern Baptists can do it if they do their very best.

If they gave one-tenth of their income as that income is now figured by the United States for the average family, counting an average of three Baptists to a family, they would put into the treasury of the Kingdom \$247,916,620 per year. Take \$47,000,000 for home work and Home Missions, which would give us \$40,000,000 for local church work, which is \$7,000,000 more than we had last year, and we would have \$7,000,000 for missions and education in the homeland and \$200,000,000 for missions in lands afar. This given every year would support 250,000 missionaries in foreign lands.

But that is only figuring on a tithe. If we did our dead-level best we could give an average of two tithes, which would mean 500,000 missionaries in foreign lands.

Look at it now from another angle. If there were only one

Christian in the world right now and that Christian were to win one to Christ in a year, and the two were to win one each in another year and the four were to win one each in another year, and they were to go on at that rate doubling each year, in thirty-one years they would win 2,147,476,648 souls. There are just about two billion people in the world today.

If every Christian did his dead-level best as a witness for Christ, he could win one soul in a year, and all Christians doing their dead-level best could keep on winning a soul in a year for thirty-one years, and then the world would be won to Christ.

What we ought to do we should do, and what we should do, by God's help, we can do.

Ten Dollars From Foreign Missionary

A missionary of the Foreign Mission Board, whose field is in China, sent ten dollars recently for Home Missions. In the letter that accompanied the money order, the missionary stated that two dollars and a half was to be included in the Annie W. Armstrong offering and the balance of seven and a half was to be applied on the principal of the Home Mission Board debt. "Although I am a missionary to China," said this contributor to Home Missions, "I believe with Southern Baptists in general that spiritually the field is one, no matter how it may be geographically divided."

What Leaders Are Saying About "The Bible A Missionary Book"

"To the most stimulating and serviceable literature on Missions and Bible Study we have a distinct addition in Dr. J. B. Lawrence's clear, concise, and comprehensive volume, 'The Bible A Missionary Book.'—Hight C. Moore, Editorial Secretary, Sunday School Board

"Your general thesis is gloriously true, and there is much of missionary teaching in the Old Testament. Many of your summaries of the missionary message are admirable. The book will do our people much good as they study it."—John R. Sampey, president, Southern Baptist Convention.

"A greatly needed volume, one that will serve in a great way our Baptist people. Your style is classic, your language is choice, and your simplicity of expression is impressive."—Claude W. Duke, First Baptist Church, Tampa, Florida.

"You have put a remarkable amount of material into very limited space. Careful, prolonged and detailed study of what you have here put down would be a means to a liberal education in the Bible and in its relation to God's purpose and plan for the redemption of the human race."—W. O. Carver, Southern Baptist Theological Seminary, Louisville.

"A remarkably fine book. After reading the first chapter, I could not lay it down until I had read four others."—Zeno Wall, First Baptist Church, Shelby, N. C.

"At first glance, I am delighted with your book. Just as soon as I can snatch the time, I will try to go carefully through it. But I know before doing so, it is all right, since it came from your pen."—Millard A. Jenkins, First Baptist Church, Abilene, Texas.

"Dr. Lawrence makes a practical and up-to-date analysis of the missionary movement and relates them to certain interpretations of the Scripture which indicate clearly that the Bible is not only a missionary book, written and so intended, but that it is a worthy guide for missionary practice and planning in this modern generation."—Religious Herald.

"A really worthwhile book. The seventh chapter on 'The Missionary Development of the Religion of Redemption,' is one of the finest presentations of the missionary enterprise I have anywhere found."—Louie D. Newton, Druid Hills Baptist Church, Atlanta.

Ever Hear A Home Missionary Speak? Here's Explanation of Reticence

By
JOE BURTON

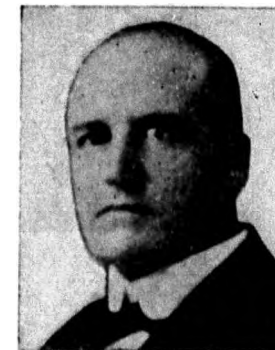
Publicity Secretary, Home Mission Board

Many of the missionaries of the Home Mission Board do not speak English. While having a high degree of culture and training in their own languages, and possessing the heart qualifications requisite to losing one's self in loving service to his own people, many of our missionaries do not know the tongue of the people who have sent them to these mission fields.

Recently letters were sent to every missionary of the Home Mission Board requesting news from the fields to be used in publicity. Here is a reply that came from the friend of one of the missionaries:

"Brother Mixim (Rev. George B. Mixim, for many years missionary at Brownsville, Texas) has just been in my office and handed me your letter. I don't know whether or not you have ever met Brother Mixim, most likely not. I can say for him that I doubt if the Board has a better educated, more cultural, more spiritually minded, or more successful missionary on any field than this man, but he doesn't handle English sufficiently well to write a letter on his work; also he covers a field about five miles square, with Mexicans scattered all over that area, and he covers it well but on foot, as he has no car. Besides the main church, there are three mission stations to serve, and I would hate to make a guess as to how many hours a day he works, or how many miles a day he walks."

This friend, who has been a



Rev. Geo. B. Mixim
... he doesn't handle English ...

volunteer worker with Brother Mixim for twenty years, translates into English letters from the missionary to be sent to the Atlanta office. Another missionary, Rev. Andres R. Cavazos, Laredo, writes through an interpreter: "I have been handicapped in writing as I do not write or speak the English language and have to look for someone to translate my writings."

These two examples explain why the missionaries of the Home Mission Board are comparatively unknown to southern Baptists. They have lost themselves in Christian service to their own people. They do not even know our language, and their voices are never heard in our churches or in our denominational meetings in an appeal for their fields.

Describes Great Success



Rev. L. Ortiz

Missionary L. Ortiz writes about "two and a half months of great success" in giving a report of his work in Southwest Texas since the first of January. Missionary Ortiz, long a Baptist preacher and pastor, began his work with the Home Mission Board the first of the year, his field of labor centering around Crystal City, Uvalde and Eagle Pass.

At Crystal City, where he was called to the pastorate of the Mexican Baptist church the first of January, he has already conducted two revival meetings, one in January and another in March. Twenty were received for baptism and seventeen by restoration and letter in these meetings. Crystal City is an important center for Mexican work, no less than 7,000 Mexicans gathering there in the winter months.

The Mexican church at Eagle Pass was organized by Brother Ortiz in 1925, and he was pastor there for seven years. When he went back in January after an absence of two years he found the church disbanded. The missionary is getting the work started again,

good crowds are attending services, and five made professions one Sunday in March.

Brother Ortiz says that he has been pastor of the Mexican Baptist church at Uvalde for twenty-four years. Now that he is away much of the time in mission work, a layman is assisting in the Uvalde church. The missionary plans a revival soon at Sabinas. Recently six churches in that section organized a Mexican Baptist association.

Brother Ortiz states that he needs Spanish Bibles and Testaments. "There are thousands and thousands of people without a Bible or Testament," he writes. "This is an opportunity to do something for the evangelization of the Mexican people."

Conducts Sister's Funeral

It is not exactly an ordinary occurrence for a preacher to conduct the funeral service for his own sister. Such a happening is even more unusual if other members of the family protest that the service should be held at a Catholic church. This very thing happened in Oklahoma recently when Rev. Thomas J. Wamego, Indian Baptist missionary, preached his sister's funeral.

His sister had been a Catholic all of her life, but accepted Christ in her last moments on earth. "I had the privilege of preaching her funeral," writes Brother Wamego. "Meantime my two nieces and my brother-in-law insisted that they take her to the Catholic church, but the priest said that she was unfaithful to the church and was an outcast. I had the privilege of preaching to my brothers who are also Catholic, as well as to other relatives at the service."

Overcoming Handicaps



Miss Christine Garnett

Imagine yourself as superintendent of a Sunday school in a community where there had been no Sunday school. None of the pupils have been enrolled in any school for Bible study. None of them, not even the teachers, have the background of life-long training in Bible study which we accept as commonplace.

The teachers in this Sunday school are wholly untrained, especially to teach the Bible since it is to them a new Book. Furthermore, these teachers have only one small quarterly for each grade of work, and it brings no plans or ideas for presenting the lesson.

If you can imagine yourself superintendent of a school like this, with such disadvantages of untrained teachers and poor materials, you will understand the problem which constantly confronts Miss Christine Garnett in her work with three such Sunday schools in Cuba.

Miss Garnett receives all the valuable material contained in the splendid magazines of the Sunday School Board, but these are not

printed in Spanish and are therefore not available for the Cuban teachers. She writes out each week detailed plans for all the primary and intermediate teachers in the three schools, giving detailed instructions on how to teach the entire lessons. So complete are her plans that every week they become a small booklet.

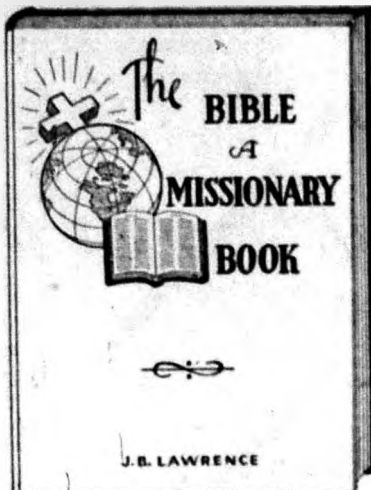
You may wonder why Miss Garnett does not give these plans orally in a teachers' meeting. She says that there is simply no vacant night for such a meeting. "Almost every night," she says, "there are two and sometimes three meetings, and we hold forth until about eleven o'clock, so there is nothing to do but write out the plans for them."

The missionary also conducts training classes regularly for these teachers. "I am giving the Normal Manual to a good class now. We have the class before service over in my other town, Artemisa, and I take several from here (Guana-jay)."

By these methods the handicap of an untrained group of teachers is being overcome.

Bibles Needed On Every Field

From practically every field of missionary work in the homeland come appeals for Bibles and literature. The following from Brother Andres R. Cavazos, Laredo, Texas, is typical: "We are always short of Spanish literature and this is quite a problem for full and complete missionary work. The American Bible Association has sent me recently some New Testaments and these are very useful. I have made up mind to place a Testament in each and every home."



FACTS!

The Bible Is a Missionary Book

Baptists Are Missionary People

Baptist Pastors Are Alert to Receive Latest Mission News

Baptists Are Anxious to Study Missions

THEREFORE

Equip your library with each of these books on Home Missions, and teach them to your people in Schools of Missions.

THE BIBLE A MISSION- ARY BOOK	35c
J. B. Lawrence.	
TAKING CHRIST SERIOUSLY	35c
J. B. Lawrence.	
THE KEYS TO THE KINGDOM	25c
Una Roberts Lawrence.	
AROUND THE WORLD IN THE SOUTHLAND	25c
Inabelle Coleman.	
WINNING THE BORDER	25c
Una Roberts Lawrence.	

MISSIONARIES OF THE HOME MISSION BOARD	35c
Una Roberts Lawrence.	
THE PEOPLE OF THE JESUS WAY	25c
J. W. Beagle.	
MISSIONS IN THE BIBLE	25c
J. B. Lawrence.	
THE WORD OF THEIR TESTIMONY	25c
Una Roberts Lawrence.	
TRAVELING STORY HOUR	35c
Katharine Harris.	

Order From
BAPTIST BOOK STORE
Serving Your State