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SOUTHERN BAPTIST

HOME MISSIONS

Motto: Trust the Lord and Tell the People

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J. B. LAWRENCE, Executive Secretary

JOE W. BURTON, Publicity Secretary

VOL. IX

FEBRUARY, 1938

No. 2

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Indian Mother and Child

SOUTHERN BAPTIST

HOME MISSIONS

My God Shall Supply All Your Need According To His Riches In Glory By Christ Jesus.—Phil. 4:19.

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EDITORIAL

MANY fields of mission work in the homeland have not been entered; they are ready and waiting. Some of these fields are very needy. There are thousands of men and women in the homeland who will never have a chance to hear the true story of Christ's saving love under our present set up. There are no Baptist churches near them and no missionaries are going to them with the gospel. These fields comprise great sections of underprivileged people in our cities and industrial centers; a farm-tenant population of many thousands; several hundred thousand in French Louisiana; Indians in south Florida, Oklahoma, New Mexico and Arizona; nearly five million foreigners from twenty-nine countries; and hundreds of thousands of Mexicans this side the Rio Grande.

The Home Mission Board is ready and waiting to enter all these fields. It has, in the reorganization of its work, unburdened itself of all institutional work and is majoring on preaching the gospel through God-called men. The Board believes that the heart and soul of missions is the making and baptizing of disciples. There is nothing new about this. It began with Christ; but it will not end until He comes back to this earth again.

The Board is prepared when the money is available to promote a greatly enlarged mission work. Surveys have been and are being made of needy fields. Programs have been worked out in detail and specifications prepared for these new projects. The missionaries are in sight. We have letters in our files from more than two hundred young men and young women who claim a divine call to mission work in home fields. All things are ready. Brethren, join the Hundred Thousand Club and help the Home Board pay its debts and we will go places in mission work.

A Passing World

EVERY generation is a challenge to the disciples of Christ. Christianity cannot be transmitted by hereditary descent. Faith in Christ and obedience to Him as Lord and Master is a personal matter. The gospel must be preached as a fresh revelation from God to each generation by the preceding generation. Fail in this and Christianity will perish from the earth.

Nor must we think of the world as static awaiting our time and convenience to give it the gospel; it is a moving, changing world, re-created with every generation. How many worlds have passed away since Christ was born?

How many worlds have been lost because those who had the gospel failed to give that gospel to the world in their day?

Shall Southern Baptists let their world perish? The ultimate objective of Home Missions is the evangelization of the homeland and the mobilization of the evangelized for world evangelization.

Country and City Need

HOWEVER much the city may come to dominate the thought of the nation, as an ever larger proportion of population, of wealth, of influence and of power come to be concentrated within it, this must not be allowed to obscure the continuing importance of the country.

Many millions of our people still live in rural communities. The individual population units are small but the aggregate is impressively large. Farm population had been decreasing until the period of business depression from 1929 to 1936 and may again decrease with the return of more prosperous times.

The total rural population, however, is increasing steadily even though its population in the national total has decreased.

None of the forces which have created the modern city in our generation has left the countryside unscathed. Rural life has undergone a revolution as profound in its way as that which the city has experienced. And the problem of adjustment which the church faces in the city is no more pressing and difficult than that which confronts the rural church.

A Whale on a Mountain

WHAT would we do if we found a whale on a mountain—that is, if we wanted to save the whale? We would try to put it back into the sea as quickly as possible. To save a whale you must get it in its proper environment.

And that is what we must do with the world if we would save it; we must restore it to its environment of religion and morality.

All the discussion about politics and economics divorced from the moral order is just as stupid as to legislate for whales on mountain tops. It is a change of heart, of mind, of soul, and not new economics which is needed, and this new heart can be found only in Christ.

Paul, who turned the world up-side-down, remained himself right-side-up.

TRIP TO MEXICO

By J. W. BRADLEY

OUR Mexican missionaries kept telling us of conditions in Mexico that were altogether different from other reports received, especially as to religious worship and Baptist work in the various parts of Mexico.

Seldom have I made a trip to the Mexican border but what some Mexican preacher from Mexico has made application to become a missionary under the Home Mission Board this side the border.

In November Brother Alfredo Cavazos of San Antonio wanted permission to go to Mexico City for a two weeks' meeting. The permission was granted and he went. He stayed three weeks and on his return reported 95 conversions. He said that he was not molested at all by the authorities in Mexico.

These and other reasons profoundly impressed me and I requested Brother Paul C. Bell to arrange to go with me to visit our Baptist brethren in Mexico.

On December 1 we left Laredo for Monterrey. As neither of us had ever been down into Mexico, we felt deeply concerned as to the outcome of our trip.

What We Found

WE found that our Mexican workers had told the truth about conditions in Mexico.

On our arrival in Monterrey we were received by the church leaders as "messengers from the better land." They immediately began to insist on our returning to them for the Sunday service on the following day, which we did, arriving in time for Sunday school. There were 171 present, 36 of them young men and more than that number of young women. From what I observed there were more older ladies than older men in the Sunday school.

They announced that "Dr. Philipplans 4:19 of Atlanta, Ga.," would speak and that Herman Bell would interpret at the 11 o'clock hour. At this service I was deeply impressed by the number in the Sunday school attendance who remained for the preaching service. I talked for forty-five minutes on "Thy kingdom come, thy will be done, on earth as it is in heaven." They expressed profound appreciation for the message.

The only appearance of any restriction that I could see was that I did not go up into the pulpit, but stood on the floor in front of the pulpit. There was nothing spectacular about the worship. It was very plain and simple, yet profoundly worshipful. At the close quite a number expressed themselves as being surprised that Brother Bell, an

American, could interpret for me; it was the first time they had heard an American interpret Spanish for an American.

The First Baptist church building in Monterrey, I am informed, is the finest Baptist church building in all Mexico. It is a beautiful plant, but at the present time they have no regular pastor. This church is independent and self-supporting. The list of former pastors on the marble tablet by the pulpit includes the names of Alfredo Cavazos, now our Home Board missionary at the First Mexican Baptist church in San Antonio, and the last name on the list is Pascual Hurtis, now our missionary at Beaumont, Texas.

Open Door Promised

AT the close of the service Rev. Cosme Montemayor, who is now with the Northern Mission Board, invited Brother Bell and me to stay a week or ten days and go south with him and visit their fields. He assured us of an open door and a gracious welcome by the churches. We were both disappointed that we could not accept this invitation.

The seminary at Monterrey was closed for the four months vacation period the day before our arrival. We were deeply disappointed, for we wanted to meet the student body. This seminary is carried on independently. It is fostered by the Monterrey church. Here we contacted the independent Baptist work and also the Northern Baptist work in Mexico.

The beautiful drive from Monterrey to Saltillo I will never forget. The mountain scenery was different from what I had ever observed in all my travels.

On our arrival in Saltillo we stopped at a furniture store to see if we could get in touch with Brother G. H. Lacy, missionary of the Foreign Mission Board of the Southern Baptist Convention. When Brother Bell asked the proprietor, standing in the door, if he knew Rev. G. H. Lacy, he smiled and replied, "I ought to, for I am a deacon in the Baptist church!" We were surprised and looked at each other, and then I replied, "Philipplans 4:19!" He immediately sent for Brother Lacy and we talked for more than an hour.

"I am not in danger here in Mexico," he said. "I am not molested in my work. I am here in Saltillo for a three weeks' teaching institute with the pastors. In these in-

stitutes I am indoctrinating the Mexican Baptists. They want me to stay with them and I am going to stay. I would not live two years if I left here. My wife and children are buried here. Why should I leave? I am hale and hearty, and I feel that I am doing a most needed service.

"I can go all over Mexico," he stated further. "I hold meetings even on the streets, and I am not molested. I do not go up into the pulpit and I avoid everything that would offend." He said often a policeman will stand and listen but never molest him in any way.

Sunday morning, December 12, at eight o'clock Brother Bell and I went to mass in Saltillo. The cathedral was crowded, people standing. There were three regular priests. They appeared to be Spaniards. The four attending were perhaps Mexicans.

We stayed for half an hour. There was no restraint whatever in their forms of worship. I have often attended mass, and while I could not understand what was said, the music was beautiful, the chants full and harmonious. We were both impressed that Catholics were not restrained in Saltillo. We were informed by men outside that mass began at five-thirty and that there had been no intermission for three hours. These men also stated that perhaps it would last until

noon. People were coming and going continually.

Another impression made upon both of us was that Communism would have a "rocky road" in Mexico, for you could really discern the loyalty of these Mexicans to the Catholic church.

On Sunday afternoon, accompanied by two car loads of Monterrey Baptists, we

visited the old Santa Rosa Mission, some fifteen miles out of the city.

Saving a Mission

THIS mission was founded by Rev. Thomas Westrop in 1870. It was here that he labored, and perhaps it was here that he was killed and thrown on a cactus. I will never forget the statement made by Brother J. Garcia when he told me that this mission had been closed and deserted, and that this old building in all probability would be taken over by the state and made into a gymnasium for the school just across the way.

"They have no pastor," he said, "and we are not able financially to supply one." The membership now is small, but from this

Death Claims A Missionary

THE death of Rev. L. Ortiz, Mexican missionary at Corpus Christi, Texas, December 14, brought to a sudden close the life of a faithful minister who for nearly thirty years had preached on a number of fields in Texas.

Rev. L. Ortiz

At a young people's service on his new field at Corpus Christi, to which he had moved in November from Uvalde, Brother Ortiz was given a special dinner on Sunday, December 12. Following the dinner he was seized with an acute attack of indigestion, which caused his death on Tuesday night.

"I feel that the Board has lost one of our best workers," said Rev. Paul C. Bell, missionary of the Home Mission Board, who was intimately associated with Brother Ortiz for a quarter of a century. "I have lost one of my most loyal friends. He was always faithful to me in every trial."

The funeral, conducted at Uvalde, was exactly as the missionary would have wanted it, for twenty six Mexicans made profession in the service. Rev. Matias C. Garcia,

missionary at San Antonio, who had charge of the service, remained in Uvalde over Sunday and twelve others were converted.

At Corpus Christi Brother Ortiz had been challenged by a field where he was the only Baptist missionary to 16,000 Mexicans (see *Southern Baptist Home Missions* for January, p. 6). In the short time he had been there two new missions were opened and fourteen members of a dissenting group who had separated from the church three years ago returned.

The vacancy on this important field caused by Brother Ortiz' death will be filled as soon as possible, according to Dr. J. W. Beagle, field secretary.

Born in Mexico, Brother Ortiz was converted in his native country, but came to Texas soon thereafter because of disorders growing out of a revolution. At Pearsall, where he settled, he was a volunteer worker in mission stations while engaging in the grocery business.

Later he attended Simmons College (now Hardin-Simmons University) at Abilene, working meanwhile in Mexican missions at Big Spring, Colorado, and Abilene. His ordination was in 1910, and two years later he moved to Uvalde and began a work with the help of the only other Mexican Baptist in the community. Since 1912 he had preached at Uvalde, Pearsall, Del Rio and other towns in that section until his transfer to Corpus Christi.

Note: As we go to press, a telegram brings word of the death, January 17, of Dr. R. T. Pollard after forty-two years as a missionary of Home Mission Board.

The Home Mission Board treats the Mexicans just like it treats all of its other missionaries. There is no discrimination among races with the Home Mission Board. Every one employed by the Board, irrespective of race, is a missionary.

One can readily see why we had a great welcome in Mexico.

Personal Conclusions

MEXICO has the laws to prohibit all forms of religious worship, but they are a political people and the laws are for political purposes, so they simply "wink" at these laws.

Many Catholic priests have been killed in Mexico in the last few years, but this does not stop them. They send in more priests. While they may change their politics and modify forms of conduct and practices to some extent, they are still carrying on work. I believe that the Catholic priests in Mexico have the real spirit of conquest and of heroism which makes them willing to die for the Catholic church. They are also indus-

trious. I was informed that the majority of Catholic churches were built by the priests themselves with their own hands. They are also up at five in the morning and the bells ring on the very minute of the hour.

The Mexican people are duly conscious of the unselfish spirit of the priests. When we contrast this with some of our evangelicals who want ease and luxury, we do not wonder that the Mexican people observe this contrast. Until evangelicals can meet the problem of winning Mexicans to Christ with the same heroic spirit of the Catholic priests they cannot hope to show the Mexican people that the Christian religion is worth suffering and dying for.

I feel that Brother G. H. Lacy has this heroic spirit, and in my judgment he is doing more for the Baptist cause in Mexico than any other missionary has done or is doing in this generation. The Mexicans see his spirit of service and believe in him and in his religion, and that is the greatest need on every mission field.

Bulletin Briefs

Terse Sentences of Home Mission News Appropriate For Use in Church Bulletins

Note to pastors—Use these sentences freely as filler copy for your church bulletins, thus giving your members the latest news flashes from Home Mission fields.

Rev. A. D. Martin, missionary to the French, married a couple in December who had been living together six years and were parents. The marriage followed their conversion and request for baptism at the hands of the church on Point au Chien.

In a special thanksgiving service at the Osage Indian church in Oklahoma, each member selected and read a passage of scripture on thanksgiving and then mentioned something for which he was thankful. Without exception each mentioned first the fact that he was thankful for those who made it possible for the gospel to be preached to them.—A. Worthington, missionary to the Osages.

One of the children in the mission services conducted by Miss Amelia Diaz, Mexican missionary in San Antonio, Texas, said to her, "Teacher, I have learned how to pray in the little mission school, and I teach my papa."

Nemesio Garcia, for twelve years a volunteer worker in Havana, was ordained to the ministry at the Baptist Temple recently.

Miss Mary Headen, missionary in charge of the Good Will Center in Herrin, Illinois, says that the population of Herrin is half foreign.

In Christmas services conducted by Rev. C. Hernandez Rios, Mexican missionary at Sonora, Texas, 460 children were given presents.

When Rev. Matias C. Garcia conducted the funeral service in December for his fellow missionary, Rev. L. Ortiz, twenty-six Catholics made professions of faith in Christ.

A young Italian, prominent because of family connections and financial standing, was converted at the Italian church in Tampa in December, according to Dr. J. F. Plainfield, missionary.

The dormitory for the Chinese mission school at Greenville, Miss., is nearing completion, according to Rev. Shau Yan Lee, missionary.

One hundred and sixty boys and girls have been enrolled in Bible classes by Miss Mary Headen in her new work as missionary in Herrin, Illinois.

Many members of Spanish churches in New Mexico are doing effective personal work in the homes of Catholics, according to Rev. J. O. Sanchez, missionary.

As a result of a revival conducted by Rev. J. G. Sanchez, Spanish missionary, Mexican converts at Anthony, New Mexico, plan to organize a church.

A mission chapel being erected by the Home Mission Board at Sandy Hook, Ky., will provide a house of worship for the only Baptist church in the county. The church was organized less than three years ago.

Plans are under way to enlarge the Chinese mission work in the Mississippi delta, so as to include communities where services

have not been held, according to Missionary Shau Yan Lee.

The Catholic priest never stops ridiculing our place of worship, but when the Lord is with us all the priests of the world have no power against us.—Pascual Arpaio, Italian missionary.

In December Rev. R. A. Pryor, missionary to the Indians in New Mexico, contacted 1,212 Navajos, preached 13 sermons, conducted 38 prayer meetings, visited 84 hogans, distributed 28 Bibles and 141 tracts, and had 24 conversions.

In a religious census in the community served by Rachel Sims Mission in New Orleans, Miss Gladys Kellif, superintendent, found a woman, a daughter of a preacher and the mother of six children, who had not been in a church in eighteen years. She had not had a Bible since a fire destroyed her home three years ago. Through the work of the missionary, one of her boys has been converted, and the mother has a new interest in religion.

Outline And Illustration For A Mission Talk Beginning At Jerusalem

Introduction.—Jesus never spoke by accident, but always by design. He said what he meant, and meant what he said. According to his deliberate statement, missions must begin at home.

I. Only Possible Place to Begin

1. No activity is a missionary movement until it begins at home.
2. A person has no love for foreigners in other lands—no matter how much he may profess it—until he despises the foreigners in this land. (1 John 4:20)
3. Influence on other lands of our pagan civilization voids mission work in those lands and necessitates an aggressive home mission.

II. Most Difficult Place to Begin

1. Severest test on the reality of an individual's religion is the appeal of the soul needs of his associates.
2. Severest test on the religion of the Baptist denomination in the South is the responsibility in home missions.

III. Most Important Place to Begin

1. Testimony of foreign missionaries. (A. Scott Patterson's statement)
2. Winning America the mightiest factor in world's redemption.
 - a. Foreigners here provide access to other lands.
 - b. Many foreigners leaving America.

NEARLY a score of years ago they brought A. Scott Patterson out of Africa on a stretcher. Fifteen years he had given to the dark continent, and in penalty therefore he came out a physical wreck, the doctors confidently asserting that he would never be able to walk again. Indeed, many doubted that he would be able to escape with his life.

Instead of dying, the courageous man, in some miraculous way, fought past the crisis. However, as an insignia of his sacrificial service it was necessary for him to hobble around on crutches.

For a number of years he went about the country telling Baptists about Africa. He preached missions constantly, for indeed his heart was burning with a missionary passion. In spite of his crutches, and in spite of the certainty of dire consequences if he should return, this fearless missionary yearned to go back and give his very life for Africa.

At length, when yellow fever depleted the ranks of his comrades across the waters, he was allowed to return, and he sailed again for Africa last fall.

What is A. Scott Patterson's estimate of the worth of Home Missions? He has said more than once:

"On every opportunity when I am asked to speak on missions, if there is no one to represent Home Missions, I had much rather talk on missions at home, for I realize that the winning of America is fundamental and basic in any program of world evangelization."

The Revival for Which We Pray

ROGER BABSON, the well-known statistician, predicts that the nation is about to experience a revival of religion. His careful analysis of the trends of things he deduces that the revival will come about the year 1940. May God grant

A revival to lift the people out of the consequent ills following the world war is long since past due.

Perhaps the effective city-wide campaigns, the far-reaching association-wide campaigns, and the mighty state-wide campaigns, which are now being promoted by Southern Baptists, are the forerunners of this revival.

A Revival Needed

A REVIVAL is needed in our political and governmental life. When one of our major political parties met to plan for the administration of the nation for four years and spent a full hour or more howling "We want beer," it was evident that the ideals of political life had sunk to terrible depths. When reports sift out concerning the saboteurs, the gamblers, the grafters, and the liquor drinking of our high officials, we know we need a revival of Christian ideals in political circles.

The social order is far from Christian. Christianity challenges the very fundamentals of society which allows cruel child labor by undernourished children, permits race pride and race prejudice, fosters the nefarious liquor traffic, calmly witnesses a collapsing home life, defends an unjust economic system, grows callous to a calamitous crime wave, and supinely accepts dozens of other ills.

Christian scholars are challenging everywhere the fundamentals of our economic system, built upon such dubious virtues as speculation, accumulation and competition. The rich get richer while the poor get poorer. Over-production is matched by poverty.

It is said that last year strikes cost the people one billion dollars, caused the loss of 3,200,000 working days, and cut off 600,000 weekly pay envelopes.

Christ can make better conditions here. The prayer, "Give us this day our daily bread," follows immediately after the prayer "Thy kingdom come, thy will be done." A revival of the sort which will bring the Kingdom of God to earth will surely heal the economic ills of our land.

There can be no permanent rebuilding of the foundations of a better national life if the foundations of the Christian home are not strengthened. Divorce is ever increasing. Most people completely ignore the

By ROLAND Q. LEAVELL
Superintendent of Evangelism

teachings of Jesus about the permanence and sanctity of the marriage vow.

A revival for our times would undoubtedly restore those sadly decaying institutions, the family altar and the family pew. The place in the home which has been usurped by dancing, gambling and cocktail parties must be restored to cultural development, wholesome entertainment and spiritual instruction.

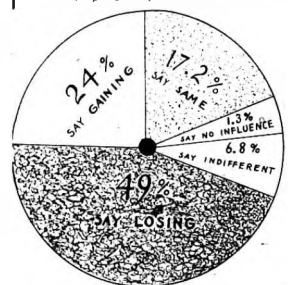
The Moral Outlook

SOMETHING has happened to the whole moral outlook of our land. Review the decalogue and find our commandment of which there is not a widespread and increasing violation.

J. Edgar Hoover said that during 1936 there was one felony every 24 seconds, one larceny every 44 seconds, one burglary every 2 minutes, one auto theft every 2 1/2 minutes, one robbery every 10 minutes, one murder every 40 minutes, and one criminal assault on a woman every 67 minutes.

The Federal Government files reveal 5,000,000 names of criminals, and officials declare that there are at least 500,000 of them who are professionals in crime.

IS RELIGION GAINING INFLUENCE?
People Give Opinion As Follows



A recent survey shows the opinion of the people of the country on the influence of religion as indicated above.

Nearly half said the influence of religion is waning, while not quite one-fourth said it is gaining. A large group think religious influence is static.

It should be noted that the survey has no reference to indications of a revival, but only to religion's present influence. Certainly the survey indicates the need of a revival.

Twenty per cent of the crime is committed by youths who are young enough to be under the authority of their parents.

The liquor traffic is more diabolical in its destructive and damning influence today than ever before. The amazing and appalling prevalence of drunkenness among women and young people, as well as among men, is a terrifying commentary on the moral need of the day.

All methods of legislation against liquor have been tried and disregarded. A Christian educational program, which will inevitably accompany a spiritual revival, is the only hope for quickening the moral conscience of the land concerning the utter immorality of strong drink.

The religious life of the land stands in need of this great revival. An article, recently syndicated by Roger Babson, speaks of the "collapse of Protestantism," and declares that the Catholic church "need do no bragging." He speaks of the non-attendance at preaching, the decline in Sunday schools, and the absolute need for church members to become "better men, better employees and workmen, better parents and neighbors, than those who do not go to church." The American Association for the Advancement of Atheism is actively at work in our high schools and colleges. "The churches' increase does not nearly match the population's increase. Surely Christians should cry the cry of Habakkuk. 'Oh, Jehovah, revive thy work in the midst of the years; in the midst of the years make it known.'"

Meeting God's Conditions

THE revival for which we pray will come when God's people meet God's conditions. The promises of God are timeless. Hear Him! "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14). The message of Jesus is as timely today as in the days of the Roman Empire.

"Mercy drops round us are falling. But for the showers we plead."

There are sounds and signs of revival. There is a sense of expectancy everywhere. Great spiritual movements are springing up. State-wide, association-wide, and city-wide evangelistic campaigns are being held. Churches are taking on new life. Preachers are praying more, yearning more, witnessing more for Christ. The harvest is ripe and ready. Let us pray God to thrust more soul-winners into His harvest, as we pray, "Revive us again."

In Home Mission Service 25 Years or More

Others Not Shown Here

DR. R. T. POLLARD
Selma, Ala.
1898
Died January 17, 1938MRS. GRACE CLIFFORD
Nardin, Cuba
1908MRS. R. T. POLLARD
Selma, Ala.
1898MRS. A. VELEZ
El Paso, Tex.
1912MRS. J. F. DE ARMAS
Jacarino, Cuba
1908MRS. A. T. BEQUER
Cienfuegos, Cuba
1910MRS. RAFAEL PRAQUELA
Pinar del Rio, Cuba
1909MRS. R. R. MACHADO
La Vioira, Cuba
1913NOTE—Under each name is given
the date each began his service on
a Home Mission field.

Total — 34

REV. PASCUAL ARPAIO
Krebs, Okla.
1912MRS. PASCUAL ARPAIO
Krebs, Okla.
1912MRS. FANNIE TAYLOR
Tampa, Fla.
1912Total Number Years Served by
These Missionaries — 1,002

CLASSIFICATION BY FIELDS

Cuba	16	Mexican	5
Negro	2	Deaf	1
Italian	3	Foreigners	1
Indian	3	Executive	1
Spanish-American	2		

REV. O. LEE PHELPS
Weverka, Okla.
1902MRS. O. LEE PHELPS
Weverka, Okla.
1902REV. AND MRS. J. G. SANCHEZ
Albuquerque, N. M.
1911PROP. A. VELEZ
El Paso, Tex.
1912MISS LILLIE MAE
WEATHERFORD
El Paso, Tex.
1912REV. PAUL C. BELL
Bastrop, Tex.
1912MRS. PAUL C. BELL
Bastrop, Tex.
1912DR. J. W. MICHAELS
Mountainburg, Ark.
1908MISS MARY E. KELLY
Christopher, Ill.
1904DR. R. R. MACHADO
La Vioira, Cuba
1909REV. RAFAEL PRAQUELA
Pinar del Rio, Cuba
1909DR. A. T. BEQUER
Cienfuegos, Cuba
1910REV. J. F. DE ARMAS
Jacarino, Cuba
1909DR. M. N. MCCALL
Havana, Cuba
1906MRS. M. N. MCCALL
Havana, Cuba
1907MRS. ALEJANDRO PEREIRA
Cumanayagua, Cuba
1913REV. ALEJANDRO PEREIRA
Cumanayagua, Cuba
1912REV. ANGEL PINELO
Consolacion del Sur, Cuba
1909REV. E. BETERRA
Sancti Spiritus, Cuba
1912REV. ANTONIO ECHEVARRIA
Los Pinos, Cuba
1910MRS. ANTONIO ECHEVARRIA
Los Pinos, Cuba
1910

Home Mission Pioneer

By Ezra M. Cox

Grant to thy servant,
Gracious Lord,
The richness of memory:
That I may go again,
In answer to thy call,
To those who venture
Let me ride the trails once
more
Through the tangled forests
Into the clearing
Where stands some lonely
cabin
To welcome me,
Let me meet the sturdy pio-
neers
Who with unfailing cour-
age
Developed our nation

And put the stamp of honesty
upon it.
Let me search for new settlers
And guide the covered wagons
To fertile lands beside a
stream
Where quiet waters flow.
Let me cross the swamps,
Ford the streams,
Climb the mountains,
In search of souls
Who have lost their way to
God
Let me visit the spots
Where I built the log schools
That opened the way
For colleges and universities.
There let me hear again

Truth taught by men un-
afraid.
Let me preach again
Under the open sky
And call men to repentance.
Call young men who will take
My unfinished task:
To build a better world
Where justice and mercy
shall dwell.
Give me a trail to ride
Where I may still minister to
others.
Until I am called to follow
that last trail
Across the skyline
Into the light
Beyond the ranges.

DR. B. D. GRAY
Executive Secretary Emeritus
1903

Funerals With and Without Christ

By HARRY A. DAY

ITALIAN customs are so different from our American customs in the matter of expressing grief and conducting funerals, that a person has the feeling of being in a foreign country when he attends a regular Italian funeral in Tampa. Our hearts go out in sympathy when we behold the longing for real comfort, which goes unsatisfied in the heart that knows not Christ as a personal Savior.

The following procedure is usually found where the death angel has visited an Italian home in Tampa. Soon after the body is embalmed, the undertaker returns it in the casket to the home, where all the immediate family and relatives sit around in silent mourning for one to three days.

During this time, friends come and go viewing the remains and extending sympathy to the bereaved ones. Over and over again the loved ones view the remains and break forth in repeated expressions of grief by shrieking and weeping, sometimes becoming totally exhausted.

Just before the hour announced for the funeral, hundreds of friends come in a steady stream, and pass in to view the remains. The room containing the casket often resembles a flower garden, as hundreds of dollars are frequently spent on floral tributes.

The men of the family are usually stationed in the room with the body, where they receive the handshake of sympathy from friends. The women relatives are usually seated in a circle in another room.

For many years it has been difficult to get the Italian families to have real Christian funerals. Many were taken from the homes to the cemetery and interred, without Scripture, prayer or a word being spoken by any one. This has been true largely of those Italians of the Catholic faith who because of their "lack of standing" in the Catholic church were denied a regular service. Also the charges of the priests for conducting funerals have often been so unreasonable that their services were not sought.

For days after the funeral, it is the custom for the family to remain at home in deep mourning nursing their grief, while friends visit them and often sit in silence for hours in token of sympathy.

Due to the splendid work of Dr. and Mrs. J. F. Plainfield, Miss Fannie Taylor and others who have labored on our mission fields here in West Tampa, many of these Italian families are now willing to have a Christian funeral service, and frequently consent is given to have a church funeral. These occasions present to the missionary opportunities to bring short gospel messages to many Italians who would otherwise never hear the story of Jesus and His love.

The lack of a personal vitalizing faith in Jesus as Savior, which is true with the vast

majority of nominal Catholic Italians in Tampa, leaves them helpless in the time of grief, and at a loss to explain the failure of God to spare the lives of their loved ones, for whom they have prayed. They think God has forsaken them.

How very different we find the behavior of Christians, who have that personal experience of faith in Christ as Savior. God's Holy Spirit becomes so real to them that the hour of grief draws them closer to the heavenly Father, and their peace of mind and soul gives them such control that they can face their grief undaunted and with victory. There is real comfort in "abiding in Him." We need your prayers in this great home mission field that God will enable us so to preach and live Christ that our Italian people may come to know Him as Savior, Comforter, Lord and King.

Thirty thousand people have attended services conducted by Rev. Pascal Arpaio, Italian missionary, the last eight months.

HARDSHELLS HEAR MESSAGES DESPITE EXTREME BELIEFS

RECENTLY I spent a week at Chestnut Grove, the center of a "hardshell" Baptist community. The missionary and hardshell church houses are on adjoining lots.

Hardshells are extreme in their predestinarianism. They teach that the Bible is only for the saved, and that there is no use preaching to the unsaved. When the "appointed time" comes God will save them, and no preaching of the gospel has anything to do with their acceptance.

I taught the New Testament, giving emphasis to Bible teaching and preaching. At the close of the week we organized a Sunday school; a letter has been received, written after their first service, rejoicing in the splendid results the school is having.

We have spent two weeks in two neighboring churches, and two other churches are asking for similar services soon. It is a wonderful inspiration to see the hunger and willingness to accept the real truth.—M. K. Cobble, missionary in the mountains

Kingdom News

A Program on Current Home Mission Events Suitable for Any Group in the Church Utilizing Information in This Issue

Prepared by UNA ROBERTS LAWRENCE

Opening Hymn: "The Kingdom Is Coming"

Scripture Reading: Responsibility. John 14:8-17, 15:18, Matt. 24:14.

Prayer: For deeper realization of our responsibility for the preaching of the Kingdom of God to all men.

Hymn: "Jesus Shall Reign"

I. Talks—How the Work Goes

1. In our witness of Christ to the Jews. Page 11.

2. In Evangelism. Page 7.

3. In offerings. Page 16.

Other subjects might be added from other articles in this issue or in January, if those have not been used.

II. Persons and Fields

1. Honoring some veterans. Present pictures, and tell something of the lives and work of several on pages 8 and 9.

See the book of biographies.

The primary purpose of the suggested program outline is to show how easily the contents of this magazine may be adapted as a missionary program for any organization or group meeting in Baptist life, from the weekly ministers' conference to the Sunbeam or Story Hour!

To make this program even more effective plan a poster featuring one striking sentence from the editorials or any article in this issue, asking someone skilled in lettering, a high school student perhaps who is studying art, to prepare the poster with a striking design suitable to the quotation. Several such sentences may be found. Here are three samples:

1. "The ultimate objective of Home Missions is the evangelization of the homeland and the mobilization of the evangelized for world evangelization."—J. H. Lawrence. From page 3. Can be used for any group of men, women, or young people.

2. "The winning of America is fundamental and basic in any program of world evangelization."—A. Scott Patterson. Page 6. Good especially for adults.

3. "The revival for which we pray will come when God's people meet God's conditions."—Roland Q. Leavell. Page 7. Very good for any group.

Missionaries of the Home Mission Board (35), for accounts of their lives.

2. Interesting news from many fields.

Brief news items culled from these pages.

3. Missions in Books. Interesting glimpses of books that help to understand our Home Mission fields, tasks and problems. Page 15.

Hymn: "Jesus Saves."

III. Story: A Missionary Pioneer.

Tell briefly the story Mrs. Hickerson gives in "My Grandmother." Page 12.

IV. Our Missionary of the Month.

Select one missionary to present each month. See *Missionaries of the Home Mission Board* for life story and picture.

V. Last verses of "Jesus Saves" Benediction

ALSO TO THE JEW

By JACOB GARTENBAUM

Unique Procedure in Jewish Evangelization, Made Necessary by Characteristic

Aloofness of Race, Proves Wisdom of Plan by Results Attained Shown

Through History of Work Since May, 1921

IT was in May, 1921, that the Home Mission Board undertook the hard and unpopular task of evangelizing the more than 500,000 Jews scattered throughout the length and breadth of our convention territory, the great majority of whom are found in our larger cities, although there is hardly a town in which they do not live.

From the very inception of this work I realized that to follow the method generally in use at the time, that of reaching these people through a mission, we would need to establish from 75 to 100 such centers, requiring an enormous expenditure, and even then the problem would not be adequately solved, for we would only be touching small numbers in those localities, while the tens of thousands scattered throughout the rest of the territory would remain unevangelized.

Usual Procedure

THE usual procedure of over-zealous friends of Israel desiring to win them has been to turn some store or dilapidated residence into a mission, secure a few rickety chairs and hang out a sign bearing in large red letters the words: MISSION TO THE JEWS. Then they expect the Jews to leave their modernly equipped institutions with all conveniences and attractions to flock into this little two-by-four hall.

Of course they do not heed the warning that no self-respecting Jew would want to be seen entering such a place, that it is to them what a red flag is to a bull, and that they consider it an insult to their intelligence and pride.

Such a mission usually lasts from six weeks to two years, or until the patience of the most pious friend is exhausted. I am familiar with the history of at least a dozen such missions in our southern cities alone, and since I have been in Atlanta there have been three, the last one opening some six weeks ago. I do not know if it is still functioning.

When such a mission closes for lack of progress the work suffers tremendously. Many of those whose interest was won, lose it, declaring: "We have tried this work before and didn't get anywhere with it. What is the use of trying again?" They

would not, of course, admit their mistake in using the wrong approach.

New Approach Needed

FROM the very beginning, therefore, I realized that if we hope to reach the ever increasing multitudes of Jews our approach would have to be different, and for this reason I have sought to lay the burden of Israel's salvation at the door of the local church where our Savior left it.

By word of mouth and through the printed page I have tried to impress upon our people their own personal responsibility in winning the Jews to Christ and in creating an inviting atmosphere, a better understanding between Christians and Jews without which I knew we could not hope for much progress.

This resulted, in an awakened interest on the part of many Christians who expressed a desire to be of whatever service they could in this important but neglected phase of work, but confessed ignorance as to how to approach the Jew.

To meet this need my first step was to prepare special literature for Christian workers as well as for the Jews themselves. My tract, *How to Win the Jews for Christ*, has already had fifteen editions and has been translated into Spanish for use by Christian workers in Spanish-speaking countries. Several of the Jewish missions both here and in Europe are using it.

Some of my other tracts have been translated into Yiddish by the Chicago Hebrew Mission. Also, special permission has been granted to the London Jews Society, the oldest Jewish mission organization in the world, to publish my little book, *The Jew and Jesus*, in England. Thus through the medium of the printed page I have not merely touched the lives of a few hundred but literally tens of thousands.

My next step was the organization of Friends of Israel Prayer Groups about which I have written a special tract, *A New Emphasis in Jewish Evangelization Through the Local Church*. The W. M. U. has adopted this plan as part of their personal service, and other organizations in the church are also using it.

Through these groups large numbers of Jews in many of our towns and cities, who

would otherwise have been left untouched, have been contacted and not a few won to the Savior. As these groups grow we shall be able to increase our usefulness.

Thrilling Results

NOT long ago one such "Friend of Israel" contacted a Jewish woman and invited her to go to church with her. At first she gave an excuse for not going, and later she told me she had declined the invitation feeling that there was nothing there for her. But this Christian friend renewed the invitation and the Jewess at last reluctantly accepted it to avoid hurt feelings.

To her surprise she was impressed with the entire service—the beautiful hymns, the earnestness of the minister and the friendly atmosphere. This led to another visit.

Meanwhile the friend had passed on to her some suitable literature, all of which resulted in her conversion. It would inspire and thrill any heart to hear her tell her experience.

"I was completely taken in," she told me, bubbling over with joy. "It seems that I am born to a new life—it is all so wonderful!"

I, too, was thrilled beyond words when I realized that I was not alone in this battle of winning my people who all these years have failed to hear of a Savior's love because of Christians' indifference. We can see how far-reaching such groups can be.

About a month ago one of the pastors in Louisiana wrote me about a young Jewish doctor who married a Baptist, but he had never been inside a church. I sent him some literature, and the very next Sunday he was present at one of the services. Then on my last trip to that state I arranged to have a service in that very town, and the doctor not only came but invited me to his home for dinner. He is now earnestly examining the claims of Christ. I have every reason to believe that he will become a Christian.

I visited a town in Alabama where the two Jewish families accepted my invitation to attend the service. The good pastor followed up the interest and a few weeks later a request came from one of the men for an Old Testament in the Yiddish language, which request I gladly granted. Then a little later came the good news of the man's conversion. Now the other Jewish friend has requested a Bible.

Never have the opportunities for presenting Christ to the Jews been greater. If our Christian religion is what we claim for it, your Jewish friend may not understand the cause of your silence. Has not the time come for us to take this work more seriously?

My Grandmother—Mrs. E. L. Compere

She Created A Home In The Wilderness While Her Husband, Early Missionary Of The Home Mission Board, Planted The Gospel On The Western Domain

By AMY COMPERE HICKSON

A WRITER said recently that it is very difficult for parents and children to understand each other, while for grandparents and grandchildren it is well nigh impossible. Yet for a long time I have tried to understand my grandmother; and it has seemed to me that the nearest approach to understanding has come from thinking of her in the various homes of which she was a part. From the background of these homes her personality is revealed.

We are accustomed to expressing the death of a loved one in the phrase, "He has gone home." Continually since the homing of my grandmother a few months ago I have thought of her home; some provided for her, some created by her own perseverance and determination; and I am convinced that having lived in so many and varied places as the wife of a pioneer home missionary, that the passage from this home to an heavenly must have been to her a blessing and the readjustment to new surroundings not difficult but a delight.

Into a Baptist minister's home in Mississippi, on a typical Southern plantation was born ninety-four years ago, February 1, the ninth child, a little black-eyed girl who was given the rather glittering name of Josephine Isabella. Convenience, perhaps, and undoubtedly the personality of the child herself soon abbreviated this to Jo. Amid such conditions as have been made common knowledge through many stories of southern life, with ample means, numerous servants, a comfortable home, an environment of culture and refinement, she grew to young girlhood and in due course of time was sent to a Female Seminary in Grenada, Mississippi.

Then came the dark days of the War Between the States with its attendant sorrows, destruction and poverty. It was in the midst of this time of trouble, December 13, 1863, that Josephine Isabella Mullins, daughter of a Baptist minister, became the bride of Rev. Ebenezer Lee Compere, also a Baptist minister, who had already seen service on home mission fields in Arkansas.

There was a double wedding that had been planned for a triple one. The other couple whose marriage took place that day was Sallie Granberry, cousin of Josephine, and Captain Hairgraves. The third wedding, that of Sallie Mullins, sister of Josephine, to still another Baptist preacher, Rev. John Hamberlin, was delayed because of the inability of the groom to get leave of absence from his company in the Confederate army, and took place a few days later. All three of the young bridegrooms

were soldiers. All three of the brides were dressed in home-spun wedding garments.

EBENEZER LEE COMPERE was also the ninth child of his parents and came of English missionary stock. His father, Lee Compere, and mother, Susannah Voysey Compere, who was named for and was a relative of Susannah Wesley, the mother of John and Charles Wesley, came from England in 1814, first as missionaries in Jamaica and then to South Carolina. From there, under the old Triennial Convention, they were sent as missionaries to the Creek and Muskogee Indians in Alabama.

It was during the absence of the father on a missionary journey that had been unexpectedly prolonged on account of floods, that Ebenezer Lee was born. He was given his father's name of Lee and the biblical one of Ebenezer, because, his mother said, "Hitherto hath the Lord helped us or neither mother nor babe would have survived."

Following in the footsteps of his parents, Eb, as he came to be known, also became a home missionary to the Indians, having



The Compere (about 1880)

attended Mercer University and later graduated from Mississippi College with first honors. Even before the beginning of the War his work in Arkansas, following on the trail of the Indians, had been begun and he had been pastor in Dardanelle and at Fort Smith where he was instrumental in the building of the first house of worship for the First Baptist church there. He also devoted considerable time to the Indians and to work in various border communities.

At the close of the war Ebenezer Lee Compere determined to re-open the mission work on his "border field" and with his young wife and baby son, the difficult trip was made from Mississippi to western Arkansas, there to invest their young lives as home missionaries.

WESTERN ARKANSAS in 1865! A frontier country on the border between the new state of Arkansas and what was then known as the Indian Territory, inhabited by traders, adventurers, Indians, federal officers, some homesteaders; all pioneering in the building of a state.

There the home of the missionaries was established with two pieces of furniture, a bed and a flour barrel. When, many years later, I asked her about the cook stove, that bride of other days informed me that they didn't need one—they had a fireplace!

It was at the same time that she told me of attending a Baptist association and sharing a room with three preachers and a rattlesnake—this she told me when I had been complaining of the difficulties of W. M. U. field work in Arkansas in 1922!

So a home was established on the prairie, and while the husband worked among the Indians as doctor, teacher, minister and friend, the young wife, practicing all the household arts that the rigors of the war had forced her keen intelligence and nimble fingers to acquire, literally created a home from the wilderness.

Many times, during the absence of her husband, she locked and barred the doors at night against the prairie wolves and huddled around the fire with her little children, listening to the unearthly howling.

Later there was a home in Charleston, better appointed and somewhat larger, for the family had considerably increased. Still later, in 1877, the family moved to Wittcherville.

IT was here that old Buckner College, named for another pioneer home missionary, H. F. Buckner, was established for the benefit not only of the other young people of that section of the state where



Left—Wichita Grass House On The Prairie

Right—Product of Home Missions. First Baptist Church, Fort Smith. E. L. Compere was "instrumental in building the first house of worship."



even fairly good high schools were exceedingly rare, but for the sake of the young Compere who must be educated and whose missionary parents could ill afford to send them away to school.

Here, too, in Wittcherville, the twins were born and a story handed down in the family of that event aptly illustrates the strength and determination of this missionary wife and mother. These twins, a boy and a girl, the eighth and ninth children in the family, put in their appearance one February day in 1880; and despite the Arkansas February weather and the meagre bath room facilities in frontier homes fifty-eight years ago, this indomitable mother demanded that day a bath in a tub. And she had it. Shocked the neighbors must have been when they heard of it, but have the bath she did.

Small wonder that a woman of such determination was not stopped in any matter that she decided to undertake. Never did she question her duty and privilege to make a home for her husband and children in this rugged country, and she bent all her native endowment of energy and intelligence to that purpose.

But she positively refused to undertake anything that she considered out of her realm. When the editor of a missionary magazine wrote her for an article on homemaking on the frontier, educated though she was and a ready letter writer, she handed the request to her husband and told him to write the article if he wanted to, for she would not.

Her husband, eleven years her senior, often said of her, "As the Lord gave Boaz his Ruth, so has He given me my Josephine."

From Wittcherville the family moved to Old Dallas and finally to Mena. Actual details of these various homes are lacking, but I have been told that there were three elements that went into the making of them, at least two of which singled the Compere home out from among many others on the frontier.

ALWAYS, no matter how poor in worldly goods this missionary family might be

for the moment, there were books at hand. Always there was an organ and singing. And always there were young people about—were there not nine young Compere?

Books, music and young people—these made a home like the ones from which the parents had themselves come, homes of culture and refinement; even, though the few rugs were hand-woven, the furniture scanty and the food coarse.

There also entered into this homemaking the element of a stern discipline such as is seldom seen in these days when bringing up children in the nurture and the admonition of the Lord is most gently done, if done at all.

This discipline and training that found part of its expression in family prayers twice a day where all the family met together with regularity, did not fail to play its part in the formation of the character of the seven children who grew to maturity there.

Six established homes of their own. It has always seemed to me significant that the first born daughter in each home was named Josephine, with variations: Josephine Ione, Emily Josephine, Alma Josephine, Amy Josephine, Hester Josephine. The reason there is not a sixth Josephine is that in the sixth home all the children are boys.

Of the six children two became lawyers, two followed their father in the Baptist ministry, one became the wife of a lawyer and one of a physician. All have been active, consecrated Christian leaders. George W. Johnson, in an editorial in the *Greenwood Democrat* wrote of them, "Wherever the name of Compere is mentioned in the state of Arkansas it is recognized as a synonym of leadership. . . . Each generation of them for six decades has succeeded in writing its personality in the hearts and minds of the citizenship of the state."

As a matter of fact, my grandmother was daughter, wife, sister, mother, grandmother, aunt and cousin, as well as sister-in-law, daughter-in-law, grandmother-in-law, aunt and cousin-in-law—everything but mother-

in-law—to Baptist preachers. To count them all would be almost impossible, for there are more than fifteen closely related by blood and marriage. They include such names as E. Y. Mullins, her nephew, and many other Mullins preachers; the Compere; Freemans, including Fred Freeman, a leader in Northern Baptist affairs; the Batimores and many others who made Baptist history in Mississippi, Arkansas and Texas.

AFTER the death of the husband and father in 1895, the widow made her home at various times with her sons and daughters.

In all the course of her ninety-three years there seems never to have been a time when her talents for homemaking were not needed. There is a sharp contrast between that first home on the prairie furnished with a flour barrel and a bed and the last earthly home that she made for her son Tom, left a widower now for more than twenty years.

He delighted to provide her with every modern convenience, especially electrical equipment, for homemaking. An electric refrigerator and a range seem a far cry from that fireplace in the cabin where the vegetables were cooked in a big iron pot, the hoe cakes baked in the ashes, and the milk and butter kept in the spring house.

During the later years of her life, before her death at Hamburg, Arkansas, January 26, 1937, she had time to indulge her love for beautiful things, growing flowers that took first prize in the county fairs and making all sorts of intricate hand work. I once heard her say that she never saw a piece of fine embroidery or knitting or crochet without having a deep desire to be able to make some just like it.

She had so many homes. On each of them she left the stamp of her high ideals expressed through her love for beautiful things, her inquiring mind, her ability to make thrifty, practical use of the materials at hand. So she must have been fully ready to enter the Father's house of many mansions. And I think she must feel perfectly at home there.

Mission Study The Year Round

Una Roberts Lawrence, Mission Study Editor

Helps for Tepee Trails

NO book of personal experience on mission fields in recent years contains more flexible possibilities of adapting to different ages and interests than *Tepee Trails* by G. Lee Phelps.

It is one of the best books for intermediates we have ever had on Home Missions, for it tells of adventure, danger, new and strange ways, and unusually interesting personalities—all from the most romantic background to youth, the Indians. Yet the gentle, humble, Christian philosophy of the writer, which gleams upon every page, makes it a book of unusual appeal to adult minds.

We are happy to announce that helps for the study of *Tepee Trails* are now available from the Home Mission Board. They are free.

Indian Information

ONE of the best ways to keep up with the activities of the government on our Indian mission fields is to send in to the Department of the Interior, Office of Indian Affairs, Washington, D. C., a request that your name be placed on the mailing list of *Indians at Work*, a monthly publication, intended primarily for circulation among the employees and friends of the Indian Bureau.

It is free, the only condition being the genuine interest in Indians of the person asking for it. So tell why you want it, and you will get it monthly.

It is illustrated, the designs and pictures affording unusual sources of designs for posters, scrapbooks, place-cards, and a dozen other purposes that fit in with teaching Indian mission books.

From the same office comes a *Map of Activities of Office of Indian Affairs West*



A Remarkable Account
Of a Heroic Life
Yours For Only 35c

ORDER FROM
BAPTIST BOOK STORE IN YOUR STATE

One Woman's Vision

The play pageant, *One Woman's Vision*, a simple dramatization for use in the study of *Fruits of the Years*, Home Mission Week of Prayer study book, is ready for distribution.

It should not be ordered from W. M. U. headquarters, as was suggested in January *Southern Baptist Home Missions* and in study helps printed in the book, but should be ordered direct from the Home Mission Board, 315 Red Rock Building, Atlanta, Ga.

It is suggested that this pageant be presented at the mid-week prayer service. In the first period on Monday or Tuesday the first three chapters of *Fruits of the Years* can be covered. Plan with your pastor to co-ordinate the second period with Wednesday night prayer-meeting. Have the women meet at seven o'clock, review the first three chapters and teach the fourth, then at prayer-meeting give the pageant, *One Woman's Vision*, asking Y. W. A's. to help with this.

The play, very simply written, can be easily and effectively enacted. It will help immeasurably in gripping those who see it with the book's message on Home Missions.

of the Mississippi with an accompanying pamphlet, *Indian Population*, both free on request.

Those Mimeo Maps

THEY are not perhaps the most beautiful maps in the world, but teachers of mission study classes are saying that they are "beautifully useful." These mimeographed maps of four major home mission fields now available free from the Home Mission Board.

The subjects are *Mexicans on the Border*, *Indian Country*, *French Country*, *Owba*.

They are meant to be used by the members of the class in notebooks, for carrying out assignments, locating missionaries, and presentation of facts about fields. No limitation is made on any reasonable order. If you are using a book published by the Home Mission Board, we will send you all the mimeo maps you need for your class.

Every pastor and all who have a lively interest in missions will want Mrs. H. M. Wharton's engaging account of half a century of triumphant activity in *FRUITS OF THE YEARS*. Only 25 cents from the Baptist Book Store in your state.

Books for Children

The Little Mexican Donkey Boy. Brandeis, Grosset and Dunlap. 50.

The fascinating story of a little Mexican boy and his equally fascinating little donkey, Amigo, who have many adventures that give delightful, true pictures of life in their land of Mexico. Illustrated abundantly with actual photographs of Mexican life.

The Little Indian Weaver. Brandeis, Grosset and Dunlap. 50.

How a little Navaho girl, Bah, won her first blanket and won a friend in the little white boy who helped her. Fine for an understanding of the life of Navaho Indian people.

The Hurro's Money Bag. Thomas, Abingdon Press. 1.00.

One of the most delightful stories of Mexican life we have. Written for children, grownups will enjoy it as much as they. Very human, very real, and quite true of Mexican life.

The Flat Boy of the Navajos. Rowland, Nelson. 60. (For intermediates.)

"The Teacher"

I know a Christian who is working on a ranch where twenty other men work. Every night after supper this Christian calls one or two men and begins talking concerning Christ and his word.

Then softly, one by one, the others come to hear that beautiful talking! When he has finished everybody goes to sleep.

The Christian is a Baptist and he is called by the group of men "the teacher." It is a very good work.—C. Hernandez Rios, Mexican missionary.

MISSIONARY BIRTHDAYS IN FEBRUARY

Many W. M. S. circles and young people's organizations are named for the missionaries. For these and for others who like to keep in close personal touch with our missionaries we give here the birthdays of the home missionaries in February.

Name	Field	Date
Rev. L. C. Bennett	Raccoon Mission	Feb. 1
Mrs. J. O. Sanchez	Spanish-Amer.	Feb. 4
Mrs. R. T. Pollard	Negro	Feb. 8
Mrs. V. T. Yearwood	Panama	Feb. 9
Mrs. Daniel Delgado	Mexican	Feb. 9
Mrs. Jacob Gartenhaus	Jewish	Feb. 12
Rev. Lee O'Field	Indian	Feb. 22
Rev. Matias C. Garcia	Mexican	Feb. 24
Rev. J. N. Lee	Indian	Feb. 26
Rev. A. W. Hancock	Indian	Feb. 27
Prof. A. Vales	Mexican	Feb. 28

Home Mission Book Shelf

Reviews in this column of books other than our own publications do not necessarily mean that the Home Mission Board endorses all that is in them, but does mean that they are books well worthwhile for an intelligent understanding of many aspects of Home Missions.

All books suggested may be purchased from the Baptist Book Store in your state.

Textbook for General Use

Highland Heritage. White, M. E. M. 50. 1.00.

A book on the mountain country and people of the Southern Appalachian regions written by one who has lived and worked among them long enough to understand their life and problems. A most readable book, which deals fairly with the fine qualities of mountain people and sympathetically with their problems. Emphasis is upon needs and the newer aspects brought about by government projects in the T. V. A. territory. Our Baptist work is included in the survey of missionary activities in this area.

Book of the Month

I Was a Sharecropper. Harry Harrison Krohl. Bobbs Merrill. \$2.75.

As the result of the focusing of attention upon the plight of the sharecroppers of the South during the depression, there has been recently a succession of books portraying the situation with varying authenticity. Most of them are pot-boilers, written by opportunist authors after a brief trip through some section of the South, and aimed primarily at riding a wave of popular interest to commercial success.

I Was a Sharecropper is not of that type. It bears all the marks of authentic experience. Its title is the most sensational part of it, unless some find the bare accounts of the sordid side of poverty sensational. The book is very unusual. It is the account of a boy's life, told from unusually clear and vivid memories of daily life from earliest recollection down to the present when education and experience have brought into play unusual powers of evaluation.

If there is anything unbelievable, it is that a little boy could remember so much. But the story carries with it impressive evidence that he could and did. No adult mind could have imagined the feelings of a little boy so truly, nor re-created so exquisitely his enjoyment of nature. Only an unusual memory could give us this brilliant vividness of childhood's reaction to nature's moods and beauties.

The setting is the farm country of West Tennessee. The story is simple—the struggle of a family to get ahead by farming on the sharecropper basis. The father is visionary, trying always to find something to do outside of farming which will suddenly and completely make the fortune of the

family, a place of dreams where "fried pigeons fly into your mouth." The mother is evidently from a family not so "well fixed" as the father's, is of a more practical temperament, yet in her way just as improvident. Both are hard workers knowing only farm life, rising magnificently time after time to emergencies, meeting, one after another, disasters that defeat every hopeful beginning toward that longed-for estate of a home of their own and something ahead. The author is able, from his adult viewpoint, to see their improvidence and failures, without losing his tender appreciation of their great capacity for devotion and unselfish service for their children.

The newer phases of sharecropping so acute today are not presented in the book, but here are the roots of all the present situation. And above all here is a moving human story of hopes and fears, defeats, disillusionments and the sharp disappointments of childhood and youth set against what seems to be a hopeless background.

Yet this very book is evidence of the hope that American life affords even its most hopeless class. Here is a book by a son of sharecroppers, who did get up and out of his poverty-stricken home, get the

advantages of an education and win success despite the utter hopelessness of his early environment. Perhaps the point of it all is that he did not do this by farming, nor have any of the rest of his family who stayed on the farm secured any small measure of the security he now enjoys.

Most notable of all is the fact that only once did a church touch the life of this family and then blunderingly and tactlessly. Reading this book should stir every pastor and Sunday school teacher to seek out such boys in their own communities, to make sure that no Harry Harrison Krohl, growing up in a sharecropper home today, is neglected by the church as he was.

One of the most valuable contributions of the author makes to our knowledge of southern life is the preservation of folk sayings and folk thought of the Mississippi Valley. This reviewer's ancestry on her father's side runs back into that same West Tennessee country. She remembers from her own childhood these same ways of speech, superstitions, manners and social customs transplanted into the same type of farming region on the Arkansas side of the river by her grandfather, grandmother and a colony of West Tennessee farmers.

The book is distinctly worth the while of any student of southern life, and for general reading, being of an unusually high literary quality.

QUESTIONS and ANSWERS

Helps for a Home Mission Program

Mrs. Sadie Tillar Crawley, writes from Blue Mountain College, Blue Mountain, Mississippi:

"I have been asked to write a mission program on 'The Stranger Within Our Gates', discussing conditions among the foreigners in America, particularly the South. I am wondering if you have something you might send me, or can tell me where I can get some new material."

Answer: We do have available constantly fresh, human interest stories suitable for all ages with which to supply all writers of programs for our Baptist organizations. We are now supplying seven such writers regularly. We also have available for such use authoritative survey information on all major fields of the Home Mission Board. Happy to serve you, Mrs. Crawley!

Pictures on Home Missions

Miss Irene Nunn of Baptist Bible Institute writes, "Please send me all the material you have on the Rachel Sims Good Will Center, New Orleans. Do you have pictures? Please send them also. I enclose one dollar. If possible will you send them to me within the next few days?"

Answer: All the material I have on this most interesting Home Mission enterprise could not be sent, for that

would be a good-sized book, but a brief history of the Rachel Sims Memorial Mission has been mailed. Included also were eighteen attractive snapshots of the Mission work for \$1.00.

Fifteen to eighteen kodak pictures of any Home Mission field will be sent for \$1.00, according to size of prints. Remember to allow a week for a picture order. They are always printed to order.

From a Life Service Band

Miss Alma L. McGehee, President Life Service Band, Averett College, Danville, Virginia, writes: "Does the Home Mission Board have literature which will help us study the fields and work of the Home Mission Board? We are a group of girls who have volunteered for Christian service and wish to make our programs this year very practical and helpful in preparation for work wherever the Lord wants us."

Answer: The Home Mission Board does have leaflets and books which are most interesting for such programs. In addition we have a set of six Master Book Lists on Cuba, the Negro, the Mexicans, the Indian, the French, and Social Conditions in the South, from which this group of girls will find a wide selection of interesting reading in their college library, opening up all phases of social and religious fields of need and opportunity.

HANCOCK CORRECTS INDIAN PREACHERS ON VITAL DOCTRINE

WHEN I came on the field, I found that nearly all of our Indian preachers were preaching salvation by works. Baptism was stressed and emphasized time after time as essential to salvation in nearly every sermon preached by them.

I waited patiently in discussing this important subject openly with them, as some of the preachers were hesitant about my work with them. However, I have mentioned it often in my sermons, but it seemed that it had little effect upon them.

The opportunity finally came during our last fifth Sunday meeting, and I believe the Holy Spirit led us into the discussion. I preached and gave an invitation. A fine young mother responded and gave her heart to the Lord and was gloriously saved.

She wanted to be baptized although she had been baptized into the church when she was a child. She made a statement of her experience and requested that she be baptized.

The question of baptism was raised by one of the preachers and this gave us an opportunity to discuss the question thoroughly. It so happened that nearly all of the preachers in the Choctaw Association were present. Some of the preachers came to me later, and acknowledged that they had not been enlightened upon the subject before. I anticipate no further questioning of this fundamental doctrine of the Bible on the part of our Indian preachers.—A. W. Hancock, Indian missionary.

FRUITS OF THE YEARS should be read by every W. M. U. member before the March Week of Prayer for Home Missions. Order copies (only 25 cents each) from the Baptist Book Store in your state.

MISSIONARIES APPOINTED IN JANUARY

Ten new missionaries, all of whom will work on Mexican fields, were appointed by the Home Mission Board at the regular January meeting, as follows:

Rev. and Mrs. Anacleto Leija,
Cameron, Texas.

Rev. and Mrs. Daniel Cantu,
Taylor, Texas.

Rev. and Mrs. Soria,
Uvalde, Texas.

Rev. and Mrs. Felix Becerra,
Pharr, Texas.

Rev. and Mrs. Ray Monzingo,
Nacogdoches, Texas.

Comparative Statement of Receipts Home Mission Board

	1936	1937	Increase
Cooperative Program	\$151,201.58	\$194,381.19	\$43,179.61
General Designated	43,846.71	29,674.42	14,172.29*
Annie W. Armstrong Offering....	113,981.15	130,904.86	16,923.71
Special Designations	7,441.67	11,335.68	3,894.01
Hundred Thousand Club	50,352.06	58,108.78	7,756.72
Bottoms Trust	56,720.00	46,800.00	9,920.00*
Totals	\$423,543.17	\$471,204.93	\$47,661.76
		Increase	11 1/4 %

DECEMBER

	1936	1937	Increase
Cooperative Program	\$11,191.34	\$17,996.31	\$6,804.97.
General Designated	1,515.23	938.47	576.76*
Annie W. Armstrong Offering.....	21.55	25.00	3.45
Special Designations	626.54	637.17	10.63
Hundred Thousand Club	2,889.91	3,648.63	758.72
Totals	\$16,244.57	\$23,245.58	\$7,001.01

* Decrease

Italian Convert Surrenders To Ministry

THROUGH the work of Rev. Pascal Arpaio, Italian missionary in Oklahoma, an Italian Baptist, converted under the missionary's ministry, has surrendered to preach.

"It was a sweet surprise," the missionary writes, "when Brother George Amaranto, at prayer meeting, dedicated the rest of his life to the Master."

"He came from Italy when only eight years old, was baptized in our mission church at Hartshorne in 1924, and had been in the United States navy four years and in the C. C. C. quite a long time. Finally he felt the call to the gospel ministry. I am doing my best to get him in Oklahoma Baptist University."

Brother Arpaio recently opened a mission in a country community about twenty-five miles from Krebs. "The school house was packed with Indians, Germans and Italians," he states. "They showed great interest, and the school principal, although not a church member, said that he preferred the Baptist church and invited me to return often."

Order extra copies of **FRUITS OF THE YEARS** for W. M. U. members in preparatory study for the March Week of Prayer for Home Missions from the Baptist Book Store in your state. This record of fifty fruitful years of W. M. U. and Home Missions can be had for only 25 cents.

Jew Accepts Bible

Catholic Reproves Miss Kelly
Others Gladly Receive
Gospel Copies

MANY people come to the Good Will Center and have so many good experiences. A fine looking, middle aged Jew, who came one day recently, seemed so glad to have the Testament I gave him and promised to read it.

A Catholic doctor from Herrin came one day. I was reading my morning Bible readings.

"You read the Bible like it was a novel or a newspaper," he said. "You are on your way to hell because you do not go to mass."

He was the only Catholic I ever heard quote scripture. He seemed to know me, but did not seem to think much of me."

Three men who were not Christians came for something to eat. They seemed glad to have the gospels of Luke which I gave them also, and they promised to read them.

A Catholic Croatian grandfather and his wife, whose daughter lives across the street, seemed glad to have the four Croatian gospels I gave them, and another Croatian Catholic was glad to have the gospels I gave him.

The Lord is still keeping me busy.—Mary E. Kelly, eighty-five-year-old missionary to the foreigners, Christopher, Illinois.