

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the World

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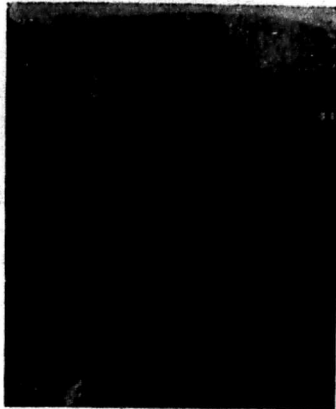
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BURTON, Publicity Secretary

VOL. IX

APRIL, 1938

No. 4



*If the Trumpet Give An
Uncertain Sound.*

—1 Cor: 14:8

**Negro Youth Is Hearing the Calls of
Communism, Racial Prejudice, Social
Revolt, False Religious Cults, Superstition**

**SHALL CHRISTIANITY ALLOW THESE
FALSE NOTES TO LEAD NEGRO YOUTH?**

In This Issue

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In Mexico**

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**Work of a
Christian Ambassador**

By Joe W. Burton

**Educating Negro Ministers
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By Noble Y. Beall

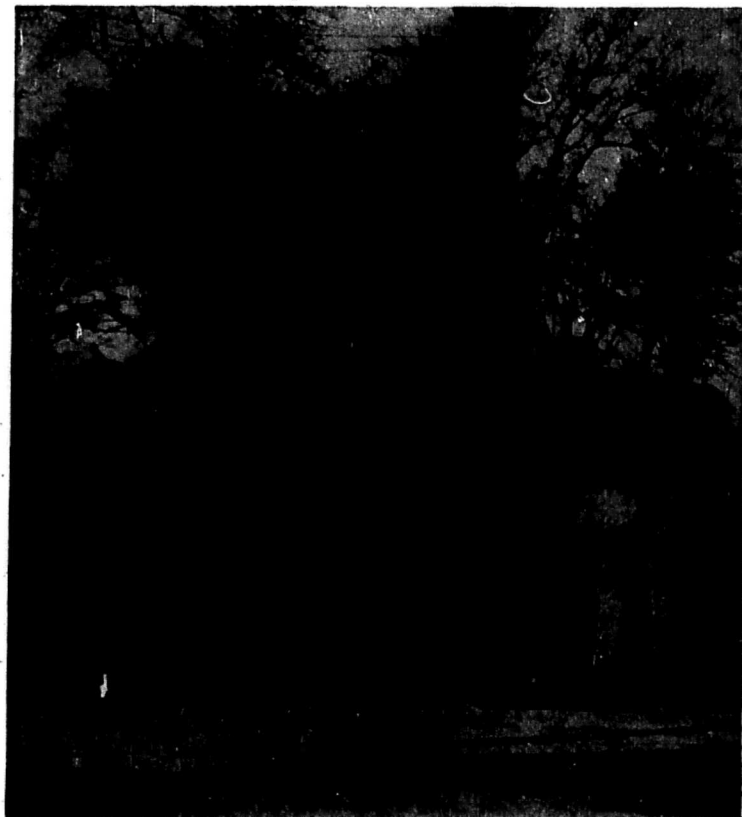
**Wider Evangelistic
Visions**

By Roland Q. Leavell

Making Missions Real

By Una Roberts Lawrence

**Late News
From the Fields**



Courtesy of The Missionary Herald.

SOUTHERN BAPTIST

HOME MISSIONS

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

VOL. IX

APRIL, 1938

No. 4

EDITORIAL

THERE is a very informing article in the March issue of *The Missionary Review of the World* concerning the changes in religious conditions in Mexico. The writer, a resident of the republic and not a visitor, says, "Three years ago a mighty spiritual conflict was being waged here in Mexico. It was a critical hour, for communism was sweeping over the land. Children in public schools were being taught to the tune of *'Uno, dos; no hay Dios'* (one, two; there is no God). One was almost afraid to mention the name of Jesus. Mission schools were closed.

Shifting Winds

In Mexico

"But," he continues, "God laid bare his mighty arm and wrought a miracle. The most radical members of the cabinet were dismissed. It was nothing short of a revolution. The nation was shaken. Since that hour there has been a steady shifting of the winds."

As a result of this changed situation the writer tells us that, "Heavenly breezes are taking the place of the deadly Arctic blasts that had been blowing. Now every day brings fresh confirmations. Doors for the gospel are opening so rapidly that Christian workers are unable to enter them all.

"It is true," he admits, "that mission schools, abolished three years ago, are still closed, but Christian forces formerly given to education are now working along definitely evangelistic lines and would not return to the old order if they could." And then he continues to say, "On all sides there are the fragrant heavenly breezes. Christian workers far from being discouraged are on the field with eager, wistful looks upon their faces."

This article is in line with what Dr. J. W. Beagle found on his visit in Mexico. Let us rejoice that the Lord is again opening the door to this, our neighbor nation, and that the gospel may again be preached in its purity to this needy people.

The American Peril

PIZARRO sought the gold of the Incas, Elder Brewster sought the God of the ages. That marks the difference in the past history of South and North America. But does it mark the difference between these two civilizations in the present, and will it mark the difference in the future?

From 1860 on in the United States the Christian content filled up American life. Christianity was real. It was a requirement, not an elective.

Today the slogan is not God, but gold. Property, social security, higher wages, automobiles, radios, are the watchwords.

The trouble with America is not soil erosion, but soul erosion. All America is on wheels with twenty-eight million cars. The American home will soon be in the trailer; the American breakfast, the American relay with no time for prayer, reflection or meditation. The family altar is broken down. The mid-week prayer service is disappearing, the Sunday evening preaching service declining. Gambling is on the increase. The crime bill of the nation is fifteen billion dollars annually. The average age of the criminal is nineteen years. The divorce ratio in the United States is one to every six and six-tenths marriages. Drinking is on the increase with women at the bar. The tendency is toward the movie mind with eighteen million persons attending the movies every week. Sabbath desecration by commercial amusement is rife. Materialism with its materialistic philosophy has gripped the mind and soul of the nation. America is fast becoming pagan.

There is but one cure and but one salvation, and that is the religion of the Lord Jesus Christ. A genuine revival of character based on a new birth from heaven through faith in the Lord Jesus Christ is the only thing that will create the kind of citizen that will build the right type of national life. America has heart trouble and only the Great Physician can bring a cure. Christ is depending upon his people to give his gospel currency in America, and if given currency it will cure America's ills.

Menaces to the Faith

THE world is today being rapidly divided into nazi-fascist and socialist-communistic nations. Between the two, democracy is being crushed and Christianity destroyed. Nazi-fascists are totalitarian in their conception of the state. The socialistic-communists are proletarian in their conception of the state.

The one heads up all power in a dictation. The other heads up all power in the people. The one is intensely national, the other international. The one stands for the conquest of the world by force; the other for the conquest of the world by ideas. The one has its origin in the teachings of Aristotle and Plato; the other originated with Karl Marx. The one defies the state; the other defies the people.

Both are coming to be a religion; both are antagonistic to Christianity, and either, if successful, will banish the faith of the lowly Nazarene from the earth.

Bulletin Briefs

These 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.

Payments on debt by the Home Mission Board last year amounted to \$149,417.61, according to the auditor's report, thus making the total reduction since 1928 approximately \$1,000,000.

Nine missionaries were added by the Home Mission Board March 3, bringing the total working force to approximately 340.

Income from the Bottoms Trust Fund for use in 1938 by the Home Mission Board totals \$55,488.47, according to a report from the trustee.

The Highest Patriotism

(Illustration for Outline on Right)

TWO men were converted one night in a revival meeting conducted recently at Rachel Sims Mission in New Orleans.

"I was on my way to kill a man," said one as he displayed a long knife, "but now I do not want to kill him." He had happened to pass the mission as the people were singing, came in to take a back seat, and came forward to make tearful confession of sin and profession of faith in Christ as soon as the invitation was given.

The other, his nose crooked and ugly from having been broken, "looked pretty tough," according to the missionary.

"These two men, strangers to each other, had two things in common," says Miss Gladys Keith, superintendent of the mission. "First, they were lost and needed a Savior; and second, both were sons of preachers." Their fathers are dead and they had drifted to New Orleans and become completely swamped in sin.

"The following night the first man returned with his wife, and she made a profession of faith. They have eight children who have been coming to the Mission for a long time. We are praying that we may win the entire family.

"The second man had to go back to the hospital the next day. We have been to see him and have prayed with him and his wife. We believe he will be able to be baptized soon."

Is any patriotism higher than that which saves ruined men to their families and derelict souls for eternity? Is any service worth more to America than Christian missions?

An answer to "British Israelism," one of the recurrent theories concerning the ten lost tribes, has been written by Jacob Garthenhaus and will be released soon in book form by the Home Mission Board.

Cuban Baptists celebrated in February the thirty-third anniversary of the ministry on the island of Dr. M. N. McCall, superintendent of the Home Mission Board's Cuban missions.

Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board, directed an evangelistic campaign in Houston in March in which forty churches participated.

Dr. Noble Y. Beall, field secretary, Home Mission Board, recently participated in two schools of missions in churches in South Carolina in which over 500 were enrolled.

A missionary to the Navajos in New Mexico, Rev. R. A. Pryor, conducted the funeral service recently for a Christian boy, his first Christian funeral on the reservation.

A boy who attends the Rachel Sims Mission in New Orleans speaks four languages—French, English, Spanish and Italian—according to Miss Gladys Keith, missionary.

Over 40,000 copies of *Fruits of the Years*, W. M. U.'s record of fifty years of Home Missions written by Mrs. H. M. Wharton, have been distributed by the Home Mission Board.

Fifty-five churches in Atlanta will co-operate in a simultaneous evangelistic campaign in April under the direction of Dr. Roland Q. Leavell, Home Board's superintendent of evangelism.

Ten mission stations, including two where services are in French, are operated in addition to the Mission itself by Miss Gladys Keith and her helpers at Rachel Sims Mission in New Orleans.

The annual convention of Cuban Baptists will be held at Cienfuegos April 11-15.

Southern Baptist Home Missions, monthly magazine published by the Home Mission Board, has reached a circulation of 27,000.

A nine-year-old girl, won to Christ through the work of Miss Hazel M. Robb, missionary in Baltimore, and for many months the only Christian in her home, has been the means of winning her own mother.

In February the Home Mission Board, retired bonds amounting to \$21,300, and announced a surplus of \$73,346.29, representing accumulated receipts from the Hundred Thousand Club and Co-operative Program, which is now being paid on debts.

A report of the mission band at Acadia Academy shows that students in this mission school preached 82 sermons in French churches and missions during a recent month.

Reasons for Home Missions

(Outline for a Mission Talk)

By S. F. Lowry

Pastor, Inman Park Baptist Church, Atlanta, Ga.

I. The Divine Reason.

1. His divine purpose. Gen. 12:3.
2. His divine gift. John 3:16, Rom. ans 5:8.
3. His divine command. Acts 1:8, Matt. 28:19-20, Mark 5:19.

II. The Human Reason.

1. Salvation the pearl of great price.
 - a. Realized in
 - a. Death of loved ones.
 - b. Salvation of loved ones.
 - c. Contemplation of own hope.
2. Groups among us need this same pearl.
 - a. Name, number and location of these groups.
 - b. Inhuman not to share with them our greatest blessing.

III. The Denominational Reason.

1. Subjective effect of a great program:
 - a. Churches and denomination blessed through unselfish task.
 - 2. Divine promises. Matt 28:20, Acts 1:8.
 - a. Fulfilled as demonstrated in growth of Southern Baptists.
3. Fruits of Home Missions.
 - a. Baptisms.
 - (1) Since 1845 by home missionaries, 790,000 plus.
 - (2) In 1937, 2,451.
 - b. Churches organized.
 - (1) Since 1845, 8,500 (one-third of total in South).
 - (2) In 1937, 13, totaling 778 churches and, stations on Home Mission fields.

IV. The Patriotic Reason.

1. America's greatest need:
 - a. Moral stamina.
 - b. Spiritual ideals gained through Christ by regeneration.

Wider Evangelistic Visions

By ROLAND Q. LEAVELL

Superintendent of Evangelism

EVANGELISM is coming back into its own. Today there is a compelling consciousness of the need of a more courageous and more comprehensive evangelistic conquest. This consciousness is ever deepening because of the distressing statistics about our lost millions, the constant increase of crime, the spiritual lethargy in many churches, and the waning of soul-winning zeal. God's people are awaking to the need of a fresh, transforming spiritual experience such as can come only in a far-reaching revival.

The evangelistic visions today are widening. This is scriptural. The Apostle Paul's visions widened throughout the years. While he and Barnabas were on Cyprus during the first missionary journey they were engaged in individual evangelism only. When Paul went up into Asia Minor he won individuals to Christ, to be sure, but also he had visions of winning certain cities to Christ.

During the second missionary journey he began to have visions of preaching Christ to entire Roman provinces such as Macedonia and Achaia.

During his third missionary journey he began to think in terms of the Roman Empire. During his last days he was organizing the young preachers for a world conquest.

May God give Southern Baptists such evangelistic visions as will ever widen out in all worthy directions.

Wider Evangelistic Aims

IN the great commission (Matthew 28:19-20) Jesus used the imperative form of the verb for "make disciples," and made the particles "baptizing" and "teaching" radiate out from the imperative. True evangelism has the making of disciples as the center, and the observance of all Christ's commands as the circumference.

Complete evangelism must be more than merely one or two weeks of exhortation, with a good number won to Christ and to church membership. It is more than the idea of a man who, when he joined the church, said to the pastor with finality, "Well, that's that!" Conversion and baptism were the end to him, rather than a beginning.

Evangelism should bring converts beyond conversion and church membership, into knowing, trusting, obeying and imitating Jesus Christ in every area of life.

In order to complete the scriptural purposes of evangelism, there is an increasing emphasis on a Bible teaching evangelism. This extends into instruction of the converts and enlistment of the church members into service.

Some pastors use at least four classes for all new converts. The first class is a study of the whole church life, with a view to

finding a place of service. This is followed by classes in Baptist beliefs in stewardship and missions, and in soul-winning.

No evangelism is complete until the evangelized become evangelists.

Wider Evangelistic Activity

PENTECOST will ever be the norm of evangelism. At Pentecost evangelism began with prayer by all the Christians, continued with personal witnessing by all the Christians in all parts of Jerusalem, and was climaxed by the preaching of Simon Peter. The Holy Spirit came upon the Christians as they prayed, he directed all of them into both visitation evangelism and mass evangelism, and he blessed the efforts of both laymen and preachers.

Just so today the Holy Spirit is leading in a wider activity of evangelistic effort by the rank and file of the church members. More Christians are praying for the lost, and more are personally witnessing to the lost. The lost are not seeking the churches, so Christians are having to seek the lost.

It dishonors Christ for any church or individual to have the attitude of saying, "Here it is, come and get it; and if you do not, it is your own fault." Such a spirit never came from the loving compassionate heart of Jesus our Lord.

Today pastors are giving more prayer and time to developing soul-winners among the deacons, teachers, parents and young Christians. If this trend increases it will restore the lost radiance of the Christian life. Those Christians who lead others to the Savior are the ones before whom the allurements of worldliness fade in the brighter light of a victorious life in Christ.

This wider activity in personal soul-winning is the only way to win the increasing masses of those who are lost. The pastors cannot do it all. That horde of lost people in the Southland, some 24,500,000 souls or more, who know not the Lord, cast a pall and dread chill upon our hearts.

"Pray ye the Lord of the harvest, that he send forth laborers into the harvest."

Wider Evangelistic Areas

OUR Lord's last commission to his disciples was to witness in Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth. In this he commissioned us to witness in wider areas of evangelism. The trend of present-day evangelism is toward co-operative efforts in wider areas.

Pastors are seeing the strength of uniting all the churches of a given association into co-ordinated and comprehensive evangelistic campaigns in the whole associational area. Such campaigns may or may not be simultaneous protracted meetings. There are various methods of planning such campaigns. All of them aim toward winning every soul possible within the entire associational area.

Likewise, simultaneous city-wide campaigns are being promoted with great spiritual power. During last year city-wide campaigns were successfully waged in Tampa, Oklahoma City, Baltimore, Jackson, Asheville, and St. Louis. State-wide campaigns in Georgia, Texas and elsewhere were blessed of God in a remarkable way.

The proposal for a Southwide campaign during 1939 causes our hearts to throb in eager anticipation. The bigness of the idea compels us to throw ourselves upon the mercies of God in prayer for power to match our opportunities.

The Home Mission Board stands ready to join hands and heads and hearts with all evangelistic forces in the churches, in the associations, in the state organizations, and in other Southwide organizations, advancing together in wider evangelistic areas.

Wider Evangelistic Applications

TODAY, as never before, we see the gospel of Christ as the sufficient and sole power of God unto salvation for all who believe. Jesus has stood the test during the recent harrowing years of change and decay, when so many remedies for the ills of the world have had to go into the discard. Jesus was never more unique, never more modern, never more necessary, and never more adequate than he is today.

Jesus Christ is the solution to the four perennial problems of fallen humanity, namely, sin, poverty, ignorance, and death. His blood will cleanse from sin. His principles will abolish poverty if adopted in the economic order. His embodiment of all truth will dispel ignorance. His resurrection will give victory over the grave. Evangelism must proclaim the good news of victory in Christ.

Jesus Christ is the solution of the problems of the nations of the earth. The rivals of Christianity today are not Buddhism, Confucianism and Mohammedism but communism, nationalism and humanism. It is good news to tell that Christian co-operation is infinitely better than communism. The kingdom of heaven inspires an infinitely higher loyalty than nationalism. The power of Christ to loose men from their sins, lift men out of the horrible pit, and light up the souls of men with life and love is infinitely stronger than the puny powers of a humanistic philosophy.

Preaching Christ is true evangelism.

MEXICAN MISSION, BOTTOMS PROJECT, DEDICATED IN WACO

NEW Mexican mission property in Waco, Texas, including two reconditioned buildings—one a chapel and the other a missionary's home—were dedicated Sunday afternoon, March 13, in services directed by Rev. A. N. Porter, missionary.

Dr. C. D. Daniel, for many years in charge of Mexican mission work in Texas, preached the dedicatory sermon, with others on the program including Dr. J. M. Dawson, Brother Porter, and other invited ministers.

Services of the church had been held in the city hall since a fire destroyed the old mission two years ago. The present property was bought and reconditioned at a total cost of \$3,500; of which \$4,000 was provided by the Bottoms Trust Fund, insurance on the burned house having yielded \$2,500.

The handsome new mission has pews for 300, built-in baptistry, half a dozen or more Sunday school rooms, basement which may be furnished as a kitchen, and a four-car garage which the missionary plans to turn into a manual training shop for boys—a commodious plant which is no more than adequate for the large number of Mexican Baptist worshippers in Waco.

Since September 1, 1924, Brother Porter has been pastor of the Mexican church in Waco, during which time he has baptized more than 300.

SOUTHERN BAPTIST HOME MISSIONS

"DEAD"

By J. F. PLAINFIELD
(With apologies to Edgar A. Guest)

I saw him living and breathing and moving about, but 'tis odd,
He was dead to the beauty of the soul and blind to the light of God.
He was deaf to the melodies of heaven and to the song of the free,
For the sight and the tinkle of money were all he could hear or could see.

He ate and he drank and made merry, and he never counted the cost;
The minutes he spent on all others were computed as dollars he'd lost.
And though there was sorrow about him, he never once lifted his head;
"Nor beauty nor pity could rouse him; to things such as that he was dead."

I saw him living and breathing and moving about among men,
Yet all he knew was his pleasure, his ledger, check-book and his den.
He saw not when souls were dying, he cared not when they were fled.
The world spread its pathos before him, but he saw it no more than the Dead.

The one all-inclusive agency through which all Southern Baptists are privileged to labor for the redemption of our beloved homeland is the Home Mission Board.—Charles E. Maddy, executive secretary, Foreign Mission Board.

D. RUIZ DESCRIBES FRUITFUL MONTH IN MEXICAN MISSIONS

WRITING from his field at San Angelo, Texas, Rev. D. Ruiz, Mexican missionary, tells of a fruitful month, the outstanding events of which he enumerates as follows:

"First, whole families that were hard workers in the Mexican Pentecostal church have joined the Mexican Baptist Church of San Angelo and they are to be baptized into the church next Sunday.

"Second, Roman Catholics are coming to our services regularly, more than a score have made public profession of faith, and five or six of these converts will be baptized into the San Angelo Church.

"Third, Roman Catholics come to me every day, even at midnight, to ask me questions about our faith.

"Fourth, Roman Catholics come to me to be married, even when the Roman Catholic priest lives only three blocks from their homes.

"Fifth, all of our members are doing better church work now, doing visitation to the sick and to the Roman Catholics.

"Sixth, our broadcasting work is giving us excellent results and we are reaping the harvest of many days and months of hard work.

"Therefore, this San Angelo work is a glorious and blessed work, all over the field."

Kingdom News

How to Use This Issue of Home Missions

Prepared by Una Roberts Lawrence

For Opening Exercises in Your Sunday School: A Five Minute Story

The Story of a Great Negro. See "Tribute to a Christian," p. 2. (For additional material on Doctor Pollard, see *Missionaries of the Home Mission Board* by Lawrence; price 25c from Baptist Book Store in your state.)
Indian Students and the Gospel. See article by Miss Pauline Cammack, p. 16.
Wilder Evangelistic Visions, Page 5.

A Radio Number for Your Program

Try having a radio number for a missionary program of your next gathering at the church of some of the interesting features described in the article "Radio Contacts That Help Make Missions Real," page 14.

You might get some music from a short wave station in Cuba or Mexico, or one of the great symphony orchestras playing some outstanding music of one of the countries where we have missionaries or whose people live in our own United States.

Kingdom News

1. A News Broadcast

Gather from this issue the most vital and interesting news items to bring to your organization in a brief but pointed news review of home missions, in the same manner in which the Radio news is given.

2. A Home Mission Newspaper

Put the news items into a newspaper form, with your organization as publisher, and a staff of editors and reporters, re-writing what you want your members to know from this issue.

This would appeal especially to intermediate boys and girls, who would love to play the parts of the staff and write editorials and news items.

Talks for Any Program

Subjects presented or suggested by articles in this issue:

1. The Influence of Negro Opportunity and Development in America Upon World Race Problems.

2. The Handicaps in Economic and Civil Life Which Affect Negro Christian Development.

3. American Negroes Who Have Influenced World Opinion.

4. The American Negro, as Truly American as the White American.

5. Our Southern States, Our Greatest Evangelistic Challenge.

6. The Significance of the Increasing Unevangelized Majority in the South.

Our Missionary of the Month

For any program, select a missionary; from *Missionaries of the Home Mission Board* get the life story and picture of this missionary and present them to your members. Get acquainted with at least one home missionary each month. Our missionaries are glad to answer your letters of inquiry about their work. Enclose postage for your reply, please. Thank you.

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What Lies Ahead for These Negro Boys?

Is another George Washington Carver, Booker T. Washington or Robert Thomas Pollard pictured in one of these lads? The possibilities of Negro youth warrant better educational facilities—both secular and religious—for them.



Courtesy of The Missionary Herald.

The following pages point to Christian education as the real solution to the race problem and as the greatest opportunity for missionary service in this field to Southern Baptists. Read these pages carefully, and pray earnestly for the early fulfillment of the definite plan herein proposed.

Work of A Christian Ambassador

By JOE W. BURTON

When Selma University, Alabama, President, Dr. R. T. Pollard (now deceased), Dr. Noble Y. Beall, and Dr. C. L. Fisher, Jr., after the Negro School had given the Home Board's Representative an honorary degree.

CONTACTS with colored and white leaders of every national Baptist convention of both races and speaking engagements from Washington to Los Angeles were included in twelve months work of Dr. Noble Y. Beall, field secretary of the Home Mission Board.

Because many do not know of the many-sided activities of this man whose responsibilities have been vaguely defined to be in the rather large field of Christian interracial relations, we asked him to outline for the readers of *Southern Baptist Home Missions* his work of last year.

We learned that his multiplicity of tasks included institutes for Negro preachers, teaching of a class in one of the standard white Baptist colleges in the South, schools of missions in white churches, addresses before various denominational meetings of both races, important committee meetings, and—further of all—receiving an honorary degree from a Negro institution.

"The work has been pleasant," he said, before proceeding to the résumé. "We have had splendid cooperation from Negro organizations and leaders as well as from our own people."

His wife, although not employed by the Board nor required to give public assistance in the work, is a ready helper, as the very first item listed by the field secretary reveals.

"During the year," he said, "Mrs. Beall and I have helped in twenty training schools, March Week of Prayer, programs, and conferences among our own people. Mrs. Beall was in thirteen training schools and delivered sixty-four addresses—the equivalent of a half-time worker."

AN effective work was done by Doctor Beall in four institutes for Negro preachers, conducted at Seneca Junior College, Seneca, S. C.; Selma University, Selma, Ala.; Bishop College, Marshall, Texas; and again at Selma University.

"In these institutes," he states, "we reached more than fifteen hundred workers, including a large number of active pastors."

"Last spring," he continued, "it was my good fortune to make a good will tour to the west coast in company with Dr. T. Theo Lovelace, executive secretary of the Home Mission Board of the National Baptist Con-

vention, Inc. We contacted Negro and white Baptist leaders in twelve states, encouraging them in inter-racial missions, and planning in some cases for institutes.

"In Los Angeles we helped save the National Baptist Convention more than one thousand dollars per day of their convention by encouraging the arrangements for an auditorium for the meeting."

"I was invited to address the three national conventions of the Negroes—National Baptist Convention, U. S. A., Inc.; National Baptist Convention of America (Unincorporated); and Loti Carey Foreign Mission Convention—but on account of conflicting engagements and the distance to Los Angeles, (we were on the coast prior to the meeting), I was privileged to speak only to the Unincorporated Convention which met in Birmingham. These conventions reported the best financial year since before the depression, with every department of work on the increase."

"Another important meeting, indeed easily the greatest of its kind and more largely attended than any ever held previously in this country, was the Sunday school and B. Y. P. U. Congress at Raleigh, N. C., of the National Baptist Convention, Inc."

"More than five thousand of the best young men and women of the Negro race came from thirty-eight states for this meeting. The program equalled anything planned by our white leaders, and there was a seriousness about the whole conference seldom found in our meetings. I had the pleasure of addressing a joint meeting of the Congress on 'The Baptist Youth of Today and Race Relations.'"

AS a token of the esteem in which he is held by Negro Baptist leaders, and an evidence of the effectiveness of the work he



New Library, Benedict College, Dedicated in November by Doctor Beall.

Busy Activity in Important Field of Christian Interracial Relations Explained by Home Mission Board's Field Secretary, Dr. Noble Y. Beall

is doing in this field. Selma University, in a precedent-shattering commencement exercise, conferred on the field secretary the honorary degree of Doctor of Divinity.

"So far as we can learn," he pointed out, "this is the fourth time in the history of Christianity that a Negro institution has thus honored a white man. One case was that of an Englishman who worked with the Negroes in Liberia, West Africa. Others were Dr. Shailer Matthews of Chicago University, and Doctor German of Baltimore, a Methodist pastor."

"The religious press has carried comments of this event to the ends of the earth. Friends from Japan, China, South America and Africa have written expressing their appreciation of the gesture of god will from the Negroes."

"Selma University conferred this degree, and we accepted it as a cordial expression of appreciation for what our Board has done and is doing for Negro education, missions and inter-racial good will."

The ability of this versatile worker is also recognized by white educators, in proof of which for the second year in succession he was invited to teach in the summer school of Mississippi College. In a session attended largely by public school teachers and other mature students, he offered an intense three-week study in race relations.

"Through the invitation of President D. M. Nelson and Dean W. H. Sumrall," he explains, "I was privileged to introduce the course in an appreciation of the American Negro, which I am working out myself."

"Twenty-five select students elected the course. We worked out several related problems which we believe will ultimately be the means of making a worthy contribution to the cause of race relations and racial good will in America."

RECENTLY Doctor Beall was asked to meet with the committee of the Southern Baptist Convention on ministerial education for Negroes, headed by Dr. Ryland Knight, and like committees from the other Baptist conventions.

In response to the request of the committees, which met in Washington, November 9, 1937, the Home Board representative submitted a brief on the problem of ministerial

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training for Negroes, the same bringing favorable comments from the Joint commission.

Dr. Frank W. Padelford, executive secretary of the Board of Education of the Northern Baptist Convention, wrote as follows:

"On the train yesterday I had opportunity of reading your survey of the Negro situation. I am writing at once to express my appreciation of the valuable piece of work which you have done."

"You have made a very real contribution not only to the committee but to many others who are interested in this problem. Please accept my thanks for the study."

"I want also to express appreciation of the very comprehensive statement which you made before the committee the other day. It seemed to me to be admirable not only in the fine spirit which it revealed but the thorough understanding of the problem



Dr. Ryland Knight, Chairman of Joint Commission on Negro Ministerial Education.

PRYOR HAS FIRST CHRISTIAN FUNERAL ON NAVAJO DESERT

THE first Christian funeral he has conducted on the Navajo reservation was preached by Rev. R. A. Pryor, missionary at Farmington, N. M., February 10, when the family of a Christian boy invited him to have charge of final rites.

"This boy, about twelve years of age (they do not record births and hence do not know exact ages) accepted Christ in September," explains the missionary. "When he died in February the parents sent for me to preach the funeral. Few Indians attend funerals usually, but there were sixty-eight grown men and women present. This was our first Christian funeral among them."

Continuing to explain the nature of his work, Brother Pryor states that he teaches the plan of salvation and what it means to accept Christ as Savior, but he does not know how much they are able to understand.

"Twenty-nine have accepted Christ," he adds. "The gospel is being preached to the best of our ability. Just how much they understand time alone will tell."

Spiritual need is matched by physical poverty on the reservation, the missionary points out, and he is ministering to these necessities according to the provisions contributed by Baptists over the South.

"The Indians are in the worst physical and financial condition that we have seen since we began working with them," he says. "Because of their crowded living conditions, the lack of proper food, clothing and medical attention, there has been much sickness of late. Not a day has passed in recent weeks without one or more families coming for clothing, medical attention, and domestic and spiritual advice."

Brother Pryor asks that those who wish to send provisions to meet these needs mail them direct to him at Farmington, N. M.

expenses \$740,600, appropriation from mission funds \$40,370, repair on buildings \$25,000, expended for library building \$12,500.

By way of comparison, the Home Mission Board of the Southern Baptist Convention had last year two teachers, reaching some 75 students, and expending \$1,020 in the Negro schools of the South.

Other denominations reported as follows: Northern Presbyterians \$200,000, Catholics \$100,000, Lutherans \$50,000, Southern Methodists \$45,000, Northern Methodists \$20,000, Congregationalists \$370,000.

FURTHER evidence of his busy schedule and of the entrance he has gained into the life of Negro Baptists—an entrance which qualifies him for a superb ministry in this difficult but important field—are his recent engagement at Tuskegee Institute where he delivered an interracial address, at Benedict College for the dedication of a new library, and at Florida Normal Institute for another dedication.

With all the intense activity which has gone before, and the many invitations which promise a crowded future, Doctor Beall has some definite practical work outlined for the next few months, which includes the survey of the Negro churches in southern cities, and a survey of rural churches and communities, making a comparative study of the Negro and white churches.

TRIBUTE TO A CHRISTIAN

by J. W. BEAGLE

IN the death in January of Dr. R. T. Pollard, dean of the Bible department of Selma University, Selma, Alabama, the Home Mission Board has lost their senior missionary, for he was appointed in 1896. He served his Lord and the Baptist denomination for forty-two years in this relation, and during all this period this good man of God was held in the highest esteem and Christian fellowship by the Home Mission Board of the Southern Baptist Convention.

Doctor Pollard was a statesman, a scholar, and a true Christian. Some years ago in the chapel of Selma University when Doctor Pollard was closing an address he made an impassioned appeal to the audience to love the Lord and to love one another under all circumstances. Then he quoted that familiar passage in John 3:35: "By this shall all men know that ye are my disciples, if ye have love one to another." He paused for a moment and said, "Brethren we must love one another or fail."

Then there was a longer pause and the tears began to course down his face. "God knows I love my brethren," he said.

Turning to me he repeated, "I love my brethren." I immediately arose, extended my hand and replied, "I love my brethren."

Our hands clasped and from that hour Dr. R. T. Pollard has had a sacred place in my heart, for he was my brother in Christ Jesus. The words of our departed brother and co-laborer in the Master's work have lingered with me more than ten years: "Brethren, we must love one another or fail."

EDUCATING NEGRO MINISTERS By NOBLE Y. BEALL

AND HOME MISSIONS

Field Secretary

Careful Study Convinces Writer That Adequate Training for Colored Ministers Is Great Need in Negro Missions

MORE than eleven million Negroes in the South today constitute a missionary task as vital to our civilization and the Kingdom of God as any task found anywhere on the face of the earth.

The racial problem is one of the gravest and most far-reaching in our civilization. It is one for informed, broad-minded, patriotic, missionary, Christ-led Christian leaders to solve. There must be intelligent and sympathetic co-operation between the two races. There must be a frank interchange of opinions and an earnest effort for each to understand the other. We must go at this problem intelligently, energetically, sympathetically and conscientiously in order to serve the Negroes and ourselves.

From my contact with the Negro and the information gathered by careful study of him and his needs, I have come to the conviction that the key to this problem will be found in Christian education.

Before opening out the door of opportunity open to the Home Mission Board in this field, we will indicate some interesting signs of progress in general education for the colored.

A SURVEY reveals that in the South the amounts of money expended for Negro education have substantially increased during the past several years. There are many reasons for encouragement although the amounts are not yet what they should be.

In six states the average amount per Negro child from 6 to 14 years of age was in 1911-12, \$2.06 compared with \$10.57 per white child. During 1927-1928, the corresponding amounts were \$8.88 per Negro child and \$23.43 per white child. The increase per Negro child was nearly four and one-half times, while the increase per white child was a little more than threefold. During 1930 the expenditures for the Negro child were \$12.57 and for the white child \$44.31. While the ratio is about one to four in favor of the white child, it is very much better now for the Negro child than at any previous date.

The increased support has brought about improvements in the quality of work and in the amount of equipment. There is yet, however, a serious lack in the number of buildings and in equipment. There are 1,000,000 or more Negro children of school age, or about one-fourth of the total number, out of school. The teachers in the schools are below the standards required for white

schools. Thirty-eight per cent have had less than high school training, and only a small number of the rest have had college training.

In spite of these handicaps, however, the Negroes have made phenomenal progress. This progress is seen best by comparing their present status with that which existed before the Civil War. Then education of Negroes was forbidden by law in many states, and very little attention was paid to it anywhere. No one thought Negroes needed an education, and many believed them incapable of being educated. For many years after the war there was a feeling that education would do the Negro more harm than good. When the slaves were freed, about ninety per cent of them could neither read nor write. Now only about sixteen per cent are illiterate.

IN some states today the difference between the amount spent for Negro schools and for white schools is very marked. Georgia spends an average of \$35.42 per white child, and \$6.38 per Negro child. Mississippi spends on each white child \$45.34 against \$5.45 per Negro child. On an average, the children of the 11,000,000 Negroes in the South have about one-fifth as much spent for them for education as the white children have.

On this subject, Edwin R. Embree, president of the Rosenwald Funds, says: "On the grounds of democracy, humanity, and sportsmanship, the case for equal and ade-

quate schools for all the people is so self-evident that fair-minded men cannot question it.

"But the case for adequate Negro schools rests on much more immediate and more selfish grounds than humanitarianism and fair play. My plea for reform is rooted in nothing more ethereal than the good, old-fashioned principle of enlightened selfishness.

"In modern civilization, individuals and groups are closely interdependent. Progress for any group is facilitated or retarded by the progress or backwardness of all other groups.

"Let us look for a moment—purely selfishly—at ways in which white and Negro progress are tied together.

"In health the connection is clearest. Germs of disease recognize no color line, obey no Jim Crow laws. Tuberculosis is three times as common among Negroes as among whites. With the intimate association among white and colored, especially in the South, this disease is easily and quickly passed back and forth. Measles, typhoid, hookworm, the venereal diseases, scarlet fever, infections, common colds, and influenza—all these are passed back and forth between the races.

"And these are just the ones which can be curbed only by education—not only education in the cure and prevention of specific disease, but general education of hygienic habits and higher standards of living.

"Now crime is today universally admitted by authoritative students of the subject to be due to bad living conditions, bad associations especially in childhood and adolescence, and to lack of proper education and proper outlet."

"In modern business and economic prosperity the interdependence of all groups is



Negro Boys Paying Tuition With Produce—Proof That They Want an Education.

Courtesy The Missionary Herald.

April, 1938

a truism. We are seeing this more clearly every day and are recognizing that the living standards of the poor are the measure of the prosperity of the community and the nation. The depression was caused and the rich made bankrupt because poor people ceased to buy. If the Negroes of the South were raised to the standard of living of the average American, the wheels of every kind of industry would begin to turn at a rate never before dreamed of even in our greatest boom days.

"It is impossible to mistreat an individual or a class without great injury to the persons doing it. The great pall on the South is the fitness of the race question. And the hatreds, injustices, and discriminations react even more evilly on the white population than on the Negroes. The race issue has corrupted the whole Christian church, for how can one preach and profess a religion of brotherly love and the golden rule while he is discriminating against one class of his neighbors at every turn?"

TODAY the Home Mission Board has an opportunity to co-operate with Negro colleges in the education of the ministerial students and religious workers registered in these colleges.

Negro Baptists must have an educated ministry. In the years past the preachers have been the leaders among the Negroes. That is changing. The colleges are turning out graduates who are not ministers. These graduates go to the universities in the North and East for their Master's, Doctor's and professional degrees and they are returning to the South to become the leaders of their people. If something is not done to educate and train the ministry, inevitably and most surely the leadership of the next generation will be secular and not religious.

The colleges are not financially able to maintain strong Bible departments. Consequently there is only a small per cent of students studying the Bible. As to the need, it is apparent. In a recent survey it was found that out of 403 pastors serving important churches among Negroes in thirty-five states and Washington, D. C., only 9.7 per cent had both college and seminary training. This is more or less typical.

The Home Mission Board is now helping to support Bible departments in two colleges. There are ten colleges where over 1,000 students could be reached where the Home Mission Board could place teachers of the Bible if the money to pay these teachers was available. These colleges are strategically located and would enable us to reach the most important centers of Negro life.

OUR plan is, as we have the money, to enlarge our educational program through Negro colleges of the South by placing competent teachers of the Bible in these colleges. These teachers are not only to serve

(Continued on Page 12)

PRODUCT OF MISSIONS



A REMARKABLE product of Christian education and of Home Missions is Miss Josephine Harreld, youthful musician, who, although only twenty-two, is heralded in the Negro press as one of the most promising pianists of her race.

Miss Harreld's maternal grandfather, Dr. Wm. J. White, under appointment as a missionary, founded Augusta Institute, at Augusta, Ga., which was later moved to Atlanta and became Morehouse College. Her mother was a member of the first graduating class, 1901, of Spelman College, Atlanta.

Her father, Dr. W. Kemper Harreld, has taught in Morehouse College since 1911 and in Spelman (on adjoining campus) since 1926.

Both parents are musicians of national reputation, and their artist daughter, born and reared on a Christian college campus, is a worthy product both at the piano and in her spiritual life of the schools created by Christian missions.

Miss Harreld is a graduate of Spelman College and of the Institute of Musical Art, Juillard School of Music. She has also done graduate study in the Institute, and at the Mozarteum Academy in Salzburg, Austria, where she had a scholarship from the Drama League of America.

Doctor Harreld, in speaking of his daughter's tours which she makes alone, said he had absolutely no fears that she would become enamored by the world and fall into habits of dissipation, for such things, which often present almost irresistible allurements especially to young people who are being received with loud acclaim, have no appeal to her. The young artist has been fortified against the attractions of sinful pleasure through careful training in temperate living by Christian parents.

One newspaper critic, in giving an appraisal of Miss Harreld, quotes the Apostle Paul on temperate living (1 Cor. 9:25), and says that the key word which explains her success is temperance. "She lived a temperate life to become the pianist she is today."

In her appearances on the concert stage and in her private contacts Miss Harreld demonstrates conclusively the wisdom of educating Negro youth.

Proposed Program Illustrated

A. Benedict College, Columbia, S. C., Rev. J. K. Hair, missionary of the Home Mission Board, is doing the type of work which the Home Mission Board proposes to do in many other Negro schools in the South.



Administration Building, Benedict College, Columbia, S. C.

Brother Hair, a white minister and educator, is offering regular accredited courses in Bible in which are enrolled prominent Negro pastors, ministerial students, and one Sunday school superintendent.

In addition to this work at Benedict, the Home Mission Board is also helping to support the Bible department at Selma University, Selma, Ala., where Dr. C. L. Fisher and

Rev. Nathan M. Carter are appointees of the Board.

As indicated in the plan outlined by Dr. Noble Y. Beall in the article beginning on page ten, 1,000 students could be reached in similar Bible classes in ten other Negro colleges which are not financially able to maintain strong Bible departments, if the Home Mission Board had the funds to employ the teachers.

Educating the Negro Ministry and Home Missions

(Continued from Page 11)

in their respective schools, but they are to become the leaders of the Baptist student life in the colleges. They can act as Baptist Student Secretaries in the colleges. They will be expected to conduct annual state-wide leadership conferences each year, work with the Negro Baptist leaders and form such contacts with the white Baptist leaders as will strengthen the cause which they represent.

When this program is put fully into operation the Home Mission Board will have work in all the states where the majority of the Negroes live. In this way we believe that we will be able to shape the life and thought of the religious leaders among the Negroes.

The college years are the most important years of anyone's life. As a rule, one's ideas, opinions, judgments, faiths, attitudes and habits are formed after he enters college, and it is during the four years of college life that his character and attitude are determined.

The Home Mission Board desires to get in on the ground floor helping to shape and train the ministry among the Negroes. This is the first objective in our mission work among the Negroes.

April, 1938

HE WON'T QUIT

A year ago the Home Mission Board retired Rev. J. W. Michaels, giving him a pension to provide for his necessities in his old age.

But the veteran missionary, who had spent more than thirty years in service to the dead, would not stay retired.

He went out into the hills near his home at Mountainburg, Ark., found an abandoned school house in a community without Sunday school or church, remodeled the building, secured Bibles and other literature from the Sunday School Board, and organized a Sunday school.

In appreciation of his service to them, the mountain people passed a resolution, signed by forty men, women and children, "thanking him and the Southern Baptist Sunday School Board for their generosity and interest in our community," and pledging to show their appreciation by "attending the various services regularly, and by doing all in our power for the uplift of the community and for the glory of God."

Born in 1852 and therefore beyond his eighty-fifth birthday, Brother Michaels still does not intend to quit. "I may try another place some eight miles from my home," he says.

Meeting Urgent Need

"Teacher," a little girl said to me one day. "I asked my mother who was the first man in the world, and she asked if I knew."

"Yes," I said. "I know the story about Adam, because I go to the little mission school."

I know that the Mexican children need to learn more about the Bible, so every morning in the mission school I teach them a Bible story. I have never found a Bible in a Catholic home.—Amelia Diaz, Mexican missionary in San Antonio.

Mexican Church Contributes

From Calvary Baptist Church in San Antonio, a Mexican church served by Missionary Matias C. Garcia, has been received a money order for \$41, the special offering for Home Missions made during the week of prayer.

"This is our humble offering for Home Missions," the missionary writes. "All of the services of the week were well attended, a good spirit of co-operation being shown on the part of all the members. There were eight professions and five baptisms Sunday night, the last day of special services."

The "humble offering" from this mission church would put to shame the small gifts of many Anglo congregations.

CUBAN CHURCHES GIVE MISS GARNETT TOUCHING FAREWELL

It is the time of Jacob's trouble; but he shall be saved out of it

Jer. 30:7

The Jews today are passing through one of the greatest crises since the expulsion from their own land in 70 A. D. Trouble looms so large, black and menacing on the Jewish horizon that the time of "Jacob's trouble" cannot be far off.

Millions are now homeless and starving, and there seems to be no escape. The doors of many countries are shut to them. Their immediate future is indeed very dark. They are made responsible for every ill, real or imaginary, until they have become the bogey of the world.

If they ever needed Christian sympathy it is now. These trials through which they are passing have softened them to the gospel message, and many of them are really beginning to wonder if after all Jesus is not the solution to their eternal problem. Perhaps for the first time in history Jewish leaders have dared to call upon their people to accept Jesus not only as a good man or prophet, but as the Son of God.

JACOB GARTENHAUS

WHEN Miss Christine Garnett, missionary in Cuba, was transferred recently to her new field at Consolacion del Sur, the churches at Guanajay and Artemisa where she had been working had a joint service in her honor.

"The farewell was very hard," she states. "On this last night I was taken to Artemisa where the two churches had met. After other discourses, two boys, one from Guanajay and one from Artemisa, began a dialogue.

"They spoke of the hunger of the two towns, pointing out that for a long time no one heard their cry. Then one day I came along—here according to previous instructions, but such as had given me no idea of what was to be done. I came in with a box of crackers—and brought them the Word which was Bread.

"They distributed the crackers, five to each one, and explained that thus I had given the Bread of Life equally to all. It got right hold of my heart."

Following this touching farewell, Miss Garnett proceeded to Consolacion del Sur, a city of 5,000 in Pinar del Rio province about one hundred miles southwest of Havana.

"This is one of our oldest churches," Miss Garnett adds. "There is a nice building and a home. The work has a great many problems, and only through prayer and fasting will we be able to pull things together. The latter I almost have to do sometimes from necessity, and now the two are linked together as a chain that will help me in this, the hardest work I have had yet."

The Annie W. Armstrong Offering for Home Missions in 1937 represented approximately 28 per cent of total receipts of the Board.

Thirty-Three Years In Cuba

In a tribute to Dr. M. N. McCall upon the completion of thirty-three years of missionary service in Cuba, a special service of appreciation was held in the Baptist Temple in Havana, February 15.

For the occasion special music was arranged by Mrs. H. R. Moseley, choir director, and the missionary play, "Ann of Ava," typical of Doctor McCall's missionary ministry, was given by members of the church.

Designated to give the special tribute of Cuban Baptists to their leader, Dr. R. R. Machado, one of the first seminary students trained by Doctor McCall and a missionary of the Home Mission Board since 1909, penned these words:

"In commemoration of the thirty-three years of missionary service completed in Cuba by Dr. M. N. McCall, we turn to the expression of Paul, 'the good fight.' We who have had the pleasure of knowing Doctor McCall, and the privilege of forming a part of the rank by his side, know well what it is to fight, and 'fight a good fight.'

"To the self-denying and valiant captain during these glorious thirty-three years that today we commemorate, and in honor of the example which he has maintained at the front of the Baptist lines in Western Cuba, this sincere homage is given with the wish that God will add thirty-three stars to his crown!"

CATHOLIC FAMILY CONVERTED AFTER SON'S FUNERAL HELD

THE last Sunday in January a woman who has visited our mission recently came to me after Sunday school and told me that an old blind woman where she lived wanted to speak with me. She said that the body of one of her sons was on the way from Detroit to be buried in Beaumont.

A few hours later to my surprise I found that the family is Catholic and the house was full of Catholic images. They asked me to have charge of the funeral and I accepted.

We had two special services, well attended, and those who were not Christians listened well to the words of comfort. The members of the mission were attentive to the bereaved family.

The following Sunday in our preaching service one member of this family was the first and quickest in answering the call to accept Christ as a personal Savior. Thanks to God for this redeemed soul.

This family is very large and they are visiting our services. We have great hopes of winning others in this home.—Pascual Hurtiz, Mexican missionary.

Rev. G. Lee Phelps, veteran Indian missionary and author of *Tenpe Traits*, has had two serious operations on his eyes which promise to give him greatly improved vision.

The choir of the Italian Baptist church in Tampa and Missionary Harry A. Day conducted the morning devotional each morning for a week over station WDAE.

Prominent Jew Lauds Christ

A trenchant and challenging appeal, such as never before made by an accepted Jewish writer, has come from the pen of John Cournoos, distinguished Jewish scholar and writer of many notable books, in his latest volume, *Hear, O Israel*, according to Rev. Jacob Gartenhaus.

The following quotation is from a preview printed before the book's release by Oxford University Press.

The rabbis have been saying nice things about Christ from their own and Christian pulpits, and some of them doubtless have patted themselves on the back for this token of their liberal opinion. But that is not enough. The only reasonable and logical thing they can do is to establish the most perfect Jew and the most perfect man among the fully acknowledged hierarchy of their Prophets, their "sons of God." Why not acknowledge him together with these others?

The rabbis should frankly and openly affirm: "Christ is our own, our very own, flesh of our flesh, and bone of our bone, and he came not 'to destroy the law, or the prophets . . . but to fulfill.' He is our Prophet, our greatest prophet, the keystone of our ultimate faith. We will answer the challenge of Hitler's MEIN KAMPF by making known Christ's struggle to establish a free spiritual kingdom on earth."

"The people of Christ have been a Christ among the peoples," said Israel Zangwill. That, too, is not enough. The people of Christ must try to be the Christian among the peoples. Have not its leaders again and again reiterated, "The mission of Israel is peace"? Why, then, not acknowledge "officially" the Prince of Peace? He was a Jew, was he not? And is there anything in his teaching contrary to the spirit of Judaism?

"It has not been long since only missionaries would voice such an appeal," Brother Gartenhaus comments. "Out of all the turmoil for Israel a new day is dawning. Would to God that Christians would rise up to the opportunities it presents."

Making Missions Real

Conducted by Una Roberts Lawrence, Mission Study Editor

Radio, A New Background For Mission Study

EVERY student and teacher of missions every Baptist interested in the building of an America that can be mobilized for a Christian witness should be interested in the increasing, far-reaching peaceful use of the radio. There are broadcasts of a varied nature which can help the teacher of missions in several different ways.

General Network Broadcasts

1. "Brave New World"—a series of programs sponsored by the Pan-American Union over the Columbia Broadcasting System. Monday, 9:30 to 10 p. m. (EST).

The object of this program is to promote a better understanding between the nations of the two Americas, and further the purposes of the Pan-American Union in the building of good will in this hemisphere. Music that is authentic, dramatization of stirring historical events and messages from outstanding cultural, political, and economic leaders of the twenty-one American republics

are regular features of this series. Call or write your nearest broadcasting station and ask what stations in your territory are presenting this program.

2. "Views and News of South America" by Roland Sharp Hall, given over the National Broadcasting System by short wave international hookup on the following schedule:

From Guatemala March 30
From Mexico City April 1

These broadcasts are being promoted of behalf of world peace in one of the most complete tie-ups of newspaper, radio and motion pictures ever attempted. Mr. Hall is visiting twenty countries of Central and South America, taking motion pictures in color of well known and little known scenes and people; is writing a series of the most fascinating articles to appear in the *Christian Science Monitor* in two periods, May 2-14 and June 6-11; and is putting on this series of short wave radio programs with the co-operation of the governments of these countries.

The articles will be unusually valuable as background for teaching missions in Latin-American life, for Mr. Hall is one of the most accurate, careful and colorful foreign newspaper correspondents of today. They may be subscribed for in these issues only, without taking out a regular subscription to the *Monitor*. Teachers of missions would do well to have them in their reference scrapbooks for future use.

In addition to these two particularly helpful broadcasts the following Mexican stations from time to time bring news and travel pictures of Mexican life.

XERO, 678, Chapultepec. Government program in English and Spanish, 2:30 a. m. (EST).
XES, Mexico City, 1600 kcs. Programs 10 a. m. to 12:15 a. m. (EST). Very good.
XET, Monterrey, Mexico, 600 kcs. Programs 8:30 a. m. to 10 a. m. (EST).
XEW, Mexico City, 500 kcs. Good program.

From Cuba the following short waves may be heard in almost every part of the South; the others everywhere except the far West.

COCO at 49.9, 6.91 meg. (short wave), daily between 9:30 and 11 a. m.; 4-8 p. m. (EST). This station is also CMCK, 1600 kcs.
COH at 31.8, 9.43 meg. (short wave), daily 8:15 a. m. to 4:30-6 p. m.; 8-9 p. m. (EST).
CMCT, 379, has 10,000-watt power and can often be heard.
CMH, Havana, 630 kcs. Programs 6:55 a. m. to midnight.
CMQ, Havana, 600 kcs. This is the most powerful Cuban station. Delightful, Spanish music and good news broadcasts if you understand Spanish. Fine for students of Spanish to listen in for ear training in that language.

From other Central and South American capitals many very interesting programs may

MISSIONARY BIRTHDAYS IN APRIL

Many W.O.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 April.

Name	Field	Date
Mrs. E. Becerra	Cuba	Apr. 2
Mrs. Little Mae Weatherford	Mexican	Apr. 3
Rev. Pereira Alvez	Cuba	Apr. 7
Mrs. Mildred Bollinger Stein	Foreigners	Apr. 8
Rev. Donato Ruiz	Mexican	Apr. 8
Mrs. Virginia Perez	Cuba	Apr. 10
Rev. Maurice Aquillard	French	Apr. 13
Mrs. Hazel Robb	City Missions	Apr. 13
Mrs. Rufugio Garcia	Mexican	Apr. 14
Mrs. Domingo Hernandez	Cuba	Apr. 14
Mrs. J. B. Ferrer	Cuba	Apr. 16
Mrs. N. J. Rodriguez	Cuba	Apr. 16
Mrs. A. O. Wilson	Deaf	Apr. 21
Rev. Ismael Negrin	Cuba	Apr. 22
Rev. A. Puccarelli	Italian	Apr. 22
Rev. Shau Van Lee	Chinese	Apr. 23
Rev. A. Corugedo	Cuba	Apr. 24
Miss Mary Gladys Sharp	Indian	Apr. 26

April, 1938

be heard by short wave. If you have a short wave set get *Rader*, a publication which gives complete short wave station listings. It can be secured from your newsstand about every two months, price, 25c.

Domestic Broadcasts

WITHIN our own land there are many radio programs that accurately and sympathetically reflect the varied racial and regional life of our own great nation. To these the Negroes have made perhaps the greatest contribution.

At different times in the year the great musical organizations of Fisk University, Tuskegee Institute and Howard University may be heard in really great programs of classical music as well as the ever-appealing spirituals.

In February, 1938, a new and very interesting Negro program was begun, "Wings over Jordan," over the Columbia network, originating at Station WGAR, Cleveland. It is heard on Sunday, 9 a. m. (EST). On this program, in addition to beautifully rendered music, appears each Sunday morning some outstanding leader of the Negro race in the United States. It is an illuminating experience for the white citizens of this land to listen to Negro music correctly and expertly rendered by Negroes, and to speakers of culture and ability of the Negro race. This is one of the finest contributions to interracial good will and appreciation made by any agency in recent years. All the speakers in February were outstanding Negro Baptist teachers, preachers and editors. This is well worth your while.

Home Missionaries on the Air

NOW for the broadcasts by the missionaries of the Home Mission Board. On our Mexican mission field there is one, from KQKL, 1370 kcs., San Angelo, Texas, by Rev. Donato Ruiz, Thursday, Friday and Saturday of every week, 5:30-6:00 p. m. (CST). This is a small station heard over west central Texas, northern Mexico, and as far west as El Paso.

The half-hour service consists of gospel music sung by the choir of the Mexican Baptist Church of San Angelo under the capable direction of Mrs. Ruiz, reading of the scripture and sermon by Brother Ruiz, all in Spanish.

The services have been greatly blessed, letters from men and women of all walks of life from the highest to the lowest having come through the months since this broadcast was begun two years ago, testifying to the power of the Word of God over the air to penetrate hearts that otherwise have never known its message, nor perhaps ever would have through ordinary channels of contact.

From Havana, Cuba, station CMGJ, 1110 kcs., every first Sunday in the month, 4-5

NEW MISSIONARIES

Nine new missionaries named at the Board meeting March 3 are as follows:

Rev. and Mrs. Oscar Hill, Alamogordo, N. M.

Miss Esther Sawthorn, New Mexico Indian field, effective May 1.

Rev. Willie H. Sanderson, Shawnee, Okla.

Rev. Nathan M. Carter, Selma University, Selma, Alabama.

Rev. and Mrs. Giff Aldape, Crystal City, Texas.

Rev. and Mrs. David Espurwo, Bay City, Texas.

Two others were also appointed to the Mexican field in Texas, but they cannot accept the appointment until they make satisfactory arrangements to transfer from Saltillo, Mexico, to the new field.

Miss Sawthorn, a pueblo Indian won to Christ through Christian missions and now completing her second year in Baptist Bible Institute is returning to her native villages to give her life to the work for which she has been trained and to which she feels called. The Selma University appointment is to fill the vacancy caused by the death in January of Dr. R. T. Pollard, Negro educator who had been with the Board forty-two years.

p. m. (EST), comes "The Gospel Hour," services which are conducted by the evangelical churches of Havana in turn, one Sunday each month in charge of Calvary Baptist Church, Dr. M. N. McCall, pastor.

The service consists of gospel music under the direction of Mrs. H. R. Moseley, with Miss Mildred Mathews as soloist with the Calvary Baptist church choir; reading of the scripture and sermon by one of several ministers or laymen of the church, usually Dr. Martin Vivanco, Dr. Sydney Orrett, or Rev. Nemesio Garcia, and sometimes Dr. M. N. McCall.

This is a small powered station but might be heard in the southeastern states. It is heard over Cuba and several nearby islands. Station CMHK, Las Cruces, Cuba, 1330 kcs., every Sunday, 9 a. m. (EST), service by Rev. Ismael Negrin, assisted by Mrs. Negrin and the choir of the Baptist church. The owner of this station, who is a Catholic, has increased the power of his station three times because of his interest in reaching more people with the messages Brother Negrin is giving over his station. It can now be heard in all parts of Cuba, the West Indies and as far west as Costa Rica.

MOVING PICTURES TEACH IMPRESSIVE LESSON ON BAPTISM

RECENTLY Mrs. Mildred Bollinger Stein, missionary of the Home Mission Board to the many nationalities living in the great city of East St. Louis, Ill., showed the moving picture reel, "Moccasin Trails," to many groups of people on her mission field.

This moving picture reel presents glimpses of the work of the home missionaries on ten or twelve of the Indian mission fields, with much of Indian life and Baptist mission work seen actually going on.

One of the most interesting of these scenes is a baptism by the late Rev. C. W. Burnett, pioneer missionary among the Navajo Indians.

Out upon the bare desert ten miles from the canyon where a settlement of Indians live at Alamo, Brother Burnett baptized the first converts from his preaching among them in a pool of living water, gushing in an artesian stream from thousands of feet in the earth, the only living water for a hundred miles or more in every direction.

It is a beautiful scene, but to no group of the many who have seen that pictured record of the beginning of our work at Alamo has it meant more than to one group on Mrs. Stein's mission field.

"We used the film at the children's meeting of the Pageant of Progress held in the Evangelical Church, put on by all the Protestant churches of the city," she relates. "Of course they enjoyed the snatches of wild west life and the little larfat thrower and rider. But the real thrill to me as well as to them was to watch their reaction to the baptismal scene.

"These were real kids, wild about Indians, wild-westerns and gunmen. When these three Indians came to be baptized, and they saw with their own eyes how Baptists baptize right in the pool of water, it made a real impression. Every child in front of me—and I sat about halfway back with the group from our own mission—showed plainly this effect.

"I noticed at the first words about Indians being baptized that every child moved out to the front of the seat and sat on the very edge. Then when the caption, 'Another Indian cowboy witnesses to his faith,' ran on the screen, my heart shouted for joy.

"Nothing in the whole world would have done more to open the hearts of these boys toward baptism, than to see that real cowboys do not think it is 'sissy' to be baptized. Surely the Holy Spirit must have inspired those very words at that very place.

"More and more I say, Thank God for moving pictures that can be used for His glory and the upbuilding of His kingdom."

An increase in the average attendance at the four Italian Sunday schools in Tampa is reported by Missionary Harry A. Day.

Indian Students Hear Gospel; Follow Christ In Persecution

By PAULINE CAMMACK

LET me tell you about a few of the contacts made at the Santa Fe Indian school during my visit there the last two days. A twelfth grade pueblo girl, Andrea Abelta, who had shown some interest in attending our services, although she and her people are Catholics, stopped to chat with me a few minutes on the campus yesterday afternoon. As we talked, she broke the news gently that she could not come to our services any more—the priest had told her it was a sin to do so.

Eunice Jay is a Hopi girl from Arizona. By previous appointment, she was awaiting me when I arrived at the Santa Fe Indian school Wednesday afternoon. For over an hour, she was interested in learning from God's word about her need for a Savior and how she could be saved.

Along toward the end of our conference, another Hopi girl, Gladys Zeyouma, who became a Christian about six years ago, came in and sat down beside us. It was almost time for the supper going.

I did not press Eunice for a decision, because Indians frequently have to have much time to think upon these things. There are many things to weigh carefully before one can make an important decision like this.

Gladys partly expressed what was in Eunice's mind when she remarked, "It's very hard for a Hopi girl to become a Christian," explaining that their old people bitterly oppose any one of their tribe leaving the path of their traditional worship.

Late Wednesday evening, I found one of our Hopi boys, Preston Keeyama, a member of this year's senior class, laid up in the hospital with a fractured arch bone. Before long, I found that he was puzzled about whether it was necessary for him to confess Christ publicly. We arranged an appointment for the next day when we would have more time to let him see what the Bible said about the matter.

The following morning, it was my joy to lead Preston through God's word to a clearer understanding of what Jesus would have him do. It is my prayer that Preston will use an early opportunity after he leaves the hospital to confess Christ publicly as his Savior and "take up his cross daily."

OUR Thursday evening service was an unusually gracious one. It was our regular time for our B. Y. P. U.'s, three of them meeting at the same time. During our opening period, we had an unusually good special number, a duet, "Trust and Obey," sung by two Indian girls. After the programs given by the students in the separate unions, the local pastor, Rev. Bert M. Gould,

was asked to take charge of the closing period.

After the close of the evangelistic service on the previous Thursday night, two boys told Brother Gould that they would have come forward on his invitation to accept Jesus if only one more verse had been sung.

On this evening, Brother Gould read Romans 10:9, 10, and again gave the invitation to come and confess Christ publicly. Eleven Indian students responded to this invitation for the first time, and almost as many stepped out again to show their colors.

Some of the eleven had accepted Christ last year but had not the courage to step out openly on His side; others had shown much interest in learning more about God's word during this school year. This definite time of decision was indeed a happy occasion.

We need to pray earnestly for these young Christians. Many of them will have to stand more ridicule and real persecution than any of us have ever been called upon to bear.

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