

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

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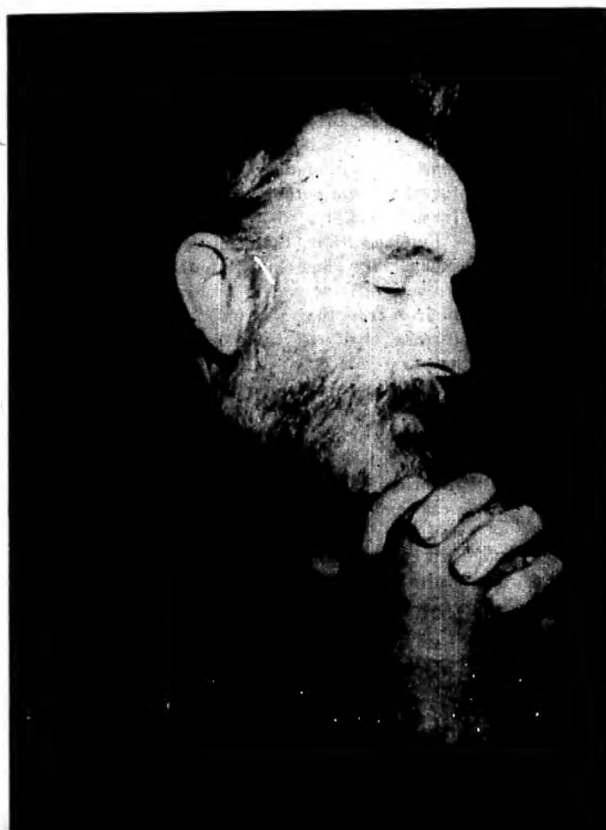
EYES, HANDS, FEET

*Lord, give me eyes that I may see
The need of those who live close to me,
May I help them their lives to mold,
To shine as bright as purest gold.*

*Give me hands that are willing to work,
To do their duty and never shirk,
For all who are in need of me,
And help them give their lives to Thee.*

*Give me feet that are willing to go
Into the depths of sin and woe,
To lead some soul to higher ground
Where love so pure is ever found.*

—Mrs. Bertha Allen.



Liquor and Life Insurance

THE American Business Men's Research Foundation calls attention to the fact that more than \$200,000,000 of protection annually is lost because of liquor. This is "on the basis of the amount of life insurance that companies are declining, either outright or are insuring only at greatly increased premiums, because of excessive drinking habits of the applicants." More than 93,000 applications for life insurance were turned down last year because the applicants drank. The licensed liquor traffic is one of the enemies which cannot be overlooked in our effort to establish a Christ-like social order.

Reaping the Whirlwind

CLINTON HOWARD in an article in *Clean Life Educator* says: "Fifty times more is spent for gambling, liquor, tobacco and crime than for religion in the United States." What an appalling record for this nation, which at one time set the pace for the whole world in moral standards.

We quote from a tract by Thomas R. Hearst, entitled, "Crime Is Crime," showing how America spends its money: \$6,500,000,000 spent for gambling, \$6,000,000,000 spent for liquor, \$5,000,000,000 spent for travel, \$3,000,000,000 for medical care, \$2,000,000,000 for education, \$1,500,000,000 for tobacco, \$750,000,000 for cosmetics, \$750,000,000 for armament, \$550,000,000 for missionary and church work.

These are staggering figures and they tell a tragic story of the drift of life in America. Sowing as we are as a nation to the wind, how long before we shall begin to reap the whirlwind? What a need for missions! The evangelization of our homeland is an economic as well as a spiritual and moral necessity.

Freedom of the Air

THE business of broadcasting has come to be a mighty matter in America. There are some 733 stations in operation in the United States, most of which are associated with the three national systems. There are thirty-nine million receiving sets, which give access to the broadcasting programs to

a majority of the people of the United States.

The broadcasting business is under the administration of Federal authority. To get on the air and stay on the air one has to meet certain requirements. With Southern Baptists one trouble is that we have been classed as Protestants and the Federal Council of Churches is endeavoring to control the Protestant hour. The only way for us to get a Baptist hour is to convince the Federal Commission that we have as much right to an hour as Catholics, or Jews, or Lutherans, or Protestants.

In fact, it is about time that Baptists should protest against being called Protestants. Baptists are not Protestants, they do not belong to the Protestant group, they did not come out of the Reformation, they date back in their principles to the New Testament and belong in kind to the first century churches.

There is no greater agency for homeland evangelization than the radio. Shall we not use it to establish New Testament churches in the homeland?

The Need of the Hour

THE crying need of the hour is for the people of Christ to give themselves to the regular, systematic, daily, intensive ministry of prayer. Prayer is the invisible determining power which shapes the course and destinies of men and movements — yea, of nations.

The United States today is making great preparations for war. It is arming itself for defense, but our danger is not altogether from without; it is also from within.

Fundamentally, that danger is a departure from God. Whether we believe it or not, it is nevertheless true that a people who forsake God will come to disaster.

The way to save our nation is to turn back to God. The saving grace of America is found in the Christians who live in America. Let all of our people pray and repent of their sins and turn to God and America will be saved. Our mission work fruits in prayer. If Baptists will pray more they will love more, do more, give more and be more.

Are Baptists Becoming Ideologists?

BAPTISTS are a people with a great faith. May they ever remain so! Belief is the sap which vitalizes the Christian tree with life in all of its branches, big and little. True belief is the same as true realism. That is to say, we understand ourselves realistically only when we see our existence not as isolated from, but as connected with the ultimate real.

But this faith must be personal. We raise the question, Are Baptists becoming ideologists? That is, Are they disposed to supplant individual faith with public belief? Missions gives to a denomination a religion of reality. Only a personal faith in Christ will send one out to win the world to Christ.

What Would Happen?

THERE are about fifty-five million people in the United States who belong to one church or another. These profess to be Christians. What would happen if these people were to begin living Christian lives?

What would happen if they were to notify the publishers of periodicals that they would no longer support those that carried advertisements that made for the moral and spiritual corruption of their children?

What would happen if these, independently and individually, were to write to their legislators, congressmen and senators telling them that they would not, under any circumstances, vote for men who did not stand for the right sort of legislation — moral and ethical as well as economic?

What would happen if these Christians, individually and personally, would notify the boards of aldermen and administrative authorities in the cities and towns where they live that they would not countenance an administration that allowed immorality and crime to exist?

What would happen if those who profess faith in Christ really and truly lived Christian lives? May we ask this question: How far are Christian people responsible for the evils which they could prevent if they did their Christian duty?

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THE most heroic achievement in modern military annals was the evacuation of the English army at Dunkirk. But this heroic undertaking could not have been accomplished without the little boats.

The Little Boats

When the call went out from the Admiralty in England for everyone who had a boat of any kind to offer it to evacuate the English army from Belgium, thousands of boats of every description were offered and the owners volunteered their services. With these little boats they slipped in and out of the breakers on the Belgium coast and carried their loads of soldiers back to the ships in the channel.

What a parable and picture of human life! It is the little things that count after all in making up the calendar of life. It is the little things that worry and distract one; little things divide friends, little things disturb the peace of the home, little things break up the fellowship of the church, little things keep the kingdom of God from going on.

And, on the other hand, it is the little things of life that brighten up the pathway of the toiler and make possible the great achievements. Benjamin Franklin's kite was a little thing, but look at what we have in electricity today! Wright's first effort at flying was a little thing, but look at the aviation industry now! The falling apple in Newton's garden was a little thing, but think what mighty results and achievements have come from the observation of that falling apple!

So is it in our church life. Catching step seems to be a little thing, but think what would happen if Southern Baptists all walked together! Most of us belong to the group who can do only little things, but because we can do only little things there is added reason we should do our little together. We cannot individually build a college nor support an orphanage, nor send out missionaries to preach the Gospel, but by pooling what we can do the whole of us could pay all of our colleges out of debt and endow them, support our orphanages and other institutions as they should be supported, and send out many thousands of missionaries.

Oh, if the little boats had failed at Dunkirk the story would have been different. The English army would have been lost. English morale would have been destroyed. Germany would

have found it easy to invade the British Isles and the empire that has lasted over a thousand years would have been broken up. But the little boats did not fail.

Why cannot we translate this spirit into our kingdom work? Each one of us owns a little boat of opportunity and power and material possessions. Christ, our great Commander, is calling for volunteers. The old world is being defeated by sin. Shall we not evacuate and save the nations from destruction? We can, if every one will volunteer to do what he can, even though it be but little. All of us working together, like the little boats at Dunkirk, can save our land. Missions in the homeland is calling for everyone, and, like the little boats, shall we not each one do his part in the spiritual preparation of the homeland for tomorrow?

What America Needs More Than Airplanes

THE supreme challenge of America today is the moral and spiritual collapse which has engulfed the nation like a tidal wave. Some time back James Truslow Adams, writing in *The Atlantic Monthly*, said that America was suffering from a moral depression.

This is a condition that cannot be put into figures, and yet figures may be tremendously illuminating. William S. McDermott, church editor of the *Chicago Daily News*, gives some very startling figures in this connection. He says, "During the past year an estimated 1,800,000 penitentiary offenses have been committed in the United States, including 12,000 murders, 100,000 assaults, 50,000 robberies and 40,000 burglaries. The crime bill is \$15,000,000,000 a year, or \$10 a month for every man, woman and child in the United States. The prison population increases 25,000 a year. The Government in Washington has the finger-prints of 5,000,000 people who are criminally inclined."

Those who think that we do not need missions in the homeland should ponder these figures. If they are true, we never in our history have needed the moral and spiritual uplift of the Gospel more than we need it today. When a man finds God he finds his own lost soul, and to bring the nation to that finding of God is the supreme task of all our missionary activity. No amount of physical preparedness will save us if we fail here.

Deaf Converts, Won In Annual Convention, Welcomed by Church

AS Dr. B. Locke Davis, pastor of the First Baptist Church, Springfield, Mo., stood in the pool about to baptize a young deaf woman, the baptismal service was stopped in order to receive into the church membership the husband of the candidate.

This moving scene was a high point in special services for the deaf conducted by Dr. Davis at the conclusion of the annual convention for the deaf last summer at Monet, Mo.

Following the convention, in which Rev. C. F. Landon, Home Board missionary to the deaf, spoke daily, the Springfield church welcomed the deaf as their special guests at the Sunday morning service.

The pastor's message was interpreted by Brother Landon. During the baptismal service which followed, Brother Landon stood where both the candidates and the deaf group could see him and interpreted the ceremony.

It was during this service, according to Dr. Davis, that the young man interrupted the baptizing to profess Christ and join his wife and the other candidates. He and his wife stood in the baptismal pool together, the last two to be baptized in the service.

With the exception of these two, the twelve candidates were all saved in services conducted by Brother Landon at Monet.

The large auditorium of the Springfield First Church, including the balcony, was packed for this special service, Dr. Davis reports. Many told the pastor that it was the most impressive service they had ever witnessed.

"It opened the eyes of many for the first time," Dr. Davis adds, "to the great need for this type of work, and assured a greater interest on the part of our membership in the fine program for the deaf which centers in our church. This special service in our church will likely prove to be an annual affair."

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Spirit Directs Worker Into Foreigners' Home; Both Parents Converted

By HELEN LAMBERT
Missionary in East St. Louis

WE were on our way to make a few visits in homes in Granite City one evening before time for our preaching service at the mission.

We passed a home where we had been several times. The mother in the home had been under deep conviction on previous visits and had wept, but had expressed a fear that she could not live a Christian life. We explained how she could with the Lord's help, but she would not yield.

As we passed the home this particular day, suddenly it seemed we could not go on, and we felt the Holy Spirit urging us to go into that home right then. We retraced our steps and went to visit that family.

We found the father sick in bed with tuberculosis. We had not met him before, but the mother had told us he was not a Christian.

As we talked with them, we felt the presence and power of the Holy Spirit and that both the mother and father were under deep conviction. We had prayer, but the father would not surrender, saying he was ashamed to wait till he got on a bed of affliction to give himself to Christ, and the mother, though in tears, would not surrender.

But, oh, the Lord was so near we felt the victory was going to be won. Again we had prayer, and in great humility and joy the father held out his hand and said, "I'm trusting Jesus."

The mother, still weeping, would not yield. We took it to the Lord again and this time she quietly surrendered to the Saviour, throwing her arms around the father, expressing her joy and desire to forever live close to Jesus and for Him. What a beautiful scene to see those new creatures in Christ! Their two little boys were hovering around the bed, and our heart rejoiced to know they now have Christian parents.

We had prayer again—prayers of thanksgiving, and how earnestly these two talked to the Lord, pleading for strength to live daily for the Saviour, and they prayed for others.



Mrs. Paul C. Bell

Missionary's Death Ends Twenty-Six Year Career With Mexicans

FOLLOWING an operation, Mrs. Paul C. Bell, missionary with her husband to the Mexicans for twenty-six years, died at Austin, Texas, Sunday morning, August 25.

The following obituary was written by Dr. J. W. Beagle, field secretary:

"Mrs. Ida Pearl Bell was born in Gibbstown, Texas, July 3, 1895. She was educated in the public schools at Bridgeport and Southwestern Theological Seminary. From her conversion she became an active worker in her church and was a volunteer worker in Mexican missions in 1913.

"On June 13, 1914, she was married to Rev. Paul C. Bell, and immediately became active with him in pioneer Mexican work, living in tents and brush arbors when necessary in their evangelistic efforts. She aided materially in the building of the school at Bastrop.

"She was active in the development of the W. M. U. and young people's work among the Mexicans, having provided the first translation of programs and literature for them.

"She was a devoted wife and mother and for a number of years shared her motherly love with the Mexican orphan children. She was a faithful follower of the Lord Jesus Christ and a good missionary of the Home Mission Board. She rests from her labors but her works will follow her."

A seventy-year-old man was baptized recently by Rev. W. E. Haltom, new missionary at Dyess, Ark.

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What Is the Purpose of An Andrew Club?

Q. WHAT is the purpose of an Andrew Club? M. B.

A. The formation of Andrew Clubs in every church has been recommended by the Southern Baptist Convention committee on evangelism. The one purpose of the club, according to Dr. Roland Q. Leavell, committee chairman, is personal soul-winning. For further information see the articles by Dr. Leavell in the September and October issues of *Southern Baptist Home Missions*.

Q. How many field workers does the Home Mission Board have? Mrs. W. H. S.

A. Field work, or representing the Board in churches and denominational meetings, is included in the work of the following: Dr. J. B. Lawrence, Dr. J. W. Beagle, Dr. J. F. Plainfield, Rev. Jacob Gartenhaus, Dr. Roland Q. Leavell, Dr. Noble Y. Beall, Rev. Joe W. Burton, Rev. J. L. Moye, Miss Wilma Huey, Mrs. Una Roberts Lawrence.

Q. How many missionaries does the Home Mission Board have in New Mexico? A. T. M.

A. There are 22 missionaries in New Mexico.

Q. When was the last debt made by the Home Mission Board? S. M.

A. In April, 1933, was the last time the Home Mission Board borrowed any money, a small sum, repaid before the end of the convention year, being needed at that time for operating expenses. Even that year, as in previous years and in every year since, the Board operated within its income.

Q. What recent improvements have been made in Cuba with income from the Bottoms Trust Fund? C. R. B.

A. Six properties have been added or improved, three mission buildings being purchased, a pastor's home constructed, another piece of property improved, and a new chapel is now nearing completion, all of this being done at a total cost of \$20,000.

Q. What use do home missionaries make of the radio? R. W. S.

A. In five cities in Cuba, missionaries of the Home Mission Board have regular broadcasts, the early morning service in the Havana Temple is heard in an eight-station republic-wide broadcast. Rev. D. Ruiz, Mexican missionary, is heard on the air regularly from a San Angelo, Texas, station.

Q. How many subscribers does *Southern Baptist Home Missions* have in Texas? Mrs. W. E. K.

A. The mailing of the September issue included 4,313 to Texas out of a total circulation for the month of 41,628.



Q. How many Indians are employed by the Home Mission Board for work on the Indian fields? S. T. M.

A. Of the 89 workers on Indian fields, 50 are Indians. Rev. M. N. Weeley, above, is a Cherokee missionary in northeastern Oklahoma.

Q. What are the types of work done on our Home Mission fields? M. B.

A. The work of home missionaries includes preaching, teaching, healing, baptizing, colportage, house-to-house visitation, good will center activities—in fact the whole range contemplated in the Great Commission. This varied activity is among all races and nationalities here in the homeland and with people in all walks of life.

Q. What is the extent of the Home Mission Board's work in Arizona? S. T. W.

A. The Board has two missionaries to the Pima Indians, Rev. and Mrs. C. F. Fraxler. There is a Pima church at Sacaton and a newly organized church at Casa Blanca. In addition, the missionaries are opening three new missions among the Pimas.

HOW TO ASK QUESTIONS

Any reader can get the answer to any specific question of fact concerning the fields, tanks and needs of Home Missions in the South and in Cuba by writing Questions Editor, 315 Red Rock Building, Atlanta, Ga. Please enclose 3c for reply.



Q. Is the activity of home missionaries confined to churches and other mission buildings? J. T. W.

A. No indeed. The missionaries do much of their work on streets, in places of business, in schools, over radio, in jails and even in dance halls and saloons. Everywhere they go carrying the Gospel. Above a street crowd listens to a sermon preached by a missionary of the Home Mission Board.

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GOSPEL TRIUMPHS IN THE HOMELAND

By J. W. BEAGLE

DURING the fifteen years that the writer has been connected with the department of Missions in the Home Land there have been 36,386 baptisms. Fifteen thousand five hundred of this number were among people that speak foreign languages. While facts are not available, the writer is confident that the number includes some of each of the twenty-six different language groups in the homeland.

For example, at the recent Spanish-American Convention in Alamogordo, New Mexico, these facts were given: Fifteen years ago there were less than 100 Spanish-speaking Baptists in New Mexico. Today there are more than 700 Spanish-speaking Baptists in that state.

Fifty-five hundred have been baptized among the Indians. The writer is confident that this number includes baptisms among each of the twenty-two tribes of Indians in the Southern Baptist Convention territory.

We have had 1,550 baptisms reported among the deaf. We have only had a few missionaries laboring among the deaf and only one deaf Baptist church. The majority of these were baptized into hearing churches, as the direct influence of our deaf missionaries in schools for the deaf and in services conducted over the entire Southern Baptist Convention territory.

New Testament Churches Formed

During the fifteen years there have been 260 churches constituted. The majority of these were among the various language groups and the American Indians.

I have often been asked, "What kind of churches are these that have been constituted?" I have visited many of them and am compelled to answer that the majority of them are New Testament Baptist churches for the Word of God in their native language or dialect is all that they have for a guide.

I can also add that they are praying Baptists. Most of the members have no one but the Lord to rely upon and they get great comfort in going to Him in prayer.

They also are faithful and loyal Baptists, walking miles to their church services and undergoing hardships and persecution that we know little about.

They are liberal Baptists. While they have little of this world's goods

to give, yet they are like the churches in Macedonia, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

DAILY PRAYER SERVICES HELD FOR REVIVAL

FOUR prayer meetings every day are held in the Mexican church at San Angelo, where Rev. Donato Ruiz is missionary. Boys and girls, men and women, even children five years old, come to prayer meeting and pray in their different groups.

"Interest and spirit are growing more and more every day in these prayer meetings," writes Brother Ruiz. "The brethren want to continue them until the victory comes in a great revival in soul-winning and until God brings peace to earth from heaven."

Rev. G. O. Foulon, Home Board missionary in southern Illinois, had a baptismal service every Sunday last month.



HUNGARIAN W. M. S.

THE Hungarian Woman's Missionary Society of Granite City, Illinois, is perhaps the only Hungarian society in the Southern Baptist Convention territory. Miss Helen Lambert, missionary, says that the members have a deep love for God and great faith in Him.

They like to pray and sing songs of praises in their meetings once a month. Their missionary topics are discussed both in English and in Hungarian. These services are very impressive and everyone who attends, according to Miss Lambert, is convinced of the presence of God and drawn closer to Him.

They observe all of the weeks of prayer for state, home and foreign missions and carry out the regular Woman's Missionary Union program.

Daily Vacation Bible Schools



WHILE the final report of our Daily Vacation Bible Schools is not in yet, we have had 67 of these schools with 4,600 in attendance, 233 conversions and 72 baptisms to date. This is the largest number of conversions and baptisms ever reported as a direct result of our Daily Vacation Bible Schools among the various language groups of the Southern Baptist Convention. Above is a group in the vacation school on the Spanish field in Tampa; Missionary Abdele J. Silva is the man in white coat.

Seminary Graduates 14 Cubans

Five Years' Training Prepares Volunteers for Service on Cuban Field

By M. N. MCCALL

IT was a banner day in the history of the Baptist Seminary in Havana when on July 9 diplomas were given to fourteen young people, including one young woman. Graduating exercises were held on the last night of the annual workers' conference, when most of the pastors and missionaries were present.

The Seminary was reopened in October of 1935, and was made possible by funds from the Bottoms Trust. The fourteen graduates were admitted at that time, so they have been with us five years. The longer time seemed advisable in view of the fact that most of the men had had limited opportunities for general culture. For three years previous to the opening of the Seminary, Cuba had no secondary schools in operation, due to revolutionary conditions.

In order to have official recognition for secular work done, our students were entered in the Institute and University, carrying work in the Seminary at the same time. In this way it has been possible for seven to get their bachelor's degree from the Institute, and two to get the doctorate in pedagogy from the University. Others will receive their degree from the Institute later.

Twelve of the young men have formed part of the Temple family during the entire time, thus having the opportunity of constant contact with teachers and missionaries.

Work and Study Combined

Our students have been more than students, for all have had charge of missions or nearby churches during their period of study. In this way five pastorless churches have been cared for, and eight mission stations have been maintained with regular weekly preaching services and Sunday schools.

Their contribution to real mission work has more than paid for the expense incidental to taking care of them during the study period. In one new mission forty miles from



Graduates of the Cuban Baptist Seminary in Havana. Seated, left to right: Francisco Rodriguez, Nemesio Garcia, Josefina Silva, Manuel Quintana, and Jose Sanchez. Standing, left to right: Donald Levy, Antonio Santana, Manuel Millan, Delio Capiro, Dr. R. E. Machado (professor), Antonio Ramos, Luis M. Gonzalez, Raul Gonzalez, and Hilario Valdes. The two who received their doctor's degree from the University are Luis Manuel Gonzalez and Jose Sanchez.

Havana fifteen have been baptized and a church will be organized in the near future.

Before beginning the Seminary several years had passed without any new recruits for our force of native born missionaries, and we are justly grateful for the young men who are now ready to consecrate their entire time and enthusiasm to the evangelization of Cuba. As a group they stand high in culture, character and

personality. We have a right to expect great things from them in the future. They are needed to replace a few men who have passed the period of activity, and to enter untouched territory in many parts of the field.

Our next problem is to make it possible for them to devote themselves to the work. The Judson Baptist Church of Greenville, South Carolina, has assumed the responsibility for taking care of Manuel Quintana, adopting him as their missionary, paying his salary, rent and travel on his field. He will have charge of the Mariel church and two stations some distance away. It would be a great blessing if other churches could do the same.

The young lady of the class, Srta. Josefina Silva, was admitted at her request. She is an active member of the Havana church, and has been in constant touch with us ever since she entered the first grade in the Baptist school years ago. She has taken her bachelor's degree from the Institute and is doing post graduate work at the University.

CUBAN MISSIONARIES INVITE VISITORS

HOME Board workers in Cuba often write to the headquarters in Atlanta suggesting that people who are planning trips to Cuba be especially invited to visit the missionaries and the fields of work.

Visitors to the island are offered an opportunity to see Southern Baptist missions in practice right on the fields.

Cuban missionaries, in their friendly and hospitable manner, are delighted to show their work and give first-hand information.

Not only in Havana are Southern Baptists carrying on a great and interesting work, but in many other towns and cities on the island.



The Peculiar Education Negroes Need In a Bi-Racial Social Order

By

MARSHALL A. TALLEY

Editor *The Sunday School Informer*
National Baptist Convention, Inc.

Dr. Marshall A. Talley

A missionary day address delivered at Southern Baptist Theological Seminary.

RECENT advances which Southern Baptists have taken in favor of Negro education, especially with specific regard to the Negro ministry in cooperation with the National Baptist Convention, U. S. A., call for deep study and long range planning on the part of both of the participating Conventions, to successfully cope with the tremendous task.

I think our discussion should be void of superficiality and indulgence in sentimentality, but should engage our honest confession and deepest thinking. According to my thinking, we should first consider, lastly, the present forms of miseducation of the Negro, and then, secondly, the contribution that the educated Negro can make to religion, and, thirdly, what should be done in bi-racial action for this achievement.

Miseducation of Negro

The miseducation of the Negro is the first problem to claim our attention. We are aware that this idea is a serious and far-reaching indictment against the race group with which I am happy to be identified. It is, therefore, of no comforting experience for me to relate the solemn facts which confirm this opinion. I only venture these remarks in this presence to solicit your thinking and enlistment for the solution of this problem in the ultimate correction of the erroneous type of education which is being given my people.

Real education is not as some think: the process of transfusing or of the bringing in of ideas, traditions or objectives peculiar to other race groups or individuals for adoption, assimilation or imitation by another

race. The former method is an experience-centered process with specific creative and dynamic techniques and objectives. It is a method that stimulates self-activity and builds personality from the angle of its own native life or resources.

The latter method is formal, coercive and non-specific, and discourages originality and self-motivation of the innate powers. It breaks up native mentality molds and ideals and stimulates personality imitation after the patterns copied. It is this latter type of education that the Negro has received for years, and which has mis-educated him.

Result of Bi-racial Problem

I do not wish to be misunderstood. God forbid that I should utter one single accent of ingratitude for the gracious help which my people have received from yours. Your motives of educational assistance to our people on the whole were sympathetic and kind, and we appreciate it; therefore, we can see no sinister motive on your part for our miseducation.

The situation is the natural result of a peculiar bi-racial problem in which an underprivileged and an untrained race must look to the dominant group for its culture. If Negroes have achieved anything in culture we must consider ourselves as products of your civilization.

And yet, the reflection of your culture in us is only a partial content of the Negro's great genius and power. You only see what a formal, coercive type of education has done for us, but you do not see what the Negro can do for himself. The principal foundation of our native powers lies suppressed, still untapped and uninspired.

This old-fashioned Herbartian process of education which presses African traits and ideals into Anglo-Saxon molds makes us a servile and imitative race. It makes us adore your heroes but discount ours. It makes us admire your traditions and institutions but gives us no charm or incentive for the taking care of our own. It makes us loyal to you but disloyal to ourselves. It gives us admiration for your collective genius but builds no collective efficiency among ourselves.

As a rule, as soon as we get educated we quit the church and otherwise isolate ourselves from the channels of vital service to the feeblest masses of those farthest down of our own race group.

I am of the opinion that any type of culture which educates a people away from its own race out of faithful, sympathetic and constructive service with the problems of its own people and ideals, is a bad form of culture for any people.

Problems Vastly Different

When we consider the vast difference in problems that face Negroes socially, economically and politically which do not correspondingly face the white race, it can be safely said that the type of education suitable for white people in this bi-racial citizenship is not suitable for Negroes. In other words, a bi-racial citizenship which has constructed two different orders of life for the two groups, to say the least, needs a bi-racial system of education.

I do not mean by that the Negro does not need inspiration and assistance from the dominant group of our bi-racial order, but I do mean that

whatever terms of cooperation may be established between your Convention and ours for the education of the Negro, should carry in some way the emphasis of assistance to awaken and to develop a profound race consciousness and native responsibility for themselves in this world or else such work will be in vain.

Greatest Emancipation Yet to Come

Education means emancipation. You, therefore, cannot educate a race which suffers under the pressures of intimidation and fear. Education to be creative must be experience-centered. The persons to be educated must be led into situations and experiences which education would give.

As long as the Negro's education makes him think in terms of a slave he will be a slave. As long as he is a slave you cannot make him think creatively. Thus the greatest emancipation of the Negro is yet to come, and I firmly believe that Southern Baptists are capable of being a vital factor in bringing this emancipation to the Negro.

The next proposition which I would have you consider is that of a definite and unique contribution properly educated Negroes are capable of making to the Christian religion.

Mrs. Roosevelt in an address to a group of educators in Washington, D. C., said: "The Negro has many precious contributions to make to enrich our civilization."

The first lady of our land was absolutely correct, but it will never be done in a vital and adequate way until the Negro is given a system of education that will come to educate him to be mere imitators but creators to the contrary.

Ability for Definite Contributions

There are two things involved in this question, first, the white man has never yet known the true ideals and personality of the Negro; and, second, the Negro has never had a chance to fully and freely develop these ideals for the exploration and discovery of himself.

The Negro's greatest progress has been made by imitation rather than by creation. What the Negro has in store as a contribution for the life of our world, has not been fully explored and marketed. The Negro never will be able to explore and market his stock in trade without a type of education that will release his innate and peculiar racial powers.

We can observe from the singing of

Marian Anderson, and from the ability of such preachers as E. C. Morris, C. T. Walker, Sutton E. Griggs, P. James Bryant, L. K. Williams and others, that the Negro is capable of making definite contributions to the Christian religion.

Frank Crane says that the Negro is the only race capable of reflecting the true ideals and techniques of the Christian religion as was established by Jesus, its Founder. Truly, the Negro is the only race in this country who really loves his enemies; who when struck upon one cheek can turn the other; who when his coat is taken will render his cloak also; who can love those who persecute and upbraid him.

Surely God has not brought the Negro race through all of the tribulations which he has suffered for more than 300 years in this land for his spiritual enrichment and lessons in tolerance, humility, meekness, and love, for naught.

Result of Proper Training

If the Negro who is so highly enriched with these basic qualities of meekness should be properly trained for the full release of these peculiar traits of character through the mediums of his own native genius, he will give, in my opinion, a new expression to religion that will make it highly representative of the ideal and life of our blessed Lord. The present place that Negro music plays in the enrichment of the devotional side of our religion is a testimony to these facts.

The question now comes, How can this be done? First of all, the members of the Southern Baptist Convention should

take note of the fact that Negro Baptists constitute more than one-third of the entire Negro group in this country, and that through the National Baptist constituency white Baptists have the chance of touching the majority of the entire Negro group.

Second, Southern white Baptists and Negro Baptists have many things in common as far as democratic ideals are concerned. The two groups taken together constitute the largest block of democratic thinking in our entire land.

Geographical Phase

And then, there is a geographical phase of this problem which should not be overlooked, namely, that Negro Baptists and Southern white Baptists are largely co-extensive of the same territory. We therefore need an inter-racial commission of Southern Baptists and of Negro Baptists to study together the problems referred to above with a view of promoting a new system of race relations and of educational philosophy for the Negro group.

Education is a dynamic with which a people may over-master or blast away the problems of their lives, and both groups should educate themselves to master the problems which lead to misunderstanding between white people and black people in our Southland.

With these things achieved, even though we are cumbered with bi-racial social complexes, as Kelly Miller said: "The white man and the black man, like the oak and the pine, subsisting in the same soil will grow up together without handicap or harm but with mutual helpfulness to each other."



This is a group of preachers and workers who attended an institute held by Rev. A. Walter Williams, Home Mission Board teacher-missionary, at Jackson College, Jackson, Miss. Such institutes are held by other workers in their states. The aim of the Board's program of Negro ministerial education is to help accomplish "the greatest emancipation of the Negro" which, Dr. Talley believes, is yet to come, and in which, he says, "Southern Baptists are capable of being a vital factor."



Children being given lunch at the Migrant Center promoted by the Baptist Woman's Missionary Union of Arkansas.

PRECEDING the Season of Prayer for Home Missions last March, the Baptist women and young people of the Southland studied the book *Give Ye Then to Eat*, written by Mrs. B. A. Copas, President of Texas W. M. U. One chapter of this challenging and practical book was devoted to the migrant situation in our nation and especially as it exists in the Southern Baptist Convention territory. There was already concern among many about the physical and spiritual welfare of this transient homeless multitude.

Baptist women of Arkansas had in previous years responded to calls for clothing, food, etc., for migrants, but realization of the increasing number of them coming into our state annually to harvest the various crops in the spring and summer seasons, awakened a general feeling of missionary responsibility in the hearts of our members.

Preparations Begun

At the W. M. U. Board meeting in April a committee was appointed to work out plans and choose a place for the establishment of a Migrant Center among the strawberry pickers to be promoted during the coming season. This committee chose Bald Knob in White County, one of the largest strawberry centers in the state, as the place for this pioneer missionary endeavor.

Invaluable service was rendered both in preparation for and operation of the Center by the local pastor and his wife, who gave their entire time and effort to the task. The School Board and P. T. A. granted the use of the school gymnasium and its equipment. Little Rock bakeries, Searcy Laundry, Bald Knob Ice Company and other business firms contributed commodities and their services. Missionary organizations and individuals responded heartily to ap-

A NEW RESPONSIBILITY— Physical, Social, Spiritual

By MRS. C. H. RAY

Executive Secretary
Arkansas W. M. U.



Group of migrant strawberry pickers

peals for food, clothing and other necessary supplies, and free-will cash offerings exceeded even our earnest hopes.

In addition to the pastor and his wife, the committee secured the services of three consecrated, missionary-hearted young women, one of whom was a graduate nurse. The task was hard, but they gave sacrificially of their strength and ability and the Lord abundantly blessed their labors. Dr. B. L. Bridges, General State Secretary, at once pledged his prayerful interest and a contribution from the state mission funds toward this new missionary undertaking.

The Center was opened on May 6 and continued for three weeks. Of the more than 20,000 who entered White County for the strawberry season, our workers, within a radius of two miles of Bald Knob, contacted 120 families or about 700 people. There were sixty-six children enrolled from the ages of three months to eight years, the daily average attendance being about thirty-five.

These children were gathered each morning in a car and brought to the Center, where they were bathed, dressed in clothes which had been supplied, fed a morning, noon and afternoon lunch, taught religious songs, Bible stories, etc. They learned about the love of Jesus and some of the fundamental principles of right living. In the late afternoon they were carried back to their several camps by the workers of the Center.

During the last week of the Center evangelistic services were held at night in the open air and in the larger camp quarters on the farms where the migrants were located. The associational

missionary, assisted by the local pastor and the other Center workers, promoted these services. Several accepted the invitation to worship at the local church and six of these were converted and followed Christ in baptism. There were eighteen conversions resulting from these services and five rededications.

We believe this work has been very worthwhile and rejoice that many had the opportunity to share in it through their gifts and prayers. The following is a testimony of the young woman in charge of the Center—

Touching Experiences

"I know of no way to measure the intense gratification amounting almost to rapture that filled my soul as I witnessed the transforming power of the Holy Spirit in the hearts of those who were converted. I wish I could tell you of that darling little one-year-old Geraldine, and how through her we finally won her mother to Christ; of that fourteen-year-old orphan girl who found Christ, and who, that same night, prayed for and talked with a friend of hers who seemed untouched, and said she knew that God would save that friend because she had prayed for her; of the girl, who in all her seventeen years had never been in a religious service, who had no conception of God, who had never heard of the Saviour, and who, mid the prayers of the missionaries and the patient recitation of the story of God's dealings with men and His plan of salvation, melted into tears and was saved.

"But somehow the weight of burden in my soul for the fathers and mothers who were not saved and may never have another opportunity, with families for whom they are responsible, and nothing in their days to give them hope, and nothing in their lives to give them stability, and nothing in their hearts to give them peace—cannot be estimated.

"I wish I could lead you into those little groups of children at the Cen-

(Continued on page 11)

Navajo Boy Surprises Worker By Knowledge Of Scripture Quotations

By PAULINE CAMMACK
Missionary to the Indians

ON the occasion of the closing session of one of our Vacation Bible Schools at Alamo, one of the Navajo boys who did not know a word of English two years ago, surprised us quoting a Bible verse which we did not know that he knew. When we asked him where he learned it he gave the name of the volunteer worker who taught him the verse in our Vacation Bible School last summer.

In working with this non-English-speaking group of Indians, although we were greatly handicapped by the lack of interpreters a considerable portion of the time in both Vacation Bible Schools at Alamo this summer, it was encouraging to see how well the children were hiding in their hearts these passages from God's Word which they will gradually come to understand better as they learn more of the English language.

It was also encouraging to watch the progress made by these Navajo children in learning to handle God's Word for themselves. Even though it was a small beginning, Scripture-searching drills were given, in which the boys and girls searched for some of the books of the Bible, and for some of the verses they had memorized.

The seed-planting time among these Navajos may seem long, but I see no reason for discouragement. The results are in the hands of the Lord of the harvest, and in due season He will bring forth His fruit.

Mountain Congregation Witnesses Real Revival

By BERT CALDWELL
Mountain Missionary

THIS has been one of our best months, since we had our meeting, W. K. Wood, of Pollard Baptist Church, Ashland, doing our preaching. Our church was greatly revived, and there were five additions. Three came by letter and two by baptism.

I believe that these new members will certainly mean much to the Lord's cause here in this community. The two who came by baptism are college graduates, and are gifted in teaching, and we are hoping that the Lord will use them much as they grow in grace.

We had a moonlight baptizing Friday night, something we never did before. After these two came for

New Missionaries



Mrs. Lloyd Corder



Rev. Lloyd Corder

WE take great pleasure in introducing the following new workers who were appointed at the September Board meeting.

Rev. and Mrs. Lloyd Corder, Uvalde, Texas, Mexican, field. Brother Corder is a college graduate, speaks Spanish fluently, and has had three years' experience in work among Mexican people. He comes to us highly recommended, and we anticipate great results and development on the Uvalde field under his ministry.

Mrs. L. O. Cotey, who has been serv-

ing so acceptably as matron of the Women's Emergency Home at 732 Frenchmen Street, New Orleans, Louisiana, was appointed by the Board to this important position.

Rev. Roy Monzingo, of Nacogdoches, Texas, was appointed to care for the work on the Bonaldo Spanish-speaking field for part time.

We welcome all of these workers into the great Home Board family and pray that they may be used of the Lord in bringing in His kingdom in the homeland.—J. W. Beagle.

A NEW RESPONSIBILITY

(Continued from Page 10)

ter, who, with upturned faces and responsive hearts, heard for the first time the stories of Christ. I wish you could observe the changes wrought in some of these children, even in that short three weeks' time. I wish you you might feel the tug of the hunger of their little hearts, and could see the bleakness of the future that lies before most of them.

"We shall continue to pray for the maturing of the seeds planted and for an increased recognition of this new responsibility of Southern Baptists—of Arkansas Baptists—and for laborers to go to these people groping for God,—to this 'people distressed and scattered abroad as sheep not having a shepherd.'"

I am trying to pray about a loud speaker. I could certainly use it much for the Lord's work right now in this county. Good use will be made of it when the Lord gives it to me, and I am trusting it will be soon. Continue to pray much for this work here.

COST OF DISCIPLESHIP

By
JACOB GARTENHAUS

THE Associated Press recently carried an item concerning a young Jewess, Adele Gay Goldman, who had been a Christian for several years. Because of her sweet disposition and lovable character her father did not hate her but labored always to induce her to renounce Christianity. But though she loved her people no less, she loved her Lord more and could not give Him up.

Her father, who had amassed a fortune, when he died, left in his will money for various charitable and educational purposes, besides a portion for each of his children, but concerning Adele he stipulated that she was to receive between \$40,000 and \$50,000 provided she recanted her faith in Christ and married in the Jewish faith within a year; if not, she would forfeit all but \$5. That is indeed a large sum of money to have to give up, especially for a stenographer with a meager income.

Wonderful Lesson Seen

I have been thinking about the many who would desecrate the Sab-

REACHING JEWISH NEIGHBORS

A PASTOR in a southern city writes: "In the three years I spent in the seminary there was not to my knowledge any sort of direct teaching, informational or inspirational, on the many-sided problem of winning the Jewish neighbors of the churches to which those men would go as pastors."

"In practically every community where there are a few Jews there is a Christian church. Many of these Jews have no organized religious worship of any kind, and unless the church opens its doors they must go without religious privileges. The condemnation that rests most heavily upon us is that we have missed a glorious opportunity."

"Recently this new field of service has been opened to me, and I rejoice as a minister in having some of the seed of Abraham in my flock. At least two other churches in the city have Jewish members, also. In every instance these members have proven themselves worthy of the kingdom."

lath, legalize sale of liquor, and not even stop with murder to gain an extra dollar. This also reminded me of a recent visit I had in one of our smaller cities where there was an election as to whether or not moving picture houses should be open on Sunday, and the majority voted for Sunday movies. Speaking that night I stated that no more would I blame the Jew or foreigner, as we so often do, for the loose morals so prevalent today, for upon inquiry I found that there were only three Jewish families and not more than a dozen families of foreign extraction in that city; that most of the residents were of native stock, and that the majority of the voters were church members.

The Associated Press saw in Miss Goldman's action a wonderful lesson for this materialistic age. The Jew who finds Christ to be the one of whom Moses in the law and all the prophets did write, cannot so easily separate himself from Him who is the Only Hope.

Christian Jews Stand Test

"Will you also go away when others have left me?" was the question Christ put to his disciples. "The nominal church member may not find it difficult to leave me but then it was not so difficult for him to come to me, either. But you, my Jewish disciples who have already suffered so much for my sake, will you forsake me? You are at liberty to make your choice."

And with Peter, Jewish followers of Christ have answered, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ the son of the living God. A moment's joy in thy presence is not to be compared with all the joy this world has to offer. Thou art the fountain of living waters, the fittest of ten thousand."

Yes, five dollars with the Lord means infinitely more than \$500,000 without Him.

This is just one of many experiences of Jewish believers. A good size volume could be written telling of the

sacrifices many have made and are making because of their stand for Christ. One need not turn the pages of history or go to distant lands to find such heroism of faith; we have it right here in our own land and age.

And yet, notwithstanding this, some people still ask whether it pays to give the Gospel to the Jew. Let me rather ask, "Does it pay not to give him the Gospel?"

PIMA INDIANS BAPTIZED; CHURCH ORGANIZED

PEOPLE came from all directions, some for a distance of many miles, to hear the Gospel and witness the baptizing of ten people at the Sacaton Indian Church at Sacaton, Ariz., where Rev. C. F. Frazier is missionary.

The oldest convert baptized was 95 and the youngest 7.

During this glorious service, the Sacaton church granted letters to eighteen of its members who live in the Casa Blanca community, that they might organize a church there. Luke Johnson, an Indian, has been ordained to be pastor of the church.

A recent revival held by Brother Frazier in the Casa Blanca section resulted in 13 conversions, about 8 of whom will go into the new church.



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Sells Message to Young People



Missionary I. E. Gonzalez, Mexican worker, surrounded by inquiring Mississippi youngsters at one of the Baptist Training Union district conventions arranged by Auber J. Wilds, Training Union director in Mississippi.

By FRANK E. SKILTON

FROM June 19 to July 6 Rev. I. E. Gonzalez, missionary to the Mexicans in Austin, Texas, and I drove the length and breadth of Mississippi, attending the fifteenth Baptist Training Union district conventions scheduled and directed by Mr. Auber J. Wilds, Mississippi Baptist Training Union Director.

Brother Gonzalez spoke each afternoon and evening on his work among the Mexicans, and I showed 500 feet of colored motion pictures on Christian education and Blue Mountain College.

Brother Gonzalez and I slept together, ate en salada de papa, fried chicken, and other delicacies together, and had great fellowship with the young people of the Baptist Training Union from six to sixty.

Brother Gonzalez possesses the qualities that make a true proclaimer of the Gospel.

He is a hard worker and effective. He is thoroughly consecrated. He has the happy faculty of "selling" himself and his message.

In nearly every convention during recess and the afternoon when the program was over one would find Brother Gonzalez surrounded by a cluster of from five to twenty-five youngsters of junior and intermediate ages, answering their questions about his work.

Brother Gonzalez and I had our youth renewed like the eagle as we mingled with Brother Wilds and the young people of Mississippi.

Vacation Bible School Features Month's Work On Navajo Reservation

By R. A. PRYOR
Missionary to the Indians

THIS has been a busy month for us. The opportunity and responsibility grows month by month. As the Navajos approach the Christian ways of living, they come to us more for domestic and spiritual advice as well as moral and physical assistance.

In addition to our regular reservation activities this month, we have conducted an unusually successful Vacation Bible School at the Fruitland Navajo Day School.

The school lasted for two weeks. The attendance was good from the first day and continued to increase daily until the last day.

Time alone will tell the spiritual results, but the outward results during the two weeks were: six quilts pieced and quilted, thirteen old quilts re-lined and tacked, six pairs of shoes mended and half-soled, fifteen dresses made from old worn-out dresses, eight pairs of boys' pants made from discarded pants, thirty-eight received badly needed medical attention, and ten chapters of the Bible were taught in the adult department.

In the other three departments the regular Vacation Bible School work was taught and very satisfactory work was accomplished and lasting spiritual good was obtained.

The smallest daily attendance was 51. The largest daily attendance was

136. Average was 42 and there were 30 conversions, fourteen intermediates and 16 adults.

We are now making plans for our Thanksgiving dinner of beans, beef stew, bread and coffee for the Navajos in November and a Christmas tree at our home for them in December.

We ask the prayers of the Christian people for the work and workers that God's will may be done and many lost Navajos won to Christ before it is too late.

GOING UP IS NICER, SAYS CHILD—FATHER AGREES

IN one of the homes where Miss Margaret Jung, missionary to the Chinese in Phoenix, Ariz., has frequently visited and told Bible stories to the children, the father had no interest in religious activities.

Recently when she returned to this home, a six-year-old baby boy said to the father, "Daddy, where would you like to go after this world—up or down? Going up is nice and cool, but going down is hot."

What prompted the child to say these words, Miss Jung says she does not know, but the father has since been more tender toward Christianity.



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HAVE SOUTHERN BAPTISTS REACHED THEIR PEAK IN EVANGELISM?

By
ROLAND Q. LEAVELL

THE seasons rise and fall. The tide ebbs and flows. The moon waxes and wanes. Revivals come and go. Evangelism surges and recedes. In the past few years Southern Baptists have been gloriously blessed of God in their evangelism. Have we reached the peak? May God forbid! Southern Baptists should eventually win and baptize not less than a half million converts every year!

Progress

The progress in baptisms in recent years is well known. We have increased from 191,993 baptisms in 1936, to 204,667 in 1937, to 256,814 in 1938, and to 269,133 in 1939.

Progress has been just as remarkable in other ways. The very word "evangelism" has been rescued, restored, and re-emphasized.

Dr. Clovis G. Chappell, in *Special Day Sermons*, says: "Evangelism is a beautiful word that has lost its winningness. Somehow in its journey from the Jerusalem of yesterday to the Jericho of today it has fallen among thieves that have wounded it, and stripped it, and departed, leaving it half dead. It takes a rather rash Samaritan, therefore, to dare to turn aside to set this poor chap upon his feet and take him to an inn and take care of him. This is especially true because a veritable procession of priests and Levites are passing by, not only refusing to lend a hand, but we fear, inwardly chuckling at the plight of the poor fellow, and secretly hoping that they are soon to see the last of him."

Thank God, that is no longer the sad plight of evangelism among Southern Baptists. Evangelism is the most popular word in our dictionary of activities. Evangelism is the primary activity of Southern Baptists and the ultimate aim of all other activities. The Great Commission is our watchword.

Possibilities

A half million converts annually is easily within the faith and the possibility of Southern Baptists. While we rejoice in having baptized 932,607 converts in four years, let us also remember those whom we have not won.

Less than half of the people in the

Southland belong to any church, nearly 15,000,000 of them. At least 17,000,000 of these are of conversion age. Probably 9,000,000 of these are Baptists by training and preference.

There is one white Baptist church member to every ten persons in the population of the South. There are twice as many unsaved people of conversion age who are Baptist responsibilities as the number of white Baptist church members.

"ANDREW CLUB" INFORMATION WANTED

THE suggestion of "An ANDREW CLUB in Every Church" has met with widespread favor. Many pastors have already organized such soul-winning groups. Others are doing so. Others have re-named their previously existing soul-winning groups, calling them "Andrew Clubs."

Information about successful plans for Andrew Clubs is wanted for these columns. Every pastor who has promoted soul-winning through some special group will please write in detail about the most successful methods used.

The following questions indicate the type of information desired. (1) How were the soul-winning groups selected? (2) How many composed the most successful group? (3) What are the ages, church duties and qualifications of those who are in the group? (4) How often do they meet, and where? (5) What program do they use for their meetings? (6) What plan do they use for finding the lost, and what method do they use in seeking out the lost for personal soul-winning?

Kindly write a letter or postal card to Roland Q. Leavell, 315 Red Rock Building, Atlanta, Ga. Such information as can be used will be printed on this page from time to time.

In the light of these figures, it would be a tragedy for Southern Baptists to accept the past four years as our peak years in baptisms.

There are too many opportunities for soul-winning, too many responsibilities of lost souls.

Program

The peak in evangelism can be reached only when our associational organizations function in their evangelistic opportunities. The associational evangelistic program is the key.

(1) *A perennial program*—A perennial program of evangelism including all the churches and covering all the associational territory should be presented and adopted at every annual associational meeting.

(2) *An adequate organization*—Every association should have an evangelistic committee of at least five persons responsible for promoting a perennial evangelistic program. One person should be the chairman or leader. The second person should be charged with organizing an "Andrew Club" in every church. The third committee member should promote publicity and a religious census. The fourth committee member should promote evangelism outside of the churches, in street preaching, in radio addresses, in shop work, in brush arbor and schoolhouse revivals, in new Sunday school missions, and in other "highways and hedges" methods. The fifth member should promote study courses in soul-winning.

"Andrew Clubs"

Perhaps nothing which the associational organization can do will bring so rich returns in winning the lost to Christ as the organization of one or more "Andrew Clubs" in every church.

An "Andrew Club" is a group of consecrated, praying Christians who work and pray cooperatively in personal soul-winning. They meet frequently, pray fervently, and witness faithfully in bringing the lost to Christ. They are under the leadership of the pastor. They are composed of Christians of all ages and from all walks of life. One church could have many Andrew Clubs. Every church should have at least one.

Missionary



Illustrations

"Thou Mightest Know"

It seemed good to me also . . . to write . . . that thou mightest know the certainty concerning the things wherein thou wast instructed. Luke 1:3-4.

The Gospel first came to our home and community when we lived in a little French community known as La Grande Coulee in Acadia Parish. Services were held in our community by Brother L. C. Smith, who still is general Home Board missionary to the French.

He read the Bible to my grandmother on a Sunday morning and invited her to the services at the school house. Poor health made it impossible for her to attend, but she sent her children.

She told my grandfather that she had heard the Bible and that if it was true, they had something else to do to be saved. Two weeks later she died without hearing another word of the Gospel, but she told the family that she was ready to meet her God.

Before passing away she called a little son to the bedside and told him to find out about the Bible, and then go out and tell all the French mothers in the same condition as she the truth about the Bible and salvation.

As a result of her hearing before she died a great revival came to my grandfather's home. Grandfather was the first convert. Since then from that family have come four French ministers, two deacons noted in their home churches as soul winners, and others who have worked faithfully in the French field.—Lawrence Thibodeaux, French missionary of the Home Mission Board.

Growth

And Jesus advanced in wisdom and stature, and in favor with God and men. Luke 2:52.

A broad smile plays on the joyful face of Mike Lopez as he cleans the carpets and dusts the benches in the auditorium of the First Baptist Church, Albuquerque, New Mexico.

Now flecking a particle of dust from a pew, a happy tune comes from his slightly puckered lips. Mike's joy would be infectious if anyone were present to feel it. All alone in the

big auditorium he goes at his task easily, expertly, happily.

Anyone would know that Mike is more than a janitor. Two years ago he might have been just a janitor, but not now. The pastor and members in Albuquerque call him caretaker, but he is more than that. He's a senior in the University of Mexico, but his scholastic attainments and his willingness to work to get an education do not fully explain that something shown so definitely in his radiant smile.

But now a friend has paused a moment in the auditorium, and Mike, stopping his work, looks up, his smile broadening.

"We had two conversions at Alameda last night," he sings out.

Mike, you see, is a young preacher, and Alameda is a mission at which he preaches. Two years ago he was not even a Christian. His Christian experience and spiritual growth in these few months have been a real blessing to the church and community.

No Fruits of Repentance

Bring forth therefore fruits worthy of repentance. Luke 3:8.

At a meeting of the Prince Club in the good will center at Ensey, Ala., where Miss Bertha Wallis is missionary, one of two little brothers attending said to the missionary, "I am going to be baptized next Thursday."

Upon inquiry it was learned that he was referring to baptism in the Catholic Church but that he did not know what it meant to be saved. Miss Wallis explained it to him and said

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that the Bible teaches baptism only after salvation, but the boy would not say he had been saved.

A week later the same boy related to the club the ceremony of his baptism, making sport of the various steps in the ordinance such as putting salt in the mouth, pouring oil under his chin and water over his head. He was made to join the Catholic Church by his father and mother.

The mother of this boy was heard to say to one of the workers in the center, "I can live like the devil in the Catholic Church, and when I decide to become a Christian I will join the Baptist church."

Are these things "fruits worthy of repentance"?

One Motive for Abstinence

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Romans 14:17.

Yonder a figure staggers along the railroad track. Against the early dusk between the hills is silhouetted his slight form. Just a mere boy he appears to be, but frail and stooped is that body—certainly not with age, nor yet with disease, but with the weight of his own indulgence.

As old as the world he seems to be, as he shoves along. Now one foot slides in front of the other uncertainly. He stumbles as one shoe drags a cross-tie. His whole body stiffens momentarily as he jerks himself erect. Again his effort to control himself fails, and he slouches along the track, clumsily shuffling on an uneven course.

Now his head is erect again, revealing a boyish face. The owner of those pale white cheeks and groggy eyes could be no more than a dozen years old, but he seems to be as old as the world for he is under the influence of the curse which is as old as man.

Here he is, staggering drunk, making his way along a railroad track in a coal mining camp before the amazed eyes of Rev. L. W. Martin, Home Board mountain missionary. If someone had realized the Christian motive for abstinence, he might have been saved his present plight.

Indian Reports Show Soul-Winning Results In Three Associations

By AARON W. HANCOCK
Indian Missionary

THREE of our Indian associations have closed their associational year, and we believe that every one of the associations has been a success in a sense that all reported conversions.

I was unable to ascertain from the Creek Indians the number of baptisms they reported during the associational year. The Creek and Seminole churches are working harmoniously together as never before. Several churches that withdrew from the association several years ago came back, and pledged themselves to help in the upbuilding of God's kingdom. The fellowship was never greater. Every one of the churches pledged to hold at least one revival during the year in an effort to win souls.

The two Choctaw Indian Associations reported twenty-six conversions and baptisms during the year, and a new spirit was manifested among both of them. We are praying and working toward uniting the two factions that have existed among the Choctaws since 1925. The Lord has led us far toward uniting the Choctaw work.

CHILDREN GIVE POTATOES AS DAILY OFFERING

AS an offering unto the Lord, the boys and girls in the Bible school held at Dyess Colony, Ark., where Rev. W. E. Haltom is missionary, brought two potatoes each morning.

The missionary writes that they were trying to teach the children to give, and everyone of them entered into this part of the service most graciously.

"It did our hearts good to see them give," writes Brother Haltom, "and I think that I have not received more joy out of conducting any Bible school than for these boys and girls in the Colony."

Brother Haltom, who has been on the Dyess field only a few months, is encouraged with the program of the work. The interest, he says, is increasing every day.

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