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SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and

VOL. XV.

MARCH, 1944

NO. 3.



Photo by Herman P. Burns.

Indian Series Now Ready—See Page 5

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By S. M. Morgan

Pages 10 and 11

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Blue Prints Not Enough

A CHAIRMAN of a Government commission in Washington says, "We have enough blueprints in Washington to make a dozen new worlds; what we are short on is faith." He did not say what kind of faith is lacking. Evidently it was not faith in blueprints. The problem usually lies in people. When people are pessimistic, selfish, bitter and non-cooperative, the best of plans will fail. The church is here to create faith; not to sit at the peace table, not to write into the treaties the terms for a new world, but to bring the grace of God into the hearts and lives of the men and women who will make the new world. That is our mission task.

The Attitude We Should Have

SENATOR CONNALLY said recently in a speech in the U. S. Senate "that the United States did not desire either the wholesale massacre or the enslavement of the German population." He was endeavoring to counteract the propaganda of German leaders who are telling the German people that victory for the allies means the utter destruction of Germany. We must be true to our ideals of freedom, humanitarianism and international good will. We shall disarm our enemies but we must not destroy them; that would be to destroy what we are fighting for. We must conquer them, but we must give them the Gospel to save them and us from another world war.

A National Enemy

ONE of the greatest national enemies in America today is the liquor business. The Eighteenth Amendment, so we are told, closed 177,000 saloons. The Twenty-first Amendment, so it is said, has opened 436,000 saloons. The equivalent of 5,500,000,000 pounds of food products could be saved for civilian consumption if present whiskey stocks in warehouses were redistilled into commercial alcohol. According to the *New York Times*, the United States is consuming 2,000,000,000 gallons of alcoholic liquor annually. The over-the-counter sales approximate \$4,000,000,000, to say nothing of bootleg liquor sales. The editor says the nation is

losing \$20,000,000,000 yearly in diminished efficiency of drunken workers and executives, \$50,000,000,000 in decreased production, and \$15,000,000,000 a year in booze-crazed crimes. The United States is the only major power affected by the war which has taken no steps to curtail the consumption of intoxicating liquor as a measure for increasing efficiency in production. Every Christian should write his Congressman and his Senator and demand that something be done to relieve the nation of this curse.

What a Difference!

THE exchange of prisoners between the "Tetsu Maru" and the "Gripsholm" gave a graphic illustration of the difference between Christian America and heathen Japan. The American internees disembarked from the Japanese ship clothed in rags with their belts pulled tight over half-starved bodies. They passed on their way to the "Gripsholm" the Japanese repatriates. The Japanese were well fed and well clothed in good American garments. We must, in this conquest, redeem Japan from her pagan leaders and give her people the Gospel of redeeming grace.

What Baptists Might Do

JESSE JONES, Secretary of Commerce, tells us that the national income for 1943 was 142 billion dollars. This is a tremendous amount of money. Divided among the 130,000,000 people, it would give every man, woman and child an average of about \$1,100.00 last year. On the basis of averages this would give 5,000,000 Southern Baptists an income of six billion dollars. If Southern Baptists lived, according to these figures, they would put into the treasury of their churches six hundred million dollars. May the Lord lead us to realize and meet our opportunity for world service as Christians.

A Return to God

J. EDGAR HOOVER, head of the F. B. I., declared the other day in an address that a return to God and the practice of religion is the greatest need of America today. Commenting on a tremendous increase in crime, particularly among juvenile groups, he asserted that crime thrives "only

Paper Shortage

GOVERNMENT orders require a cut in paper consumption of 10% from the amount used in 1942.

This cut becomes drastic for *Southern Baptist Home Missions* which has had a large circulation increase. Our average monthly circulation in 1942 was 70,575. The February issue this year was mailed to 101,361 subscribers, which was some 3,000 more than received the January issue.

This issue will probably be mailed to nearly 4,000 new subscribers.

To meet the Government regulation we are changing with this issue to a lighter weight paper, as was done a year ago for the same reason. We will co-operate fully in this necessary reduction in the use of paper, both in the publication of *Southern Baptist Home Missions* and in the Board's other publications.

Even while reducing our consumption of paper, we are determined to continue to:

- (1) Maintain our schedule of regular monthly publication; and
- (2) Mail the magazine each month to all subscribers.

The reduction in use of paper will be accomplished in ways not to affect this two-point policy. However, subscribers should know that subscriptions should now be renewed promptly.

In that country, state or nation where the moral fiber and resistance are weak." He also declared that "the home and its teaching of proper conduct have broken down in America" and that "the message of the church is not reaching enough people." If there ever was a time in the history of our country when we needed to preach with power and serious enthusiasm the Gospel of redeeming grace, that time is now. We cannot hope to build the right kind of world after the war is over unless we have the right kind of people to build it.

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J. B. LAWRENCE

Editor

JOB W. BURTON

Managing Editor

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HOME MISSIONS

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

VOL. XV.

MARCH, 1944

NO. 3.

HORACE BUSHNELL once said: "One more revival today only is needed, the revival of Christian stewardship, the consecration of the money power to God." Stewardship in this sense means that income, capital, and wealth should be administered in the interest of our Lord Jesus Christ.

Revival of Stewardship A Supreme Need

Once there was a stewardship. It was in those far-away New Testament times when, in the abandon of a new love and the illumination of the Holy Spirit, the members of the Jerusalem church constantly attended unto the "contributions." They shared all they had with one another, they distributed as everyone had need. Another illustration was Philippi: Those Christians were in a severe ordeal of trouble. Yet, their overflowing joy and their deep poverty poured out a flood of rich generosity. Christianity grew apace in Jerusalem and Philippi. No opposition could overcome or stand before those sacrificial disciples.

Stewardship was a distinguishing feature of the early churches. What the Saviour taught they exemplified. Paul's strongest appeal for generosity was the example of Jesus, "You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich."

We should revert to New Testament custom. We should pray to possess that holy disposition of service, stewardship, sacrifice. Then individuals would feel and discharge their share of responsibility for current support and kingdom enterprises. There would be no attempt at averaging—so many, each to give the same amount. That is inequitable and suicidal. Each would measure his amount of his ability. Appeals for contributions would not be annoying.

Population Drifts

SINCE Pearl Harbor there has occurred in the civilian population of the U. S. the greatest migration of all time, so we are told in a survey made by the joint division of Education and Cultivation of the Board of Missions and Church Extension, New York City. According to this survey, the drift has been from the rural to the city, from town and country to the city. In many sections the population has greatly decreased while it has tremendously increased in other sections. People are moving out of the north and midwest into the west. The south lost 1.8%; the northwest 3.7%; the north central states 3.9%. In some states there was a loss in total population, but an increase in certain sec-

tions. Alabama lost, Mobile gained 53%; Texas lost, but the cities in Texas gained from 8% to 30%. South Carolina lost, Charleston and Columbia gained; Georgia lost, but Columbus, Savannah, Macon and Atlanta gained. Kentucky lost, but Louisville gained. Virginia increased 4%, but it was due to an increase of 42% at Norfolk. Florida increased 8.8%, but it was due to the increase in Jacksonville, Tampa and Miami. As a result of this drift, hundreds of town and country churches have lost members while thousands of Baptists have flocked to the cities and have not yet been absorbed by the churches. Here is a great Home Mission problem that needs our serious consideration.

International Radio

AT midnight, February 1, the first message was broadcast over the all-American owned and operated commercial radio station somewhere in Europe, according to an A.P. news story. The station was installed at approximately \$250,000 expense and will be used chiefly in sending news dispatches from the war fronts. Evidently the U. S. Government appreciates the importance of radio. We do not know, of course, what will take place in the world after the war. We do know, however, that there will be vast changes in transportation and in the means of communication, making the world one neighborhood. How tremendously important it is for Baptists to establish themselves in the radio field with the purpose of preaching the Gospel at home and abroad in the new world. Baptists—pastors, institutions, agencies, boards, conventions—should, therefore, secure time on every broadcasting station that would either give or sell time to them to preach the Gospel of redeeming grace to lost men and women. The more radio Gospel programs we have, the better.

Something Radically Wrong

THERE is something radically wrong with man. In nature the elements never act in any way except as good elements should act. A volcano when it erupts and destroys life or a river when it overflows and damages property is only obeying the natural law of its being. Man does not act that way. He uses his self-determining powers to go contrary to the laws of his being, even when he knows better. He deliberately does wrong when he knows it is wrong. He is the only part of the visible world that acts in this way. This being the case, we can never expect to have an ideal world built by men until they are regenerated and made right themselves.

What Special Work for Children Marks Home Mission Activities?

A. WEEK-DAY kindergartens are conducted among most of the language groups which constitute the major Home Mission fields. The Bible stories, varied activities and wholesome games are a constant delight to the children, whose friendship to the missionaries is thus won and the children themselves thereby become a strong entering wedge for the message to reach their parents. Illustrative of the appeal to children of kindergarten activities are the pleased expressions pictured here of the rhythm band organized by Miss Elizabeth Taylor in the kindergarten at Key West. Notable work of this nature is being done among the Mexicans, Europeans, Italians, and in Cuba. Vacation Bible Schools are also promoted with vigor on all Home Mission fields, with good results everywhere from the standpoint of interest, attendance and lasting values.



Q. Is it possible to secure copies of the new Illustrated Home Mission map in addition to those already distributed from the state W. M. U. of fees? Mrs. J. I. F.

A. Only a very limited number of additional copies are available. The Home Mission Board, like all other publishers, must make drastic reductions in the use of paper. Those who have received copies should preserve them carefully for later use after the Week of Prayer.

Q. Our association has a sum of money for rural work. Has our State Mission Board and the Home Mission Board worked out a definite plan by which our association can share in this rural work? Mrs. C. E. H.

A. The Home Mission Board is now working out such a co-operative plan with your State Mission Board and with other state mission boards which are interesting in a similar arrangement for rural missions. Already a

HOW TO ASK QUESTIONS

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

cooperative rural work is under way in one state, and inquiries indicate an interest in a number of other states.

Q. The Week of Prayer book, *Christianity Our Citadel*, states that there are four missionaries to the deaf employed by the Board. Your Directory (December issue) carries the names of five. Please tell me which four are supported by the Board. Who is responsible for the fifth? Mrs. V. H.

A. When *Christianity Our Citadel* was written there were only four missionaries to the deaf employed by the Board. Since that time a fifth, Rev. Grady Watson, has been appointed. Thus the five whose names were listed in December and again in this issue (page 15) are all supported by the Home Mission Board. The number of missionaries on all fields is constantly increasing in a similar manner.

An Organism Organized

AN organism is something that has inherent life. Man, animals, plants are all organisms, but there is a difference in the expression of life in each. No amount of adjusting will ever enable a plant to walk, a fish to sing or an elephant to talk. The nature of the life within decides the behavior of any particular organism. A New Testament church is an organism, but it is also an organization. The germs of life are in the individual members who are living stones built

into a living structure of which Christ is the head, the heart and the soul. The church is made up of individual units. The controlling life of the church resides in regenerated and heaven-born individuals. These individuals are organized into one whole of which Christ is the head, the heart and the soul. A New Testament Church gives Christ a body so that He can function in a physical world.



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March, 1944

New Indian Books Offer Texts For Each Age Group

THE new graded series on Indian missions in the South has just been brought from the press by the Home Mission Board.

The six volumes in the series offer a reading book for each age group and a resource book of suggestions for teaching the series.

This new list for study of Indian missions follows the pattern set in the popular Cuban series which was published two years ago. The unique plan of publishing a fully graded series, tied together as one unit by the general resource book, was worked out by Mrs. Upa Roberts Lawrence, the Board's mission study editor.



Carl Coke Rister

Pauline Cammack

Thelma Sharman Brown

The series is of timely interest since the mission study topic this year is the Indian. The books will be used widely in schools of missions, assemblies, W. M. U. Training Union and

Sunday School mission study classes, and for reference.

The books are illustrated with choice new pictures. Cover designs were drawn by Novie Male Moffat.

Editor of the entire series was Joe W. Burton, the Board's secretary of education.

Series Titles

Baptist Missions Among the American Indians 40c
CARL COKE RISTER

The author, a Baptist deacon, in the head of the department of history in the University of Oklahoma. An able and heart-warming presentation of Baptist missions among the Indians from the beginning until now.

By Way of Cherokee 40c
THELMA SHARMAN BROWN

Indian work as seen through the eyes of a lively group of young people. A delightful narrative thread is carried throughout.

Kimo: A First American 40c
PAULINE CAMMACK

The story of Tony Jajola's Christian experience as told to the missionary-author. For intermediates.

Indian Blankets 35c
ALPHA MARIE GAMMRELL

Juniors will find themselves making this trip to the Indian fields as they read these pages. Written by one who grew up in a missionary home in Oklahoma.

Little Morning Light 35c
BLOSSOM THOMPSON

Children will delight in this grandfather-grandson story of Indian missions. Written by a master storyteller for Primaries.

Indian Resource Book 25c
JOE W. BURTON, Editor

Suggestions and source materials for teaching the series. A necessary aid for every teacher.

There has been an unavoidable delay in printing the Resource Book. It should be ready by March 15.

ON SALE AT BAPTIST BOOK STORE



Faith Conquers Greatest Sorrow, Missionary's Experiences Reveal

By JAMES D. CRANE
Missionary to the Mexicans



James D. Crane, brothers in Christ have never forsaken me in a time of need. But better even than that, I have found a peace and certainty in my Saviour. I know that I cannot bring my wife back to me, but I can go to her."

A Family Without Hope

On the next Wednesday afternoon I stood in the home of the Mexican family, which had just lost their seven-year-old son. The father permitted me to have a brief service, and then funeral attendants came to remove the body to the Catholic church for final services.

Just before leaving the home, the family gathered around the bier to take a last look at their son and brother. In a wall of despair the mother cried, "Oh, son of my life!" A sister almost fainted. They had no hope!

One of two attitudes invariably characterizes the unsaved Mexican when he comes face to face with death. Either he gives way to utter despair, or he takes refuge in a stolid fatalism.

As with all men everywhere, Christ alone can enable him to say, "Death is swallowed up in victory."

On Sunday night the body of Mrs. Virginia Gonzales, faithful member of the Mexican Baptist Church of Fort Worth, Texas, lay in state in the little temple she loved to attend.

After the evening preaching service, friends and neighbors remained for the customary watch service. Songs of Christian hope were sung, and then one after another rose to give testimony to what Jesus had meant in His own life.

It was not long until Mr. Gonzales, the bereaved husband, gave his testimony.

"Before I became a Christian," he said, "I always felt alone in the world. When trouble and sorrow came there was no one to whom I could go for help. Since I have taken Christ as my Saviour all that has changed. I have found the warmth of Christian fellowship; my

Circuit Riding Chaplain

(Continued from page 7)

Circuit-riding did not influence Chaplain Tull's theology, he asserted. "I'm as strong a Baptist as ever," he said.

"My experiences have made me appreciate more the work of other denominations," he added. "I did not know, for instance, what others are doing in China. I learned that many other denominations are doing a good job there. I am no less a Baptist, but I do have more appreciation for others. I believe that Baptist ministers

in the chaplaincy generally after the war will have a similar appreciation."

The main enemy to his spiritual ministry in his far-away posts, according to Chaplain Tull, was monotony. "The men were terribly lonely," he said, "and they welcomed anything to relieve the monotony."

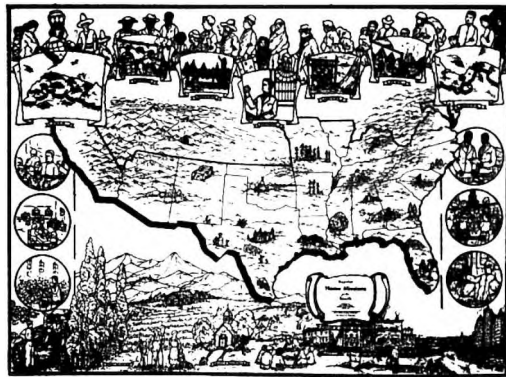
Reading materials, movies and community sings were of high value. The library on one post totaled only fifty-four volumes, and at one place he found the men reading a 1922 magazine.

"One of the best helps we had was the little book *On Duty for God and Country*, supplied by the Sunday School Board," he said.

Combat relieved the tension. "Everytime combat would come," he said, "morale would go up."

Chaplain Tull is the son of the late Dr. J. F. Tull, well-known pastor in Arkansas and Mississippi. A brother, Nelson, is educational director of Walnut Street Church, Louisville, while each of his three sisters married preachers—a Methodist pastor in Arkansas, Dr. Ralph Herring of Winston-Salem, and Dr. E. H. Westmoreland of Houston. Two uncles are Dr. S. E. Tull of West Helena, Ark., and N. T. Tull of the Home Mission Board.

Let Us Use These Maps Wisely



THE available supply of the new illustrated map on Home Missions (miniature above in black and white) is limited, and, because of government restrictions, no more can be printed for some time.

Please call for copies of this map to meet your actual needs, but try to make the widest possible use of each copy so that the limited supply available may be as widely distributed and as largely used as possible. Those who have received copies of this beautifully illustrated colored map are urged to share them with other groups and to preserve them for future use.

Circuit Riding Chaplain—By Planes and Jeeps He Meets Appointments

By JOE W. BURTON

A WARTIME version of the circuit rider is Chaplain James E. Tull who has returned to the States after eighteen months with the Twenty-Third Fighter Group in China.

By plane and jeep Chaplain Tull rode his 1,500-mile circuit.

Missionaries and laymen in uniform were enlisted by the chaplain to make possible regular services in the many distant posts scattered all over free China.

"For nine months I was the only chaplain in China," Tull said, but the resourceful chaplain saw to it that services were conducted every week at every post.

At one post Missionary Baker James Caubren was enlisted to help. At another the volunteer preacher to Uncle Sam's men in uniform was Missionary R. E. Heddoe.

The boys themselves sometimes conducted services when I could not be there," Chaplain Tull explained. "A lieutenant was in charge at one post where the attendance averaged 95% of the men."

The chaplain helped plan all services, and the volunteer helpers, missionaries and laymen, carried on in his absence. "I made it to each post about once a month," he said.

A Rambling Jeep

The men named Chaplain Tull's jeep "The Rambling Wreck from Rangoon." It had been driven into China by the American Volunteer Group, and was inherited by Tull when the Twenty-Third Fighters succeeded the AVG's. "After I left China," the chaplain told me mournfully, "a Jap bomb hit 'The Rambling Wreck' from Rangoon and destroyed it."

I ran into Tull on a recent visit to the Army Chaplains School at Harvard where he was taking a refresher course before going out on a new assignment.

A graduate of Onachita College in

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Chaplain Tull conducting a funeral in China.

Arkansas and of Southern Baptist Theological Seminary, he was doing graduate study at Louisville and serving a church in Frankfort when as an ROTC reserve he was called into service in 1941.

War with Japan caught his unit at sea, bound for the Philippines, which destination they now avoided and made for Australia. Later his outfit sailed from Australia for Java, and while he was at sea the Japs attacked that island so they went to India in stead.

While in India Tull applied for a chaplaincy commission, which he received in three weeks with an assignment to China.

Flying over "the top of the world"—the tall Himalayas—Chaplain Tull said was his most frightening experience.

"Flying Blind Over Himalayas" "Sometimes we flew blind in the clouds," he said. "We flew between peaks fourteen to twenty thousand feet high. Any slight inaccuracy in the instruments or in the reading of them would have meant sudden crash and certain death in those icy crags."

Tull said that he found a Baptist preacher in his outfit in China—a flying copilot with the Twenty-Third Fighters.

Once he wanted to conduct services for a group of French Catholics. "I found a Chinese interpreter," he said. "So I, an American, preached the Gospel to these French soldiers through a Chinese interpreter."

On July 4 he enlisted a Church of England bishop to conduct independent day services for one unit.

In another instance he found a willful Presbyterian missionary to preach to a unit he could not reach, and on

other occasions German and Canadian preachers of the China Inland Mission gladly came to his assistance. Think of it! German preachers in China preaching to American soldiers!

Chaplain Tull gave me his interpretation of the oft-repeated phrase, "There are no atheists in foxholes."

"It is true," he said, "that nearly anyone will call on God when he gets in trouble. All men will pray under certain conditions, but sometimes those who lose their atheism in foxholes return to it as soon as they get out."

"A certain officer was very profane and decidedly not religious. One day a bomb landed within fifteen feet of the truck in which he was riding. The truck was ditched, but luckily no one was hurt."

"This officer jumped out on his chin. 'Praise the Lord!' he shouted. 'Hello, chaplain,' he called to me. 'The Lord saved me! I'll see you Sunday morning!'"

"The next day he was as profane as ever, but finally he did come to service one time."

Groanings That Cannot Be Uttered

The chaplain told of another time when the Japs coming over caught some planes on the ground. One man was working in the fuselage of a plane.

"I tried to think of all kinds of fancy prayers," he later told the chaplain, "but the only thing I could think of was 'Amen.' I said 'Amen, Amen,' as fast as I could with the shells popping all around me."

Men do pray "with groanings that cannot be uttered" under stressful conditions, Chaplain Tull believes.

(Continued on page 6)

Mission Frontiers In Cuba

By M. N. McCall

A FRONTIER is a zone which is only partially occupied, or unoccupied, or a sphere toward which we have been pressing but which we have not yet been able to occupy. We have several such frontiers in our Cuban work.

First of all there are the cities. It was only natural that we should begin our activities in the cities. Nearly three-fourths of our population live in towns and cities of above a thousand. Some of these centers are large.

Havana proper has nearly 600,000 inhabitants. Greater Havana, which would include Marianao, Regla and a few smaller places, has nearly 800,000.

Matanzas and Cienfuegos have over 60,000 each. There are ten smaller cities ranging in population from 15,000 to 40,000. These are on the rail road and easily accessible, so it seemed logical to begin the work with them.

In most of these larger places we have been able to equip the work with chapels and in some cases with missionaries' homes. But it is not reasonable to suppose that one missionary couple is an adequate force for a city of 50,000 or even 25,000. In all of them there ought to be additional workers and enlarged equipment. Some of them are divided by rivers, where the work is practically limited to one side of the river.

Great Missionary Problem

Havana is of course our great missionary problem. In the city proper, exclusive of the suburban areas mentioned above, we have only two centers of work, one of them small and on the edge of the city. We might consider that the missionary responsibility centered at the Baptist Temple includes a field of half a million.

It is true that we have been trying to reach out into different sections of the city with missions and have eight city missions in that territory, with an equal number beyond the limits of the old city. But these are in small houses, either rented or loaned for the purpose, and their equipment is of the simplest kind. They are attended by students or by young lay men from the Temple congregation.

At least five of these sections are cities in themselves and deserve permanent plants with a stable missionary force on the ground. At present they have Sunday Schools and mid-week preaching services with an attendance of fifty or sixty, but little follow-up work is done, and they are

entirely inadequate to meet the demands of real evangelization.

We ought to have five more centers, well manned and equipped in Havana.

In the mission work done by members of the congregation, we have followed the line of least resistance. Having little money to rent suitable houses, we accepted invitations as they came and went out of the city as opportunities were presented.

The value of such work is shown by the fact that within a radius of thirty miles from Havana, all of the existing eleven small churches have been formed from groups which started as missions of the Havana church.

Primitive Rural Field

Then there is the rural frontier. According to the last complete census of Cuba, which we have to admit is over twenty years old, 25% of the population is rural. If that proportion still prevails, it would mean that we have in the four provinces which constitute our field, a population of approximately 800,000 living in the open country.

They live under primitive conditions. Their houses are poor, schools are scarce and inefficient, they have none of the comforts and few of the necessities of life. The few existing highways reach only a fraction of this population.

Not many country people own the land on which they live and work. There has been little improvement in their condition in generations. They furnish the manpower to produce Cuba's sugar and tobacco, but yet only a bare existence as the fruit of their labors.

One man told me last year that his tobacco crop did not pay his rent and he had to sell his pigs to complete the necessary amount.

The percentage of illiteracy among the country people is high. Missionary Bibiano Molina, who is on a country field, said he has little need of tracts for his people cannot read.

This means that the Gospel message has to be carried to them by word of mouth, and there are seasons in the year when it is very difficult for the

missionary to get to his country appointments on account of water and mud.

Many thousands live in Cuba far away from medical attention, for there are no doctors in the real country. One of our men had to take his sick child fifteen miles on horseback to get the advice of a physician.

At San Andres, in Pinar del Rio province, I was told that a doctor's visit meant a four-hour ride on horseback to get in touch with him, an eight-hour ride for the doctor over roads that were almost impassable, and \$35 cost for the visit. For this reason people got sick and died without medical attention.

There are of course exceptions. Some land owners have chosen to live on their land and engage in cattle raising. They have made comfortable homes but live in isolation.

Sra. Umbelina Garcia, a member of the Havana church and recent graduate from the Havana Normal School, has just accepted a position as private teacher in such a home. She was told that she would be five hours by horse back from the nearest railroad station and with no other means of transportation.

Among the first questions she was asked was whether she had separated from her appendix. There would be no opportunity for quick service in case of an emergency.

The more fortunate country people usually have battery radio sets and keep in touch with the outside world in that way.

Easy Access to Countryman

But the countryman in the palm thatched hut needs the Gospel and is peculiarly open to receive it. Several things are in his favor. His isolation has made it hard for the priest to tamper with him. He is hospitable and of a religious bent. As a rule he does not wander far from the community in which he was born, which makes for stability.

In 1907 the church at Consolacion was organized, not in the town but in the home of Don Antonio Perez, a countryman two miles out. Two years ago I was back in that community. Venerable old Don Antonio Perez had passed away but his children and grandchildren made up a large part of the congregation that attended the service that night.

In a home in another part of the island I asked the wife if they had lived long on their little rented place.

She replied: "That chair in which you are sitting was brought here new when I married thirty-seven years ago."

March, 1934

The chair showed its age, as did all the other furniture in the little house. Poor soul, she has not been able to buy many new things during her married life. This stability means that country churches could be built up with some hope of permanency.

There is some prospect of better days for the Cuban countryman. The government is studying his problem, is promoting diversified farming, improvement of diet, irrigation and other things that will help him. If the present agitation continues, there may come a movement to make him the owner of the land on which he lives. We should be ready to take advantage of his improved condition and build up country churches.

We have had some country work from the beginning, but most of it has been done from a town as the center, and the town has been the main job.

Examples of Rural Work

We now have three fields that may be called purely rural. One of these is in the famous Yumuri valley, where Brother Francisco Rodriguez lives on a farm and devotes his entire time and energy to country work. He was reared in Havana and had never known the country, but his heart has been stirred as he goes from house to house over a territory ten miles across.

He and his bride, also city born and bred, spent their honeymoon riding horseback, both on the same horse, among their people and enjoyed it. They have ridden many miles on dark nights to minister to their growing flock.

They have known the joy of giving many their first knowledge of Christ and salvation. They are not only in love with their work but enthusiastic about the successes won and the prospect for the future. We need more work of that kind.

There is also the economic frontier. Cuba should be a rich country. She has a fertile soil, a favorable climate and a people who are industrious when proper incentives are present. She could produce many raw materials for world markets. Her capacity for sugar production is almost unlimited.

But the masses of the people are poor. Wages are low, unemployment is always great and living costs high. People get along with little, but it is because they have little and their standard of living is low.

I speak of course of the masses. There are a few rich people, too rich, but unfortunately they have little concern for the others.

Our church people are from the masses. We have some lawyers, doc-

tors and teachers but they are comparatively few. This condition naturally affects our progress toward self support, a goal which we set for ourselves from the beginning.

Our church members contributed for all purposes last year just a little under \$21,000. Of this amount a little more than \$5,000 went to direct pas-



Cuban convert being baptized on a rural field in Havana province.

soral or missionary support. An additional \$2,000 went to general benevolence and missions. The balance was used in the local incidental expenses of the sixty-odd churches.

The average contribution per member was \$4.30. We recognize that it should have been more. But constant efforts are being made to promote tithing and the amount is gradually going up. Complete self-support does not seem near.

However, when one knows the people intimately, enters their homes and sees how they live, he can but be surprised that they give so much. We find hope in the fact that tithers are still in the minority and expect constant improvement.

The educational frontier should not be overlooked. Southern Baptists have not gone in heavily on education of a general character. Whether we should have done so or not, it is unnecessary to discuss. We did not have the money to do so when opportunities were best.

But in religious education and seminary work we have not been remiss. Perhaps no group on the island has done better. Most of our preaching force have passed through our Seminary and at the present time the majority of them are under forty-five years of age.

We will graduate this year our first

group of seven young women from the Training School that operates in connection with the Seminary. At present, five young men are taking first year work. The Seminary and Training School should be kept going even though the immediate employment of all graduates should not seem certain.

A large number of Baptist young people are studying in government schools. In comparison with others we have a favorable quota in institutes and the University.

Two or three times in our annual reports we have recommended that some special work be done among University students but so far no organized effort has been made.

We have been fortunate in having a few in the student body who are devoted Christians and have helped other Baptist students who were less diligent in their Christian life.

Student Life Influenced

Evangelical students in the University have formed an association with over a hundred members. This has been mutually helpful. Last year five out of twelve officers of the association were Baptists, including the president, both secretaries and the treasurer. This year the president and secretary are Baptists.

The graduating theses of some of these Baptist students have been interesting. One chose as his subject "The Value of Religious Training", and proceeded to tell about training unions. Another recently had as her subject "The Work of the Baptist Women's Missionary Union". Both of these were receiving the Doctorate in Pedagogy.

The latter was praised for her thesis and one of her teachers said: "That is a great work. If I were younger I think I would like to be a Baptist."

It seems that what we wished to do will be undertaken by another denomination in the near future. The announcement has been made that they will build a chapel near the University and have a man who will make the fifteen thousand students his field of labor. We might well envy him.

The history of frontiers has demonstrated that they give way before the advances of better things. We have no doubt that history will repeat itself.

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Home Mission Needs In New Mexico

By S. M. MORGAN

NEW MEXICO is the fourth state in size in the Union and forty-second in population, having 4.4 persons to the square mile of territory as compared with 40.4 for the entire United States. There are twenty-seven towns in the state with more than a thousand population.

However, there are 510 communities in the entire state and about 150 Baptist churches functioning. The average distance from home to market is forty miles with many traveling more than ninety miles. New Mexico is a big state with its 531,818 people scattered over its territory and very few, comparatively, living in cities.

The population is divided into five divisions, the first having close to 300,000 and the last having slightly more than 8,000: Spanish, Anglo, Indians, foreigners, and Negroes.

The religious preference of New Mexicans is divided among 256 different denominations or sects with sixteen of them having come into being since 1926.

We should understand what we mean by Home Missions. Commonly we confine Home Missions to that work carried on by the Home Mission Board of the Southern Baptist Convention.

Home Missions Defined

Dr. J. B. Lawrence gives this definition: "Home Missions, strictly speaking, is that group of missionary and evangelistic tasks which either because of their nature or their size and difficulty can best be handled by a South-wide denominational agency. The object in operation should always be and is to conserve whatever is being done by any other agency working in the same field by carefully co-ordinating the work of all with the purpose of evangelizing the whole Southland. In short, Home Missions is the denomination as a whole taking the Gospel to all its fullness to the people within its bounds who are not being reached by any group. It differs from Foreign Missions only in the condition under which the work is done, not at all in the message and very little in the method" (*Home Missions in the New World*, page 80).

In another sense, the Home Mission Board is a trustee of the message of Southern Baptists to their own people.

The Home Mission task must be accomplished. It rests on the individual church, the association, the state convention, and the Home Mission Board of the Southern Baptist Convention. The work will never be done unless the individual church develops the initiative, leads the way, and uses the other means of co-operative effort. If any pastor in New Mexico can

wine Indians, Negroes, foreigners, Mexicans, and Anglos to faith in Jesus Christ, then there is no reason why all cannot do it. If any church can start a mission Sunday School among the Spanish, Indians, foreigners, or Negroes and develop it into a worthwhile church and mission, then every church in New Mexico can do the same.

There is not a single mission station or community in the state that is entirely out of reach of some Baptist church. If every Baptist church in New Mexico were fulfilling its trust held from our Lord Jesus Christ, there would not be a single unchurched or unreached community in New Mexico.

Three Great Needs

There are three great needs manifest in New Mexico.

First, we need to use our churches as Christ intended individual churches to be used, and that with the single end in view of preaching Christ to every creature in New Mexico now.

The city mission program in the South has had a phenomenal success this last year. It has succeeded because it has used the individual churches as God intended. Any mission program will be a success if it uses God's plan and is not institutionalized to the extent of losing touch with the churches and vital contact with individual Christians.

Christ's Commission may have been

Individual churches must develop initiative in successful co-operative prosecution of Home Missions.

to a church but it certainly was to individuals and He never intended for individuals to drop pennies into plates and continue sleeping while another was hired to bear His witness to the lost.

Second, we need to formulate a definite program embracing all our work, and including every agency, with the intention of leading the people of New Mexico to Christ now. This program ought to cover a generation and be used and developed through the years.

Third, we need men, called of God, well trained and equipped, called to New Mexico as definitely as God calls men to spend their lives in China, and having New Mexico so written on their hearts that they will be willing to sacrifice and labor here until God calls them home. Every preacher in New Mexico ought to speak Spanish as well as English. No church in the state ought to call a man who is unable to cope with New Mexicans.

State's Largest Opportunity

The Spanish of New Mexico present our greatest opportunity. They are the largest group in the state. Catholic officials have been working among them for over 300 years. Our Spanish work has been neglected. If we take Texas work among that race as being 100% efficient it would mean we must have thirty-six more workers in our state. Certainly there is a crying need for workers.

We need:

1. Schools, and kindergartens for boys and girls similar to the Anglo-Mexican Institute in El Paso, a Baptist mission school in which to train our Spanish boys and girls for Christian homemaking and Kingdom service.

2. Bible Institutes for Spanish workers and all missionaries for two weeks each year with the best possible faculty.

3. New church buildings and chapels.

4. An increase in good literature, and a corps of workers with books, tracts, Testaments and Bibles.

5. Spanish Institutes for preachers.
6. One of our seminaries should offer a course in practical language and work with the Spanish.

7. A good state Spanish evangelist.
8. A good promotional secretary for the Spanish, including Sunday School, Training Union, W. M. U., and Brotherhood.

9. An Institute for Anglo preachers and teachers, with a course in Spanish work to be offered to every pastor in New Mexico, including how to work with Spanish on their field and study of New Testament conversational Spanish.

March, 1944

10. A Spanish Baptist assembly with real informational study, and inspirational speakers.

11. An increase in salaries and making full-time missionaries of all workers.

12. A Southwide department of work under the direction of Rev. J. L. Moyer with particular attention given to New Mexico and Arizona until they are developed on a par with other work.

13. Good will centers in all large Spanish settlements.

14. A camp for Spanish youth.

15. Our Anglo churches need to oversee our Spanish missions, conducting kindergartens, V. B. S., Sunday Schools, Story Hours, and regular services until such a time as they become self-supporting.

16. A Spanish hour of religious program on the radio.

17. A Spanish missionary in at least seven of the ten associations of the state.

18. Every Spanish home in New Mexico should receive *El Misionero*, the Spanish Baptist paper. Certainly this is a great opportunity for Home Missions.

Anglo Needs Listed

The next group in size is the Anglo. Some of the greatest needs are among this group. Of the 510 communities in the state there are only 150 that have churches. This means that there is an opportunity for establishing at least 360 churches in the state now. We might list the needs among our English-speaking people as follows:

1. A real wide-awake associational missionary in each of the ten associations of the state.

2. A program of revitalization of the rural churches carried on by a missionary evangelist trained and directed by the Home Mission Board in keeping with the program of the South, and charged with the responsibility of entering new communities, holding meetings and establishing churches. This has now been launched with the appointment of Rev. D. I. Carpenter for this work.

3. The use of the idea of the "Pastor at Large" to enable every church in the state to have a pastor to direct and lead.

4. A city mission program in the city of Albuquerque. This has also just been started with the appointment of Rev. D. C. Stringer.

5. A promotional program carried on throughout all our larger towns, along the same lines as the city mission program, in cooperation with the individual churches, to better facilitate the reaching of every person in the towns with the Gospel message.

Christ's Commission has inescapable application to individual—no one can drop pennies into collection plates and continue sleeping while another is hired to bear His witness to the lost.

6. A Baptist state evangelist under the direction of the State Board to co-operate with the Home Board evangelist in entering virgin territory and establishing churches.

7. A continuation of aid to pastors of weak churches.

8. The revitalization of all our churches until they will send out lay men, deacons, and workers to conduct missions in every needy community and unchurched field in New Mexico.

9. A hundred well trained men called of God to definitely work in New Mexico.

10. Prayers continually rising for the growth of the great Baptist spirit among our churches and the brotherhood.

11. The use of a radio program covering the state and co-operating, if possible, with a program for the South, this in addition to and certainly different in type from the "Baptist Hour."
12. Every home should receive *Southern Baptist Home Missions*.

13. Every church should have a school of missions each year.

Unpaid Debt to Indian

The next group in size is the Indian. We may have paid our debts on our institutions, but we have not paid our debt to the American Indian. He still remains the most neglected mission opportunity.

It is hard to say just how many Indians we have in New Mexico because the Navajos roam over part of Utah, Arizona, Colorado, and New Mexico. Gallup claims to trade with 45,000 Indians. However, the other tribes and reservations are more or less permanent in their population.

Most of the Indians have Catholicism superimposed on their pagan beliefs. The one tribe we are neglecting the most is touched very lightly by the Catholics.

There are eighteen pueblos with approximately 12,000 Indians. Many Indians can be reached in the schools and still others in the hospitals. There are a number of Indians living in New Mexico who are not on reservations, but have taken their places in the business world, and especially in Government agencies. There are about twenty-nine different tribes represented in New Mexico.

Rev. C. W. Stumph reports: "We have two Indian Baptist churches in New Mexico, one for Alamo Navajos with forty-eight members, and one for Albuquerque Indian students and adults with ninety-nine members. There is one Indian member at Gallup, about ten at Farmington, eight at Albuquerque, and twenty-nine at Santa Fe, making 195 total. We have about 40,000 Indians in the state."

The Indian agencies report far more Indians than any of our missionaries have estimated.

A Real Mission Program

Another in reporting on this field says: "We need to quit fooling around. If we are ever to accomplish anything we must have definite plans, directed by someone who knows the field, has a great vision of the work in the future, ability to lead, and the confidence and respect of missionaries and people. That leader must be near and on the field continually if his work is to be effective. If we are going to work among the Indians, we ought to DO SOMETHING. If not, we ought to admit it and quit. A handful of missionaries, and almost no equipment, are a poor excuse to Southern Baptists for a real mission program among a destitute people."

We need

1. An increased, enlarged, intelligent program for Indians under a leader with ability and vision.

2. Workers for the Indians and especially Indian workers. Taking Oklahoma as an example, and assuming that the work there is 100% efficient, we must have at least forty more workers in order to bring New Mexico up to an efficient work.

3. The Indian Center at Albuquerque is doing a great work. They need a building adequate for their needs and well located. The building rented now is hopelessly small, and poorly located. Five thousand dollars should be put into a good building and \$2,000 into good equipment for this excellent opportunity.

4. An Indian Center should be established in Santa Fe.

5. An Indian Center should, by all means, be established in Gallup.

6. The Farmington mission should be reopened.

(Continued on page 14)

Am I My Brother's Keeper?

By JACOB GARTENHAUS

NEVER before has the cry of the Jew been more heart-rending. Shall we say with Cain, "Am I my brother's keeper?"

It is unthinkable to have a love for Christ and at the same time not have a yearning to bring deliverance and peace to His people at a time when they are facing the greatest crisis in their long and tragic history. Christian people cannot stand aside and refuse to listen to their pathetic plea.

If ever the Jews 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.

The following heart-searching and earnest appeal by a Friend of Israel reminds one of the great apostle's sorrow and unceasing pain in his heart for his people Israel. It is my earnest prayer that the readers of this message will reach out a helping hand to these forlorn brethren of our Lord, ministering to both their physical and spiritual needs, remembering the words of the Saviour, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

By Mrs. IDUS ROBERTSON

THE terrible persecution which the Jews of Europe have been and are now passing through, also the large number who have emigrated to the United States, should remind the church anew of its responsibility to share with the Jews our faith in Jesus Christ as Saviour and Lord.

But are we really interested in this unfortunate race? If so, how are we proving our interest? Are they on our prayer list—those we know personally, and the race as a whole? Do we visit those who live in our own home town or city? Are we kind and considerate of their needs and feelings—embodying the spirit of Christ? During these trying times, do we think to speak words of encouragement and sympathy because of the sufferings and injustices accorded their own people in many lands?

Many Things All Could Do

There are many little things all could do, and omnipotent God could bless and bring about great things, but we fail to do those little things day after day.

I am sure the greatest sin Christian people are guilty of is the sin of omission. How great is our sin concerning our work and interest in the Jews!

God has brought these people, of whom He spoke of as "the apple of my eye," to our very doors, as well as to our shores.

We can't excuse ourselves by saying,

"If I were in Europe I would certainly do something for the Jews." It isn't necessary to go to Europe; they are here among us in almost every city and town in our Southland and five million or more in America.

A Favorable Position

Do we realize that because of the large number of Jews in America and because they are living here under favorable circumstances, the remainder of the Jewish world will be largely influenced in the years to come by the thought and ideals of American Jewry?

The Christian churches of the United States have in the main given less attention to missions among these people than to any other group.

Millions of dollars are being spent today for various causes, and no less, but perhaps more, should be given. I am happy to know Southern Baptists have already contributed around one million dollars for Chinese relief.

Yes, for this I rejoice! But when I think of the pitiful sum we spend to win a nation (the Jewish nation) to Christ my heart aches.

Let us unite our prayers to Almighty God to use some mighty voice to awaken the churches of our land, and

lead them to put forth greater effort to win the Jews to Christ.

The failure of Christians to recognize the Jews as one of the most tragic failures in Christian history. All down the centuries, the Christian witness that won race after race to the discipleship of Christ is today repeating its triumphs in lands throughout the world (and we praise His Name for every good work), but has failed to win the Jew, the race of our Lord Jesus Christ—the people through whom the world received the Gospel.

Are Christians to Blame?

Why this failure? Christians doubtless attribute the failure to the racial pride, exclusiveness, and anti-Christian attitude of the Jews. Do you not believe, if we will be fair, unbiased, conscientiously seeking the reason of failure, that we must admit it is due more to the neglect and anti-Jewish prejudice of Christians?

I do not believe past or present actions prove that North American Christianity is seriously concerned in any effort to win Jews into the Christian fellowship. We cannot deny that the work is inadequately supported.

One thing is sure—nothing really worthwhile can be expected in a Christian approach to the Jews until Christians are aroused, until individually and collectively we realize our great and grave responsibility to God and man, as well as our blessed privilege.

The church must give it the thought and zeal it deserves, and the best leadership it can command. We thank God for our one representative, Rev. Gartenhaus. Would that Southern Baptists had many more like him laboring in the fields today that are "white unto harvest."

Christians, let's pray more earnestly for this neglected mission field. Then do something about it!

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Missionary Illustrations

Watching for Souls

Watch ye therefore: for ye know not when the master of the house cometh.—Mark 13:34.

For many years a certain Home Board missionary had been visiting a family, trying to win them to Christ. Although they were friendly and often invited the missionary to their home, yet they could not decide to leave their saints and rosary.

Later they moved to another community and the missionary lost sight of them until he was called there for a funeral.

After the service the missionary drew this man aside and told him that he was still interested in him. The man became very serious and assured the preacher that he was moving back to the first community and that he would come to church.

"He came a few weeks ago," the missionary writes. "As soon as he arrived he sent me word that he could not wait any longer, that he had trusted Christ and wanted to be baptized."

He came according to promise, was received by the church and baptized by the missionary.

"For some twelve years we had waited," said the missionary, "but it was worth the effort to see the joy on this man's face."

The Old Enemy

And Judas . . . went to betray him.—Mark 14:10.

When a young woman on a mission field was convicted, the missionary read and prayed with her, together with other Christians. She was in great agony of soul, as twice she came to the church.

The woman feared those for whom she worked, and she felt obliged to work to support herself and her illegitimate child. She could not bring herself to hate her vice, yet she pled for the prayers of the missionaries others others.

One night the missionary, pastor of the church, and some Christian women had prayed with her, but when urged to repent and accept Christ as her personal Saviour, she only answered, "I can't."

"There is a living devil," says the missionary, "and he does have people in bondage."

For Our Sins

*With his stripes we are healed
Isaiah 53:5*

We will just call this boy Lulu for his parents were never married. Not only that, but his whole family lives in the sin. He had sisters who lived with men without getting married, and when they could not get along they found them another man.

Drinking and gambling were their favorite pastimes, and it was nothing for the mothers to give their year-old babies beer to drink.

But Lulu found the Lord. His father threatened to drive him out of his home if he was baptized, but that never stopped him at all. In fact, he was such a good worker that his father soon had to have him back to help support the family.

Two sisters have found the Lord. Now he is not alone in his family when he has to fight drinking and gambling on the days when everybody celebrates.

Lulu has been learning to read and write. Some day we hope he will be able to teach Sunday School and even conduct services. Once or twice he has already.

Oh, I wish some of these hard-hearted Baptists could hear him pray just once! Others make fun of him, but he does not care. He just pours out his heart in his simple broken English.

A sister said that she had rather the draft board would call her husband than Lulu, for, said she, "I don't know what we will do without him." She is one of the sisters who has been living in adultery and does not know the Lord.

Oh, how glad I am that the Lord used me in telling that boy about Christ—A Home Board missionary.

Doing Missions

Go ye . . . and preach the gospel.—Mark 16:15.

God-called men speaking out of hearts of love to lost men about Christ.

and urging them to accept Him as Saviour and Lord are fundamentally and essentially doing mission work.

Believing this, the Home Mission Board is majoring on preaching the Gospel to the foreigners, the Indians, the mountain people, the underprivileged in our cities and industrial centers, the deaf, the Jews, and to the lost in Cuba and Panama.

Majoring on this ministry of "seeking the lost", the Board's missionaries last year led over 15,000 to accept Christ. In ninety-eight years, or since the organization of the Southern Baptist Convention in 1845, home missionaries have baptized some 800,000 converts.

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