

SOUTHERN BAPTIST  
HISTORICAL SOCIETY  
LOUISVILLE, KENTUCKY

# SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

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FBA Photo

**WE DREAM** of the New South. Not a South resurgent politically and economically, but of the South wherein dwelleth righteousness . . . of a South in which business and government and schools and homes and churches shall be holiness unto the Lord.

**A MINIMUM** goal for Home Missions would be a 50% increase—302 new missionaries, \$484,000 additional annual operational expenses, \$2,100,000 for buildings. New 1946 budget totals \$1,437,000. Staff re-elected, new workers employed, enlarged plans made at annual

**A MISSIONARY** emergency of world proportion exists. Are we willing to face the facts and deal with them realistically? Christians will respond with all they have and are, if the emergency is presented. An all-out missionary program is needed now to meet the world's needs.

**The New South**

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## The Glory of Going On

By J. B. Lawrence

**WE LIVE** in a moving world. The vast expanse of space is filled with spinning planets and revolving suns. Nothing is static except death.

It is so in the kingdom of God. God's command is, "Speak unto the children of Israel that they go forward." We dare not stop, for he who stops will lose step with the Almighty—he will fall by the wayside while the hosts of progress march on to their appointed destiny.

The glory of the kingdom of God, the glory of the church, the glory of the individual Christian is in going on. The easiest thing in the world is to organize a retreat. The tragedy of life is to live at a poor dying rate. The peril to all kingdom work is that the good may take the place of the best.

God wants us to go on. We are to mount up with the wings of the eagle. We are to run and not grow weary. We are to work and not faint. It is onward and upward in the field of Christian service. The religion of Christ is a militant religion. The disciples of Christ are soldiers as well as saints. Righteousness must prevail in the world before the graces of good-will can be cultivated among men. God is challenging us to go on until the world is as full of the knowledge of God as the waters that cover the sea.

I

As we look back over our past history we find many things to encourage us. The spiritual fathers who laid the foundations of our denominational life were men with their faces fronted toward the future. They gloried in going on.

When the Southern Baptist Convention was organized in 1845, there were only 7,325,000 people in the territory of the Convention. Of these, 4,500,000 were white and 2,800,000 were Negro slaves. At that time there were 350,000 Baptists; 225,000 of these were white and 125,000 were Negro slaves.

Now there are about 46,000,000 people in the territory of the Southern Baptist Convention; 37,500,000 are native white, 8,000,000 foreign or of foreign-born parentage. 250,000 Indians, and 11,000,000 Negroes. There are now 5,500,000 white Baptists and 3,000,000 Negro Baptists—a total of 8,500,000 Baptists in the territory of the Convention. In 1845 there was one Baptist to every 15.3 persons; now there is one Baptist to every 4.8 persons.

Surely someone has been preaching an evangelistic Gospel. The going on has been glorious.

Not only has the "going on" been glorious in the evangelistic field, it has been glorious also in material achievements. In 1845, Baptists had

a very inadequate denominational organization. They had few churches and no great churches such as we have now. They had very few district associations and a few struggling state conventions. Today we have strong state conventions in all our states, over 900 district associations, and more than 25,000 churches, many of them as strong as some entire states were in 1845.

Our churches in 1845 were poorly organized. Today they are adequately organized. We have now about 25,000 Sunday schools, about 40,000 R. T. U. organizations, and 42,000 W. M. U. organizations.

In 1845, we had only six struggling colleges; now we have 63 senior and junior colleges, three great seminaries, and three W. M. U. training schools.

In 1845, we had no homes for orphans. Now we have 18 orphan homes. We had no hospitals; now we have 25.

The "going on" has, indeed, been glorious during the past 100 years.

Our fathers in the ministry and our brothers in Christian service have handed down to us a great denomination with adequate facilities for the world's evangelization. They served their day and generation gloriously. Will we do as well in our day and generation?

They started practically from scratch in 1845, and turned over to us, the recipients of their achievements, these wonderful assets. The going on with them was glorious. We must make the going on in our day glorious. They laid the foundation, we must complete the structure. They created the assets, we must make the investment.

II

The Home Mission Board has had a glorious part in the going on of the past one hundred years.

During the one hundred years of its existence the Board has employed

44,895 missionaries for one year, or, if you prefer to think of it another way, one missionary for 44,895 years. This is 170,250,000 man hours, counting ten hours to the day.

But let us break this up so that you can grasp it. This group of missionaries, if divided into equal parts, would give us 275 missionaries working every day since the Declaration of Independence was signed in 1776, down to this good hour. Or, as Dr. Courts Redford has figured out, it would give 23 workers in the field every day since the resurrection of our Lord.

These missionaries have baptized 830,673 converts. They have organized 9,245 churches. The number they have baptized is equal to about one out of five of our present church membership; and the churches organized are equal to about one out of every three of our present number of churches.

We can understand what this means only when we think of the service of a church, living through the years and preaching the Gospel of redemption grace Sunday by Sunday to the people of its community.

The Home Board cleared the land and tilled the soil for the planting of the Baptist faith in the great Southwest. Now it is a Baptist empire.

I sat on the platform in the Texas convention when Dr. Charles E. Madry was speaking; and as I looked at the vast audience, numbering more than 7,000, I went back in my mind over the history of all that had helped to make that great audience possible. The Home Mission Board had labored nearly a hundred years in planting the seed for that great crop.

This, of course, does not tell all the story. The Home Board helped every state convention while they were weak, making large appropriations for mission work to the states for years.

It also helped in the building of church houses, allocating to this cause more than \$1,500,000.

It maintained for years a system of mountain schools where thousands

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of mountain boys and girls were trained. Some of our best preachers today came out of these schools.

The Home Board started the Sunday school literature and turned over to the Sunday School Board a publication interest valued at more than \$30,000.

And he who reads history aright will find that the Home Board, under Dr. Tichenor's administration, saved the Convention from disintegration.

In fact, so great and varied and extensive has been the work of the Home Mission Board that if I had a map of the Southern Baptist Convention territory here and were to place a star at every point where the Home Board has labored, that map would look like the milky-way on a cloudless, moonless night. The going on has, indeed, been glorious.

III

But now about the present.

The going on with the Home Mission Board is glorious today. Home Mission work was never more prosperous and progressive than now. We have recovered from the dismay, despondency, and despair of the debt and depression that overwhelmed us a few years ago, and are now moving out in an upward and forward-looking mission program, traveling with Christ toward tomorrow.

Confidence has been restored. The integrity of the Board as a functioning agency of the Convention has been established, and our credit in the commercial world unexcelled.

Our receipts are increasing and our mission work is being enlarged. In 1934, the low year of the depression for the Home Board, we were happy to report 160 missionaries. Today we can report over 650 missionaries.

We rejoice that we were able to handle our difficult debt problem without disturbing the denomination with extra appeals or asking for special consideration of any kind.

But we could never have gotten through without Divine help. Crushed with debt, laboring under the handicap of disturbed confidence, and faced with the most devastating depression known in our history, the Home Mission Board was tested to the limit of its ability.

There was but one thing we could do, and that was to travel with Christ towards tomorrow. This we did. We put the promises of God to the test. We learned that His name is Immanuel—God with us.

He gave us a motto, "Trust the Lord and tell the people."

He gave us a passage of Scripture as an anchorage for our trust. "But

my God shall supply all your need according to his riches in glory by Christ Jesus."

He gave us a mission slogan, "The making and baptizing of disciples."

He gave the pillar of cloud by day and of fire by night to lead us over the Red Sea of discouragement and through the wilderness of financial disaster and across the Jordan of debt adjustment into the Promised Land of credit integrity and financial security. He put our feet on the solid rock of endeavor.

The going on was hard, but it has been glorious.

Last year was one of the most prosperous years of our history. During the year we added over fifty missionaries, opened ninety new mission stations, and acquired twenty-five new pieces of mission property.

During the year our missionaries distributed over fifty thousand Bibles, Testaments, and portions of the Scripture. They gave out more than sixty thousand tracts, preached over forty thousand sermons, led more than ten thousand people to accept Christ, and received into the churches right at twelve thousand members.

We are today preaching the Gospel to the Indians, the Mexicans, the Spanish-Americans, the Italians, the French, the Russians, the Poles, the Jews, the Chinese, the underprivileged in the congested sections in our cities, the Negroes, the Cubans, the people of Panama, to the boys in the camps and on the fighting fronts, and to the lost in 44 of our large cities and in the rural sections of fifteen of our states.

IV

Let us look briefly at the fields now white unto harvest. We have a vast field stretching from the sun-kissed shores of the Atlantic seaboard to the Golden Gate in the Pacific. This vast territory, together with the four western provinces of Cuba, the Canal Zone, and the Central American provinces of Panama and Costa Rica, is the Home Mission field.

In this vast field there are at least 50,000,000 people, 30,000,000 of whom are unchurched. In our own homeland there are 25,000,000 unchurched people.

This is more than twice the number of our armed forces at the peak of the war. This group would fill ten states the size of Mississippi; six states the size of Georgia; eight states the size of Alabama; eleven states the size of Florida; three states the size of Texas; and twenty states the size of New Mexico.

This group numbers more than the

### New Gospel Broadcast Inaugurated

**THE** Good News Hour, an evangelistic broadcast, is being inaugurated by the Home Mission Board over some ten stations beginning with the first Sunday in January.

This new evangelistic program will be on the air Sunday after Sunday continuously, fifty-two weeks in the year. Additional stations will be added in an effort to blanket the South with Gospel services over the air.

The program is being produced under the supervision of the Southern Baptist Radio Committee, with Dr. S. F. Lowe, committee chairman, as announcer. The preacher is Dr. J. B. Lawrence, Home Board executive secretary-treasurer. Music is by the Baptist Hour Choir.

City missions superintendents and committees are co-operating in making local arrangements for these broadcasts.

Local newspapers and state Baptist papers should be consulted for station and time.

entire population of Old Mexico; one-half the population of France; one-half the population of Brazil, and four times the population of Chile.

We have in this group of unchurched people in our homeland, 1,500,000 Mexicans and Spanish-Americans; 700,000 French-speaking Americans; 600,000 Italians; 250,000 Indians; 600,000 Jews; 17,000,000 Negroes, and in Cuba, Panama, and Costa Rica, at least 6,000,000, all in need of the Gospel.

Taking the entire Home Mission fields, we have one missionary to every 42,857 of the unchurched in these fields.

Narrowing it down to only those groups where the Home Board alone, among Southern Baptists, is working, we have one missionary for every 18,357 of the unchurched.

This does not include the cities and rural sections in the homeland. The Home Board is working in co-operation with every state, except one, in the city mission work. It is also working in co-operation with fourteen states in the rural mission program.

These two fields are vastly more important in the kingdom program of Christ than we have heretofore thought.

We have just completed a survey (Continued on page 8)

## The New South

By Joe W. Burton

**T**HE total task of Home Missions is the winning of our land to Christ. This task, obviously, is too big for any organization no matter how large the personnel. For its accomplishment we must enlist all Southern Baptists—their total resources, financial, physical, and spiritual. Indeed, the larger Home Missions is the corporate witnessing of all Southern Baptists in all areas of southern life.

What are the conditions which we confront in this work? What are the actualities in the hearts of men? What are they thinking? What are they feeling? What are the realities today as we address ourselves to this urgent mission of bringing the South to Christ?

We must know these realities if our witnessing is to be effective.

Society today, it is well known everywhere, is in a state of flux, of change, of turmoil. Every element of the social picture is boiling from within.

### Examples From Economics

In the field of economics, for instance, there is currently a titanic effort being made to work out a program which will guarantee jobs for all able-bodied persons. The society in which those who are able to work stand idle in the market places is afflicted with a malignant disease.

"He that does not work shall not eat" is a scriptural maxim recognized by any person of discernment. The prodigal's hog pen of want is the inevitable end of the society or the individual that turns away from work to wantonness, to idleness, to revelry, to song.

Economists tell us that the desired goal of jobs for all can be attained when three factors prevail: (1) adequate outlay of capital investments; (2) planned location of industry with reference to such physical advantages as power and raw materials; and (3) organized mobility of labor.

When these three conditions prevail in the proper proportions, economists say, there will be jobs for all. Indeed, there will be more jobs than there are men, for there is more work to be done in the world in supplying the needs and wants of men than can ever be fully accomplished.

But when these conditions have been achieved so as to guarantee jobs for all, economists themselves ask, who will guarantee that labor, selling its services on a seller's market, will not take advantage of the situation to force up wages? When this is done, additional labor will be attracted to the locality, thus creating a new imbalance of more men than there are jobs.

Further, the economists ask, who

can guarantee that management will not react in a like spirit by forcing up prices, thus in effect nullifying the effect of increased wages.

As another possibility, demonstrated in the well-known current economic developments, labor may press their advantage, not by demanding increased wages but by restrictions such as make work rules, requiring the employment of four men to do the job which could be performed by three, or regulations requiring the performance of unnecessary labor.

For instance, in New York City labor rules require that any electrical machinery manufactured outside the city shall be knocked down and reassembled before it is installed, thus involving unnecessary labor.

Or, as is well known, the musicians' union may demand and receive by the support of the courts of the country \$4,000,000 annually from recording and broadcasting companies without any reference to services performed.

### Tribute to Idleness

Such restrictions, limiting work or requiring unnecessary work, cost the American public in 1941 \$1,000,000,000, according to an estimate of the Anti-Trust Division. In that same year, the total national income was \$96,000,000,000. Thus we paid a little over 1 per cent of our annual income to gratify the greed of those who pressed for personal and group advantage—a tribute exacted from the American public by modern pirates of idleness.

An economist, J. C. Robbins, as reported by the American Economic Review, said at the 1945 annual meeting of the American Economic Association: "Non-producers who extract the products of economic activity to satisfy their own wants without rendering any service in return prey upon the economic system."

The carnal spirit of selfishness in the souls of men will wreck any economic system. It cannot be curbed by legislation. It cannot be controlled by law.

What can avail?

"I know a land that is sunk in shame," the poet wailed poignantly, but in triumph added, "I know a Name, a Name, a Name that will set such land on fire!"

The spirit of our Saviour will give men new hearts, make them over, rid them of selfishness, correct economic ills. A strong argument for the preaching of the Gospel we see in the current economic conditions of today.

### Political Picture

Again, what is the picture with reference to politics? In this area we see two strong developments, one toward centralization of government and the other being an increase in the function or activity of government.

Both of these drifts are illustrated by the following well-known attitudes and activities. A school board, for example, desiring to increase its plant equipment or add to its library or develop its laboratories looks to what source first of all for resources? At once inquiry is made into the possibility of receiving funds for these improvements from Washington.

County commissioners, wanting to develop recreational areas, likewise turn to the Federal Government with imploring hands.

A state legislature, facing the need for road improvements, seeks to secure Federal aid.

Indeed, the success of a public servant is often measured in terms of the funds he is able to secure from Washington. The supreme tragedy of it is that there seems to be no conception of any corporate impoverishment, but that what we get out of Uncle Sam's pockets is so much gained.

Thus in politics as in economics we see a continuing drive for power to control for personal and group advantage.

Carnal selfishness expressed in politics results in the centralization and increasing function of government prevailing today. The ultimate result of these two trends will bring into being the sort of government none of us would admit is the kind that we want in this country.

A wise man said some centuries ago that that government is best which governs least. The ideal which he contemplated was predicated on a

citizenship of such character as to require a minimum of government.

The fact that our Government finds it necessary to govern more and more as authority must be expressed to resolve the clash of selfish interests is a commentary on the present need of our people to be governed.

The political picture, therefore, underscores the urgency of our mission as we preach a Gospel which has the power to make men over.

### Trends in Education

Once more, what are the developments in education?

Whereas our system of public education was first established to teach boys and girls to read so that they could read the Bible, in the brief space of a century and a half we have departed so far therefrom that, to say the least, our whole general educational program tends toward godlessness.

The flimsy excuse for leaving God and His Word out of our public program of training for young people is that any assertion of faith may give offense to those who have no faith or those who differ in faith from ours.

One pastor in a public statement recently called our public education program "pagan."

"We need not think," he asserted, "that we can counteract the influence of a pagan public school system by a little program of so-called higher education in Baptist colleges. Our total plan of training our children from the kindergarten to the university must be Christian."

God give us wisdom as we seek to bring our children up in the nurture and admonition of the Lord in the face of a public system of education which would leave God out!

And God help those many Christian teachers—for whom God be thanked—who in spite of the tremendous pressure of the system toward materialism see and would seize the opportunity to impart fundamental Christian truths in the public school room!

The trend in public education seems to be toward utilitarianism as an exclusive motive. The one aim, it appears, is to teach boys and girls how to make a living rather than how to make a life.

This secularizing influence has gone so far that it is no wonder that our own denominational schools have felt its effect. The wonder, rather, is that that effect has been no more than it has been.

These colleges of our denomination

are under tremendous pressure all of the time toward conformity, toward standardization, toward the materialistic, utilitarian emphasis prevailing in the whole educational program of present-day society.

A trustee of a certain Baptist college is reported to have said in a trustee's meeting, "There is no longer any place for a sectarian school." In other words, he would say that there is no place for building distinctively Christian schools. God help our Christian educators as they seek to save our Baptist schools from such a trend.

"Hear, O Israel," saith the Lord, "The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This, said Jesus, is the first command, the first law, the first lesson which men should learn: supreme devotion is due unto God.

"Thou shalt teach these things diligently unto thy children," the law continues.

The second commandment, said Jesus, is like unto it: "Thou shalt love thy neighbor as thyself."

Alas, in modern society we have decided that in our public education we need not teach either the first or the second commandment. The matter of man's relation to God and his dealings with his fellows based on character are to be left out.

Again we implore, God give us wisdom in this day as we seek to bring our children up in the nurture and admonition of the Lord.

Here is a responsibility which we cannot pass on to some committee. Here is a duty which we cannot delegate. Here is an obligation which we cannot meet by proxy.

As parents and preachers and men and women responsible to our own children and to succeeding generations, we must know what we are about in our total program of training our young people.

The spirit of Christianity must prevail in all of our efforts toward the guidance of these young lives committed to our hands.

The urgency of our mission is emphasized by present trends and needs in the field of education.

### Drifts in Religion

Further and finally, what are present developments with respect to religion?

There is, we are well aware, a current drift toward a planned economy in religion. Indeed, there is an ugly

word which we could use in description of this trend—"totalitarianism" in religion. This word can be used if it is understood to mean a planned program touching methods and beliefs handed down by an ecclesiastical authority.

This drift grows out of man's age-old search for authority, his continuing unwillingness to submit to divine authority, and his world-long tendency to substitute therefor human authority.

There are, indeed, only two structural principles on which religious systems have ever been erected: (1) the authority of God, and (2) the authority of man.

We have today a new and growing appeal to the authority of man in the clamorous call of unionizers to effect an organization of evangelical Christendom in what would be known as a united Christian church, the bond for which union would be expediency and policy attained at the sacrifice of so-called "non-essentials" and "individual beliefs."

When Cardinal Manning stood before the Vatican Council in 1870 and, waving a piece of paper, exclaimed, "Let all the world go to bits and we will reconstruct it on this paper!" what was that piece of paper which he held in his hand? and what sort of order did he propose to reconstruct based on it?

The order which the cardinal proposed to reconstruct was just the sort which the Roman Catholic Church has

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ever been, one based on human authority, for he held in his hand the edict of a group of men declaring a mere man to be infallible.

It mattered not to the council what God might have had to say in His Word. The major premise had already been accepted in the minds of the council that whatever God might say could be set aside by men, for their system was and is built on human authority.

To this position the thorough-going Catholic must give assent, for to him authority is vested in the Romish Church, in the men who compose its organization.

In the issue of *Our Sunday Visitor*, Catholic publication, for October 28, 1945, is an article headed, "Bible Needs an Infallible Guide." One sentence in that article follows:

"Can any Protestant, on taking the Bible into his hands, make an act of faith in the absolute inspiration of Holy Scripture writings without subscribing to the infallible authority of the Church which compiled them and declared them to be divinely inspired?"

#### A Protestant Catholicism

We now have a like sorry spectacle in the clamor for organic denominational union at the expense of individual beliefs. Men are to believe, these unionizers propose in essence, whatever it is convenient to believe, whatever they should believe for policy's sake.

Indeed, they are to believe what the ecclesiastical authority—the authority of man—says they should believe.

Indeed, we have now an effort to organize a Protestant Catholic Church. Those who would instigate it not only build on the major premise of Catholicism but they also use the terminology, the word catholic, itself, meaning universal—"one united or universal church."

There are some words before which we ought to cringe, for they do violence to the sovereignty of God. The word catholic, in all of its associations through the centuries, has that connotation.

Let no one say that Baptists are invulnerable to this growing attack. Our Achilles' heel is seen in the current discount of the content of belief which has invaded Baptist ranks.

One hears it said often that it matters not to which church a person belongs, for we are all going in the same direction and we had better learn to get along here if we are to get along together over there.

Indeed, many are Baptists by accident, and we fear that there are those who are Christians casually, who so far as any steadfast adherence to the fundamentals of Christianity is concerned had as soon be Mohammedans.

Is there actually and objectively a body of truth once for all delivered to the saints? Has God spoken? Is that word final?

Is faith an actual and necessary experience? Have we received and are we obeying the truth?

It behooves us today to be certain that we know the truth and from God's revelation to know that the whole world lieth in wickedness, the world of error as much as the world of sin. Indeed, the two are the same, for the devil is a liar and the father of lies.

#### Secularizing Religion

There is also today a secularization of religion, a materialization of the spiritual.

We have foolishly given emphasis to this viewpoint, as we have talked about the intricate organization of our churches and have made references to that many-sided man who directs it—the organizer, the expert in personnel, the financier, the psychologist, and sometimes the orator, but alas, too seldom, the prophet.

Some weeks ago I had a refreshing experience as a patient in a hospital.

It would be well for every preacher periodically to be a patient in a hospital where he would have time to heed the scriptural admonition, "Be still, and know that I am God."

We are too busy for prayer, for meditation—too busy for God.

Every preacher ought to be in a hospital as a patient periodically.

I do not know that I would go so far as to recommend that preachers be injected with disease germs, but some time on a hospital bed is good for any preacher.

On Sunday, of course, I listened to a Baptist broadcast. It was a simple Gospel service. There was nothing formal or ritualistic about it. About two Gospel songs were sung by the congregation and choir, a prayer was made, the offering was given, the choir sang an anthem, and then the preacher stood in the pulpit to speak.

From his first syllable in reading of the Scripture to the very final word, his audience knew that this man was speaking for God. On the mountaintop of inspiration and revelation he stood, and with eloquent and convincing words he declared God's truths. There was no doubt

of it. Everyone knew that a man on fire stood speaking for God.

The trembling audience with abated breath waited for every word.

It mattered not what that preacher had been doing the previous days of the week before. It made no difference if he had not given one moment's attention to organization or to finances or to personnel. In that one sacred hour on Sunday morning he had performed his ministry.

#### Fulfilling One's Ministry

Again the next Sunday, I listened once more to a man who spoke in a different style but just as definitely for God. As fearless as an Amos, before men and women who shape the policies of society, he declared with the fervency of conviction, "For three transgressions and for four of America God will not turn away the punishment thereof."

Oh, my brother preachers, let us give ourselves to a spiritual ministry! Know ye not that the law—the law of mechanization, of materialization, of organization, of man's devices to attain perfection—killeth? It is the Spirit which giveth life.

We dream, then, of the new South, not a South resurgent politically and economically of which the eloquent statesman, Henry W. Grady, used to dream, but of the South wherein dwelleth righteousness.

We dream of the South in which shall be fulfilled the prophecy, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord."

We dream of the South in which business and government and schools and homes and churches shall be holiness unto the Lord.

May God hasten its accomplishment. And may He give us a new spirit of dedication as we join hands and hearts in our God-given mission to make it so.

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## 50% Increase Needed, Home Board Hears \$1,437,800 Budget Adopted at Annual Meet; Caylor, Freeman Named, Officers Re-Elected

A MINIMUM goal for Home Missions would be a 50 per cent increase in its present work, according to a survey of needs presented to the Board at its annual meeting in Atlanta the last week in November.

Based on anticipated receipts as indicated by 1945 offerings, the Board set up a budget for next year of \$1,437,800. This total, which the Board expects to expend in its missionary operations in the new year, compares with a budget for 1945, adopted a year ago, of \$965,000. The 1946 budget is thus more than 50 per cent above the 1945 budget.

Anticipated income on which this budget is based will come from the Co-operative Program, Annie Armstrong Offering of the W. M. U., designated gifts, and the Bottoms Trust Fund.

Budget items include allocations for work among the foreigners, Indians and language groups; Cuba, city missions, rural work, Panama, Negroes, evangelism, the deaf, camp work, the Jews, summer student work, education and promotion, administration.

The survey made by Dr. Courts Redford showed a present urgent need for a minimum for 302 new missionaries which would entail annual operational expenses of \$484,000. Minimum building needs, his survey showed, total above \$2,100,000.

#### A Spiritual Ministry

Baptist chaplains are performing an effective spiritual ministry, in the opinion of Dr. Alfred Carpenter, superintendent of camp work, who returned from a tour of China, Burma, and India theaters a few days prior to the Board meeting.

During the war, Dr. Carpenter reported, Southern Baptists had 1,254 chaplains on duty. These chaplains, he said, have reported over 300,000 professions of faith from their ministry, including 72,000 reported in 1945 prior to V-J Day.

The Board is now co-operating with 21 schools in its educational program for Negroes, according to Dr. Roland Smith, field secretary. In these schools, he said, 1,180 were enrolled in classes taught by teacher missionaries and 2,282 were enrolled in institutions which they conducted.

Schools of missions in which Home Board workers participated during the year totaled 173, according to

Rev. Lewis W. Martin, superintendent. In these schools, 183 missionaries participated. They visited 2,263 churches and spoke to approximately 525,000 people.

Rev. John Caylor, pastor for 12 years at Highland Baptist Church, Shreveport, was elected by the Board secretary of education to fill the vacancy created through the resignation of Rev. Joe W. Burton. Mr. Burton, after 10 years' service, goes to the Sunday School Board as head of a new department of home curriculum.

#### Reports Heard

Others reporting to the Board on activities on their fields for the year included Dr. M. N. McCall, superintendent of Cuban missions for 40 years; Rev. Jacob Gartenhaus, now completing twenty-five years in Jewish work; Mrs. Una Roberts Lawrence, now in her twentieth year as mission study editor; Dr. S. F. Dowis, superintendent of city missions; Miss Wilma Bucy and Miss Irene Chambers, field workers; Rev. R. G. Van Royen, new director of visual education; and Rev. Loyd Corde, superintendent of Mexican work.

Elected to a new position as field worker in the rural department was Dr. John D. Freeman, editor of the *Western Recorder*. Dr. Freeman is author of the book, *Country Church*, published by the Home Mission Board. He was formerly secretary of the Tennessee Baptist Convention.

Employed personnel re-elected included Dr. J. B. Lawrence, executive secretary-treasurer; Dr. Courts Redford, assistant executive secretary; Dr. M. N. McCall, superintendent of Cuban missions; Dr. Alfred Carpenter, superintendent of camp work; Dr. Fred C. Eastham, superintendent

of evangelism; Rev. Jacob Gartenhaus, Jewish work; Rev. Paul C. Bell, superintendent of missions in Panama; Rev. Lewis W. Martin, superintendent of schools of missions; Rev. R. G. Van Royen, director of visual education; Mrs. Una Roberts Lawrence, mission study editor; Dr. S. F. Dowis, superintendent of city missions; Rev. J. L. Aders, Miss Wilma Bucy and Miss Irene Chambers, field workers; J. W. Wing, office secretary.

Officers re-elected were G. Frank Garrison, president; Rev. W. A. Duncan, vice president; J. W. Humphries, recording secretary.

Invited guests at the two-day meeting were the professors of missions from the three seminaries, Dr. H. C. Goerner, Southern; Rev. Frank K. Means, Southwestern, and Dr. P. H. Anderson, B. B. I.

Dr. B. D. Gray, for twenty-five years corresponding secretary of the Board and secretary emeritus since 1928, and Mrs. Gray were honor guests at the Board's annual luncheon on the first day of the meeting.

#### MISSIONARY TO CHINESE SOLICITS PRAYER

THIS is a thing that has never happened among our grown people before," writes Rev. G. L. Stanley, missionary to the Chinese in San Antonio.

Four adults publicly dedicating their lives to the Lord to live for Him was the cause of the missionary's rejoicing.

He is anxious that the next they have manifested may permeate into the lives of others.

"The devil is trying in many ways to prevent a clear testimony from going out," the missionary adds, "and he is trying to rob our people of the joy of their salvation."

#### French Hear Gospel First Time

A 75-YEAR-OLD lady heard the Gospel for the first time recently as Miss Verna Aguilard, missionary to the French, conducted a cottage prayer meeting in Abbeville, Louisiana.

The Bible was read in French to fifty eager listeners, many of whom had never attended a similar service.

## The Glory of Going On

(Continued from page 3)

In these two fields. We find that we have sixty cities with a population of over 100,000 each. In these sixty cities there are in round numbers 13,000,000 people and 7,800,000 of these are unchurched. These unchurched ones are receiving little, if any, spiritual instruction from any church of any faith.

We found, also, that in the whole territory of the Southern Baptist Convention there is one Baptist to every 4.8 people, but in our cities only one out of every thirty-four people is a Baptist. Our cities are growing proportionately very much faster in population than our churches are.

In our rural survey we found 65 per cent of Southern Baptists belong to rural churches; 80 per cent of the church workers come from the rural churches; and, believe it or not, there are few, if any, of our city churches which would have been able to hold their own if it had not been for the members received from rural churches.

We found also that the average city family has one and two-thirds children, while the average country family has three and three-fourths children. We must revitalize the country church in self-defense as a denomination.

We found in our survey that there are 5,000 rural churches with fewer members now than they had ten years ago; there are 6,300 which had no conversions last year; 3,000 which are constantly without pastors; 1,800 which have no church building; 10,000 which have only one-room frame buildings; 1,300 which did not report to their association last year; 4,000 which gave nothing to missions. We also found that two-thirds of all the churches in the rural sections have neither B. T. U. or W. M. U. organizations.

No one can look all these facts in the face without realizing the need for increased emphasis on Home Missions.

Our cities must be taken for Christ. As the cities go so goes the nation. The Home Board has a program, a well-defined, church centered, voluntary-workers program which is winning in the cities.

Our rural sections must be saved from the fads and fancies of irresponsible groups. The Board has a well-defined rural mission program that is turning the tide for Baptists in the states where we are at work.

The objective of the Home Mission Board's work is to evangelize the homeland and mobilize the evangelized for world conquest for Christ.

What about Home Missions in the world of tomorrow?

As I see it, missions in the homeland will be more necessary in the world of tomorrow and more fundamentally important in the kingdom of God than in the world of yesterday.

There are many reasons why this will be true.

1. Our homeland will be more influential and powerful in the world of tomorrow than ever before and will exert a greater and more determining influence on the nations in the world of tomorrow than in the world of yesterday.

2. Conditions of travel and communication will make all nations neighbors. We will find it difficult to win the world to Christ with words

when we are pagan in our national life.

3. All the missionaries we can send to the fields afar will be but a dribble as compared with the vast flood of commercial travelers sent into all the world by our business enterprises to sell our wares. Unless we can convert these men they will do vastly more to paganize the world than our missionaries can do to Christianize it.

4. In the world of tomorrow the people of all nations will flock to our shores to study in our universities, to see the operation of our politics, and to view our national achievements. Shall we not convert them to Christ while they are here?

5. In the world of tomorrow the wonderful achievements of science will enable us here in the homeland to reach the world with the Gospel from the pulpits of our churches, the classrooms of our colleges, and from the corners of the streets of our cities.

6. But we must be spiritually prepared for this task. We cannot give what we do not have.

## Resolution

THE sun of a well-spent day has set. Quiet has come to busy hands, rest to weary feet, and forever and ever there is peace. One of the great cedars of Lebanon has fallen. A mighty warrior has laid aside his sword and shield. A river that has refreshed the flowers and foliage along its course of life has merged into the vast ocean of eternity. A fruitful tree that has blessed multitudes that have passed by now has borne its last fruitage. A mighty prophet has delivered his last utterance.

Jesse Warren Beagle, an earnest Christian, faithful friend, dynamic preacher, fervent man of prayer, seer, missionary, and saint of God has gone in the spirit to be with the Saviour whom he loved and served.

Dr. J. W. Beagle became superintendent of missions in the homeland under the Home Mission Board in 1925. Philippians 4:19 became his daily hope and abiding trust as he began his work, principally among the Indians. To recount his exploits in the Saviour's name would require a large volume. To say that no man ever served his fellowman in the name of Christ with more untiring zeal and faithful consecration is no exaggeration. To believe that a ringing "Well done, thou good and faithful servant" was given him by the Saviour on the day of his homegoing is easy for us.

In the light of the forty-six years of his Christian ministry, the major portion of which was given under the direction of the Home Mission Board: BE IT RESOLVED, first, that we express our thanks to God for such a gift to us and to Christ's Kingdom work as J. W. Beagle; and,

Second, that we pledge ourselves to carry on the far-reaching soul-winning and enlistment service to which this prince in Israel gave his noble talents; and,

Third, that we send a copy of these resolutions to his children and that they be published in *Southern Baptist Home Missions*.

(Signed) Frederick S. Porter,  
Roland Q. Leavell,  
A. D. Foreman, Jr.

(The above resolution was adopted by the Home Mission Board in annual session, Nov. 28, 1945. Dr. Beagle died in Cynthiana, Kentucky, Nov. 15.)

## Keeping Pace In World Emergencies

Military Victories May Be Lost If Present  
Missionary Emergency Is Not Met, Says  
Carpenter, Upon Completion of World Tour

By Alfred Carpenter

WHILE visiting North Africa, Egypt, Iran, India, Burma, China, Okinawa, the Philippines, Japan, Korea, Guam, Hawaii, and other islands of the Pacific and the Atlantic, I held 54 conferences for chaplains with 714 attending. Conferences for missionaries and civilian Christians were arranged for me. I met with civic groups and interviewed hundreds of individuals of different races, creeds and colors.

It is with caution that I draw the following conclusions:

1. The pre-war world is gone, never to return. Neither is there to be a return to former normalcy. A new normalcy is to be established.

The world has experienced a colossal, costly conflict. Destruction cannot be measured by material losses. Religious and moral values have been sacrificed as rapidly and ruthlessly as have material resources and human life.

Has the war left our churches spiritually improved or impoverished? Are Christian leaders, and especially mission boards, willing to face the facts and deal with them realistically? Is this generation of church people willing, by faith, to pay the price and make the sacrifice to meet this present emergency in order that future generations may reap the glorious harvest?

Are we willing to permit existing factual realities to disturb us sufficiently to produce an alertness to immediate action? Three years hence will be too little too late—for the time is NOW!

### New Appraisal Needed

2. Pre-war plans of promotion and program will not meet the demands of this spiritual emergency or crisis in a post-war world. If we are to fulfill the sacred, supreme obligation imposed upon us by the Great Commission, there is need to survey the total situation, which will create a new appraisal of our responsibility, and to reconstruct a workable strategy, utilizing available material and personnel to meet present needs.

3. A missionary emergency of world proportion exists. As our people responded to the war emergency with their men, means, and material, willing to suffer any hardship and heartache necessary to win an armed conflict, so will Christians likewise respond to the present missionary emergency with all they have and

are, if the emergency is presented and they are alerted.

An all-out missionary program is necessary now to meet the spiritual and moral needs of this world. If this conflict is not won, former triumphs called military victories are ultimately lost.

### "Send Us Missionaries"

4. On all fields contacted, commanding officers, especially those dealing with military government or rehabilitation, and civilian Christian leaders made an appalling appeal for spiritual help immediately.

When asked what specific type of help was needed, the answer was: "Missionaries of the right sort, Bibles, song books, literature."

Dr. T. Kagawa, world-famed Christian missionary, in Tokyo was the only leader who placed prayer as the first need. He stated, as did others, that relief in material things such as food and clothing was of little avail unless it was accompanied by a spiritual message and ministry.

"If we had only one, either relief or the Gospel to give, withhold the relief and freely give the Gospel. If Japanese people are evangelized, channels of relief will be opened such as never before realized," Kagawa said.

5. On the itinerary, I contacted twenty-nine Baptist missionaries. I met six Southern Baptist missionaries in China, where we probably have eleven. Our missionaries there on the field have represented Southern Baptists nobly during the emergencies of war. They have adapted their work to current conditions, remaining as close to their stations and original program of work as rules of war would permit.

6. Seemingly, mission headquarters were busy with relief programs, operating schools and hospitals together with other worthy institutions.

Their activity had the atmosphere of administration rather than zealous evangelism and a program of preaching the Gospel.

7. The program of personal soul-winning and of organizing churches is left to the natives. This is more prevalent among groups other than Southern Baptists.

### Plea for Personnel

8. The missionaries feel the pinch of inadequate personnel. Many are approaching the retirement age and a sufficient number of younger leadership is not forthcoming nor in sight. Therefore it was suggested that, in order to fill the gap and meet present emergencies, mission boards send out: First, qualified chaplains who have served in immediate fields; second, pastors and other leaders selected for special phases of work; third, consecrated laymen, who could be utilized in reconstructing property and in rehabilitation programs.

These groups would go out to the fields for brief periods of, say, two to four years. Such temporary help would release the missionary force to their ordained work of evangelism.

9. The year 1946 is the time. 1950 will be too late. One of our own missionaries said, "Our present time is given to relief programs. By spring of 1946 we will survey the field (which will take the balance of the year). Then with Chinese Christians in council, a definite program of work will be formulated."

In other words, this, our largest mission field, has no definite mission program now. It may have by 1948.

If U. N. N. R. A. can use 800 technical advisors in China, why do not our mission forces hear the challenge and keep pace!

10. Missionaries in China, especially school men who have lost all their equipment, are asking for "tools to work with." They want books in good condition, commentaries, dictionaries, encyclopedias, church histories, theological books, sermon outlines, religious fiction, study course books, office equipment, typewriters, and paper.

11. Manila, Guam, and especially Honolulu, are in immediate need of an adequate Baptist service center in the downtown area. Chaplains and missionaries urge that this be given priority consideration. My conviction is that a chain of Baptist service centers across this area would pay large spiritual dividends.



## Indian Girl Forced From School

By Mrs. Elsie M. Guinn  
Missionary to Seminoles in Florida

IN our opening exercises at school one morning recently, when the children in the choir were singing, two drunken Indian men came up to the mission in a truck and came in.

Pushing me aside, as I was directing the choir, they grabbed their 14-year-old sister over a chair, out the door, and into the truck. As I resisted them, they said they were taking her back to the Tanuami Trail.

Another brother of the girl, who is a converted and real Christian worker, had brought her away from the hostile, uncivilized tribe to live

with him. She was coming to our school, where she was learning to read and write. Now she is back with her other relatives, not because she wants to, but by force.

We are also confronted by many other very difficult problems in our mission school. We have full semesters of reading, writing, arithmetic, spelling, geography, English, elementary science.

We have a real playground for the children, although they do not number a dozen yet. We are praying hard that the parents will let the children come.

## SOUTHERN BAPTIST HOME MISSIONS

### New Mexican Church Is Organized

By G. C. VALADEZ  
Missionary to Mexicans

WE are planning the organization of Mision de Oriente into a church.

For two years we have been working in this field (San Antonio) and now the Lord is leading us into an organization.

We have twenty members now and are expecting six or eight more soon.

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## The Way The Work Grows

### Cuban Layman Takes Message To Eager Listeners in Village

By HERBERT CAUDILL

Missionary in Cuba

FOR many years Antonio Hernandez felt the call to the ministry, but the way had not opened for him to give his time fully to the cause.

When I first knew Antonio in Potrerillo about ten years ago, he and another layman of the church carried on the work except for occasional visits from pastors in other places. Then he moved with his family to Calbarien where he was very active in every phase of the work, especially in preaching services in different parts of the city.

Antonio requested that I help him in Bible study; and he did quite a bit of work by correspondence. Then he moved to Havana.

For a while he worked in a barber shop and studied Old Testament in the Seminary.

### Finds Opportunity

Finally an offer was made to him to open up mission work in the city

of Guara. It is a town of less than a thousand people. I went to Guara to preach one night, and that same day the mission had received ten bright new benches, without backs, but quite an addition to the ten steel folding chairs and the few other chairs they had. Rough boards were also used between chairs so that more people might be seated.

As night came on the children began to come in. About seven-thirty adults began to come. The benches were soon filled and the aisle was filled. Several of the children were asked to go out on the back porch, and the front porch was filled.

The son of the physician, the only physician in town, read the Scripture. Another young man spoke a few words of welcome.

They had only two dozen hymn books for about two hundred people. They had learned only a half a dozen songs, but they sang the best they could.

When I left Guara, I felt that surely the Lord has "much people" in the towns and villages and countryside of Cuba. The field is large. There are hundreds of towns like Guara where the Gospel would be received.

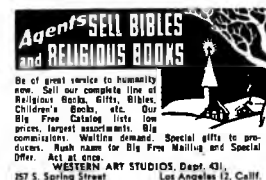
### Non-Christian Prays for Daily Sustenance

By I. B. WILLIAMS  
Missionary to Mexicans

"ALMOST thou persuadest me to be a Christian."

I have a neighbor who is a problem. He is not a Catholic and he is not a Baptist.

Because there are eight children in the family besides his parents, he has to work hard to gain a livelihood for the large family in these difficult



days. I have talked with him personally several times, and he has come to our services some.

He believes very much in the Creator of this universe. To that extent, he says he prays every day that God will give him sense enough to make an honest living for his family and help him rear his children right. He very definitely believes that God does help him.

Though he is not a professing Christian, he says he prays anywhere he is when he feels the need of God's help. There is a good chance to win him to faith in Christ as Saviour if I can find the right angle of approach.

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### Christian Songs Help Children Teach Adults Lesson on Temperance

By DORIS CHRISTENSEN  
Missionary in New Mexico

ONE of the favorite songs of the kindergarten children this year is, "One Little, Two Little, Three Little Brain Cells." Almost every day someone says, "Let's sing 'Brain Cells.'"

When we first started learning about school, several of them said, "My daddy drinks beer."

One little boy, Irwin, said, "My daddy gave me some, and I drank it."

"Well, maybe you did not know any better then, but now you know better; and I am sure you will not want to drink any more," I replied.

A little girl said, "My daddy gave me some beer and put sugar in it and it was good." A few weeks later she said again, "My daddy gave me beer with sugar in it."

I tried to act very surprised and said, "You drank it after you know it is not good for you?"

She nodded, but with a silly little grin.

But, one day, Irwin, the same one who drank the beer, said, "I don't like beer." Another little boy said, "My uncle said he's never going to drink beer any more."

We know that strong drink has been a weakness of the boy's uncle. It must be that the little nephew has been telling him what he learned about it at kindergarten; and either it has helped the uncle or he wants to encourage his nephew in the right ways he is learning.

### Indians and the Crusade

By C. F. FRAZIER  
Missionary in Arizona

THE State Centennial Committee set a goal of "Two Win One," the first of 1945; and when it was presented to our Indian people they said it was not high enough. So they set a goal of "One Win One" for each resident member, and that goal was reached.

Up to the meeting of the association in the fall we had had 107 conversions, which is one for each resident member among our Indians. We hope to get all the 107 ready for church membership soon. Many of our Indian people are not legally married, and our churches will not receive them until they are.

January, 1946

### God Answers Mother; Gives More Than She Asked, Writes Worker

By VERA H. TOOP  
Missionary in Baltimore

NOT long ago an elderly mother came to the Center late in the evening. I knew at once that something unusual had brought her at that late hour, for she was trembling all over, and was deeply agitated.

I asked what was wrong. She did not have time to come in, she said, but had come to ask me to pray for her. At my insistence she came in and told me her story.

Her meager allowance of \$5.00 per week had been cut to \$2.50 per week. She had accepted it for a few weeks; but as the season of cold weather approached she had protested the cut, saying nobody could live on \$2.50 per week for everything.

She had been summoned to the courtroom immediately the very next morning. She supposed she was going to lose even the \$2.50 per week that she was receiving.

I knew the history of the fight she had put up to secure the \$5.00 per week, and also knew that at one time she had entirely lost it for several months. When she explained the particulars, I knew she had grounds for her fears.

As she talked I placed before her some warm, nourishing food, for I realized she had probably had no evening meal. Then we prayed.

When she left the Center, perhaps an hour later, she was calm and victorious in her faith that God would take care of her. A day or two later, the first time I saw her again, she was radiant. The judge had not only given back the \$2.50 cut but 50 cents more. Now she would get \$5.50 per week. God had given even more than she had asked!

A few days later this same mother's heart rejoiced again as I talked with her and her invalid husband in their home and read to them passage after passage from God's Word. She rejoiced this time because her husband, with a shining face, declared his faith in Christ as his own personal Saviour.

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### A Child Overcomes Fear

By BETTY ANN DAVIS  
Missionary to Mexicans

RAQUEL'S story is interesting. It is an example of the way the Mexicans take the Gospel and make it such a beautifully personal thing in their lives.

Raquel is only twelve years old. She has a mother and a father, but they do not want her. Her mother told preposterous lies about the child in order to have her put in some kind of institution or reformatory to rid herself of the responsibility of caring for her.

She finally came to the attention of Brother Tijerino and he took her into his home. However, he also had a boy staying in his home, and the two children did not get along well together.

Finally a lady in the American church took the child to her home to live, and it was then that a transformation began in her life.

Gradually Raquel began to respond to the love and the kindness that surrounded her in the Smith home. She began to understand the reason for the firm discipline, and to know and understand the Christian way of life.

One of the hardest things Raquel had to overcome was fear. She seemed to be afraid of everything. One night she had gone on an errand next door for Mrs. Smith, and she returned panting and gasping in fear of the dark.

Calmly Mrs. Smith asked, "Raquel, why are you so afraid? Don't you know that God will always take care of you?"

Raquel paused a minute and thought. "Yes," she said slowly, "that's right." She stood in deep contemplation for several minutes.

"Yes, He will take care of me," she repeated thoughtfully. Even longer she stood there thinking. Suddenly the full significance of the words overwhelmed her and a brilliant smile swept across her face.

Several minutes later she was bent next door again to return a book. With a heretofore unknown confidence, she started across the lawn singing quite lustily, "God will take care of you!"

She had not only learned about the loving care of God; she had taken firm hold of that care and made it her own.

### A SERMON TO

#### O Ye of Little Faith!

By MARTHA THOMAS ELLIS  
Missionary in New Mexico

THE last night of our revival services in Santa Fe was a miserably cold, rainy one, and I was disappointed that we had only six people besides the evangelist, Miss Pauline Cammack, and myself.

Yet what a glorious service it was. I was made to bow my head in shame.

Three of those six people accepted Christ as their personal Saviour, two rededicated their lives to His service, and one gave a public testimony of Christ's power in her life.

It is not numbers that our Lord asks for, but rather that men and women, boys and girls, should have an opportunity to hear His Gospel preached and accept Him as Lord and Saviour.

He who offers God second place offers no place at all.

### Indians Send Love Gifts to Europe

By D. D. COOPER  
Missionary in Oklahoma

THE young people of the Kickapoo Indian Baptist Church are learning to share with other tribes and races.

Recently they sent two Christmas packages to Europe and shipped many boxes of clothing to Italy. Now they have begun providing clothing for a little girl of another Indian tribe who is not attending school because her parents are not able to provide for her.

The motive of this sharing of material things is also to share with others the Gospel.



## Our Southwest Mission Field

Ten Reasons Are Given Why Southern Baptists Must Evangelize the Southwest Mexican Field

By Loyd Corder

Superintendent of Mexican Work

THERE are at least ten very strong reasons why Southern Baptists must do the very best we can by the mission effort among the Spanish-speaking people of the Southwest.

1. The Spanish-speaking People Form a Great Section of Our Population. There are approximately one million Mexicans in Texas, approximately 300,000 in New Mexico, about 100,000 in Arizona, and approximately 1,000,000 in California.

In other words, in Texas one out of six is Spanish-speaking, in New Mexico one-half the population is Spanish-speaking, and in Arizona between one-third and one-fourth of the population is Spanish-speaking.

Of the three great Spanish-speaking cities of the Western Hemisphere two are in the territory of the Southern Baptist Convention. Mexico City is first in population, Los Angeles, California, is second, and San Antonio, Texas, is third.

2. These People Are a Great Factor in Our Economy. There is hardly an industry or occupation in the Southwest that does not depend to a great extent upon Spanish-speaking people for labor with which to operate. It is so much more satisfactory to use a Christian man in industry or on the farm than to use an unregenerate one. A Christian man becomes more efficient and more thrifty. He does not waste, and he builds up his own financial status in the community.

The improvement of his status improves the status of the whole community. Therefore, it is important economically to evangelize the Spanish-speaking people.

3. These People Are a Great Factor in Our Politics. In all the state of New Mexico and in large sections of the south and western part of Texas the Spanish-speaking vote controls politics. Our nation will never be a completely Christian nation until its politicians are Christian.

Unregenerate men cannot be expected to choose Christian candidates for political offices. If we are ever to have a Christian America from the political standpoint, at least in the Southwest, it is imperative that the Spanish-speaking voting populace be evangelized.

4. These People Are a Great Factor in Public Health. We cannot have healthy Anglo-American communities as long as there are people who work in such close intimacy with our homes

and our business establishments who suffer poor health. It is our duty as Christians to do what we can to improve their general status of well-being.

Christian Spanish-speaking people do not dissipate themselves as do the unregenerate. A converted man tends to clean up his body, as well as his heart and mind, and, therefore, the Christian is more resistant to disease. For that reason it is extremely important that we evangelize the Spanish-speaking people of the Southwest.

5. These People Are a Great Factor in Public Morals. We readily recognize the effect of regeneration on the morals of the individual. In our public places, the Mexican youth is having a great influence upon the morals of our Anglo-American boys and girls. The improvement of public morals in the communities where Spanish-speaking people live depends a great deal on the evangelization of those people together with the others of the community.

6. These People Are a Great Factor in Our Sectional Culture. To the extent that they influence our culture it will be impossible for that culture to be Christian unless they are Christian.

7. These People Are a Great Factor in Our International Relationship. The Spanish-speaking people of the world are seeing us in the United States through the eyes of their brethren who are living in the Southwest. It will be impossible for us to establish the right kind of relationships with the Latin American countries unless we establish the right kind of Christian fellowship between us and the Latin American people in our own country.

We can influence them neither religiously nor politically on the foreign field unless our example on the home field is what it should be.

8. These People Are a Great Factor in the Development of the Public Con-

cept of Baptist Churches and the Denomination. The non-Baptist populace is judging us by our attitude toward the Spanish-speaking people in our midst, and this is especially true today when emphasis is being laid on the Good Neighbor Policy.

9. These People Have the Possibility of Becoming a Great Factor in the Baptist Denomination. In Texas the Mexican Baptists are already becoming a strong denomination and are gaining enough strength and influence to make themselves felt in the denomination as a whole. The same can be said of the Spanish-American Baptist Convention of New Mexico. It is important that these churches and missions, in their expression as conventions, be assured of our co-operation and our good will toward them in their infancy in order that we may count on their good will and co-operation as they continue to grow in strength and influence.

10. The Most Conclusive Reason for Our Evangelizing the Spanish-speaking People Is That They Offer a Great and Ripe Opportunity for the Winning of Lost Souls to Christ. They are disgusted with fanaticism; they are seeking the truth; and their numbers are such that we have hardly another field anywhere in the world that offers as great an opportunity as does the Spanish-speaking mission field of the Southwest.

### A WORLD CRY

By GEORGE WILSON  
Missionary in New Mexico

ONE of the heartbreaking things about mission work in this district, here in New Mexico, is that we are not able to work in all the places where the people are anxious for mission workers to come.

Last summer we visited in one pueblo north of us where one of the Protestant denominations at one time had a missionary stationed; and the people there begged us to help them get a missionary from the Baptists. They were afraid no one would ever come to them again with the Gospel. This month representatives of another tribe, a pueblo, sat at our table and begged us to come work with them for they have no missionary.

We are praying that soon Baptists may be able to enter these doors.

## Baptists On The March

Arizona Leader Calls For Loyalty Based On Devotion To Bible Truths

By WILEY HENTON

President Baptist General Convention of Arizona

EDITOR'S NOTE—The following article is a condensation of the president's address delivered at the recent meeting of Arizona Baptists. It is a timely challenge to Baptists everywhere.

I AM a Baptist. I am humbly proud that I am a Baptist. It is a name adorned with great honor. It is a name laden with grave responsibilities. It is a name invested with vital meaning. It is a name which is not purchased for trivial purpose or for adulterated use.

The name Baptist is the symbol of New Testament purpose which God had for a lost and undone world. The name Baptist holds hope for the sinner, security for the believer in Christ, and prospect for those who hold faith in the Lord Jesus Christ. The name Baptist will abide until Jesus comes to call us home.

Today we are a part of a great symbolic group of people. We are a part of 13,314,620 Baptists in the world. We share responsibility with these brethren for the "faith once delivered to the saints."

Wherever the name Baptist is pronounced lost men may take courage, for we have a peculiar message from God for their hearts. Baptists girdle the globe. Our message is fast reaching into the uttermost parts of the world.

### Baptist Fundamentals

This people stands for purity of Christ's doctrine; obedience to the simple commands of our Lord Jesus; faithful observance of the ordinances which our Lord gave to the church; and for church membership with direct and unbroken heritage from the apostles, from the Lord Jesus himself, and from John the Baptist.

We are a part of 11,998,812 Baptists in the United States of America. We share responsibility with them for the keeping of this heritage. North or South, white or black, hot or cold, we share that responsibility. May God have mercy on the day when that name shall be sabotaged to itching ears.

We are a part of 3,712,926 Baptists in the South, where every time you see 4.4 persons walking down the street you will see among them a Baptist. Contrast this with our brethren in the North, from whence I came, where in a population of 88,500,000 people there is but one Baptist to every 57.5 persons.

Contrast Southern Baptists with our Canadian Baptist brethren, where the population is 11,429,000 and but one Baptist to every 81.9 persons.

Or contrast Southern Baptists with

our English Baptists, where the population is 47,765,000 (or one million more than we have in the Southland) and there is only one Baptist to every 123.7 persons.

We are a part of 5,667,926 Baptists of the Southern Baptist Convention, the largest single group of Baptists in the world—more than a million more than our colored brethren, and 3,382,040 more than our Northern Baptist brethren. We share responsibility with these 5,667,926 Southern Baptists as with no one else in the world. We have conventional commitments with these brethren, and we are a part and parcel with them. We pool our plans and merge our funds to reach and expand these commitments.

### Arizona—A Mission Field

We are 5,029 Arizona Southern Baptists, planted providentially in a field long neglected by Baptists. This field has been bartered in sections to those failing of the peculiarity of the Baptist message. Souls in Arizona have been shoved about on a shuffle board as quail of wood or clay. Southern Baptists have come with that distinct message, and neither ask nor give quarter to any but the Lord of glory.

In Arizona, the Baptist message is begrudged the right of proclamation. We are begrudged the souls we have won. We are asked to surrender the Great Commission and substitute for it petty comity agreements among men of lost vision.

Southern Baptists refuse to consider the merchandising of souls on the market of itchy-eared prestige. While others in the United States bow to folly and loiter in the market-place, Southern Baptists forge ahead under the power and impetus of truth and

God's blessing. We know no sovereign but Christ. We hear no marching orders but His.

Brethren, surely "for this cause came we to this hour." The population of lost people in the world is rapidly expanding. People are fast slipping over the brink into Christless graves. Loved ones and friends and strangers within our gates plunge into hell every minute.

We hold the key of eternal happiness under the authority of Christ. The Gospel of power demonstrated on the day of Pentecost is still the same today. We must keep this message and the means of furthering it free from pollution and hindrance.

It is for Baptists to "harry... until ye be endued with power from on high." It is for Baptists to "receive power after that the Holy Ghost is come" upon them. It is for Baptists to become witnesses unto Him, here, there, and everywhere the Holy Spirit shall lead them. It is for Baptists to preach the Word, when, where, and how the Holy Spirit shall provide the way.

### Healthy Non-conformists

It is for Baptists to ring out true on the great doctrines and teachings of Jesus Christ. For by this thing, which is becoming so foolish to many, Baptists will find their way. Unless Baptists are a peculiar people, they are no people at all.

If we are to become conformists with modern open-door movements of today we shall die as Baptists—just as many have done in days gone by.

Baptists must join the issue of the present hour. Already the stealthy breath of doctrinal poison seeps in. Already there is threat of an invasion of our Southern Baptist stronghold, where the breath of life is. Floods of hooks are being published to advocate open-door policies for Baptists. Already we hear some asking, "Why are we Baptists so narrow?"

We hear much of such high-sounding teachings of men as the universal brotherhood of man, the universal Fatherhood of God, the universal salvation of all men, and the universal

(Continued on page 16)





### Baptists On March

(Continued from page 15)

church of all creeds, who have dropped their creed.

Arizona Southern Baptists have for years been battling such foolishness as this. We have long been on the firing line where heresy thrives. We have consistently refused to be sucked into such an heretical mousetrap.

The time has come now, when all Baptists must become embattled along these lines. We must launch a great offensive for truth, for Christ, for the church, and for the conquest of righteousness in the name of Christ.

Truth needs no defense. It needs proclamation. Baptists are sent into the world as proclaimers, not defenders.

Let us plan great proclamation of the Gospel. Let us cleanse out the salients where difficulties lie on these lines of open-door foolishness.

Let us enlist our people in a great movement of harvesting the grain that is bending low unto harvest. Let us go forth knowing that Christ, our Captain, still is Lord of salvation.

He will give us the victory, and that right soon.

### No Cross or Priest But Belief in Christ Necessary to Salvation

TWO Mexican boys of about 17 years of age came to the Portland Mission thinking it was a Catholic Church. The mission did not yet have up a sign.

Upon entering the door, they dropped on their knees and made the sign of the cross, as Catholics do.

During the service we preached the way of salvation, without rituals or images, freely through Jesus Christ. One of the two boys who had come to our mission through mistake gave his heart to the Lord.—Milton S. Leach, missionary to the Mexicans.

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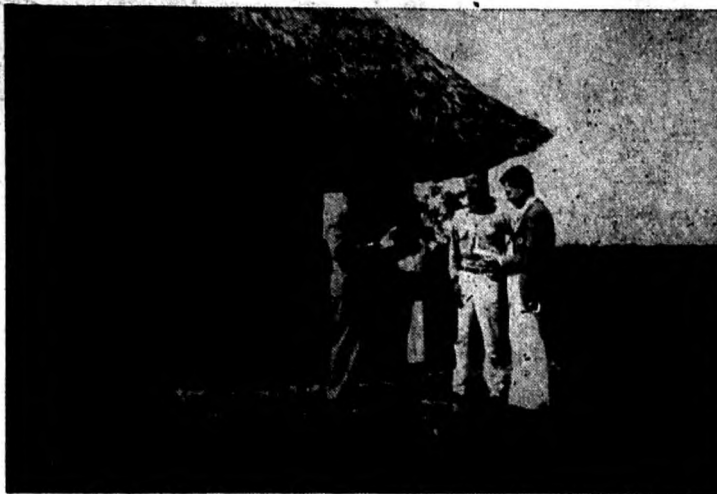
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### Cuban Missionaries Make Personal Visits



An elderly couple hears the Gospel in front of their home, which is known in Cuba as a bohio. The missionaries are Rev. Juan Naranjo and Rev. Herbert Caudill, Home Board employees.

By HERBERT CAUDILL

Missionary in Cuba

RECENTLY in a revival campaign in the missions of Colon, Enrique Pina, Juan Naranjo, and I went in a car to the entrance to Colonia "Cuba."

From the highway we had to walk at least two miles to the settlement where most of the cane growers and workers live. After greeting the family where services were to be held, we visited most of the homes in the community, inviting them to the service.

While we were having our dinner, a well-spread table of chicken, sweet po-

tatoes, rice, plantains, a dessert of grated coconut preserves, and cheese, with the black coffee to top it off, the people began to come in. By the time we had finished eating, the house was well-filled, and the people kept coming.

Brother Pina asked me to preach to the adults, while he and Brother Naranjo held a service with the children.

There must have been more than a hundred people present for the service. One of the sons in the home where the service was held conducts a Sunday school regularly in the home. Some day he hopes to preach.

### UNTAUGHT INDIAN GIRL MEMORIZES WORD

By STANLEY SMITH

AN eleven-year-old Indian girl who was saved some time ago is unable to read and write; yet when she hears the Word of God she commits it to memory. She is quick to grasp anything, and is very sincere in her church work.

One day her father took her to the glades on a hunting trip. When she came back, she said: "I cried and prayed, because I was lonesome for my church and want to hear preaching and singing."

She now lives in the churchyard and I often hear her praying.

"I pray for my mother and dad," she said to me one morning, "and cry over them." They have not made public confession yet.

Often I take her to other reservations and everywhere she goes she tells her people about Jesus.

### "Thank You" ... for Christ

By AMELIA DIAZ

Missionary to the Mexicans

I WAS closing the school room after all the children had gone. A boy knocked at the door.

"Do you know me?" he asked.

"Let me think for a moment," I said. "Oh, yes! I know you. Were you ever in the county jail?"

"Yes," he said. "And I came to express to you and the members of the Zarzamora Church my gratitude for the service that you led in the jail."

The boy, who had been in Texas for only a few months, was from Mexico. He had accepted Christ as the only Saviour when he was in jail!

He now wants to be a missionary and return to Mexico.