

SOUTHERN BAPTIST
HOME MISSIONS

SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

Motto: Trust the Lord and Tell the People

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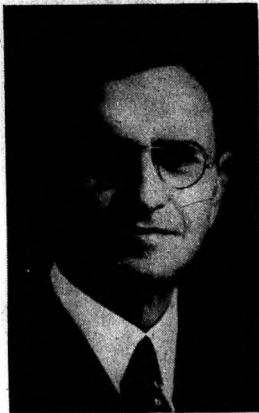
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F.S.A. photo

**NEW APPRAISAL
Of Home Missions**

On these pages we present a comprehensive new study of Home Missions. Impartial and competent observers were selected to write these articles. We are happy to present a panel of writers of the standing and ability of those who have contributed to this issue. Our readers will at once recognize these guest writers as men of recognized ability, sound judgment, and genuine concern for the denomination's program of missions. Each writer was asked to point out the significance of our immediate opportunities in the field assigned to him, discuss some of the possible approaches open to Southern Baptists, and estimate the value of the program now being projected through the Home Mission Board. These pages will be valuable to individuals and groups in a new study of Home Missions.



John D. Freeman



John Caylor

Three New General Workers Assume Positions With Board

THREE new general workers have assumed their work with the Home Mission Board—Dr. John Caylor, secretary of education, Dr. John D. Freeman, field worker in the rural department, and Rev. J. L. Aders, field worker in the city missions department.

A native of Alabama, Dr. Caylor holds a bachelor's degree from Oklahoma Baptist University, a master's degree from the University of Alabama, and a doctor of divinity from Louisiana College. He has also studied at Howard College, Southern Baptist Theological Seminary, and Southwestern Baptist Theological Seminary.

The Board's new educational secretary has also been president of Burleson College in Texas; Baptist Student Union secretary in Texas and Louisiana; educational director of churches in Tuscaloosa, Oklahoma City, and Fort Worth; and for the past twelve years pastor of Highland Baptist Church in Shreveport.

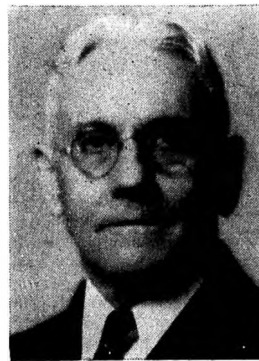
Experienced Leader

A native of Arkansas, Dr. Freeman holds a bachelor's degree from the University of Arkansas, a master's degree from Trinity College (now Duke University), and doctors of divinity degrees from Union University and Ouchita College. He has also studied at Southern Baptist Theological Seminary.

Dr. Freeman was pastor of churches in Kentucky and Tennessee, after which he served Tennessee Baptists

first as editor of the state paper and later as executive secretary of the State Mission Board. Since November, 1942, Dr. Freeman has been editor of *The Western Recorder*, Baptist state paper of Kentucky. He is the author of five books.

Dr. Freeman will make his headquarters in Nashville, Tennessee.



J. L. Aders

Personal

WITH this issue my connection with *Southern Baptist Home Missions* and with the Home Mission Board comes to an end.

An opportunity to have some part in the building of Christian homes has prompted me to accept a position with the Sunday School Board, effective January 1, 1946, as head of a new department of home curriculum.

My ten years tenure of the post now vacated has been marked, I trust, by fidelity to the cause of Home Missions—to which I shall ever be devoted—even though it has not been attended by the results which my zeal anticipated.

To my able successor, Dr. John Caylor, I give my sincere good wishes. For those who manage the Board's affairs I pledge my unceasing prayers. To the missionaries, whom I love as brothers, I commit a heart of affection. With all who in sincerity love the cause of Home Missions I join my continuing petitions for His blessing upon this holy endeavor.

Faithfully,

JOE W. BURTON

After rendering distinctive service as superintendent of city missions in Birmingham, Brother Aders was appointed general worker to give his attention to the promotion of city mission work in small urban centers.

He will be available where his services are needed in the inauguration of city programs to be undertaken by local churches and associations.

Negro Students Aided

ALABAMA Negro students will be aided in taking graduate and professional training in other states by a \$25,000 annual fund made available this month, an announcement from Montgomery reported.

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J. B. LAWRENCE

Editor

JOE W. BURTON

Managing Editor

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HOME MISSIONS

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

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THE Executive Committee of the Southern Baptist Convention had some very difficult and vital problems to consider at its December meeting.

One of these was the budgets for the agencies and boards for 1946. The total of the budgets

constitutes the Convention budget. This budget was divided into two equal parts—\$3,000,000 for current work and \$3,000,000 for capital needs.

Another one of the vital problems before the Committee was the percentages of distribution of the Co-operative Program receipts for 1947, to be recommended to the next meeting of the Convention.

The Committee recommended that all objects fostered by the Convention be put on a percentage basis. This does away with preferred items, and should have been done long before this.

The percentages of distribution of the Co-operative Program funds for 1947 to be recommended to the Convention are as follows:

Foreign Mission Board	46 %
Home Mission Board	18 %
Southern Baptist Seminary	5 %
Southwestern Seminary	5 %
Baptist Bible Institute	5 %
Woman's Missionary Training School	1 %
Negro Seminary, Nashville	2 %
Relief and Annuity Board	15 %
Radio Commission	1.9 %
Brotherhood	1 %
Southern Baptist Hospital	.1 %
	100 %

Heretofore 8% has been taken out of the Co-operative Program receipts before distribution was made, hence the boards and agencies have been getting a percentage of only 92% of the funds. Now they get a percentage of 100% of the funds.

For instance, the Foreign Mission Board will get 46%, but this per cent will be of the whole amount and is exactly the same the Board has been getting all along out of the Co-operative Program funds.

The Relief and Annuity Board and the three Seminaries will get more than they have been getting. The Seminaries will each get \$27,333 more on a \$3,000,000 basis of receipts. The Re-

lief and Annuity Board, \$14,800 more than it is now getting on a \$3,000,000 basis of receipts.

The Home Mission Board alone takes a cut. The allocation of the Home Board is cut from 23 1-3% to 18%.

It is true that the 18% is of the whole amount received, but even at that it is a reduction of \$34,666.66 on each \$1,000,000 received, or a total of \$104,000 on the basis of the anticipated budget of \$3,000,000 for current work.

That is, the Home Mission Board, the only agency of the Convention which has its income reduced, suffers an estimated loss of \$104,000 per year.

Last year our missionaries to the foreigners, Indians and language groups reported one conversion for every \$34.15 spent. At this rate, the \$104,000 cut off of the Home Mission Board's income means the loss of 3,000 conversions per year.

Christ came "to seek and to save that which was lost." He said to His disciples, "As the Father hath sent me even so send I you." "How can they believe in Him of whom they have not heard? and how can they hear without a preacher? and how can he preach except he be sent?"

An Appreciation

REV. JOE W. BURTON, who for ten years has been the secretary of education for the Home Mission Board, left the first of January to be the head of a new department with the Sunday School Board.

Brother Burton—Joe as we call him here in the office—has done a superb piece of work for the Home Mission Board. He is alive to the movements of the times and sensitive to the changes taking place in our social-world order. He has a nose for news and wields a facile pen in a brilliant way in relating the kingdom work to the times in which we live.

We shall miss him, but our prayers shall go with him, that in his new field of service he shall find scope for the full exercise of his splendid powers.

Assurance Needed

CHRISTIANS need assurance. The time may come in this uncertain world when we will have to suffer for our faith as Christians have suffered heretofore. Will one suffer for Christ when he has no definite assurance of having received Him as a living and reigning Lord? We seriously doubt if anyone will suffer for something he does not know he has.

THE MEXICANS

A Missionary Responsibility

By FRANK K. MEANS

Professor of Missions
Southwestern Baptist Theological Seminary

MEXICANS are the largest single alien group in the South. The fact of their numerical supremacy among diverse alien groups is, in itself, a powerful argument in favor of their evangelization.

An even more compelling incentive to minister to this section of our population is found in our Lord's commission to His disciples. The Mexican people are among those for whom Christ died. Christ's love commends itself toward them in that Christ died for them while they were yet sinners. God's "whoever" includes Mexicans as well as all other racial and national groups around the world.

There is scarcely a city in the United States which does not have a sizable Latin American colony.

In most instances the Latin Americans are of Mexican origin. They comprise a minority in the populations of urban areas, even though they are sometimes a significant minority. In Los Angeles, for example, one discovers "the second largest Mexican population of any city in the world."

Centers of Latin Influence

As one approaches the international boundary between the United States and Mexico, he discerns an increasing number of both urban and rural communities whose populations are predominantly Mexican. San Antonio and El Paso are typical urban centers in which Latin American influence is pronounced.

Texas, New Mexico, and Arizona are the states within Southern Baptist Convention territory to which most of the Mexican immigrants migrate.

Mexican girl shelling pecans.

Although there is a steady movement across the border in both directions, the number of Mexicans in these three states remains fairly constant.

Conservative estimates indicate that there are approximately 1,300,000 Mexicans in Texas, New Mexico, and Arizona. About 1,000,000 of these are located within the border of Texas.

Religious Status

The vast majority of the Mexican people on both sides of the border are nominal Roman Catholics.

Cortez introduced Roman Catholicism into Mexico early in the sixteenth century. The first mission of the Roman Church in what was later to become Texas was founded almost two centuries after the arrival of Cortez and his conquistadores.

In the interval between the six-

teenth and twentieth centuries, Roman Catholicism propagated heretical ideas of religion and ridiculous superstitions to a credulous Mexican people.

The New Testament has remained a closed book to them because Rome was content to leave them in ignorance with reference to essential Christianity.

Evangelical groups have made some progress among Mexicans living north of the Rio Grande. Perhaps 5 per cent are affiliated with evangelical churches. Only slightly more than 1 per cent are Baptists.

Men Without Hope

An honest appraisal of the Mexicans' religious status leads on to the inevitable conclusion that the great majority are lost—"having no hope, and without God in the world."

Salvation by grace through faith in Christ as Saviour is their only hope of redemption.

Without in any sense depreciating the splendid contributions of Mexican leaders, Anglo or Latin American, it becomes necessary to frankly acknowledge that our Mexican work is deficient at the point of requisite leadership.

Specific Needs Cited

Reporting on the Mexican work of the Home Mission Board for 1944, Dr. Courts Redford pointed out approximately thirty towns in the border states which are in need of either missionary pastors or kindergarten workers, or both. These towns represent new areas not now occupied by the Home Mission Board.

Fifteen additional centers, located in the vicinities of Baptist schools, were cited as points at which enterprising students might initiate a program of work among the Mexican people.

The number of college and seminary students dedicated to Mexican mission work in the homeland is increasing. This group includes both Anglo-Americans and Latin Americans.

Forty-one Latin American young people surrendered for special service among their own people in an encampment sponsored jointly by the Mexican Baptist Convention of Texas and the Home Mission Board at Alto Frio.

The Home Mission Board is endeavoring to overcome the educational deficiencies of its Mexican workers by means of a varied program of activities.

At least twenty-four prospective missionaries receive financial assistance from the Ida Perle Bell and J. W. Reagle Scholarship Funds. Regional conferences and institutes, which vary in length from three days to two weeks, are held at periodic intervals for the instruction of the workers already active in the work.

Coupled with the need for more leaders who are adequately trained is the need for additional funds for the prosecution of the Mexican work.

The Home Mission Board estimates the amount needed for improvements, if the work is to be done efficiently, at \$298,000. This amount is in addition to the anticipated gifts of the Mexican congregations.

The appointment of additional missionaries calls for the appropriation of larger amounts for their support. The whole problem of home mission-

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Helping the American Indian

By W. FORBES YARBROUGH

Professor of Religious Education
Oklahoma Baptist University

NINETY years ago Southern Baptists began promoting mission work among the American Indians through the Home Mission Board. Prior to 1855 the work was done through the Indian Mission Association located at Louisville, Kentucky.

By 1860, five years after it was transferred to the Board of Domestic Missions (now the Home Mission Board), the work had been so successful that there was an average of one Baptist church for every one thousand Indians living in the territory of the Southern Baptist Convention. There was almost an average of one Baptist Indian preacher for every church.

This marvelous progress was abruptly terminated by the Civil War, and Indian mission work was given such a blow during the period of reconstruction that it has not yet reached the proportionate degree of success it had attained by 1860.

Now we have 250,000 Indians living in the area served by the Southern Baptist Convention and we have less than one hundred churches and missions. This is less than one church for every 2,600.

According to the 1945 report of the Home Mission Board we have 42 churches in Oklahoma, 14 in North Carolina, 10 in Mississippi, 6 in Alabama, 5 in Arizona, 2 in Florida and 2 in New Mexico. At present we have 65 full-time missionaries (including wives) and 26 part-time workers among the Indians.

Dr. J. B. Rounds, the able superintendent of this department, supervises all our Indian missionaries.

It is the policy of the Board to employ native Indian workers when those having the necessary qualifications and training can be secured. This is a wise course; and as rapidly as the Indian preachers can be trained for places of leadership the work is being committed into their hands.

Education for Leadership

There are all kinds of Indians, just as there are all kinds of people in any racial group. In twenty years' experience with college students in Oklahoma, I have found that some Indians are alert and learn quickly. Others, like some of their white brothers, are indifferent and lazy.

Given the same opportunity and incentive to work, the white man and the red man can do equally well. Those who have attended the regular public schools seem to be able to study more effectively than those attending only Indian schools, although we have had some good students from Indian government schools.

In Oklahoma Baptist University the Indian student is given equal opportunities to participate in all school activities. Men like Louis Hancock

and Victor Kaneubbe have been honored by their fellow students by election to important student offices because of their personality and leadership ability.

The greater difficulty is with the older Indian preacher who has an inadequate high school and usually a poor grade school education. There is a need for a high grade academy, doing accredited high school work, and possibly a junior college for the young people where the older men may complete their high school work.

As it is, many of those desiring higher education go to Bacone College, which is supported by Baptists of the Northern Convention. They return to their homes with less interest in the churches which are Southern Baptist.

If we are to provide a trained ministry for their churches we must find some way to educate them for leadership in their home churches.

If we had a strong pastor or student worker at each Government high school who could counsel with and advise the Indian student concerning college and seminary training, many more of the best and brightest students might be led to dedicate their lives to the Lord's work and to train themselves for the spiritual leadership of their own people.

Pastors and workers in all of our white churches can help the brightest Indian children in their churches by encouraging them to get a good education in the local high school. The most worthy can be helped to go to the state Baptist college and seminary where they can be trained to become leaders of their own people.

Some Hindrances

One of the greatest obstacles to the work among the Indians of the Southwest is "peyote worship."



Interpreter for a Vacation Bible School, Alamo Canyon, New Mexico.

This is really not as much a religious custom as it is a traffic in a narcotic drug. Its use is promoted by a group which calls itself the Native American Church. Each Saturday night the Indians gather at the home of one of its members.

One night I went to one of their meetings with a Kiowa Baptist preacher who had been a peyote user before his conversion to Christ. The men went into a large teepee which had a fire burning in the center. As we watched the shadows on the wall of the tent, my friend described the ceremonies and explained the songs to me.

He said there was a mound of dirt before the fire on which was a bowl containing the peyote "beans." The men were seated in a circle and each man in turn took the tom-tom and, beating his own accompaniment, chanted a weird song, after which he would chew some peyote until his turn came again.

This continued until the men fell asleep under the influence of the narcotic. During the sleep the men experience weird dreams similar to those of any other drug addict which the Indians believe to be journeys into the world of spirits.

About noon the men awake and come out of the tent to gorge themselves with food which has been prepared by the women.

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OUR SOUTHERN BAPTIST OBLIGATION TO THE NEGROES

By NORMAN W. COX

Pastor, First Baptist Church
Meridian, Mississippi

THE ministry of Southern Baptists to the Negroes, before the War Between the States, was one of the finest Christian services the people of one race have ever rendered to those of another. The fruitage of that ministry reveals itself a hundred years later in the fact that more than two-thirds of the Negro church members in America are Baptists.

Circumstances have seriously handicapped the continuance of that ministry upon the intensive and far-reaching scale it should have had since the sixties.

However, today Southern Baptists have both an obligation and an opportunity to minister to the Negro that is beyond anything that ever confronted any denomination throughout the centuries of Christian history.

Prejudiced propaganda that has been pressed for partisan political effect has created a volatile crisis in racial relationships in the South. The solution of this problem is the particular responsibility of Southern Baptists. Nowhere else in the world, except in Palestine, do we have the racial tensions that are as intense as they have become in our southern states.

The one cure is Christ. And, inasmuch as two-thirds of the Negro church members in the South are Baptists, and more than one-third of the white church members in the South are Baptists, if the matter is handled helpfully, our denomination must frankly face its responsibility and commit itself to an adequate program of missionary service on behalf of our Negro brethren.

Objectives and Formula

The political, social, and economic aspects of the matter are secondary to the spiritual. We must give ourselves to a course of adequate Christian action or suffer grave consequences for our failure to do so.

When we consider the urgent need, the complications that involve the problem, and our desire to help in the current troubled situation, it is vitally important that we approach our Southern Baptist missionary ministry to the Negroes on the right premises, with solely Christian objectives and a practical formula of operation.

I am thoroughly convinced that our Home Mission Board has already definitely done this.

The Board has realized that there are some things that we cannot successfully do. We cannot solve our problem by sending white missionaries to the Negroes nor by providing white teachers, except occasional lec-

The educational status of the average Negro preacher is appallingly deficient. They have a few, but such a very few, well-trained men. At least half of their preachers have scarcely a grammar school education.

Board Has Right Answer

Our Board is approaching this problem with the right formula. Its service in the last few years has largely been one of financial assistance and counsel in the matter of helping to provide better educational opportunities for Negro preachers. Three things we are trying to do, but what we are doing is not adequate.

(1) Our Board, in co-operation with the states, is conducting institutes for Negro preachers in many localities. These bring them together for brief periods of time for Bible study and conferences that are very helpful.

(2) Our Board is furnishing them money to help to pay the salaries of Bible teachers in many of the Negro colleges.

(3) Our Board is making a substantial contribution of money to the American Baptist Theological Seminary in Nashville, Tennessee.

These ministries are exactly right in approach and attitude but are utterly inadequate. Southern Baptists need to be spending at least five times as much as they are now expending on educational service on behalf of Negro preachers. Even that would not be enough.

There are in the South too few, far

tures, to give them the instruction they need.

Our Board has recognized that Negro Baptists have a thoroughly organized denomination and that whatever we do must be done through their denominational organization and leadership.

Key to Situation

The Board is correct in its conviction that the Negro preacher is the exclusive key to the situation. In the average, the Negro preacher has far more influence and has much more to do with determining the thinking and attitude of Southern Negroes than anyone else in the world.

Therefore, the Board is wisely operating on the premise that we must help the Negro Baptist conventions to educate their preachers.



Adult educational program for Negroes sponsored by the Federal Government.

too few, colleges for the training of Negro leadership. We must somehow aid in this respect. We must, as a denomination, make it possible for a much larger number of Negro preachers to get high school, college, and seminary training in schools in the South. Our own self-preservation demands it. Our obligation to Christ makes it imperative.

In addition to our ministry to the Negro preachers, there is a second vital missionary service that we can render to the Negro in the field of Christian leadership education. They have practically nothing in the way of Sunday school officer and teacher training, B. T. U. leadership training, and W. M. U. instruction. They have these organizations but their leaders lack training.

In recent years, I have talked with several well-educated, competent, consecrated Negro preachers. Without exception, they have told me that next to an educated ministry, Negro Baptists need instruction for their local church leaders.

Churches Must Help

They are hungering for help in this respect. We Southern Baptists can and ought to give it to them.

There is a great opportunity in this field for the local white Baptist church. In the case of our city churches, it is a great opportunity for the Baptist churches to render a co-operative service.

Recently, I promised the Negro preachers of my city that four times a year I would guarantee them a faculty and books for a city-wide Negro Baptist Leadership Training School.

We plan to have a regular Sunday School Officer and Teacher Training School. At another time, we will have a B. T. U. Leadership Training School. Then, once a year, there is to be a W. M. U. Training School. And, once a year, there will be a Deacons or Brotherhood Training School.

We are going to work behind the scenes and help them to organize it. We will see that they have proper books, which they are able and willing to pay for. If they do not have available competent teachers of their own, we will supply teachers from our people if they desire them.

In this way, the Baptist churches of the South can make a far-reaching contribution that will be of incalculable value. We will fail Christ, unless we make it.

When we make this contribution,

we will greatly stimulate, inform, and inspire the average Negro church member. We can, by it, create a condition that will stir up more of their preachers to seek and to get better training for themselves.

THE MEXICANS

(Continued from Page 4)

aries' salaries should be restudied with a view to establishing a salary scale which would insure the missionaries proper support.

The occupation of unoccupied local fields in the border states would require not less than \$125,000 for the purchase of sites and construction of church buildings, chapels, and missionary residences.

The Future

Contrary to the expressed opinions of some, the day of home missions has not passed. This fact is especially apparent in the Mexican field.

Found in most, if not all, of the Southern states, the Mexicans are the responsibility of Southern Baptists generally.

Baptists are strong in Texas where the task is greatest. But the task of evangelizing the Mexican population resident in Texas is great enough to require the united efforts of the several states.

The Mexican people will continue to offer challenge to Southern Baptists as long as they remain in bondage to Romanism and strangers to the grace of God.

With only one person in twenty an evangelical, and perhaps one person in a hundred a Baptist, there is every reason for launching and maintaining the most aggressive mission program of which Southern Baptists are capable.

It would be foolhardy to magnify Mexican missions to the neglect of other worthy Home Mission causes. The program we envision for the future must strengthen the Mexican phase of the work, using precautions to keep a proper sense of perspective.

with reference to the other undertakings represented in the many-sided task of Home Missions.

THE AMERICAN INDIANS

(Continued from Page 5)

My informer said he had even seen a "baptizing" by the Native American Church in which the candidate was immersed "in the name of the Father, Son, Holy Ghost, and Peyote."

If the only effect of this practice was the weird dreams, it might be tolerated as a religious practice; but the continued use of the drug, as is true of all narcotics, results in a stupefying of personality and the formation of a habitual craving for the drug. For such a practice to be tolerated as a religious rite is a crime against our Government because it destroys the finest characteristics of the Indian and keeps him in an inferior position to his white fellow citizens.

Continuing Superstitions

Another obstacle is the superstition of the older, uneducated Indians who heed the warnings of the medicine-man and witch-woman. Among the Shawnee Indians this superstitious belief prevents many of the adults from attending religious services at our mission, and consequently most of those attending are children. Those who are brave enough to attend are often afraid to make any decision because of their elders, who fear the threats of the witch-woman.

But the greatest hindrance is the same with the red man as with the white man. It is sin—the love of the world.

Only the Gospel of salvation by the grace of God, preached by a spirit-filled, Bible-trained man of God who knows, understands, and loves the Indian, can overcome this.

God give us more such men, backed by the holy living of our Baptist Indian brethren and the prayerful co-operation of all Southern Baptists.

CATHEDRAL PICTURES

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CATHEDRAL PICTURES, Saint Louis



The Jew and You

By PAUL S. JAMES
Pastor, Baptist Tabernacle
Atlanta, Georgia

IF I were a Jew, I would be proud of my ancestry. When Disraeli, as prime minister of England, was taunted in the House of Commons because he was a Jew, he answered, "I can well afford to be a Jew, and every drop of my blood thrills with the traditions of my people. When your ancestors were naked savages in these islands mine were princes in the temple."

In Romans 9:4-5 Paul notes that to Jews go the honors of being adopted into the family of God, of having the glory of God revealed in their place of worship, of being in covenant relationship with God, of being called to special service to God and man, of having the precious promises of God given to them, of having "the fathers", Abraham, Isaac, and Jacob, and of being the people of whom Christ was born.

Theirs are the great kings, David and Solomon.

Theirs are the great prophets, Isaiah, Jeremiah, Ezekiel, Daniel. Theirs are the great apostles, Peter, John, and Paul.

If I were a Jew, I would be suspicious of Christians.

Though the first two letters of the word Jew are the English equivalent of the Hebrew word for Jehovah, yet some of the greatest crimes in so-called Christian history have been perpetrated against the Jews by Christians who profess to know God, through His revelation in Christ.

Perhaps the rabbi was right who said, "The Jews crucified Jesus but the Christians have disgraced Him."

The Universal Language

If I were a Jew, I would be open to friendship, for love is a universal language and speaks to universal need. Tears, heartaches, hunger, suffering, and death are the same in every land; and God has tied us up in "one bundle of life" to such an extent that in our soul-needs we are, indeed, one.

It is here that Southern Baptists have their great missionary opportunity, as far as the Jew is concerned. He needs friends today as never before; and making ourselves friends to the Jews is our chance to lead them to "friendship with Jesus, fellowship divine."

A member of our family, coming into Atlanta on a train sometime ago, engaged in a conversation with a Jewish man who was sitting next to

her. She told him how we, who love God's Word, also love the Jews and appreciate the unique place God has given them in His plan of redemption. She spoke of the way we share the hope of Israel and find the answer to that hope in our Lord Jesus Christ.

At length he said, "You know, I didn't know that anybody in the world was interested in the Jews like that!"

Thankful for Progress

Thank God there are "Friends of Israel," established all over the South by Jacob Gartenhaus and meeting regularly to pray for the peace of Jerusalem.

Thank God there are home fellowship meetings being held in the homes of Jews as a part of the city missions program of our Home Mission Board.

Thank God that printed messages such as *The Mediator* are being put into the hands of Jews that they may learn the love of Christ which passeth knowledge.

But the Jews will learn it best through you and me—their neighbors, their associates in business, their friends. Right here may be the acid test of your love for your Lord: how much do you love those who, though often unlovely, have Christ as their intercessor, even as He prayed "Father, forgive them, for they know not what they do?"

If I were a Jew, I would be asking "why?"

Why have the Jews suffered more throughout history than any other race? Why have more Jews been martyred in our generation than any other people?

Why have they had to suffer more bitter persecution than anyone else has had to suffer? Why are they a people without a country, scattered to the four winds, and yet not destroyed?

Southern Baptists, in this walling anguish of the Jews, have a God-given ministry of mercy to render. In these things God is saying

to them, "It is hard for thee to kick against the goads."

We may be the Ananias to help them in their time of temporary blindness and to tell them the purposes of God for them, as He has revealed those purposes.

If I were a Jew, I would be interested in Jesus Christ.

I would be interested for four reasons: First, because of the way He championed the despised minority, as illustrated by His dealings with the Samaritans; second, because of the way He demonstrated forgiving love and showed that salvation is not in keeping righteous law but in experiencing redemptive love; third, because of the way His name has been placed above every other name; and fourth, because of the way He is able to save men from sin.

The Gospel of Christ is still "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed."

The Jews, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3-4).

Jews Are Drifting

Many Jews have wearied of their traditional effort to establish righteousness. Such Jewish scholars as Sholem Asch are groping toward Him, who is the Light.

Jews are drifting from the synagogue and searching for spiritual satisfaction. They are turning to Christian Science and other religious movements that offer stone in place of bread.

Thank God that one hundred thousand of them are members of Christian churches in the United States and Canada, according to the report of the committee on the Christian approach to the Jew at a recent annual conference of the Home Mission Council of North America.

There is an unprecedented awakening. The fig tree is budding. The dry bones are stirring. Are Southern Baptists awake to the hour that is here?

Let us be grateful for the providence that raised up Jacob Gartenhaus to stir our interest in evangelizing his people, and for his continued leadership among us for the past quarter of a century.

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People Give

IF people do not know they do not give large sums to kingdom interests. The function of the education department of the Home Mission Board is to inform the Baptist people about the work in the homeland. The Home Mission Board has a great task. Baptist people should know the facts.

In this study we are looking at the field briefly and then at the task before the education department as it seeks to inform people and enlist them.

I—A Great Field.

We stand in the Red Rock Building, Atlanta, Georgia, beside the desk at which sits John Caylor, the Home Board's new secretary of education. He will tell us of the vast field in which the Home Mission Board operates.

May we look at the fields and number them.

1. Our white people in the Southern states, some 40,000,000 from Maryland to California. More than half of them unchurched; and probably three-fourths of those in the churches utterly indifferent to the Bible, to prayer, to Christian activity.

2. *Indians.* We have sent missionaries to a hundred years. Less than five per cent are Christians.

3. *Negroes.* They are our neighbors. In their struggle upward they need our wise sympathetic help.

4. *Foreign language groups.* We have them in an increasing stream. Spanish, Italian, French and many other tongues; some pagan, some semi-pagan.

5. *Cuba.* A foreign land, a foreign people, but dropped into the lap of the Home Mission Board. A great multitude of nominal Christians.

6. *Jews.* One of the most difficult of all groups to reach.

7. *Panama.* This little strip of land is a part of America. In the days to come this narrow strip is to see a mass of humanity in ever-increasing numbers pass that way.

8. *Cities.* They are already here. The Home Mission Board has seen the need and is working at the problem. Great cities are on the way.

9. *Rural work.* Eighty-five per cent of Baptist churches are in the open country. In many places conditions are deplorable. Thousands of these churches have fewer members than they had ten years ago. Some are dying slowly but surely. We must hold the rural work or be seriously crippled.

10. *Camp work.* The war is over. The men and women in the service are not over. Thousands are doomed to spend their time in hospitals. Chap-



America, Alaska and the Pacific Islands in the mind of our far-seeing statesmen?

It is the task of the education department to teach us of the ever shifting fields.

III—People Give As They Are

Informed.

I talked with a doctor whose pastor passed. The doctor called him and gave him a dollar.

"I wish to chip in on that thing you mentioned yesterday," said the doctor.

In a few minutes a minister came. He asked permission to tell the doctor of a small church in a nearby village. They were few and poor. They were building a house. The doctor wrote a check for ten dollars.

Thanksgiving Church, North Carolina, is a small rural church. On Thanksgiving Day, 1944, this little church took its annual offering for the Baptist orphanage. The amount was slightly beyond \$3,500. A visit of a group of orphan children, an address by Superintendent I. G. Greer, intelligent leadership by a pastor on fire to care for orphan children, careful planning a year in advance did it. It always will.

My first pastorate was a small (Continued on Page 11)

As They Know

Secretary Caylor, we look to you and your associates to teach us.

II—The Need Is Greater Than Ever.

We have worked at the task a hundred years. The field as outlined is greater than ever. There are many fields calling which have not been entered.

1. A new day is at hand. The world has been born anew.

2. A shifting population confronts us. Industrial centers are enlarging. New cities are arising in new places.

3. A new economic day is at hand. Wildcat theories of government threaten to engulf us. Religious cults are on the war path.

4. Our frontiers are changing rapidly. Fifty years ago Florida co-operated with north and south. We were divided in Maryland, Missouri, Arkansas, Texas, Illinois, New Mexico, Arizona, California were not possibilities.

Who even dreamed of Panama as Home Mission territory? Cuba was our new-born baby. Were Central



By B. W. SPILMAN
Retired Field Worker, Sunday School Board

The Baptist Task in Cuba

By H. C. GOERNER

Professor of Missions
Southern Baptist Theological Seminary

JUST ninety minutes by plane from Miami lies one of the ripest mission fields in the world. By any standard which might be used, Cuba is an open and challenging opportunity for Baptists today.

Larger than most people realize, the island republic stretches more than seven hundred miles from east to west and contains over four million people.

Cuba is traditionally Roman Catholic; but, unlike many other Latin American lands, it is not strongly so. Catholic churches are small and priests and nuns are not much in evidence.

The impression given by most of the people is not so much that they are Catholic as that they simply have no real religion.

Religious freedom is guaranteed by government, and persecution is almost unknown today. There are many evidences of receptivity to the evangelical message.

A wider door of opportunity could scarcely be asked.

The Catholic Church is not strong, but the evangelical cause is weak by comparison and is definitely a minority movement.

Protestantism was practically unknown before Cuba was freed from Spain in 1898. A dozen different denominational societies have carried on mission work during the last forty years and growth has been fairly rapid.

The total evangelical church membership, however, is probably not over 40,000, or scarcely one per cent of the population.

Baptists Lead

Baptists are numerically the strongest of the evangelicals, with about 10,000 church members. Methodists are second in numerical strength and have a stronger educational program.

Presbyterians are not so numerous, but are concentrated in three central provinces and have educational institutions which make them influential beyond their numbers. Quakers, Episcopalians, Seventh Day Adventists, and the Church of God are found in considerable numbers.

Southern Baptists, working through the Home Mission Board, have confined themselves to the four western provinces; while Northern Baptists have assumed responsibility for the two large eastern provinces of Camaguey and Oriente. This division gives Southern Baptists approximately half the territory, with more than half the population, since western Cuba is more densely populated than the rugged eastern region.

be replaced by new chapels as soon as possible.

The strength of the Baptist program in western Cuba lies in the local church, with its neat chapel building, its earnest Cuban pastor, its program of teaching and training, and its evangelistic outreach.

Dr. McCall has been wise to concentrate upon this phase of the work. It is my considered judgment that Baptists hold the most advantageous position among evangelicals in Cuba today because of this sound church-centered program.

This should continue to be central in all future development.

Aiming at Self-Support

Additional emphasis should be placed on the matter of self-support. The Home Mission Board should continue to invest generously in the Cuban work, but in such ways as to encourage the churches to assume an increasing share of responsibility.

The ultimate aim is, of course, the development of Cuban Baptists toward carrying on the work of evangelizing their country without foreign support or direction.

This goal may be many years from realization, but should be kept constantly in mind.

The Baptist position in Cuba would be greatly strengthened if, in addition to the admirable program of evangelism and church building, there could be an added emphasis upon educational work. Several denominations have made this central, especially Methodists and Presbyterians.

Our emphasis has been where it should be; but the time has come



Miss Christine Garnett, missionary at Consolacion del Sur, Cuba, teaching an adult class in cool shade of bananas, cactus, oleander, sunflowers.

for an expanded educational program if we are to reap the largest harvest in the future and provide the trained leadership which our growing constituency requires.

There is room for enlargement and improvement in elementary education. We have 19 schools, operated in connection with local churches, enrolling 807 children. Due to the fact that public schools are not adequately provided by the government, this is a wide-open opportunity.

Schools in which children are taught five days a week provide many opportunities for influencing lives. Church growth in the next generation could be greatly augmented by an adequate program of elementary education.

In the *Colegio Bautista* at Habana, we have a splendid school of approximately high school level. As the denomination grows, the need for one or two additional schools of this type will become more pressing.

An Imperative Need

An immediate need is an institute, or school of junior college grade. Northern Baptists have such a school at Cristo, while Methodists have one in Habana, and Presbyterians in Cardenas. Some of our Baptist young people have attended these schools for lack of one of their own.

We should not be content to let others educate our young people. An institute could be largely self-supporting through tuition fees, once it was established.

Cuban Baptists do not have the resources, however, to found such an institution apart from our financial and advisory co-operation. Years ago Dr. McCall purchased a choice lot in Habana for this purpose. He should be given the means to proceed with his dream of a Baptist institute for western Cuba.

At the level of university education our need could best be met by the establishment of a student hostel near the University of Habana. At moderate cost we could provide a wholesome atmosphere for Baptist young people pursuing professional and liberal arts courses in the national university. The future would justify the venture.

Another phase of work which needs more emphasis is rural evangelism. Cuba is predominantly rural, while our Baptist work has been predominantly urban. This is true of the other denominations also, and is quite natural.

But the strength of a nation is largely in its rural areas; and no denomination can hope to win a

strong, permanent position without evangelizing the countryside.

A good beginning has been made, with the town churches as bases for local mission work; but an intensified program is needed.

Recently the Seventh Day Adventists have begun to make a strong bid for the rural folk. At a large school near Santa Clara they train their workers in agricultural methods as well as theology.

The Next Forty Years

Dr. McCall says, "Perhaps one of our greatest needs today is for preachers with combined seminary, agricultural, and industrial education to give themselves wholly to our country people" (*A Baptist Generation in Cuba*, p. 119).

The achievements of the Home Mission Board in Cuba in the last forty-five years are admirable. A sound program of evangelism, church building, and education has borne abundant fruit.

A strong young denomination has been produced, with able, forward-looking Cuban leaders.

A foundation has been laid on which, in the next forty years, a truly great Cuban Baptist denomination may be built.

Today is a day of opportunity. Together the Home Mission Board and Cuban Baptists can go forward to important achievement.

THE JEW AND YOU

(Continued from Page 8)

By his extensive travels and intensive ministry in speaking and writing, he has been our outreach arm in behalf of Israel. But we need to make that arm stronger for the peculiar challenges of the frightful age ushered in by the release of atomic energy.

Even as we come this spring to the twenty-fifth anniversary of Jacob Gartenhaus' coming to the Home Mission Board, let us honor his place among us by rising up with a new dedication to the timely task for which he is giving his life, even the salvation of the Jew.

"My heart's desire and prayer to God for Israel is, that they might be saved."



PEOPLE GIVE

(Continued from Page 9)

rural church, Smyrna, in Carteret County, North Carolina. Its membership was fewer than twenty-five, every one poor. I preached two Sundays, morning and night, and the Saturday night before. We had plenty of time. Before each sermon I used ten minutes to tell of some phase of our denominational work.

I placed the state Baptist paper in every home. The first Sunday night was devoted to a program by our church missionary society. Every member of the church was a member and many who were not church members.

About twice each month I visited every family, talked of the denominational interest about which I had spoken, and left a tract dealing with the subject. I made no personal solicitation of funds.

The church the year before I came gave \$8.35 to all outside objects. The year I was there they gave \$135. People give if they know.

IV—The Education Department.

1. *The Staff.* Rev. John Caylor is the secretary. Mrs. Una Roberts Lawrence is mission study editor. Rev. L. W. Martin is superintendent of schools of missions.

2. *Methods of approach.* (1) Oral. These workers teach and speak in local churches, group meetings, conventions, assemblies, schools. (2) Printed Ministry. The department issues *Southern Baptist Home Missions*. It sends articles to every Baptist paper and many secular papers. Tracts, books of a general nature, and study class books are printed.

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Missions in Southern Cities

By JOHN L. SLAUGHTER
Pastor, First Baptist Church
Birmingham, Alabama

TO THE casual observer the expansion and growth of our Home Mission work is not discernible. Only to those who make a study of the plans, methods, and programs of the Home Mission task is this development seen.

Some years ago when Dr. J. B. Lawrence assumed the leadership of the Home Mission Board, he redefined the ministry of the Board. In those days, we were in the depths of a depression. There was considerable talk and some feeling that perhaps the greatest work of the Board was in the past.

But with wisdom and insight and with a generalship unsurpassed, he led Southern Baptists in charting a course for our missionary enterprise in the homeland. It was necessary to discontinue all institutional work while the major emphasis was placed on making and baptizing disciples.

We can see now the wisdom of the Board's decision. It enabled us to prepare for new work which lay ahead.

For example, take the single illustration of our cities. For years they have been growing by leaps and bounds. Large suburban areas have developed. We were finding ourselves unprepared for these extensive fields of missionary labor.

One day the seed thought of a city missions program dropped in someone's fertile mind. That seed thought germinated and has since November, 1940, grown and grown. Today, there are over forty cities in the bounds of the Southern Baptist Convention where the city missions program is in operation.

Scriptural Method

The method is simple and New Testament. The program is sound and sensible. It is centered in the local church and promoted by the associational group of churches. When one looks at it now in operation, he is really amazed that Southern Baptists waited so long to meet the demands of our unchristianized cities.

We are also impressed by the fact that, in the main, our churches have been interested largely in the development of their own local and community work. Together with this, they have kept an increasing interest in and devotion to the spreading of the Gospel to the ends of the earth; but they have been looking over vast areas in their own cities unchurched and unevangelized.

The Home Board approaches this great task of evangelizing our cities by working with the state mission board in placing a superintendent of city missions in these great metropolitan areas. This superintendent has

once, but that on God's atlas the world is the field.

The extension of our city mission program means the strengthening of our work in lands across the seas. It will mean a new interest in and a new devotion to the kingdom of God. Surely our Baptist people will appreciate more and more that the kingdom of God is greater than a local church.

It will stimulate our interest in people, while we continue to work on programs. It will enable us to deal with statistics and at the same time keep a sense of the sacredness of it all. It will make Baptists more conscious of the need of increasing their budgets; but while doing so, it will help them to realize that the greatest thing of all is the creation of a brotherhood.

Sensitive to Commission

It will make us sensitive to the marching orders of our Saviour, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; and it will deepen our passion for the multitudes of men and women and children who are out of the Father's fold. It will teach us how to deal with figures and along with them keep a glowing faith.

While all of this is being experienced by the local church, the work of rediscovering and reclaiming lost church members is going on. Far too many Baptists are lost to the cause of Christ in our cities. They live in suburbs where there is no Baptist church in close proximity.

In many instances they have been led into community churches and have been lost entirely for our Baptist cause. But in scores of other instances they have become indifferent and inactive. They are prospering materially and perishing spiritually. Once they were active and interested in the work of the Gospel; today, they are absorbed in the things of the world.

Baptists have no greater challenge than the one such people give us. We must take mission Sunday schools to them. We must gather them into groups and organize Baptist churches.

Southern Baptists will continue to go into the suburbs, into the neglected areas, into the highways and hedges with the Gospel of redemption. That has always been our program.

Back in the early years of denominational life in this country the Congregationalists, Presbyterians, Episcopalians, and others outnumbered us. As the people moved westward,

(Continued on Page 15)

We Must Enlarge Our Rural Work

By JOHN D. FREEMAN
Field Worker, Rural Department

OUT of the country has come the larger part of America's geniuses" is not an idle boast by one from the backwoods, but a fact deserving serious consideration in these days when the movement of population into urban districts has become rapid and widespread.

Baptists, especially, should be interested, for their present strength is due largely to the fact that since pioneer days their missionaries have been planting churches throughout the rural areas of the Southland. Today more than two-thirds of all Baptist churches in the South are located in small villages or open country.

Latest surveys by Federal agencies show that, as has been true for half a century or longer, the birth rate of the cities of the land is still under the death rate. It is, therefore, self-evident that the increased population of urban communities is being drawn from rural areas, and that Baptist strength in both rural and urban areas is dependent upon a more vigorous rural mission work.

Rural areas constitute the storehouse from which Baptists draw church members and denominational workers.

Rural Advantages

There is a great difference between the attitude of the average rural lad and that of the city boy toward God and His marvelous works. The open country provides many evidences of the handiwork of God; the urban area provides little but the handiwork of man.

The country allows long hours for meditation; the urban section leaves little time for any kind of musing.

The lack of artificial amusement devices throws rural children and young people upon their own initiative for diversion and play; the multiplicity of such devices in the city leaves no need unfulfilled except that for money with which to buy play.

Logically and inevitably, creative geniuses come from the rural areas, and among these are great churchmen.

Again, rural children have little money to spend, but they soon learn that money is essential to the realization of dreams. So, in skimping and saving from their small earnings in order to have some coveted trip or to make some greatly desired purchase, rural youths develop both a distinct talent for thrift and a ready ability to see how to "turn a lucky penny" by trade.

Not all the financial wizards have been rural reared; but usually those who have been most generous to

church and eleemosynary causes have been.

Southern Baptists are shortsighted, indeed, if they do not keep this fact in mind and enlarge their rural mission work.

No complete survey has yet been made of the rural mission areas of the South. Space here forbids giving more than a bare sketch of the same.

Survey of Rural Areas

1. *Mountains.* Who has measured our great mountain areas by the yardstick of human beings? From deep in Alabama and Georgia, running east of north across the Mason-Dixon Line, and touching parts of eight states are the Appalachians with Anglo-Saxons still the predominant people. Their ranks have provided the world's outstanding political, economic, and social experts, to say nothing of the overwhelming majority of her greatest leaders in democratic government and free religion.

In Arkansas and Missouri are the Ozarks, where too little has been done to stabilize the Baptist work which pioneers established.

County after county in the mountains of Kentucky, Tennessee, Georgia, Alabama, and Arkansas has, according to Federal census, a Baptist population far in excess of all other groups combined (in some cases 90 per cent of the total population). Yet these areas, for the most part, have utterly inadequate church buildings, too little preaching, and too limited teaching and training.

2. *Plains.* Far-stretching plains, with their farms, their tenants and migrant laborers, villages, consolidated schools, and such, constitute another tremendous challenge for missionary endeavor.

During the past quarter century hundreds of churches in such areas have been aroused and now have adequate buildings, organizations, and programs. But no less than 4,500



churches in these areas still have one-room meeting houses, preaching services once or twice each month by a minister who lives far from his people, no well-planned and conducted teaching program, and little, if any, other organized work.

If one will compare what properly led rural churches have become, with what several thousand of them still are, he readily sees what a gigantic loss our denomination suffers because it has failed to provide an adequate missionary force to inform, encourage, and direct the churches of such wide-flung fields.

3. *Urban Fringes.* Thirty years ago St. Matthews was a small rural village, more than a mile beyond the city limits of Louisville, Kentucky. It was surrounded by a fine farm area which Baptists neglected, with the result that now, although the village contains nearly 20,000 people, there is but one Baptist church serving them. Hundreds of similar urban fringes are to be found in the South and they present the same challenge St. Matthews does, a challenge that we have a rural mission work which provides an adequate church program for them.

Three-fold Enlargement

It is not fanaticism that leads me, after almost thirty years of active ministry, to declare that, to save our denomination from inevitable retrogression in work and decrease in numbers, we must enlarge our rural mission work along three main lines.

1. *Provide more trained pastors.* Many a wrinkled veteran of the past half century has talked about his country churches, and shed tears when he bewailed the manner in which the younger people are de-

(Continued on Page 15)

Foreign Groups

A Missionary Field and Force

By JOHN A. HELD

Editor, Gulf Coast Baptist

TEXAS has been a great mission field since the days of its discovery, in 1528, by Cabeza de Vaca. While under the dominance of Spain and the Roman Catholic Church, certain missionary work was carried on which did little or nothing for the natives, in whose behalf this missionary work was done.

The Catholics built some thirty missions of which about seven ruins remain to this day.

Beginning with the glorious victory at San Jacinto, April 21, 1836, evangelicals poured into Texas to do missionary work. Among them, the Methodists and Baptists came in larger force and gave themselves wholeheartedly to the task.

However, as early as 1820, Baptists brought the Gospel to Texas. They preached to more or less scattered groups, wherever they could. Following freedom in 1836 Baptists went everywhere and preached the Gospel; and many were led to accept Christ as Saviour.

The first missionary to be appointed to Texas was James Huckins. He arrived at Galveston on January 24, 1840. The following Sunday he preached; and on Thursday, January 20, he organized the First Baptist Church and baptized the first convert.

Early Missionary Work

Before Huckins, however, there had been missionary work done by such men as Joseph Bays, Freeman Smalley, Isaac Reed, and Z. N. Morrell.

The first Baptist church to be organized in Texas was the church at Washington, on the Brazos, in 1837. There followed the organization of the Old North Church, four miles out of Nacogdoches, in 1838, and the Plum Grove Baptist Church, some four miles out from La Grange, which was organized by Z. N. Morrell, in the home of Deacon William Scallorn.

When James Huckins came to Texas there were a number of active Baptist preachers and volunteer workers.

The second missionary to be appointed to Texas by the Home Mission Board was the very capable and cultured William M. Tryon. Tryon was largely responsible for founding Baylor University.

Union Association was the first association to be organized in Texas, and thus became the mother of as-

EDITOR'S NOTE — Dr. Held discusses the foreign situation in Texas, with which he is familiar by reason of many years' experience in that section. The picture he presents of foreigners in Texas is typical of our missionary opportunity to foreign groups throughout the South.

sociations and conventions in the state.

The Baptist General Convention, as it was later known, was organized September 8, 1848, at Old Anderson, in Grimes County.

While the gathering was not large, it was made up of men of outstanding character such as R. C. Burleson, H. L. Graves (the first president of Baylor University), James Huckins, J. H. Stribling, and others.

Beginning with this convention other churches soon came into being, and the work of missions began to grow in strength.

In 1850 two missionaries were appointed by the state convention, one to the English-speaking people and the other to Europeans. N. T. Byars went out to do the work among the Americans, and Dr. Frank Kiefer among the Europeans. Soon thereafter Byars went to Waco and there organized the First Baptist Church which has been a power for good through the years because of its notable pastors.

A Popular Pioneer

Dr. Kiefer was a very popular preacher among the English-speaking people as well as the Europeans. He soon won a Methodist preacher to the Baptist cause who had done a notable work among the Germans.

Dr. Kiefer now had a partner; and together they did a monumental work. They organized some twenty-two German Baptist churches and won many individuals to Christ and into the fellowship of these churches.



It was not long after the organization of the Southern Baptist Convention boards that the Home Board came to assist some of the churches in strategic locations in the state. Among them was the First Church in Galveston, where the Home Board gave help for forty years. Likewise did the Board render help to the First Church, Dallas, and at Waco. These and many other churches were recipients of financial aid from the Home Board.

The writer, while engaged in mission work among Europeans in Texas, found some thrilling experiences in his travels through the state. On one occasion while working in a mission church some twenty miles from El Paso, he made the acquaintance of a Hindu, a man of large frame and strong personality. He said that there was a colony of Hindus some

February, 1946

ten miles farther out, where they did truck farming. He seemed to be a leader among the group.

At the same time I met a Boar, who had been a general in Africa during the war with England but who escaped and came to Texas where he had settled and was farming on a large scale. He was a man of strong personality and very intelligent. I talked to him quite freely about salvation and he showed great interest in it.

Some time later I was in the Rio Grande Valley. Here I made the acquaintance of a Polish leader in a colony of Polish people. Sometime later I met a Polish priest who lived at Bremond, Texas, where there is a large group of Poles and Czechs. The priest told me that there were 16 colonies of Poles in the state.

Later I learned that a Polish colony known as "Pana Maria" was the first colony to come to America. It is located seven miles from Karnes City. The colony has a wonderful history.

Europeans in Texas

Twenty miles from San Antonio there is a colony of French people, principally Alsatians.

Beginning with New Braunfels one can go to a number of German towns which were originally German colonies. Germans settled in this area over one hundred years ago; from there many went to Fredericksburg, Boerne, Comfort, and other places.

There are in Texas alone more than 250,000 Germanic peoples; more than 200,000 Czechs and Poles; some 50,000 Scandinavians, including Swedes, Danes, and Norwegians; about 50,000 Jews, and World War II brought many into Texas; 50,000 Italians; some 20,000 Russians; 30,000 French; some 25,000 Greeks and other Slavic races.

With the 1,000,000 Mexicans and Spaniards, and about that many Negroes, there is a mission problem that takes in more than 45 per cent of the state's population.

This is pre-eminently a Home Mission task.

It is my deliberate judgment that the Home Mission Board is the only force among Southern Baptists that

can and ought to do the work here. The state board never has been able effectively to move into the work and stay with great success.

Home Missions is a work that will move the Baptist people as no other mission task will, outside the Foreign Mission work. If we are to do effective Foreign Mission work we must first do effective Home Mission work.

In co-operation with the state board, the Home Mission Board can do such a monumental work that eternity alone will reveal the results.

With 3,000,000 people to be won to Christ and with the universality of races and languages, Baptists ought to lay hold of the task, and in the name of our King go forth to conquer today.

Tomorrow will be too late.

We have Jews and Gentiles, Roman Catholics and Protestants, white and black and yellow.

The apostolic vision is upon us here: "Come over and help us!"

RURAL WORK

(Continued from Page 13)

serting the rural churches, or else the way fanatics are invading the rural areas and destroying Baptist churches. He usually declares, "Something must be done to provide better trained preachers or we are doomed."

An adequate rural mission program will provide training for many hundreds of God-called men who otherwise do not have so much as a high school education. The seminaries cannot do this for them. Rural missions must, or the number of pastorless rural fields will increase to our incalculable harm.

2. *Bring resident ministry.* Resident pastoral care for rural churches is imperative. Through the "Joint Pastorate" (bringing two or more neighboring churches under the care of one minister who is provided an adequate home suitably located), and the "Produce Budget" (provision for pastor's support through tithes and offerings of what each farmer grows), numerous rural fields today have capable pastors who are provided comfortable livings. Quite naturally such fields are growing rapidly in strength.

3. *A rural program.* Too long have activities and programs of rural churches been devised primarily for urban fields.

Rural people cannot live and labor by schedules made out for urban people. Their entire economy is geared to a different tempo, and their attitudes are determined by entirely different relations and environment.

Any complete rural mission program will, therefore, provide a schedule of activities adapted to the life of rural church people and trimmed to suit the working force available in the average rural church.

Southern Baptists do not want to lose their rural churches; such churches do too much to enrich the entire denominational life and to provide hosts of needed full-time Christian workers.

We are losing them, however, at an alarming rate.

Only a vigorous, brotherly interest in them, expressed through a well-planned and wisely directed rural mission program, can turn the tides and prevent further losses.

SOUTHERN CITIES

(Continued from Page 12)

the Baptists went with them in ox cart and on horseback. The other denominational groups waited until railroads and other transportation facilities were developed. When they arrived the Baptists were there preaching to and serving the people.

We must remain true to our early history. We shall go and make disciples of all nations.

Human life is a mission, of which the aim is service, the law sacrifice, the strength fellowship with God.—Bishop Westcott.

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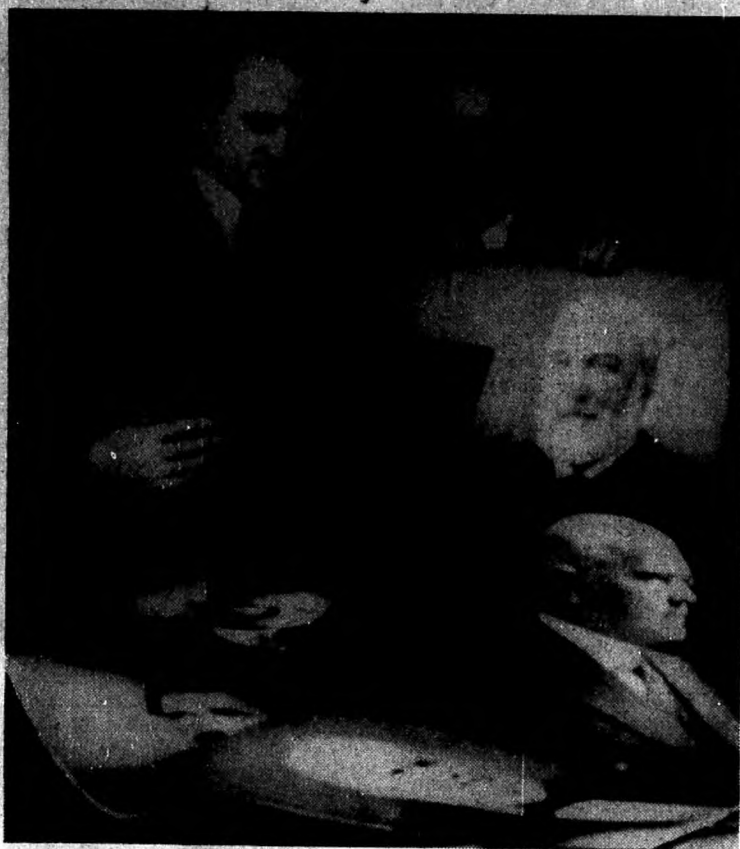
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One Is Missing



Shown above is Rev. Joe W. Burton presenting to Dr. J. B. Lawrence enlarged photographs of the executives who have directed the Home Board's activities during the past century. These pictures have been framed and will be hung in the Board's offices when it moves into its new headquarters building on February 1.

One secretary's photograph is missing. No trace has been found of any likeness of Thomas Fenner Curtis, secretary from January, 1852, to May, 1853. Prior to his service with the Board, Curtis was a professor in Howard College and pastor in Tuscaloosa. He later taught in a seminary in Pennsylvania. His father, Thomas Curtis, founded Limestone College in South Carolina and was pastor of Wentworth Baptist Church in Charleston.

Any suggestion of a possible source of a picture of T. F. Curtis will be greatly appreciated.

YEARBOOK OF CHURCHES

CHURCH membership in the United States has reached an all-time high of 72,492,669 persons, more than 52 per cent of the population, according to the 1946 *Yearbook of American Churches*, edited under the auspices of the Federal Council of Churches.

The total figure, as officially reported by 256 religious bodies in continental United States, represents an increase of 2,991,483 over that compiled for the previous issue two years ago.

Thirteen religious bodies each reported over one million members, a

total of 59,767,348 persons, equal to 82 per cent of the total church membership. These bodies and their memberships are as follows:

The Roman Catholic Church	23,419,701
The Methodist Church	8,046,129
Southern Baptist Convention	5,667,926
Jewish Congregations	4,641,184
National Baptist Convention, U. S. A., Inc.	4,021,618
National Baptist Convention of America	2,352,239
The Protestant Episcopal Church	2,227,524
Presbyterian Church in the U. S. A.	2,040,399

The United Lutheran Church in America	1,690,304
Disciples of Christ	1,472,854
Northern Baptist Convention	1,555,914
Evangelical Lutheran Synod of Missouri, Ohio, and Other States	1,356,655
Congregational-Christian Churches	1,075,401
	59,767,348

Use what talents you possess. The work of the world is done mostly by ordinary ability, while geniuses are waiting for splendid opportunities.—S. M. Brown.

A New Biography....

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Robert A. Baker

A distinguished biography of a distinguished Christian gentleman, teacher, and leader, the theme of whose life, revealed in his marginal note on an old Latin book, is the theme and title of this book—"What I am and what I can do, plus God, equals enough." Acquainted in early boyhood with the hardships of frontier life and forced to make his own way in the world, Dr. Tidwell overcame many handicaps, and in the overcoming developed those qualities of character and Christian greatness which have made his life count so notably for Christ and his own fellow men. For many years he has been professor of Bible Interpretation at Baylor University, Waco, Texas... This study of his life is fascinating and inspiring reading.

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