

# THE MISSIONARY SURVEY



MARCH, 1917



SAND FORK SUNDAY SCHOOL, TYGARTS VALLEY.

  
 HOME  
MISSIONS  
  
 CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF

  
 FOREIGN  
MISSIONS  
  
 PUBLICATION  
AND  
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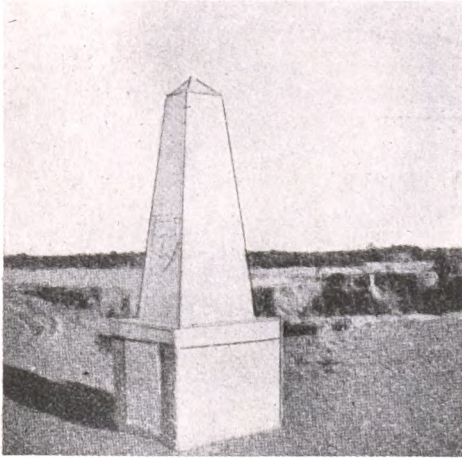
THE PRESBYTERIAN CHURCH IN THE U.S.  
AT HOME AND ABROAD

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## "WATCH THE BACKDOOR."

By REV. L. H. WHARTON.

**W**HILE our Home Mission eyes are constantly being directed to Ellis Island and the great harbor where the Statue of Liberty holds out her welcome to the incoming hordes seeking a living in the "Land



Monument Marking the U. S.—Mexican Boundary. On one side are evident the blighting effects of 400 years of political and ecclesiastical oppression; on the other, the results of just government and Christianity. Shall we not, by our sympathy and help, share with the thousands of Mexicans fleeing across the Border, the blessings of our Christian civilization and opportunity?

of the Free," and while rightly our eyes are directed to this great mass of people who need our sympathy and our religion, and who constitute a menace to our ideals, I would direct your attention to thousands of people needing our religion just as much and our helpfulness more than do the immigrants of Europe. These thousands, because they have slipped in by the backdoor, have come in without remark. Watch the backdoor!

During the fiscal year 1915, ending June 1916, only one port in the United States, according to the Immigration Inspector of this city, surpassed Laredo, Texas, in the number of incoming people. That one port was New York

City. In that year there pass through Laredo into Texas, 35,000 Mexicans. It is estimated that that year more than 50,000 will pass through this port alone. It is a fact that Mexico is pouring its people into Texas at the rate of 100,000 a year and that, conservatively speaking, there are already 500,000 in the state.

Surely the backdoor is worth more attention, especially when that door happens not only to lead into the domain of the United States, but directly into the domain of the Southern Presbyterian Church. Mr. S. B. Hopkins of the Immigration Service, this city, tells me that there are three classes of incoming Mexicans. The wealthiest class, driven out for political reasons and to safeguard their wealth,—the cream of the citizenship of Mexico, now on the outside! The "Church people, largely Catholic, driven out by order of the Government. With these two classes we have little to do. The first is small in number and scattered throughout the country; and the second naturally have nothing to do with our Home Mission Work. The third class, and the one whose name spells Opportunity and Responsibility, is composed of the thousands of poor laboring people, driven out of their own country by economic pressure that they may have something to live on. We can safely say that there are 500,000 of these poor strangers in this state alone and more coming all the time. It was formerly the custom in Mexico for the men to come over every year to work awhile, and then return home. Now the men are bringing their families. All will stay until peace in Mexico is established, and many will remain here permanently.

Here is the Mexican problem that our Church has to face in the Southwest: 500,000 ignorant helpless people in our midst, engaged in a desperate effort to eke out a bare existence. What

are we going to do with them? What are we going to do for them?

At present the Church is doing practically nothing, though some men are doing heroic work. We have a school at Kingsville, Tex., the Texas-Mexican Industrial Institute. Dr. J. W. Skinner is the President. Prof. R. C. Morrow, one of our Mexican missionaries, is now in the faculty. This school is doing a splendid work, indeed for the Mexican boys on this side the Rio Grande, and could do a greater work yet has to struggle on on "frijoles and tortillas" because of lack of funds.

Scott at Taylor, Womeldorf at El Paso, Campbell at San Antonio, and our good native workers, are doing what they can with extremely limited resources to meet the needs. But the hard, cold fact is that our Church is doing practically nothing for these thousands of people! Five hundred thousand already, with 100,000 more a year, coming into the territory of our great Church, and we are scarcely turning a hand to give them our glorious gospel!

The Home Mission Committee in Atlanta has not the money, and will not have it until it is given. The responsibility falls back directly upon the membership of the Church as a whole. The Foreign Mission Committee has generously given some of its mission-

aries to the Border work under present conditions. Miss E. V. Lee is with us at Laredo, Prof. and Mrs. Morrow at Kingsville, Rev. J. O. and Mrs. Shelby at Mercedes, Rev. W. A. Ross at Brownsville, and Rev. and Mrs. H. L. Ross will later be at Harlingen. This helps a great deal, but of course is not permanent!

These people in our midst present a two-fold call; First, from a Home Mission point of view, they are here right among us. They need our help tremendously. We cannot hide our head and pretend not to see them. God knows that we are not ostriches! Second, from a Foreign Mission point of view, many thousands of them will go back home when conditions permit. What greater Foreign Mission work can we do for Mexico than an earnest effort to send as many of these people back enlightened in their souls, with a knowledge of Jesus Christ our Lord. We cannot do Foreign Mission work in Mexico right now, nor for some time to come, but we can do some splendid Foreign Mission work for Mexico in Texas now. *Why wait till the Mexicans go back to Mexico to send Missionaries to them?*

These are the facts. God help us do our duty by these people while we can.

*Laredo, Tex.*

## THE FIRST PRESBYTERIAN CHURCH, AND THE TEXAS-MEXICAN MISSION.

By REV. H. L. PAISLEY.

**W**HAT Brownsville, Texas, has been to the Mexican Mission, San Marcos, has been to our work among the Mexicans in Texas; both Mother and Home Base. Although situated 200 miles from the Mexican border, the First Presbyterian Church of San Marcos has the distinction of being the mother of the Texas-Mexican Mission.

It came about in this way: Early in the year 1883, Rev. J. W. Graybill,

then at Brownsville, was engaged as stated supply of the San Marcos Church. He brought with him a Mexican elder, Senor Jose Maria Botello, who had been converted under the ministry of his brother, Rev. A. T. Graybill, at Matamoros, Mexico. Although Dr. Graybill remained as supply of the church only one year, the Mexican elder continued to live here and to witness for the truth among his people.