

SOUTHERN BAPTIST HOME MISSIONS

MOTTO: *Trust the Lord and Tell the People*

VOL. II

JANUARY, 1931

No. 1



Rev. John Vidrine and Son—both students in Acadia Academy. Brother Vidrine is one of our best French preachers in this great French-speaking section of Louisiana. Acadia Academy is the recruiting station for Baptists in the great French triangle.

It is a world lost to the thought-life, religious, political and social ideals of the rest of America. It is a world lost to the advancing educational ideals of America. It is a world lost to any reality of the Christian faith. Not even the Catholics have done much teaching of this people. It is a world waiting for the coming of the Lord through the preaching of the Gospel.

It Is Up To You, Brother Pastor

As we enter the new year let us face the serious condition in which we find our Home Mission Interests.

Are you aware that the Home Board on account of decreasing receipts has been forced to drop, in the last five years, 74 missionaries among the Indians, Foreigners and Negroes?

The mission work in Cuba has been for the same reason reduced by one-third, dropping workers and closing fields.

For this same reason the Board has been forced to suspend its operation of the Southern Baptist Sanatorium, El Paso, Texas. It has also been forced to close several Mountain Schools and leave others to struggle along the best way they could.

These reductions have been made necessary because and only because the receipts of the Board have fallen in five years from \$632,392 to \$407,357, a reduction of more than \$200,000 per year.

But the end is not yet. In November and December, 1930, we received practically \$20,000 less than we received in these two months in 1929. If this continues we will come to the Convention \$40,000 or \$50,000 short of the receipts of last year. This will mean another cut in our work.

The average salary of our missionaries is now approximately \$70 per month without house rent or vacation. These salaries cannot be reduced. The missionaries cannot live on less. Shall the Board be forced to say to these foreign-speaking workers, the Indians that walk the "Jesus way" and the evangelists among the Negroes that Southern Baptist can no longer support them?

Brother pastor, it is up to you and your church. We are your servants. We cannot spend money you do not give without piling up an additional debt. This we will not do.

We await your orders.

THE HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION
310 Red Rock Building, ATLANTA, GA.

Are We Going To Destroy Our Mission Work?

The Home Mission Board has been and is loyal to the Cooperative Program. We have believed and we still believe that it is the best method by which to finance our work if it could be given a fair chance.

But we face today the tragic fact that under the present operation of the Cooperative Program our mission work is being destroyed. As the Program is now operated, the members of an average church when they put their dollar into the budget of their church give out of that dollar about 2c to Home Missions and 5c to Foreign Missions.

Miss Mallory said recently in a speech to the W. M. U. Convention of Florida that, "If the present trend in giving continues, in five years from now not one penny out of the undesignated dollar given to the average church by the members of that church to the church budget will go to the seven great southside causes."

Can you think of anything more tragic? Here we are with one of the finest methods of church finance ever devised, but so using it as to destroy its very aim and purpose; using it in such a way as to let our mission work die under its operation.

Do not misunderstand me, not for one minute do I believe that the Cooperative Program is responsible for this condition; it is not the Program's fault, it is our fault who have misused the Program, or should I not say, abused it. We have tied it up and weighted it down until it is no longer Cooperative Program.

The general Mission Boards and the southside Institutions are helpless. They no longer have access to the field as money-raising agencies. I am not contending that they should have such access, but it does seem, since they are included in the program when the appeal for money is made that they ought to be consulted about the preferred charges imposed and the percentages of distribution when the money is distributed.

The task of raising the money for the denominational work, both State and Southside, has been delegated to the State Boards and for this work they are allowed to charge their overhead expenses against the Cooperative receipts before the money is distributed. This is all right provided all interests share alike. A Cooperative Program is or should be A COOPERATIVE PROGRAM. Our general Boards are shut up to the administration of the money sent them. They can hardly, therefore, be held responsible for the falling off in receipts.

The question is, do we want to go out of the mission business? If we do not, then

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we must change the trend in giving. The problem is one for our pastors and churches to solve. If our churches want to do Home and Foreign Mission work they have it within their power to turn the tide of giving.

There is one way to save the mission work of the denomination. That way is open to our churches. When they make up their budgets for the year, if they will put Home and Foreign Missions into their budgets for definite adequate amounts just like they put their pastor's salary in as a definite item and will then raise the amounts designated for missions and send the money raised just as they raise and pay the pastor's salary, Home and Foreign Missions will then be taken care of and we can go on telling a lost world about Christ.

A good deal has been said about getting back to the churches. Why not get back to them with the Bible teaching that they are responsible for the mission work; that Christ gave the Great Commission to the churches and not to a board; that Christ put the churches squarely under the task of evangelizing the world. This is the truth that must grip our people and motivate our work or else missions is doomed. If Baptists are to stay in the mission business then our churches will have to decide the matter in the making of their budgets and the handling of mission funds.

A FRANK STATEMENT OF FACTS

Administration is easy when you have plenty of money, but when you are overwhelmed with obligations and faced with a constantly decreasing income, administration is a problem.

This is the situation which the Home Board has faced for the past two years and is facing now. How to live within its income and do its work and meet its obligations has been a taxing problem.

To give some idea of this problem suppose we take the receipts of the Board for the past twenty years. These receipts are for the Southern Baptist Convention year May 1st to May 1st and include the total amount received from the states for Home Mission work:

The receipts by years are as follows:

1910	\$ 317,972
1911	322,397
1912	335,934
1913	335,113
1914	381,870
1915	343,126
1916	330,456
1917	348,106
1918	530,630
1919	714,908
1920	1,122,267
1921	1,275,467
1922	865,077
1923	902,230
1924	908,535
1925	632,392
1926	519,773
1927	535,401
1928	510,767
1929	445,342
1930	407,357

The receipts for 1928 do not include the

special Honor Day Offering. The receipts for 1930 include \$75,000 raised by the women in the March Week of Prayer.

The decrease in receipts in five years has been over \$200,000 per year. Last year the Home Board received just a fraction more than it received in 1914.

Indications are that our receipts for this conventional year May 1st, 1930, to May 1st, 1931, will be very much less than last year. In October we received about \$7,000 less than we did last October, in November we received \$10,000 less, and in December we received about \$7,000 less, making practically \$25,000 less received this year than last convention year, already.

Now this decrease in receipts has to be reckoned with in our Mission work. The interest and principal on our debts have to be paid whether or no. There is no escaping this. Therefore, every dollar less in receipts must be cut off of our Mission work or else the Home Board will have to report an additional debt.

But where shall the cut be made? That is a most difficult problem. For instance, in Dr. Beagle's Department of Independent ers, Indians and Negroes, seventy-four missionaries have been dropped in the last five years. This reduction was made not because the Board wanted to make it, but because the Board had to make it. Like cuts have been made in Cuba, in the Mountain School work, and in Administration expense.

But right here we face one of our most serious difficulties, namely the danger of being misunderstood when we drop missionaries.

Allow me to state the case just as it is. Take for instance the situation which the Board has faced this past year. Twice the budget of work has been reduced. This was from necessity and not choice. Our receipts demanded it. We had been instructed by the Convention to lay out our work on the basis of the cash receipts of the year before. The receipts were less, therefore we had to make a cut at the annual meeting in May. We were also instructed by the Convention to live within our income. We found in December that we would run over our budget, and therefore another cut had to be made. In making these reductions the Board exercised the best wisdom it had. It canvassed the whole situation, looked at every piece of work it was doing and picked out those things that it could leave off with the least injury to the whole Mission program of the Board.

Now there are those who seem to assume that the Board is cutting out certain features of its work as a matter of preference, and it, therefore, ruthlessly slashing the mission work to pieces. Will some one tell us please how we can obey the instructions of the Convention, keep from making further debts, pay what we owe and not reduce our work when the money we are receiving is growing constantly less each year?

We believe that preaching the gospel, that God-called men speaking out of a heart of love to lost men about Christ and urging them to accept Him as their Saviour, is primarily and fundamentally and essentially mission work. Believing this we are going to give this work preeminence in our mission program. Everything else will be dropped if our receipts continue to decline so that further reductions are necessary, before we cut deeper into the work the Board is doing in preaching the gospel to lost men.

MISSION STUDY FOR SPRING

I. The Booklets

So effective have been the publishing of booklets for adult and young people's study classes on Home Missions that this year we are repeating the plan followed now for three years. The new booklets are:

HOME MISSION TRAILS—for men women and senior classes. Survey studies of all the fields of the Home Mission Board 25

THE TRAVELING STORY HOUR—for Intermediates, Juniors and Primaries, with stories from our work among foreigners in Illinois, in the mountains, among the Chinese, the Indians, and in Cuba 10

These may be ordered from your State Baptist Book Store, or the Home Mission Board, 310 Red Rock Bldg., Atlanta, Georgia.

II. Picture Sheets

There are no pictures in the Big Tract this issue for the reason that space would not permit, but we have a picture sheet printed on one side only carrying pictures of all our fields of work. These sheets are free for the asking. Let State Secretaries send for as many of these as they can use. Or let presidents of Missionary societies order direct from the Home Mission Board, 310 Red Rock Building, Atlanta, Ga.

III. Books on Our Own Home Mission Work

We have no new text to offer this year. But many have not yet studied all in the following list.

THE GOSPEL AMONG THE RED MEN—Hamilton, S. S. B. 50

A readable and inspiring history of Baptist missions among the Indian tribes of the South written by a veteran Indian missionary.

PIONEER WOMEN—Lawrence, S. S. B. 50

Biographies of eight women home missionaries told in story form.

SIGNAL FIRES AMONG THE MOUNTAINS—O'Hara, S. S. B. 50

History of our mountain mission school work. Teacher can easily bring up to date with list of schools now being supported given in latest report of the Home Mission Board.

A TALE OF TWO PEOPLES—Seay, H. M. B. 50

The best book on our opportunity and responsibility for missionary work among the Jews that we have ever had.

PIONEERS OF THE CROSS IN THE HOMELAND—Taylor—News and Truth Pub. Co. 50

Brief History of Home Missions in South for Young People.

JUST AROUND THE CORNER TALES—Lawrence. H. M. B. 50

Only collection of stories on our work for young people.

NEWS ITEMS FROM THE FIELD

By J. W. Beagle

THE RESCUE MISSION, NEW ORLEANS

Rev. and Mrs. Grady C. Morris are engaged in the work at the Rescue Mission, in New Orleans, Brother Morris being Assistant to Dr. J. W. Newbrough. He writes interestingly of his work:

"Mrs. Morris and I have been with the Rescue Mission since the first of last March. During that time we have been in service every night at the Rescue Mission, 740 Esplanade Avenue, New Orleans, Louisiana. Through the months of July, August, and September, we were in street-services at several different places, also a three weeks' tent meeting, all here in the City of New Orleans, and in connection with the Rescue Missions.

"Our Sunday School and Sunday morning services have held up good all the year. We are now having from eighty to a hundred in Sunday School, and many of them show real concern and are eager to learn the teachings of the Bible. The average attendance at the Mission each night is about two hundred now."

NOTICE

Rev. J. W. Michaels is in the act of making the sign of THIS. Point the index finger of the right hand to the center of the palm of the left hand.

The Home Mission Board has turned over to Rev. J. W. Michaels, Missionary to the Deaf, a large number of "A Handbook of the Sign-Language of the Deaf," written by him, especially for Ministers of the Gospel, Sunday School Teachers and Theological Students, to dispose of as best he could to help in the Missionary work among the 40,000 or more deaf-mute people in the Southland. He is offering one copy of the book FREE to each Sunday School Library that will send 12c for mailing purposes. To all others the book will be sent at cost, 60c postage paid. The book is thoroughly illustrated and the "Introduction" gives a brief history of the Deaf since Moses' time. Address all requests to

REV. J. W. MICHAELS, Mountainburg, Arkansas.

Rev. Michaels in the act of making the sign of HEAVEN. Move the hands down and sideways.

HEAVEN

THE POWER OF CHRIST TO SAVE

By Jordan Davis, Selma, Alabama.

Note: Brother Davis is Professor Theological Department, Selma University, (Negro) Selma, Alabama.

In the month of August I had a very peculiar experience on my church field at Waugh, Alabama. There lived on this field a man sixty-four years old, who up to August was a sinner. He was a drunkard and a very vile man. He was looked upon as the worst man of the community. His health is now failing. He, no doubt, has a complication of diseases together with high blood pressure and a weak heart. Yet he is not confined to his bed. He walks about the place but can do no work.

I had one of the members of my church go with me to his home. I talked with him about accepting Christ. When we arrived at his home we found him sitting in the yard. We approached him in a friendly way. He seemed to be glad to meet us. In a few minutes I began talking to him about the necessity of his accepting Christ. He manifested a deep interest in what I was saying but was in a state of doubt. He feared he might join the church and not be converted. He said he knew he had given his whole life to the devil and was too old to become a member of the church, and not be a Christian. I told him if he would give Christ the chief place in his heart and life he could make no mistake. When I had talked with him about fifteen minutes I left him asking him to consider carefully the matter of accepting Christ.

At the service that night, I asked for a voluntary committee to go with me to his home Wednesday. After some minutes of urging that we do personal work with Mr. Branson Mitchell, three persons, one man and two women, raised their hands expressing their willingness to go with me to his home.

Afterward I learned the reason the people hesitated to go to Mr. Mitchell's home was, they feared he would insult them.

On Wednesday about two P. M. we assembled near the church and went to his home. We found him in bed. He sat upon his bed as we talked, prayed, sang and read the Bible. He wept bitterly but could not give himself to Christ. He stated he wanted to become a Christian but wanted to be sure he was a Christian. At times it seemed he would accept and then draw back and weep.

We returned to the church for the evening service. I reported our visit to Mr. Mitchell's home but did not request a committee to visit him again. On Friday night just before closing our service one of the officers came to the pulpit and told me that Mr. Mitchell asked that a committee come to his home and pray for him Saturday at eleven o'clock. At the time appointed many of us went and a few minutes after we arrived and had engaged in service in his home Mr. Mitchell accepted Christ with great rejoicing. He was anxious to be baptized on the next day, Sunday, and wanted his children to witness the baptism. He was indeed a happy man and exclaimed, "I want to be just as good a Christian the balance of my life as I have been a sinner."

I baptized him Sunday, August 10, with a large audience about the pool, many of whom wept pathetically.

To my mind the conversion of this man is a testimony to the power of the Christian religion. It shows the religion of Jesus Christ can save to the utmost. He stands a living witness of what Jesus can and will do for one who trusts Him.

A REPORT FROM THE RIO GRANDE VALLEY

Missionary J. A. Lopez, Rio Grande River Association, Texas, gives an interesting report of his work.

"In Pearsall, where I have lived and labored for more than six years, the Lord has abundantly blessed. We had sixteen Christians to begin with here. Now we have a good Sunday School of some seventy in regular attendance, and church membership about the same. We have a meeting house with baptistry, electric lights and now are painting the interior. Our people like fresh, attractive colors in their clothing, homes, and places of worship.

During the year we have baptized thirty-five believers in the Lord and a total of seventy-six confessed their faith in the Savior at the various places where I have conducted services.

Every Sunday morning and evening I preach in our church at Pearsall, every Sunday afternoon, at Goldfinch, a country community sixteen miles away; every Tuesday evening, at Davine, a fine, growing town twenty-two miles distant on the Laredo-San Antonio highway; again at Pearsall on Wednesday evening, up the highway every Thursday evening to preach at Lytle, a splendid town thirty-one miles north, and every alternate Friday, at Yancey, a country village of about one hundred population. At the latter place, the work was opened only two months ago but already we have had twenty professions of faith; the attendance and interest is growing on the part of both the Mexican and English-speaking people. We use the English-speaking Baptist Church for our services.

Recently I preached at Crystal City on the occasion of the dedication of their new house of worship. We had fine success in a meeting at Goldfinch, referred to above. We have some twenty-five members now and a Sunday School with an average attendance about twice the church membership. I visit other places to assist in the work already established and to open new fields. Am unable to meet all the opportunities open to me to evangelize my people. I have travelled about 15,000 miles the past year in the work of the Master. My wife is a great help to me, and my little daughter, Adelina, plays the piano at all the places where I preach. She is ten years old and proficient in both Spanish and English.

(Note: Brother Lopez has a wonderful family, gifted, industrious and deeply consecrated to the work of the Lord. It is a joy to visit in the home and catch the spirit of joy and godly purpose that prevails in it. Brother Lopez is a veritable Paul in labors, and a Dr. George W. Truett for eloquence and logic in pressing the claims of Jesus Christ upon the hearts of his people. He loves them passionately.—Walter I. Davis, Pastor, Pearsall Baptist Church.)

I have gathered a little donation for the work which is one cent for each person. I expect to send my personal contribution to the work about the first of January, when I make my next quarterly report to your office."

BAPTIST HOME MISSIONS

MISSIONARY J. E. GARCIA, CAMERON, TEXAS

A special service of prayer in this church, which lasted till midnight, was the beginning of the new year's work in this missionary field; always trusting in the Lord's direction, who, until that night had been with me propitiously in my work, as He has been since the first day I consecrated my life to His holy service—in December, 1930.

Cameron, Texas. I started my labor in the Lord's name, having as centre this city and field of my activities Milam County. There was a organized church formed by sixty active members starting that year, 1930, having attained an increase in its membership of fifty-seven new members, making a total of one hundred twenty-three.

The different departments with which this church counts are the following: A Sunday School with its respective teachers and officials, divided in six classes, with 125 enrolled. A Women's Missionary Society with twenty-eight members in list; a B. Y. P. U. with two groups and thirty-five members in list; a Sunbeam Band formed by forty-two little boys and girls. Each of these departments has its special program weekly, doing their works in perfect harmony with the church, of which they are faithful auxiliaries. That is the reason why it has maintained a spirit of enthusiastic co-operation among them.

Missions on the Field—I Attend Every Week:

Mayfield. This mission is located northeast of Cameron, has in list thirty-three members, accepted six of them by baptism. The services of prayer are very well attended, counting regularly with a number that vary in attendance between forty and fifty.

Hanover. We have in this important place, distant from Cameron about fourteen miles to the east, a numerous Mexican colony, that is dedicated to agriculture. I have opened a mission there, attending regularly the twenty-eight members of which it is composed and to which we have added ten new members during the year about to expire, making a total of thirty-eight members.

Two Local Missions. Five miles around Cameron, I have opened two missions, in which a good number of Mexicans attend with their families. I have assigned Tuesday and Thursday of each week for preaching services in the houses of some sympathizers of the Gospel and to which many of their friends are present. Many of the persons that attend these missions, visit us during the services in our church. As a result of these missions a numerous Methodist family has been converted composed of eight members.

Bryan, Texas. This church is situated in Brazos County, fifty-four miles southeast of this city. I make visits to the church monthly, in petition of the brethren, it is a church without a pastor. In my first visit I found the work almost destroyed, but after some revival services conducted by me, I have re-organized it, and actually counts with thirty-five members, after having added five by baptism. This church helps me with my trip expenses.

Marlin and Rosebud, Texas. These are two churches that belong to Falls County, which receive my visits irregularly, though they are very important places, where numerous colonies live. Each of these places count with their own church build-

ing for their services. They do not have regular services on account of not having members able to take charge of the services. Fifteen new members have been added to both of them.

In these places I could discover there were members that were not of the same faith, and these members used to invite preachers to help them. Some were Pentecostals and they were trying to win them for their church. But some of our members invited me to help them with their services and I had the opportunity to discover them before the church, and these false preachers and members never appeared again. These churches learned a very important lesson so now they are very careful with the wolf in skin of sheep.

Another church, without a pastor, had a licensed preacher that every Sunday had a new dream or special revelation, that served as preaching, but when I visited that church, I learned that he was false. He promised to study the Bible so as to talk only of Jesus, and so the said dreams and revelations disappeared from him. I wish that the time would be enough to look over that extensive region where the harvest is in abundance but in lack of workers.

REVIVAL MEETING AMONG THE OSAGE INDIANS

Rev. A. Worthington, Missionary to the Osages, Pawhuska, Oklahoma, gives an interesting account of a revival meeting helped by Cooper. He says:

"We have just closed a very good meeting. Missionary D. D. Cooper assisted us and we liked him very much. The meeting resulted in thirteen for baptism and two by letter, five were reclaimed that had wandered off in sin."

"We are enclosing \$20.26 for November, and \$11.06 for October. We sent the same amount to Dr. Rounds at Oklahoma City. Our work here is going very nicely now. The meeting helped our church in a wonderful way. Our fifth Sunday meeting is with the Pawnee Baptist Church, beginning on Friday night. Wish you could be with us."

THE MEXICAN WORK IN CORPUS CHRISTI AND TERRITORY

Daniel Delgado, Missionary, Corpus Christi, Texas.

"Corpus Christi, Robstown, Springfield, Refugio, Premont and 'Los Olmos,' are the stations where I work. I reach with my message five hundred persons, ninety have confessed Christ as their Savior, while thirty-one have been baptized. I have given away six copies of the New Testament, eight Bibles, and three hundred sixteen tracts.

"With my headquarters in Corpus Christi, I have given a good deal of attention directly to the church and those that have consecrated their lives to our Lord. In Springfield, the brethren are interested in the preaching of the Gospel and prayer, and even the children pray for the salvation of sinners. In Premont, they work with so much enthusiasm, that they go to the ranches nearby and invite those who have not heard the gospel, and when I go we have a house full of people. In 'Los Olmos,' the boss of the Mexican people gives them opportunities to attend our meetings, which delights them. Here twenty-eight have confessed Christ and I know will soon obey the Lord in baptism."

BAPTIST HOME MISSIONS

THE MEXICAN WORK AT KERRVILLE, TEXAS.

Rev. E. V. Rodriguez, Missionary at Kerrville, Texas, writes:

"This year we extended the platform of our church, bought thirty folding chairs for sixty dollars; three folding chairs for twenty-nine dollars; painted, inside and outside, our dining-room built back of the church; put new ceiling to it and roof, and put in water sink for sixty dollars. We also gave one hundred and fifty dollars for Our Ladies Aid gave thirty dollars for this work also.

We do a great deal of charity work. I, personally, have helped for two years with twenty-five dollars a month to pay a missionary in Mexico.

Out of my salary, I serve eight stations in my territory; in one of them I had eighty confessions or professions of faith in one night. I reach from four to five thousand people in my ministry each year.

One day, I had on my overalls and straw hat, helping with the work at the church in cleaning the yard when a big car from Tennessee stopped in front of the church. I was called and asked if I knew where the Mexican Baptist pastor lived, that they wanted to meet him as they had heard and read a whole lot of him and his work in the Home and Foreign Fields. I told them.

"You are speaking to the pastor now. This was a great surprise to them. They said: 'Now we know why your work is improving so much.'"

We celebrated my ninth anniversary as pastor of that church last month. All the Christian churches in town suspended their services that day to be with us. Many other things we have done that I do not mention."

A CATHOLIC COUPLE AND CHAPEL WON TO CHRIST

By M. Garcia and wife, Missionaries at San Antonio

In a home situated on Tampico, one block from Zarzamora Street, one of the heaviest traffic arteries of San Antonio, there is a Mexican man sick in bed. He and his wife were fervent and devoted Catholics, and also owners of a Chapel right next to their home. A woman recently converted in our church to whom I gave a Bible just prior to her conversion, spoke to this couple about the Bible, and also asked them if they would permit me to make them a visit. They consented and I went.

I visited them, spoke to them about God, about Christ and His love for us. The man, who, as I told you before, is the owner of this Catholic Chapel, has furnished us now this Chapel for our Mission in Zarzamora. All the saints were removed from the walls, for it was just full of them. The altars, also taken away, and Sunday, our Sunday School took place for the first time. This man and his wife, together with other Catholics, are now hearing the preaching of the Gospel and glorifying God.

I have always thought, and today God has permitted me to affirm it once more, that if the Christians would live a more consecrated life, and would study constantly their Bibles, and at the same time make an effort always to distribute them to the people who know not our Lord, we would lead them to Christ. We have distributed this year just as many Bibles as we can afford to get, and the results have been very satisfactory.

MEXICAN WORK IN EL PASO, TEXAS

By Prof. A. Velez, El Paso, Texas.

The First Mexican Baptist Church of El Paso, Texas, has a membership of somewhere around 250, although recently we have lost a considerable number of members owing to the immigration restrictions. Some have been deported and others have returned voluntarily to Mexico, all of which has left quite a bit of excitement among those who have remained.

Besides the work dedicated to bringing lost souls to Christ, our church has the purpose of preparing workers for His service. Two preachers who are pastoring churches in California were converted and received their preparation in this church. The Rev. Samuel Artegon, pastor of the First Mexican Baptist Church of Los Angeles is one, and the other is Rev. Jose Inez Almanza of Santa Barbara. Brother Arturo Reyes is another one of our members occupying the pulpit in our Valverde Mission. He could occupy the pulpit as well as as efficiently anywhere.

This church has two missions: The Valverde Mission and the Alameda Acres. The average attendance at Sunday School at the Valverde Mission is 50, and 30 at Alameda Acres. At the other religious services at Valverde Mission the average attendance is 100. The Mission at Alameda Acres is still in formation.

We also have three co-operative organizations in our church: Sunday School with an average of 125, the Women's Missionary Auxiliary with an average of 30, and a B. Y. P. U., with an average of 80 attendants. All of these departments are actively working together toward the evangelization of the people of this city and its surroundings.

During this year I have delivered more than 125 religious addresses. We have given out more than 3,000 copies of religious literature, have made more than 300 religious calls and have had more than 50 professions of faith of which 35 have been buried with Christ in baptism.

The day school is composed mostly of children from Catholic families. We make daily religious talks to them and teach them gospel songs which they love to sing. Miss Weatherford has charge of teaching the songs. About three-fourths of our 165 pupils are from Catholic families, but all of them can recite Bible texts just as well as any Protestant child. I think sincerely that the missionary work among the Mexican people of El Paso is one of the best and most effective. I will also state that the work of this church of El Paso is scattered all over the Southern United States and over many parts of Mexico. May God bless our Home Mission Board and may He, through it, cause His face to shine upon many a people.

From Missionary Abel R. Saenz, Harlingen, Texas:

"Personally I have attended four Missions, one of which is permanent and the rest periodically, according to the circumstances and resources. We have three Sunday Schools with an average weekly attendance of fifty persons, two of these are permanent and one temporary; preached 136 sermons; eighty-five Bibles and New Testaments distributed; made 207 religious visits; had fifteen additions by baptism. The Lord answers Christian prayer."

A FINE RECORD OF WORK

From Missionary Ignacio E. Gonzales on the Austin Field, and Teacher in the Mexican Bible Institute, Bastrop, Texas.

This missionary reports each month to the Home Board about this field and his work. From January to December, 1930, the following will suggest to the careful reader what this type of mission work means to the brotherhood and the worldwide cause of Jesus Christ our Lord and Master:

Number of churches and missions attended five; sermons preached 221; other discourses delivered twenty-nine; prayer-meetings eighty-one; religious visits 284; Bibles and Testaments distributed twenty-four; baptisms five; by letter twenty-five; church members eighty-three; Sunday Schools on the field five; officers and teachers twelve, with average attendance 195; societies organized three; collections for various objects \$380.00.

The Austin Mexican Baptist Church with eighty-three members has the following out-stations:

1. Independent Mission in Austin with a Sunday School and about twenty members with regular Sunday preaching hours.

2. The Liberty Hill Mission, thirty miles northwest, with an average attendance of thirty-five weekly. We have baptized into the Baptist Church three Roman Catholics and twenty-seven more are awaiting baptism.

3. Valley Mission, four miles East of Austin, with an average attendance of forty-five weekly, with eight awaiting baptism.

4. Elgin Mission has an average of twenty-five, and is twenty-nine miles northeast of Austin.

As a teacher in the Mexican Bible Institute of Bastrop, nothing is more delightful to me than the beautiful and sweet spirit of the ministerial students, their sympathy and appreciation for everything I do for their good. I love them and they love me, I think.

As a missionary, God is using me as His instrument on this field, judging by the visible results. Mrs. Gonzales and I started our labors with two men only, because the work had gone to pieces. The work is now growing, the attendance is good both in the prayer meetings and preaching hours, everybody is in sweet spirit and even those who left the church are coming back or are in a spirit of reconciliation.

REPLY TO SALARY REDUCTION

Rev. J. A. Lopez, Pearsall, Texas, whose salary was reduced to \$50.00 a month at the December Board meeting, sends this interesting reply:

"I received your letter of the 20th, and with the same love for you and your work, I hasten to answer, to tell you that I am satisfied with the reduction of my salary, although I am in need not only of what I was getting but a little more in order to make my monthly expenses, but I see the condition of the Board and the good-will work, and we must be content with what God wants of us. I hope the rest of the brethren and churches who are in the same condition as I am, will pray to our Lord, that these hard times bring better ones. I am enclosing check for \$15.00 for Home Missions."

With Superintendent M. N. McCall In Cuba

By Una R. Lawrence

In February of the year 1905 a young man went down to Cuba as a missionary of the Home Mission Board. That was twenty-five years ago. Today M. N. McCall may look at what God hath wrought through him and those who have labored with him.

Twenty-five years ago the Baptist Convention of Western Cuba was organized with twelve delegates from five churches. Last April this same Convention had more than 300 delegates from forty-two churches, representing a Baptist membership of 2,800. In the four provinces with 22,000 square miles, and a population of two and a half million, there are now thirty-nine centers of activity in which there are forty-nine workers, and wide-spread evangelism with twenty-three definite out-stations. Of this force of workers only eight are Americans, one ordained minister for Spanish work, one for English-speaking work, one school man, and five single woman missionaries, with three missionary wives who are also active workers, though not included in the eight appointed missionaries. Of the force of Cuban missionaries, all save about six have been trained under the capable hand of M. N. McCall.

I. The Pinar del Rio Province.

"Beginning on the western extremity we leave Pinar del Rio Province with seven centers of work, eight workers, five organized churches and six out-stations. San Juan, Martinez is largely a country field, situated in the world-famous tobacco section of Cuba. The pastor, Domingo Hernandez, lives in the town of 3,000 inhabitants where we have a rented house to serve as home and chapel, and has four country points at which he preaches during the week.

"Pinar del Rio is the capital of the province of the same name. This is our oldest station in the province, opened nearly thirty years ago. A neat brick chapel and pastor's home form fairly good equipment for our work. The pastor, Arturo Corujado, is full of the evangelistic spirit and leads his people in many excursions in the city and surrounding country.

"Consolacion del Sur is fifteen miles away. The pastor, Ismael Negrin, has two stations in the country near by. At this point we have a brick chapel and a pastor's home.

"San Andres is among the hills, away from any kind of communication except the pack mule and the ox cart. Here Brother Angelo Pinedo does his work. We have a small frame chapel built 12 years ago.

"Artemisa is our newest field in the province. It is known as pineapple town because it is the center of the industry in a large section. In a rented house, Brother Juan Ferrer is getting a good start.

"In Guanajay, a town of 10,000, Misses Garnett and Sewell work. A neat hall of worship has been prepared in a rented house, where the young ladies also live. There is great interest in their Bible classes and young people's organizations.

"Mariel is on the coast a few miles away. Here Brother Marquez leads in many activities in and around Mariel. A day school conducted by his wife is a splendid asset.

All the preaching of the Gospel that is being done by Protestants is by our Cuban missionaries throughout this entire region.

II. The Province of Havana.

Next we come to Havana Province with more than a million people. Here we have ten organized churches, eleven out-stations and the Cuban American College with a total of nineteen workers.

"Calvary Church, or as we call it, 'El Calvario,' is housed in the Baptist Temple. This is our oldest and strongest church in the province, and has been the mother of the other nine. The Temple is centrally located, and has meant more to us than any other single piece of material equipment. It furnishes quarters for the school, printery, two families of workers, several rented apartments and the two congregations, English and Spanish. It is unsurpassed as a center for evangelistic work.

"The force of the Spanish congregation holds an average of fourteen services a week, six in the Temple and eight outside, including Sunday schools and young people's meetings. The large auditorium is well filled every Sunday night, and baptisms are frequent. Rev. M. N. McCall is pastor. Dr. McCall is also the superintendent of the mission work in Cuba.

Cuban American College, with about 125 day students, is a primary and preparatory school of the highest rank, housed on the second floor of the Temple. The present force consists of H. S. McCall, principal, M. R. Vivanco, Miss Eva Smith, Mrs. Albertina Orjales, Mrs. Luz Perera and Miss Maria Menandez. It is interesting to know that Mrs. Orjales is the gifted daughter of Dr. Alberto Diaz, through whose work Baptists first entered Cuba.

Then out in the city interesting things are happening, according to this brief summary by Dr. McCall.

"Vibra church, within the city limits, of which Rev. R. R. Machado is pastor, is located in a suburban residence section, and worships in a temporary tabernacle on a lot owned by the Home Mission Board.

Arroyo Apolo church, just outside of the city, worships in a rented house, and Rev. Jose Carreno is pastor without salary. Guasimal, south of the city a short distance, has for pastor Rev. M. A. Calliero, and worships in the home of one of its members who gives his house free of charge.

Calabazar church, a little further south from the city, uses a chapel rebuilt from a garage on the orphanage property and has for pastor Rev. Renato Alfonso. The last two pastors named have other stations in connection with their pastorates.

"Los Pinos, another important subdivision south of the city, has a fine little congregation which worships in rented property. It is under the care of Rev. M. M. Calejo, one of our older native men who has been an efficient and loyal champion of the truth for more than a quarter of a century. Regla is east of Havana, across the bay, and has a good congregation which

worships in a rented house. Rev. Jacobo Gonzalez is pastor. Guanabacoa, a little further away, is an important town of more than 20,000 where Rev. Emilio Planas is pastor of a church which uses rented property. The last two named places are so near Havana that they seem part of the capital city, but are separate municipalities.

Jacurino, another important settlement, largely of working people, has a church under the direction of Rev. Francisco de Armas. Here we have a frame chapel and pastor's home, purchased by Cuban Baptists but held in the name of the Home Mission Board. San Jose de las Lajas, a town of 5,000 a little further away has a flourishing congregation under the care of Fernando Santana.

III. The Matanzas Province.

"In Matanzas Province," Dr. McCall says, "we have only four churches, three out-stations and five workers. Matanzas, the capital, is a beautiful city of 60,000 on the north coast. Here we have one of our oldest and best churches. The church is housed in a good brick building with pastor's home adjoining. The present pastor, Rev. Edelmiro Becerra, has associated with him Bibiano Molina, who studies under his and helps in the work in the city and surrounding country. The Matanzas church is active and generous. The pastor and his helper hold regularly ten services a week, including Sunday Schools. One of the deacons of the Matanzas church is a member of the Cuban Congress.

"At Cardenas, forty miles away, a city of 35,000, we have a good congregation, and also a good church building, erected from gifts of the Sunbeams of the South. The pastor is Dr. Antonio Martinez, a young man of fine preparation. He was born and converted in Spain, educated in the Baptist College near Santiago, studied in Colgate University and later studied medicine as a preparation for his mission work. He has a clinic for the poor which renders great and needed service, but badly needs equipment. Associated with Dr. Martinez as city missionary, is Miss Virginia Perez, one of the girls trained under Misses Garnett and Sewell.

"Colon is an interior town of 15,000 on the new highway and the main line of the Cuban railroad. Rev. Augustin Lopez is the capable young pastor. We have here a good frame meeting house, with pastor's home nearby, built from the gifts of the Woman's Missionary Union more than twenty years ago.

IV. The Province of Santa Clara

"Santa Clara is our most populous Province, after Havana. It is also one in which our work is most generally extended. In this province there are sixteen towns ranging in size from 5,000 to 50,000. We have twenty-three organized churches, four out-stations and seventeen workers. Santa Clara, the capital of the province, has a good mission plant consisting of church house, school, rooms and pastor's home. Rev. M. A. Gonzalez is the capable and consecrated pastor. The pastor's wife conducts a good day school. Perhaps the most striking feature of the field is the number and activity of the young people.

"Esperanza, ten miles away, is the home base of Rev. Filomono Hernandez, who preaches at four other points. Brother Hernandez baptized 114 last year. All his work is in rented or loaned houses. In Creces, a town of 12,000 not far away, where Rev. Eugenio Calejo is pastor, we

have a good brick chapel and pastor's home and the work is important and promising." Lajas with Rev. Arturo Pontigo, Palmira and Arriete under Rev. Horiberto Rodriguez are all fields of great promise for the evangelization of the populous country side.

"In Cienfuegos, the largest city in the province and the third largest in the Republic, having more than 50,000, Rev. A. T. Requer is the capable pastor. We have here a pastor's home used also as a chapel, and alongside a fine corner reserved for a church building. Three city missions are conducted by the young people under the direction of the pastor.

At Camagney, a country town of 3,000, we find Rev. Alajandro Periera with a growing church, while at Trinidad, fifty miles away on the south coast, a city founded a hundred years before the Pilgrims landed at Plymouth, Rev. J. M. Pleytes is at work, and Daniel Hernandez is a pastor without salary at the little town of Canida nearby. Sancti Spiritus is our most eastern point. Here Rev. J. L. Creno is pastor and missionary in two other towns. At Planetas one of our young Cuban pastors is carrying on good work without salary. Calbarien, with its blue bay facing out to the Atlantic, is remarkable for the development of lay workers, who carry on extensive missionary work in that territory under direction of Rev. Rafael Praguels, general evangelist living in Santa Clara. City of 6,000, has a day school conducted by the pastor, Enrique Vasquez, and his sisters, while in Sagua la Grande, there is a good concrete church where the veteran A. S. Rodriguez is pastor, and at the same time works ceaselessly with his pen for the cause. He has contributed nearly a dozen volumes to our Spanish Baptist literature in translations and writing.

So we may survey the growth of twenty-five years with the man who has been the guiding spirit of it all. In the Baptist Convention of Western Cuba with its three functioning Boards, in the Sunday School, B. Y. P. U. and W. M. U. Conventions, in the steady increase in self-support, in the recent hard year, in the sacrificial support of the Orphanage Home and the little foreign mission beginning in Colombia, the direct outgrowth of our Cuban work—in all this we mark the blessing of God upon the work. These words from Dr. McCall fittingly close our survey:

"Some fields, of course, are more successful than others, but they are all going concerns. Every year marks some advance along all lines. Everywhere the doors are wide open, and the only limit to our opportunities is the limit of our strength."

THE DEAF MUTES HEAR THE GOSPEL

Rev. A. O. Wilson, Missionary to the Deaf, writes of his work among the Deaf:

"Since January 1, 1930, until November 26, 1930, I have visited, once or more, eighty-nine of the 117, or perhaps more, mission points established. My labor has mostly been in the East, Brother Michaels' labor being confined to the West with occasional visits to the East.

"During this time I have preached 141 sermons, delivered 131 religious lectures, conducted fifty-four prayer meetings, five

baptisms, contributions \$270.88, visits to shut-ins, hospitals, etc., 849.

"Have preached to about 4,000 of our deaf people. The large majority of them are settled on out-of-the-way farms but they long to hear the Word of God so when one of us comes to a given point, they will attend from a radius of sixty-nine miles when the weather and roads are favorable.

"Scattered among these 117 stations, we have sixty-two Bible classes, B. Y. P. U. or Sunday Schools, some of them strong and outstanding such as at Dallas, Houston and Waco, Texas, Atlanta, Ga., Nashville, Knoxville, Tenn., Columbia, S. C., Charlotte and Raleigh, N. C., and Louisville, Ky. Also at some other places where they have good consecrated leaders, while many others are doing the best they can, struggling along for lack of competent leaders and being harassed by other denominations that happen to have a person proficient in the sign-language, coaxing them over. For example:

"At one place where we had a splendid little class they were coerced over to a church of another denomination and after some time asked permission to send for me to conduct a special service and to use the contribution to help pay my expenses. The answer was, 'Why should we pay an outsider?' The collection at the class meetings goes to the church, they have no interpreter so they have no opportunity to see or hear a divine service. Now they want me to come help them back to the Baptist Church they left, which I am glad to do. Things like this would not likely happen if our visits were not so far between.

"Our visits to the State Schools for the Deaf, with an enrollment of 150 to 500, I consider very important. All of them have Sunday School classes, religious societies, etcetera, but always like to have visiting clergymen come and give a lecture or two.

"We have always been welcome and well entertained at those schools and have fine cooperation from superintendents and teachers in our work with the adult deaf. For divine services after leaving school these young folk depend entirely on us missionaries, our missions, and Bible classes.

"That the Deaf are eager to attend services, even where they have them every Sunday, can be illustrated by an incident last winter at Louisville, Kentucky. It was on a week day, rained hard all day and the night before. About thirty minutes before the service it was like a cloudburst. I had to take a taxi up to the Fourth Avenue Baptist Church, and all the way I was thinking nobody would venture out in such weather. But, imagine my surprise and joy to be greeted by a full house. I do not think I ever preached a better sermon. This station is provided over by Mr. and Mrs. W. C. Fugate, consecrated Baptist teachers, have competition with other denominations but are holding their own.

"Also during the year I held three all day meetings at places remote from the large towns, Brucetown, Tenn., Decatur, Miss., and Monett, Mo., attended by from thirty to one hundred Deaf, many of whom had not had an opportunity to hear a sermon for many years.

MEETINGS AMONG THE INDIANS IN ALABAMA

Rev. L. A. Weathers, Missionary to the 10,000 Southern Alabama Indians, Calvert, Alabama, writes:

"Mt. Moriah Church has about 400 people in the church community, 111 children in the day school district. The school has two teachers. The church has forty-three members, a mid-week prayer meeting, one Senior B. Y. P. U., one W. M. U., one Y. W. A. The Sunday School is divided into three classes. We received two members this year.

"They have three preaching services a month; paid \$10.00 toward pastor's salary; \$10.00 toward our meeting. The attendance has been the best in six years up to October. The girls in this community sing well and all love music.

Reed Chapel, another field served by Missionary Weathers, has about 250 people and eighty children in the school district; sixty members in the church, received twenty members this year. We have a mid-week prayer meeting and Sunday School, a W. M. U. that paid the pastor \$35.30 this year.

The people of this community are very poor. The children run to meet the missionary to see if he has anything like an apple or pecans, or a tract or picture to hand out. Many of the fathers are tied down by strong drink. O how badly the Lord needs a man and his wife to live in this community and give all their time to the saving and developing of this people.

Shady Grove, another Mission field served by Missionary Weathers:

Shady Grove Church has about 500 people in its community; sixty members of the church; thirty-five members received this year. This is one of the most destitute communities of the entire field. One home where I visit each week has a little blind invalid boy, who kept begging me to baptize him, so last October when I was baptizing two and three times a month we had a service in the home and he and his mother and sister joined the church on profession of faith. The little fellow said, 'Daddy, won't you join the church with us?' But Daddy would not. The little fellow was heart-broken because Daddy would not come too.

We have three acres of land here given for a church building and we do need one so badly. Adjoining this land is a new school building.

Cedar Creek Church, Mission point served by Missionary Weathers:

In this community there are about 200 people. The church has twelve members, two received this year. We have a Sunday School, prayer meeting and W. M. U. The public school has twenty-five pupils.

Summit Mission, a community of 125 people, twelve of whom are members of Shady Grove Church, ten miles away, are fostering this Mission. I give them an evening service in a home once a month. Broad Sullivan Mission with about 150 people in the community has no organization here, all our services are conducted in homes. This is a very wicked community, two murders in the last few weeks.

Brother Beagle, I must have some one to help me. The field is too big for me to care for properly. Can't you give us another worker at once?"

HANCOCK AND THE SAX AND FOX

Rev. A. W. Hancock, Missionary to Sax and Fox and Otoe Indians, gives the following interesting account of a revival meeting.

"In October we had a wonderful meeting at Red Rock in which the Lord blessed us something marvelous. I wish that you had been with us as the Indians certainly did appreciate the meeting and turned out to both prayer meetings in the morning and night services. We had good attendance right from the beginning and continued throughout the two weeks. In the last week, the weather prevented some of the Indians who lived out from coming to the services but those who could come at all were very faithful. Among our faithful attendance, our friend, Peyotas, found time to come, and listened to what I had to say and I believe some of them were very interested. In fact, one of the leaders went to a meeting on Saturday night and told them he was there to tell them he would never be with them anymore in their meetings. This same man invited me to come to his home for dinner on my next trip there and his invitation was accepted. I am praying the Lord will help me to say the word that will lead him to Christ. For the first time since my going there, the church house was not large enough to accommodate the people on the last Sunday night. The white church people were very loyal in attendance. They came in a body on the last night and many were forced to remain on the outside. I baptized eight that night, two of them were old men, one aged seventy-six, and one fifty-five. We had thirteen additions altogether to the church."

COOPER AND THE KICKAPOOS

J. D. Cooper, Missionary to the Kickapoo Indians, Shawnee, Oklahoma, writes.

"Will write and tell you some of the things that have taken place in the Kickapoo field.

"I have been sick most of the time and am not well yet but able to be up and going. While sick in bed many Kickapoo came to see me wishing I was well and out in the field.

"We have nine Kickapoo Indians in our church. Six of them are in school and if the Baptist people had enough money we could have many more in our Baptist schools. Two of our girls are in Nuyaka Baptist school.

"Brother Beagle, we are reaching the young people but have not yet had any conversions among the older people. They are just now finding out that we are here to help them and are coming to us for advice. This is the reason we have some of them in Baptist schools.

"We had a farm meeting at the Kickapoo Church the other day, and the Indian farmer stated that the Kickapoo Indians were far ahead of the other Indians here. Of course we were glad to hear it as most of our work is among the Kickapoo. While our girls are in school we are giving half time, when school is out we give full time to this field."

BAPTIST HOME MISSIONS

ACADIA BAPTIST ACADEMY

President A. S. Newman, tells us about the work of Acadia Academy. This is the one outstanding missionary enterprise in south Louisiana.

"As I have only been here a few months as Superintendent of the Acadia Academy, I can only make a partial report for whatever use you wish to make of it.

One of the outstanding experiences on this field was the conversion of a French Catholic girl. She is twenty years old and last July heard the Gospel for the first time in her life. As a result of this she became interested and desired to profess Christ as her Savior. To this her mother made serious objection and refused to allow her to do as she desired. But after praying for a time for her mother she was able not only to get her to go to church with her, but to see her make a profession of faith in the Lord. She left the Convent where she was attending school and is here in the Academy preparing to do mission work among her own people. She and her mother were baptized together in the Pilgrim Rest Baptist Church in sight of the Academy. We expect great things of her when she can read her Bible in French and go among her own people.

Eight Mission stations are served by the students of the Academy, reaching about 800 people each week with the Gospel.

In the three months I have been connected with the Academy, I have made fifty addresses; dealt with twelve people; had three professions of faith; distributed ten New Testaments, twenty-five Gospels, and about forty tracts.

The greater part of my time has been used in administering the affairs of the school, and putting on programs in the churches by the help of the students, now in a campaign to raise funds to purchase a bus to be used in mission work. When this is secured we hope to do much more along this line."

AMONG THE SPANISH IN NEW MEXICO

Miss Ethel Burnett, missionary to the Spanish in New Mexico, writes about the work she is doing.

"My Spanish work is not limited to any particular station or stations, but includes all of them—five Spanish churches, five preaching stations, and five missions fostered by American W. M. U.'s. One of the latter is in the same locality as a church, so only fourteen different localities are touched by Baptist here in New Mexico. I keep in touch with the workers in most of these fields by sending letters, tracts for distribution, and program material. Personally I have come in contact with about 300 people in these Spanish-American communities.

Indian Stations: The Indian stations are: Albuquerque Indian School, the village of Isleta and the Chisole settlement. The approximate number of people touched at these places is 600.

The most outstanding result which may be attributed to any effort of mine is that the Women's Society of the Spanish Baptist Church of Albuquerque is now the Women's Missionary Society of that church. Last December they began using definite missionary literature in the monthly meetings. This literature is furnished us through the kindness of Miss Mildred Matthews, W. M. U. Secretary of Cuba. This Albuquerque society is the one and only Spanish society to make regular quarterly

reports to me or any one else. They have observed the three seasons of prayer with special programs and offerings, have had a Standard of Excellence marked up to date exhibited in a prominent place in the church. All I have had to do was to present things and they immediately voted to do it.

I also have had the pleasure of organizing one real missionary society. This was in the Spanish Church of Gallup. They were organized with W. M. U. ideals and standards definitely placed before them and they had strictly missionary programs from the beginning.

The Y. W. A. of the First Baptist Church of Albuquerque organized and is fostering the only Y. W. A. that I know of in a Spanish church. If there are others in either Spanish or Mexican churches in the United States we would like to know about them. Our programs are in English (taken from the Window) while the business of the society is transacted mostly in Spanish."

THE WORK AMONG THE MINERS OF OKLAHOMA

By Pascal Arpino, Missionary, Krebs, Oklahoma.

The Oklahoma mining family is composed of ten or more nationalities, people who have been brought up with different ideas. In different localities, in different religious and political views, but here they are united in following the opportunity of employment.

Much has been said about the work among the children, but the experience of twenty years, among the people of Catholic countries, reveal that if you try to teach the children and leave the parents alone, any time the priests or nuns get after them they stop coming to the mission and go back to the Catholic Church, but when we get in touch with the father and mother and open their eyes to the light of the Gospel, all the priests of the United States and the Pope himself will not have any influence on them.

Oklahoma is a great missionary field. We are following the Catholic converts in seven mining camps, wherever the opportunity is given to preach the Word. I say, wherever the opportunity is given, because there are many crooked mine operators who are not saved themselves and they fight the Gospel with all their feeble strength.

We are preaching the Gospel in Krebs, Alderson, Hartshorne, Wilburton, Dow and Richville. We have three permanent places of worship—Krebs and Hartshorne—and in Alderson we have the use of the old Baptist Church. At Richville, Pochontas and Dow we use the school building and in other places we rent a hall.

There are mining camps we would reach but cannot do so on account of finances. We print a weekly bulletin which is a great help in serving a district of nearly 8,000 miners.

This year we preached 146 sermons, had 134 prayer meetings, distributed twenty-six Bibles, 13,760 tracts, and received fifty-eight members by letter, baptism and restoration.

We never have the same congregation three months. Some times we feel discouraged, but the good seed of the Kingdom is scattered, we have converts in seventeen States. For a time the seed may seem to be lost but the Eternal life of Christ will germinate and cannot fail to bring forth good fruit.

Friends, please pray for us.

THE PONCA INDIAN MISSION

Orlando Johnson, Missionary to the Ponca Indians, writes about the work among the Ponca Indians.

The present missionary to the Ponca Indians of Oklahoma, came to this field in November of last year. He came here from Cushing, Oklahoma, where he was engaged in similar work among his own people, the Sic and F&P Indians.

When we came here we found the work in a run-down and very discouraging condition. The little mission here had been without a missionary for some time, and naturally where there is no shepherd the sheep will be scattered. By persistent efforts and hard work we have been able to put the work on its feet once more and at the present time it is in a prosperous condition, having from five to six services every week.

Since the beginning of the present calendar year we have baptized seven converts and about that many more have been approved and are awaiting baptism. We have taken in three by letter, these being former students of the government school, such as Haskell and Chilocco schools. It has been my privilege to preach at one of these schools during the year.

In the way of church finances it may be said that as a rule these Indians are not flushed with money. They are mostly poor Indians, but we have been able to collect something over \$300.00, for all purposes during this year.

The Sunday School work on our field is perhaps our biggest problem, and has had its ups and downs aplenty. However, within the last few weeks this work has been going forward, especially since the restoration of some of the members who had been away from the church for a long time, and who are now doing splendid work as teachers and helpers.

The Woman's Missionary Society has also been doing good work under the direction of Miss Gladys Sharp. They hold their meetings regularly, besides going to other Indian churches to assist the women there. I have only this field and mission in my charge. Occasionally I get a call from the Otoe church to conduct a funeral for some Otoe family. In this way I have access to the entire Otoe tribe, besides the Ponca tribe, in whom I minister. There are about 200 members of the Ponca tribe and about that many in the Otoe tribe.

PERSONAL EXPERIENCES FROM THE FIELD

Mrs. I. E. Gonzalez.

Nothing is more delightful in my missionary work than to take care and teach the orphan children about Jesus and lead them to Christ.

About the missionary work I have done and also the missions I have attended, it would be tiresome for me to report that which my husband has previously related. I will, nevertheless, mention an incident which I will remember the rest of my days. During the month of August while I was in the hospital, I had the opportunity to talk to my room-mate about Christ, who accepted Him from that moment. Since then we prayed and read the Bible although the institution was Catholic.

I have also been trying to establish in all the Missionary Unions in Texas, Mission Bible Studies, and have now five churches that have had the studies. Our Missionary Union has helped the church with \$40.00 for construction fund. I am preparing a Christmas program with forty children taking part.

BAPTIST HOME MISSIONS

FAIRMONT MISSION, EAST ST. LOUIS

By Miss Mildred Bollinger, East St. Louis, Illinois

The major part of our work is at Fairmont Mission. Here we have some kind of meeting every day or night except Saturday, including both Spanish and English services, as well as classes for men who desire to learn the English language. We also have a fully graded W. M. U. with all organizations working fairly well. Our Sunday School is doing good work, but the complexion of the school has changed considerably during the past four years. About a month ago we made a count by show of hands and learned that all, except twelve children come from homes where the Spanish language is spoken. Our average attendance is eighty.

We have two strictly Spanish meetings each week at Lansdowne Baptist Church, which is one of the largest churches in East St. Louis, and which has been very kind in allowing us to use their building for our services. Here we have our Thursday afternoon Women's meetings (Bible Class) and our Friday night Story Hour for Spanish Children. We have about ten in our Bible Class and from thirty-five to fifty-five children in our Story Hour Classes.

At Fairmont we reach some 200 people each week through our regular meetings, some of these attend every service we have, some only one during the week. At Lansdowne we reach about seventy-five different persons during the week through our services there. Besides these, I have a regular "tract route" which I cover at least twice a month and pass out Spanish papers and tracts, and in this way come in touch with some 200 families each trip, the greater number of whom do not attend our services. The papers are always gratefully received whether I am invited to come in for a visit or not.

During the summer vacation I conducted or assisted in seven Daily Vacation Bible Schools in as many different parts of the city. The total enrollment of these schools was 481 and the total attendance 3,610.

Just recently we have opened work with the colored children who live near the river. So far we have only reached some twenty children, but hope to see the work grow during the winter.

Statistical Report Miss Mildred Bollinger 11 Months

Periods taught Week days	143
Societies attended	32
Religious meetings assisted in	115
Religious visits made (visits on "Tract Route" not included)	784
Bibles and Testaments given	45
Conversions (During D. V. B. S., English meetings and Spanish Revival)	37

The most outstanding features this year have been our English revival meetings in the early part of the summer and our Spanish meetings this fall. Brother Kane, our pastor, led the English services, and Brother Paul Siebenman led the Spanish services. The result of these meetings were some thirty professions of faith and a spirit of revival amongst our people.

We have been made very happy this year by the large number of letters we have received from unknown friends who assure us of their interest and promise of their prayers. Besides these, we have received a box of mission study books and several children's books from a Woman's Missionary Society in Monroe, Louisiana. Also we

have been rejoiced with cash gifts amounting to \$15.00 from a lady living in Georgia. The Young People of Euclid Baptist Church, St. Louis, and the W. M. S. of that church, have visited our mission, giving both service and money. The women of East St. Louis Baptist Association have been most kind, giving of their time and prayers.

The American Zinc Company have proven real friends to us. They have furnished our kindling and coal for the past three years, and also lend their truck for hauling our old papers which we gather up and sell to waste-paper companies. Since the business depression they have helped in every way possible in furnishing employment for the laborers in our village, and are furnishing groceries and clothing for the needy families, especially those who have been on their payroll. This is a great relief to us, for over four-fifths of our people are, or were employees of this plant. The assistant superintendent of the plant here paid personally for our new piano last fall, and showed me the other day a large collection of toys which have been brought in by the employees whose children have outgrown them, and which are to be given out under my direction at Christmas time. There are also quite a number of coats and shoes and I was invited to come for them as I needed them to distribute among the needy. They have also promised to furnish as much candy as we shall need for our Christmas treat, provided we give it to all who come for the Christmas Program regardless of whether they attend our Sunday School or not. This condition works no hardship on us, for we have always followed that policy. I am sure we can account for a great deal of this interest on the part of the American Zinc Company to the fact that our Sunday School Superintendent has been employed there for several years. His influence has counted for much in many ways.

WHAT ONE NEGRO EVANGELIST IS DOING

By Rev. R. J. Moore, Tuscaloosa, Alabama

Brother Moore is one of our efficient Negro workers. He writes of his work as follows:

"I have preached 291 sermons since May first. There have been 140 additions, ninety-seven of them by baptism; have organized eleven churches but because of a big saw mill being moved one of the churches went down; ten of them are doing fine. Times have been dull and work so scarce that many of our people have actually suffered. I have visited in communities where the people had nothing to eat. The drought hit us hard in this section but God is with us. I have conducted ten Bible institutes in various sections and given away eight Bibles to homes where they had none, could have given more if I had them.

"Have assisted in building four church houses; one of them, Pleasant Sabine, at Centerville, Alabama, burned down about two months ago, which we will have to rebuild.

"Have married ten couples this year.

"Have organized a Sunday School in two of the places where they have never had a Sunday School. They are doing fine with about 100 in attendance.

"Most of my work is in the country where the people are up against it, yet our finances have been very good, total receipts, including money from the Home Mission Board, \$1,155.00."

BIBLE DEPARTMENT OF SELMA UNIVERSITY, SELMA, ALA.

By R. T. Pollard, Dean

There were forty-one students for the ministry during the first half of the year enrolled, as follows: Fourteen pastors, five of whom are college men; eight in the last year High School; six in the tenth grade, and others ranging from the fifth grade to the ninth.

At present thirty-six are enrolled in the Theological Department, and one hundred fifty-one are studying in group classes under a leader in different parts of the State, whose papers are graded weekly here in the department. This is perhaps the brightest year within our experience due to the fact that our teaching force (the ministry) has increased in number by one, and in quality I do not know how much—words cannot express it.

The work has been thoroughly re-organized so that student as well as teacher is encouraged in all the activities of the department. There is manifestly a growing interest in the study for the ministry and the people themselves are becoming more and more appreciative of these young men who are preparing themselves. Recently at the Alabama Colored Baptist State Convention held in Birmingham, several signified their intention to enter school soon, among them three ministers whose ages were above fifty years.

Often I am delightfully surprised at the originality of some of the men who have had very poor literary or theological advantages. It is wonderful how God has used many of them to accomplish great things in their ministry in spite of their deficiency.

Most of the men now in school go out week ends to preach, lecture or otherwise do Christian work. The best help in helping the race is to help the ministry.

THE NEGRO WORK IN LOUISIANA

From our Efficient Negro Worker, G. W. McGruder, Union, Louisiana.

Throughout our State we are experiencing great signs of improvement and progress in our churches; in their places of worship. They are having better houses of worship, better windows, also their seating, heating and lighting facilities surpasses that of by-gone days. They are installing better lights, pulpit suites and pews. Whitewash and paint are being applied, thereby making the House of God more attractive. Choirs are being organized and good musical talents are being selected.

The ministers in the rural districts are showing great signs of progress in the selection of subjects and vision and discourse. The young ministers are realizing that preaching in the spirit is good, but that he who can use the mental torch which God has given him is better off. That God has given man a mind and made it capable of development; should he fail to develop it for God's purpose he shows ingratitude. Many of our young men are making preparation for the work of the ministry.

We have experienced a great change in the mode and manner of accepting converts into churches. Much care is being taken in preaching to sinners. They are being made to understand that singing, praying and mourning cannot save them, but belief in Christ alone can save. Therefore, the doctrines of repentance and faith, the atonement and a free salvation are being preach-

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ed in a very plain and simple manner. Wonderful are the results of the distribution of the Bible and our literature. Wherever we could influence even a Catholic to accept and read God's Word, the result was a convert. The Bible is our best boon, therefore needs to be distributed far and wide.

We have divided our State into six districts. A missionary is assigned to each; thereby reaching most of the people. According to their reports they have reached something over 50,000. They are looking forward to cover the State this conventional year. You can see that I have six missionaries working under my supervision. We have 75,000 people to look after.

I am serving only two stations at present; the several others surrounding these have been developed into churches and are being looked after by pastors.

In forty-nine weeks of labor I have attended 124 churches and missions; preached 225 sermons; delivered 127 other discourses; conducted 736 prayer meetings; made 1,033 religious visits; distributed thirty-two Bibles and Testaments; baptisms 202; letter and restoration 129; organized four churches, 13 Sunday Schools and collected \$804.75.

THE MEXICAN WORK AT LAREDO, TEXAS

From Andres R. Cavazos, Missionary Mexican Baptist Church, Laredo, Texas.

Laredo is a city of about 35,000 population, mostly Catholics and Spanish people, and about thirty per cent. of the people speak the English language.

The Mexican Baptist Church is located on one of the most important streets, offering a pretty future for our Lord's work. The church is peacefully working, presenting a good opportunity for the Lord's cause in this field. The church has two missions, one at the Heights, and the other in the northern part of the city, and attend services almost every day of the week except Tuesdays and Saturdays.

I am working to get the church to approve an increase in the amount of self-support for the year 1931, so the Board may reduce same amount from the salary I am getting now. If I succeed, will advise you opportunely. I am not sure to obtain what I desire, considering the financial condition which has affected the poor people, though knowing the Lord gives us for His work, hope something can be done.

The Mexican Baptist Convention is making a good work, supporting a missionary, Brother P. H. Pearson, who is traveling all over the State. He has baptized twenty persons during the last two months.

Missionary B. Diaz, Kenedy, Texas, writes:

"It is a great pleasure to say just a few words in regard to Gambrell Baptist Association. There are two stations in this field—Stockdale and Kenedy (That is, north and south). In the north station we have Stockdale and Nixon churches, and two missions, one at Smiley and one at Gillett. In the south station, we have Kenedy and Karnes City churches and one Mission at Choate. We reach through these churches and missions about 800 people, that is they attend our services. We have had in these two stations ninety-six professions of faith and fifty-nine baptisms this year. It is impossible for me to do all that can be done on this field. I have services for every night but I cannot cover the territory.

A WORD FROM REV. A. D. WILLIAMS, D. D., CORRESPONDING SECRETARY OF THE HOME MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION, ATLANTA, GEORGIA

"Pursuant of your request of getting the number of stations I serve and those surrounding same, I have this to say. Unlike the Mission work of your Board, where you deal with racial groups to a large extent, that settle to themselves, and do not take part in churches only as they may succeed in having churches established among them for themselves, and unlike your mission task—our people, while they live among themselves largely, are all in a reasonable proximity, more or less. We have churches everywhere. Some very large and prosperous churches, a splendid number of what we might call ordinary churches—churches that are on a common level. We have an exceedingly large number of small churches located among our people, really, too many of this kind, and we find our problem among these churches is this. If we help the latter number at all, we must reach them through their leaders. We find a great number of the leaders who cannot or will not go to school and make preparations, and largely for the reason, as I have experienced, that they do not want to come in contact with students who are not ministers. They want to be regarded as ministers and leaders and demand respect of the students, which they cannot do. Hence, they just will not come in touch with them in school. It is our experience that we have a better chance to help them by taking the schools to them through Bible Institutes. We have very little trouble getting a splendid number together for such meetings, with a strong man to teach them two and three weeks and a month at a time. I am sure we could render much better service to our churches if we could adopt some practical method by which we could get the Bible teachings to this mass of untrained leaders.

As Corresponding Secretary, my business is to keep in touch with all the missionaries under this co-operative scheme we have between the Southern and National Baptist Conventions. I attend churches, large and small in the various states, cities and communities. For instance, you will note I have visited ninety-four churches, missions and the like. When I say missions, churches, etc., I mean small churches. I have also visited and counseled with some of our missionaries in the various Southern States, have received encouraging reports from them, yet, in some, as well as mine, I can see how much better the work could be done if we had a more effective way of getting in touch with these untrained leaders."

BAPTIST GOOD-WILL CENTER, CHRISTOPHER, ILLINOIS

By Mary E. Kelly, Missionary.

There is only one Mission here at Christopher but it covers a large field with its 5,000 foreigners of twenty-eight nationalities.

Summary of work done in 1930: Periods taught during week days, 274; in Sunday School, sixty-one; societies attended, forty-four; teachers' meetings, thirteen; religious visits made, 1,380; number of conversions, ten; (two French girls have been converted and united with the church recently.) Bibles distributed, twenty-nine; New Testaments, eleven; number of Gospels, 179; religious books, ninety-eight; pages of tracts, 4,200; S. S. Cards, 1,800; religious papers, 2,800; garments given to the poor, fifty-seven; foreign visitors at Good-Will Center, 1,412.

The sad death of one of our Christian Italian girls in April was a cause of much sorrow to us all. She was to graduate from High School in June, she and her younger brother—then she was taken very sick at school, rushed to the hospital, operated on for appendicitis and only lived a few days. She had planned to take the nurse's training as soon as she was through school and fit herself to go as a Foreign Missionary. She was a lovely Christian girl who lived her religion. Every one loved her. I never saw a girl have more friends. The funeral was at the Baptist Church. The church would not hold the people. The High School faculty and seniors were there in a body. There were so many, and such beautiful flowers, beautiful music, and Pastor Farrell preached such a good sermon. She only lacked a few days of being twenty years old.

She and her mother and brother came to America from Milan, Italy, when she was nine years old, in 1910. The father was already here, working in the mines, and had a home ready for them on a little farm, two miles out in the country. A cousin of hers soon brought her to the Industrial school. She could not speak English, of course, but she was very bright and it was wonderful how quickly she learned, and how interested she was in everything.

I invited her to Sunday School. She liked it so much, she never wanted to go to the Catholic Church any more, but always came to ours. I went to her home often, her father and mother were good friends of mine. As she loved to read, I would always take her something to read and something in Italian for her father and mother. She liked Home and Foreign Fields so much, she said reading it was what made her want to be a Foreign Missionary.

I was out to see her the evening before she was taken to the hospital—from school the next day. She would come part way home with me, seemed brimming over with life and happiness, so full of enthusiasm over her plans of preparation for missionary work. I feel so sorry for the poor heart-broken mother, she still cries all the time, and for the father and brother also.

Dr. J. P. Plainfield, of Tampa, Florida, was here the first twelve days in May, for which I am glad and thankful as so much good was done. As the Italian people here are almost all North Italians, and he is also, they "took to him," and heard him gladly, especially the parents of the young lady who had just died and the Italian family."

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ly who lived near them, and were their special friends. The woman has been a Christian for some time. Dr. Plainfield spent all the time he could with these two families and did them so much good. It is good to know with what interest these two men have been reading their Italian Bibles ever since, and the good it has done them. I feel that Dr. Plainfield came in answer to prayer and am praying the Lord will bring him back some day.

THE INDIAN WORK IN NEW MEXICO

George Wilson, Missionary to the Indians, Albuquerque, New Mexico:

"When we first started our work, at the little village of Isleta, it seemed like we were welcome and treated fine; but when the Catholic priest received the news of how all the folk (his) were flocking to our services of evenings, he made it his business to tell the Governor and he gave him orders to stop it, which he did for awhile but after finding out that he couldn't keep us out, he tried other means of disturbing us. Since that time we have never had evening services. At the village we have made a few friends, some we can depend on in case we needed them.

"We are especially interested in one man who was extra good to us, whose name is Jolola. (Hohola) He has stood by us through our hardships and oftentimes we consult him on various cases which come up. Some time a while back, a man called on me and expressed himself very freely concerning his belief and told me what had happened in earlier days and invited us over and we went to his village—Zia.

"Our first service was held out in the open with about forty present. We had singing and preaching. That was in the morning while most of them were at work, so if we went while they were not busy, I believe we would have even a larger crowd. The second time we went back we didn't have any one as the nuns got busy and told the people what they thought of us but we had services at one of the homes and had a fine service. Just a few days ago, I met a man from Santo Domingo village, who seemed very much interested in our work. From his talk, he has had Protestant training while in school. We visited the following Indian Pueblos: Isleta, Sandia, San Ana, Zia, San Felipe, Cochiti, Santo Domingo and Jemet.

We are trying to reach the people by personal work. We have songs, Scripture, talk and prayer in every home. Besides services, we distribute Old Bible pictures and verses and Testaments. Every place we go we were welcomed and always invited back.

I started an all-Indian service of Sunday evenings in the city. We have an average attendance of eighteen to twenty. But we have competition and the competition is a social gathering and naturally a person will attend a social gathering sooner than he would a religious service. In spite of that, we have some who are faithful and we hope to have our services grow. The prayers of our Christian folks will be appreciated greatly."

THE GRANITE CITY ILLINOIS HUNGARIAN MISSION

By M. Fabian

To appreciate the work on this field we need to consider the conditions. Being almost entirely among Catholic peoples there are many things which make it difficult to build a church. As in previous years, much of the work must be done directly in the homes. It requires much patience and hard work before notable results are seen.

The Mission as a whole has been working patiently throughout the year. Sunday morning, evening, and mid-week prayer meeting have been regularly held and a B. Y. P. U. has been maintained. The Woman's Missionary Society meets regularly every month for prayer and study of Missions, especially the latter which meets in homes of the various members. It is often possible to get women to attend whose husbands would oppose coming to the church services. The most is made of this opportunity to give them the gospel. Pastors and helpers seek to make each meeting evangelistic as well as missionary.

Several hundred people are reached and influenced through this work. A good portion of these are in easy reach of the chapel while a number come a long way on foot or by car to satisfy their spiritual needs. A growing respect and friendliness quite remarkable is in the community generally. Among the regular attendants are even some who have repeatedly violated our prohibition laws. These, too, we try to lead to Christ.

The Mission, as a whole, has become stronger in the present year because of obstacles that with the help of God's hand were overcome. All running expenses, and repairs have been met and a good sum given for Co-operative Missions and benevolence. The attendance at all services has notably increased, and the spirit and interest in all departments is splendid. Practically every Hungarian home and others whose language we can speak are open to us. The outlook for the future is promising, despite the fact that nearly all our people are suffering more or less because of lack of employment. We would that God would supply every need, but especially that, as never before, those who know Him may grow and others find the True Way, causing the Light to shine brighter and farther to His glory and honor.

Without the help and prayer of Southern Baptists this Mission could not be what it has become. This very needy field must be remembered continually by His people.

THE ITALIAN WORK IN BIRMINGHAM

From Rev. A. Pucciarelli, Missionary to the Italians, Birmingham, Alabama, we have this item:

"Just a few lines to give you some information about the work of the Lord here, and what we are doing. I have just closed a two weeks' open air revival service. Services were conducted in English and Italian and resulted in eleven professions of faith. Ten have been baptized. This makes twenty-two baptisms for this associational year.

"The congregation at Cardiff suffered the loss of the church house by a storm two months ago. The people there have worked faithfully without any cost of labor and it is almost completed. The first time you are in Birmingham be sure you stop to see us."

EXPERIENCES OF MISS MARY HEADEN, WEST FRANKFORT, ILLINOIS

One of the most interesting experiences I have had this year was with a man who was born in Poland over forty years ago. His family consisted of his wife and four fine, bright boys. They had been reared as staunch Catholics. Partly on account of their financial circumstances, they dropped out of Catholic services, not being able to pay as much to the priest as he wanted. The father of the family became ill. A good Baptist woman of the city called me to go with her to visit him in the hospital; I gave him a New Testament (marking passages on salvation) and four tracts on salvation in the Polish language. Later he was able to recite one of those tracts from memory which explained fully the plan of salvation. He was interested in his soul's salvation. He would neither baptism nor the church could save.

One day this same good Baptist woman came for me in her car and said: "I want you to go with me to talk to Joe about his soul." We went to his home, read the Bible and prayed. I asked him what kept him from accepting Christ? He said, "The Devil." I said, "God is stronger than the Devil, Jesus has all power in heaven and earth." After we arose from prayer on our knees, I saw the tears streaming down his face and the face of his wife. I said: "Can't you surrender to Jesus?" He said: "I have."

Several months after that he became worse. He sent for me and my friend and the minister of the First Baptist Church to come; his friends would have brought the priest but he would not let them. I asked him, how was it with his soul? He said, "It is all right, but I want to hear you read the Bible and pray." So I read from God's Word and prayed. He said: "If I die everything is all right."

When he died the friends of the family persisted in burning the crucifix and they buried him with his Catholic prayer book on his heart, but it was not his wish.

His funeral was preached by the minister of the First Baptist Church and now his wife and children are coming to our church. We do not know where it will end, but we know all things are possible with God.

I have been able to reach two or three times as many foreign homes this year than last. They are more open to the teachings of God's Word than ever before. In one class alone I have about sixty foreign families represented and the majority of them are Roman Catholic families. In my visiting I touch many more lives than I do in my teaching; in distributing literature I reach hundreds of people that I cannot get to come to the Good-Will Center.

OSAGE INDIAN BAPTIST MISSION, PAWHUSKA, OKLAHOMA

By A. Worthington, Missionary.

On January 1, 1930, we began our work here with the Osage Indians. Perhaps you have heard it said that the Indians did not appreciate their missionary. If you should be under the impression that they do not appreciate their missionary, allow me to correct that error. I have never lived on a herd where I was shown more deeds of appreciation than here. They furnished

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trucks to move us here, a distance of 165 miles, free of charge, and when we arrived found the missionary's home furnished with good gas heaters, and them burning that the house might be warm when we arrived, and a nice range cook-stove in the cook-room. We are enjoying a new Atwater Kent radio set, that is a gift, and also plenty of good, rich, Jersey milk from a cow presented to us, and many other things too numerous to mention.

We have spent a very happy year with these people, and I feel that our effort has not been in vain. The following is a summary of our work:

Conversions and baptisms twenty-seven, additions by letter and statement fifteen, total additions forty-two, with several backsliders reclaimed.

We have organized, and now have in operation the following Christian societies: A. W. M. S., (the only Osage Baptist W. M. S. in the Southern Baptist Convention) a Senior B. Y. P. U., a Junior B. Y. P. U., G. A.'s and Sunbeams. So many of our young people are away in school during the winter months it makes the work with the young people more difficult.

The Woman's Missionary Society was organized March 6, 1930, with Mrs. Worthington as President. They use the programs from the Royal Service, and Bible Studies from the Bible. They have had two mission studies during the year, observed the March Week of Prayer, and have contributed \$74.92 to missions, and at this writing, (December 8th) are working on the Lottie Moon Offering, and will make a liberal offering to this worthy cause.

The Girls' Auxiliary and Sunbeams were organized in April with nine members in the G. A.'s and seven in the Sunbeams. They take their programs from the World Comrades, and each society is making an offering to the Lottie Moon Christmas offering. Mrs. Worthington is leader of the G. A.'s and Miss Zela Burnett, is leader of the Sunbeams.

Our Junior Baptist Young People's Union was organized the first of November, and is doing some very fine work. Mrs. Schatzel is the leader, and Mildred Pappins, an Osage girl who plans to be a missionary, is the president. Our Senior Union was organized in February, preceded by a training class conducted by the writer, and have not missed a program since organization.

The attendance at all services is good, and it is an inspiration to work with these people and see them grow in Christian service. Our church is sending a check each month to both the State Board and Home Board and shall continue to do so.

True, this is called the Osage Baptist Mission. However, it is not made up exclusively of the Osage tribe, but a number of other tribes are represented in its membership. At one baptismal service I baptized from five different tribes, and in one service I tested it out and found I had nine different tribes represented in the service. It is not an uncommon thing to have praying in several different languages in one service. The Osage praying in his tongue, the Cherokee in his and the Creek in his. I do not understand the words when they pray in their mother tongue, but it is very easy to see from the expression of their faces they are talking with their Lord.

Another beautiful thing about the work is the wonderful fellowship between the

tribes. They are different tribes in the Camp, but thank God, they are brothers and sisters in Christ, and treat each other as such. We have recently ordained Edmond Harjo, a full-blood Creek as deacon. Brother Harjo was converted under my ministry and is one of the most consecrated men I ever saw.

We are now planning a great Christmas service to be held at the Indian Round House for the benefit of the Indians that will not come to our service. Molly Iron, our pianist, has charge of arranging the program for this service, and we are praying that we may be able to reach some of the Indians who never come to church with the real Christmas message.

AMONG THE INDIANS AT PAWNEE AND CHILOCCO GOVERNMENT SCHOOLS

By T. D. New, Missionary

In these two Indian churches there is more than 900 members, 500 at Chillico, and 400 at Pawnee. They have all the organizations of a modern Baptist church with the exception of Chillico, which is composed principally of the students and some of the employees of the school. Miss Gladys Sharp, Missionary, gives them full time with the exception of once a week she goes to Ponca City Church where she has charge of the Indian W. M. U. work. I go to this church once a month.

The school at Chillico has an enrollment of 1,000 and 514 are Bagdists. Miss Sharp has her work well organized and the B. Y. P. U. is fine. In November we observed the Lord's Supper for which we were compelled to borrow several communion sets from the neighboring church and then did not have enough to go around. It was a great inspirational service for this church composed of young Indians.

At Pawnee, more than 800 live in and around this agency. This agency at Pawnee is for the Poncas, Otoes and Kaws—all come here. The school has 228, with all the religious instruction. A modern hospital is being completed at this agency for use January 1, making this the center for all the above tribes. I have no help at Pawnee except my family and voluntary help from the Indians. Approximately 2,000 Indians are reached in my ministry. This is the home of Burt Peters and he is doing some good work here without compensation.

The most interesting experience to me has been the conversions at every Sunday service for four Sundays in succession.

In this work I am receiving the hearty, ample and real co-operation of all the local American churches and their good pastors.

As to how many people I reach through these mission stations, will say that indirectly I reach a great number, for as my religious work permits, I accept invitations for conferences, addresses and talks in all those places and occasions where the opportunity is granted me to speak at least a little about what is the work of the Christians. In a very direct way, I am in touch with at least five hundred persons in the work of my church and the missions.

I ask your prayers for this work, that our Heavenly Father bless not only this field, but all that is being done in His name in the whole world.

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WEST TAMPA FLORIDA MISSION

Miss Fannie H. Taylor, Missionary of West Tampa, Florida, writes:

"Two fields in Tampa, Florida, with Sunday School and church activities at both—Armenia Avenue Mission and North Boulevard Church; Superintendent, Beginners' Department in Sunday School; Pianist in church, church and prayer meeting services; B. Y. P. U.'s, G. A.'s, W. M. S., and other organizations with music; President and program leader in W. M. S.; Assistant Counselor for G. A.; Work on special programs for Easter, Promotion Day and Christmas; doing personal work; ministry to needs of poor, answering calls in securing doctors' services and advising in varied ways as a General Missionary on two fields among Italians, Spanish and among Americans.

"One of the most outstanding and gratifying experiences as the result of my labors among the Italians of Tampa has been the development of girls under my training through Sunday School classes, G. A.'s, Y. W. A. and other church activities. My heart has rejoiced and praised God for the large number who have accepted Christ and been baptized into the church after years of opposition in the home and criticism from the outside. This year as Superintendent of the Beginners' Department I have four of my very own girls as teachers who received Normal S. S. diplomas last year.

"It is most interesting to see in this department, children of mothers who were young girls in Sunday School when I came to Tampa. Yes, the seed sowed has been springing up and bearing fruit to the honor and glory of His name and the up-building of His Cause with the Italians, Spanish and Americans of North Boulevard Church and community."

THE MEXICAN WORK AT SAN ANTONIO

Missionary Matias C. Garcia and wife, San Antonio, Texas, says:

"It is with great pleasure that I inform you about my work in San Antonio, the work carried out in my church, and in the missions which I look after.

It has really been a blessing to work this year, for at this time the Mexican people are living in such great misery and poverty, the critical situation in which the majority of them are; many out of employment, and thousands of others have left the country on account of the new immigration laws. The truth is, that when, according to our human thinking, the work of the Lord, owing to all these bad times, would be weak or decayed, today my work is more flourishing and richly blessed by God.

Never has my church and missions been so revived and so crowded as they are now.

At this time of the year we generally increase our attendance as some of our people return from out of town, or because of the Christmas holidays, which are near, but actually it has been very remarkable. In our Sunday Schools, of an average of 175 reported to you in October, we now have an average of 225. In our church Sunday School last Sunday we had 190. This month I baptized four, and eleven came by letter from out of town, making a total baptized twenty-four, and thirty-four by letter during this conventional year.

I have now five missions, the work of my church, and six Sunday Schools. God helping us, we hope to open up a new mission station on Dakota Street in the eastern part of town, the first Sunday in January, and another at South San Antonio."

AN INTERESTING STORY OF MISSIONARY LOPEZ AND HIS TWO BIBLES

Recently I succeeded in getting a one-volume Roman Bible. It cost me thirty dollars, a trip to Laredo, and much time in negotiation before it finally came into my possession. I bought it from the interior of Mexico and finally effected the delivery on this side of the river at Laredo. I prize it greatly and it is proving very helpful in reaching the Catholics among my people. It is identically the same Bible the priests use, and when I read from Terres Amata (Spanish translation of Bible) and then read from the Valero translation" (Authorized Version) they are convinced the two are the same and that what the priests tell them about the Protestant Bible is not true, that he is seeking to deceive them and frighten them to keep them from a knowledge of the truth. When they understand this they are easily led to the Savior, are baptized and become zealous Christians.

A good example of this truth is my experience in a series of services at La Pryor, a fine town fifty miles west. Two priests arrived there the same day that I did with the avowed purpose of frustrating my mission among the people. I convinced one Catholic family with whom the priest was very intimate. The priest asked the husband, Mr. — "When will you baptize the baby?" His wife answered: "The righteousness of heaven belongs to them." The priest then asked: "How do you know?" She then referred to what the Bible said and showed him the Valera. The priest exclaimed: "Oh, that is the Protestant Bible. It is no good!"

She replied: "Let me show you the other one to prove to you that mine is the same as the one you use." The priest then admitted that the Bible she had was the Sacred Scriptures, and that it says the righteousness of the Lord belongs to the babies. He also admitted that the babies go to heaven if they die. Then, parrying the question, he said: "But you need to confess." She replied: "The Bible says to confess our sins to Him who has power to pardon our sins." The priest replied: "Well, it is true, but we are in charge here and representative of Christ, and if you will not confess to us you will go to hell." (Textual). She answered: "The Lord says if I ask him in private for pardon he will recompense me openly." Whereupon the priest replied: "Well, that is the truth, but you are the worst Protestant in this place," and then went away.

The following Sunday I baptized Brother La Pryor. Now we have a good mission at La Pryor. The niece of this brother has donated a lot for a church house, her father is lending the use of a vacant residence for a meeting place at present and we have sixteen converts already. (Note—I have since conducted a revival meeting at La Pryor for the English-speaking Baptists and found a wonderful interest in the Mexican work there. The niece referred to above has become a very active Christian, going from house to house, testifying to the people the true way of the Lord and enlisting their interest in the work of the mission. It is nothing less than a modern miracle of the saving grace of God from superstition and sin.—Walter T. Davis, Pastor, Baptist Church, Pearreall).

From Moises Robledo, Eagle Lake, Texas:

"This year has been indeed a year of blessing; my field, as large as it is, has been visited as frequently as possible.

"The Colorado Baptist Association has a large field. In Colorado County I have organized with God's help, the Eagle Lake Church, and opened Columbus Mission.

"In Wharton County I opened Missions at Wharton, El Camp, Louisa, Glenflore, and New Gulf. At Matagorda County I have a Mission at Bay City; also visited two counties more—Fort Bend and Ganado where I have four Missions, with very good prospects.

"I have visited all the nearby towns and communities within the limits of this district and have been successful so far, still every step I have taken reminds me of the word of my Master that said: 'The harvest is plenty but the laborers few.'

"In this vast region I am the only worker, and by that I have the opportunity of preaching almost every night, and drive every day to the places.

"I have four Sunday Schools organized—Eagle Lake, Wharton, El Camp, and New Gulf. They meet once a week with nice attendance. I have baptized nine and have had eighty conversions."

From Rev. L. Riacica, Italian Missionary, Beaumont, Texas:

"This past summer I had a very interesting experience with an Italian priest. He had given the people of this town the idea that the doctrine I preached was very wrong and that I possessed a so-called 'Devil.' When this reached my ears I asked him to have a talk with me.

"During the course of our conversation I asked him to bow his head in a word of prayer with me. The priest refused to do so. No amount of pleading could convince him to pray with me. Even though he had declared that the Protestant Bible was wrong, he could not point out these faults when asked to do so.

"As there were witnesses to this talk, from mouth to mouth, the word was passed among my people and they were finally convinced that I was sincere and was right, whereas the priest was wrong.

"We read in Romans 8:28: 'And we know that all things work together for good to them that love God.'

"From this I hope some soul will be saved in the honor and glory of our Lord, Jesus Christ. Amen."

WORK AMONG THE CHINESE

From Miss Ollie Lewellyn, Missionary to the Chinese, San Antonio, Texas:

"Summary of work for eleven months: Periods taught, 140; Sunday School, forty-four; religious meetings assisted in, fifty-three; visits, 130; personal work, thirty-five; conversions, ten; Bibles distributed, one; Gospels of John, eighteen; religious papers, fifty-one; tracts, 735.

"The most outstanding feature of our work has been our gifts to Missions and other causes. In San Antonio, there are sixteen Baptist Churches, the Chinese is the smallest, only about twenty-five active members, and it was third in gifts to all causes according to report in the Baptist Standard."

Rabbis Seeking the Truth

By Jacob Gartenhaus, Evangelist.

Those of us engaged in Israel's evangelization have witnessed a remarkable change in their attitude toward the founder of Christianity and his followers. What the Middle Ages could not accomplish by edict and force is being brought to pass by education and freedom as well as the dissemination of Christian literature. For example, it was unheard of a few years ago for a rabbi to be seen in a Christian church or have contact with a Christian minister. Now rabbis will freely discuss the teachings of Christ, attend Christian services and even appear with ministers on the same platform.

To illustrate: While strolling with a brother pastor one morning he told me that a recent Sunday he recognized the rabbi in his service and that he even joined in singing of the hymn,

"Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."

That he listened attentively to the sermon, which the pastor informed me was taken from the eighteenth chapter of Jeremiah, where the prophet likens Israel to clay and God the potter, declaring it is within God's power to make or ruin Israel. The rabbi later expressed his appreciation of this heart-stirring message so direct to his own heart for he thought it was especially for his benefit.

While we were discussing this remarkable and unusual incident, no sooner had I expressed a desire to meet the rabbi, who should walk up to us but the very man in question.

The following morning at his own invitation I visited him before filling a speaking engagement at the college. After a pleasant and profitable visit I rose to go. The rabbi asked whether he might accompany me to which I gladly assented. How earnestly I sought my Heavenly Advisor for the very words He would have me say to this unusual visitor. I had no time in which to collect a few thoughts but I knew He would not fail me in this great hour, and He did not, for the words uttered went right home to that Jewish heart. There was a reverent silence among the 400 young women students as they listened eagerly to a son of Israel defend his faith in the Messiah, within their gates as previously I had tactfully announced the rabbi's presence.

During my talk I recalled a remark made by this liberal rabbi that he believed Jesus of Nazareth to be a great prophet and sought to bring out as forcibly as I knew how, that Jesus was either what He claimed to be, Israel's promised Messiah, or He was a deceiver. To say He was honest but confused in His claims, then we must account for the undying faith of the early apostles who were willing to lay down their lives for Him.

That morning will long remain with the students. The testimony to the saving faith of Jesus Christ penetrated the rabbi's heart, and on the way to his home this penitent rabbi agreed to give the matter more careful study, also expressing a desire to know me better. Will you, dear reader, join me in prayer for this son of Israel?

The pastor mentioned has made it a point to include in his ministry the brethren of our Saviour, never missing an opportunity to say a kind word or perform a kind act, with the result that he is looked upon by the Jewish citizens in the community as one who in practice as well as in preaching, exemplifies the teachings of His Lord. May this be said of every one calling himself a follower of Jesus Christ!

It was my privilege to minister several days in Western Maryland, and, notwithstanding the cold, the meetings were well attended, the interest unusual, and the hospitality unsurpassed. I am most grateful to the pastors and the people for the many courtesies shown me and the interest manifested.

Especially do I desire to mention my visit to Frostburg (a suitable name indeed). On my way there, while climbing the mountain 100 feet each mile, the snow coming down in flurries, I contracted a bad cold which greatly tempted me to remain by the fireplace as the thought came, it was hardly worth making the trip in such inclement weather—but something urged me on.

So it was quite a surprise as I walked into the church to look into the faces of so many faithful ones who had dared brave the weather. I asked the pastor to let me know whether any Jewish people were in the congregation. He soon informed me there were several, including the rabbi himself. Of course my message took a different course. The rabbi was soon found in the congregation and my eyes were fixed upon him. He was the inspiration of the evening, for in him I saw not an enemy criticizing and condemning, but a man hungry for the message of life concerning Israel's promised Messiah as it fell from the lips of a brother Jew. Nor was I mistaken for as soon as the service came to a close I was given a hearty handshake by the rabbi and found myself immediately in conversation with him and a leading Jewish merchant, who was standing by him.

How truly interested this rabbi was. In giving him one of my tracts in English, I asked, "Would you rather have one in the Hebrew?" He answered, "Not especially, I can read this as well." Offering the man a New Testament, the reading of which would certainly accomplish the desired end with such a sincere soul, he informed me he had been pursuing its teachings and had found it most illuminating but some questions arose in his mind. For example: "Why did the learned in Israel fail to acknowledge Christ as Messiah when He appeared?" This I tried to answer satisfactorily, though briefly as I was compelled to rush away to take the night train for Washington. So interested was this Israelite that he followed me down the steps to the car. Standing in the deep snow, he said, "Just one more question—"

How this impresses the readers I do not know, but personally, I feel compensated for the trip in the severe cold and nothing would give me more joy now than to sit down again to talk with this dear rabbi. Pray for him, and the multitudes of others like him—hungry for the Bread of Life which Christ alone can satisfy.

It is sad that, when the opportunities for presenting Christ to Israel are so unprecedented, when Israel's heart is softening

towards the Gospel, our Baptist people, through their agency which seeks to bring the Savior to the lost within our own gates, instead of being able to meet this challenge, has to curtail its work because Christ's followers are not making just a little more sacrifice. May He lead us to rise to the need of this hour of opportunity!

GREAT JEWISH MEETING IN NASHVILLE, TENNESSEE

By Jacob Gartenhaus

"I have just closed in Nashville what I consider one of the greatest meetings in the history of Jewish Missions in America. The last night of the series every inch of the space in the First Baptist Church was occupied and the people were standing for over three hours' time. Hundreds and hundreds of people were turned away. No such revival has ever been in that city, according to the testimony of the Baptist officials, and I thank God for it. It cheered my own heart and I know it will do the same for you.

"Though tired in body, I feel renewed in spirit because of that great meeting. I am quoting verbatim a wire received from Dr. U. E. Bryan which you may want to use in connection with your own publicity for this department.

"The good-will meeting in Nashville was better than we had hoped. Cooperation of the Jews was fine. Many of them are interested and inquiring concerning the truth. Our own Baptist people were revived and united in a way undrained by any meeting of any kind in our city. No bad results were left. A high spiritual tide remains. Tell the Atlanta brethren that we highly recommend our Jewish brethren cooperating with the Home Board. Our prayers are for you in your Atlanta meeting."

"From Dr. P. E. Burroughs, Nashville: 'I told you last night that I must leave the city this morning. I most regret to go when you are here. Please let me thank you for your ministry and for the good influences which you have already set in motion in our city. I am pleased with what I see of your methods and organization. I think I can see how far-reaching good must come from this special ministry.'

ON THE MEXICAN BORDER

From Rev. George B. Mixim, Brownsville, Texas:

"During the year about to end now, I have preached in nine missionary stations, as follows: Brownsville, Mission 14, Southmost, Ramireno, El Carmen, Las Prietas, Garden Park, West Brownsville, and Matamoros, Mexico, having an average of thirty-five to forty persons in each service.

"In said Missions I have established and well organized five Sunday Schools attended weekly by good Sunday School teachers. The average attendance in the Sunday Schools is 160 to 180 persons each Sunday. I preached in total two hundred sermons and made 258 religious visits. The visible results of my work was thirty-six baptisms, and promises of receiving more persons in a short time. Collections total \$657.21.

"The principal experience I had during this year was the organization of a Mission in Matamoros, Mexico, place where Rev. James Hickey lived and died in 1866. Brother Hickey was the first evangelical missionary that visited the Republic of Mexico and organized churches that exist up to this date and still in good standing."

WORK AMONG THE ITALIANS

Dr. J. F. Plainfield, Missionary to Italians, Tampa, Florida:

"The North Boulevard Baptist Church and the Armenia Avenue Baptist Mission of West Tampa, Florida, serve two distinct fields a mile apart, but their influence is felt throughout the City of Tampa. The purpose of this work of the Home Mission Board is to reach the Italians of this community, but we are ministering to as many races and tongues as are represented by the foreign groups here domiciled. Our church membership and attendance is almost polyglot.

"A very defined policy of both missionaries and members of the church is that both fields may become more and more centers of worship and life for all the people of our community, irrespective of their nationality and language. For that reason we feel we are slowly evolving from the stage of childhood to that of parenthood in the promotion of potential mission stations in the homes of our members. The good done and the influence exerted is far greater than the mere numerical results would indicate. We are laying the foundation for the future.

"May I say that as we believe that no nation rises above the quality of its citizenry, both individually and collectively, so will this nation fail to reach its full mission in the world, so long as it leaves the foreign races within its borders untouched by the message of Christ our Lord.

"The West Tampa field seeks to bring the foreign races within reach of the saving Gospel of Christ and to a better appreciation of the ideals and institutions of our adopted country."

Dr. J. F. Plainfield, West Tampa, Florida, conducts two weekly prayer-meetings, preaches four times every week at two different stations in both English and Italian. The prayer-meeting topics are first dramatized by a group of actors for the sake of the young people who always come out in great numbers, afterwards commented upon by the pastor for the sake of the older folks who may not understand English. English and Italian songs intermingle, often the same song is sung in two different languages at the same time.

He made more than 2,000 visits without taking into account those made by his wife and Missionary. Twenty-five baptisms for the year may seem a meagre return for so much activity, but we might have had a hundred more if the parents had allowed their children to follow Christ in Baptism.

Brother Plainfield further says that over \$1,300 was contributed by the membership of the two mission stations for all causes. We meet our expenses except the Missionaries' salaries but pay the salary of our only Day Kindergarten teacher; also contribute monthly to the Cooperative Program and occasionally send a loving gift to our Home Mission Board in the form of a check as an expression of our indebtedness and appreciation of its great work done among the foreigners in our Southland.

Dr. J. F. Plainfield, Missionary to the Italians, in Tampa, Florida, writes:

"One outstanding experience of my ministry among the foreign races of Tampa is the conversion of two girls of French

descent, recent comers from New Orleans, Louisiana.

"Through the instrumentality of one of our Sunday School teachers, an Italian, they were made acquainted with our Mission. They came at first timidly, then openly, later joyfully, finally loyally. After being convinced that they believed in our Lord and Savior, with their consent I approached their parents for permission to baptize them, but they objected strenuously, for they were strict Catholics. Not to be outdone, I opened up with the question of baptism from the standpoint of the Bible, history and monuments and spoke with so much earnestness that finally the mother professed herself willing if the father also were willing. Several weeks passed before we saw any signs of surrender. Then came a day in which we were appealed to by the parents to provide the girls with some clothes and work, for the financial condition of Tampa was getting from bad to worse. Help was given, but both pastor and his wife returned to the subject of baptism with new determination and faith, and it was then that the parents consented to their daughters' baptism. Since then the two girls have not missed a meeting at the church, take part in all its activities, are an example of virtue, devotion and loyalty to all who know them, and are preparing to enter a class to fit themselves to become Sunday School teachers. We trust we may soon win the parents also and thus make it a solid home for Christ. Pray for our work in Tampa."

AMONG THE DEAF MUTE PEOPLE

By J. W. Michaels, Fort Worth, Texas.

"Our last itinerary led us for once after about fifteen years into Illinois as far as and including Chicago. For years we had supposed Illinois, with its numerous ministers of other denominations, was well supplied with religious work among the Deaf-Mute people, there being three Methodist, two Episcopalians, several Lutherans and quite a number of Catholic missionaries in the State. Our visit to the State, particularly Chicago, convinces us, however, that the deaf are poorly supplied with religious work. These missionaries seem all to be local and in Chicago only, and the many other towns where there are from ten to twenty, and thirty deaf people practically do not get the benefit of religion. The same condition exists in Indiana. Only the cities of Indianapolis and Evansville, Indiana, get occasional religious services preached to them.

"The Catholics and the Lutherans have hearing ministers who have studied the sign-language. These usually get as many deaf people to attend their regular Sunday services as they can get them in a bunch and try to use speech and the sign-language at the same time for both the deaf and the hearing. This method proves a failure and the deaf do not relish the services. They need some one who would talk to them straight by the sign-language. We were informed that in the Catholic and Lutheran seminaries the students are required to learn the sign-language, devoting a semester of one year to the study. This would be a good course for our Baptist Seminary students. A bright deaf person could easily

do the teaching for three months out of a year's time at the Baptist seminaries in Louisville and Fort Worth, and in a few years the Deaf would find a friend everywhere in the field.

"There are, it is said, eleven thousand Deaf-Mute people in the City of Chicago. Out of this large number, only about 250 attended my Sunday service, November second, and I am told that it was a 'buster' crowd, that the usual number attending Sunday services was from five or six to about twenty and the cause was they did not like the style of preaching, that they learned nothing from them but that they were wicked and not fit for heaven. There I took as my subject the twenty-third Psalm and the text, verse one, and went on and explained how a farmer took care of his sheep, that the sheep would go where the farmer led or drove them to and that if they obeyed the farmer they could get plenty to eat, and so on; then changed the talk to God as the Shepherd, and if we as sheep obeyed Him we would get our fill. Then I spoke of Faith in the Father and the Son, that if we had faith and tried to do our best God would be with and for us. After my talk, which took in every phrase of the Psalm, several of the deaf told me it was the only religious talk they had seen and understood in signs for a long time and wanted to know if I were going to make a time for regular preaching there. One young man offered to start a class if I could furnish a room. I tried this but found those in charge could do nothing about granting the use of a room free without the consent from the deacons, and then the churches are rather far out from the locality the deaf people live in.

"In our Southern field, south of the Ohio River in the east and south of Iowa in the west, we had at our last survey eighty-nine Sunday School classes in various churches. The leaders being Deaf-Mutes and liable to move away we have considerable difficulty in keeping up the classes and so have to go over the field as often as possible. We need hearing men and women to foster such classes. We have several such as at Little Rock, Arkansas; Kansas City, Fulton, St. Louis, Missouri; Louisville, Knoxville, Tennessee; Atlanta, Georgia; Dallas, Waco, Mineral Wells and Houston, Texas.

"We still have on hand two or three thousand Handbooks of the Sign-Language from which any intelligent speaking person can learn the signs in a very short time. These books will be sent to Sunday School workers on receipt of about twelve cents for postage. These books, cost our Home Mission Board, some years ago, about sixty cents each, but we are willing to send to earnest Sunday School workers who will take an interest in the deaf people of their localities, a book for the price of postage for mailing, which is from six to twelve cents according to the Zones. All Baptist Sunday School Libraries are welcome to one as long as we have them. Address, Rev. J. W. Michaels, Mountainburg, Ark.

"We are making an effort to get the Southern Baptist Seminary at Louisville, and the Southwestern Seminary each to call for 500 of these Sign-Language books and make it a rule that all students take up the study as one of the foreign languages, at least, for one semester (three months) of their seminary time. Help us."

A Plea For Help For the Men of the Seven Seas

By Captain W. Y. Everton, Superintendent
Jacksonville, Florida.

There are some outstanding things in this report which I desire to emphasize, among them being evangelism, giving relief to the destitute, and finding jobs for the unemployed. While many other phases of our work claim our attention and are worth while in every way, evangelism, aiding the sick and the destitute, and giving employment to the unemployed have claimed the major portion of our time and effort.

The Only Clearing House

It is possibly not generally known that the Seaman's Institute occupies a very unique place in the religious life of Jacksonville, in that it is the only refuge to which the Baptist churches of the city, and other churches as for that, can send the derelicts and the down-and-outs for a bowl of soup and a night's lodging, (the Salvation Army excepted, of course) with the assurance that the poor victims of circumstances, that society cares nothing about, will find a welcome and a helping hand to the very limit of our resources to aid them. As one pastor recently declared: "The Seaman's Institute is the one and only clearing house in Jacksonville to which the Baptist and Protestant churches can send the poor and the needy that knock at their doors demanding food and shelter."

This fact is so universally accepted that the Jacksonville Baptist Association, at its last session, unanimously passed a resolution to the effect that the Jacksonville Association would look with favor and approval in granting the Superintendent of the Institute the right to solicit funds for its maintenance. You see, therefore, the attitude of Jacksonville people for the Institute, and the value they place on its work here in this city.

Many of the churches of the city are not extensively engaged in Social Service, and yet conditions have been such the past two years that they have been confronted as never before with a demand to engage themselves in a field of Christian service from which hitherto they have held aloof. This fact has brought to the hearts of the people a realization of the real worth of the Seaman's Institute as an institution, opening its doors and extending its hand to the great army of needy and destitute people in a great cosmopolitan city like Jacksonville, Florida. And while many of the churches are not doing any extensive work along this line, they rejoice that in their midst there is a Seaman's Institute better equipped possibly to do the work than they are themselves.

Many of the leading people of the city are disappointed, and have so expressed themselves, that the Seaman's Institute is not a beneficiary of the Community Chest. The Salvation Army is. The Seaman's Institute, they say, is as effective an organization of charity, its equipment and resources considered, as the Salvation Army is. This we consider a high compliment

to the humble efforts we have sought to put forth here in the interest of suffering humanity since our connection as head of the Institute.

Evangelism

I call your attention to the statistical report in which it will be seen that evangelism has received the same earnest consideration as the Social Service work has received. During the past year 983 men have been won to Christ and have made open and public decision to live the Christian life. Several of these have been baptized, and quite a few received into the membership of the church. Bibles and Testaments to the number of 894 have been given to ships and individuals, and 6,045 men have visited the reading room of the Institute. More than 5,000 tracts have been distributed, and through the Superintendent and the workers of the Institute 2,370 have been visited. Religious and evangelistic services held by young peoples' societies and ministers in the churches of the city total 136. So it will be seen that when it comes to evangelism, the winning of the lost, carrying Christ face to face with the individual, the Institute for the past year has not been asleep. We take special pride, and it is a matter of gratification to us, that with all the demands made upon us, this one thing of preaching the gospel has not been neglected.

Employment Department

As we have already suggested, unemployment for the past two years has been the prime source of much distress. Jacksonville has been no exception. We take special pride that, through the blessings of the Lord, we have been able to place 532 men in jobs, and thus contribute a liberal share to the relief of hundreds depending on them. Transportation has been furnished to 51, inquiries and missing seamen lost number 224. Free lodging has been given to 3,090 people at a cost of nearly a thousand dollars, and free meals at a cost of \$269.00.

These are just some of the outstanding things that, through the blessings of the Lord and the cooperation of our friends, we have been enabled to accomplish here at the Seaman's Institute the past year.

Our greatest drawback is lack of funds. We have a place for ten dollars where we have one dollar to meet the need. There has never been a time when there seemed to be greater need and more worthy people calling for help, while, on the other hand, resources are limited, and funds with which to do the work that is needed are being cut off. Our prayer is that all our people throughout the length and breadth of the Southern Baptist Convention, and our great Christian leaders as well, may realize as never before the full force of the Master's words, the undoubted meaning of the Master's words when He said, "I have come to call sinners to repentance," also the sick and not the well need a physician. Per-

sonally, I do not believe that institutions doing the character of work such as is being done by the Seaman's Institute are appreciated and supported by our Baptist people as they ought to be. In the final analysis, the work that will count will be that "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

SPANISH BAPTIST WORK IN NEW MEXICO

J. G. Sanchez, Missionary

"There is nothing more interesting to me than to be engaged in the work of my dear Master. I have been engaged in His work since 1900 with the Spanish Baptist work at Las Vegas, New Mexico, under the Northern Baptist Convention of New York, and remained until 1911 when I entered the employ of the Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia, working in different places in the State.

"My experience during these years has given me opportunity to know the situation of the Spanish-Americans in relation to their religious affairs, customs, traditions, and the way of worship according to the teachings of their Catholic leaders. The Doctrine of the Immaculate Conception of the Virgin Mary is their principal point of doctrine. They believe that without the recommendation of the Virgin Mary, it is impossible to enter into the Kingdom of God. The Doctrine of Purgatory puts all Catholics outside of the wonderful and precious Doctrine of Grace. The precious blood of Jesus amounts to nothing to them, they ignore entirely the assurance of salvation, which, of course, is the result of the teachings of Rome, because this idolatrous institution wants to keep the people in ignorance all the time so they can inveigh millions and millions of dollars from them.

"My dear fellow workers, as this is the situation in New Mexico, I am asking every Christian who reads these lines to pray God that His compassion and mercy be sent to New Mexico for the salvation of thousands of Spanish-Americans who are living without salvation and without God. Pray for us!

"New Mexico is a great field. Its estimated population ascends to half a million of which sixty per cent are Spanish-Americans. My field embraces from one end to the other six hundred miles. I am in charge of three Spanish churches as follows: Albuquerque, Gallup and Alamogordo. The population in these three places is estimated to be 53,000, of which sixty per cent are Spanish-Americans. Albuquerque, considered the most important city in the State, has 36,000 population, about half are Spanish-Americans, where we have the best of the Spanish Baptist churches in the state. I am working with many difficulties, but thank God, I am glad, because the Word of God is preached in these places with great faith and power.

"For the year 1930, I preached 176 sermons, distributed 3,000 tracts, travelled 16,800 miles, had seventeen baptisms, total collections \$285.78."