

SOUTHERN BAPTIST HOME MISSIONS

MOTTO: *Trust the Lord and Tell the People*

VOL. III

JANUARY, 1932

No. 1

An Appeal for March Week of Prayer Offering

J. B. LAWRENCE, Executive Secretary

"There is a river the streams whereof make glad the city of God."

We come to the March Week of Prayer with the anxious hope in our hearts that this offering of our women will open up the flood gates and send the healing waters to the thirsty land in all our Home Mission fields.

Our needs have never been greater; our opportunities more abundant. Home Mission fields are wasting with an over-ripe harvest. The whole land groans with its burden of lost souls. Our missionaries are thronged by thirsty hearts seeking the "water of life." They have never been more successful than now in leading lost men to Christ. We only need adequate support to evangelize the homeland and lead its sin-stricken hosts to Christ, who giveth the water of life freely to all who come to Him.

The continuance of our work on its present basis, not to mention the possibility of enlargement, depends upon the contributions made by the W. M. U. in the March Week of Prayer offering.

Our receipts from the Cooperative Program for this Convention year are \$35,961 less than the receipts of last year for the same period. Unless the women raise the full amount of \$90,000 set as the goal, the missionaries in the list of designations not provided for by the Week of Prayer offering will have to be dropped.

Will you not lend an ear to the heart cry of the lost who need the healing waters of the river of life? It means so much to our work that I cannot refrain from urging with all my soul that every society increase its gifts over that of last year. We must make up somehow the \$35,961 deficit in the Cooperative Program receipts or else cut down our mission work. The March Week of Prayer offering is our only hope.

It will take \$125,000 over and above the Cooperative Program receipts to keep our work going as now projected. Dear Women, in the name of the Lord whom you love, I am asking you to give us that \$125,000 necessary to save our work from further serious reduction.

We must not give up a single field. We are depending on you.

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MARCH WEEK OF PRAYER ISSUE

This number of the Big Tract is a special March Week of Prayer issue.

The make-up is by departments and so arranged that the pages containing special program material can be torn out and given to the leaders of the various programs.

On the two inside pages—pages 8 and 9—will be found the Home Mission map. These two pages can be lifted out of the Tract and with thumb-tacks stuck on the wall for use in the programs.

We have tried in the material to give an outline of Home Mission work that will be instructive and interesting. May the March Week of Prayer be a great spiritual uplift. Trusting in God, let us do our best for the evangelization of our homeland.

SOUTHERN BAPTIST HOME MISSIONS

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Cooperative Program Fundamentals

"We are laborers together with God." Baptists in their denominational work should not forget this. The churches, the institutions, the agencies, State and Southwide, are tied up together in one great Kingdom undertaking; they are "Laborers together with God."

It is this unity of interest and purpose that makes possible and necessary the Cooperative Program.

Because of this unity of interest in the Kingdom work each denominational institution and agency should stand with and for every other agency; "One for all and all for one" should be the denominational slogan.

There is no other basis upon which we can proceed with assurance of success. We must also remember that to work together we must work for and with each other.

FAIR TREATMENT FOR ALL

It is conceded by all that a Cooperative Program should be a COOPERATIVE PROGRAM. All the interests and agencies included in the Program should be dealt with equitably, justly, fairly. No Cooperative Program can ultimately live unless all the interests involved receive fair treatment.

This is as true as TRUTH and applies to everything involved in and connected with the Cooperative Program; to overhead charges in the States, to percentages of distribution between State and Southwide causes, and to preferred items charged against the Program receipts before distribution is made.

CHARGES FOR OVERHEAD IN THE STATES

It is just and right and necessary that the various interests, agents and institutions included in the Cooperative Program should pay their part of the operating expense in putting on the program in the States. The items charged into the expense account, however, should be a matter of conference and agreement. The charges should not be fixed until the various agencies involved have been consulted and a basis of agreement reached. There should be no overlordship in fixing charges against agencies any more than in determining policies. This is a fundamental principle in Baptist policy.

PREFERRED CHARGES AGAINST THE PROGRAM

Everybody, I am sure, will agree that in an enterprise where several agencies are cooperating on a fixed basis one agency in this enterprise should not be preferred above the others without the consent of the other agencies. This is a fundamental principle in cooperation.

Surely no interest in the Cooperative Program should be made a preferred object and have its debts paid out of Cooperative Program funds. To do this is to make some of the agencies pay without their consent the debts of another agent. This would be to violate one of the fundamental principles of cooperation. A cooperative program can live and thrive and function only when all the fundamental principles involved in cooperation are observed. A cooperative program should be a COOPERATIVE PROGRAM.

MISSIONS IN THE BIBLE

We are giving a brief statement from a few of the letters received from pastors and workers about the new Mission Study book written by the Secretary of the Home Mission Board.

"The most systematic, all inclusive text book on missions that I have seen."—Secretary O. E. Bryan, Tennessee.

"The best book on mission study that I know anything about."—C. C. Morris, Ada, Okla.

"There is no other book just like it on missions."—Pastor Wallace Bassett, Dallas, Texas.

The book is in two bindings, cloth and paper, and sells for 75c and 50c respectively. It is being distributed through the Baptist Book Stores in the States.

Home Missions Among Foreigners

J. W. Beagle, Superintendent

In this article Dr. Beagle sets forth the work that is being done by the Home Mission Board among the foreigners in a very excellent and satisfactory way.

This article is designed to be used in connection with the March Week of Prayer Program.

Eternity alone can reveal the blessed influence of the Water of Life flowing through the various channels of Home Missions to the multiplied thousands of foreign-speaking people in our homeland.

Since 1925, which marks the beginning of the writer's connection as superintendent of the work among the foreign-speaking people, an average of sixty-three workers per year have given all of their time to this work.

During this period, these faithful missionaries reported 7,258 additions to the churches, 4,918 of this number were by baptisms, and 1,531 other conversions were reported by the Good-Will Center workers and teachers in our Mission day schools; many others were baptized by the local pastors and not reported.

There were 32,422 sermons and addresses delivered; over 15,000 prayer meetings conducted; 118,000 religious visits made; 90,170 taught in the day schools and 8,463 periods taught in the Sunday Schools, 41 churches constituted; 91 Sunday Schools and 359 Christian societies organized; over 11,000 Bibles and Testaments distributed.

The above is only part of the work done by these devoted missionaries. The influence of consecrated lives and Christlike Spirit of compassion going out daily to the aliens in their midst, cannot be estimated.

Spanish-Speaking Fields

The influence of the work done by the Home Mission Board among the Mexicans has brought forth fruit in a remarkable way, for in 1928 there were 1,500,000 Mexicans in the United States. In the last two years approximately 500,000 have either been deported or gone back of their own accord to Mexico; out of this number over 3,000 have been Baptists. This has reduced our Mexican church membership in many places from thirty to fifty percent.

Little did the Home Mission Board realize that in supporting these missionaries among the Mexicans that we were preparing a mission force of over 3,000 missionaries to go back to Mexico for every true Mexican convert immediately becomes a missionary.

We have thirty-two workers that look after the work of the Spanish-speaking people in eighty-five centers. They report 500 baptisms for this conventional year.

Bastrop Mexican Baptist Institute, Bastrop, Texas. Rev. P. C. Bell, Director. Assisted by Rev. and Mrs. J. A. Derrick, Mrs. P. C. Bell and Rev. I. E. Gonzalez. There are twenty ministerial and missionary students in this school. These do mission work in Central and South Texas, reaching 150 miles to the Gulf and supplying ten important fields.

Colorado River Association, Texas. In this Association we have working in the Mexican centers, Domingo Regalado, Juventino Diaz and Alfonso Fonseca.

Austin, Texas. Rev. and Mrs. I. E. Gonzalez care for the Mexicans in the Capital City and surrounding country.

San Antonio, Texas. Rev. and Mrs. Matias Garcia serves as pastor of Calvary Mexican Baptist Church and look after six mission stations in and around San Antonio.

Kerrville, Texas. Rev. and Mrs. Emmett Rodriguez care for the work at Kerrville Mexican Baptist Church and its outstations; a very important mission field.

San Angelo, Texas. Rev. and Mrs. Donato Ruiz—not only serve the Mexican Church here but reach many mission stations in West Central Texas.

Ahilete, Texas. Rev. and Mrs. D. B. Bejarana look after the Mexicans in Ahilete and Sweetwater Association.

El Paso, Texas. Prof. A. Velez, who is nearing the twentieth year of continued service in this important border city, is assisted by Miss Lillie Mae Weatherford and Miss Gladys McLanahan; they minister to 140 students in the Mission day school and look after the Mexican Mission work in El Paso.

Rio Grande River Association, Texas. This Association is composed of five full counties and part of four other counties. It is estimated that there are 100,000 foreign-speaking people in which we have only two missionaries: Rev. Andres R. Cavazos at Laredo and J. A. Lopez and wife at Pearsall, doing all they can to win this multitude to Christ.

Uvalde, Texas. In this important center where several thousand Mexicans live we have Rev. Cayetano Garcia, Missionary.

Cambrell Association, Texas. Here we have Rev. B. Diaz who works in six important centers in this Association.

The Rio Grande Valley, Texas. Missionary George B. Mixim takes care of mission stations in this valley and one at Matamoros, Mexico; while Missionary Abel R. Saenz ministers to Harlingen and four other mission stations; the Mexican population is estimated at 15,000.

Corpus Christi, Texas. Daniel Delgado, Missionary on this field, has eight mission stations which keep him very busy.

Milam Association, Texas. Moses Roberts, Missionary, with four mission stations.

Bryan, Texas. J. E. Garcia, Missionary, with four mission stations.

New Mexico. J. G. Sanchez and wife, Albuquerque, and three other stations.

J. G. Jeunet, seven regular stations and six stations visited occasionally.

Miss Ethyl Barnett gives part of her time to the Spanish work and part to the Indian work.

Ybor City, Florida. Alfonso Vallmitjana and wife were on this field six months of this year. Miss Aurelia Baez gives all of her time to this important field.

Italian Work

We have ten workers among the Italians, who look after fifteen important centers. These report eighty-four baptisms so far this conventional year.

West Tampa, Florida. Dr. J. F. Plam-

field and wife and Miss Fannie Taylor cure for this work with two important mission stations.

Birmingham, Alabama. A. Pucciarelli and wife, and Miss Mary Heiden care for the work here with three important mission centers.

Krebs, Oklahoma. Pascal Arpaio and wife have four mission stations to care for in this mining district of Oklahoma.

East St. Louis, Illinois. Miss Mildred Bollinger has four mission stations of Italian and other nationalities.

Christopher, Illinois. Miss Mary Kelly, one station of Italian and other nationalities.

West Frankfort, Illinois. Miss Mary Heiden gave six months of this year to the work here among the Italians and other nationalities.

The Chinese

San Antonio, Texas. Miss Ollie Lowellyn gives her full time to this important Chinese Church with forty members.

The French

We have six teachers and workers at Acadia Academy, Church Point, Louisiana, with Prof. A. S. Newman, Principal. The faculty and student body report for September, October and November, the following:

Mission points filled regularly eight; meetings held seventy-six; sermons preached 125; number in attendance 2,669; conversions eighty-one; others dealt with seventy-two; Bible read to forty-seven; requests for prayer seventy-two; Testaments and Gospels distributed forty-four.

Our Need

If the funds were available we could place as many more workers among the foreign-speaking people and then not supply the need.

A GREAT MEXICAN FIELD AND WHAT IS BEING DONE

By Matias C. Garcia

San Antonio is a city of great importance, and it can well be said that a large portion of its population are Mexicans or descendants of the Mexican race. On account of the immigration laws of a misunderstanding which many Mexicans have given it, the truth is that many hundreds have left the country to go to Mexico, but notwithstanding this movement, there are left in San Antonio and surrounding places, about eighty thousand Mexicans, and here only there would be work for fifteen or twenty workers to preach Christ to them.

I think that our denomination is called to be the one who will obtain the most success among the Catholics, for not only once, but several times, fanatic Catholics, as they hear our doctrines, form of government, baptism, and interpretation of the New Testament, have exclaimed, many with enthusiasm: "I love the Catholic religion very much, but I think I am going to be a Baptist"; and after a little while, those who have said it, in most of the cases, have done it. It is a personal experience of mine, that out of the most fanatic Catholics you obtain the best Baptists among the Mexican people. It is my opinion, that at the present hour it has been a blessing to our race, this moving around of the people from one place to another, some on account of lack of work, others on account of the restrictions that this government has set for new immigrants, and then the ones who had to leave far not having complied with the immigration

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laws upon their entrance here. I know, and I also believe, that in the hearts of many of you there is the conviction that I have, that it has been fulfilled what happened in the first Apostolic Century, and is found in the Book of Acts 8:4. Many who have gone to the neighboring country, have come to me before leaving, asking for literature, tracts, New Testaments, and what caused much joy in my heart was they delayed their trip two or three days, in order to receive instructions on how to establish a mission, and open up new work, for they were leaving full of faith and hope that the Gospel of Jesus Christ very soon will be extended in a great way in Mexico.

The work here, far from decreasing on account of the many who have left, has increased wonderfully, and it has been a blessing of our God, that either by baptism or additions by letter, have substituted the ones that have left.

I have six missions, four of them well organized in their definite places of meeting. These are: San Marcos Street Mission, Zarzamora Street, Sunny Slope and Harlandale. There are two I have not been able to give a definite organization as we have the services sometimes in one home and sometimes in another, on account of not having the money to pay the rent.

The brethren of the local American churches have taken much interest in the work. They help us not only with their prayers and words of counsel, but also the Association has given preferred place to the reports of the Mexican work. The Baptist Temple, where Brother Jesse Yelvington is pastor, is paying now \$7.50 monthly rent on the house we occupy in the Sunny Slope Mission. There we have the help of three workers of that church, together with me and my wife in the Sunday School classes. If all difficulties can be cleared we expect very soon to organize a church. Fourteen have been baptized from this Mission.

In the Harlandale Mission, the attendance has doubled from last year's and the church where Brother D. B. South is pastor, has gladly consented to let us use their church where we hold our services on Sunday afternoon.

The Calvary Baptist Church, where Brother Neal Ellis is pastor, is paying the rent of \$5.00 on the mission at Zarzamora Street, and the Trinity Baptist Church of South San Antonio, has already offered to pay the rent on the mission which we will establish there very soon.

In the San Marcos Street Mission, Miss Amelia Diaz, a member of my church, and who seems to have felt the call to missionary work in a very special manner, attends to this Sunday School every Sunday afternoon, and besides conducts a sewing class and Bible study on Thursday afternoons. She has won the sympathy of all that vicinity.

This same young lady, in the company of Brother Juan B. Rodriguez, a deacon of my church and his wife, go every Tuesday night to do missionary work in a place about thirty-six miles from here, together with an American young man who is very enthusiastic over the work among Mexicans. This work was begun by this young man and the Lozada family, also members of this church.

In conclusion I want to narrate to you an action which proves that we ministers and also Christians in general, sometimes see more difficulties ahead of us than there

really are in the cause of the Master, and that what the New Testament teaches, that love and perseverance overcome everything, is a great truth. Monday, the 30th of the month, which has just ended, was the day we go to have services at the Sunny Slope Mission. The day was not only cold but very rainy and windy. It was one of those days in which you are really deprived of doing any work at all. I was inclined not to go thinking we could not succeed in getting the folks to come, but God moved my heart, and although I was a little sad on account of the bad weather, I decided to go. We arrived there, which is about six miles from the city, about seven o'clock. The night was dark, it was raining, but with all this, my wife and I began to invite the people, going from home to home; all these homes are Catholic, and what was our surprise that as we got in the homes, boys and girls were getting ready to go to bed because they were very cold; others were beside the fire place or wood stoves, but when they saw us they said: "We were preparing to go to bed because the night was so cold. We thought you would not come, but we will now get ready and go to the service." That night we had thirty-seven present, and six made profession of faith.

Another thing that moved our hearts was we noticed the boys and girls had something underneath their sweaters and coats. We asked them "What is that you have under your sweaters?" They answered, "It is our Bibles, for it is raining outside and we do not want to get them wet." I repeat to you, all these are Catholics and when they come to the services they do not forget to bring their Bibles, which just recently were given to them by the teachers of the Baptist Temple.

I ask myself this question before God. Has the Gospel a future or not among the Mexican people? Should we sacrifice our lives and struggle for the extension of the blessed Word of God among these boys and girls, men and women, who are not yet members of my church, not yet baptized and still are so faithful as not to fear any sacrifice in order to come and hear the Word of God?

May God bless you richly in your work among the foreigners, and in your discouraging hours always have in mind the words of the Scriptures, "Freely ye have received, freely give."

RECENT CONVERSIONS AMONG THE CHINESE

Miss Ollie Lewellyn

Answering your recent request. We have about forty members, and four ready for baptism. Have only twenty-five active members.

The most interesting feature of our work just now is the family of eight children whose picture you will find enclosed. The mother died a few years ago. She was led to Christ by the oldest girl, then fourteen. The mother's great fear was that when she was gone the younger children might be sent to China to live with the grandparent. She prayed and requested her Christian friends to pray that the children might remain in America until they were saved. Just two weeks ago Johnnie, the nine-year old, was the seventh one to be saved. Only one left, Naomi, seven. We workers have a bright vision for the future work of this family in China some day.

BAPTISMS DECEMBER 1, 1931

Our Missionaries in the Department of Foreigners, Indians, Negroes, Deaf and Work in our Cities for this conventional year to December 1, 1931, report a total of 1,204 baptisms distributed as follows:

Spanish, 505; Indians, 275; Italians, 84; Deaf, 24; French, 27; Negroes, 289.

So far this year we have among the Indians more baptisms than was reported for all of last year.

PAUL C. BELL ACCIDENTLY SHOT

J. W. Beagle

The following telegram was received at the Home Board Office, Sunday, December 6, 1931:

"Paul Bell shot accidentally by American school boys while hunting. Dr. Wooten operated. Did not find bullet. No organs penetrated. Only danger peritonitis. Signed I. E. Gonzalez, Austin, Texas."

A letter just received from Bro. Bell, in which he states he is rapidly improving, able to be up, and hopes to be able to resume his class work January 1st.

ACADIA BAPTIST ACADEMY

A. S. Newman, B. A., Th. M., President

Up to date we have enrolled this year eighty students. Thirty-five of these are ministerial students and eleven are special mission girls.

In many respects we are having a much better session than last year. All of our work is better organized, and our mission work especially is in much better shape. During the summer months we took the Mission Bus with a tent, camping outfit, and a group of workers, and went out into the undeveloped and unevangelized sections, distributed gospels, tracts, and religious literature, and preached the gospel in most places in French and English. We submit report of the summer's work:

Gospels distributed 162; tracts distributed 4,162; sermons preached 57; conversions 13; people dealt with 72; prayer requested 47; Bibles to 192; Testaments given 81; services held 67; books given 93; Bibles given 5.

Report of our Mission Band for the months of September, October and November:

Mission points filled regularly 8; meetings held 76; number in attendance 2,663; books given away 77; tracts 1,663; New Testaments 15; Gospels 29; sermons preached 125; conversions 81.

Besides this report many of our students and members of the faculty go out to do mission work. They are reporting some great experiences this year.

Recently we enrolled a young lady who for sixteen months took training in a convent to become a nun. Another Catholic girl, native French, has recently come to our school, disgusted with the religion of her people, and anxious to know more of the Baptist way. We are praying for her salvation.

The future of the French work is brighter just now than ever before. People are turning from Catholicism. If we do not win them, many will turn to infidelity.

"The Jesus Way" Home Missions Among The Indians

J. W. Beagle, Superintendent

This article on the Indian work is prepared by Dr. Beagle, the Superintendent, to be used in connection with the March Week of Prayer Program.

In March, 1926, the writer met Brother Billy Harris and several other Indians on the Sac and Fox Reservation in Oklahoma. After a cordial greeting, Brother Harris remarked: "We all Jesus Way Indians. We belong to Only Way Baptist Church. We been Jesus Way Indians a long time."

I remarked, "What do you mean by 'Jesus Way,' Brother Harris?"

He seemed surprised and said, "Don't white man know?"

My reply was that I did not.

After a pause Brother Harris said: "Jesus is the way the truth and the life. That is why Indian say 'Jesus Way.'"

From that hour "The Jesus Way" has had a profound appeal to the writer.

If we try to follow the trail of "The Jesus Way" among the Indians, naturally we would begin in 1845 with the organization of the Southern Baptist Convention. But we will not travel far until we pick up the trail of Baptist Jesus Way Indians before that date.

Last September we had the pleasure of again visiting the Cherokee Indian Association, composed of forty Cherokee Indian Churches. The Association met with Antioch Church on Pea Vine Creek in Northeast Oklahoma, which church was celebrating its Ninety-ninth Anniversary. This church we see is thirteen years older than the Southern Baptist Convention, and perhaps there are other Indian Baptist churches older than Antioch.

Space will not permit following this trail farther, other than the fact that today full-blood educated Indians are serving as pastors of the majority of our Indian churches and leading in the B. Y. P. U.'s and Sunday School work while educated Indian women have organized W. M. U.'s in the majority of the churches and caring for them in a remarkable way is a positive proof of the loyalty of the Indians to the Jesus Way through the years.

There are to-day 200,000 Indians in Southern Baptist territory. Including the Robeson County Indians of North Carolina, the 1930 Census reveals the fact that the Indians increased in the United States 87,960, which is an increase of thirty-six per cent since 1920. There are 178 Indian Baptist churches in the Southern Baptist territory.

While many of these churches have become self-supporting, they still love the Home Mission Board. I will quote the statement of a good Indian brother who said: "Home Mission Board been Father and Mother to all Indians, get us in Jesus Way and help us along in Jesus Way. Indian love the Home Mission Board."

Since 1925, when the writer took up the Jesus Way Work, we have averaged

nineteen workers per year. These have preached 12,240 sermons; conducted 3,284 prayer meetings; made 20,634 religious visits to the Indians; with 3,164 additions to the various Indian churches, 2,469 of this number being by baptism; fourteen new churches constituted; twenty Sunday Schools and forty-seven other societies organized; 2,497 Bibles or Testaments distributed.

We find 275 baptisms have been reported since May first of this conventional year.

Mission Fields

The Osage Field, Pawhuska, Oklahoma. Rev. A. Worthington and wife, Missionaries. This Church has 110 members with a brotherhood organization of twenty; Sunday School; W. M. U. and B. Y. P. U. They have given toward self-support since May 1, 1931, \$1,400 besides their monthly offering to the Co-operative Program. Although this church is practically self-supporting they are not willing to be disconnected from the Home Mission Board and each month send the money they have raised toward self-support to this Board. They do this because of their appreciation of the Home Mission Board in fostering the work in its beginning.

The Pawnee Field, Pawnee, Oklahoma. Rev. T. D. New and wife, Missionaries. This Church has 478 members. The Government School and Hospital are located at Pawnee; the School has over 500 Indian boys and girls; the hospital serves not only the Pawnees but other nearby tribes, which keeps our missionaries very busy.

The Chillicothe Field, Miss Gladys Sharp, Missionary, Newkirk, Oklahoma, devotes all of her time to the student activities at Chillicothe. The Chillicothe Church has 661 members, most of whom are students, with almost the entire number in the various B. Y. P. U.'s.

Rev. T. D. New gives one Sunday each month to this important work.

The Ponca and Kaw Field, Oklahoma. Rev. R. R. Beard and wife, Missionaries. These two Mission points have a membership of 100. The Poncas have a good church building but the Kaw worship in the school building at Kaw City.

The Kickapoo Field. Rev. D. D. Cooper and wife, Missionaries. This is a young church with membership of twenty-three; has a good church building and sends offerings to the Co-operative Program monthly.

The Sac and Fox and Otoe Fields, Oklahoma. Rev. Aaron Hancock and wife, Missionaries. The Only Way Church has 168 members; the Otoe Church has 161; both have good church houses with great opportunities for service.

The Iowa and Osage, Number Two, Oklahoma. Miss Grace Clifford, Missionary.

Because of ill health, this field is vacant at the present time. The two fields have a combined membership of fifty-eight.

The New Mexico Field. Rev. C. W. Burnett and wife; George Wilson, a Sioux and his wife, a Navajo, are our force of missionaries.

In March they organized the First Indian Baptist Church in New Mexico, at Albuquerque, with fifty-six members. Their services are held in the auditorium of the Government School. They also hold regular services at Ileta, an Indian village where they have a permanent chapel and much interest manifested. These missionaries also visit other Indian villages and various tribes of the Navajos. They are kept very busy on this great field.

The Southern Alabama Field. Rev. and Mrs. R. A. Averitt, Calvert, Ala., are our new missionaries recently assigned to this important field where there are from 12,000 to 15,000 of these people and where Rev. L. A. Weathers gave seven years of his life in faithful service and who has had to retire on account of his health.

This field has six church organizations with total membership of 172; four buildings and need two more badly.

Mississippi Choctaw Field. Rev. S. E. McAdory, Missionary. On this field are 1,400 Indians; nine Baptist Churches with a membership of 326, and nine Sunday Schools.

The North Carolina Field. The North Carolina State Convention voted to turn the Indian Work in the State back to the Home Mission Board. We hope to co-operate on these two fields with the North Carolina Convention Board beginning May 1, 1932.

The Robeson County Field has 14,000 Indians with twenty-four churches; membership of 2,200. Rev. and Mrs. M. C. Lunford, the faithful missionaries have wrought well.

The Cherokee Field. Rev. and Mrs. J. N. Lee, Missionaries.

The Cherokees in Western North Carolina number about 2,500 Indians with eighteen churches; membership 920.

Our Need

The Pima Indians of Sacaton, Arizona, comprise a mission field with its 8,000 Indians that are still calling for a Missionary. Rev. J. O. Willett has cared for and developed a Baptist church with eighty-six members. They have a good building. Brother Willett's health will not permit his continuing this work longer. God grant that funds will increase so this Indian field may be properly cared for speedily.

THE WORK AMONG THE OSAGES

A. Worthington, Missionary.

There are many things about this work that makes it encouraging to the missionary. Our attendance is good and the interest and spirit of the services are as good as would be found anywhere. Sometime the first of the year we are looking forward to a revival and hope to reach a number of unsaved people.

All of the organizations of the church are doing good work. I have just closed a class with my Brotherhood Men, using the Brotherhood Manual; had ten to take the examination and receive diplomas. They are all very enthusiastic and doing some very fine work in the way of looking

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ing after the sick and poor in the community. We have every man on some committee — Program, Membership, Boys' Work, and the Poor and Sick. We meet once a week and spend from one to two hours in our service.

The Woman's Missionary Society is doing splendidly under the leadership of Mrs. Worthington, and in this membership are some of as faithful, consecrated Christian women as could be found. They love the Lord and His cause and are willing to contribute to the support of the cause.

The G. A.'s under the leadership of Miss Beattie Schaezel is doing excellent work. They meet each Wednesday evening for their programs and are now preparing some things to send the Baptist Orphans' Home at Oklahoma City.

We have two B. Y. P. U.'s. Miss Louise Sears is President of the Senior Union and Mrs. Worthington, Leader of the Junior. Each of the Unions are doing good work.

The Sunbeams, with Miss Alpha Marie Worthington, leader, is doing good work. They meet every Sunday evening for their programs and learn many little songs and verses of Scripture.

We are now looking forward to and preparing our Christmas service and program. We are to have a Christmas tree in the church and try to reach many of the Indians in that way that do not attend our regular services.

THE PAWNEE INDIAN MISSION CHURCH

T. D. New, Missionary

Ours is a busy program here at the Indian Mission Church. On Monday evening we have the Baptist Brotherhood meeting. This organization is one of the greatest inspirations of the Mission. The President, Harry Mad Bear, who, though blind, injects his optimism, enthusiasm and loyalty into the leadership, that the men cannot help but "catch" his earnestness and "program" with him. They have increased in membership 25 per cent and in interest 100 per cent since the first of the year. They are now studying the New Testament Fundamentals. They are divided into two groups, one week one group gives the program and the next week the other group, etcetera.

This blind leader never misses a service, and devotes his entire time to the work of the Brotherhood. He recently assisted in the organization of a Baptist Brotherhood in the Pawhuska Indian Mission at Pawhuska, Oklahoma. He insists in every meeting that if the brethren will keep busy working for the Lord they will be happy.

The Brotherhood is doing their bit to relieve the depression by having a sick and needy committee, of three men, who report the needs they find and send out food and clothing.

To illustrate how this Brotherhood is winning for Christ, as well as training for service, I relate this story: A few months ago this faithful leader arose in the Brotherhood meeting and stated he had a friend, a full blood Pueblo Indian, who had lost his wife, leaving a baby boy. This man lived at Hominy, Oklahoma, and was unwell. He asked that they all pray for the salvation of this man. The next week end this Pueblo Indian appeared at the Pawnee Indian Mission. He stated that "Something had touched him about a week

nee, he wanted to find Jesus." He was converted and I baptized him.

We have two W. M. U. organizations, one for the older women who cannot understand English. They meet all day every Friday. Their President is Nora Phillips and their attendance averages thirty. Their program always consists of a devotional of Bible reading and prayer, the first thing in the morning, and again the first thing after dinner. Then they talk on the Scriptures, testify and pray. Their aim is to go into the homes of the unsaved Indians, who cannot speak English, and lead them to Christ.

The other W. M. U. organization, are those women who can speak English. They are a modern W. M. U. organized according to the accepted Southwestern W. M. U. plan as given by Miss Ella Buel in "Why and How." The President is Mary Nielsen. This organization is growing both in interest and number continually reaching out and enlisting. They are the dependable foundation of the church as far as personal service is concerned.

The B. Y. P. U. has six organizations, two Seniors, two Juniors and two Intermediates. The total membership is about 250. Students in the Government Indian School are members of B. Y. P. U.

To illustrate enlistment through the B. Y. P. U., I relate this experience: The third Sunday in November I had to go to Chillico to preach. I took Bill Shouanna, nineteen years old, a Pawnee Indian from the Government School with me. All the way over there he told me how the B. Y. P. U. had aroused his interest, how it had drawn him. When I gave the invitation at Chillico, he surrendered, came forward and offered himself for baptism. His mother is an employee at Chillico. Bill is now President of the Senior B. Y. P. U.

Now just a little about the church work in general. If ever a field was "ripe unto the harvest" it is this field. I have to preach to a full house twice every Sunday morning, and twice every Sunday night. After I preach to the 288 from the Indian School, we empty the building and I preach again to my regular congregation. That with the Sunday School which has an average of 300, a meeting at three o'clock of all the older Indians who cannot speak English, B. Y. P. U. at 6:30, two services again at night, is a strenuous program. Our little Mission building, has stood as a beacon, a lighthouse for the Master, through the coming years, to the unsaved Pawnee Indians. We love it, but it has become inadequate for the crowds now. Will you not pray with us for a bigger auditorium?

Since October 29th at Chillico, there have been fifty-four conversions and twenty-six at Pawnee. Sunday, December 13, I will baptize at least eighty.

NEW MISSIONARIES

Since our last edition of the big tract we have the following missionaries to introduce to our readers: Rev. and Mrs. R. R. Beard, on the Ponca and Kaw Indian fields, successors to Rev. Orlando Johnson and wife.

Rev. and Mrs. R. M. Averett, Calvert, Ala., on the Southern Alabama Indian field, taking the place made vacant by Rev. L. A. Weathers, who resigned on account of ill health.

We welcome these new workers into the Home Mission Board family and request the prayers of all readers that God may use them in a mighty way on these impor-

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THE ONLY WAY AND OTTO MISSION CHURCHES

A. W. Hancock, Missionary

I want to give you a brief report of our two missions—Only Way and Otto churches. Just returned yesterday from the Otto Indian Church. Found them in the best of spirits and we had a great time. There were not very many of the younger folks this time but more of the older Indians attended and stayed for both services. After the afternoon service, Bill Burgess interpreted the sermon and I gave them a chance to talk in Indian. Several of them talked and stated how they enjoyed the services and believed the Jesus Road was the only right road. One of the elderly men, who is the Chief of the Tribe, made the statement that his heart was being touched as never before and what made my heart rejoice was that when they came and shook hands with me after dismissal they called me their friend. This never happened before in this place. I am greatly encouraged at this writing, however, I must admit this place has been a real puzzle to me. I am hoping and praying the day will come when I can lead these old people to the Lord. It can be done but one must have patience like Job of old.

The Only Way Baptist Mission is going along nicely and every one is busy making preparations for the Fifth Sunday Meeting as we plan to entertain. We had sixty-two in Sunday School last Sunday, week ago, and the average is about sixty-four for this month. Hope you can arrange to be with us. We are praying that it will turn out to be a great revival.

CONTENTING WITH THE POWER OF DARKNESS

Pascal Arpio, Krebs, Oklahoma

"We are engaged in a battle with the power of Darkness. The priests, sisters, nuns, and Knights of Columbus are canvassing all the houses of those that attend our Mission trying to scare them. Many times the children that attend our Mission have been punished. While they cannot hurt the faith of those that have received the light yet many ignorant women who cannot see farther than their nose believe the priest is right."

"Last night while on my way to the post office, two of the good nuns that teach in the Catholic parochial school marked themselves with the sign of the Cross when they saw me. It is pitiful that America tolerates these schools while they fight the Bolsheviks. I do believe the parochial schools are more dangerous to the freedom of America than all the Bolsheviks and Anarchists in the world."

"Spain, after many hundred years of experience, has no more use for the General of the Jesuits what they call, the black pope. Will the Baptists of America permit the black pope to destroy the religious freedom that their ancestors purchased with their own blood?"

"The Priest here in Krebs said about two weeks ago that in twenty-five years America will be Catholic."

"I do hope and pray the four million Baptists in the Southland will give them an answer during the campaign of Every Member-Canvass next week. May the Lord wake up the sleeping churches to the realization of the kingdom on earth."

"Our work is moving very nicely. We are doing our best with the means at

CHRISTOPHER, ILLINOIS

Mary E. Kelly, Missionary

"As it is too rainy to go out or for any one to come, I will write my letter and make out my report. I want to go to DuQuoin tomorrow afternoon to spend Thanksgiving."

"Yesterday was such a beautiful day I spent it visiting the Italians near the reservoir, and had such a good day. Soon after I came back, a young Frenchman came. I invited him to Sunday School and had such a good talk with him, then gave him a Bible which he promised to read and seemed so glad to get."

A new French boy, aged eleven, and girl, nine, were at the Industrial School Saturday afternoon. I do not think they had ever heard anything about Jesus, they seemed so interested in the Bible story; listened like they never heard it before; it was about the flood. Then the boy was given a Sunday School picture card with Jesus on the Cross. He looked so horrified when he saw it and said, with tears in his eyes, "What did they kill him for?" The Italian boy who brought him here said, "Why, don't you know?" I gave the boy and girl each a Bible. They promised to go to Sunday School the next day if their father and mother would let them. I did not have a chance to see whether they were present. They recently moved across the street from the Italian boy's home; he and his brother will be glad to take them to the Sunday School.

"I enjoyed the State meeting very much. There was such a spiritual, harmonious atmosphere. Was sorry Dr. Lawrence could not come."

"I went with my nephew to Dr. Rodman's funeral, a very large one. He was so well known, so kind and sweet spirited, every one loved him. We shall miss him. I hope you had much to encourage you on your trip in the interest of the work."

FAIRMONT BAPTIST GOOD-WILL CENTER

Mildred Bollinger, Missionary

Our Fairmont Baptist Good-Will Center is just one month old. We opened our doors at this address on October 12th. This letter comes as a report of our work. Until October 12th, we held all meetings at the Mission building which is located in the 2706 block 44th street, another section of the village, between the American Zinc Plant and the Catholic Church. It is an admirable place for a mission and through it we reach the people of that neighborhood, but there were many families in the 48th Street neighborhood whom we were not reaching, whom we hope to win through the Good-Will Center. The Good-Will Center is not working in opposition to the Mission but in co-operation with it.

Although our mission is a dandy, big basement room, light and airy, and well warmed in the winter, it was not always convenient to use it for as many meetings as we desired. It was almost impossible to have a children's meeting after school, and still have the room in good order for an evening service.

So when this little cottage was available at \$8.00 per month, your worker, after prayer for guidance, rented it. Through gifts of furniture from my parents and sister as well as from members of Baptist Churches in East St. Louis, we have been able to furnish it very comfortably.

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The place is small, only three rooms, or perhaps I should say, two rooms and a half, for the kitchen is only six by eleven feet. But there is a good-sized garage, which has already been used twice for socials, and which can be used even in cold weather for meetings that require more room than the "front room" offers, for it can be heated by a couple of electric heaters which we may borrow from the Mission. Then there is another shed which can be used for storing material which must be kept available, but not needed every day.

The opening of the Good-Will Center will make possible several new projects, one of which we believe will lead to the opening of a clinic. We plan to begin by holding a weekly mothers' meeting, using our Cradle Roll Mothers as a nucleus, having a devotional reading, Bible study period, some short talks on various lines of Child Training in the home and Sunday School, followed by a series of health talks which will be given by a nurse from the Visiting Nurses Association.

Through various gifts and books from my own library, I have opened a reading room, and given out books for one week. We have been promised the loan of some books from the East St. Louis Public Library.

As winter comes on and calls for clothing come to us, we are planning to use the Good-Will Center as a sewing room for such mothers as care to make over garments that are being gathered for that purpose. We have a sewing machine, and some of our W.M.S. members will superintend the cutting and sewing while the mothers or older girls do the actual work.

We are hoping that some of the East St. Louis Y. W. A.'s will feel led to take up different phases of work as auxiliary projects. Especially do we feel the need of leaders for our Story Hour classes. We are leaving the time open for them, so if any society does feel they can do that as of their Personal Service, they may set their own hour.

East St. Louis young women have been very thoughtful of our work. Rosemont Y. W. A. gave the first books to our library. Oak Park Y. W. A. gave material for handwork. Rosemont Sunbeams gave a box of toys and trinkets which have proven a delight to the little folks. And such a lovely shower of pictures has come from Virginia G. A.'s and Y. W. A.'s! Other gifts have come from Virginia, Georgia, Florida, Kentucky and Missouri. I do thank you all for them. The knowledge that you remember us means so much.

I have not room for a statistical report, but will say that our meetings are holding their own, and the interest grows in spite of the opposition of the Catholic priest. He has a large amount of money and the political power of the village behind him. But we have for our leader, one who said: "All power is given unto Me—go ye therefore. And so we go, and you through us. We hope to continue to have a place on your prayer list. "Now the Lord of peace Himself give you peace always by all means. The Lord be with you all" (1 Thess. 3:16).

GOOD NEWS FROM THE NAVAJOS

C. W. Burnett

We heard of two Navajo settlements that had neither church nor missionary, one 110 miles southwest, and the other

seventy miles west. These have always lived there never having been off the reservation with the other Navajos. We visited the farthest settlement on the 19th and 20th. We were well received and expect to go there as often as possible. We visited the other settlement yesterday. At the first settlement they said no missionaries had ever visited them. At the latter they said no regular work had ever been done but that two preachers from different points had each made one trip during the past year.

Our Sunday School work is moving along fine. The B. Y. B. U., Y. W. A., Junior and Intermediate G. A.'s are all doing good work. Have splendid leaders for all of them.

The latter part of the month we received ten for baptism. Some had been received before but did not get the consent of their parents for baptism. The superintendent of the Government school requires this before we can baptize them. We hope to have baptismal service next Sunday.

ITALIAN WORK IN THE DISTRICT OF BIRMINGHAM, ALA.

Rev. A. Pucciarelli, Missionary

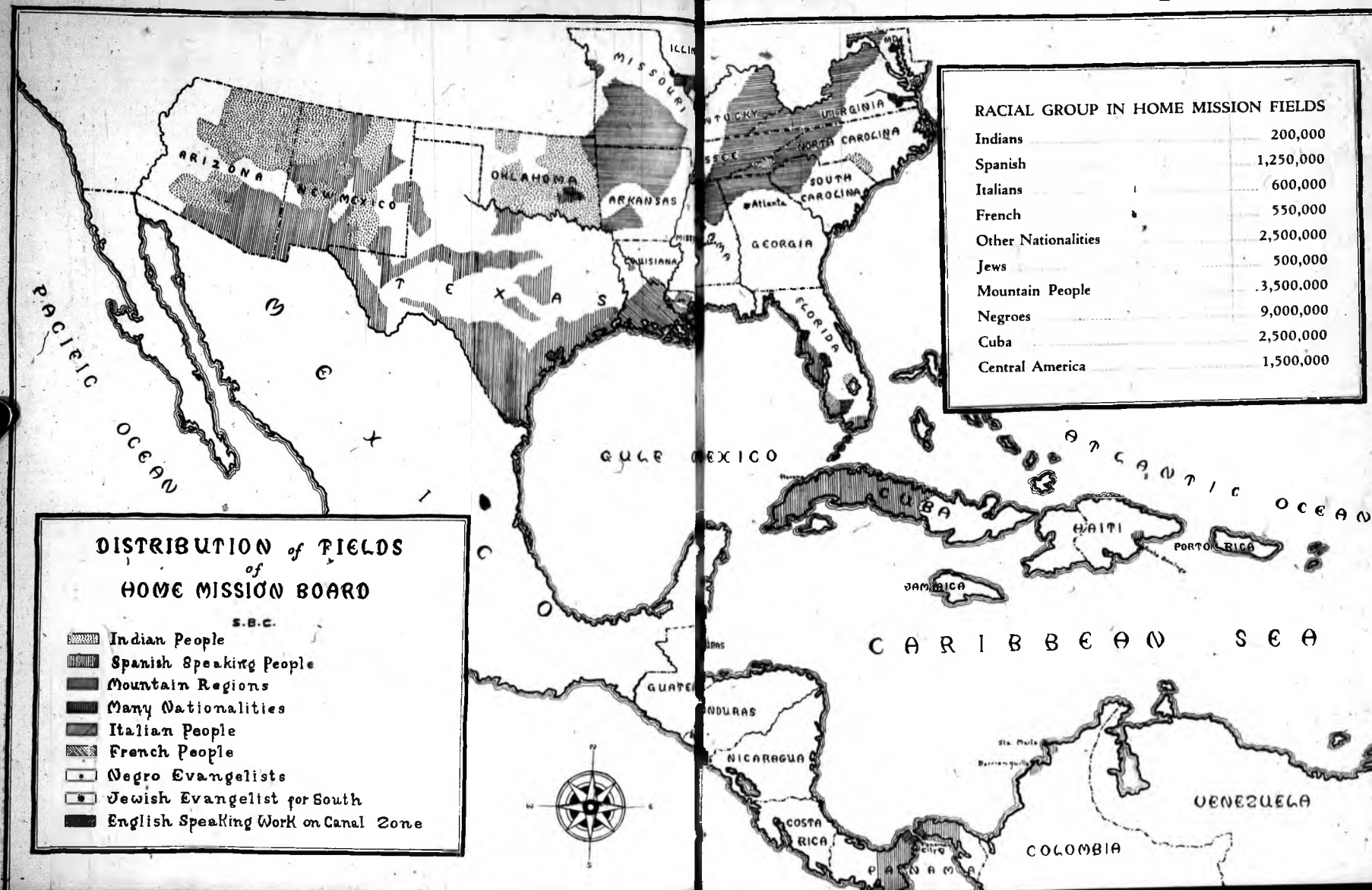
We maintain missionary activities at two centers, in Birmingham and in a small town, Cardiff, Alabama. The year which is just coming to pass out has been a great year for the progress of the Mission. More Italians in this district have heard the simple Gospel this year, and this we have been able to do by preaching in the open.

We now have two organized churches, one at Cardiff, and one in Birmingham, with a Good-Will Center. The church at Cardiff has a magnificent house of worship erected by the efforts of every member and paid for in full. The church in Birmingham does not have a house of worship of its own but, thanks be unto God and to the good members of the Episcopal Church, who have a nice chapel, and they themselves have no use of it, when they were asked to give the Italian Church the privilege to worship in their chapel, consented gladly. So after five years of worshiping in just ordinary dwelling houses a great need was overcome at last. Full time preaching services are carried on at both churches; in the absence of the missionary, the appointment is filled by a supply pastor or deacon.

This year we count eight additions to our number, five were by baptism and three by letters. A large number of Italians have made a confession of their faith in Jesus Christ for the first time. Some have not yet expressed a voluntary desire for baptism.

Dear people, who read this report, remember the Italians are in great need of the Gospel of Christ. I am able to give testimony for this need by my own experience, for I lived twenty-five years a faithful member of the Roman Church, of which ninety per cent of the Italians are members. So we call on you for your sincere prayers and your heartiest support knowing that when an Italian is converted to the Gospel a soul has been saved for Christ and this nation has another loyal citizen. These two results are worth all the efforts and the expenses to maintain missionary activities among the Italian people in the United States as well as in other places. May God richly bless our efforts.

Map of Home Mission Fields and Racial Groups



WEST TEXAS TO THE BAPTIST WORLD

By Donato Ruiz

The Home Mission Board of the Southern Baptist Convention maintains a missionary in the most wonderful field of labor in Central West Texas with San Angelo as the center. The field of faith and action, we call it, and perhaps no other one in Texas has been more fruitful than this, in every way, from every angle, with the least expense.

I. Seven Years Ago
Church buildings and membership. There was just one church house in Central West Texas seven years ago when this missionary came to this field and it was the Ozona House, eighty-five miles south of San Angelo. There were not more than sixty church members all over the field. With no other equipment but the Great Book, the preacher started his activities for Christ. At the beginning it seemed nobody cared very much for this great propaganda of Mat. 21:10-20, and nobody knows how the missionary felt in a strange land, among strange people, and almost lost in such a vast territory; but the Lord was in the work, in the field and with the worker.

II. Material Achievements
The material achievements are several. First of all is the church buildings, seven in number to-day, all of them built by the brethren and sisters whose hearts were kindled with missionary fires and were willing to help. They gave a tremendous push to the work. Mrs. S. H. Morrison in Big Spring and Mrs. Clara Holmes came to the front and helped erect the nice Big Spring Mexican Church house, ninety-five miles Northwest of San Angelo, in 1927. The brethren built another one in Rotan, 130 miles North and the third one in Anson, 115 miles North of San Angelo. The last little church house was built in Brownwood by Mrs. W. A. Bell and the W. M. U. of the First Baptist Church, 110 miles East of San Angelo. We have not been able to build a house in Sweetwater but there is a house of worship in Abilene. The best of all these church buildings is the one in San Angelo and, perhaps, the best in all the State of Texas. For the Mexicans. It is located in the heart of the Mexican settlement on an ideal corner with its concrete basement, its gas, water and light connections, its baptistry and dressing rooms. It is finished with red brick. Mr. and Mrs. J. A. Belcher added a parsonage to the fine property which gives joy to the missionary and very much comfort to the members of the church. It is estimated that all the church property in Central West Texas is around \$25,000 to-day, against \$500 worth of property seven years ago.

III. The Trench and the Trenchers.
This is a war. The private have to fire their arms and dig excavations. The Mexican people have been under the Roman Catholic yoke for five centuries and slaves they have been. Their loyalty to that Church is traditional and such faithfulness is a good lesson. If they can show their allegiance to that delusion, practices and teachings, will our converts be true and faithful in their devotion and adhesion to the Baptists, for they have come from the Roman Catholic church? Yes, sir, one hundred percent! They do not go from one Protestant church to the other. They like the Baptist teachings, practices and ways. Oh, when they are

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converted! They are similar to the Christians of the first and second centuries, with the ways and organizations of the people called Baptists to-day.

They travel one hundred miles to win one man or one woman for Christ. Instances:

Mr. and Mrs. Joe Ibarra went to Big Spring last October, one hundred miles, to win to Christ Mr. and Mrs. Felipe Chavez and brought them into the San Angelo Mexican Baptist Church.

The seventy-five year-old brother, Tomas Martinez, of Menard, sixty-five miles East of San Angelo, made profession of faith and immediately he and I went to Mason, 120 miles from San Angelo, to bring to God the many sons and daughters, grandsons and granddaughters of the old man, and together with ten of them, he was baptized in the sweet waters of the Llana River.

Again, Brother J. Ibarra could not evangelize his son's schoolmate and the way he did it was to write as many letters as necessary to win his soul to Christ. Brother Montelongo is an active and faithful member of the San Angelo church.

Oh, yes, I wish you could see the San Angelo members teaching and making propaganda, inviting their Catholic friends to our preaching hours, the prayer meetings, Sunday School, B. Y. P. U.'s and W. M. U.'s. They are religious!

IV. San Angelo is Old Mexico
One church has sprung from the San Angelo Church members in Villa Acuna, Coahuila, Mexico, 170 miles South of San Angelo, on the other side of the Rio Grande, where Dr. J. E. Brinkley has the most powerful broadcasting radio station in the world. Another church will have to be organized in Presidio, Chihuahua, Mexico, very soon, with the San Angelo members as we have down there, 100 miles Southwest from here, not less than thirty-five members. The Cameron Baptist Church will be organized very soon also in the State of Nuevo Leon, Mexico, with about forty-five members of our church here. Well, well, you talk of Foreign Missions? The San Angelo work is and has been both Home and Foreign Missions. You wonder but do not fully understand why our members go back to Mexico, do you?

Well, pray for us and we shall do the work you cannot do.

THE GOOD WORK GOES ON

J. F. Plainfield, Pastor

We have just closed our revival at North Boulevard Baptist Church with fifteen additions, fourteen by baptism and one by letter. Others have expressed the desire to unite with the church by baptism but were hindered by their parents from doing so on account of prejudice and intolerance.

We have kept up with the new converts and future prospects in order to line them up with the work of the church and develop in them a deep church consciousness and Christian responsibility which qualities are not always emphasized in mission churches.

A strike of the cigar workers, in both West Tampa and Ybor, has greatly crippled all lines of activities with resultant misery and greatly curtailed revenues. More than 10,000 men and women are out of the town, because a few leaders voted to call the strike as a protest against the jailing of some fifteen or twenty men im-

prisoned in a communistic uprising in Tampa.

But the strike is a victory in disguise for the forces of righteousness for the reason that from now on the manufacturers will not tolerate reading in their factories, which for years had been a source of immoral and communistic propaganda among the cigar workers. A year ago, having received complaints from some of our girls that the literature presented and read in the factories was of the kind that undermines morality and tends to destroy religion and order, as Chairman of the Public Morals Committee of the Ministerial Association of Tampa, I went before the Customs and Post Office authorities seeking to stop the illegal bringing in of salacious literature from Cuba and Spain. Then I approached the Mayor of the city and asked for an investigation of my charges, the removal from public stands of all improper literature, and the sending of some trusted official into the factories and certify himself of the necessity of prohibiting reading in the factories. Ending there I carried my fight to the manufacturers, but I was told that the matter was entirely in the hands of the workers themselves and they could not be interfered with.

What seemed then a battle lost as today, a great victory for the moral element of Tampa, for, by order of the manufacturers, reading in factories is definitely and forever discontinued. In spite of the strike, and of the opposition of adverse elements to religion, the advancement of church services has been almost normal, registering at times by such large audiences as to leave in our minds the conviction that there is definite movement back to God and sanity. The offering to the Lord's causes have been good considering hard times and the thousands that are out of work due to strike and other causes. The contributions to this church send to Home Missions and for the Cooperative Program are a testimonial of our intense devotion to the Cause of Christ and to our denomination.

KREBS AND ALDERSON, OKLAHOMA MISSIONS

By Pascal Arpin, Missionary

The street meetings have again proven their worth. During the past month we held them in the central part of town in connection with the revival in the Baptist Church of Krebs using a number of illustrated sermons. The church was blessed with fifteen new members that were immersed the third Sunday in October. We hope to continue the street meetings at least once a week whenever the weather permits. Many people that would never hear the gospel in the church will have opportunity to hear it.

Our publication is giving a little trouble to the press, especially in Krebs, in a week six Catholics refused the paper, nevertheless many are reading our Sunday School lesson and items of local interest.

The rain the last two weeks has been heavy and we were compelled during the night to move the furniture around. We hope that something can be done toward at least repairing the roof.

Brother Duncan pays from his pocket the light bill for Alderson, which has made it possible to reopen the mission there. We are praying the good Lord will help Southern Baptists in this pressing time and that His Son will be glorified.

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Home Missions In Cuba

M. M. McCall, Superintendent

Dr. McCall in this article has given us an outline of the work in Cuba.

The article is to be used in connection with the March Week of Prayer Program.

Just around the corner from Cuba's new eighteen million dollar capital building stands the Baptist Temple. It was purchased in 1890, which means that Baptists have been in Cuba more than forty years. However, most of the first ten years' work disappeared during the trying days of the struggle for Independence, and we had to begin again in 1899.

At present the Home Mission Board has 46 employees on the field and spends annually forty-five thousand dollars. This amount must take care of salaries, rent, travel, insurance, taxes and other incidentals, and must spread out over a territory four hundred miles long. It will be seen that our efforts are thinly spread out.

Of the workers, thirty-one are ordained preachers, each located in a field which claims most of his energy but from which he extends his activities to outlying districts. Three American men, with their wives, and four single American women are a part of the force. The families are Rev. Herbert Gaudin and wife, in charge of the English speaking congregation and a small native church, Prof. Sterling McCall and wife, at the head of the Cuban American College, and Rev. M. N. McCall and wife, superintendent of the field and pastor of the Temple (La Iglesia Bautista El Calvario). The women are Mrs. H. R. Mosley of Alabama, Miss Mildred Matthews of Georgia and Miss Eva Smith of Arkansas. Miss Smith teaches in the day school, Mrs. Mosley and Miss Matthews are engaged in general mission work in Havana, and Miss Garnett in the same kind of work in Guanajuato, thirty miles out in the country.

Cuba is a mission field well worth while. Nature has been lavish in her gifts, rich soil, delightful climate, wonderful variety of products. She is the gateway to Latin-America for us, and is the logical meeting place for inter-American gatherings. She is becoming more and more the winter play ground of our American people. The population is rapidly increasing. From less than two million thirty years ago they have grown to four millions. Their recent census shows an increase of 33 percent in the last twelve years. She produces sugar enough to build a bridge ten feet wide and three feet thick across the Atlantic Ocean. To know her people is to love them, for they are friendly, hospitable and generous. Their native whole heartedness enters into their religious life when they are converted, and they make great Christians. Almost the only fault we can find with our Cuban Baptists is that there are so few of them.

We are working in four of the six provinces, and are established in all of the large cities, many of the towns and a few country districts. We are one day last week in the little palm thatched country

home of Don Pedro Rodriguez, at the extreme western end of our field. He is eighty-one years old and has been a Christian ten years. It was beautiful to see him surrounded by his children and grandchildren, and to see how his face lit up with joy as he told what the Master means to him. His eleven children live near by and are all Baptists. On his farm Don Pedro built a little frame chapel where members of his family conduct a well attended Sunday school, and where our preacher from the town a few miles away holds a service every Friday night. The old man is a Christian patriarch and an honor to the cause of Christ. On the night of the same day we preached in our fine little church building in Pinar del Rio, the capital city of the province. So the Gospel has made its conquests on the busy streets of the city as well as in the quiet little country place, where life is still lived along primitive lines. One of the first men to greet us when we reached the city was an active member of the church about twenty years old. So the Gospel is making its conquests among the old as well as the young.

We are conducting services at 67 points all told, large and small. Of these 35 are organized churches. We have lost nine workers and withdrawn from fourteen points in the last six years—the lack of money to carry on. We have one school the Cuban-American College, which is financed by the Home Mission Board and its tithes. There are four other small schools conducted under the supervision of native pastors, and on their private responsibility. A small orphan's home is supported by the Cuban churches.

The work of the thirty-five churches is very encouraging. In spite of the unsettled conditions which have prevailed for more than a year, congregations are large everywhere and baptisms are frequent. Eighteen were baptized in the Temple church alone during October and other candidates are being instructed—this without any special series of meetings. There is excellent work among the women through the Cuban W. M. U. This work, as all the rest of the field, has received invaluable aid from the W. M. U. of the Southern Baptist Convention. They are making it possible this year for Miss Matthews to visit widely throughout the field, and her touch with the Cuban women will mean much for the general effort. There are many B. Y. P. U. organizations that are doing fine work. An American lady, visiting one of the local unions recently where the young people less than twenty years old presided and conducted their program without outside aid, said that no group of young people anywhere could have done better. Many of these local unions have charge of a nearby mission where they hold a week night service, and in some cases a Sunday school. Speaking

in round numbers there are a little more than three thousand church members, a little less than four thousand enrolled in our Sunday schools, about as many women's organizations as churches, and about twice that many Sunday schools.

Everywhere there are evidences that this would be a most opportune time for an extended evangelistic campaign, but unfortunately we are not able to meet the relatively small expense it would involve. In lieu of this we are planning a field-wide series of meetings, counting on the cooperation of the forces nearest each center.

The mission school has proven an invaluable help in evangelization. Many pupils come from homes that have not been reached by the missionary. These young people and children readily enter our Sunday schools and young people's organizations, and in many cases are converted. Later it is often possible to interest and reach their parents. A fine class of over twenty young men, most of them members of the church, is taught in the Sunday school by the principals. Almost all of them are former students in the day school, and our first contact with them was formed there. A mission school that is not directly and indirectly evangelistic in its aim and effort can not justify its existence, but the right kind of a school is wonderfully helpful. We ought to enlarge and improve our school work.

Needs and opportunities! These are after all the things that ever loom largest. More workers, more and better places to preach in, more literature to distribute, more of the same kind of work we have been trying to do through the years. The opportunity to go back and take up the threads of what is left at the places from which it was necessary to withdraw.

We thank God for what has been done, and for the steady progress from year to year since the beginning. There are single congregations here and there that are worth all the time and money expended in the whole field. But as one goes into the homes of many and sees the blind trust in the image of the saint on the wall, or the clasp about the neck, the heart is burdened beyond expression. When he sees how eagerly so many listen, how they rejoice as the light begins to break through inherited prejudices, and then recalls that so far we have not touched one home in ten thousand, he could almost weep in despair. There are many fine old country men like Don Pedro who would believe and rejoice if they could hear. There are many thousands of young people drifting without light and guidance. They would be just as fine as the ones we have won if we could reach them, and we can not reach them because there are not enough of us. They would throw themselves with eager abandon into the service of which they are so capable, if they knew about it.

Yesterday an old lady of elegant appearance came through the rain building the pastor to say: "All my life I have been a Catholic and I have served faithfully. But I have been undevoted and am unhappy. I have lived for some months in close touch with a Baptist family, and I think they have what I want. Tell me what I should do and help me to be a Baptist, too." How many like that may be behind the mahogany doors of our city as well as in the crowded tenements? Why can we not do more for them?

AMONG THE PIMA INDIANS IN ARIZONA

J. W. Beagle, Superintendent
It was the writer's privilege to attend the Arizona Baptist State Convention. The devotional period on the second day was given to the Pima Indian Church of Sacaton.

Deacon John Miles and wife sang in Pima. Interpreter Harvey Coker read and talked on "Being Faithful." He said the Indians had found out that the true religion was the recognition and obedience to a Supreme Being and that is what we are trying to do, and if the white people would quit going to and encouraging Indian dances and festivals, the Indians would stop having them and leave off their old customs and turn to the true religion and to God and salvation.

On Sunday we worshipped with the Pima Indian Baptist Church at Sacaton, where for thirteen years Brother J. O. Willett has served as pastor and leader. This church has eighty-six members; average attendance in Sunday School forty; have a good house of worship valued at \$4,000. There were fifty-two present at the morning service in spite of a "Big eat" put on at the other church to attract all Indians for the day. This shows the loyalty of this church to their own worship. They are Baptists and know why they are. They gave \$160 to the Co-operative Program last year. They appeal to the Home Mission Board for a missionary because of Brother Willett's health. God grant their request may soon be made possible.

THE MEXICAN WORK IN EL PASO, TEXAS

A. Velez, Missionary
In many respects we are experiencing days of bitter trial. After recounting the members of our First Mexican Baptist Church of this city, El Paso, Texas, we discover that we have lost a considerable number just in one year. From a little over 250 members of last year we have now approximately 200. All of this is due to constant deportations, which are more frequent in the border towns, and to the interminable stream of those returning voluntarily. Thousands of Mexicans who are returning voluntarily, or deported, are passing through El Paso weekly on their way to Mexico. Last November was one of the months in which the number returning to Mexico was decreased because of the necessity of cotton pickers, however, according to statistics of Juarez, Mexico, just across the border, there passed through El Paso and Juarez during November 5,200 Mexicans while from Mexico there were only 12 immigrants to this country.

This continuous stream of Mexican emigrants fill with enthusiasm many of our local residents and cause them to join with them and return to their country even without being previously molested in any way. However, there are still plenty of people to carry on the work of the Lord. During the present fiscal year, which began April 25, 1931, we have had more than 20 baptisms and many professions of faith. We have made 200 religious calls and distributed more than 2,500 tracts. Our Sunday School has an average attendance of 126, with 16 teachers and officers.

Our Valverde Mission is doing fine with an average attendance of eighty at the

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preaching services and about the same in Sunday School. We have a Woman's Missionary Auxiliary with an average of thirty-five attending and also a B. Y. P. U. with an average of seventy-five. Our church is very poor and the brethren are suffering greatly on account of the economical depression. Many of them don't find work for two or three months and when they do, it is only for a few days. During this winter, which began so severely, some of them are suffering for lack of food and clothing. Misses L. M. Weatherford and Gladys McLanahan and I, all workers of the Board here, are doing the best we can to help in every way. But the needs are so great and our means are so scarce!

Our day school has at present an enrollment of 135 pupils. The anxiety that has awakened in the Mexican people to return to their country has greatly affected this department of our work. The greater part of our pupils are of Catholic families whose religion consists mostly in the worship of saints, "holy water," "holy bones of saints," images of saints of all descriptions, images of the Holy Mary of "personal appearances" under scores of faces and names! (4). There are many who believe that you can secure splinters of the very cross on which Jesus was crucified and that they are miraculous in curing many ailments. And they are fanatically blind to these beliefs. Do not such people need the salvation as only Christ Jesus offers it? I think they do. And this is what we are teaching to those children. And it is what they are accepting with all their heart. Last month we baptized two of them and also their mother.

May the Lord wake up more interest among His people concerned in the great evangelistic work among the Mexican people who are in urgent need of it.

PRIMERA IGLESIA BAPTISTA

Hispano-Americana
Lot 7, Block 25 Artesia Heights
Artesia, New Mexico
Servicio de dedicacion
Cordialmente invitamos a usted y familia, y a todos sus amigos, al servicio de dedicacion del edificio de la Primera Iglesia Bautista Hispano-Americana, Lot 7, Block 25, Artesia Heights. El servicio se verificara el Domingo 20 de Septiembre de 1931 a las 2:30 de la tarde.

The above invitation was sent out with joy by a little Spanish Baptist church in New Mexico last September. It invited all its friends, and their friends, to come to the dedication of a church home they had built by their own efforts. Many friends had helped them, some Spanish, others English friends. But for the most part this modest Spanish Baptist chapel is a memorial to the sacrificial devotion of a little band of faithful believers in the Lord Jesus, and their indomitable leader, J. G. Jeantet, general evangelist of the Home Mission Board in New Mexico.

He writes of his field and work: "It affords me great pleasure to give you a small account of what we have been able to accomplish during the year from July 1st, 1930 to September 31st, 1931: Miles traveled 29,188. Bibles, New Testaments and Gospels distributed 274; pages of tracts, 19,636; baptisms, 76; organized one church and dedicated a building. The extent of my field is New Mexico. Following are the places where we have established regular stations; we visit these

once a month more or less and some are visited twice a month: Roswell, Artesia, Carlsbad, Fierro and Clayton. The following are places which we visit occasionally, but have no established work: Deming, Santa Rita, Hanover and Eldin.

Our mission is exclusively to the Spanish-speaking people. The work in general continues very nicely, and the interest is growing more so than ever before and the future looks very encouraging. The Spanish-speaking people are getting more enlightened and are more ready to accept the Gospel than ever before, but owing to the insignificant forces that we have at present, among this people, and seeing the strong forces of Rome, under these difficulties it has been impossible to accomplish more than what we have. We praise the Lord for what we have been able to accomplish. So we see that the greatest need among these people is more missionaries.

A very touching incident happened the 27th of this month (September), at Carlsbad, N. M. A lady who had been received on profession of her faith as candidate for baptism, presented herself on the above date for baptism. She came to the church ready to be baptized. Does it pay to invest money for Home Missions?

WHAT THE 1931 OFFERING FOR HOME MISSIONS DID IN A LITTLE MEXICAN CHURCH

J. G. Sanchez, Missionary
Albuquerque, New Mexico
As a result of the W. M. U. offering the following incident took place in my church in Albuquerque. We have a couple members of our church who are good Christians, but the wife was opposed to tithing and the husband also backward in helping with the work. Both were very good Christians, and really wanted to do what the Lord wanted, but they did not understand and would not help the cause of the Lord liberally. As the result of the W. M. U. March program and offerings this couple understood what this Christian organization was doing in maintaining the work of the Lord and declared themselves tithers from that time on.

The extent of my field of work in New Mexico embraces from north to south 510 miles, from east to west 162 miles. My stations where I have regular work are Albuquerque, Gallup and Alamogordo where we have churches organized. In Albuquerque we have the best Sunday School, Y. W. A., W. M. S. and B. Y. P. U. of all the Spanish churches in the State. In Gallup we have a little church without a building, a Sunday School and a newly organized W. M. S. with prospects very promising. Our church there is growing rapidly. Sister Aurelia C. Baca is in charge of the Sunday School every Sunday. My regular preaching service there is every other Thursday and Friday. In Alamogordo I usually preach the third Sunday of the month. Our work there is a little slow, this being on account of not having a full time pastor. These brethren are badly in need of one. Our Sunday School there is in charge of Sister Trinidad Hill. We also have a Sunbeam Band with a large number of boys and girls attending.

On my way to my appointments I pass through more than 20 towns where no one is preaching the Gospel to my people, who are at least 70 percent of the population.

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Home Missions Among the Negroes

J. W. Beagle, Superintendent

This article has been prepared by Dr. Beagle setting forth the facts of what the Home Mission Board has done among the Negroes. The article is to be used in connection with the March Week of Prayer Program.

The most remarkable numerical growth of any evangelical religious body in America since 1845 has been that of the Negro Baptists in the South. In 1845 there were 125,000 of them. The majority of them belonged to the churches of white people and special provision was made for them in most Baptist churches. The spirit of Christian fellowship between the white people and the Negroes at this time was beautiful.

The Southern Baptist Convention gave her first instruction to the Home Mission Board in 1845, "To do mission work among the slaves," and the admonition was often given to "Southern Baptists that they owed the same consideration to the salvation and religious training of their slaves as they did to their own families."

The Home Mission Board complied with the request of the Convention and the work grew until there were as many as forty white missionaries working among the slaves.

This work bore a rich harvest from 1845 to 1860. When the Negroes were freed they went out and organized their own Baptist churches in almost every community in the South.

From 1860 to 1890, we have the period of War and Reconstruction. These were trying times both for the white and Negro Baptists, yet in 1890 the government in its Religious Census gives Negro Baptists a membership of 1,318,000, and church property value of \$9,000,000.

From 1890 to 1906, a period of sixteen years, the Religious Census shows the Negro Baptist Membership had grown to 2,351,000 with a church property value of \$24,400,000.

Through this period the Home Mission Board cooperated with the National Baptist Convention, the Baptist Home Mission Society and the various State Mission Boards in the support of as many as thirty-six missionaries per year among the Negroes and put thousands of dollars into the salvation and religious development of them during this period.

The attitude of Southern Baptists and the Home Mission Board at this time is expressed in the following paragraph in the report on Negro Work in 1903: "We hope to do as much needed and far-reaching work among the Negroes as soon as we shall be able to assure them of our purpose to help them develop themselves without seeming to control them."

The period from 1906 to 1920 proves the sincerity of the above statement, for the Home Mission Board had an average of forty workers per year for these fourteen years. These workers reported a total of 39,683 additions to the churches by baptism and the Home Mission Board put \$128,164 into this work among the Negroes.

Quoting from the 1914 Report on Negro Work: "The presence of the Negro in the South is a great outstanding Southern problem for the Negro as well as for the whites.

"It is the challenge to the South to do

what has not been done before in all the world, namely, to keep permanently living together on its soil two separate and distinct racial groups.

"There is only one solution to this problem. It is in the religion of the Lord Jesus actually practiced as the dominating principle in determining what the relative status of the stronger and of the weaker race groups shall be.

"Southern Baptists have from the beginning cheerfully recognized their obligation to Christianize the Negro."

The period from 1920 to 1930, carries out the spirit of the above statement for the Home Mission Board averaged twenty-six workers per year among the Negroes. These workers report 12,039 weeks of labor, 63,810 sermons and addresses delivered; 28,892 prayer meetings conducted; 35,597 additions to the various churches; 20,366 of these were by baptism; they constituted 191 churches; 331 Sunday Schools organized; built or repaired 195 church houses and distributed 6,554 Bibles. This work was done at a cost of \$161,300 to the Home Mission Board.

At the meeting of the National Baptist Convention in September, 1931, as I sat in that great throng of six to eight thousand Negro Baptists with representatives from every State in the Union, Canada and Africa, and listened to their educated and cultured ministers bring heart-stirring messages on the various phases of their work and needs I was happy that we had helped them.

The climax of this meeting was reached in the Foreign Mission Report; over \$53,000 had been given by these faithful servants of Jesus, 864 baptisms reported by the missionaries, and a membership of over 4,000 in Africa alone. Oh, it made me want to help them more. From the best information we can gather, the Home Mission Board has put approximately \$300,000 in the work among the Negroes. But we must help them more. "We must help the Negro leaders raise the standards of religion and morals. They must be given higher and better conceptions of citizenship; the fundamental virtues and graces of the Christian life; must with patience, but with persistence and prayer be taught the leaders as well as the great body of these people if we as Baptists would fulfill our obligation to them."

Our present working force is small but doing a remarkable and far-reaching service. Dr. R. T. Pollard, Dean of Selma University, Selma, Alabama, is assisted by Rev. Jordan Davis, a consecrated and scholarly young man. They have thirty-seven preachers enrolled in the University; also have 157 pastors enrolled in group classes in different parts of the State studying "The Life of Christ" and "Preparation and Delivery of Sermons." These classes are in personal touch and contact with Dr. R. T. Pollard and his work at the University. Other pastors and licensed ministers of the State are taking what would be termed a Correspondence Course.

Our other workers in connection with the National Baptist Convention reported

for last year a total addition to the churches of 1,037, and 507 of these by baptism; twenty-eight churches constituted; sixteen Sunday Schools organized. For this year up to December 1, 1931, they report 289 baptisms, besides other valuable service rendered which is not tabulated.

Other work is being done among them worthy of mention and commendation. The interest of our consecrated Baptist women who are giving their presence and counsel in aiding the Baptist Negro women in the organization of missionary societies and helping them in Mission Study classes in so many centers of the South.

We would appeal to our busy pastors to take a keener interest in the Negro pastors in their midst and help them in every way that you have opportunity "for these nine million Negroes in the South concern us and our civilization more than any other hundreds of millions of people on the face of the earth. They affect every phase of our civilization socially, economically, politically, industrially and religiously."

We are not doing for our Negro brethren what we would like to do because of our present financial condition but are doing the best we can. For we cannot enlarge our work among the Negroes until our total receipts, not simply our designated receipts, are increased.

Our budget is laid out on the basis of our total receipts which includes all designations. We cannot, therefore, enlarge our work as a whole until our receipts as a whole are increased.

THE FIFTH WINTER OF THE BAPTIST RESCUE MISSION

J. W. Newbrough, Superintendent
740 Esplanade Ave., New Orleans, La.

Five years ago we began in midwinter, but summer and winter, rain or cold, we have kept open, never losing a single service. Night by night, the blessed story of hope and life is told to waiting, discouraged men. There is no trifling with lesser things. There is no turning aside from the simple gospel message in the purity of the apostolic faith. Sin with its penalty and its cure, only remedy is held before them nightly, and now also daily. Now have we ever wanted for men. They came from the beginning and they keep coming and in increasing numbers. All classes come. Men of education and skill as well as the ignorant and unfit for life's battle as the ignorant and unfit for life's battle distinct nationalities, for New Orleans receives them from almost everywhere. They find this Mission, and in finding it many of them find the Saviour. Our records show that from four to five hundred annually give evidence of having found the Lord in and through the Mission, not to include hundreds that have been led to renew their vows and to return home from their wanderings. One thing and only one thing is in common with all these men: They all need help; most of them discouraged and many of them hopeless. The range of their ages is from fourteen to ninety years. A boy of fourteen from New Jersey is here now and several men between eighty and ninety. And they come from practically every state, and from outside countries. I have just made a record of a week's attendance closing last night with the following distribution: States represented forty-two (42), the six (6) largest in the following order: Louisiana,

(Turn over the page)

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California, Pennsylvania, Illinois, Texas and Missouri.

The religious denominations are equally suggestive, twenty being represented in the following order for the six largest: Catholics thirty-three per cent (33%); Baptists twenty-four per cent (24%); Methodists seventeen per cent (17%); Presbyterians eight per cent (8%); Lutherans five per cent (5%), and Episcopalians four per cent (4%). No connection or preference seventeen per cent (17%), with Atheists about as numerous as several of the denominations.

Impelled by the evident distress, accentuated in the present lack of employment, we are now and have been for some time giving noon-day meals to all hungry men, women and children that come to us. We first have them in the chapel for a brief gospel service, with some of the most encouraging results, as it almost doubles our opportunity for reaching them with the gospel.

But as we have no definite sources of income, this addition to our service is quite beyond our ability. Locally we are receiving much aid in supplies, but because this city is dominantly Catholic many business men fear to let it be known that they are aiding the Baptist Mission, and many for that reason will give no aid whatever.

We are very grateful for the increasing place this Mission has in the minds and hearts of our people, but our needs are so real and urgent that they should know of them. We need for this month at least two hundred beds. We have about one hundred and seventy. Our sanitary equipment must be doubled and as yet we lack the funds for this addition. And then to keep the big pots boiling more supplies must be had. As we are feeding many from your State is it not right that you should help us?

THE PLAN AND PROGRESS OF CHURCH SCHOOLS OF MISSIONS

J. W. O'Hara, Superintendent

The plan being used to stimulate interest in Church Schools of Missions is to have one in each association who will keep such schools before the churches and help organize in churches. Up to the present more than one hundred associations have selected a director of Mission Study. They are planning for Schools of Missions in churches. A few associations are planning association-wide Mission Study programs.

The ideal plan is to have a week of study. However, country churches may not find this convenient. The Superintendent suggests an hour of mission study after Sunday School, except on the preaching Sunday. The pastor might preach on Missions that day. This method might continue for six or eight weeks. It might be most convenient to have this on Sunday night. Teachers from the local congregation could do the teaching.

Some new books are recommended along with a number of old but good ones. Others will be announced early in 1932. The Superintendent very heartily commends "Missions in the Bible" by Secretary J. B. Lawrence. It is a most forceful, convincing and gripping presentation of the Bible plan of missions. A study of this excellent book, with a brief application to our mission fields at home and abroad, should stimulate to increased activity in mission effort and results. Write

the Superintendent about literature and courses.

Encouraging progress is being made in all the States of the Southern Baptist Convention. Pastors and church leaders are planning for schools this year. The men and young people are being awakened to the importance of this movement. The women with their excellent organization are giving great encouragement and much aid toward interesting those not included in their organizations. The necessity for missionary education is becoming more evident and urgent.

Shall we not have a number of city-wide and associational-wide Schools of Missions? The concerted effort will create enthusiasm and produce team-work results. Plan early for your School of Missions. Please write the Superintendent a report of your School of Missions.

THE MOUNTAIN SCHOOLS

J. W. O'Hara, Superintendent

The Mountain Schools are not receiving any appropriation from the Home Mission Board for maintenance, nor do they receive any from the State Baptist Boards, except in Kentucky. They depend upon tuition, fees, voluntary gifts and "poundings" for the dormitory. While there is very little money in the mountains, food-stuff is abundant. Gifts of this nature release money paid for board and increases pay to teachers. Teachers have largely taken the schools on faith.

The enrollment is larger in practically all the schools. Also the number of needy applying is greater. Scholarships are greatly needed to help more of the large group who will come to us the beginning of the second semester.

The Home Mission Board is helping with some old indebtedness. Schools are operating without adding to the indebtedness. The Board also furnishes the property where it is owned by them and also furnishes the service of the Superintendent.

The Mountain Schools are holding our contact with the mountains. A survey is being made, looking toward a larger mission program in the mountains in the future.

YOUTH CONSECRATED TO THE LORD

Fannie H. Taylor, Missionary, Tampa, Fla.

Some years ago visitors from another state to our Baptist Home Mission School in West Tampa were attracted to a little blonde Italian girl with expressive blue eyes. Upon speaking with the teacher about her she smiled and said:

"Oh, yes, she is a little chatterbox. From babyhood her mother has left her with an American woman while she went to work in cigar factories and so she acquired English to an unusual degree. Though only seven years of age she has become a little interpreter, not only here in the school but in her Italian neighborhood."

A few years passed and our Kindergarten teacher was casting about for an assistant, one who could tell stories to the little tots in their own Sicilian dialect and help in many other ways. The two teachers were not long in deciding upon Frances Tohiola, our little blonde girl. She developed into a wonderful story teller. Visitors were interested in watching her expressions though not understanding a

word. Also in watching the eager upturned faces of the children as they listened.

Under the influence of these missionary teachers Frances' heart had been stirred with her need of a Saviour. The barrier loomed up in following Him all the way in baptism because of objections by her parents. But after an afternoon of discussion with missionaries and their own Bibles, consent was finally given.

The next year she had the joy of seeing her mother baptized into the church. In those days it was a rare occurrence for a mother to take such a step. In a few months came the great sorrow of her life in the death of her mother.

After her mother's death, her father let her come into the home of the missionaries. The missionaries, with the assistance of the First Baptist Church W. M. S. gave Frances a High School education. She was very helpful in the home and in the work, teaching the Beginner's Class in our Mission Sunday School from the time she was fourteen.

One summer she attended our State Assembly at De Land and at the closing consecration service she responded publicly to the call for volunteers for mission service, the desire having been in her heart for several years. After graduation from High School, plans were made by Christian friends for her to attend Limestone College, Gaffney, South Carolina, where she hopes to complete the four year course in June, 1932. It is her plan to attend W. M. U. Traininnig School and enlist for definite religious service as God may open the way.

AMONG THE DEAF

A. O. Wilson, Missionary.

"It was my pleasure to be in Louisville, Kentucky, October 24th and 25th. Held service in the Fourth Avenue Baptist Church where we have a splendid Bible class in charge of Brother and Sister Fugate. Brother Fugate is a well educated deaf man and after many years of faithful work has just been licensed to preach. "We have a small but fine Bible class at Corbin, Kentucky, where I was October 30th and 31st in the Central Baptist Church. We, the deaf, were royally entertained after the service by the Pastor S. W. Ellers, and the good ladies of the church with a fine dinner in the basement, and as one present expressed herself: 'It was as good as any Thanksgiving or Christmas dinner I ever ate'; to which all agreed. God bless those fine people!"

"Corbin is a fine little city with beautiful surroundings. An effort will be made to arrange for an all day service like the one at Monett, Missouri, some Sunday the coming summer. We think that over 100 can come from all parts of the State and I am sure that both the pastor and the good people of the Central will cooperate with us.

"Since October the first, I have visited six State Schools for the Deaf—Mississippi, Louisiana, Kentucky, Tennessee, North and South Carolina. The religious training in these schools is fine. South Carolina has very impressive Chapel services each morning before school, others every Wednesday, prayers in the classrooms before study, and, of course, Sunday School and Chapel service. This is fine and as it should be but after leaving school it is up to us Missionaries and Sunday School teachers (where we have them) to keep up the work begun.