

# SOUTHERN BAPTIST HOME MISSIONS

*MOTTO: Trust the Lord and Tell the People*

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## A Look In On Denominational Conditions

In the troublous days of the Republic, Daniel Webster, the illustrious proponent of national integrity, made a great speech in the United States Senate in defense of the Constitution. That speech was made in reply to the fiery and eloquent Hayne. For two days the debate had raged in the Senate. Hayne, in a storm of eloquence and with a cyclonic fury of enthusiasm and sectional passion, had finished his speech, a masterpiece, on States Rights. Webster arose to reply. His first sentence was: "When the mariner had been tossed for many days in thick weather, and on an unfriendly sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course."

Now, might it not be well for Southern Baptists at the first sign of the breaking away of the clouds, the earliest sight of the stars or the first glance of the sun, to take their bearings and determine how far they have drifted from the true course?

### I

For the past dozen years Southern Baptists have been in serious difficulty. First, they suffered from the storms of inflation and then from the storms of deflation. Doctrinal differences arose and the trade-winds of orthodoxy blew blusteringly about them. A big "M" and a big "F" arose on the horizon line like two antagonistic cyclones, one with its threat of "Modernism" and the other with its threat of "Fundamentalism," and twisted out of all proportion current Christian thought. All the forums of expressions were awash with the floods of "pro" and "con" in a wordy discussion of denominational derelictions, while some fearing a fatal drift to liberalism set themselves to the noble but gratuitous task of keeping everything and everyone in the straight and narrow way of orthodoxy. Meanwhile, as might have been expected, for it is impossible to build a thing up while you are at work tearing it down, receipts began to fall away and every interest and agency and institution of the denomination dropped into the "Red." Then came the tinkers, and the denominational machinery, which some thought was responsible for all the trouble, was pounced upon and all sorts of overhauling suggested, mainly, however, by tacking on and adding certain devices here and there, according to the whims of the various mechanics.

### II

A bad state of affairs, yes, but after all, say what we may about drifts and deflections, it remains, nevertheless, that Southern Baptists are a mighty host and a mighty force.

Let us in a brief way take stock of our denominational assets. Southern Baptists have 18 State Conventions, 900 District Associations, 23,806 churches, 22,634 ordained ministers, 21,004 Sunday Schools, 26,975 B. Y. P. U.'s, 30,406 W. M. U. organizations, 91 Schools and Colleges, 18 Orphanages, 24 Hospitals, five Seminaries and Training Schools, 18 State Papers, two great South-wide Mission Boards, host of consecrated missionaries at home and abroad, more than \$300,000,000 invested in church and denominational property, and 3,944,566 members.

Whether Baptists weigh as much as they count may be disputed, possibly the celestial scales differ from our own, but anyway, with all of these gloriously important assets, Southern Baptists offer to God one of the mightiest leverages at His command for the evangelization of the world.

### III

There may be cause for alarm if we think only of the amount of money Southern Baptists are giving for church and denominational work, but it cannot be gainsaid that apart from this there are many reasons to be encouraged.

Southern Baptists are a virile, vigorous, evangelistic people. They cling most tenaciously to the New Testament. They are devoted adherents to the "primitive faith" and the "primitive hope." They are sworn enemies of all the elaborate, gorgeous and imperialistic ecclesiasticism which developed after the last book of the New Testament was written. They stand like adamant against the union of Church and State. They have fought through the years for a free church in a free state. In fact, one of their cardinal principles is freedom; freedom of the individual to approach God for himself and to worship God as he wills, and freedom of the church from all overlordship of every sort save the overlordship of Christ.

Southern Baptists claim to be priests unto God by divine appointment, or in the stately phrase of Macaulay, they are, "nobles by the rights of an earlier creation, and priests by the imposition of a mightier hand."

## IV

We must not, however, become so absorbed in the thought of our bigness that we will overlook our deficiencies or fail to discover the ills that are hurting us.

Many leaders among Southern Baptists are telling us that the denomination is in a bad way; that it has drifted far to leeward. They see breakers ahead and reefs in the offing. There are some, shall we call them prophets of disaster, who tell us that the good old denominational ship is rolling heavily in the trough of the waves with her machinery knocking in every bearing. These are urging us to throw overboard our whole cargo of institutions and organizations and to make for the nearest harbor as quickly as possible.

We must not yield to these prophets of despair, and yet, say what we may, there is a general opinion, and it seems to be a growing opinion, among our people that Southern Baptists will not be able to go abroad until they have overhauled their denominational machinery, reset their missionary sails, and re-charted their Kingdom course.

## V

I sat in a group of pastors recently, pastors from our biggest and best churches in several states in our Southern Zion, and listened to them as they discussed denominational problems. They were of the opinion that something was wrong. They did not hesitate to say that the denomination was in a bad way.

Gathering their opinions together and bunching them in a sort of symposium, here is about what they said: Our churches are becoming less and less missionary; there is a growing dissatisfaction with our present program; there is a feeling that the denomination is overloaded with organizations; leadership, pastoral and denominational, is being discounted; churches are becoming more and more self-centered and individualistic; we have thousands of members, but a dearth of workers; there is plenty of money in the pockets of the pew, but church treasuries are empty; there is great display in church services, but meager returns in baptisms; there is a splendid show of friendship, but fellowship is lacking; there is a high tide of organization activity, but a low tide of spiritual life; there is a great creaking of machinery, but little spiritual power; we have all the elements of a mighty conquering force, but lack the solidarity of an army; we are many, but not much.

This is a vast array of afflictions. Possibly other troubles were mentioned, but surely these are enough, for if we are afflicted with all of these things we have ailments enough to make us mighty sick.

## VI

Let us hope that the denominational doctors are unduly concerned over surface and symptomatic conditions which, after all, may not be necessarily dangerous; annoying but not fatal. All the well informed will admit that there are adverse reactions in the denominational life. But however aggravating these reactions may be they are not sure signs of decay. The foundations of our faith still remain unshaken.

It would have been strange indeed if during these stressful years Southern Baptists had not suffered from suspended spiritual animation. Everything else in the world has suffered. The nations are in financial confusion. Industry everywhere is at a standstill. Men of

state throughout the world are harried over budgets and balances, currency values and doles, unemployment and strikes. There is everywhere in all the world a "Run" on the bank of "Confidence" and all the moral and civic assets and securities are being discounted.

We should not, therefore, be surprised nor should we be dismayed if there is a denominational slump. This is a familiar feature of modern life at this time. But a slump does not necessarily mean a breakdown in the foundations on which our faith rests. These still remain.

The present condition among Southern Baptists, which is similar to that found among other denominations, has been brought about largely from confusion of thought and perplexities of mind growing out of new world conditions crowding in upon us. The crossroads have multiplied. The guideposts are missing. It is not, therefore, strange that Southern Baptists should find themselves confused.

## VII

The present condition of the modern world and the reaction of this condition upon denominational life furnish the soil-bed for the development of all sorts of unwholesome growth.

The world of today is not the world of nineteen fourteen. Not only have the boundary lines of nations and the form and character of governments changed, but men have changed in their thinking as well. The very atmosphere, social, political, moral, religious, has changed. The spirit of this age is different. It is hard to define the difference, but it is not difficult to chart the reactions. Everywhere we find disorder, disregard for law, national hatreds, racial prejudices, religious aversions, and general revolt against the established order of things.

There is a decided disposition in this modern world to throw overboard all religion. The old faith, the faith of our fathers, is discounted; the Bible is laid aside as a useless book; supernatural influence in human affairs is denied; all things are being reduced to a scientific formula.

The churches were thrust almost over night into this environment. They did not have time to prepare for it. They did not have time to adjust to it. The result was a reaction just such as we have. Religious leaders became dizzy. The denomination staggered under the impact.

Then the awakening came and the diagnosticians began to say that the churches lacked spirituality; that the denominational program was not properly adjusted; that too much was being said about money; that the Boards were too autocratic; that the churches were organized to death; that denominational salaries were too big; that we were resorting to human means instead of divine power; that missions were not receiving proper emphasis; that the churches were not placed in the center of our denominational program; that if we could get back to New Testament simplicity all would be well.

The condition developed reacted adversely. Denominational leaders endeavored to explain the situation and naturally sought in the explanation to give an alibi for their leadership. The denominational critic came into his own and found ample material for a broadside against the whole denominational set-up. And so we have had considerable combustion, but not as much light as the subject demanded.

## VIII

In a careful analysis of denominational ailments we must go further than a mere cataloging of surface symptoms. Each church needs to pray, "Search me O God, and know my heart, and see if there be any wicked way in me."

The source of our trouble as a denomination may, possibly, be found in a departure, in our methods, from the simple spiritual plan of the New Testament. It may be that we forgot the statement of our Lord that we were in the world, but not of the world, and forgetting this we yielded too readily to the pressure of an efficiency controlled mindedness and adopted the business methods of the modern business world.

We find evidences of this in our church and denominational life. Men were selected for places of control, chairman of pulpit and finance committees and members of boards and directors of institutions, not primarily because of their spirituality and their deep devotion to Christ and His cause, but because of their success in the business world. Those who were in charge of our church and denominational work fell under the spell of the modern world illusion that bigness is greatness. We began to measure our success by columns of figures. To maintain our place we came to feel that we had to show each year an advance over the past year; that we had spent more money, had more additions to the churches, more students in our colleges, had built larger and more commodious church houses, and had sent out more missionaries; it was a race with ourselves for a larger score in material things.

This was all very well within itself, but the trouble was that the spirit motivating the denomination in its scramble for a place in the sun, was not the spiritual motive; it was the world motive. Animated by this motive and motivated by this spirit the denomination fell unconsciously and without intent or purpose into bad ways: (1) it began to mortgage the future for money to keep up its program of big doings; (2) it fell into the habit of measuring spiritual processes and achievements by mechanical methods; (3) it let the modern world spirit seep into and waterlog the church life.

## IX

The modern world is a materialistic world. It is a scientific world. It is an unbelieving world. This materialistic, scientific, unbelieving world is crowding in on the life of our churches. This modern world denies that the Bible is the actual Word of God; that Jesus Christ is the actual Son of God; that man is actually a lost sinner; that spirit birth is actually necessary to salvation. On the other hand this modern world affirms that the Bible is only a word of God; that Christ is only a son of God; that man is simply an undeveloped creature; that salvation is by refinement and culture.

It is a question as to how much seepage there has been, but one can readily see what will happen in the life and activities of a church if these ideas to any great extent seep into the thinking of the members. Inevitably the faith of the church will be changed if these ideas take root, and with a change of faith there will follow a change in attitude, posture and practice. If men are not lost sinners, if Christ is not an only Savior, then why send missionaries to preach the Gospel to nations in foreign lands?

## X

Another source of trouble is the acceptance of the modern world methods in prosecuting church and denominational work. The modern world is a mechanical work. Its key word is "efficiency" and its method is "organization." Southern Baptists are in danger of yielding to this modern world spirit. There is right now grave fear among many of our pastors that the great god of efficiency, that ate out the soul of Germany and sent it to meet and be destroyed by a later born god of the same stripe among the Allies, is preparing to eat us all up, and will, if we do not supplant him by the Spirit of God.

We all recognize the value and place of organization. It is the body, the tool of the spirit; but as a man may become carnal and put more emphasis on the things of the flesh than on the things of the spirit, so may a church or denomination. When organization becomes the main thing, we are in danger of planning more than we pray, of playing up our programs instead of seeking the power of God for our work.

The Kingdom of God is to come not by "power and might," but "by my Spirit sayeth the Lord." Methods should never become fixed. Principles are fixed. The only measure for a New Testament church is the New Testament. There is great advantage in standards and credits and seals provided they do not become the motivating cause for study and work. The moment these things loom larger in the thinking of our people than the cause of Christ and the ongoing of the Kingdom, which are the real objectives of all Christian thought and study, then they become insulators instead of generators of power.

## XI

There is still another source of danger. Southern Baptists, caught in the current of modern world practices, began to mortgage the future for money with which to meet the cost of a greatly enlarged program. It became the habit to issue bonds. Churches, institutions, boards, and conventions, all seemed to forget that a pay-day would ever come, and each using the credit of the denomination borrowed to the limit. The result was debt, overwhelming and crushing debt; and debt is slavery.

But it is not debt alone that is crushing the denomination, for we could pay the debts off in twelve months, but it is the condition in our church and denominational life created by the debts that is crushing us.

We are becoming debt-conscious, and this debt-consciousness is breaking down denominational morale and destroying denominational confidence. These debts if we are not careful will also cause us to commercialize the work and worship of our churches. If we think too much of debt the voice of our leadership will lose something of its prophetic note. Our preaching, our journalism, and even our private devotions will come to have a string attached for the purpose of raising money.

This is the seat of one of our most aggravating problems. If the debts of the denomination were wiped out tomorrow and Southern Baptists would forget that they were in debt, and would cease from their money feeling that these debts have caused the denomination would be in first class condition.

Somewhere beyond the stress and strain of the present hour there is the haunting of a new day when

we shall proceed with well prepared budgets, with due reserve for emergencies, with careful reckoning of income, with our minds not set on the bigness of our enterprises but on doing the will of our Lord, and the name of the new era will be "We-Pay-As-We-Go."

## XII

So here we are, a great denomination halting and lagging in Kingdom aggressiveness, not because we have no religion, not because we have lost our faith, not because we have no money, but because we have, by allowing the modern world spirit to possess us, lost our spiritual morale.

When morale ebbs a brood of discouragements troop in. There come discontent and suspicion and criticism, and lack of interest, and loss of enthusiasm and discord and dissatisfaction and inactivity and division. These parasitic sentiments will soon eat out the vitals of the denomination. They undermine the will to win. They will destroy the spirit of conquest.

## XIII

There is but one cure. We must rebuild by prayer and consecration the spiritual blood-count of the denomination. We must have the right sort of spirit if we would do big worth while things for Christ. We must build denominational solidarity and confidence and co-operation.

We must get back to God. We must set up afresh the altars of our faith and rekindle the fires of our devotion. There can be no great soul-absorbing passion for a lost world without a soul-consuming faith in the eternal verities. We must believe the Gospel if we would preach it with power. We must have the old-time Pauline zeal in missions. We must recapture the presence of Christ.

## XIV

We must also develop a denominational consciousness. I am not thinking of denominational bigotry or denominational strut or denominational braggadocio, but I am thinking about a common life growing out of a common faith.

A denomination must have a religious basis for its existence. There must be a central unifying motive. That basis is a common faith, and oughtness towards God is the unifying motive. This reaches back to the conscience. A group of people united on the basis of a common faith are conscience bound towards God. Conscience is a mighty matter, and when it is towards God in questions of faith, it becomes a mighty power building a denominational life, which can stand the shocks of the changing times and tides of men.

Denominational consciousness is therefore another word for religious patriotism. It is rooted in knowledge and grows in an atmosphere of religious conviction. To be an intelligent denominationalist one must stand for certain fundamental religious truths. To put it another way, denominational consciousness is to know that one is a Baptist and to know why one is a Baptist, and to believe that the reasons for being a Baptist are conclusive and sufficient. It is also to have the deep conviction that Baptist faith is fundamental, distinctive and essential, and should be made world-wide.

## XV

With the rebuilding of the fires of faith and the rebirth of a denominational consciousness, there should also be the rekindling of religious enthusiasm. Not emotional excitement, but a state of mind produced

when God moves within us; faith and reason fired by emotion and love.

Paul is an illustration. Before his conversion he had a zeal for righteousness that was as tempestuous as a whirlwind. He fairly breathed out persecutions. After he was made over by the startling experience on the Damascus road, he still possessed the same nature, but his aims and interests were wholly changed. The Spirit of God swept through him. The fervor was there, but it was transfigured by the Holy Spirit. The enthusiasm of the Cross compelled him to the most daring deeds, the most heroic human service that any mortal has ever achieved.

This same spirit was true of the reformers. It was also true of the early Baptist fathers in this country. In a word, Christianity in every age has been resurrected from the tomb of error and indifference and formalism by men and women who rejoiced in the miracle of regeneration and were fired to holy enthusiasm by the witness of the Spirit within.

We have all things to create enthusiasm of the highest type. Christ is ours, the power of the redeemed life, the promises of daily guidance by the Holy Spirit, all the riches of the Christian faith, and the sure hope of a glorious immortality are ours. What a Gospel we have to preach! What a Master is He whom we serve! What a glorious work in this of ours! Let all the ransomed hosts of God shout Hallelujah and press on.

## XVI

What we need, my brethren, is not a campaign but a crusade. Our Master and Lord sits in the heavens expectantly waiting until this earth be made the footstool of His feet. Shall we not renew our allegiance to Him and dedicate afresh our all to His cause?

In 1694, when the religious world lay rotting in corruption and indifference, Urban journeyed to Claremont, his soul on fire with a new challenge to Christendom. The keynote of the speech he made at that conference was a challenge to come forth to a defense of Christ. "I call you to a holy war for Christ," said he. "The infidel has overrun the Holy City. The sacred tomb of our Lord has been desecrated by unholy hands. The churches have been turned into stables. The body of Christ bleeds from a thousand wounds. Oh ye, who have carried on feuds, come to the war against the infidel! Oh ye, who have been thieves, become soldiers! God wills it! Go with one who lacks not the power greater than wealth to aid you. Lo, I see before you, leading you to His war, the standard bearer who is invisible—Christ."

These are the words that impregnated the cold womb of a decadent Christianity. These are the words that brought to life the spirit of heroism. And out of the baptism of fire and blood and suffering and sacrifice of the Crusade that followed, there was born the Renaissance with the resultant new world of thought and later the Reformation, and still later the Modern Mission movement.

What was it that caught the Medieval mind and welded the discordant elements and forces of feudal Europe in a mass movement of continent-wide proportions? It was the grip of what they conceived to be a common God-given task of world significance and world importance.

Oh, my brethren, such is our task today. It is God-given. It is world redeeming. It is soul challenging. Our Christ is waiting to lead us to victory. Our King is ready for His triumphant entry. Will we open the way for Him?

## Activities On The Cuban Field

M. N. McCALL, Superintendent

Our Cuban summers are not supposed to be very favorable to activities of any kind. It is a time when government employees work only half the day, and other workers seek such relief as they may be able to find. The frequent rains and the hot, sticky tropical weather sap physical energies, and people do not expect to get much work done.

But it has been an unusually busy summer for us, and there has been little let up in activities throughout our mission field. There have been a number of series of special meetings, and two provincial associations convened, Pinar del Rio and Santa Clara. At the first of these the attendance was not large, for there are only six congregations in the province. But interest in the reports and discussions was sustained through seven sessions, in which the work of the churches, Sunday schools, Missionary Societies and Young People's Unions was enthusiastically discussed. This meeting was with the church at the capital of the province, where we have a neat little church building and pastor's home, and a live young Spaniard as pastor and missionary.

The other meeting was at Cruces (the Cross Roads) which is located almost in the center of the province of Santa Clara. Nearly eighty were enrolled from outside of the town of ten thousand, and the little church was packed at every session. At night not only the church was full, but the street outside. Pastor Negrin and his congregation took care of the delegates, and all the centers in the province were represented except two. Santa Clara Province is a Baptist stronghold, relatively speaking, and eleven native pastors were present. Many thought it impossible to hold a meeting on account of the poverty which afflicts us, but all went away greatly encouraged by the spirit of the meetings. Other associational meetings will be held next month.

Just at the close of the Cruces meeting we were invited to Lajas, near by, to baptize ten candidates who were won and prepared by a consecrated layman. Ever since the first of the year the pastor has been sick and away, but the work has been carried on by one of the deacons, Carlos Hernandez. In a remarkable way he has led the activities of the little congregation, and the ten baptisms are the fruit, or part of it, of his consecrated work.

We are just back from the celebration of the twenty-fifth anniversary of the church at Cardenas. We have a beautiful little building at that point, and Dr. Martinez, the hard working pastor. The memory of our first visit to Cardenas over 25 years ago stands out vividly after all these years. We went with one of the old pastors who passed on some years ago. He was to open a new work there, and we were exploring the field. We shall never forget his earnest prayer at bed time in the hotel, that God might open the way for the winning of souls

in Cardenas. If he had been present last Monday night he would have understood how wonderfully his prayer has been answered, for the building was packed and it was indeed a wonderful service.

The reaction of our Cuban Baptists to hard times has been greater consecration and increased activity. When we were told that a third had been cut off of our mission appropriation, it seemed like disaster. For a time we wondered how it would be possible to make adjustments without losing much of the work, but we decided to divide up what we received among the existing workers, rather than reduce the force. So far no workers have been dropped and no important work has been closed. It means that those already working on salaries too small have been cut from thirty to forty per cent, most of them forty per cent. We propose to carry on as best we can in the confidence that conditions will improve before long and our brethren will be able to help us more. Baptists have put too much into Cuba of effort and prayer and money to neglect it. The response has been so encouraging and the prospects for the future are so bright that our best is not too good. The returns already received and the wonderful opportunities all about us urge us to strengthen the work as soon as we can.

## A PIOUS CUBAN MOTHER

Twenty years ago, more or less, a native pastor went to the town of Santa Isabel de las Lajas to explore the field, distribute tracts, and if possible make contacts that might lead to the offer of a place in which to hold a few services. He received encouragement from a family named Niggemann, not a Cuban name certainly, but thereby hangs a tale. A young German had settled in Cuba and married a Cuban girl. He seems to have been an intelligent and serious minded young man, though there is no record of his having been a Christian. But his children were liberal minded toward new ideas, and not afraid to look them in the face. So many are afraid to read the tracts and gospel portions which are given them, but not so the Niggemanns.

In the course of time Clara Niggemann was converted. She was a young public school teacher, and from the beginning gave evidence of genuine conversion. She was not afraid to use her influence in the public school, and soon became the leading spirit in the little congregation that grew up. She was active in Sunday school and missionary society, and in whatever she found to do, which was a plenty.

Clara married later a young man who was not a Christian, but her gentle influence and consecrated example won her husband for Christ, and in the course of time he became deacon of the little church, and himself an untiring worker for the spread of the Gospel. His work led him to travel a good deal, and he always went with tracts and Testaments to use along the way. What Clara Niggemann and Carlos Hernandez have meant in their quiet, constant lay ministry, eternity alone will reveal.

But the most interesting part of the story is that before the birth of their now 14 year

old son, both father and mother began to pray that he might become a minister of the Gospel of Christ. Daniel, the son, was recently baptized. The mother said, "I do not know what God has prepared for him, but every day since he was born I have prayed that he might be a Baptist preacher. All my training has had that in mind. He has become the church organist, his mind is well stored with Bible knowledge, and now he has given his testimony in baptism. It seems that God is leading toward the answer to my prayers. But if it be not the pulpit, I do not doubt that the Lord will use him somewhere in the work of His cause in Cuba."

The writer can testify that Daniel is a promising fourteen year old, and, we join with his mother in her petition.

## AMONG THE ITALIANS

A. PUCCIARELLI, Birmingham, Ala.

"I wish to submit to you a full report of the evangelistic revival held among the Italians in Birmingham, Alabama. First of all I believe this has been the greatest gospel revival held in our midst.

"I started the revival on the third day of July at the church of Cadriff. I preached there ten days, two souls were saved and baptized, and the whole church was spiritually revived. Immediately after the services of the Cadriff church I started the revival in Birmingham with Brother Di Maggio from Louisiana helping me. Brother Di Maggio is a great preacher of the gospel, and a great lover of souls. The first ten days we preached in the church at West End. We held three services each day. In the morning at the Goodwill Center, at three o'clock the children's service, and at night. In this meeting 13 souls accepted Jesus Christ as their personal Savior, nine have been baptized, the rest of them will join soon. Ten days we preached in Ensley. In Ensley we did not have any visible conversions but we have made a new start, and I hope to carry on services there right on, that will give me three places to preach. I hope to start another two weeks' meeting in another section of the city. The local Missionary Society has helped me finance the meeting.

"Summary of the Campaign: Sermons preached, 40; religious talks, 32; visits, 105; religious tracts distributed, 250; Bibles distributed, 14; number of conversions, 15; number baptized, 11."

## MEXICAN WORK AT CORPUS CHRISTI AND OTHER TEXAS POINTS

DANIEL DELGADO, Missionary

Rev. Daniel Delgado, our Missionary at Corpus Christi, is a busy man, visiting nine stations, as follows:

"I am preaching in Corpus Christi, Robstown, Alice, Springfield, Fremont, 'Les Olmes,' Falfurrias, Kingsville and Refugio, a total of nine stations.

"The number of Mexicans in Corpus Christi now is approximately 4,000; in Robstown, 1,000; in Alice, 1,500; in Springfield, 150; in Fremont, 300; in 'Les Olmes,' 50; in Falfurrias, 1,000; in Kingsville, 1,500; and in Refugio, 600.

"The Sunday Schools we have in the field are seven; missionary societies three; conversions this summer 40."

Brother Delgado did not forget the Emergency Relief, his people responded with a worthy offering.

## Our Neighbors—The Jews

JACOB GARTENHAUS

A kind word and loving deed in the name of the Master is within the province of all and will go a long way towards influencing some hungry Jewish heart.

Not long ago a Christian woman boarded a train, took a seat beside another woman, to learn a little later that she was a Jewess. The latter soon felt the warmth of that Christian spirit; it seemed to stimulate her. What was it this Gentile woman possessed that made her so friendly, kind and amiable towards her, a Jewess? Gradually she realized it was the woman's abiding faith in her Savior. That a deep impression was made upon her, we shall subsequently see.

This splendid Christian did not allow the good seed she had sown in this Israelite to wither, and so, making a note of her address, she requested me to write her, which I did, enclosing suitable literature. Her reply was most encouraging:

"How grateful I am to you for the splendid literature. It was very kind and thoughtful of you to tell me about me; when you write do think her for me. I should be glad if you would place me on your mailing list."

Recently I accepted an invitation to speak in New Orleans, where this young Jewess lived, and immediately wrote her a few lines suggesting that I should be glad to make her personal acquaintance and inviting her to the service at which I was to speak. The evening of this service was one of the hottest on record so I did not expect a great audience, but when the hour approached there were several hundred people in the church. Eagerly I scanned the people but saw no Jews. Speaking freely I emphasized the Jews' need of a Messiah, reminding the people that they are our responsibility and suggested to them some of the present day opportunities for winning the Jews.

At the close of the service as the groups closed around me, I noticed two women, standing off by themselves, waiting for the others to finish shaking hands with me. Presently one of them said as she walked up to me: "I am Miss \_\_\_\_\_ and did appreciate your letter so much. I want you to meet my sister."

What a surprise this was to me—to see this young Jewess, who had come several miles to the St. Charles Church on such a warm evening! Introducing the ladies to the pastor, they at once asked him, "Are you the priest here?" "I am the pastor," he corrected. They then expressed surprise at the appearance of the church in the lack of images, the simplicity of its worship, and the warm fellowship existing among the people.

All of which brings me back to what I have repeatedly said, that is, it is most important that the Jew become acquainted with the simple teachings of the Messiah and have him or her come in contact with His true followers—the rest will take care of itself.

Those two Jewesses, refined, intelligent, educated as they were, reared in the United States, did not have a superficial knowledge of the teachings of Christ even. Do I hear some one remark, "This is due to the fact that they have lived in New Orleans, the centre of Roman Catholicism?"

No, from personal contact in my travels throughout our territory, I have found this to be true of the Jewish people no matter in what section they live. What a wonderful opportunity our people have to make social contacts with them and acquaint them with the Living Christ—we can never tell what good may result!

### A JEWISH WOMAN'S TESTIMONY

JACOB GARTENHAUS

A Jewish woman gave this testimonial in an assembly of Christian women, a few days ago, gathered for prayer on behalf of Israel:

"I would like permission to say a few words," she began. She related how her child became ill, how on summoning several Jewish physicians that knew her means were limited, they offered excuses for refusing to come to her home. How her face lighted up as she told of a Christian physician, who, also fully aware of her circumstances, responded to her call, giving gladly and freely his services. "Brought up in the Orthodox faith," she continued, "it is hard for me to depart from the belief implanted in my life; but I am praying earnestly for divine guidance. I want publicly here to thank my Christian friends who have taken so much interest in me and if I ever become a Christian it will primarily be through their kindnesses."

Some, perhaps, think that I over-emphasize the part love and kindness play in Jewish evangelization and stress too little the teachings of His Word, which is sharper than a two-edged sword, piercing even to the dividing asunder of soul and Spirit. No one believes in the power of His Word to convict and convince more than I do, yet is it not true that all Christians cannot reason with the Israelite, and because of this fact he has been left alone? While to give a drink of cold water to the thirsty wayfarer is within the province of all. Again and again, we hear and read testimonies of Jewish converts whose bitterness and antagonism has been conquered through some ministry of loving kindness, and such an opportunity for service is within the reach of all. Shall we grasp it?

### NEW MISSIONS OPENED

J. A. LOPEZ, Pearsall, Texas

In June, Missionary Lopez writes: "I have opened a new Mission at Heins, Texas, thirty miles east of Pearsall. We had eleven conversions and three baptisms yesterday. We expect great results from this new Mission."

In July, he writes again: "We baptized four more at Heins, and on Tuesday I preached at another new Mission, had six professions of faith."

Brother Lopez has a vast field as the Rio Grande Association is composed of six counties and parts of two other counties, with an area of approximately 11,000 square miles and a total population of 100,000, of which 70,000 speak Spanish. In this field Brother Lopez has unlimited opportunity. He is a tireless worker, a great evangel of the Cross and tithes his salary as regularly as the months go by.

### GOOD NEWS FROM THE OSAGES

A. WORTHINGTON, Missionary

It is rather hard to summarize what has been accomplished here on the field this year. Gifts to Missions, Christian Education, Orphanage, and Cooperative Program total \$1,697.71. Gifts to the local work \$934.13. Gifts from the Church to all purposes \$2,631.84.

The Baptist Brotherhood, W. M. S., two B. Y. P. U.'s, A. G. A., and Sunbeams are all doing good work. I believe our Brotherhood is doing some of the best work I ever saw a group of men do. They meet each Sunday afternoon. Two Sundays ago the church for Bible Study; one Sunday go to the County Jail, and one Sunday to the County Hospital. Last Sunday afternoon at the Jail with their pastor, these men led six men to Christ. They also look after the poor and sick in the community. Our Senior R. Y. P. U. recently went to Kaw City to organize a B. Y. P. U. among the Kaws. The Woman's Missionary Society, under the leadership of Mrs. Worthington, is doing some excellent work.

We are to begin a meeting the second Sunday in October. We have not secured a man to assist us yet but pray that God will lead us to the man he would have for the preaching.

This work in our prayer service a thing happened that I have been praying for ever since I have been on this field. I believe it will mean more for the salvation of the Osage Indians and our denominational work than anything that has ever happened in this church. You will rejoice with me, and ten boys crowded in, the baggage shed on it was a thrill to behold. I could not help looking back through the years to my own boyhood, thinking what a blessed influence to me it would have been to have had such fellowship with my pastor and the laymen of my church such as those boys were having. The fellowship with the boys at these camps convinced me, more than ever, that we have been neglecting our boys. Each and every church and pastor can well afford to spend time and money to make real Ambassadors for Christ out of the boys of his church.

## The Activities Of Field Secretary

J. W. Beagle

In the eight months of 1932, I have filled 167 different engagements in fourteen different States, traveling over 25,000 miles, a check up of which shows almost one-half of them were W. M. U. engagements.

The month of March was the busiest of all in the seventeen years that I have been connected with the Home Mission Board, speaking in forty-one different churches in Georgia, South Carolina, Virginia and Louisiana.

Another busy month was June, speaking thirty-two times in Alabama, Kentucky, Virginia and Georgia. It was a joy to be in each of these meetings. The R. A. Camp at Clear Creek Springs, Kentucky, and the East Tennessee Camp at Cosby Academy, were two of the most interesting I ever attended. In the Kentucky Camp there were 107 boys; in the Tennessee Camp 140 boys. These were well managed and it was a delight to speak and teach these boys. Never in my life did I have better attention or response than from these manly young fellows that will have charge of our Baptist affairs in the churches and denominational life of tomorrow.

It was exceedingly encouraging to see the deep interest taken in the R. A. work for many of the pastors and laymen came with their boys, bus-loads and autos, right and ten boys crowded in, the baggage shed on it was a thrill to behold. I could not help looking back through the years to my own boyhood, thinking what a blessed influence to me it would have been to have had such fellowship with my pastor and the laymen of my church such as those boys were having. The fellowship with the boys at these camps convinced me, more than ever, that we have been neglecting our boys. Each and every church and pastor can well afford to spend time and money to make real Ambassadors for Christ out of the boys of his church.

### Oklahoma Indian Baptist Association

The Indian Baptist Association this year met July 21 to 24th with the Ponca Indian Baptist Church. The Ponca Baptists are not strong numerically nor financially and we were fearful the task was too great for them but on the first day of our arrival as we drove down into the Arkansas River lowlands about six miles from Ponca City those fears vanished. The place chosen was ideal and the preparation for the meeting surpassed all our expectations. The grounds had been nicely cleared and raked, trees whitewashed and equipped for lighting by a portable Delco light plant. All needed amenities for cooking and serving the food was in readiness as well as preparation for the first service—piano, seats and song-books in place. It was a joy to speak to and congratulate these faithful Indian Baptists. I could only be in the services the first and second day but it was a pleasure to be there.

Moderator A. W. Hancock opened the meeting with special music by the Indian Orchestra and chorus from Only Way Baptist Church. The music and singing was deeply spiritual. The devotion led by In. hymn was clustered around the blessings that God had bestowed upon the churches during the last year. My heart

### Why Empty Churches?

"If you were to ask me this morning what is the cause of many church houses today being empty, my answer might not be what you would expect it to be. Some may think it is sin that is keeping people away from the churches. Let me tell you that the whole answer is in this, 'Be not conformed to this world,'—in other words the Christian cannot be fashioned by the world—if he is afflicted with worldly things he has not the time to be concerned with Christianity. The Devil does not take vacations and if you are not transformed into a Christian you are probably acting as a stumbling block.

"In this day and age Christian people are lusting too much after worldly pleasure. Why are there so many suicides? The answer is that people are without the peace which contact with Jesus Christ brings. There is no happiness in the world except that which comes from the love of Jesus Christ. Jesus so loved the world that He came to it and spilled His blood for mortals. He died for love of every man and woman west of the Sun and East of the ocean. He asks only that you present yourself a living sacrifice which is a reasonable service unto Him, from day to day. Leave the world, come humbly and worship your Savior."

"There was something about the fervor, the intelligence and faith of the youthful dark skinned leaders who taught classes and led the music, the unpretentious sincerity of the missionary pastor and his wife and the older Indian men and women who responded immediately and confidently to the appeal for converts, which left a never to be forgotten memory in the mind of the beholder.

### Indians Weep Unashamed

"The Indians are said to be a stoical, unemotional race. But, yesterday, old and young alike gathered about that tiny altar and wiped their tears without embarrassment. They were not the tears of hysteria or artificially generated emotion—they were tears which flowed silently while those who wept stood with heads bowed in reverence and quietude, the reverence of which seemed to invoke the blessings which their faith accepted."

The visible results of the Only Way meeting were nine by baptism, four by letter, and six restored.

The next meeting was among the Otoe Indians at Red Rock Church. This is a difficult field and Missionary Hancock and wife with their Indian orchestra and quartet of sweet musical voices have done the best they could to honor Jesus among the Otoes. At this writing the results are not known. From Red Rock they went to Carter Nine for the fourth meeting.

### THE NEW GRADED SERIES ON HOME MISSIONS

MISSIONS IN THE BIBLE—J. B. Lawrence. Cloth 75c. Paper 50c.

THE WORD OF THEIR TESTIMONY—Una Roberts Lawrence—Paper 50c.

AROUND THE WORLD IN THE SOUTHLAND—Inabelle Coleman—Paper 50c.

Order from the Home Mission Board, 310 Red Rock Building, Atlanta, Ga., or from your State Book Store.



## The Baptist Mission Fields In Texas

MATIAS GARCIA AND WIFE

In the secret purposes that God has for His work in this world, there are many things the minds of men can never understand, and these things completely resist our human analysis because they belong completely to God. Such is the case at the present time with the Mexican Mission work. Handicapped by very few workers and financial difficulties, due to the fact that the Home Mission Board, although with the best of good will toward this work, have had to withhold the aid that would be helpful to this mission work.

There is great need among the membership of our churches and missions and it can well be said that 85% of our people are and have been without work now for over a year, living only at the expense of charitable organizations, restricted in our activities by the laws of immigration, and also by the re-awakening of the problem of races that had been forgotten for quite awhile.

In the midst of so many difficulties and disappointments, never has a prediction been more true than that we find in the fourth chapter of John, verse thirty-five. Blessed are all the difficulties to come if these are the means for the lost souls of our poor and despised Mexican race to wake up with more zeal and greater enthusiasm for the cause of Christ which is eternal and victorious.

**Bastrop, Texas:** Brother Paul C. Bell, unwearied as ever, extends and increases the activities for his institution and by hard work prepares a beautiful future for his school and orphanage where many unfortunate orphans are given love, care and protection. Last month we held a revival meeting which indeed, was a spiritual feast.

Many of our dear brethren who agree with Brother Bell that his work is worth while, have promised to co-operate with him through their love for this great cause.

**Houston, Texas:** We also went to Houston, Texas, to hold a revival there and Bible Training School. We were deeply impressed by the wonderful work another good servant of God, Brother M. Godinez, is doing there. He is receiving the co-operation of six or eight churches, and, therefore, the result for the Great Cause is remarkable. They have a good building and printing press of their own, where thousands of tracts are printed daily for the purpose of conducting religious propaganda. They also have a fine orchestra and a choir of thirty-five voices.

In both of these meetings I had the privilege of conducting. Houston and Bastrop, we received great blessings from God. Twenty-nine came by baptism, eight by letter, and sixteen other conversions. The attendance at the Sunday School services was good as well as in our daily Bible training school. We also had very interesting doctrinal talks daily.

**Mexican Good-Will Center:** This is supported by the Woman's Association Auxiliary of Houston, capably directed by the well loved Mrs. Theresa Miller and her daughter, Miss May Miller. They help

Brother Godinez in every possible way. Miss Miller who is a talented pianist helps in the choir and B. Y. P. U. work. The majority of people that come to this institution are Mexican people, although the people of other nationalities are welcome. This active church has many mission stations, and already has served to encourage and give life to other churches which are duly organized now.

I have been informed of the renewed enthusiasm and great activities that exist in the churches of El Paso, Kerrville, Brownsville, Del Rio, Pearsall and Kenedy.

**San Antonio:** In our great field of work among the various Missions here in San Antonio, we are doing the best we can under the present circumstances to keep going forward. Financial support prevents us from doing our utmost for the Missions quite a distance away, but we attend our local Missions regularly.

**Sunny Slope Mission:** Supported by the Baptist Temple has a great future. Brother Jesse Yelvington is pastor of this progressive church. We have a fine Christian woman, Mrs. E. L. Kelley, who is a great help to us in this work.

**South Saratoga Street Mission** is faithfully supported by the American Calvary Baptist Church of which our dear brother Neal Ellis is pastor.

**Mission—McCoy, Texas,** located fifty-five miles from here, is attended and cared for in co-operation with Brother J. A. Lopez and myself. Have received already the first fruits of our labor by having several baptisms and additions. We are very hopeful and expecting good results, if it is God's will, from our local Mission work as they show improvement constantly in attendance and enthusiasm.

**Calvary Mexican:** In our own Church, Calvary Mexican, of which I am pastor, from the month of May until the present time, we have had forty baptisms and twelve additions by letter.

We are extremely grateful to some of our local American churches which help us constantly with their prayers, advice and money to carry on our Mexican Mission work. These are: Baptist Temple, South San Antonio, Harlandale, and Calvary Baptist. Also the San Antonio Baptist Association through its fine Moderator, Brother E. W. Marshall. May God bestow His choicest blessings upon them for this good work.

All the members of this church (Calvary Mexican) realizing that the Home Mission Board is going through lots of hardships on account of the present time of crisis for all the world, pray to God that He may bless all of you and direct you and bring you out triumphant. May God, who is very merciful, help the churches and their missionaries to awaken their zeal and enthusiasm so that they may co-operate more and more with the Home Mission Board in this great cause.

And my dear Brother Hengle, continue being a friend of the Mexican Mission work, for you shall receive your reward from above.

### MEXICAN WORK AUSTIN, TEXAS

I. E. GONZALEZ AND WIFE

**Austin and Surroundings:** It has been exactly three years since we took charge of the mission work of Austin, and can frankly say, the Lord has prospered us greatly.

The congregation forming the church when we came was very small, and the things in the church were in bad order. The first meeting there were nine persons, only six were members. This is not important but having started with such a small congregation we have now 68 members besides losing 53 in the last ten months, who left to go to Mexico. In the 53 members we lost were some of the best families who assisted us constantly. In spite of this we have been doing well. We have learned that the members who left for Mexico are doing good work in the various parts of Mexico in which they are.

Because so many left for Mexico we had to close some of the Missions we had around Austin. The Mission in Liberty Hill, Texas, with membership of 48, including some candidates, all left for Mexico. Also the Mission at Elgin, Texas, with 38 members, left for Mexico. Now we have only the Mission at "El Rincon," a place about 14 miles east of Austin. This has 75 members, including members and visitors. Another new Mission in South Austin has 36 members where we have 14 candidates ready for baptism. There are many more places near Austin where we could do much work but is not being done because it takes more money and more help.

**The Sunday School:** This has been the best department of our church. Even when we lost almost half of our members, our Sunday School continued with an average of 75, when the weather is fair has amounted to 115.

When my wife and I came here to our first Sunday School there were only three, and that that year the most we had was 25, and by the end of 1930 we counted several times an average from 43 to 50. We did not have room for more, especially during winter as our building was in very bad condition. The rain would reach everywhere and the cold wind penetrated every corner. Our members as well as the members of the American churches understanding the cold and rain was the same outside as in, we began an effort to build a small church in which to hold services as well as Sunday School. The crisis was starting to be felt, little by little, our members being without work, and with optimism we made the effort and reached our desire with the Lord's will and help of our members and friends and now have the best building in our locality among the Mexicans.

Not long ago there was a storm which invaded the eastern part of Texas, we had part of it, started the 14th at night and continued through the 15th at noon. This was Sunday and we were able to see that only our church among the Mexicans had Sunday School. The rest did not because they were not Baptists. I suspect this for two reasons, first, the Baptists are not afraid of water, and second, our church is spacious and good. We could say more regarding the Sunday School but hope those who read these lines will notice the progress and pray we may enlarge it even more.

**The Woman's Missionary Union:** The work which my wife and I have done in the W. M. U. is not much. It has twenty members, not all assist regularly but we

can say with pride there is always some one though it may be but a few at each weekly meeting. They make quilts, pillow cases, dresses and other things which they sell to help the church, the Association and State Convention. They also give suppers for the same purpose. In general we might say that our W. M. U. has contributed for our building missions, benevolence the sum of \$325.45. They do personal work which has resulted in many conversions. They study the Manual from which the majority have acquired their diplomas. They have organized the children in societies which are under them. They have special services with missionary topics, educational and consecration.

#### A Notable Incident

From my many experiences I have had, I will mention only one: I have been visiting a widow, who is a very devoted Catholic, who has a niece with tuberculosis. This lady at first did not want to be in my presence when I visited her niece but little by little I began speaking to her about the Lord's Word and read the Bible and pray with them until one day she told me why she was crying. "That the Protestants were the true friends, who knew how to help the poor when in need. When I took the opportunity to tell her that we do it because we have the love of Christ in our hearts. She told me then: 'I, too, want to belong to Christ, and I wish that every time you pass by here to come and speak to me about the love of Christ and the Word of Christ.' She continued by saying the Catholic Church did not satisfy the aspirations of the true worshippers of the Lord and in turn they have to seek the everlasting fountain of love and justice. May God keep this lady for the honor and glory of His name."

#### A MISSIONARY IN DEED

The spirit of sacrifice has not yet departed from the earth. There are some men who are willing to give themselves to the preaching of the Gospel with no sort of financial support whatever.

We are giving below a letter which we have received from Rev. V. D. Simpson, LaFourche, La. This letter tells the story of sacrificial service. Would that our Baptist people everywhere could catch the same spirit.

LaFourche, La.

September 8, 1932.

Baptist Home Mission Board  
Atlanta, Ga.

My dear Brethren:

I have felt that I should let you know the present status of the work here in LaFourche so that you may, if possible, be of assistance in establishing a permanent work here.

My home is in Alabama. I was led down here about two years ago into this great mission field. I am at present without a salary or means of support other than a small monthly gift from my home church in LaFayette, Ala. The Lord has been my support since coming here and I have not suffered. Brother L. R. Shelton, Pastor of the Massey Memorial Church in Algiers, has been kind to me in that he has aided in every way possible even taking me in his home last year and making it possible for me to go to B. B. I. in New Orleans.

At present I am pastor of a little mission church in Vacherie, La. Our work there has been a struggle, yet God has called three boys from that little church to the Gospel ministry. Two of these are in school

and the third needs to be. The third is one of the new converts from Bayou Beauf.

Now I am not interested in a salary as a missionary for I know that God will take care of my needs. I can stand to do without even necessities and thank the Lord that He has called me to do so. But Oh, it does hurt to see the people suffer for the need of someone to preach to them!

This new mission at Bayou Beauf is without some one to preach regularly and since I have no way of transportation other than trip passes over the railroad I can't go to them regularly.

The Lord has called these boys to preach and if I could be with them I could help them get started. The thing lacking is transportation. I have considered that the best possible way to go to and from the mission with the least expense (it is 20 miles from the nearest railroad) would be a motorcycle. This, I'm trying to get for it would be economical with gas (80 miles to gal.) and I could carry two people all right. With this I could take over the mission myself and carry it on until the boys are able to go on with it. I could also put another one of the boys out in a mission of his own from which he'd get valuable experience and also be the means of saving souls.

You folks surely can't know what it is to be here where the nearest Baptist church is 20 miles away and the next nearest is right at 50 miles. Where we are we have calls to come and preach which we are unable to answer coming from Catholic people. This motorcycle would be a great help in reaching these people for I can carry on exactly twice the number of missions as I have now. I haven't investigated the price of a motorcycle, but am going to as soon as I go into New Orleans, and Oh, how I hope that it will be possible for you to help me get it.

Now I shall tell you of the work here in LaFourche. I am sending you a story of a man who was converted here and also his wife. May I say here that he has just moved to Golden Meadows, La., approximately 40 miles from the nearest Baptist church and 50 miles from here. He has already asked for me to come there and preach. How can I go and yet how can I refuse? If I had the motorcycle now I could be there inside a couple of hours with the expense of about 20 cents.

The other day an Ex-Catholic (not a Christian) gave us a two-acre plot of ground here to use for worship if we would build upon it. We have three families of Baptists here and a few other Protestants. These are wanting to build. We have tried to rent a place to worship in but we have been turned down on every hand. We will need about 100 dollars to erect this building and the ground will be given to the Baptist church that is to be organized here at an early date. If we could only have your help we would be able to go forward.

Now, dear friends, these two problems are confronting me and I'm hoping and praying that you will be able to do what is possible to aid. I haven't much I can give to these people who are searching for the light, only my life, for they have all that I have in a material way, but I am willing to give that. I do hope you dear folks will find it possible to relieve this crisis.

Prayerfully, I am

Yours in His Service,

V. D. SIMPSON.

Address: Box 502, Route 1, Algiers, La.  
or care Dr. W. F. Bolton, Vacherie, La.

### AMONG THE NAVAJOS IN NEW MEXICO WITH MISSIONARIES C. W. BURNETT, AND GEORGE WILSON AND WIFE

By C. W. BURNETT

We had a great time with the Navajos. Right from the start I kept before them the fact they were lost, that their only hope was faith in Christ. Sunday morning, May 1, I gave my first invitation. Made it as plain as possible. Did not try to make it easy for them; did not ask them to stand. I asked for those that realized they were lost sinners and had asked God to forgive them and were now trusting Jesus as their Savior, to come while George sang and give me their hand and stand there in front with me. Before the interpreter was through, one that interpreted for me on our first trip came, and before the first verse was half sung all but one of the men had come and were standing with me. The women were getting up off the ground, they came in a body, twenty-seven in all. One verse was enough.

I told them we would eat our dinner then. I would tell them what the Bible told them to do that professed faith in Christ. I presented baptism and church membership to them the best I could. I asked for all that would be ready to be baptized and come in the church when we came again in two weeks to hold up their hands. Sixteen or eighteen held their hands up, among them the "Head man" or governor and two interpreters.

This is the settlement that no minister or priest had visited in their homes for twenty-five years. They have no Medicine Man nor Indian ceremonials. Some said they first trusted the Lord at our second meeting with them.

I wrote you of the twenty-seven professions at the farthest settlement, Puertocito. The next week we went to the other field, Canoncity, had another good meeting with eighteen professions. As soon as we can instruct sufficiently we hope to follow up with baptisms and church organization.

This week we went to Puertocito again. Baptized twenty-one, nine women and twelve men. Have the names of six more to be baptized on the next trip. Then we will complete the organization of the First Navajo Baptist Church.

The official name of the new Indian Baptist Church is the "Alamo Navajo Baptist Church." This is the second Indian Baptist Church in the State of New Mexico, the other being the First Indian Baptist Church of Albuquerque, composed mostly of Hopi Indian students. This insofar as we can find out is the first Navajo Baptist Church in the country. We would not make the statement too positive, however. We hope we can find another in Arizona.

#### BAPTISMS REPORTED

Our missionaries in the homeland report the following baptisms since April 1, 1932:

Spanish-speaking	260
Indians	228
French	25
Italian	27
Deaf	7
Negroes	141
Total	788

August was the banner month in which 107 baptisms were reported, while the total for the five months gives an average of 157 baptisms per month.

## Among The Spanish-Speaking People Brownsville And Other Mission Stations

The Baptist Church of Brownsville for the Spanish-speaking people, organized October 14, 1900, was re-organized by me August 4, 1915, as little was left of the old organization when I came on the field. I saw at once the necessity for a place in which to hold services and, with money brought from Mexico, I bought a small house and dedicated it as a place of worship.

Services were conducted in this little house, situated on a rented lot, until the spring of 1921, when the lot on which we had placed the house was sold and we were forced to move. On February 4, 1921, we purchased the well located lot on which we now have our buildings, paying \$550.00 for it, all paid for by the members of the Mexican Baptist Church. We moved the little house to the new location, enlarged and repaired it, paying for the improvement a little over \$200.00, which was also paid for by the members of our church.

In September, 1927, we built a pastor's home on the rear of the lot at a cost of \$1300.00, all of which has been paid by the membership of the church except a small balance which is now due.

God has greatly blessed the work during the past years. We have received 622 members, most of them by baptism. This church has been largely instrumental in the organization of the churches at Mercedes and McAllen. We have tried to extend the scope of our work by opening mission stations in various parts of the city too far away to be served by the church, but lack of funds with which to pay rent and purchase the necessary equipment and supplies has forced us to abandon a number of promising stations. We now have two flourishing missions north of the Rio Grande—Garden Park and Cuatro-veintuno, and two south of the river—Matamoros and Guadalupe. In these stations we have preaching service and Sunday School, except in Cuatro-veintuno, where only a Sunday School is held.

**Cuatro-veintuno**  
This is the oldest mission of the Brownsville Church, having been established April 2, 1922, as "Mission Ochoce," but on account of having to change the location of the station November 16, of last year, the name was changed to fit the new location.

This Mission is under the direction of my wife, Josefa B. Mixim, a faithful and humble servant of the Lord, who has helped mightily in the work in Brownsville. We do not have regular preaching services at this Mission but a Sunday School is held each Sunday morning. The attendance varies in numbers and changes in attendance, as this is strictly virgin mission territory.

In spite of many obstacles—lack of means for transportation, frequent changes of location, lack of funds with which to rent a suitable building—this Mission has been conducted regularly for ten years with enthusiasm and fidelity by Mrs. Mixim.

This Mission is also fruitful in serving some of our members who live too far to attend Sunday School regularly at the church, but who do attend this Sunday School and take their children for instruction in the Word of God. The attendance here is about twenty-five.

In this new field and new location we

pray that God will give us not only new opportunities to sow the seed, but many sheaves for the Master.

On February 19, 1930, we decided to open two Missions—Matamoros and Garden Park. The first was opened the 28th of that month, and Garden Park June first and placed under the direction of Brother M. A. Grisham. The work grew and began to bear fruit and shortly after its organization Mrs. Grisham also began helping with the work.

Last year a series of evangelistic services were held by Brother V. B. Clark, and a number of persons made profession of faith and six were baptized. Others have since been baptized. This Mission has a good attendance on Sunday morning, and has a weekly prayer meeting under the direction of Brother Grisham, and now is having preaching service each Thursday evening by the Pastor.

Garden Park is a village about three and a half miles from the center of Brownsville, settled altogether by Mexicans. Because of its distance from the church we hope to organize a church there. There are now about fourteen members of the Brownsville church who reside in Garden Park. The church has bought a lot in the village and as soon as circumstances will permit it is our purpose to erect a small chapel. Services now are held in the home of one of our members.

**Matamoros**  
Ever since my arrival in Brownsville, in 1915, I desired to open a work in Matamoros, but for many years was not permitted to do so. However, I did visit regularly in the city and distribute tracts on the streets and plazas.

The greatest incentive I had to organize a Mission in Matamoros was the fact that in 1860 Rev. James Hickey lived there, missionary. This great Baptist, who had such success in evangelizing the Mexican Texas frontier, lived in a house on the Plaza de los Arrieros (now called "Mariano Escobedo") where he worked, preached and conducted a Sunday School. In this same house he died December 10, 1866 at the age of 66 years.

In 1929, because of lack of work, and because of harshness in the application of the immigration laws of this country, many Mexicans were compelled to leave Brownsville and go to Mexico, among them many members of the Brownsville Church. On account of this I saw the necessity for organizing a Mission in Matamoros, but was hindered for lack of a place in which to hold services. On February 28, 1930, in a private house, with a congregation of sixteen people, with Rev. Ernesto Barcia presiding, we organized the Matamoros Mission.

However, the laws of Mexico do not permit religious meetings to be held except in a church building, so I asked and obtained permission to hold our services in the church building owned by the Quakers or Friends, situated near the house formerly occupied by Brother Hickey. Through the courtesy of The Friends we are now holding services in their church Tuesday evenings and Sunday afternoons.

Our congregations increased in number rapidly, both by our members who had left the country and by those already in Mexico, and have had as many as 100 present in our services. God has greatly blessed this work. Up to this time I have baptized seventy—and still there is a great field for work.

As it was not possible for all of the returned Mexicans to establish themselves in Matamoros they have gone, many of them, farther south in the Republic of Mexico which, of course, has diminished the attendance.

If some day God will give us opportunity and money to build a chapel in Matamoros and place a competent pastor in charge who can give all his time to the work, it is certain that very soon we would have a flourishing church which would be of great help in the spread of the Gospel in Mexico.

**Guadalupe, Tamaulipas, Mexico.**  
About six or eight miles to the northwest of Matamoros there is a small plantation called Guadalupe, where we have a flourishing Mission.

On August 16, 1931, I baptized two persons in Matamoros who immediately went to live and work on a ranch called "La Gloria," where they were visited by Rev. Alfredo Martinez, a Baptist minister and member of the Brownsville Mexican Baptist Church. This good brother there baptized six other persons of the same family as the two I had baptized in Matamoros, and organized a little Mission which prospered and was increased by a number of our members who had to change their residence to Guadalupe, where Brother Martinez continued to visit them and preach.

I was in Guadalupe the 29th of May last and baptized four persons who had presented themselves in Matamoros. I visited Guadalupe again June 12th and baptized sixteen others and organized the Mission, leaving it in the care of Rev. Alfredo Martinez and Cristobal Pena. Brother Martinez, in order to better oversee this work, changed his residence to Guadalupe.

We have great reason to believe the work in Guadalupe and its environs will yield much fruit, since the people are ready to attend the services and hear the message. Besides the full time presence of Brother Martinez, I preach at this Mission the third Sunday in each month.

**Epilogue**  
I cannot close these remarks without mentioning the names of the persons who have greatly helped me in my work. Of these I give first place to my wife, Josefa B. Mixim, who, during the thirty-four years she has lived by my side, has been my co-worker, faithful and unselfish. Depriving herself of many of the things to which she has a right, she has consecrated her life to the work of a missionary in whatever form God pleases to use her.

Next I should mention N. A. Grisham and wife, whose love for the work among the Mexicans has ever been crowned with God's blessings. To them is due the organization of the church in Mercedes, where they raised the money to buy the lots on which the church building now stands, and bought and moved to the lots the first house of prayer the church had. Those excellent people, for whose co-operation I thank my God, have always undertaken the difficult and unpleasant tasks without thinking of the trouble or expense. These good servants of the Lord have voluntarily labored with me since the 5th day of November, 1916, when I first knew them, until now.

For many years a great help to me has been my daughter Herlinda (now the wife of Rev. A. R. Saenz, of Harlingen). She was clerk of our church from September 1, 1915 until November 10, 1927, and during those years worked in various ways in the Sunday School, the Young People's Society and the Women's Missionary Society.

Rev. Alfredo Martinez, Baptist minister, who voluntarily and without remuneration attends the Mission of Guadalupe, is a good man who puts the needs of the work before his own. He is a great help God has given me in these trying times.

Brother Paul Garcia, a sincere Baptist and Sunday School teacher, lives in Brownsville. Whenever his business permits he comes to Brownsville and helps in the teaching service or takes the direction of the Sunday School when I am forced to be absent.

Brother Jose A. Lamadrid has cheerfully taught for a long while one of the classes in our Sunday School and in whose house we established the West Brownsville Mission. Miss Lila A. Hernandez, head of one

of the departments of our Sunday School. She has charge of the music for the women's society and, notwithstanding her youth, is now president of the society.

Miss Amelia A. Hernandez, since 1915 has been leader of the singing for the church and organist. She has helped in our mission work, going in company with my daughter, to points far distant from Brownsville to carry the good news of salvation.

Miss Berta Correa, a teacher in the public schools of Matamoros, now has charge of one of the most important classes in our Sunday School, the "King's Daughters." This is a class of young ladies and Miss Correa is a faithful teacher.

Mrs. Mariana L. Phillips, in whose house the Mission Cuatro-veintuno holds its services. This good sister, overcoming many difficulties, gives her house and time in order that the people of that vicinity may hear the Gospel.

These, and many others whose names I cannot now mention, have contributed greatly to the Baptist work in Brownsville and its surroundings.

## Report Of Mexican Work

A. VELEZ, El Paso, Texas

Some time ago in writing of the Mexican work in El Paso, Texas, I made reference to the continuous decreasing in the membership of our local Mexican Baptist Church due to the constant returning of these people to their native country. Today I may say that such conditions and circumstances have not lessened very much, but rather seem to be in full sway.

Since my last report from this field, that appeared in Baptist Home Missions of last January, up to the present time, we have had many professions of faith from which 11 have been baptized. We have also made 253 religious calls and distributed 1,025 tracts. We have two regular Sunday Schools on this field and the average attendance in both places together runs around 200. We also have regular night services in both places, on Sundays, Mondays, Tuesdays and Thursdays in the church, and Sundays and Wednesdays in our Valverde Mission on the eastern side of the city.

We have also a Woman's Missionary Auxiliary that is doing a splendid work with an average attendance around 30. They are faithful women and sacrificial, despite their strenuous poverty. Further on I refer to a case of genuine Christian sacrifice, as I call it, about one of our women.

We have a very enthusiastic R. Y. P. U. that is engaged in a noble and life-saving, unperishable work, whose consequences will have a far-reaching benediction that will run into eternal life. The average attendance in these meetings is steadily around twenty.

We closed our day school, last May, with 120 pupils. The prospects for the opening of the new session, September 5, are splendid. We could enroll two or three times that many if we had sufficient teaching force, equipment and house to take care of them. This part of the work as I see it, some of our most interesting and far-reaching opportunities in the saving of the lost. Many have come to Christ, joining our church, through the influence of this daily school. "We plant the rafters," some one

has said, "The shingles, the floors, we plant the studding, the laths, the doors, the beams and siding, all parts that be; we plant the house when we plant the rafters." And I also think, my dear Southern Baptist brethren, that we plant the Kingdom of God when we plant the school.

### Christian Sacrifice

Some time ago our church had to face a trying financial situation. Our funds ran out and our bills for light, fuel, janitor, etc. had to be paid. We took up a special offering, everybody made pledges and we were very much surprised when one of the poorest women in our church made her pledge for six dollars. There was no man in her home to join hands with her in the support of a large family of rather small children. She had not had work for some time and did not have at that present time. Hard and bitter days were in store for her and many thought her pledge was foolish. One, two, three long and stressing months passed, and not until the fourth month could our sister find work. For her first week of labor she was paid six dollars.

To collect these pledges we appointed a young lady who lives over three miles from the sister who made the six dollar pledge. Well, when this faithful, sacrificial Christian woman had her first six dollars' salary in several months in her hands, she walked over three miles to hand them over to the lady collector, who when she saw the tired and fatigued look on her face, said to her in a rather reprimanding tone of voice: "Why, my good sister, what was the use to act like this? Why did you not take six cents out of your six dollars for your street car fare?"

"Oh, my sister," came the answer, "why do you try to tempt me? This money certainly is not yours, and you cannot rightly advise me what to do with it. Furthermore, this money is not mine either, it is my Lord's money and I was anxious to pay Him and to pay Him all." And while burning tears rolled down her cheeks, she added with a rapture that was heavenly: "My heart has longed for this joyous day when I could

give the Lord what belongs to Him."

The lady collector gave our good sister car fare and this faithful woman went back home with empty hands, but her heart was singing with such a celestial joy that only faithful Christians can experience. She has had steady work ever since.

## PROGRESS IN THE DEL RIO- UVALDE ASSOCIATION

CAYETANO GARCIA, Missionary

Our missionary work in the Del Rio-Uvalde Association continues slowly but surely, for each time it is getting a better foundation; each day the new members are better instructed. The obstacles and proofs which the priests and nuns are placing on the new members in our midst recently converted are the same as placed upon them by the priests of Rome to drive them from their home, and their work, to aggravate them in every sense of the word for their faith, but the Gospel is, always and forever, "The saving power of God." Romans 1:16. "Uvalde has a population of about 5,285 of which about 30% are Mexicans. The majority of them have heard the gospel or have been invited to hear the message of salvation, and although they fear the priest and do not come easy to the church, they have the opportunity to hear the Word of our Redeemer at the local missions which are held in the different homes of our brethren and friends.

In the past few months fifteen have been received by baptism, nine by letter, by death and letter we have lost ten. In August Brother Juan A. Lopez held a series of services and six manifested their faith, making thirty manifestations. After this series of services it was decided to invite the nearby churches to form the Southern Mexican Association to be composed of the churches of Del Rio, Eagle Pass, Carrozo Springs, Crystal City, Cotulla, Pearsall and others. This will be organized this month.

In Sabinal we have a Baptist Mission which caters in the Presbyterian Church which was closed. The services are attended by 35 to 100 persons. We have services each month. We have the valuable help of Sister Brooks, wife of the pastor of the First Baptist Church. She plays the organ and her missionary society helps with the expenses for rent, light, and some trips. We have three members, and fifteen have manifested their faith. A spirit of enthusiasm and great interest prevails and we are confident the Lord's Word shall bring great results for His honor and glory. The population here is about 3,000; 20% are Mexicans.

In Knippu, the population is about 1,000, with about 15% Mexicans. Only one family belongs to this church, composed of four in this family. Various families who are interested in the salvation of their souls are beginning to read the Gospel. They come to Uvalde, when possible, and three have manifested their faith in the Lord.

Rock Springs with a population of about 1,500 has about 25% Mexicans. Most of the town gathers at the Public School building to hear the Gospel. Many Bibles have been given out, also religious leaflets, and in this manner there is not a home which has not heard about the Savior. On various occasions we have had almost the entire town to listen to the good news with faith and attention. Although we have not baptized any in this town, many persons have confessed Christ. There were eighteen professions of faith when our Brother V. B. Clark held services here. The number has increased with my visits and we hope to baptize soon many of the believers.

## The Central West Texas Baptist Section

D. RUIZ

Five statements will introduce this article. First, A dollar invested in Mexican Missions in Texas will probably yield greater dividends in immortal souls than in any other mission field in the world today. This was said by a group of San Angelo men and women.

Second, During the last fifteen months, to the 31st of July, 1932, 232,540 Mexican people have returned to Old Mexico from the United States.

Third, Twenty-five percent of the Mexicans who go back to Old Mexico are Protestants in belief, Mexican Vice-Consul E. G. Dominguez emphatically assured last July.

Fourth, The laborers of Mexico City sued Monsignore Most Rev. Pascual Diaz, Archbishop of Mexico, a thing that never happened before in the religious history of Mexico.

Fifth, There is a conversion of thought, ideas and ideals in the Mexican mind today of such a mood that it is ready to receive good or evil quickly.

I. Our Converts' Faithfulness and Loyalty Last June when Mr. and Mrs. Antonio Cardenas were converted and joined the First Baptist Church in Brownwood, their Roman Catholic friends turned against them and tried to make them "return" to the Roman Catholic Church, but they could not dissuade them from their purpose.

Reyes Hernandez had the same experience with his own wife when he was converted and joined the Baptist Church. She did not speak to him for a week and spoke of going back to her father and mother. Christ made Brother Hernandez more than conqueror because instead of separating, she joined the Baptist Church too.

A San Angelo young woman has been struggling heroically because her husband has been insisting they ought to be married by the Roman Catholic priest. She says the civil performance, which the Knights of Columbus belittles, is legal. She believes her faith in the precious Blood of Christ is too great.

Basilio Zamarripa, working in a certain local enterprise, was made by the Knights of Columbus to come before the local Roman Catholic priest in order to find out the Baptist faith is wrong through the enlightening of the priest. During the two hours of hot controversy, the young Zamarripa showed the priest and the Knights of Columbus he is right in Christ Jesus, though he was going to lose his job. And he lost it, too.

Mrs. Petra Zamarripa Valadez is persuading her Presbyterian husband to embrace her Baptist faith and, believe me, she will win.

I have just heard the Ozona brethren had a great revival, many converts joined the Mexican Baptist Church. Brother Scott Cotten is doing a fine work in Big Spring and other stations. The Rotan brethren just paid the last note on their property. While the Fisher County Baptist Association was in session Brother J. Falcon Betancourt came in with the last note in his hands and before the whole Association and the board members, he took a match and burned the note, as it was paid, saying: "Let us do thus with all our debts."

Finally, my beloved, you will find today in any city or town, brethren and sisters of our own convictions. Wherever they go they have a traveling Sunday School, a traveling prayer meeting, a traveling preaching service, near by or far away from San Angelo. Thank God! Yes, they are aggressive in their faith.

### II. The Texas-Mexican Baptist Mission Board

As Secretary of this Board it gives me pleasure to report the growth and development of the mission work done by our Missionary, P. H. Pierson, as follows:

#### The field—the State of Texas

Revival meetings	110
Sermons preached	604
Prayer meetings conducted	372
Religious visits made	1,844
Bibles, Testaments and portions distributed	1,588
Pages of tracts distributed	28,331
Number of miles traveled	21,811
Added to the churches by baptism	193
Added by letter or restoration	169
Sunday Schools, B. Y. P. U.'s, and W. M. U.'s visited	147

The missionary is supposed to go from church to church all over the State of Texas, holding revival meetings among the Mexicans. The above were the results during the last two years of labor by our missionary.

### III. Church Members Gone to Old Mexico

The San Angelo field has suffered probably more than any other field in Texas, due to the fact that almost every church member has moved into Old Mexico. The depression on one side in the United States, and on the other hand, Old Mexico that is giving land for agricultural purposes to those who go back, have caused the influx from Texas, New Mexico, Arizona, California, Iowa, Wisconsin, Minnesota, Illinois, Indiana, Michigan, New York and other States of the American Union.

In a recent statement of the United States Department of Labor it is said the figures show that up to the year of 1931, 1,500,000 Mexicans have gone back to Old Mexico and 300,000 more in 1932. Two millions of Mexicans back to Mexico! That is a very large mass of people. No wonder San Angelo has suffered, but, again, there are thousands and thousands of Mexicans yet all over, in, and around San Angelo, if you please.

What do we know about our church members who have gone from this territory to Old Mexico? Let us see:

Listen! Just across Del Rio, Texas, in Villa Acuna and San Carlos, State of Coahuila, Mexico, sixteen San Angelo families, an average of five in each family, are doing a good work. They help to pay the full time pastor, young Pablo Duron, and they have built their little chapel where they worship. The lot was donated by brother Remington Neri, one of our former members.

In Camaron, Nuevo Leon, Mexico, a group of six families, and average of four in the family, besides doing their agricultural work, they are attending religious services, and my former school mate, Rev. Teodoro Trevino is their Pastor, who visits them from Sabinas Hidalgo. They want a full time pastor but cannot have one because there is a lack of ministers in Old Mexico.

In Ojinaga, Chihuahua, Mexico, the San Angelo former members, a group of four families, an average of five in the family, have no pastor and the city of Chihuahua is so far away that the pastor down there cannot visit them even once a year, but the brethren have their meetings and they want me to tell the Home Mission Board they pray for Dr. J. W. Beagle, that they know him. They sing the Gospel songs in Spanish, of course, and read the Bible.

One instance of the value of the Texas Mission work will give an idea of what is going on today in Old Mexico. On July 3, 1932, Sunday morning, at eleven o'clock, Pastor Juan Gaspar Hernandez, of the First Baptist Church of Saltillo, Coahuila, Mexico, announced that seven converts wanted to unite with the church by baptism. Brother J. Saucedo, converted and baptized in Texas, was God's man to guide to Christ these seven brethren. They live on the mountain tops, far away from the cities and towns.

The first thing Brother Saucedo did when he went back to Old Mexico was to find friends in order to show them the Gospel Light, the Christ Saviour, Jesus. Of course he found Roman Catholics and with them he began. The Christlike spirit and life made it easy to win them for Christ, but where will these converts be baptized?

No railroad, no automobiles, no mules, no horses, just four oxen, nothing else. "On to Saltillo! All aboard on an ox-cart!" One whole day's journey on an ox-cart to Saltillo to baptize these seven converts into the Saltillo Baptist Church, was the joyful shout from every lip. And there they went, up and down the mountains, singing these beautiful gospel songs you and I love to sing in our fine church buildings in the Southland. When they reached Saltillo and found the pastor, and he introduced these brethren to the church, the whole church was moved to tears and set afire. No wonder they live in a day and night religious revival!

Then, at the night preaching service, the pastor announced that, July 10, 1932, another brother, by name Francisco Ruiz, was going to introduce to the church nine more converts, coming from a far away place, on an ox-cart, a whole day's journey, to be baptized into the church. They came, praying, singing songs, glorifying God and worshiping Christ and Christ only—not worshipping Paul, nor Peter, nor the Virgin Mary, nor any one else, for Christ alone gave His precious blood to save them from sin and hell.

Oh, Baptists of the Southland, wake up! "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; as the Spirit speaks through the Apostle Paul."

### IV. From "The Deep to the Deeper and to the Deepest"

The voyage from the "shallows to the deep and to the deeper than the deep and to the deepest" has been started in Texas in Old Mexico, in the Mexican Race, in and out of Mexico. And the Gospel Lighthouse is bright just now, just when the skies are black and the seas are roaring.

Former President of Mexico, Ing. Pascual Ortiz Rubio, now in the United States, in his last message to the Mexican Congress spoke of the "nationals coming back to their Country from the United States" and surely he was not going to mention anything about their religion, but he is not an atheist, he is not a Roman Catholic, loyal and faithful, he is a Mason 33. And he knows something about the religious creeds, too.

Just think, on August 23, 1932, Monsignore Arch-Bishop of Mexico, Most Rev. Pascual Diaz and the Roman Catholic Apostolic Delegate of the Pope of Rome in Mexico, Leopoldo Ruiz y Flores were prosecuted in the courts of Mexico City by the laborers who worked in the reparation of the Basilic of Guadalupe and who refused to work for nothing as these high dignitaries of the Church of Rome wanted them to do, but the laborers demanded \$10,000,000 (Mexican money) and said work-ers made very severe accusations, something never, never in the history of Mexico was done since the beginning of the Roman religion in Mexico.

For all that and much more, the voyage is an high seas. The Baptist Home Mission Board has a lot to do. The Baptist Home Mission Board has done a lot. The Baptist Home Mission Board is doing a lot. The Baptist Home Mission Board is the bright Lighthouse in the Southland. It is the Gospel Lighthouse for the Mexicans in the United States; for all Mexicans who go down to

## The Church Of Two Members That Prayed For A Minister

By REV. JOSE M. MARQUEZ, Mariel, Cuba

By REV. JOSE M. MARQUEZ, Mariel, Cuba On the 20th of January, 1927, I arrived at Mariel, Pinar del Rio, being sent by the superintendent of the Home Mission Board, Dr. N. M. McCall to do evangelical work in this field.

I carried a post card from Dr. McCall to Mrs. Joannie Lamas, a volunteer Missionary, who for more than twenty years has labored in Mariel, having obtained some fruit of her labor in an "Asylum for Girls," which she maintains with free will offerings.

On my arrival, I inquired of her about the work, and she said: "I can tell you that I feel great joy in my heart because the Lord has answered our prayers: Mine and Carmen S. de Puissegur for, it is a long time that we have been praying to God for a minister." These are the two Sisters who solicited the Home Mission Board for a minister. There were these two faithful members of the church.

Today we have work in Mariel in the following forms: A Sunday School of 80 scholars, a church of 38 members. We hold services on Sundays as follows: 8:30 A. M. Consecration Service for our Christian workers, Sunday School 3 P. M. Church Service at 8 P. M., a "Girls' Auxiliary Society," a "Ambassador of the King," another woman's missionary and a day school with my wife as director.

We have three Missions, one in a neighboring town named "Quebrera Racha" in charge of brother R. A. Edwards, one in a factory of Cement near by in charge of a brother and deacon of the church named Felix Suarez, and another Sunday School nearby in "Cayo Mason" (Cape Mason) in charge of Sister Carmen S. de Puissegur, one of the members that prayed for the minister.

We have also in our charge the pastorate of the church at Guanajay where we work also in cooperation with the consecrated Sister, our missionary, Miss Christine Garrett. In Mariel we do the preaching work in cooperation with the members of the church, four of whom preach and all have a

missionary spirit. In a single week in Mariel and its surroundings, we celebrated fourteen services.

The population of the terminus of Mariel is 8,000 inhabitants. Guanajay has 11,000. All have been taught in the Roman Catholic religion and knowing nothing of the Bible, they commit various sinful practices not knowing they do wrong. Many have never gone to the church nor is their priest troubled about them, notwithstanding they persist in calling themselves Catholics. They are not strong enemies of the gospel in the sense of hating the matters of religion.

I believe many will be converted soon, because they are reading the Bible. In Mariel alone, there are more than 300 persons who have Bibles and many of them are reading them and have attended our services.

The Catholic priests who labor in this terminus are Franciscan Disciples. Several times I have spoken with them on occasions of patriotic meetings. For inasmuch as all are Spaniards, and they have day school, they take part in all patriotic services to win the sympathy of the parents of their scholars. Whenever they pass by my house, they salute me. A short time ago one of them said to a teacher, a friend of mine: "The Baptist Minister is a fine gentleman and well educated."

Not long ago an old Roman priest died full of doubts and fears, even though a priest. Certainly, it is good to take into account, that the Catholics are never sure of the salvation of their souls, because they are made to depend on their good works. Said a Catholic friend one day: "These people," referring to my wife and me, "are great wrestlers and if they go on like that, they will do great damage to the Roman Catholic Church." (We do not want to damage the Catholic Roman Church, but to do the will of God, Saint Mark 16:15-16.)

Some time ago I read in a Catholic magazine an article by the priest resident in Mariel the following: "An avalanche of Protestant ministers generously paid from

the funds of the Bible Society of North America, and succored by all who promote Yankee influence or anti-catholicism, set out in an active campaign in the schools which they go forming in all the towns where they live. The gross religious ignorance and the sectarianism that is outspreading continuously have compelled us all as Catholics not to sleep and to put in front of each of these Protestant or Masonic schools another from our Creed that is well equipped."

One of the things that has made me most sad is need of money for missionary trips and to sustain the missions. Sometimes we have gone on foot four and five miles in order to celebrate (hold) a service. At other times the brethren have helped us to pay the expenses but being poor and many of them without work they can do very little in this way; but what they do they do in full faith and love for the cause of the Lord.

During these last days I have suffered very much because of an orphan boy whom I have been educating during four years. Now a Catholic gentleman has obtained a scholarship for him in a college of Roman Catholic priests. As his sister with whom he stayed all this time is not a Baptist and is in extreme poverty and woe in such extremity as not to be able to buy even clothes for the boy, she has accepted the offer of the Catholic. Yesterday the boy was gone. He had come only to tell me what had happened to him. He is twelve years old, is very intelligent and he understands his case. He said he would rather go to a Baptist College. He asked me if I could obtain for him a place in Havana so that he may not have to go to the Catholics.

Christians sometimes have to weep for sorrow and at other times weep for joy. In these days I have been somewhat ill from an operation which I had to submit to on my throat. I have had to weep for joy to see the interest shown during my illness by the brethren baptized by me. All have accomplished their duties faithfully, attending to all the services here in Mariel and the missions nearby in my absence. There is a great enthusiasm for the work. All the departments are increasing and in the treasury that we are raising funds to buy a lot whereupon to build a temple, we have already \$141.00.

During the last three years, we have been raising funds to build our future Temple which we believe will cost us, including the pastoral house \$4,000. The brethren work hard enough to raise this money but we have more confidence in God to obtain it than to raise it by our own efforts. We know that He will give it to us though we do not know what is the suitable way to obtain this Divine protection so that He may give it to us. We will pray confidently that He will help us and we will do every thing possible on our part to raise it.

Perhaps some brethren who read these lines think we have done very little, but if they take into account the conditions of the country and how poor are the brethren they will see that it has been necessary to make great sacrifice to raise this amount.

A young man recently baptized, whose name is Damasco Millan, is an example of the power of the Scriptures in the heart of the human being. He works in a Post Office where his boss is a Roman Catholic. In his importunate speaking every day he tells of the great things the Lord has done for him to all whom he meets in his way. Of his company, others such as Armande Perez, Mario Chirino, Miguel Presmanes whose greatest ideal is to preach the Gospel. They

have left off all their bad habits. They do not drink, gamble nor smoke. They keep Sunday, the Day of the Lord, walking from house to house with the Bible in their pockets teaching the good news.

A while ago today, Miguel Presmanea came to help my wife prepare the programmes of the Woman's Missionary Society while Armando came to take tracts to the Chinese people of this town in their language. Damaso has just finished giving me an account of his experience in his missionary visit last night, the struggle he had with an unsaved friend, who promised him to attend the public services tomorrow.

Just so, dear-Christian brothers and sisters of America, who read these lines, are the members of our church at Mariel, they have left all for the love of Christ.

Perhaps thou hadst read in times past of the Baptists of Roumania. Well, let me tell thee of one of them. Some time ago a very poor man and in a very bad condition came to my door telling that his name was Ben Florian and that he was a Baptist from Roumania. I listened and received him as a brother. A few days later he began to labor as a shoemaker, but he did something else that is better. He preached to every person that came near him. At the same time he exhorted and animated the church that they be more active and consecrated. I here confess that he has been my best auxiliary in this congregation. He knows the Bible perfectly, he can recite and quote all that he needs from the "Holy Word," the Bible being his only book, and I believe it is

#### BAPTIST HOME MISSIONS

enough. The Lord has blessed his Christian labor with good fruit.

As a result of his work he has caused more interest in the sacred things on the part of many others; and I have baptized two countrymen of his, who beforetimes were enemies, and were also enemies of the gospel, but now they are two faithful Christians.

After having read all that we have said about the Baptists of Mariel undoubtedly you would like to know what is our opinion of necessities of our country.

Well, then brothers and sisters, you have read the conditions of our country are very bad. Men have scarcely got what to eat, many of them are suffering from hunger; but I believe that their greater need does not consist in material, but in spite of all these great necessities, that they need most of all the Gospel of our Lord and Master that they may be saved and come to the knowledge of the truth. For of a truth it makes me sad to see them in the ignorance and fanaticism in which they are.

I pray that some dear readers of these lines may have something to consecrate to God here in Mariel! May God grant that someone should wish to dedicate his life to be a missionary in Cuba. We will receive him with our open hearts.

The prayer of your W. M. U. and your help by means of the Home Mission Board, that you have extended to us has been appreciated by the Cubans. As also all the works of the missionaries are much appreciated by the Cubans.

## Missionaries Meeting The Challenge

J. F. PLAINFIELD, Th. D.

One does not have to guess what you are doing at this moment. You and Dr. Lawrence must be just about our busiest individuals. But the Missionaries on the Home Mission fields are just as busy dealing with local problems and difficulties, quintuplicating their efforts for the tasks that previously were executed by many laborers. How deep has been the devotion of the missionaries during the past months, no one will doubt, and it may be safely said that no other person has exhibited such dimensions of personal abnegation and sacrifice superior to those of the Home Mission workers.

Whether he is admired or not, approved or not, rewarded or not, and whether the permanence of his work is conceded or not, one thing must be admitted that in a time that tested the faith of the best men, the missionary in the home field has worked steadily against the greatest odds, to change the lives of human beings, their minds, their hearts, their spirits, and to interpret the message of Christ so that it would fit our present situation. This is said not in the desire for personal glory, but rather in recognition of the splendid demonstration of loyalty and superdevotion given by the men and women who as missionaries stay fixed at the post of duty in spite of a world eternally in a state of flux.

Most of us are forever hoping to put the world in order and finish the job. Well, the job will never be finished. There is no end to the mission task, and the pitiful part of it all is that some Christians think we ought to give up all our missionary efforts. How intolerably stupid that is. Nevertheless we go on, accepting work and dis-

cipline voluntarily with spiritual ecstasy, leading men and women away from self-indulgence unto the full measure of manhood and womanhood in Christ Jesus.

If, after decades of splendid Home Mission work in the Southland, we suddenly abandon our task, not only are we in peril of losing all our gains, but render ourselves criminally liable to the censure of God and humanity, for, having brought the submerged tenth, the foreigner, the Negro, the Indian and all others to the first level of moral, spiritual and civic transformation, if we leave them there, they will soon sink again to the bottom of their former life. Having led them to Christ, it is incumbent upon the Christians of our Baptist churches to see that the task is pursued to success by training the young converts of our Home Mission Stations in the deeper things of Christ. This is not the time to hesitate, to feel drowsy along the avenues of this imperial world which thrills with the life of primeval impulses. It is the time to push and drive ahead, not to pull back. Let us go, this is our time, brothers, the time for the generous and strong. The world has need for us to marshal the willing and the unwilling masses out of the land of bondage and into the blessed freedom of the children of God. Let us complete the sacrifice of our lives in the active propaganda of those truths which are Redemption and life to all men, through Jesus Christ, Whose is the glory forever.

The North Boulevard Baptist Church and Armenia Avenue Baptist Mission, comprising the nucleus of Christians and missionaries doing work in Tampa, Florida, among

the Italians and Latin-people in general, under the Home Mission Board, of Atlanta, lose neither time nor effort in translating the ideals of Christ into the life of the community and cultivating the souls after the Christ Model, for the aim of Christianity is to reproduce and perpetuate the Christ life. The main business of the church is that of bringing souls into the Kingdom and securing disciples to the Lord Jesus Christ. Even that is not an important part, but the training and perfecting of the new Christians, who having believed, are not always able to get away from all the hampering errors and superstitions of their homeland and of their forefathers. The first and easier period of Home Mission is past; the second period is now ushered in. We have won the souls of many foreigners, let us win their hearts and minds now filled with withering doubts, for Christ and America. And when they are thus won they will never hesitate to venture abroad with their genius and labors for Christ and become a part in the work of creating a world fit for the Kingdom of Christ.

Yes, we are doing a little toward that end. Twenty-five baptisms since January the first, of this year, is an indication that we are not standing still. And while many of our members have gone North in search of work which could not be granted in Tampa, the Church and Missions have sought to continue unabated the effort to enlist the remaining members in the service of the Kingdom. The sum of \$841.02 has been contributed to all causes since January, paying all the local expenses besides the regular and monthly offering to the Home Mission Board and the Cooperative Program. Our offering for the Emergency Campaign was \$50.00, a goodly sum for a poor Mission, though we wished to make it larger.

#### PROFITABLE SUMMER AMONG THE FRENCH

A. S. NEWMAN, Principal  
Acadia Academy, Church Point, La.

When school closed, the last of May, a number of the students of Acadia Academy decided to spend the summer in mission work. Rev. Frances E. Broyles, new Director of Mission activities, who came in the early summer, joined the group. Through preaching in destitute places, distributing literature and in personal effort, many heard the Gospel that had never heard it before.

Through the gifts of some friends we have two tents. One group took one, another group the other, and on finding a place where a crowd gathered would begin their services. Many, who were afraid or ashamed to come under the tent, would come near enough to hear the messages. Eternity will have to reveal the good those groups accomplished.

On one occasion we went to a French community where no religious service of any kind was being held. We assembled several times under the trees and sang, played and preached. We also gave out literature. We followed this program for several days. Soon the people began to manifest great interest. One afternoon, the Lord seemed to be with the French preacher in great power. As he came to the close of his message he plead with those present to decide for Christ. Out of the eleven grown people present, ten of them made a public profession of their faith in the Savior. We hope to follow up this work. Perhaps some day a church may be organized in this community.

#### BAPTIST HOME MISSIONS

## What Our Negro Missionaries Are Doing

### AMONG THE NEGROES IN ALABAMA BY HOME BOARD WORKERS

JORDAN DAVIS and R. T. POLLARD

"We have just completed the third and the last institute for preachers and others. This last was held in Birmingham, the other two were at Mobile and Selma respectively. For ten days at each place we conducted a school with text books, one lesson per day in each of the following books.

"Modern Evangelism," instructor Rev. C. L. Fisher, Selma University, Theological Department.

"Life of Paul," instructor Rev. C. T. Hayes, Pastor at Birmingham, and Rev. R. H. Williams, Pastor-Instructor, Mobile and Selma.

"Church History," instructor Rev. Jordan Davis, Mobile, Selma and Birmingham.

"Christian Ethics," Rev. R. T. Pollard, instructor at Mobile, Selma and Birmingham.

"Beside the above, we had expert work in Sunday School Methods by Rev. S. H. Brownlee, director of Young People's work for Alabama, at Mobile and Selma; S. S. Voss, Secretary of Religious Education, at Birmingham.

"Addresses on popular subjects as well as subjects dealing directly with the ministry, by Rev. D. V. Jemison, Pastor at Selma for five days; M. C. Cleveland, pastor, twice at Mobile; M. I. Robinson, pastor, twice at Mobile; Rev. Mr. Cox, pastor (white) once at Mobile; Rev. M. Chandler, pastor (white) once at Mobile; Rev. J. G. Jordan, veteran ex-foreigner mission secretary at Birmingham, nine times; Rev. L. G. Dunham, pastor, at Mobile; Rev. John Cunningham, (white) pastor, once at Selma; Rev. P. I. Watkins, pastor, at Birmingham.

"Added to these we had the following: Mobile County Farm Demonstration Agent (white) who spoke one hour on farming, gardening, poultry raising, health, etc.

"Dallas County Farm Agent, with nurse and other assistants, spoke daily for a week on farming, gardening, poultry, etc., at the Selma Institute.

"The Tuskegee Movable School with three of its agents spent five days in the Birmingham Institute making demonstrations on farming, gardening, poultry raising, care of sick and many others. These were almost sensational in a good sense. There were fifty odd preachers at each place and, at night especially, from 150 to 250 people.

"There will be group study from September to May, once-a-week, under a leader using one text book of four books, until the four have been studied as prescribed. These four have been studied in different sections of the State, taking this course, writing answers to the questions sent out from this office. This is the third year of such work. It is working wonders in initiating ministers to study regularly and systematically, especially those who cannot leave home for school work."

### WORK AMONG THE NEGROES IN LOUISIANA

G. D. McGRUDER, Missionary  
Spiritually our people are alive. They cherish the mind of Christ which is the life of religion, in opposition to worldliness, selfishness, sensuality and lust. Their conversation is most of the time about heaven, the development of religion and the salvation of sinners. Often and in many places I am accompanied by many in visiting homes, reading the Bible and offering prayer.

Conversions

This year has surpassed that of many others in this respect. Hundreds of converts are being brought into the church. Every Sabbath, churches are baptizing converts in many places. The result is sound gospel preaching. Much care is taken in preaching to sinners. Great emphasis is placed upon repentance and faith. Sinners are being made to understand that singing and praying cannot save them. Belief in Christ alone can save, hence the doctrines of repentance and faith, the Atonement and free salvation are being preached in a very simple and plain manner.

Our Improvement  
It gives me great pleasure to mention the fact that a large majority of our congregations are improving their property, and in many parts of the State the old time meeting houses are being rolled aside to be used as school houses, or being taken down and commodious new houses of worship are being erected in their stead. Our congregations were never more liberal than now. Considering the circumstances our ministers are better cared for by our churches and in many respects the promise for the future is encouraging to me.

Churches Organized  
Several new churches were organized during the year in necessary places. These are under the supervision of pastors and are doing well. We usually take advantage of being the first to establish our work in new settlements.

Sunday Schools  
As the future of our denomination to some extent depends upon the Sunday School, we are constantly urging every church and pastor in our field to do all in their power to maintain good Sunday Schools in their churches and mission schools, in places of necessity to assist in the Christianizing and religious training of the young. Wonderful also are the encouragements along this line.

### HOW GOD IS BLESSING OUR WORK AMONG THE NEGROES IN THE RURAL SECTIONS

R. J. MOORE, Missionary

As Missionary in Alabama, I wish to say, we had to make great sacrifices this year. Up to now we have assisted in rebuilding three churches blown down by the storm in March. As our work is mostly in the country where the people have not been able to do any thing for two and half years, it has made it very hard for us, yet we have tried to encourage the people to trust in the Lord. By the help of our good Home Mission Board of the Southern Baptist Convention we have been able to stay on the field.

I have assisted in three great meetings this month which brought into the churches fifty happy souls. Money is scarce but I have done my best to get to the people with the message of love and the Lord has blessed our efforts. Last week we had a great meeting at Kennedy, Alabama, where eight men and women were saved, among the number two Campbellites and two Hardshells were converted and joined the church. At the Holly Springs Baptist Church this week, Rev. J. A. Johnson, Pastor, I assisted in the meeting. Twenty-four came forward to believe in the Bible.

I find that we need good preachers in the country now because so much stuff is going through the country, the people don't know what to believe. We are asking the prayers of all for the saving of the souls of men and women.

Since March we have received into the Church eighty-one, seventy of which were for baptism; organized four churches, six Sunday Schools, five B. Y. P. U.'s and several Helping Hand Committees for our work. I hope this report will cause some one to pray for us and our work.

### AMONG THE SPANISH-SPEAKING PEOPLE OF NEW MEXICO

J. G. SANCHEZ, Missionary

With great pleasure I am giving a brief outline of my work in Albuquerque, Gallup, and Alamogordo.

The past year I have visited my field regularly, having meetings in each place, which have been well attended, an average of about seventy.

In Albuquerque, our services have been very interesting, though many of our brethren have left town to spend the summer months elsewhere, we had an attendance of forty members.

Our Sunday School is very well organized. We have three classes only but are very much interested and our members are learning much from Bible studies. The same can be said for our ladies society. They are working hard and advancing rapidly.

Our Baptist Mission in Gallup, though small, is getting along splendidly. I must say here that three of our Baptist families were deported, with some other families, to Mexico. We have only four families now but they are carrying on the work with zeal. This year we have had four conversions in Gallup. These were baptized. We also have eleven converts that we hope to baptize soon with the help of God.

Our Spanish Baptist Association meets September 27-28 in Gallup.

In Alamogordo, we have another fine Spanish Mission. I visit this Mission and preach the second Sunday in each month. This Mission has been suffering terribly because of this great depression. Our brethren have been unable to find work, and only God has taken care of them as He has taken care of us all. Nevertheless they hold services every Sunday and Wednesday and enjoy the Lord's blessings.

Never before in all my experiences had I noticed the great amount of interest among our Spanish churches concerning offerings. They have contributed more liberally and with better faith in spite of this terrible economical crisis. As an example I have the results during the special Emergency Relief Offering for Home and Foreign Missions. In this drive our Mission in Albuquerque

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## Home Mission Work In Panama

REV. ALFRED CARPENTER

Pastor Balboa Heights Church

(Now in the States on Vacation)

The present extent of our field is Canal Zone and two terminal cities in Panama with immediate surrounding territory. This field is covered by our churches very well with no immediate need of more churches. We plan to extend our field to the interior of the Republic working with the Spanish people. There are one white and two colored churches on the Zone, and four churches and two preaching stations in the Republic, making seven churches in all. The white population is estimated at 7,000, and the colored at 40,000.

The churches are as follows:

Colon-Cristobal—Graded S. S. 348 enrolled; Jr. and Sr. B. Y. P. U. 48 enrolled; No W. M. S.; Day School, 132 enrolled. Week day industrial classes such as sewing for girls and manual training for boys. Full time preaching. Board spends \$50.00 per month for this center of work.

Chorrillo (Panama)—S. S. with 200 enrolled; Jr. and Sr. B. Y. P. U. 52 enrolled; W. M. S. with 36 enrolled; Day School with 60 enrolled—Sewing clubs and manual training for boys. Full time preaching—Board spends \$50.00 per month here.

Caledonia (Panama)—S. S. with 160 enrolled; Jr. and Sr. B. Y. P. U. 78 enrolled; W. M. S. with 32 enrolled; Day school with 125 enrolled; sewing class for girls. Full time preaching; 81 members. Worship in rented building, paying \$50.00 per month rent. Board spends \$15.00 month here.

Red Tank, Membership 48—S. S. of 205; Two B. Y. P. U.'s 88; W. M. S. of 25. No day school nor week day activities here as this church is on Zone with educational advantages. Half time preaching. An aggressive little church.

Pueblo Nuevo—20 members, all adults. No auxiliary life. Half time preaching. Church is located in country, composed of poor folk, very difficult to have a progressive program.

Gatun—41 members—S. S. of 56; half time preaching; no day school as this church is on Zone. Small colored community of lock workers.

New Providence (Panama)—This is a preaching station reached from the Colon Church. A country situation, strife in church gives little immediate outlook.

Cativa (Panama)—Another preaching station reached by layman from Colon Church. In a community that is being disbanded. No outlook and church will be discontinued with members going to Colon.

Total, membership of West Indian Churches, 640, with 394 contributing regularly. Additions (one quarter only) 47. All these churches are West Indian (British Subjects) brought here from Jamaica by Canal Commission during construction days and remained after operation of Canal. We are reaching our constituency with these people in very good way. The Day Schools in the Panama churches are a necessity, for these people speak English and no provision is made for educational facilities for them in Spanish Panama.

Balboa Heights Church (whites on Zone)—Membership 171. S. S. of 307 fully graded; a graded B. Y. P. U. of four unions with 81 enrolled. W. M. S. with 32 on roll and a real mission spirit. Full time preaching. Self-supporting with a worthy budget

and will give more than \$1,300.00 to missions this year. Additions last year 54; total budget for the year \$7,461.78, with 105 of the 171 members contributing.

This church serves the white employees of U. S. Government on Pacific side in operation of Canal. Its members are splendid, well trained men and women, many having had unusual cultural advantages of education and training. It is capable of notable achievement in this unusual center of mission opportunity.

You ask about the encouragements and the discouragements in this field of work. We have no discouragements worth mentioning as we are eternal optimists, standing on the promises of God. One disappointment may be mentioned. The West Indian churches have not given to missions as I had hoped, but probably I expect too much of them as they have made a long step towards self-support.

There are many reasons to be encouraged: The response the West Indian Churches have made in self-support and the hearty cooperation they have given in the new administration of affairs. The ability and loyalty of the layman in these churches to carry forward the work before we secured preachers for them. They continued "Steadfast." One church installed a baptistry after being without a pastor two years. They had five candidates ready for baptism when the baptistry was complete.

Another reason for encouragement is the growth of the mission spirit of Balboa Heights Church and its continued evangelistic efforts. The ability of this church to adjust its affairs amid changing conditions, holding the work intact and carrying forward the work of the Kingdom is most hopeful.

### REMARKABLE CONVERSIONS IN PANAMA

ALFRED CARPENTER

While on a trip into the interior last year we visited a sugar plantation where we found a young man of good Spanish blood, who is foreman. Mr. Holiday, the colporteur of the American Bible Society who was my interpreter sold him a Spanish Bible. I went with him to his home for the money, and on the way up the mountain he was anxious that I explain the Bible to him. He could not speak a word of my language nor I a word of his. I prayed that the Lord would help me to show him the Way. Arriving at the hut I felt in my pocket and found an English New Testament. Taking it, I turned to John 3:18, then turned to the same verse in his Spanish Bible. I would read in English and explain by motions, then he would read his Bible in Spanish. I read and explained the Nicodemus story to him, then again verses 14, 16 and 18, he following me in his Bible. Then I turned to Rom. 10:9-10, and he followed me, and while I was praying I noticed the Light breaking through. In less than one minute he was praying and gave all the testimony and expression of a converted soul. I could not understand his speech, but his spirit and mine were one.

He immediately called his wife out of the hut and began to explain the Way to

her. She seemed to understand, but did not give the outward expression he had. He was as happy as any person you ever saw in conversion. He wanted me to remain with him for the night, but we were compelled to travel on. In the hut were two fine children and it seemed to be a happy home indeed. This newly bought Bible was the only piece of literature in the home. A fine start in the right direction.

With this experience I came to fully realize the power of the Word. Give the hungry and thirsty after righteousness the WORD, and God will honor it according to His eternal promises. This man has no church near, nor no one to pastor him and his family, but he has Christ in his heart and the Bible in his home. I have thought of them and prayed for them many times this year.

On the same trip we met a West Indian from Barbados. Brought to this country in childhood, he lived in the interior at a sugar mill. He speaks English. We sold him a Bible a year ago while on a mission trip to this section. Returning there last month we looked him up. He was glad to receive us. His first words were that he and his wife, who is Spanish, are now both believers. I asked him how he found the Light and he said that they had read and reread the Bible we sold them. I asked to see the Bible and when he presented it to me I saw that they had read the four gospels till the pages were literally worn out.

That Bible was sold to them for 55c. What better returns for the money! Another example of the power of the Word in human life! How I would liked to have spent a week on this plantation quietly working among those interested. Out in the fields we gave away portions of the New Testament, and Mr. Holiday would tell the simple story of salvation to the Indians. They would follow us about the place asking for more understanding of the Way, the Truth and Life.

One old couple we met on the way were taking their annual crop of nuts and berries to town to sell, which would bring less than a dollar. They had walked two days when we met them about three miles from the market place. We stopped and Brother Holiday got out and talked to them about the Word of God. It was the first time they had ever seen or heard of the Bible.

(Continued from page 15)

### AMONG THE SPANISH-SPEAKING PEOPLE OF NEW MEXICO

querque, understood the situation perfectly, and with willing hearts and full of gratitude contributed \$34.00. This amount was given by 24 members only, out of which only five have work. The others gave with great sacrifice but gladly to show their gratitude to our good Lord.

We have raised \$436.00 the past year for all purposes. We have had seventeen baptisms of happy converts to Jesus Christ.

There is no doubt that we are struggling through an alarming crisis, but I assure you that a great percentage of our Spanish Baptist brethren are ready to thank our Lord and Master with their hearts full of gratitude, and a willingness to help in all that is possible.

Pray that our work, which is the Lord's, may flourish without drawbacks. Also pray for this humble, but faithful servant, that he may be blessed in this great work, which work is being done for our beloved Master, who loved us and who gave Himself to save us.