

SOUTHERN BAPTIST HOME MISSIONS

MOTTO: Trust the Lord and Tell the People

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Executive Secretary, Editor

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No. 1

March A Great Mission Month

There are two great missionary programs in March. First, the March Week of Prayer by the W. M. U. for Home Missions; second, Mission Day in the Sunday School for Home and Foreign Missions.

Brother Pastor, we turn to you for help.

You can greatly assist in making these two programs successful in your church. Will you preach on Home Missions the first Sunday in March and give the March Week of Prayer a special boost? Home Missions need your support now.

The other great mission program is, Mission Day in the Sunday School, March 25th.

This should be made a great day in the Sunday School and Church for Home and Foreign Missions.

We are asking the pastors to do five things:

1. Get in touch with the General Superintendent of the Sunday School and go over the plans for the Mission Day program with him.
2. Take the matter up with the teachers and officers not later than the middle of February and plan in detail for the program and the offering.
3. Set a worthy goal for the offering—an average of at least 25c per member.
4. Call your people to prayer for Home and Foreign Missions during the month of March.
5. Preach on missions either the 18th or 25th of March. Make a great mission month in the church.

Brother Pastor, we are depending on you. The need is urgent and the opportunity great. See to it that your church does a worthy part.

An Appeal To Our Good Women

Mrs. Una Roberts Lawrence

Three hopes are bound up in the sending of this issue of Southern Baptist Home Missions:

First—That Southern Baptists may know better how to pray with and for their missionaries. Through the requests of the missionaries they may see more clearly the needs of their fields than in any other way.

Second—That Woman's Missionary Union may see what their missionaries, supported by the March Week of Prayer Offering, are doing, and realize the tremendous power of that offering in supporting these missionaries on these strategic home mission fields.

Third—That those who think that Home Missions is no longer needed, may have positive evidence that there is work still ahead for a Home Mission agency through which all the churches of our Convention may preach the Gospel where it is not being preached. These appeals from the missionaries open up to us the far reaching future of Home Missions. These men and women are investing their lives in Home Missions. They see the fields as no others can. They point the way ahead for us.

Let us remember, as we read, that the most immediate and important necessity for this work is to keep these missionaries on their fields. That the Week of Prayer Offering will do. Then let us remember that for five years there have been no repairs, no equipment provided, no buildings erected, no reinforcements, no replacements. Let us join our prayers with these missionaries for the increase of gifts from Southern Baptists that the Home Mission Board may be able to plan a larger program for this work; for the success of the Hundred Thousand Club which will lift the burden of interest and debt payment out of the missionary budget of the Board, and for the steady increase in prayer and concern for missions everywhere that shall undergird our whole missionary enterprise. Then can these appeals be met with definite forward movements on every mission field.

Whoever thinks, sincerely, that the day of Home Missions is over needs but to read the appeals from the missionaries found in this issue of Southern Baptist Home Missions to be convinced that it is just beginning. Here are open doors we should

enter, here are rare opportunities we should seize, here are souls to be won, lives to be trained, and above all here, over and over, our missionaries tell us of the peoples of the homeland, Cuba and Panama, who know not the Gospel in its saving power, but who eagerly seek to know. In all these appeals not one single missionary asks anything for himself. There is not one complaint about the bitterly small salaries, most of them now around \$50 per month for a well trained and equipped missionary couple. They are willing to sacrifice even more, if only the work can go on.

The Week of Prayer Offering this year will undergird the whole missionary program of the Home Mission Board. Then, when relief begins to come through debt payment, slowly, but very surely, the simple and necessary needs can be met. Let us give this year that the missionaries may be kept on the fields, knowing that our gift strikes at the strategic point and will provide the foundation from which we will build up again our missionary program to a worthy enterprise for our Lord.

SHALL THESE SENT ONES STAY ON THEIR FIELDS?

The March Week of Prayer Offering will answer that question. This offering is kept in a separate bank account, held intact throughout the year, and checked on only for the salaries therein provided for. This puts the direct missionary work of the Home Mission Board on a cash basis, thanks to the W. M. U. This means that the March Offering is blazing the way to that long-desired goal, namely, operating our Home Mission Board on a cash basis. May God give us the vision and the sacrificial spirit this year to reach our goal and beyond.

PRAYER

Grace Gifford

Missionary to Osage Indians

"Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me." Ps. 50:15.

These words came to me as a direct message one day not long ago. It was one of those gloomy days that come to one when he feels that perhaps his days of usefulness are past.

I gazed upon the faces of the work-

ers portrayed on the chart of "Baptist Home Mission Trails," for that chart hangs on our wall, lest we forget to pray for the workers each day. There I saw the faces of our faithful secretaries and field workers and mission study editor and superintendents who are in constant service for the Master. There are the faces of the missionaries on the fields, and there is the likeness of our late Bro. C. W. Burnett, one time my pastor as we labored on the Pawhuska field. I thought of the sadness on the Navaho field where he laid down his work. Then there are the faces of some of our pioneer missionaries who like myself cannot be in active service because of failing health, yet whose hearts are still in the work, for when one has been long on a field the work there is dearer to him than any earthly comfort.

I then picked up a little book, "Daily Food." It has a promise for each day, and the promise for this day was the one quoted above. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." These words seemed to burn themselves into my soul, and I sought to know how I might best glorify God my Saviour, and the answer came direct from God's Word, "Whoso offereth praise glorifieth me." Immediately my heart was filled with praise for blessings past and present.

I thanked Him for the workers I had just been thinking about. I praised Him for answering prayer for some of the fields we are thinking about. I thanked Him for friends who have remembered to pray for me in time of affliction. There are times when it seems my strength is almost gone. Then suddenly I feel such renewed physical and spiritual strength that I am made to exclaim, some one is praying for me. I praise God that I have been included in the March Week of Prayer, through the days of my inability to be actively engaged in the Lord's work. Daily my heart cries out "what shall I render unto the Lord for all His benefits?"

I praise Him for the privilege of service in other days. Often I receive letters that cause me to rejoice because I have been able to render certain service. The greatest cause of rejoicing is when I have been used to lead a soul to Jesus. To God be all the praise for such privilege. "God is our refuge and strength, a very present help in trouble."

Missions In The Homeland

By J. W. Beagle

Dr. J. F. Plainfield, our good missionary at North Boulevard Baptist Church and Armenia Avenue Italian Mission of West Tampa, Florida, writes of a recent revival in which ten were added to the church, nine of them by baptism. The work on this field has been greatly blessed during this convention year. There have been twenty-four additions by baptism and Dr. and Mrs. Plainfield and Miss Fanny Taylor, our good missionaries, carry on the mission work at two points in West Tampa.

Missionary Pascal Arpaio, of the mining district in Oklahoma, writes as to his work: "There are criticisms because I am not getting around fast enough to the various needy fields. Sometimes I wish there were two of me so this could be accomplished. There is so much need in this great destitute field and so many demands come for help every day. Conditions in this great mining section are not improved. Last Sunday at Richville, one of our mission points, I received an old man eighty-four years old and as soon as arrangements can be made, he will follow Christ in baptism. At this mission last month, we had an average of seventy-nine. Pray for this great field."

Missionary A. Pucciarelli, Birmingham, Alabama, writing of his work, states: "In making my annual report, I find that we did not have as many baptisms this year as last, yet some of the conversions this year are very significant. One of our converts this year is a man who gets up and testifies in our meetings that six years ago the first time he met me, he was actually afraid of me and thought he saw the devil in me, but now since he has seen the light of the Gospel, prays in public and his prayers to God are especially that his wife and six children will accept Jesus Christ as their Saviour and Lord. He has invited the church to hold several prayer meetings in his home.

"Another of our converts this year was a great sinner, and now he testifies to his past life of thirty-five years, that it has been a life of indulgence in all forms of sin from that of mistreating his family down to gambling, but now his life is that of a faithful Christian ready to tes-

tify on every occasion to the saving power of God.

"Another of our converts is a woman, mother of five children, who spent in a convent in Italy five years of her life from the age of twelve to seventeen. She testifies and says that in the convent she never saw or heard a verse of the Bible read. She never heard the plan of salvation preached and explained as simply as she has heard it since she has been attached to our church. She is very loyal to her church and the three converts above referred to are bringing a new spiritual life into our work here in Birmingham.

"We have conducted a two weeks' revival meeting at Cardiff with the aid of some of the local pastors. The meeting resulted in one addition. I cannot get to this field as often as I would love to. As you know, I have opened work in Pratt City, and the work here in Birmingham has to be looked after. The future is as bright as the promises of God. Pray for us."

Miss Mildred Bollinger, missionary to many nationalities in East St. Louis, Illinois, and vicinity, writes of her work in a very encouraging way. She is still extending her mission field. She writes: "We are having a Thanksgiving program at the Hungarian Mission Thursday evening. The Story Hour children are putting it on at the invitation of Pastor Fabian. We have from thirty to thirty-five children after school Thursdays. One of the older girls from the Hungarian Mission and a woman from West Granite City Church are now helping with the classes. We have three: one for the boys, one for the girls, and one for the smaller children. The older girls ask that we organize something for them. Perhaps the Y. W. A. will have these meetings each week.

"We began our Spanish children's meeting with Halloween party at Carondelet Church, St. Louis, Missouri, on November 4th. At this party, we had eighteen Spanish boys and girls from the families where we have been visiting for several months. We set the time for our next meeting on Thursday, as the children were home from school on account of teachers' meeting week. At this gathering we had fourteen. We arranged to meet the next time

on Saturday afternoon. At this first meeting on Saturday, only one of the boys came. He brought four other strange boys with him. I wondered where the other boys were and I asked. They told me that the sisters down at the church told them that if they did not stay away from these meetings, we would make Protestants out of them. They all attend public school, so you see they are not very strong in the Catholic faith and I am not discouraged."

Dr. R. T. Pollard, Selma University, Selma, Alabama, is one of the outstanding men of his race. He has been connected with this board many years. He has accomplished a far-reaching work in the winning and developing of his people in the Christian life. He writes under recent date: "We have just closed the annual session of the Alabama Colored Baptist State Convention at Montgomery. I had the pleasure of conducting a Bible study each morning to about two hundred enthusiastic pastors and laymen. The thirst for Bible study and ministerial preparation was never greater in Alabama.

"Our enrollment of ministerial students in Selma University is thirty-two, larger than last year, and still they are coming in every week. We have six college students taking the T. H. B. course and several high school and elementary grades. This is perhaps my most enjoyable year teaching ministers. Their enthusiasm and sustained interest are remarkable. Of course those below the college level are taking only a minister's course specially prepared for them.

"I have three or four applications to organize classes of preachers for study where I may visit them once or twice every month, but with the heavy task resting on me here in the institution, I cannot find the time to visit these classes. Our people are hungering for knowledge of the Word of God as never before."

New Missionaries

At the recent meeting of the Board Dr. C. W. Stumph and wife were appointed as missionaries to the Indians in New Mexico. There is a sweet story connected with this which I shall give briefly.

Some years ago at a meeting at Santa Fe, New Mexico, Dr. Stumph, at that time State Secretary, remarked to the writer, when we were talking about being called of God to certain tasks, "I do not feel called of God to be a State Secretary, but I do

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feel called of God to work among the Indians, to give them the Gospel." This was not forgotten. A few months ago he was asked if his mind had changed, and he replied that it had not. After his appointment, both he and his wife expressed great joy at the opportunity of answering the call of God to this great needy field, for there are thirty-nine thousand Indians in New Mexico. Brother Stumph enters upon his duties this month.

Rev. O. F. Dixon, D. D., our missionary to the Negroes in New Mexico, writes: "I am very grateful to the Lord for having enabled me to organize another mission at Carlsbad, New Mexico, with eleven members. Dr. Henry Walden, pastor of the white Baptist Church at Carlsbad, assisted me in every way possible to get this work started. Our most difficult task now seems to be to get a piece of worship, and Dr. Walden is helping us to find a location and get a church home. Rev. M. L. Johnson, who have charge of this work. We appreciate your interest in the Negroes being Christianized and developed spiritually."

Eleven Years at Kerrville, Texas.

Last Sunday marked the beginning of the twelfth year of Brother Emmett Rodriguez' pastorate at the First Mexican Baptist Church in Kerrville, Texas. Pastor Rodriguez took for his theme on this occasion Matthew 28:1-10, the breaking of the alabaster box. There were over two hundred people at the service. The occasion will never be forgotten. Twenty-two professed faith in Jesus Christ as their saviour. Sixteen were baptized. Pastor Rodriguez remarked that this was the best way to celebrate an anniversary that he knew. He further stated that the alabaster box needed to be broken in the world at large, in every community, in every church and in every home in behalf of Jesus.

There were many visitors at this service. Pastor Rodriguez will go to Rock Springs and Privilege for services during the week. This God-called man has spent eleven fruitful years on this field and is commonly known as the George Truett to the Mexicans. May God spare him many years to carry on this great work.

Conversions and Baptisms

For this convention year, the missionaries in the homeland have had remarkable success in soul-winning. Our missionaries among the Spanish-speaking people report 359 bap-

tisms to December 1st; Italian missionaries 53 baptisms; Indians 166 baptisms; mixed nationalities 17 baptisms; deaf 15 baptisms; missionaries among the French-speaking people 60 baptisms; and missionaries to the Negroes report 372 baptisms, making a total of 1,048 baptisms.

A very peculiar experience is recorded in the reports of our missionaries. For five months of this convention year, our missionaries have reported an average of 152 baptisms. The writer cannot recall a similar instance in all of his experience with the mission work in the homeland. God truly is setting His seal of approval upon the efforts of our missionaries in the homeland.

Missionary Miss Mary Kelly, Christopher, Illinois, writes of the efforts put forth in and around Christopher among the foreign-speaking people by Missionary Foulon, aided by Rev. Berry of the First Baptist Church. It is a joy to the Home Mission Board to know that we have pastors in these strategic centers who are interested in the salvation of foreign-speaking people as Rev. Berry, and others who will go out with our missionaries and cooperate with them and aid them in every way possible to win these foreign-speaking people to Christ, and then the most beautiful characteristic of all is that their church doors stand wide open to receive the new believer in Christ, regardless of his nationality. The majority of foreign-speaking people that have been won to Christ this year in and around Christopher have been baptized into the First Baptist Church.

The God-Called Man

One of the refreshing experiences that has encouraged and strengthened the writer in his relation with the many missionaries in the homeland is the fact that so many of them feel called of God to the especial task of winning certain races and nationalities to the Lord and Saviour, Jesus Christ.

Some years ago, the writer was in conference with Dr. C. W. Stumph, at that time Secretary of the State Mission Board of New Mexico. The subject under discussion was the God-called man for specific tasks. Dr. Stumph made the statement at that time that he did not especially feel called of God to be State Secretary in New Mexico, but he said, "I have felt the call of God to give the Gospel to the Indians

of New Mexico." He stated at that time that the 39,000 Indians in New Mexico made a tremendous appeal to himself and his wife. Mrs. Stumph at that time was devoting much of her time to the Indian children in the Government school at Albuquerque, who attended the Baptist Sunday School in the old First Baptist building of that city.

Time passed on, but this conversation was not forgotten by the writer. At the death of Rev. C. W. Burnett the matter of choosing a successor arose. There were perhaps twenty-odd applications for the position, but Dr. Stumph was asked if he still felt the call of God to give the Gospel to the Indians of New Mexico and he replied in the affirmative, and the Board at its meeting in November elected Dr. and Mrs. C. W. Stumph as missionaries to the Indians in New Mexico, and they are entering upon their God-called task the 15th of December. They express their joy at the opportunity of giving their lives where they feel God has called them to serve.

We could carry other experiences on indefinitely, but we venture to give one more.

Time and again when visiting the Christopher, Illinois, field, Miss Mary Kelly, that consecrated missionary who not only has given her life to the foreign-speaking people of that city, but has taken out of her meager income month by month sufficient funds to pay for the Goodwill Center building she occupies as a workshop, located at 702 N. Emma Street, Christopher, Ill., had requested that I join her in prayer that God would send a French Baptist preacher to Christopher to win the great multitude of French in that section. Last March the message came that our prayers had been answered, that Rev. G. O. Foulon had come to her door and informed her that he was directed by the Spirit of God to come to Christopher and hold a meeting among the French. This first meeting conducted by Brother Foulon resulted in 58 professions of faith among the foreign-speaking people. Other meetings have been conducted by this good man, who was employed some months ago as an evangelist to the foreign-speaking people of Southern Illinois, and month by month the glorious news of the salvation of these alien people cheers our hearts, for more than three score have been baptized this convention year as a direct result of this

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man's being called of God to this special task.

The Rescue Mission

Dr. J. W. Newbrough, Home Board missionary to the great city of New Orleans, Louisiana, writes of the Rescue Mission work located at 740 Esplanade Avenue: "Our attendance this month was larger than last. We had an average of 148 each night at the Chapel service. We furnished over 3,700 lodgings during the month and 2,400 free meals were given to needy men. There were 23 professions of faith and 7 baptisms."

The Woman's Home

For a number of years it has been the ambition of our good missionary, Dr. J. W. Newbrough, to open up in the city of New Orleans a rescue home for women. This desire began to take shape on the first of October. It was opened at 624 St. Phillips Street under the auspices of Mrs. Newbrough and other consecrated workers who entered into this work as the feature of the Rescue Missions of New Orleans to be wholly dependent upon prayer for funds to operate as the Woman's Home.

Dr. Newbrough writes as follows: "Though the Home began in October, we have had the Home in real operation but little over a month, since the work in October was largely preparatory. Three trained workers are employed for all their time, but not just for the work inside the Home, but for work in this great French district. For this month, for which this report is made, there have been received as inmates of the Home, exclusive of all workers and helpers, 9 different persons, which is about the present bed capacity for the institution."

In this same building is located the Tabernacle Baptist Church which has a small membership of perhaps thirty. A student of the B. B. I. has been secured as supply pastor of this church, and he is doing excellent work. The church is rapidly growing. Seven were baptized this month, and most all of these baptisms, Dr. Newbrough states, are a direct result of the combined work of the two missions.

The membership of the Tabernacle Baptist Church is composed of French, Spanish, English, Italian and Filipino.

In the effort to win this great French center, Dr. Newbrough has two fine young women in his home who are employed as missionary

helpers in the double capacity of helpers to the combined mission work of the little Tabernacle Baptist Church as well as the Rescue Mission and the Woman's Home. All of this work is made possible by answered prayer, for it is and has been from the very beginning, a faith institution, and eternity alone will reveal what has been accomplished in this great city through the efforts of this Christ-honoring institution that was launched by the Home Mission Board in 1927.

GREAT MEETING AT PAWNEE

On December 10th Rev. Roe R. Board and the Pawnee Baptist Church closed a great meeting. They were assisted in these services by Rev. D. D. Cooper, the great Choctaw evangelist, who did the preaching. Mr. Roland Lawrence of Little Rock, Arkansas, did the singing.

It was the writer's privilege to be there on Saturday night before the meeting closed on Sunday. It was truly a great meeting. The Indians enjoyed it and were spiritually blessed. There were twenty-one conversions and baptisms and many restorations.

NEW HOME FOR THE KICKAPOO MISSION

Five years ago when the mission work was launched among the Kickapoo Indians, a plot of five acres of ground was leased for five years on which the mission buildings were placed. During this period Missionary D. D. Cooper baptized a number of Kickapoo Indians, and one of this number was the wife of the man from whom the land was leased. He did not approve of his wife's baptism, but, Indian fashion, he waited his own good time, so when we applied for a new lease, he said, "No, Cooper he baptize my sonaw. Can't have land any more. Takum buildings off." So Secretary Beagle went to the Kickapoo reservation. In conference with Missionaries Cooper and Hancock, they agreed to purchase three acres of ground from a white man adjoining the Kickapoo reservation and move the church buildings thereon at once, as the lease expired in December, 1933. This land and moving will cost \$300.00. Secretary Beagle said to Missionary Cooper that this was a rather expensive baptism. Missionary Cooper replied, "It was worth every dollar that it cost, for the salvation of a Kickapoo means something."

JOHN BERDIN'S CONVERSION

Missionary D. D. Cooper gives us the following story of the conversion of John Berdin, who is a Mexican, 63 years old, reared a Catholic:

"He came to the little Kickapoo mission and sat back by the door for a number of times, but in May he came forward and was gloriously saved and immediately began to do mission work among the Indians, for numbers of them talked Spanish and have spent time in Old Mexico."

Brother Cooper states, "Brother Berdin has been one of the most enthusiastic missionaries I have ever known."

During Brother Cooper's absence in the Pawnee meeting, Brother Berdin looked after the services assisted by students from O. B. U. There were three conversions, one of them a Kickapoo man. Brother Berdin looks after the services as best he can in the absence of Brother Cooper and takes great pleasure in looking after the property and providing for the services at this place. Brother Cooper says that Brother Berdin was the greatest blessing to him of any convert he has had in a long time.

Rev. D. Ruiz, our Mexican missionary at San Angelo, Texas, has recently aided Missionary Porter in a great meeting at Waco, Texas. Brother Ruiz states, "There were fifty professions of faith and one of these a leading Catholic lady who had organized Catholic societies all around Waco. Twelve of these converts were baptized last Sunday. We rejoice in the good work and the salvation of souls among all races and nationalities."

In the Acadia country of South Louisiana there are some 600,000 French-speaking people. Very little has been done to teach them the way of the Lord as Baptists believe it. This is possibly one of the richest mission fields right now in all the world.

The Home Mission Board is having some part in the preaching of the Gospel in this territory through Acadia Academy at Church Point, La. This Academy is the center of missionary activities radiating in every direction in French Louisiana.

A revival is constantly going on in (Continued on Page Six)

NEW MISSIONARIES

During this year, due to the fact that certain missionary salaries were provided by designated gifts, the appointments of new missionaries have been made possible in three fields. On one of these fields Rev. J. B. Parker and wife were appointed last spring to the evangelistic work among the Spanish-American people in New Mexico. Brother Parker's work in these months has been so fine that from it one can get a most favorable picture of the man behind it. He has been very active, zealous and has shown a deep love for the people to whom he is a missionary. He has held meetings, organized churches and fostered the training of leadership for them. We feel that all the work in New Mexico was set forward by the enlisting of his services as our missionary.

On the death of Rev. C. W. Burnett on July 30th, 1933, all those who knew the very difficult and arduous pioneer work he had been doing among the Indians of New Mexico, wondered where his successor could possibly be found. It seems that long before the need came, the Lord had laid His hand on the life and heart of a man to follow in the steps of this great pioneer missionary. Years ago, Dr. C. W. Stumph, then secretary of State Missions in New Mexico, had expressed to Dr. J. W. Beagle of the Home Mission Board his deep conviction that the Lord had called him to preach the Gospel to the Indian peoples.

Ever interested in Indian life, working with heart and hand to further Indian missions as a State Secretary, ever the friend of the Indians, C. W. Stumph came to the task as missionary to the Indian Government Schools at Albuquerque and Santa Fe, the Pueblo Indian work at Isleta and the Navaho Indian work at Alamo, on December 15th, equipped in heart and mind for the task. It is with joy that we enroll his name on that list of faithful missionaries whose work is undergirded by the sure and certain gifts and prayers of Southern Baptists.

These are your new missionaries. Pray for them!

THE WORK AMONG THE OSAGES

Our Osage Indian Baptists, through the influence of our good missionary, A. Worthington, have come to our rescue again in these trying days.

The storm a year or so ago badly

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damaged our building at Pawhuaka, which necessitated some \$500.00 repairs. In June, Field Secretary Beagle met with them in regard to the improvement, and Brother Wagon Iron said, "All we want is permission to make these repairs the way we feel they ought to be made." Their request was granted. They not only made the repairs on this property and paid for it, but furnished us the funds to buy the three acres of land in the Kickapoo reservation and move the building thereon. Eternity alone will reveal just what the conversion of Wagon Iron and a number of these Osages have meant to the ongoing of the Kingdom of God among the various tribes of Indians. Brother Worthington is doing a remarkable work among the Osage Indians.

MEXICAN WORK IN SAN ANTONIO, TEXAS

In the city of San Antonio live a hundred thousand Mexican people. Here we have two large Mexican Baptist churches, First Baptist Church, founded by the Home Mission Board, but now self-supporting, with Rev. Cavazos, pastor. Calvary Baptist Church, the present center of the Home Mission Board work, where Rev. Matias Garcia is the missionary pastor. It was in this church one night that the Home Mission Board Mission Study Editor had a rare experience.

Asked by the missionary pastor to speak on the support of missions, she was telling these Mexican Baptist people about the Cooperative Program. Weeks of Prayer for Home and Foreign Missions, and the Hundred Thousand Club. When she reached the last item of her talk she outlined the plans of this movement for the paying of the debts of the missionary agencies of the Convention and then asked a question, which she meant to answer herself. "Who will be the ones to join the Hundred Thousand Club?"

Before the young Mexican man who was interpreting for her could turn the question into Spanish two hands went up in the audience. The answer she meant to give was, "Those who are already giving to missions," but the words were never said, for as soon as the interpreter had asked the question in their language more hands went up. The address was ended, the meeting turned into one of pledge making, card signing, and joyous, hilarious

giving. Eight signed cards that night and more did so later. These Mexican Baptist people, poor as they are, know what it means to sacrifice for the Lord's cause, and get great joy out of doing it.

In Austin, Texas, two nights later almost the same experience was repeated as at the close of a brief talk, five members of that small but very efficient church, under the missionary leadership of Rev. I. E. Gonzales, also joined the privileged group of Hundred Thousand Club members throughout the South and the Baptist mission fields of the world.

Pray for these devoted Mexican Baptist people. Let us pray also for ourselves, that we may match their devotion with a like sacrificial spirit in giving. They are a challenge to us as well as an object for our prayers. In praying for them we will be getting a blessing as well.

(Continued from Page Five)

and around Acadia Academy. We have some amazing stories of the operation of God's Spirit as He moves upon the hearts of the French people. We give reports of some of the activities of the students and workers in the Academy. These reports are given in the words of the students and workers.

Felix Da'gle, a ministerial student, writes: "Two years ago I went to a man's house with two of the teachers one Sunday. After that we had a revival meeting over there and the wife was converted. When she came back her husband didn't want her to stay with him any more unless she would go back to the Catholic church. So she went back to her own people. It was a great shame and trouble to her for her own people were not believers either."

"About two weeks ago the man sent word to me to come over there and read the Bible to them. When I went he had a big crowd, about thirty people waiting for me to read the Bible to them. From that time we have had a service every Thursday night there."

"Last Thursday a man asked me to go in his home and have a service, but the other man wanted us to still have the service at his home. Last Thursday we had about forty grown people. Pray for us here."

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Negro Work In West Texas

Rev. Miles W. Jenkins, Our Western Negro Evangelist

West Texas is my field of labor. It is a large field; from Fort Worth west to the border of Old Mexico, by way of El Paso and New Mexico, is a great distance. From Fort Worth to El Paso is 650 miles and from San Angelo on the south to the Texas line on the north is more than 500 miles; this is our uncultivated mission field. We have in this field 16 partly self-supporting churches and more than 61 mission points, all in great need of the Gospel, and many other preaching places out on farms. It is a long way from one of these points to the other. The railroad and the bus fare is too much to reach all these points often, and when we go we cannot collect enough to pay our fare, so that is the condition on our mission field west of Fort Worth. In many of these places there are no schools for our children, or if there are, the school terms are very short.

I was in the town of Tulla the last of August trying to get a place of worship for our people. The family I stopped with had four lovely, bright children. They had lived there four years without a school. A good white minister, pastor of the Presbyterian Church of that town, would come down and teach those children each day, and later on the white Baptist pastor gave his assistance. The mother of these children went to Amarillo, 60 miles away, to join the Mount Zion Baptist Church, the nearest Negro Baptist church. Two colored persons of that little town joined the same church. I called to see the Baptist pastor, but he was out of the city, but I talked with one of his good deacons and he told me to come back as soon as possible and they would assist me in getting a place for us to have permanent services. We had service in this house. I am going back in a few days to work at getting the permanent place. The colored families stay there because the white people like their work. Only a few colored people live in these towns, but they need the Gospel.

After I prayed and sang another verse I took my text from John 3:16, "God so loved the world." In the deepest feeling of my sermon, a woman passed the door, her garments drenched in blood. I kept preaching. A few moments later there was a mighty rush of people and the little room was filled. I mentioned in my sermon how the Lord blessed Mary Magdalene and one of the women cried out, "Will the Lord save a wretch like me?" and they all cried out, "Lord, save me," and seven gave their hands and their souls to the Saviour that night. Men and women from the outside reached me their hands through the window saying, "I am going to live a better life from this day." That was the beginning of our work. The church was organized and it has a good membership today.

After the church was organized the people came to me and said, "Since we have given ourselves to the Lord, what shall we do to make an honest living?" I replied, "I will get you jobs." The next morning I went to some of my white friends for help in securing jobs for my people. Mr. C. M. Caldwell assisted me. They got jobs and proved to be

good workers and gave good service.

Leaving the service I was held up on my way to my tent by a white man. It was one mile from my sleeping tent. I was walking through a mesquite grove. The hijacker said to me as he leveled his gun on me, "Hands up, big boy." Without thinking, having my Bible in my hand, I raised it and replied to him, "You ought to have been in the camp to-night. This Book has sixty 'shots' that will cure any sin-sick soul." I began to repeat verses with my Bible up, until I saw his hand with the gun in it go down by his side.

Now comes the joy even in being held up. As I continued to talk about the goodness of God, the Son, and Holy Spirit, he replied by saying, "You have carried my mind back to my mother's prayer. Each night on going to bed she had me repeat this prayer, 'Now I lay me down to sleep, I pray the Lord my soul to keep.' And on her death bed as she was dying, she called me to her and said to me with my little hand in hers, 'be a good boy and meet me in heaven.'"

He put his gun away. He grasped my hand with one hand on my shoulder and we knelt to pray. Our meeting lasted at least forty minutes and as we parted he said aloud, "Pray for me." As he talked with me, with his hand clasped in mine, and that trembling voice, I could feel the very joy of his soul, and if it had been light I believe I could have seen the tears rolling down his cheeks. This was about 10:30 at night. I never shall forget that joyful meeting with a hijacker in the mesquite grove near Breckenridge.

Our mission field is suffering. It has and is undergoing a mighty shock these past three years under the power of depression. Some of the church houses and land, after paying two-thirds or three-fourths on the debts, stand a chance of being lost entirely, saying nothing about our mission points and especially west of Fort Worth, Texas. We have a great number of mission points where there have not been three sermons a year since the depression has been on. We have no means of sending them a minister to preach to them because of the financial condition. One lone missionary cannot reach many of these points because of the very small amount he receives from the Board, nevertheless the Board is doing the best it can under conditions.

THE MEXICAN BAPTIST INSTITUTE

Rev. Paul Bell, Superintendent

Located at Bastrop, just thirty miles from the capital of the State of Texas, is the most strategic institution we have for the winning of the Spanish-speaking peoples in the United States. Here is one institution that combines the three elements of school, seminary and vocational training. Young Mexican men and women are being taught to be efficient, equipped, self-supporting missionaries of the Gospel to their own people.

With a fine farm, free of debt, excellent tools and equipment for cultivation of the land, with an adequate though unfinished main building, and several cottages for married students, and one small dormitory for unmarried young men, Paul C. Bell and his capable wife are carrying on a work that is far-reaching in its influence. All morning the students attend classes, all afternoon they work together under trained, efficient direction on the farm and in shops, learning vocations especially suited to the Mexican background, and at night from one to half a dozen revival meetings are being held in as many different places.

Due to the heavy pressure upon the Mexican people this fall the students are coming in slowly. But in the first two months fifteen students have entered. There will be twenty-five at least by Christmas. The capacity of the school at present is only forty. The school is definitely for preachers and missionary volunteers. There are no day school facilities for ordinary grade students at present. It is a work school for preachers, who learn how to preach while they are still in school, by doing it with the tireless, versatile Paul Bell, who combines in his own personality the rare combination of teacher, preacher and vocational educator.

In addition to the Training School for preachers there is an Orphans' Home for Mexican children, the only Baptist home where Mexican children may be cared for in all the border territory. Here this year are thirty-three children, ranging in age from five to fifteen. Three children are clothed largely by Texas Baptist churches, American and Mexican, and fed by the produce of the farm, which also provides the larger part of the food for the seminary.

The only regular and certain in-

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come for all this work is the salary paid our two missionaries, Rev. and Mrs. Paul C. Bell. With dauntless faith they are carrying on this whole task, helped by gifts that come to them from interested friends, but depending wholly on this salary for their main support. They themselves live in the school, turning all their income through the school, without regard for their own personal needs. This missionary salary, provided thus by the March Week of Prayer, is the means by which this Institute is supported.

Never did a missionary salary go farther, or accomplish more! Never was a strategic need so fully met in a strategic institution. It combines education, evangelism, benevolence and production of a self-supporting leadership for the future of the winning of the Mexican people to the Lord Jesus Christ.

Pray for this school. Pray for these student preachers, many of them superior young men in personality and ability. Pray for the fifteen mission points which they now supply. Pray for the revival meetings continually in progress within a radius of a hundred miles of Bastrop. Pray for these Mexican orphan children. Pray for Rev. and Mrs. Paul C. Bell. Pray for the Lord to send a trained and consecrated missionary couple to their help in this institution. They are sorely needed. Pray for them.

THE MISSION SCHOOL AT EL PASO

In the very heart of the Old Mexican town of El Paso is our Anglo-Mexican Institute, housed in the same building with a day school that has been a great power for the Gospel in that city and region. We have three missionaries located here, carrying on diversified and extensive work. Prof. Augustin Valez is the pastor of the church and principal of the school. Miss Lillie Mae Weatherford has been a missionary teacher here twenty-two years, and Miss Gladys McLanahan has been here fifteen years. Both of these American ladies are products of Buckner Orphans Home, a contribution of that great institution to Home Missions.

From Miss McLanahan comes the appeal for prayer.

"It seems to me the greatest problem that faces us is to get our people to actually accept Christ as their personal Saviour. To get them to take the final step, make the final decision. There is so much need on

every hand, especially in a winter like this when there is so little work for them, that we find ourselves absorbed in the material matters of giving out clothes and providing food for the starving. It is easy also for them to take these and miss the eternal life we also have to offer them. These material needs must be met. Mrs. J. E. Leigh's Sunday School Class of Dallas sent me a box of used but good clothes and quilts. That class of 37 women will never know what a load they have lifted from my shoulders.

"Then there are the needs of our work here. The most pressing are: A roof for the church and school building. A fence around the property to prevent abuse of the building. We suffer much here from vandals anyway. We have never been able to keep the strained glass in the windows. The other day we scrubbed the front doors of the church until they looked very attractive and white. The next morning insulting words had been written across them in black paint. A few weeks ago we were in prayer meeting when a stone was thrown through one of the windows, the glass falling in the midst of us. A little eight year old boy had thrown the stone from a nearby roof, saying that he had been taught to do all he could to annoy the 'protestants'.

"We need School room equipment such as blackboards, a globe, maps, teacher's desk and chair, and heater. This sounds like many needs, but you asked for them. Our work goes so well despite all the handicaps that our hearts are filled with joy continually. Our blessings are many. Our boys and girls are confessing Christ, our Sunday School is prospering, our workers in the missions are having fine results from their work and the Lord is good to us. Pray for us that we may keep well, and enter all the doors of service that are open to us."

FOREIGN-SPEAKING WORK IN NEW MEXICO

Rev. J. C. Sanchez, Missionary Pray for us in New Mexico.

The first object for which I am asking Southern Baptists to pray is for the Spanish Catholics to see the only plan of salvation through Christ and his wonderful love, which has given us salvation by grace through faith in Christ and not by good works.

Catholic people do not accept our invitations to our house of worship. They are prohibited by their priests from attending Protestant churches.

If they are found attending Protestant gatherings, they will be excommunicated from the Catholic Church. This keeps Catholics loyal to Catholicism. The only chance we have to preach to the Catholics is to preach to them in front of their own homes and in this way they hear the word of God and in this way many of them will be converted to Christ and His grace. So in all our meetings we have street service.

As a result of these services on the street recently two Catholic families have invited me to hold services in their homes, and I am now holding services with their families. I am praying that these families will be saved as they are getting very much interested in the salvation of their souls.

Then I want you to pray for a considerable missionary force to evangelize the 300,000 Spanish Americans in the State of New Mexico. We have only 500 Spanish-American Baptists. Pray for us and for missionaries to come to this field.

VICTORIES AND NEEDS ON THE OSAGE FIELD.

Rev. A. Worthington, Missionary.

So far as achievements on the field is concerned, I feel that the greatest achievement on this field since I have been here has been among the young people. When we came on the field three and a half years ago there was no organization among the young people at all. We organized a Senior B. Y. P. U. and taught a class in the Manual immediately. Later we organized the Intermediates and Juniors. When we began talking about organizing an Intermediates and Junior Union they began asking, "What is it?" and knew absolutely nothing of the work. For the past six months each of the unions have averaged above 90% in their grades, and all three unions have reached the Standard of Excellence. Our B. Y. P. U. has held the Associational Banner for Efficiency for the past six months.

Last June we held an Encampment, (Associational) for our Young people, the attendance and interest were so far beyond our expectation that we have voted to make this an annual affair. We had an attendance of 75, and there were given out 57 diplomas and awards as a result of the class work. Most all the offices are filled by full-bloods, which I think is an illustration of what can really be done by patient and faithful work among these people. Another remarkable achievement

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here has been among the Woman's work. When we came here there was no organization at all among them. Mrs. Worthington organized with a membership of 5 or 6, and continued for two years with this small number, and many times she only had two or three in the meetings, but they were faithful, and in one year with this small number they gave \$314.00 to missions, and each member of the society was a tithe. They continued to struggle along with this small number for two years, and now they have a membership of 12 active members and have reached the Standard of Excellence.

As to the three special objects of prayer, it would be hard to designate just the THREE things we need, for there are so many. True, most of these things are common to all mission fields. I would name however:

1. That I might be able in some way to overcome the influence of false religion, (Peyote)
2. That in some way the Pow-wow Dances and other such detractions might be done away with. That these people may be made to see the evil of such indulgences.
3. A greater harmony among the members of my church.

REPORT OF REV. AARON HANCOCK

Missionary to Sac and Fox Indians

You ask, what shall we pray for. I must begin with the difficulties that hinder the steady progress in these fields. In the first place, half-time work is a difficult task, because it gives the devil plenty of time to do hurt between times. The missionary has labored against discouraging problems at times because of half-time work. As in the case of this last summer, while conducting revival meeting at one place, the other must do nothing and lose interest and backslide. This missionary held meetings nearly three weeks at Ponca Mission with only two professions. Then two weeks at the Only Way Mission (Sac and Fox) and baptised the TWO daughters of a Peyote Chief, the other a young man also a Peyote.

This young man is making a real ambassador for the Lord. He told me a few weeks ago how he is enjoying the Christian religion and how he has encountered with the Peyotes who try to discourage him and put them to silence by telling them that there is nothing to Peyote, but Christianity is real. This young man is about 27 years old and his name is

Benson McClellan. He has been using Peyote since early young manhood. May you remember him in prayer. Then, the Peyote chief remarked to the deacons that he hoped to follow his daughters as soon as he understands the meaning of it all. THESE ARE ENCOURAGING INDEED.

Mr. McClellan is the second Peyote I have baptised into this mission. Perhaps you may be interested to know about Dickson Duncan, a Peyote for 23 years, who was converted about three years ago and is one of the strongest Christian characters among the Sac and Fox tribe. Our Sunday School Superintendent for the past two years was one of the worst drunkards among the Indians. It is said that Robert Falls hardly drew a sober breath before his conversion. He is a faithful and tireless worker in the Kingdom and is one of the most progressive Christian leaders I know. The workers (especially deacons) in this mission are composed of such men whose lives were dark and ugly prior to their conversions.

Besides the 5 weeks' meeting in the mission churches, it was our privilege to assist in a white church 2 weeks, and I taught in a 10 day School of Missions during the B. Y. P. U. encampment of the Oklahoma Indian Baptist Association.

Our greatest need in the Only Way Mission is the Sunday School rooms, and we are planning now to build some if we can raise the fund. Pray for us in this task. The difference between the two missions is that Only Way needs more room and Ponca Mission needs people to fill the room. The writer prays that you may be able to use these facts related in sending out the "MACEDONIAN CALL" in behalf of our Indian fields for workers. May the good Lord smile upon you.

Pray for us.

WORK AMONG THE KAW INDIANS

Miss Gladys Sharp

Southern Baptists began work among the Kaws in 1928, at the small town, Washunga, Oklahoma, where the Kaw agency is located. The community is mixed white and Indian, with a few more Indians than white people. Several years before an Itinerant Latter Day Saints' missionary spent a year or so in the community, leaving behind a few converts. We continued until June,

1932, with half time preaching (missionary not on the field) and then the half time missionary was withdrawn. Fifty years without a missionary of any sort! Fifty years of no place to worship God on His day! Fifty years of lost souls dying without God! And then we send them a half time missionary, and now none at all.

The Kaw tribe numbers about 500. Over half of them live in this community, and also the white people. During this past year that they have been without a missionary the little Baptist Sunday School has been carried on by two faithful women. In the summer of 1933, Pastor King, from Newkirk, held a meeting for two weeks gratis, with the church at Denton paying his expenses—it was the only Baptist preaching they had in the community for a year! There were fifty conversions. I have driven over every other Friday from Arkansas City, and stayed Saturday for the Woman's Missionary Union. We have 45 Sunbeams, 19 in the Girl's Auxiliary, 26 in the Royal Ambassadors Band, 14 in the Y. W. A. and 12 in the Missionary Society—a total of 116 with more than an average attendance. Our church membership is 40. Twenty-six Royal Ambassadors and not a single one a Christian.

And while we are without a missionary, a young Latter Day Saints' preacher and his wife have come to live in the community. So far as I can find out, he is not paid anything but the small free-will offering—he works on a farm and shepherds the little flock. In a small community like this, one church will flourish—but two? So far the unenlisted have almost all been Baptist preference, but now—who knows? We could have done it, we have failed our Master here. I am tempted to say, "Let them have it. They have done better than we."—but what of our faithful Baptist members in that community who will never be able to content themselves with the doctrines that the Latter Day Saints teach? It is a terrible thing to inspire the love of God in the hearts of people by the Gospel in all its purity as Baptists teach it and then to fail them as we have, because we have not followed those teachings in their entirety, nor our Master when He said, "Come, take up your cross and follow me." May a merciful God forgive us.

Pray for us.

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REPORT FROM REV. DONATO RUIZ

Missionary West Central Texas
"Something tells me somebody is praying," writes Rev. Donato Ruiz, missionary evangelist for four hundred square miles in West Central Texas, located at Brownwood.

"Just out of preaching service. Fine congregation and spirit. Forty-five professions of Christ so far, and the meeting has been going on one week." This is a report from a meeting held in November by this missionary in the Waco Mexican Baptist church where Rev. A. N. Porter is the missionary pastor. Another report begins,

"The Lord is with us. Your missionary was born on the 8th of April, some years ago. April, 1933, was a good month and the Lord visited us. The church members in San Angelo were happy. Sunday, April 9th they all came to the house of God, and in one regular service thirty-one men and women made profession of their faith in Jesus Christ, and on the 16th of April we baptized them into the San Angelo Mexican Baptist church." Then followed the names of the thirty-one men and women brought to the Lord in this regular service of this fine Mexican church last April, with these words at the close.

"Pray for us, brethren. We need it."

AS THEY GO THEY PREACH

One of the characteristics of our Mexican Mission work is its migratory nature. Our Mexican people on the Border are continually moving from place to place, as seasonal work opens up. This causes a constant change in the personnel of our churches and missions, and is a great handicap in the development of leadership and permanent organizations. On the other hand it is a great asset, for the Gospel moves with them and new centers of work spring up through the faithful testimony of the believers. That is what happened at Sonora, Texas, far down toward Del Rio. Rev. D. Ruiz, the evangelist for that area writes,

"Brother and Sister J. Ibarra were baptized about two years ago in San Angelo. Very active members of the church: they did much personal work from house to house and among their friends. When they had to move to Sonora to secure employment, they started to tell the new story of salvation to their friends they made there. Some became so interested that they invited the San Angelo minister down to preach for them. That was in September. On the 10th

of September fourteen believers were baptized and a church was organized. There are others waiting to join the church now.

A poor man, Brother J. Huerto, paid the expenses for that first trip the missionary made, giving \$6.00, which was very much for him. These brethren are paying the traveling expenses every time the missionary visits Sonora, which is twice a month. They also take care of their Sunday School literature and light bills. They have a regular Sunday School every Sunday at 10 A. M., a W. M. U. meeting at 4 P. M. The missionary preaches twice a month when the people come to preaching Saturday night, Sunday morning, afternoon and evening. Pray for this new mission of the Gospel of our Lord Jesus Christ."

Let us pray also for all those believers on the Mexican Border who by their witness scatter the Good News as they seek work from place to place.

THE BORDER MISSIONS

Under the Home Mission Board there are three strategic centers of work right on the Border between Mexico and Texas — Brownsville, Laredo and El Paso. At Brownsville, the veteran George Berumen Mixim has been the missionary since 1915. He is a scholar and teacher as well as devoted missionary, a man of power and great faith. He has baptized into the membership of this church 600 members, 222 of them being members at the present time. From this center of Mexican culture and life there have gone believers into some 25 other places where through their witness to their faith the Gospel has been established. Some of these places have been farther west along the Border on the United States side of the Rio Grande, others have been in Mexico. This missionary has baptized in his ministry along the Border more than 1500 people. Today his church has several mission stations, one being in Matamoros, across the Rio Grande in Mexico.

Today, with a smaller salary than ever before, Bro. Mixim must meet greater needs among his people than ever known before. They suffered more than any other people from the storm that swept the Valley a few months ago. One Mexican church, at Santa Rosa, was blown off its foundations. Many houses of our Baptist people were destroyed or badly damaged. Work is scarce, they have no resources, and our missionaries are sharing their little with them as far as it will go.

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The Rescue Mission, New Orleans, La.

Dr. J. W. Newbrough
Superintendent

The period through which we have just been passing has been one of the most difficult we have known in this mission. We have suffered from lack of funds, yet, through the goodness of God, we have fed the hungry very liberally, and turned almost none away. For the twelve month period, ending September 30, 1933, we have had a total attendance of 50,666, an average of 139 cared for daily, and have given 44,191 lodgings. In this time we have received 5,812 different men, from almost every State and fifteen foreign countries. On an average they remain with us for eight days, though many are with us for only a single service. During this time we have given 16,763 free meals, and 38,325 meals at cost or less than cost. Of lodgings given, 10,950 have been paid for in work, the men gladly helping with our work that others more needy than they might have free beds.

We depend upon prayer and the God-given impulses in the hearts of our friends for our means. The Home Mission Board provides the salary of the missionary in charge and the building for the work. Out of that salary frequently must come all the running expenses of the mission. But from friends have come the necessary money for the service rendered the men. Not simply frequently, but throughout the year, we have never had provisions except as they were provided day by day. Yet we have never failed to have food and every necessary thing provided when needed. God has been gracious to us and has been teaching us not only that we ought, but that we can fully trust Him.

Just a glimpse into the meaning of this Rescue Mission.

It is 9:30 P. M. The evening service is over and all is quiet as most of the tired men are in bed and asleep. But the front door is open and will remain open until 10:30. Here come two men, one with an old suit case, the other with a bundle. They register, both from California. They are each given a bed. Scarcely

are they out before three others come in with faces and clothing soiled. They are just from a freight car. They have just arrived from New York, two of them, and the other from Florida. They are hungry and we finally find something left in the kitchen and they are fed.

I have gone up to my room on the second floor when I am called back to the office to meet a man and his wife who have hitch-hiked all the way from El Paso. They hope to reach relatives in Alabama. The woman is sent to bed in the Home on St. Phillips Street, where only women are taken, and the man given a bed here, where only men are taken. What an endless chain! Only the weary Man of Galilee knows fully how to sympathize with such an unending stream of suffering human beings. We try to represent Him, and we are sure He would not turn them away.

A thin visaged, weary looking, poorly clad and evidently very hungry boy stands in the soup line waiting to be served. "How old are you, son?" "Sixteen." "Where is home?" "Haven't any." "Your parents not living?" "My mother is." "Where?" "In Tennessee." "Why did you leave home?" "My step daddy does not want me there." "Where are you going?" "To Texas. I have an uncle near Houston, and I'm going to him." May he be 16, but he looks scarcely 15. He is fed and given a bed, leaves in the morning and does not return.

A recent night's service: A visiting brother delivers a good message. An invitation to come to the altar for prayer is given. Seven men remain. The rest go out. The doors are shut and with them we all bow in prayer. The Lord hears us as we and they pour out our hearts to Him. Five of them were backsliders, two were seeking the Lord. One after another gives us the hand in token of a complete surrender to the Lord. All the seven give evidence of a glorious meeting with their Lord. We give them the hand of blessed fellowship while we sing "Oh Happy Day."

APPEALS FROM THE ST. LOUIS AND EAST ST. LOUIS MISSION FIELD Mildred Bollinger, Missionary

Please pray for the opening of three meeting places:

1. In Armenian neighborhood, E. St. Louis, not yet touched by Baptist work. Pray that time will be found to develop this work among this large number of people (estimated 3,000) and that place for meeting will be opened—vacant storeroom or school basement.

2. In down-town district, an area of 100 city squares, from St. Clair Ave., to three blocks south of Broadway, and from the Mississippi River to 10th Street, can be found only one Protestant Church (Episcopal) and a Pentecostal meeting place on a back alley. The business men have asked that I do something about opening a mission for Sunday School and some children's work on the main street of our town. Please pray that they will finance the renting of a room for such meetings and equipment.

3. In the Negro quarter of our city. It is not possible to hold meetings in Negro churches here, because there are no churches—meetings are held in homes of some of the members, but these cannot be used satisfactorily for children's meetings. Last year we attempted this; I had to carry coal and kindling with me, as whatever was left over was used up by the family before the next meeting. Please pray that we may be able to secure a vacant house or storeroom and necessary benches or chairs for our Negro work.

Please pray that we may have another meeting such as we had in June and July of this year, when we may have some missionary or preacher who speaks Spanish to come for a month, to preach every night and visit during the day. The money was provided last year by Landsdowne Baptist Church, but we are praying God to send another man after His own heart as He did last year, in the person of Dr. Hart. Pray that the one who shall come will be able to reach the hearts of the people and reap a harvest from the seed we are trying to sow day by day.

Please pray that the churches of our three cities, E. St. Louis, St. Louis and Granite City will accept the challenge of the work in their own particular neighborhoods, and will take over the responsibility of that work, providing workers to work under the

missionary, (who can give but one day a week to any one particular field) and equipment to carry on the work in their meetings or classes. If this should be done, the church will receive a great new blessing, the work will be done, and your missionary will be able to do a larger work. The work in any one neighborhood is enough to take all of one's time, if one must do everything, but helpers ought to be found in the membership of the church who will take care of the details and who will endeavor to win for the Sunday School those who are brought into the church building through the week-day meetings. (The missionary can be in only one place on Sunday morning, but the helpers can be in their own churches every Sunday to welcome the children whom they have come to know through the weekday meetings.) Please pray that during this year we may be able to enlist our own women in their own task.

Please pray that the following badly needed literature will be provided.

1. Bibles, English, to be given to boys and girls old enough to read, who come to the several meetings, but who have no Bible in their homes. These Bibles are usually given as an award for perfect attendance for a stated period, or for perfect memory work. They can be purchased as

cheaply as 20 cents per copy whole Bibles preferred above New Testaments.

2. Tracts and papers in foreign languages. These are much more expensive than the American tracts. Much free literature has been received, but we have just about exhausted the supply of fresh material—we have a definite route to be covered at least once a month and we need a new tract or paper for each visit. Our people soon come to look for us and our papers and are disappointed if we have nothing new—many of them have every tract we ever brought them put away and kept safely. Gospels are 3 cents each in foreign languages. We do not give Foreign Bibles, as we find it better to have the person pay for them. They do not think it is worth much if it costs nothing.

3. English song books to be used in children's meetings. Most churches do not like for their good books to be used by the children who attend our meetings. Sometimes a song book does go home under the blouse or a sweater of a boy or girl and we are forbidden further use of the song books. Thirty books (can be bought at 15 cents each) would be carried about and used at the different stations and would be a big help.

How A Mission Field Called A Missionary

Mary E. Kelly,
Christopher, Ill.

In the same meeting, a Frenchman, his wife, and their oldest boy and girl and another French girl were all converted and baptized. The French family used to live in Christopher, near the Good-Will Center and the boy and girl came to the Industrial School, and to Sunday School at the First Baptist Church. I gave the boy a Bible, in which he seemed greatly interested. Then they moved near to Coello, and all went to Sunday School and church there. They are a nice family and are a great help in the work there. Another French woman wanted to be baptized, had her feet at the waters edge when her husband came and took her away, and would not let her be baptized.

There are so many French people in Christopher and vicinity—500 of them—and they have always been so hard to reach. They had lost faith in Catholicism, and believing all preachers were like the priests and that all they wanted was their

money, they did not believe in anything. Rev. G. O. Foulon, one of our French Baptist preachers has helped me a good deal among them because of his interest in his people. And now this work is bearing fruit.

About Thanksgiving Brother Foulon began a meeting at Coello, a mining town three miles North of Christopher, whose population is 95 percent Foreign, of many nationalities. He lives at Greenville, Ill., 100 miles away, but he came of his own accord and at his own expense, rented a room and lived right there among them. I had just gotten a good supply of Gospels and Tracts in English and other languages, and different churches of our state Association had sent me a great many Sunday School papers, and I placed them at his service. The mine at Coello was not working, so the men had nothing to do but read, and go to church. These people love to read. There was a large attendance and good interest from the start,

which soon deepened into conviction and there were 59 conversions—mostly young men and boys—some of them want to be preachers. A good many were French,—he preached in French first and then in English. One old Frenchman, 65 years old, who could not speak or understand English, was converted and baptized. The Christopher church extended an "Arm", and the pastor, Rev. H. Moore, did the baptizing. A German man, 50 years old, was among the converts, also three elderly French women and nine or ten young ladies, of different nationalities. There were 16 different nationalities represented among the converts, but not an American among them. The meeting lasted three weeks; our hearts were glad and thankful.

Yes, we felt "The Lord hath done great things for us: whereof we are glad." Ps. 26:3. Rev. Foulon has started a Sunday School, and a mission at Coello, and has come once a month ever since, of his own accord, and at his own expense, because he was so interested in these people. He has a wife and three children. I never knew a more self-sacrificing, earnest, consecrated Christian. And he preaches such good plain sermons that show people they are lost, and need a Saviour.

In the summer he had another meeting at Coello, and six more people were converted. A Frenchman and his wife and their oldest boy and girl, and another French girl were baptized, and are a great help at the mission. After that meeting, Bro. Foulon said his heartfelt burdened for the unsaved foreigners of Christopher and East Camp, a mining town East of Christopher. He has a little folding organ, so he brought his youngest daughter to play it, and for nine days had street meetings—three a day: one at 2:30 o'clock, on the West side, one at 6:30 at East Camp and one at 7:30 on the East side of Christopher. He gave some little boys a nickel a piece to tell the people in the vicinity of each place. They did good work, for people came in great numbers. The people liked the first meeting so well, they did not have to be notified any more, when they would hear the music and the singing, here they would come, more than 100 of them, men, women, boys and girls. The last night the people begged him to come again.

So in September he came for a two-weeks meeting at East Camp. (Continued on Page Sixteen)

Items Of Interest From Cuba

Dr. M. M. McCall, Superintendent

GOD DOES CARE FOR HIS OWN

Out of the storm of revolution come stories of amazing calm and steadiness in our work. From a missionary letter we quote one little glimpse into the problems they have been facing in Cuba.

"I have just come upstairs from a meeting of the R. A. S. G. A. S. and Sunbeams. They had their week of prayer program for 'Misiones Provinciales,' our State Missions. The women had their Wednesday night. We've certainly worked under difficulties during the last month. Folks are afraid to get out on the street much and all of our organizations have had very small attendance. We have had to suspend several meetings, but the work has gone on remarkably well considering the circumstances.

"School began Monday, but the enrollment is way off and the children very irregular in attendance. It cannot be helped. They are coming all they can. Mrs. Moseley and I have stayed in the house until we are bored. Every time we plan to go visiting they tell us we had better stay in on account of the shooting that continues in the streets almost all day long. Things are far from settled. Some communists have their meetings in the back part of the Saratoga Hotel, right here at our back door. They keep us awake so much with their loud talking. However, I have not been afraid of them or of the people who are trying to straighten out the sad mess everything is in.

"The tightest place we have been in was one Sunday night when a battle took place here on Zulueta Street right outside our church building while we were trying to have services. There were about two thousand shots fired, so they say, and the shooting lasted about twenty minutes. It seemed like an hour to us. The machine guns kept popping constantly.

"It would have cheered your heart to see how quiet everybody was in the service. There was no panic at all. Bro. Rene led in prayer and we couldn't hear his voice for the noise of the guns, but everybody prayed with him. The men closed all the outside doors so no one pursued by the soldiers could take refuge in our

building and everybody sat still in prayer until it was over. Honestly, we have heard shots so often that we really have become accustomed to it and do not think much about it any more. We go to sleep to the sound and wake to the sound. But how we do pray for peace."

FROM GUANAJAY, INTERIOR CUBA

Miss Christine Garnett

First of all I ask you to pray with me for a young man to be saved. His brother, Cirilo, was the first to find the Lord. At seventeen he was drawn to attend a group of men who met for prayer and study. He forsake his evil ways, became a devout believer, consecrated to the work, and is earnestly endeavoring to win his family to Christ. He was just a boy, but within a year and a half he had brought his mother and his father to believe in Jesus as their Saviour, and felt himself to be called to the ministry.

But apparently he could make no impression upon his oldest brother, Pedro. This boy was a great dancer, his sweetheart even more worldly, played the lottery, went to the movies, worldly to the nth degree. I talked to him many times and he would say:

"I see no use in any of that. Let the others be believers if they wish, but don't interrupt my happy life. Yes, dancing has carried me to other sins that I would not mention, but I like it all. Some day I will settle down. Money for the church? Haven't enough for my pleasures!"

He would not stay for family worship in his home, or if he did he made fun. One day he came to a social, but then stayed away for months. Then he came, sat through the services, listened attentively and finally came forward and confessed Christ as his Saviour.

What a change! Faithful in church services, giving testimony everywhere, bringing his friends and companions of former days. His thanks for salvation are deep, his prayers sincere. He is secretary of the Adult class and earnest in all his work. There is one more unsaved brother. For him these two brothers, the father and mother are praying.

The other night we sang, "Come Into My Heart, Lord Jesus," each one

thinking of some definite person, and changing the words to "Come Into His Heart, Lord Jesus." The four of them said later that they were thinking as they sang of the son and brother. Surely he will come. Will you pray with these for the conversion of this one brother left unsaved?

Then I ask your prayers for our work. (1) That one of the young men of our church here in Guanajay may be sure of his call to the ministry, continue his studies and come to be a great preacher to his people. (2) That the mission in Artemesia grow and become a church. We once had a flourishing work there, but we have had no preacher there for some time and the work has died. Pray for Artemesia. (3) Pray that from our fine group of intermediates we shall have many souls saved as they grow older. (4) Pray for some means to be found for us to have a school in connection with our work. No one who does not live in a Catholic land knows how necessary a school is to the growth of Baptist work. (5) Pray that friends may be raised up to help us with our church fund, looking forward to a church building at this strategic place.

And now I would have you pray a prayer of thanksgiving with us. For on a salary scarcely enough for personal needs, there have been house rent paid for two destitute families of the church, meals given two or three families for months regularly, new shoes and half-soles for shoes provided, doctor bills paid, medicine for sick, enough for half the rent for the hall in Artemesia, about five dollars a month for the gasoline required for the trips to Artemesia, and still enough to begin every other week services in a mill town nearby, about a dollar each trip. Join us in thanksgiving that our small missionary salary can go so far, when God is in the planning and the using of it!

TERRIBLE STORM DAMAGE

Miss Mildred Matthews

Miss Mildred Matthews, evangelistic missionary in Havana, writes just after the storm in September, 1933:

"The cyclone was bad here, but nothing in comparison to what Cardenas suffered. Dr. Martinez (our doctor missionary pastor at Cardenas) came Sunday night with a committee to get some help from the Government, because the people

The Tuberculosis Sanatorium, El Paso, Texas

Mrs. Una Roberts Lawrence

were dying of hunger and there was no help from the outside. The storm lasted three hours and then it was calm for about thirty minutes, and the storm struck again with great force from the other side and lasted another three hours. Our church building that the Sunbeams built is in ruins. Dr. Martinez says that the roof is gone, all the doors and windows gone, and that only the walls are left standing. Luckily these were well built and very strong. It rained constantly for three days and so all the church furniture is also ruined.

"The house where Virginia (our single woman missionary) lived, that part where Miss Hight and I once lived, which is a part of the church building, was also left without roof, the kitchen blown away and lots of other damage done. Virginia's family spent the day in the baptistry during the storm as it seemed the only safe place. Now they are all staying at Dr. Martinez' house, six in addition to his own family.

"Dr. Martinez had a carpenter look at the building to see how much it would take to fix it, and he says between five and six thousand dollars. If only the roof could be fixed now it would save much additional damage until we can get the whole building rebuilt.

"The house that Dr. Martinez lives in was not damaged and, so far as we know, no Baptist was hurt. But many of them are without homes and clothing and food.

"Since I started this letter we have had letters from Mr. Callero at Sagua la Grande, and the cyclone was terrible there also. The roof is off the church building and there was much other damage done. The Calleros have fourteen children, one a little baby 25 days old. They were living in the church building to save house rent. They had built a temporary kitchen and dining room, which was blown down, and they are having to find any place they can to keep dry. They had suffered a lot and the suffering he had seen was terrible. We sent him some money with which to rent a house to live in, but that was all we could do from our resources. It is terrible to be so poor that we can't help each other in such times of need. Some clothes will be sent from a bundle that Dr. McCall brought back a few weeks ago from Florida, and we are hoping that when Dr. McCall comes back from his next trip to the States he will bring more for these in such desperate need. Pray for our work here."

Out upon the sun-drenched plains of Western Texas sits a place of healing for the White Plague, provided by Southern Baptists, known as a hospital with a Christian soul. Every activity here is motivated by a Christian meaning. Not only are there regular religious services, such as Sunday School, preaching services by the leading ministers of El Paso, regular programs by the religious organizations of the El Paso churches during the week, and an intimate, appealing vesper hour for all the patients who can attend in the long parlor of the institution, but every medical service, every routine duty, every contact between patient and nurse or attendant is shot through with the gentle touch of Christian service.

One senses this in even the most casual contact with the institution. One sees it most intensely in talking with the brilliant, gifted medical man at the head of the institution, Dr. W. W. Britton. Here is a man, who for the sake of rendering service, has for the past three years taken as his salary less than half of what his contract called for, shared the decreasing income of the institution, more than his share of the decrease, and yet has given increasingly of himself to the institution.

One senses this Christian atmosphere in talking with the patients whether they be Baptists who came because this was their own institution, or whether they be of no faith at all, but believed the Baptist name a guarantee of good service, or whether they be of Catholic faith and came because of the very well deserved reputation of the institution. Last fall it was my privilege to visit all three types of patients. I found the Baptist name meant much to each one. It was a guarantee of the altruistic, genuine service of the institution. Most interesting of the hospital to the Catholic girl, relative of one of the highest officials of the Mexican army. Talking through an interpreter she told me that while she was not a Baptist, yet she had chosen to come here because the fame of the institution had been so great that she was sure of getting here the attention and medical care necessary to get well. A

beautiful young girl, with lovely dark eyes, she said in an appealing voice:

"I like everything here. The nurses, they are so kind. The doctor, he is so good to us, so attentive. The people who visit, they cheer me so much. I like to go to the church services. I like to read the Bible. I like everything here. I will be glad to be well, but I will be sorry to go away. The religion here is a very good religion. It helps both body and soul."

Thus is the institution in hundreds of cases proving to be a very definite and very positive evangelistic agency.

This can be understood only in the light of the personality of the man at its head. From his own testimony we can see the spirit that makes the Southern Baptist Sanatorium a place of healing for body and soul.

Nineteen years ago this tall, gray-haired man came from Tishinonga, Oklahoma, to this western country with tuberculosis. He was so poisoned with the disease that, as he expressed it, "I was beside myself." In the healing sunshine of this western country, and through the help of the medical care given, he began to get well. As he gradually freed his body of the poison he began to feel like a new being. The world looked different. As he tells it:

"I realized that I was only now beginning really to live. That in the days of my former health I had overlooked the best things of life. I resolved that if I got well, I would get more out of life, than I had been. I had to get sick, in order to learn what life was for. I had to be knocked cold by TB to learn what life could mean. As I came back to normal health, even the flowers were more fragrant, the birds sang sweeter than they used to, I saw God's hand in everything and especially in my own life. I had had my ambitions as a doctor. When I contracted tuberculosis I was well on my way to realizing them, adequate income, professional standing, achievement, as the world calls it. Now I found my outlook different. I found a contentment and happiness in service such as I had never dreamed existed. I found my ambitions changed. My joy

now is in seeing others coming through the same transformation that befell me."

And they do come thought this transformation, as testimony after testimony will prove. Of his own philosophy of life Dr. Britton says:

"Theodore Roosevelt used to say 'I have promised no miracles, but I am doing my best.' That is my philosophy." But to this he adds one more step. "I have made myself content, even happy, with what I have whether it be salary, or conditions of work." That this is true is proven by the fact that his salary comes out of the income of the institution after all obligations are paid, and the service of the institution to its constituency is the basic principal upon which it is operated, not a guarantee of salary to him. Thus for three years he has taken less and less salary each year. But in spite of this the institution has been cared for excellently, all medical facilities kept at top efficiency, and rates reduced to \$40.00, \$50.00 and \$60.00 per month. This puts the hospital within reach of even the most humble patients.

"Since you were here" writes Dr. Britton, "there have been several new patients, and I know quite well if it were not for the fact that this institution is owned and controlled by the Baptist denomination, we

would not be patronized to the extent we are. There is a feeling of confidence and security in the fact that this is definitely and positively a Christian institution with the name 'Baptist' on it. We expect to give our dead-level best to maintaining the high standard of workmanship expected of those who come for that reason. Baptists can help us make the institution increasingly useful by sending us the patients who especially need the service we can give. Filled to capacity, we would be able to give more in service, and return to the Home Mission Board a percent of our income, thus helping to pay the indebtedness incurred in the erection of this magnificent place of healing for the most pitiful of all sufferers."

Pray for Dr. W. W. Britton and his staff. Pray for the nurses, several of whom have found health here and then taken training that they might serve others. Pray for the patients, especially the 80-90% who are from far distant States. Pray for those who are not Christians. During this winter there are Catholics, Jews, and many of no faith at all lying in our Baptist hospital. Pray that they may know the Great Physician. Pray for these who need the healing of body to have also the "transformed life" that Dr. Britton found as he recovered from this same disease.

Casting Bread Upon The Waters

Jacob Gartenhaus

The Scripture enjoins us to sow seed in abundance beside all waters, make use of every opportunity to spread the message—trusting God for the increase. And though sometimes it may seem to us that the seeds have blown away, as that which is cast upon the waters never to return, we remember the precious promise of God, "for thou shalt find it after many days," just as the husbandman finds his seed again in a plentiful harvest.

Even Seneca, the heathen philosopher, expresses the truth: "I possess nothing so completely as that which I have given away. Whatever I have imparted I still possess; these riches remain with me through all the vicissitudes of life."

The return may be slow, but it is sure and will be much more the plentiful. Wheat, the most valuable grain we have, remains in the ground longest.

And with this great assurance we have gone about for many years, sowing the seeds by word of mouth and the printed page, not knowing where they have fallen, but relying on His promise "My Word shall not return unto Me void." (Isaiah 55: 11). And with what joy we have watched the small seeds sprout and grow to the desired fruits. Hardly a week passes in which we do not receive some encouraging news of the conversion of some Jewish person.

We quote the following from a letter received a week ago from a Christian friend in Florida to whom we sent suitable literature for a Jewess whom she had befriended:

"Brother Gartenhaus, my Jewish friend, is to be baptized tonight. Her husband has left her with three small children. He tried to get her to give up her Christian life and she could not, so one morning he told

her he was leaving and went, leaving her only \$3.00 and her rent due. You know of course what she is suffering."

2

As we write these lines, there lies before us a letter which came (this morning) from Rev. A. M. Vollmer, Educational Director, Walnut Street Baptist Church, Louisville, Kentucky, telling of the conversion of a Jew. He says, "It was my joy to lead a Jew to Christ here in the church several weeks ago. I have seen him since and he is mighty happy in Christ."

3

While attending to a little business at the post office here in Atlanta a few days ago, the man at the window remarked, "Mr. N. wants to see you before you leave here." On approaching Mr. N.'s window, he exclaimed, "Brother Gartenhaus, I just can't wait to tell you, for I know your heart will be made to rejoice, a Jewess, Mrs. W. united with our church last Sunday." More than two years ago, Mrs. Gartenhaus began to visit this woman, giving her suitable literature, etc., and though she had been attending Sunday School and church for some time, she hesitated taking a public stand until recently. And thus another soul has been added to the redeemed family of the Lord. How we pray that she may find joy and fellowship in this church to compensate for the trials which will inevitably follow for her.

4

Several days ago there came a letter from a pastor in Greenville, S. C., which reads in part:

"If you pass through this part of the country, I want you to stop off to see me. One of my Jewish friends is under conviction and needs help. We are doing all we can for him, but I feel that if he could talk with you, he would be able to believe. He has just married a fine Baptist girl and she is agonizing for his salvation."

"Send me any literature you think would help me in dealing with him."

"A Catholic priest got ahold of him and got him all confused as the priest blessed some trinkets and gave them to him so that he would have the peace he desires, but he gave up these trinkets last week and bought a \$10.00 Bible and every minute he can spare he studies the Bible for light."

"He came to the front last night for prayer and was a very earnest seeker, but could not get satisfied. He said it was so hard to break away (Continued on Page Sixteen)

Have You Had Your Annual Church School Of Missions?

The revised leaflet telling how to hold a Church School of Missions may be had from the Home Mission Board. It contains also a list of books on Home Missions suitable for every grade of your school.

The new book for adult study is **THE KEYS OF THE KINGDOM** by Mrs. Una Roberts Lawrence. It is a study of all our home mission fields made with a new approach and a new emphasis on the strategic significance of Home Missions from the standpoint both of the vitality of the church in its own surroundings and the extension of world missions. It brings home missions back to the individual responsibility of the Christian man or woman in the church. It is filled, as are all of Mrs. Lawrence's books, with rich and inspiring stories of what is actually being done, on Home Mission fields. It contains outlines and plans for study. We believe it will appeal both to adults and young people. The price is 25 cents and it may be ordered either from the Home Mission Board or your State Baptist Book Store.

Other books on the Home Mission work of Southern Baptists are **THE PEOPLE OF THE JESUS WAY**, by

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from his training in his childhood."

Of course immediately we sent the requested literature and with it went a prayer that the Holy Spirit would illumine the pages. And how remarkably the Lord answered that prayer we see from a letter from the same pastor dated last Sunday night:

"I hasten to write you the good news—my Jewish friend has been converted and joined the church tonight. Praise God from whom all blessings flow. We all were so happy to know that he now trusts Christ not only as the Messiah, but also as his personal Saviour."

And thus our services for the Master are being multiplied through the cooperation of His faithful children. Truly we can say that we have never received a greater response from Christians and Jews than during these few weeks, for all of which we raise our hearts in thanks and praise to Him.

Dr. J. W. Beagle, a study of Indian missions, 25 cents; **A TALE OF TWO PEOPLES—GENTILES AND JEWS**, Seay, 50 cents, the best study of Jewish missions we have; **AROUND THE WORLD IN THE SOUTHLAND** by Inabel Graves Coleman, ten fascinating stories of Home Missions for Juniors with project and program plans, and fully illustrated, 25 cents.

A revised edition of Dr. J. B. Lawrence's study of missions, **MISSIONS IN THE BIBLE**, is just on the press, price 30 cents. This has justly been one of the most popular study books for men and women in recent years, having been adopted by Southern W. M. U. as an alternate book for the required Bible study seal on Course I.

It has been an unusually successful book to be used with men's classes.

Other new books on Home Missions that deal with problems and work encompassed by the Home Mission Board: (These books are not handled by the Home Mission Board and cannot be secured from the Board's office. Order direct from the publisher.)

THE CHRISTIAN MISSION IN AMERICA, Kerr, M. E. M., \$1.00-60 cents. A thorough study of the problems and tasks of making America Christian. Very fine for thoughtful students.

For Intermediates

THREE ARROWS, Young, M. E. M., \$1.00-75 cents. A story of pioneer Indian missions.

FRIENDSHIP FIRES, Hurlburt, Helps for above course, 35 cents.

THE LAND OF ALL NATIONS, Seebach, M. E. M., \$1.00-75 cents. An old but very fine book on men from other lands who found Christ in America.

For Juniors

YOUNG AMERICA MAKES FRIENDS, Jones and Caudill, M. E. M., \$1.00-75 cents. Stories and programs about the different races in America. Excellent provision made for use of supplemental material about our own work. Supplemental helps may be had free from the Home Mission Board.

THE UPWARD CLIMB, Haskin, M. E. M., 75 cents. A book we could

not well do without, giving a most appealing group of stories of Negro boys and girls who grew up to great achievement.

MANY MOONS AGO AND NOW, Gladfelter, M. E. M., \$1.00-75 cents. A splendid study of the American Indian with stories and programs.

JUMPING BEANS, McLean, M. E. M., \$1.00-75 cents. One of the best Junior books. Stories of the Mexicans in the United States, told for Juniors.

Primaries

INDIAN PLAYMATES OF THE NAVAHO LANDS, Baader, M. E. M., 75 cents. One of our best books for primaries, on an Indian people among whom we have opened work in recent years.

CHILDREN OF THE SEA AND SUN, Wagner, M. E. M., \$1.00-75 cents. Stories and programs on children of the West Indies.

RAFAEL AND CONSUELO, Means, M. E. M., \$1.00-75 cents. Interesting stories of two little Mexican children in the United States.

HELPS FOR YOUR STUDY COURSES.

From your State Baptist Book Store:

Picture Map of North America, 50 cents.

The following and other helps may be secured from the Home Board office:

Map of Home Mission Fields.

Picture Poster of Home Mission Work.

Leaflets and other literature.

(Continued from Page Twelve)
and the East Side. It soon got too cool for the people to stand out on the street. As there was no other place, it had to be discontinued for the time being. A man at East Camp had a dance hall, and let us have the basement; he helped clean it up, and seat it, and it made a fine place. There was such an interest you felt the Lord's presence there. Six or eight young men and as many young women, and four older men raised their hands for prayer,—one young woman was converted. A mission and a Sunday School have been started.

To our great joy Rev. G. O. Foulon has been appointed missionary Evangelist among the Foreigners at Coello, E. Camp and Christopher, and vicinity for one fourth time, under the Home Mission Board of the S. B. C. for which I am glad and thankful, and am praying that our American Baptists will take a greater interest in our brothers and sisters of other lands. Pray for us.