

SOUTHERN BAPTIST HOME MISSIONS

MOTTO: Trust the Lord and Tell the People

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Revival Fires In Home Lands

This issue of Southern Baptist Home Missions is devoted to the story of evangelism in the fields of the Home Mission Board. We have heard about the wonderful revival now sweeping over parts of China and we rejoice greatly in the spiritual awakening in these lands afar.

But China is not the only land where revival fires are burning. There is a great awakening in the fields of the Home Mission Board. Cuba and Panama, the foreign-speaking people in the homeland, the Indians and Negroes are all feeling the glow of the gospel under the power of the Holy Spirit.

Most of the copy for this issue of Home Missions has been prepared by Mrs. Una Roberts Lawrence, who has made a careful survey of all the fields. She has done a good piece of work.

The story of the Holy Spirit's doings on our Home Mission fields is submitted to our people as an evidence of God's favor upon the work of the missionaries. It is an added reason more powerful than any argument we might make for the support of Home Missions. Read and your soul shall rejoice, your heart be moved, and your mind convinced.

I thank you.

"The Lord Working With Them"

Some evidences of the Power of the Holy Spirit in a Spiritual Awakening On Home Mission Fields

"These things have I spoken to you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:25-26.

"Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." John 16:7-13.

"Again I say unto you, that if two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:19-20.

"Then opened He their understanding, that they might understand the Scriptures, and said unto them, thus it is written and thus it behooved Christ to suffer and to

rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of the Father upon you: But tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:44-49.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Matt. 28:1.

"~~So~~ then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following.**" Mark 16:19-20.

I.

"And when the Day of Pentecost was fully come—"

Is the day of Pentecost fully come! Will it come until the power of the Holy Spirit flows freely through the lives and witness of the followers of Jesus? There are signs of a new awakening of His followers in the world, signs of a revival, with the Holy Spirit manifesting unusual evidences of His presence in the world. The challenge of the personality of Jesus Christ voiced by E. Stanley Jones and others of like mind, has stirred the consciences of

Christians until humbly they are seeking Him again, in a new and fresh experience. Dr. Walt Johnson, our Southern Baptist seer, has said recently:

"That is our supreme need today—a fresh experience of Jesus in our souls, expressing itself in the conditions under which we live. That, in essence, is all that a real revival is."

Out upon mission fields they are having that fresh experience of Jesus. Evidences that cannot be denied or explained, save to acknowledge them as the work of the Holy Spirit, are found on many mission fields. Jesus is coming again! Not in some dim tomorrow, but today. There is indisputable evidence of His presence in our world, moving on the hearts of men. And Pentecost can fully come to every one who knows Him in real experience. The pentecostal experience is coming to some of our home missionaries.

II.

"With One Accord—in One Place"

In a little cottage on Acadia Campus in southern Louisiana a small group of men and women sat listening to a letter from far away North China. John Abernathy, class mate of a member of the faculty of Acadia Academy, was writing his friend of the revival that has been going on for two years in North China. As the letter was turned into French, the faces of these humble French Baptist preachers were lighted by a holy fire. One man spoke for all as the letter ended.

"If God could so come to North China," he said slowly, "why cannot He come also to south Louisiana—and come through us?" The answer to that question came through a prayer meeting that lasted until the morning hours, as this little group of French Baptist preachers sought to find God anew. In prayer

that night was born a movement that brought Pentecost to the French country.

A small group of people sat in the front of the church in San Angelo. It was a Sunday morning in late June. The pretty little brick Mexican church was filled with people. Quietly, solemnly, this group was set apart for a special task in the evangelization of their people. They were cotton pickers, humble Mexican peasant people, who were leaving the next morning for long months of following the opening drifts of cotton from Corpus Christi on the Gulf to the wide plains around El Paso in the far west and north. But they were more than cotton pickers. They were a group of evangelists, these men and women, undertaking as they went to preach the Gospel to their people in the cotton fields. They bore the Good News as they went, a band of itinerant believers in the power of a Pentecostal experience, a revival on wheels. Lacking the training of men, they looked to God for the power and the spiritual gifts to witness worthily for Him. The answer may be read in steady multiplication of little churches, in the constant witness of believer to unbeliever, bringing Pentecost to the Border country.

It was Sunday evening and along the quiet streets of the city of Havana had come small groups of people to Calvary Baptist Church at the corner of Dragones and Zuleta streets, just off the Prado where stands the golden domed National Capitol building. Only a few days before these streets had run red with blood, at the command of the President of the Nation, now an exile. Turmoil, bloodshed, hatred, and revenge had run riot in the streets. But now they were quiet, save for the rattle of machine guns when some vigilant sentinel of the new regime caught the trail of one of

the hated strong men of the fallen government and the chase of death began. Inside the church there was peace and calm. Songs of Zion floated out upon the evening air, even to the Central Police Station on the opposite corner, still bristling with machine guns mounted on its parapets.

Faces in the audience showed the strain of the trying days. Hardly a family there but had been touched by the revolution. Some had sons in prison, others had lost friends and loved ones on both sides of the terrible conflict between the government and the people. Sorrow and anxiety marked many of the faces deeply. Many were poor in the best times. Now that there was no work, no trade, no commerce, no industry, they were poor indeed. But they were here, in their church, where there was surcease for sorrow, peace for anxiety, and hope for a dark future. They knew a God who was all-powerful. They had discovered a peace and calm of spirit in these trying times they had never dreamed possible. They were finding out more about their God than they had ever known before. They were in this service because they could not do without the spiritual food it afforded.

Suddenly upon the quiet evening there broke the terrific rattle of machine guns, down the street. Nearer and nearer it came. Rev. Rene Alfonso, who was preaching, ended his sermon and called the people to prayer. Not a word he spoke could be heard, but all prayed. Two deacons slipped into the lobby and swung shut the heavy outer doors and then closing the inner doors, they stood by them, offering their own bodies as a living buttress against the frantic plunge of some driven wretch seeking a refuge from the guns. A hymn was sung, the sweet melody drowned in the dreadful thunder of the guns,

nearer still. Then the people sat in quiet prayer. There was no hysteria, no fear. Faces were a little sadder, a little more anxious. The shadow of death overhung all hearts in these twenty minutes or more that the fusillade filled the air with horror. Then it died as quickly as it began. A little longer the group sat there, praying, singing a hymn of praise to the Lord, comforting each other, thinking long thoughts of the plight of their country and the only sure way of hope for the nation.

Then quietly they slipped out upon the too-quiet street and away to their homes. The next morning they learned that one of the hated hired assassins of the deposed President had been shot to death in a doorway not far from the doorway of Calvary Church.

Amid such scenes that tried men's souls and broke women's hearts was born a new spiritual power in our Baptist people in Cuba. Through fires of bitter suffering hearts turned toward any sure hope offered them. As never before known to our oldest workers, there is a hunger for a certain knowledge of God, for peace and hope in Cuba. And in these months of terror and uncertainty a revival movement has grown with gathering momentum. Pentecost is coming in Cuba.

Out upon a desert, God came to an Indian people last year. Against a background of heathenism His coming is vividly portrayed. Into a canyon where lived a people isolated from the outside world went His messenger, a missionary of the Home Mission Board of the Southern Baptist Convention. Telling the old, old story of God's dealing with man, of the coming of the Saviour, Jesus Christ, of his atoning death for sin, of his resurrection to new life, he brought to their sin-conscious hearts the first word of the Way back to God. There we can see God moving upon hearts to

change them into new men and women in a way hardly possible where the setting is not so sharply in contrast, where the change is not so vivid. Pentecost was repeated when the Navaho, hearing the Story in his own tongue, believed the word of the messenger and asked, "What shall we do to be saved?" The answer is a little church in the Forgotten Canyon.

God is moving upon the hearts of people in strangely direct and powerful ways in these days of change and stress and strain in the world's life. In many lands there can be seen evidence of His power in a spiritual awakening, greater than any we have known in our generation.

During the past eighteen months there have been coming to the Home Board from its missionaries evidences that the Holy Spirit is moving in some extraordinary way

on some of our home mission fields. Evidences have accumulated that point to a breaking through of the power of God in unusual ways in widely separated fields, bringing extraordinary results in souls saved, and barriers broken down. Sometimes they are isolated examples of the Spirit working upon the hearts of individuals. Sometimes it is a church, a community, a city affected. Whatever the form, there is clearly accumulating evidence of a revival that is near, that God would have us possess a new spirit, a new experience, a new knowledge of Him and His power beyond what we have possessed hitherto.

These evidences we bring that you may share, rejoice and partake with those to whom they have come in showers of blessings. Perhaps to you may also come a blessing.

III.

"Every Man—in his Own Language"

From many fields come these evidences, some vivid, some just indications of the showers of blessings in store if we will claim them.

Sometimes it is a single conversion that stirs the heart to know God is moving in an extraordinary way among His people. There was the sailor drifting one day into the Seaman's Institute in Jacksonville. He had been brought up in the Catholic faith, but had had no personal experience of religion at all. In the Institute he came into contact with a new aspect of religion, a personal faith in Jesus Christ as Saviour. It won his heart and he sought and found this Saviour for himself.

He wrote home to his father and mother, eagerly, gladly, of his new step, only to receive from them a letter of bitter reproach. He could no longer account himself their son,

nor could he come home if he persisted in following this strange heresy.

He did not take this as a final answer, but in a covenant of prayer with the superintendent of the Institute, J. W. Wakefield, he went back home, asking God to help him win his own people to a personal faith in Jesus as Saviour. Days passed. Then there came a letter. The victory had been won. God had visited that home in a signal way and the father, mother, sister and brother had joined this man in his new faith and all were rejoicing in the good news of salvation.

Sometimes it is a community that has been touched by revival power. For a long time Rev. and Mrs. R. M. Averitt, missionaries among the Southern Alabama Indians, had prayed to gain an entrance for the Gospel in one community of their

people. But the way seemed closed. There were a few Baptists in the community but they had drifted far from a consistent witness to their faith. For that reason it was all the more difficult to open work. Finally they made their prayers definite, set a date for a meeting, and, claiming the promise of the Lord to be with them, they began a meeting under the trees in that community.

The assurance God had given them in their hearts was fulfilled, for as the services continued the people began to come. The power of God came upon the people, the Christians were reclaimed and five unbelievers were converted. In the quiet waters of the bayou these gave public witness to their new faith and under the trees a little church was organized.

That was only the beginning of the revival, for the little group of unbelievers have stood true in the midst of persecution and ridicule. Young women are taking a stand against wordly amusements, men are turning from sinful ways to the ways of service in the little church, and through the constant testimony of believers, sinners are being convicted of sin and are seeking the Lord. Slowly the life of that community, and neighboring communities, is being changed.

Florida Seminoles

Sometimes it is a whole people whose life is being touched by the Gospel, in an extraordinary way. Ever since their first contact with the white man, the Seminoles, a branch of the great Creek Indian nation, living in the Everglades of Florida, have hated the white man and all his works. For nearly a hundred years it was against the law of the Creeks for any one to speak or pray or sing of the white man's religion. Today we are witnessing the first steps being taken by the rebel-

lious Seminoles toward the True God.

About two years ago the Creek Baptist churches in Oklahoma felt led of the Spirit of God to send a missionary to their Seminole kindred. A young Creek man, Brother Willie King, and his fine young wife felt called of God to go from their home in Oklahoma to live among these rebel kindred of theirs and preach Jesus to them, knowing that never had they welcomed a missionary, never had they given any response to the Christian message. The little Creek churches in Oklahoma raised a thousand dollars, gave them supplies and some equipment and sent them away in a car for a two-year stay among these people.

For a long time the reports were meager. Then one day Willie King wrote back to the Creek Baptists that he was now invited to sit around the campfires of these Indians and they would listen as he told them the story of Jesus. Then in recent months there began to come stories of unusual power being shown in the work of this humble Indian missionary. As he sat with them in their forest camps, he would sing to them of Jesus. The songs had touched their hearts as no preaching had ever done. Then he had read God's Word to them, trusting its message to open hearts closed to his own testimony of God. A man had believed and was now himself testifying to his own people, with great effect. One little group was coming voluntarily and listening to regular services. Slowly the power of God is being made manifest to this isolated and rebellious people. One story illustrates what is happening among the Seminoles.

"There is an old Indian man who has been unable to walk," writes Brother King. "He came in to the service one night. A few days ago

he came to my house and asked for me. I was out at that time. I went to his camp and said, 'You wanted to see me about something.' He said 'Yes, I heard you speak about a man who had been sick for thirty and eight years. You said Jesus saith to him 'Rise, take up thy bed and walk!' I want you to tell me more about it because since I heard you say this I got so I can walk about.' We had a long talk over this, so he comes to services every Sunday, and night service."

"Sunday afternoon I was teaching Sunday School about Jesus feeding the hungry people and how a little boy helps Jesus. They took much interest about bread and the small fishes. Five thousand people ate all they wanted and had left-overs. Sunday, some of the Indians had been drinking heavy. At night service, some came in. I overheard one say to the others as they came in, 'Let's be still and not talk; listen to him', and they did too. They sat there quiet as a mouse when the cat is around. This is a refreshing experience for me that has encouraged and strengthened me."

Canal Zone

Sometimes it is a song that stirs a heart into new life. Down upon the Canal Zone new life is stirring in the little West Indian churches. From out of the report of thirty-eight baptisms in our church at Cristobal comes a striking story of the drawing power of a Gospel song.

The church in Cristobal is across the road from the picture show. One day a woman, sitting in the show, heard a hymn being sung in the church, and it brought back girlhood memories when she had gone to church and sung that very hymn.

"Life's morning will soon be waning,

And its evening bells be tolled,

But my heart will know no sadness

When the pearly gates unfold."

Drawn by the message of the song, knowing full well that she was not ready for those "pearly gates" to unfold, she came across the road into the church, listened attentively to the sermon which seemed spoken directly to her sinful heart and at the close came asking to be shown how to be saved.

"Today," writes the missionary, Rev. James A. Blake, "she is a bright star in our church life, a brand snatched from the burning."

God has been moving in such extraordinary ways to bring the lost to Himself in this church on the Canal Zone. Not only are the lost being saved, but young men are being called into service. Three young men from this church are now faring forth into remote sections of the district, with the message of salvation for communities that have never known it before. The prayer of this English-speaking church of Negro people is for their Spanish-speaking Panamanian neighbors that God will send messengers to them, telling of Jesus in their own tongue.

Christopher, Ill.

"We feel 'The Lord hath done great things for us, whereof we are glad,'" wrote Miss Mary E. Kelley jubilantly from Christopher, Illinois, where in the midst of a crowded mining camp she has been preaching the Gospel by her gentle ministry in the homes and to the young people, speaking twenty-eight different languages.

For some time she had been asking the Lord to send someone to her help in reaching a large number of French people who had moved into that region. She found them peculiarly difficult and her heart longed for some one who would know how to make contact, could speak to

them of the Gospel in their own tongue.

One day in the spring of 1933, there was a knock at the door of the Good-Will Center building in Christopher. A man introduced himself with a smile to Miss Kelley, saying that he was a French Baptist preacher, G. O. Foulon by name. He had heard that she had been praying for a French preacher to come, and he was there to serve her need and the Lord, having come from his home in Greenville, a hundred miles away. With wondering gratitude for the way God had sent the preacher in answer to her prayer, Miss Kelly told him of the need and they set out to visit the French homes nearby.

She soon found that Brother Foulon knew the Lord and knew his people. Things began to happen. A meeting was planned at Coello, a mining camp three miles north of Christopher where many French people live in the midst of a population 95% foreign. Brother Foulon came and rented a room at his own expense for the meeting. Miss Kelly had just received a supply of tracts in all the different languages spoken at Coello through the generosity of a group of interested friends, and with high hopes she and Brother Foulon opened the service. The mines were closed and the men had nothing to do but read what was given them. The seed of the Word of God was sown widely, and the harvest came.

From the beginning there was a large attendance at the services. Many came and stood outside, fearful of entering a protestant place, but they came and heard. Every evening there were two sermons, or rather the same sermon twice, first in French and then in English. The French people came. Others came, some understanding English, many not, depending on their children to interpret for them.

An old Frenchman came, heard the Word, believed and within a few weeks was on his way to his old home in France with the Good News. A Polish boy came one night, became deeply interested, and asked the preacher to walk home with him. Along the way they talked of Jesus, and, conviction deepening, they stood in the moonlight with bared heads and talked to God, the boy giving his heart to Jesus there in the way. A German man, fifty years old, found Jesus as his Saviour. Three French women came, having heard the Gospel in their own language for the first time; a dozen or more young women of different nationalities, and young men and boys, until more than seventy had confessed Christ as Saviour — and not one was American-born.

Many had to suffer great opposition, and some real persecution. One young woman, forbidden to attend the services, left her home and secured a place as a servant in order that she might be free to come and hear the Gospel preached and follow its teachings. Two sisters, showing deep interest, were forbidden to come, and not seeing them there night after night, the missionary thought they had dropped away. During a day service, he saw them in an open window, two doors from the hall, listening to the service despite the cold weather. After that, both morning and evening he opened the east window of the preaching hall that the hungry-hearted listeners down the street might hear all that was said of Jesus.

God moved mightily upon the mining camps. The Gospel preached by the Frenchman stirred them to the depths. The revival has gone on. Many incidents show the power of it still. Stopping one day to speak to a Russian man tending a flock of geese, he gave him a New Testament in his own language. The man

sat there in the hot sun two hours, reading it, unmindful of the geese, until he had finished it. This was the first he had even known of the Wonderful Life.

Other camps were entered. Bringing his baby organ and his youngest daughter as organist, Brother Foulon and Miss Kelly began open-air services in Christopher and environs. For nine days three services a day were held, in three sections of this mining community. At the sound of the music the people would come in great crowds and listen with earnest attention to all that was said. These foreign people, caught in an economic distress they could not understand, needed the steady power of the Gospel as never before since they came to this America seeking the "more abundant life". Their response was beyond all hopes of the workers. God was moving to bring the spiritual awakening this community sorely needed. During the second series of meetings in Christopher, the weather became too cool for open-air meetings. One night Brother Foulon announced that the services would have to close. Then there came to him a man who had a dance hall at East Camp. He offered his basement for the services, helped clean it and seat it. It proved to be a good location and well adapted for the purpose. Miss Kelly wrote, "There was such interest that you felt the Lord's presence in the room." Regular services have been continued in several of these centers where revival meetings opened the work.

In the early winter Brother Foulon was appointed missionary of the Home Mission Board in this area of foreign population, and Miss Kelly is praising God for His abundant answer to her cry for help. The work still goes on, people are being saved, homes won, barriers crossed into hearts hardened against

the Gospel, and hungry hearts are being satisfied by the eternal bread. Quietly, certainly, through the power of the Holy Spirit, moving in a way beyond human plans to accomplish, a field has been opened, the worker sent, and souls won.

The power of the Holy Spirit has been made manifest in an unusual way in a spiritual awakening among peoples of all nations in Southern Illinois.

East St. Louis

From every mission field there come stories of such power, showing definitely the leadership of the Holy Spirit. In East St. Louis, where the devoted Mildred Bollinger serves in an ever-widening field, the Lord has sent gracious blessings. Last June Dr. J. L. Hart, missionary to Chile, then on furlough, came as an evangelist and for five fruitful weeks preached to the large numbers of Spanish-speaking people in that city and its many industrial suburbs. His presence was a blessing, not only to the people to whom he preached in their own language, but to the missionary. Many decisions were made for Christ, the mission work revived in several centers; and many heard the Gospel for the first time, drawn by the fame and message of this preacher from a foreign land.

Krebs, Oklahoma

Victories have come through the power of the Holy Spirit where defeat would have met merely human efforts. Down at Krebs, Oklahoma, a mining section where many nationalities live, Rev. Pascal Arpaio, our Italian missionary has this year faced unusual opposition. Organizations animated by hatred of everything protestant, have taken unusual measures to kill all the mission activity. But God has graciously over-ruled, even to the point of

turning some of their meetings into opportunities for friends of the work to voice a defense of the missionary and his teachings.

West Tampa, Fla.

In West Tampa, the oldest Italian mission of Southern Baptists, God has graciously poured out His Spirit, especially upon the young people, many of whom were little children who attended kindergarten and came to the primary department of the Sunday School when Miss Taylor first went there.

From Dr. Plainfield, the missionary, comes little glimpses of how God is using youth among the Italian people. A young man of fine family in Italy, well educated, married one of our Italian Baptist girls, and began to come to church. One Sunday morning as the pastor preached, the message seemed to go straight to the heart of this man. Dr. Plainfield writes:

"Tears were trickling down Donato's cheeks and everybody felt that the Holy Spirit was speaking to his heart. When the invitation to come forward and confess was given, Donato stepped out and accepted Jesus Christ as his Lord and Saviour."

A young man, persecuted for a long while at home because of his persistence in attending the Baptist church, has won his father, mother and sister—all now members of North Boulevard Baptist church, our mission church. The R. A. chapter last year, as a result of the program for the Home Mission Week of Prayer, decided to give all of a fund they were saving to finance some summer outings, and placed into the Offering for Home Missions the sum of \$30.00. A young woman, who came as a little beginner to the Day School years ago, has grown up to lovely young womanhood. Last spring when she entered a Hospital to take nurses' training

she put down upon her application blank that her desire was to become a nurse for the sake of the good she might do for those in greatest need. From the young people of the church has come 22 membership cards in the Hundred Thousand Club. Quietly, but very surely, the Holy Spirit is moving through these Italian Christian young people, making of them powerful witnesses for Christ to their own people and to the world.

Birmingham, Ala.

In Birmingham during this year some remarkable conversions have been reported. Some years ago an Italian man came into contact with protestanism and was repelled by it, conceiving in his heart a hatred and fear of it. Some months ago Brother Pucciarelli, the Home Board missionary there, gave this man a Bible and stirred his curiosity concerning it so much that he read it. He was interested but would not come to the Baptist services. Then the missionary began an open air meeting in a vacant lot next to this man's home. Here, whether he came or not, he heard the Gospel preached. The Holy Spirit moved upon his heart, and one night he came, confessing Christ as his Saviour. He is today an earnest Christian and is praying for the salvation of his own family, his wife and six children.

A wicked man, who had made his family very unhappy by his sinful life, was attracted to the church through contact with the missionary. So moved was his wife by the change in him when he was converted that she came asking to know this teaching that had made a new man out of her husband.

A woman of some education who had spent five years in a convent in Italy was given a Bible. Surprised to find it so different from the Catholic prayerbooks, she read it,

coming to a Baptist friend for explanations of its meaning. The Holy Spirit is using her testimony mightily among her friends who do not yet know the Gospel. Story after story might be multiplied from these fields where the Holy Spirit is giving the victory in winning these most difficult of all people to reach with the evangelical faith.

The Negroes in Texas

Among our Negro people this year there have been some great revivals. The work of Brother Miles Jenkins in the oil fields of Texas has been greatly blessed of the Lord. Experiences like those of the first days of the spread of the Gospel has attended his work when, under the preaching of the Word, wicked men have broken down and plead for mercy from the Lord, women have wept away their sorrow for sin and knelt at the altar even as the sinful woman of long ago knelt at the feet of Jesus. Blessings also have attended his work in the organizing of churches and the securing of money for their small chapels. From this devout Negro missionary comes this plea:

"We are Christians. If we will grasp the needy lost souls of men with the hand of the love of God and hold onto them and pray our Heavenly Father to make us strong. He will open our eyes and we will see the field, as says the Scripture, Matt. 9:37, 'Then said he unto his disciples, the harvest truly is plenteous but the laborers are few, Pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest.' I am praying that every church in our Convention will read prayerfully the above scriptures, believe and obey them and leave the results with our Heavenly Father; then the problem would be solved."

In the Mountains

This is the plea of all the missionaries—For a new vision, a new hold on God, a revival of spiritual power in our hearts. Does not your heart burn to have such experiences as these missionaries are having? Why not? They are possible for us all. Would you not like to have experiences such as was the compensation of the mountain school teacher as she watched the girl from the remote corner of the mountain valley respond to the first teaching of the plan of salvation she had ever heard. The girl had a hard struggle to accept the teachings of Jesus. Her father had been killed by wicked men and she had been taught hatred and desire for revenge, according to the hard standards of mountain life. The victory was finally won as she stood to give her simple testimony.

"I have learned to forgive," she said, as the supreme expression of what the Holy Spirit had done in her heart.

Another mountain girl, on accepting Christ, clapped her hands and exclaimed "Oh! It is all so new!"

During this year there have been unusually high tides of revivals in these mountain schools that are the center of the present missionary work of Southern Baptists in the mountains. Supported in various ways, through local contributions, Associational interest and gifts from friends in wider territory, the mountain schools are becoming increasingly the centers of an evangelistic movement in untouched sections. Revival fires have been alight as the result of the flaming enthusiasm of student preachers and the faculties of these schools. Story after story of new churches, mission centers in mining camps, in little settlements, "up the crick", in mountain towns, are evidences of a spiritual awakening for these neglected

mountain regions. The task in the Appalachian area will be immeasurably increased if we delay entering upon the task until the great development plan of the Government gets under way. Our hope lies in throwing into this region a force of missionary evangelists to lay deep foundations for a spiritual life that shall undergird every good thing the Government is doing and guard safely against the evil that ever accompanies big industrial developments, if permitted.

Among the Jews

Experiences during this year have also shown the remarkable power of the simple witness of Jesus Christ among the Jewish people. There was a time when our one missionary, Brother Gartenhaus, stood as a lone pleader among his Gentile brethren of the need of his people, Israel, for Christ. Today every mail brings to his desk evidences of the quiet but powerful movement of the Jew toward Christ. Once spit upon, now He is sought by them to tell of his certain knowledge of the Christ. Once scorned, now he is respected and his words attended with interest. Once an outcast, now he is respected and bears even to them the name of "Christian Jew" with honor. For a dozen years he has stirred the hearts of Southern Baptists to a sense of responsibility for their Jewish neighbors. Today he sees with rejoicing the harvest of his appeals in the turning of many Jews to the Christ whom they have found through the gentle guidance of their Christian friends. Countless evidences point to a spiritual awakening of the Jewish people in this present time.

The Mexicans

From our Mexican evangelists come stirring reports of the listening hearts of their people and reports of baptisms crowd fast upon

each other in their letters. From the crowded city streets out to the far plains the Word of God is changing hearts and lives wherever it is being preached. All along the Border, in the large cities of the Southwest where the Mexicans live in such large numbers, evidences of a revival are abundant. Into an old trading post settlement the missionary goes, invited by two or three of the Christian English-speaking people of the village who have become concerned about the spiritual darkness of the Mexican people who make up half or more of the population of the community. There, in Spanish, the Word of God is preached to a hungry people that crowd to hear the message. Of twenty-six who are converted, eight are baptized at once; others later, a little church organized, a pastor from the nearest town, 60 miles away, is secured to preach once a month and another center of the spread of the Gospel established far out upon the plains.

In a great city, San Antonio, the Queen City of the Southwest, the missionary holds a service in the open air with the permission of the owner of a vacant lot beside a filling station. Across the highway is an ancient Catholic mission, its crumbling walls now being restored through the zeal of a religious order that has a beautiful new Seminary beside the ruins of its former glory.

The service was held on Saturday night. The people came. Our missionary read the Word of God, and simply, but clearly, spoke of the message these words brought. But the sermon was not permitted to go undisturbed. Into the quiet, listening crowd came a group of rowdies bent upon breaking up the meeting, and finally with rocks they sought to drive away the preacher and his audience. One flying missile struck the missionary, but the

sermon was finished and the service ended in order.

The next day there came with all the pomp of ritual and ceremony a procession of the followers of that Order bearing an image of the Christ in their midst, with censer and holy water to re-consecrate the ground so desecrated by the presence and service of the heretic who read the Word of God to a people hungry for its message. For three centuries that ancient mission, dedicated to the service of God, had sat in the midst of that village, now a suburb of the city. Yet, until the Baptist missionary came, the people living all around had never heard the Word of God. Today there is a Baptist Sunday School for the people held on Sunday afternoon in an English-speaking Baptist church adjacent to this section, and throughout the whole community there is a thrill of new spiritual life, for home after home is becoming truly a Christian home, and souls are coming into the Kingdom.

At the door of a missionary at dawn one Sunday morning there was a knock awakening him from sleep. A man wanted to know if he could come and baptize a dozen people in a town a hundred miles away.

"Who evangelized those people," asked the missionary, knowing that no Spanish-speaking preacher had been there in many months.

"I did", was the simple reply.

Moving to this town, this Baptist layman had found a group of people who would listen to his testimony and his reading of the Word of God. He had won a dozen of them to Christ. Now they wished to be baptized, and this man had come the hundred miles seeking the nearest missionary who spoke their language to bring him back to the waiting believers.

Baptisms are the order of the day in every mission field in this

great Southwest. Forbidden to enter Mexico with our missionaries, it seems that God has given us the opportunity of a generation to send back to that land its own people as evangelists of His Gospel.

One Sunday morning the entire service in the Mexican Baptist church of San Angelo was given over to the organization of the church of Villa Acuna. Led by a Baptist layman of devout life a small band of some thirty Mexican people were emigrating from the land of the adoption to their native land. There was no Baptist church in the straggling village across the river from Del Rio, which was their destination. Being Baptists already, they resolved that there would be one, full grown, when they arrived. So that Sunday morning they organized the church, elected all its officers and set in motion all the organizations of a full church life. On Monday morning the little band set out upon its trek back to the native land—a Baptist church on wheels.

Three years went by. The man who led this little band was a man of some means. He gave the lot for the church and he and his son, skilled adobe brick makers, dug and molded the brick and laid the walls of an attractive little chapel. Here the Gospel was preached, and the witness of these Mexican people, won to Christ in the United States, was made effective in their own land. Their number increased. Today there are 60 believers. Out from them have gone believers who established the Gospel in their homes and in other little chapels in regions where no missionary has ever gone. From that Villa Acuna church, the daughter of our San Angelo church, has already gone out widespread witnessing to the power of Jesus Christ to save.

The Mexican is a born missionary. We could do no better foreign mission work in the present crisis in

religious and educational work in Mexico than to win the Mexican in the United States and follow the evident leading of the Holy Spirit in this steadily increasing movement back into Mexico—with Christ. Mexico is in the balances today between Christianity and Communism as interpreted in Russia. If we fail now, when God so evidently leads, ours will be the responsibility if communism wins and Mexico becomes a dangerous next door neighbor whose national life is based on a negation of God.

To the Deaf Also

"Every man in his own tongue —" Yes, even those who hear by sight and not by sound may hear the Gospel in their own language, the Sign language by which the deaf may know God's Word. In 65 centers of our Southern life we have Bible teaching for the deaf people of our land, maintained by the constant visitation of two missionaries and the faithful services of volunteer workers. From this field also come evidences of a spiritual awakening. Wherever announcement is made of the coming of the preachers in their silent language, they crowd to hear. Spiritualism and Christian Science, and recently the Holy Rollers, made a great appeal to our deaf people. This is evidence of spiritual hunger, and where there is desire for a knowledge of God, there is rich soil for the seed of the Gospel.

The Native American

In the darkness outside the door of the little Kickapoo chapel, crouched a man night after night listening to the Word of God preached by David Daniel Cooper, the Choctaw missionary, to these neglected Indian people living around Shawnee, Oklahoma. But the man was not an Indian. He un-

derstood English, and, drawn by the power of the message preached uncompromisingly by this Indian evangelist, he came and was conquered by it. Seeking out the preacher, he talked with him about the thing he had once believed. Many strange ideas of the worship of God had troubled him. The clear, simple, powerful teachings of the Bible, interpreted by our great Indian missionary, soon removed his greatest problems and he came out in open confession of Christ as his Saviour. Happy in his new faith, he wanted to tell his people about it, and soon he was bringing other Catholic people to hear this Indian preacher. The man who sat in the darkness was not only in the light himself, but bringing others to the Light.

Peyote worship has as strong a hold upon the Sac and Fox Indians as upon any of the Indian peoples, all of whom are victims to some extent of this combination heathen-Christian-narcotic semi-religious ritual. Here at Only Way church, the Baptist mission church among the Sac and Fox, Aaron Hancock and his gifted wife have been having pentecostal experiences this year. The daughter of a peyote priest has been baptized and her father is studying earnestly the teachings of the Bible that he may find the True Way. A man who was a follower of peyote since his early manhood is now a leading spirit in the church. Others, younger men, have come, breaking away from the false teachings and strong hold of peyote to follow Christ only. Once Brother Burgess, the faithful lay preacher of the Otoos, said to the writer,

"Peyote strong. Peyote hold fast. He would remove whatever might be in the way of His coming through them to the French country."

Suddenly they found themselves confessing their sins to each other. Midnight came, but time was no

sult of a spiritual awakening that is coming to the people. The little church is growing; they are building additional rooms for their work, and the Holy Spirit is convicting and conquering the hearts of the people.

From all the Indian field there comes rejoicing. Among the Pawnees the Spirit of God has led in a new vision of stewardship, and there are now several faithful tithers finding new joy in obedience. Among the Osages a developing church life is showing the power of the Holy Spirit. Out in the pueblo of Isleta, where the sainted Burnett first preached the Gospel, a young woman, daughter of the pueblo, is bearing brave witness of the Christ whom she came to love and follow while away at a State school. While in the Indian Government School at Albuquerque she was a Catholic. The other day she stood before the assembly of Baptist students and told a thrilling story of how she

found Jesus and what He meant to her heart. God is moving on that Indian field and we have only to enter into His plans, to find ourselves in a real movement of these Indian peoples toward Him.

There has never been a Baptist missionary among the Kaws in northern Oklahoma. Miss Mary Gladys Sharp, missionary at Chillico Indian Government School, where there are a hundred or more students won to Christ every year, gives as much time as she can to the little Baptist church at Washunga, in the only religious services of any kind among these Kaw people. Today there are three boys of the Royal Ambassador Chapter in Washunga awaiting baptism, and there is no one to baptize them. Does not this stir the heart of some preacher who longs for the joy of seeing rich fruitage of his ministry? The neglected fields are calling for reapers. The harvest is white. God's time is here.

IV.

"And it shall come to pass—"

No uncertain word did Peter speak that amazing day. Pentecost had fully come in the hearts of these who had awaited the power according to the word of the Lord. It will always come when hearts are prepared for it.

In the Arcadia Country

The hearts of that little group of French preachers surely must have been prepared for it that night when, stirred by the words of a letter from North China, bringing the revival there, they prayed that He would remove whatever might be in the way of His coming through them to the French country.

Midnight came, but time was no

longer any measure for their experience. They were coming into a new knowledge of God. They had found the way to power—through a "born again" experience. As one of them expressed it simply, "God came into our hearts."

They were not inexperienced in spiritual matters. They were men and women who had found God through bitter persecution, and many had had to choose Christ when that choice meant separation from father, mother, home and friends.

All felt that a revival was needed right there in the school, and began to pray for the coming of the man God would send to hold the revival. Seemingly by accident, but later God's hand was seen plainly in his

coming, a preacher was sent to them, who for ten days preached there on Acadia Academy campus on sin, "ye must be born again", to these French preachers and missionaries. There were remarkable results in reconsecrations of life, in a few who found the reality of regeneration, whereas they had known only the shadow; had been trying to be good enough to be saved, instead of knowing God's full and free redemptive power in their hearts. Amazingly the power of God began to flow through these workers into the little mission stations. For the six months preceding the outbreak of the revival on the campus there had been only about ten conversions on these fields. In some places the work was dead. Within four weeks after the revival began there were forty conversions and an amazing revival in many other places.

That was in January, 1933. By mid-summer, Acadia students had preached to more than forty thousand people in the heart of the French country. From their preaching there had come nearly two hundred professions of faith in Jesus and over three hundred reconsecrations of life. Not only the little French churches were touched, but many English-speaking churches as well. The testimony of these students awakened Christians everywhere in the region. Wherever they went with their testimony of what God had done for them,—it was as simple as that,—the fires were kindled, and men and women came seeking salvation.

The record of the spring and summer months on the French country reads like a second installment of the Acts of the Apostles. Almost every one of the fourteen little French churches were touched by the revival fire. Besides the students of Acadia, there were others, some former students, like Theo-

dore Carmier and Maurice Aguilard from Baptist Bible Institute, and H. H. Stagg, grandson of the first French Baptist preacher, Pastor Maddy of Abbeville, Thibideau of Mamou, Salassi in Eunice and Lucian Smith, the veteran of the French field, who entered into the movement with all their hearts. Strange things happened.

Prayer was an essential element in all that happened, prayer and a sense of absolute surrender to God and dependence upon God. What happened at Castile one night illustrates what happened in many places and many times. There was a good little French church here for many years, but death and removal had depleted the membership and a fuss between two leading families had almost killed the small church left. A group of student preachers became deeply concerned about the situation and made it a matter of definite prayer one week, seeking to know if God was leading them to undertake some definite effort at revival of the work there. Two young men of the community were especially on their hearts.

Following a decision to hold a service, they had a prayer service especially for these two young men, praying in the car on the way to the house where the service would be held and continuing to pray after they got there. Under the trees the little group of workers asked the Lord earnestly to give them some sign that He was with them. Into their hearts there came a deep sense of the presence of God. All were deeply moved, praying, not one at a time, but all at the same time, talking to the Lord, each in his own way. While praying, there came into their hearts a conviction that not only would these two boys be saved that night, but that the Lord would give them twenty souls from those who would come to hear them sing and pray and preach.

Deep joy came into their hearts and with an exalted sense of the presence of God and assurance from Him that He was with them, they opened the service.

Brother Fontenot preached on the words of Jesus to Saul on the way to Damascus. "Saul, Saul, why persecutest thou me," and the Lord gave him great power in appealing to these French people for acceptance of Jesus as their Saviour. It seemed that none could resist such an appeal.

One of the workers followed a young intermediate girl into the kitchen where she went weeping and sobbing, and there the girl gave her heart to the Lord. The sermon closed and the invitation song began. The missionary group expected the response to come quickly; but, save for this one girl, no one came. Another invitation song began and ended and still no one had moved. The missionary group who had believed so sincerely that they had already received the answer to the prayer began to ask God in their hearts what was wrong.

Into the kitchen of the home two of the missionary girls went and there began to pray. Out upon the porch two of the preachers slipped and in the darkness also began to pray. A third song was sung, but none came. The service closed, but the people lingered, many of them. One man came to one of the preachers asking for help, and there kneeling in prayer this man accepted Christ. But still the two boys had shown no interest, and the promise given in prayer of twenty that night was not fulfilled. In agony of self examination, the workers, two here and two or three there, prayed and could not leave the house.

Then one of the boys came back to the house after having started home. Coming up to a group praying on the porch he asked them to

pray for him, that he was lost and going to hell.

There on the porch the victory came! Both the boys for whom the group had especially prayed were saved. The people, finding that something was happening, came back to the house, even those who had started home. They gathered around the house and on the porch and amid the happy songs of the missionary group and the new believers, the service started again. That night twenty confessed Christ in that little French home. Such experiences as this strengthened the faith and inspired the new adventures with the Holy Spirit.

Amadie Janies is a man who came to know the Lord and surrendered to the ministry when about in middle age. He is a student in the Academy with his children, but while still in high school, is an able preacher and devout Christian. He is pastor of the little French church at Eunice, living at the Academy on ten dollars a month and what he can grow in his garden there on the campus. Into a home where he had been refused permission to read the Bible he went after one of the prayer meetings on the campus, convinced that God was leading him to talk to the man and his wife. The man was willing to listen to the Bible read but his wife was not, and when she saw that he was going to listen in spite of her objections, she went into the kitchen and closed the door so she would not hear.

But through the thin door came the deep calm voice of the preacher anyway, and she could not help but hear. In the room Brother Janies led the man to pray for himself and pressed for a decision for Christ. The man demurred, asking if he would have to join the Baptist church. Brother Janies refused to discuss the question of the church, but pressed for a surrender of his heart to Jesus. The little boy of the

home came into the room and to him also Brother Janies talked about Jesus the Saviour, and told the story of what had been happening on Acadia Campus. Then he left, inviting them all to come to church that night. Somewhat to his surprise they came, and the man came out publicly confessing Christ, saying he was ready to stand any persecution that might come. It did come, but his witness was clear and he has not faltered, though his wife is still bitterly opposed to his new faith.

Into a home in a French settlement a group of the Acadia girls went to read the Bible. Some weeks later the man of that home died. The relatives and neighbors convinced his wife and daughters that his death had come because they had permitted these Baptist girls to read the Bible in the home. So when, a few weeks later, the girls went again, the mother and daughters said sadly, when permission to read was asked,

"We would like to hear it, but we can't. We have promised the priest that we will never listen again, not as long as we have our right minds."

Knowing there was no use to press the matter then, the girls began to talk of the love of God and the blessed assurance of immortality through faith in Jesus Christ. In their conversation they quoted all the passages of hope and comfort, and the mother and daughters listened hungrily, asking many questions, seeking to understand this new glimpse of a confident faith they had never known, never dreaming they were listening to God's Word, even though the Book they had been taught to fear was closed!

In Abbeville, Vina Aguilard, one of the Acadia students who went there to do work in the summer, was told that there was not a

French home in the town where she would be permitted to read the Bible. She asked which home would be the most difficult. They told her the home of Adam LeBlanc, the most wicked man in town, who beat his wife and children, who had spent a term in the penitentiary. She found out about his relatives and to the home of a sister of the wife she went and asked permission to read the Bible. It was granted and the woman was so impressed that she asked if her sister might hear those words also.

So to the home of Adam LeBlanc the little French missionary went, escorted by the sister-in-law. He would not permit them to enter the house, so under a tree in the yard they gathered around the missionary and listened to the Word of God. The wife was deeply touched. Catching Vina by the arm she said beseechingly, "I want my husband to hear that, too." So the missionary waited until he came in from the field, in her heart a bit frightened because of the terrible things she had heard of him, but trusting God who had led her there.

When he came in she asked him if he would not like to hear some words from the Bible. With a black look he said, "No, I have no time for such," and started out of the room. She hastened to tell him that she was arranging for a prayer service in a neighbor's home and invited him to come the following night. He gave her no reply.

But when Tuesday night came, and the little French home was filled with people, she looked for Adam LeBlanc in vain until she caught a glimpse of a still form standing in the darkness just outside the door. Week after week he came, never coming into the light, always standing just outside the door in the darkness, but never missing a service. Then one night he came inside and sat down, the

next week a little nearer the front, until three months had passed. Then Brother Lucian Smith came to Abbeville with his tent and pitched it in the heart of town. To the tent Adam LeBlanc came with his wife and children. There he gave his heart to Christ. That night on their return home, happy beyond words to express, he got down on his knees and asked his wife and children to forgive him for the wicked life he had lived and all the suffering he had caused them. Nor did he stop until he had gone to everyone whom he had wronged and as far as possible had made it right. Today he is an outstanding Christian in that community.

And so the stories might be told — of the revival at Crowley, where for a week the workers endured much persecution and trial, only to see the community stirred by the Spirit of God in the second week and a revival break out that has continued to go on ever since. At Chategnier, Maurice Aguilard and Brother H. H. Stagg persisted against great opposition from those who hated the Baptist faith, until the victory was won and many accepted Christ. At Mamou, where for years there has been a French church, the whole community was stirred, especially the young people, and not only were souls won, but lives were dedicated to Christ.

In Duson a drunkard came to the church seeking the preacher to help him find a way to get rid of the curse of drink and have peace in his heart. Believing him to be too drunk to understand, the preacher tried to soothe him, but the man insisted and sitting in the bus that afternoon, the preacher told him of the plan of Salvation. On his knees there in the bus the man surrendered to the Lord, a drunkard, besotted in sin that had wrecked his home and his life.

The missionary wondered what he

would find when he came again the next week. He found a new experience of the grace of the Lord. For when he reached the church the following Sunday afternoon there was this man, sober, happy, contented, his wife by his side, rejoicing in a new man for a husband. He did not even look like the same man. He was a living example of the "new man in Christ Jesus." Despite his drunkenness, the man is an excellent carpenter and it has been his joy to repair and remodel the little Duson church, long neglected. His testimony of a changed life has been a powerful influence for the Gospel in his own and neighboring communities.

Perhaps the most amazing revival of all those last summer was held near Welch, in a small French community that had never known the preaching of the evangelical faith before. Here in a remarkable answer to prayer two leading men of the community were saved and the people startled into attention to this new teaching by their testimony. The Holy Spirit lead the workers through some unusual answers to prayer to a revival that literally shook the community to pieces, breaking up superstition, convicting of sin and bringing amazing changes in lives.

One of the men who had known the Gospel before, became a powerful witness. He can neither read nor write, but asking the Lord to help him, he has stored up in his memory much of the Scriptures. Through an unusual prayer life he follows the guidance of the Holy Spirit in approaching those whom he knows are not Christians, and winning their attention and consideration of the claims of his Saviour.

One day on the street of the little town he felt impressed to speak to a man who passed by him. As he expressed it, "As soon as I spoke to him my burden went away and I

knew the Lord had brought me to town to speak to this man about his soul."

The man gave earnest attention but presently another man walked up and joined them, breaking into the conversation. Our friend knew he could not keep the attention of the man with whom he wanted to talk.

He tells what happened next.

"I talked to the Lord in myself, and I asked Him to help me that I might be able to take that man away from there. And so I said, 'Lord I am going. If it is Your will that I keep on talking to him, make him follow me.'"

The man did follow and they walked down the street to the church.

"I said, 'How would you like to go into the church?' He answered, 'Anywhere, just so I can hear you tell me how to be saved.' There in the little church this earnest humble Christian man led to Christ the man he had met on the street, by the leading of the Holy Spirit.

The revival is still going on; still God's power is moving in the French country; still the workers are praying for power, for purified lives, for "born again" experiences. God has given them so many proofs of His divine leadership. Even in seeming

defeat has come glorious victory.

One Sunday when a party of workers reached the appointed place for a service in a settlement out from the Academy, they found the home closed to them. No service could be held there that day. They started to return to the Academy, but were not happy about turning back. So, stopping the bus, they got out and held a prayer service in a drainage ditch by the road, asking God to give them definite direction what to do.

Following an impression they believed to be that of the Holy Spirit, they walked up the road. About a mile from town they found a home, all Catholic, where they were invited to enter and read the Bible. Hour after hour they read to the entire family clustered around them. The neighbors gathered in, and the workers read and sang and preached until a late hour. It was a glorious experience.

Such definite experiences of the leadership of God's Spirit cannot be explained except to believe what they tell who have felt them and know them as realities. God is trying to break through into the lives of men in a new and real way.

"And it shall come to pass"—even today, if we permit Pentecost to fully come in our hearts.

"Times of refreshing—from the presence of the Lord."

In Cuba

Yes, even in times of war, and famine, and hate and fear, and storm and death, "The presence of the Lord." Down in Cuba they know the meaning of those words this year as never before, our beloved Cuban brethren and sisters.

For three years or more the storm of revolution has been gathering.

For more than three years the people have been suffering not only from the world-wide depression, but from a peculiarly acute economic disorder that crushed the very life from all business and progress in the nation. Taxed beyond endurance, business paralyzed, the Cuban people with patience and fortitude endured their burdens. Revolution has brought small relief.

In their distress they have been led to seek for knowledge and peace and a certain hope they could not find in the images and the cold formality of their traditional faith. Early in January of last year our missionaries began to write of unusual signs of a revival. It began, perhaps, in Calvary Church, Havana, where the beloved M. N. McCall is pastor. Here in January, 1933, Dr. Antonio Martinez came for a series of meetings. The early morning services were crowded with the Christians who evidenced an unusual hunger for spiritual food. The evening services were crowded with unbelievers. Night after night there were many who had come to an evangelical service for the first time. The large auditorium was filled. Tides of spiritual life ran high. It overflowed the bounds of the church.

After the services were ended, the revival begun there continued in the other Havana churches and missions. The missionaries went from one to the other, a week here, two weeks there, following the incessant demands for evangelistic services, and in every section of the city the same experience was repeated, houses filled with hungry-hearted people, many of whom had never heard the Gospel before. Some unusual contacts were made. Upper class Havana was touched as never before. Amazing by-products came. A sailor drifted in to church one night, and out again, with Jesus as his companion as he sails the seven seas. He comes to church every time he is in port, telling stories of how Jesus is with him as he witnesses of salvation to his fellow seamen. From all walks of life they came, a lawyer one night in a small suburban church, young, of a good family, eager at once to win his mother and sisters; a high army officer, who soon was to lose his life in the red rage of the revolution; a

young doctor to bless the hospitals with his witness to Jesus, the Great Physician. And so it went.

The gathering storm clouds of war shadowed the glowing spirit of spiritual revival, but did not quench it. Havana suffered more than any other city, its environs more than any other section of the island, for it was the storm center, the battleground. Our headquarters, the Baptist Temple, is only a block and a half from the National Capitol building, the scene of the last bloody massacre ordered by the President just before he fled from the righteous wrath of an aroused people. Yet even in the midst of war, God's Spirit moved in the hearts of the people. The services, even down town, went on. People came quietly, through too-quiet streets, but they came; and it seemed that prayer was stronger and the love of Christ dearer because of all the danger around them.

Out in the suburbs and in the other sections of the island remote from the center of trouble, there was little interruption to the work. Yet here, a spirit of sober searching for something more certain than the uncertainties of life brought hundreds to hear God's Word who had never come before. As the nation became quiet, after the storm of revolution, revivals began to break out. In Cardenas, where the gifted physician-missionary, Antonio Martinez, is pastor, there were unusual outpourings of the Spirit upon the people. Some startling things happened—unless you believe God does move definitely and consciously through His people.

A young woman, brought into contact with the Gospel through a friend, became a Christian and joined the church against bitter opposition in her home. Her mother, sisters, and friends all thought she had become insane, and treated her

for months as a person who was no longer responsible. She bore it all with sweet patience, taking advantage of every opportunity to teach her family the truth as she had come to know it.

Then a younger sister came out in confession of Christ, breaking completely with the Catholic church. This made the situation much more acute. Friends came to describe to them the sufferings their souls would have to endure in purgatory because they had left the Catholic church. They accused her of having sold her soul to the devil, and when they could not move her, they cast her off from their friendly circles.

But the younger sister stood firm, and soon the hearts of both girls were made very happy by the conversion of a third sister. This was the climax to the struggle that had been going on in the family. Two other sisters were as devoutly Catholic as these three now were Baptist. The mother sympathized with her Baptist daughters, but her heart was torn by the strife and bitterness of the struggle between them. Long hours the two sisters knelt before their saints praying for the salvation of their three erring sisters. Numberless lighted candles burned as prayers before the images in the Catholic church. The strain was almost more than the heart could bear.

Then in March, 1933, the crisis came. One Sunday morning one of the sisters lingered long in the confessional in the Catholic church. For three hours she talked with the priest. No one knew what was said, but all understood what had happened when a few days later a messenger came to the home with a letter saying that the two Catholic sisters had gone to Havana to enter a convent as atonement for the terrible sins of their three Baptist sisters.

"We make this sacrifice," they wrote, "to the Virgin Mary, trying in this way to win our sisters back to the Catholic faith."

The mother was broken-hearted. But there was nothing she could do. Dr. Martinez was called to minister to her as a doctor, and in his gentle way he eased her aching heart as well. But there was nothing that could be done so long as the sisters voluntarily stayed in the convent, except pray. And the three who knew God, in a real experience of faith, prayed for Him to intervene and prevent this terrible sacrifice of two young lives to a mistaken and false teaching about Him.

They prayed, yet they were not prepared for the answer. Months passed. One day the door of the home opened and there were the two sisters. Disillusioned, bitter, broken by five months of life in the convent, they had come home, not knowing what to believe. It had not been at all what they had expected. Now they did not know where to turn for truth and certain knowledge of God's will. But their sisters knew, and gently they were led to talk to Dr. Martinez. Drawn by an inner longing to know the truth, they came to the church they had hated and despised. They listened to the preacher they had denounced and opposed. And now comes word that one has yielded and the other is giving evidence of a dawning faith in Jesus as her personal Saviour.

Yes, God has been moving in Cuba, strangely and graciously through storm and war and want, bringing a people nearer to Himself. It was from experiences like this that Dr. Martinez has gone into several of the centers of Cuban life and led in great revivals. They had never known such a revival as was held early in 1934 in the interior city of Santa Clara. The beau-

tiful little church sitting on one of the prominent corners of the city was crowded night after night. Many came for the first time. Many believed the message the first time they heard. More than a hundred made definite decisions for Christ. Many more became earnest inquirers after the truth. The pastor, Moises Gonzales, and his gifted wife have their hands full with the teaching of those who are now seeking to know Jesus as Saviour.

Down in Trinidad, the fanatically Catholic old city of the Caribbean, Brother Ismael Negrin went from Cruces to help the pastor, Brother Fleytes, in a meeting that broke up the soil of hardened hearts and awakened the city to a new consciousness of the presence of God in their midst. In the little interior town of Cumanayagua, where the frail Alejandro Pereira is pastor, there were ten days of great revival power such as that town and the thickly populated rural section around it had never known before. People walked long distances to hear the Gospel preached and went back to their homes in the country to gather their neighbors around them to hear the things they had learned. So the revival spread far beyond the sound of the preacher's voice.

Dr. McCall writes that in this unusual visitation of the Spirit of God five of our missionaries have shown unusual power—Martinez of Cardenas, Gonzalez of Santa Clara, Corujedo of Pinar del Rio, Negrin of Cruces and Calliero of Sancti Spiritus. But all have been touched by the fire, for over and over in their reports they ask for prayer that the revival may go on; over and over they tell of the hunger of the people for the Word of God, and of the unusual experiences that attend its proclamation.

Just before the Cuban Convention in March, Moises Gonzalez

came to Calvary Church, Havana, for a week's services. Since the Convention was to meet with this church, it would not seem this was a favorable time for a revival. But it was God's time, Dr. McCall writes.

"Crowds filled the Temple day after day and interest was high. Everybody says we have never had anything like it. Night after night our house was packed almost to suffocation. More than sixty made definite decisions, and they are still coming."

"The Convention that followed was a continuation of the revival. If the Temple can hold a thousand people, we had them, for the ushers literally packed them in. Our workers say they have never known such crowds. People who had never been to church crowded the house. Our church members from all over the Island were hungry to get together after the trying year, and they thoroughly enjoyed it. The spirit of revival is high and well extended."

From nowhere, however, has there come such a story as has come out of Cruces—Cruces, home of fanatical Catholicism, where Baptists have made slow and painful progress, where a brave handful year after year have given faithful witness, but where the soil seemed too hard for the Gospel ever to break through and break up for the planting of the seed of the Word.

Down to Cruces, about two years ago went a young man, Ismael Negrin, and his American wife. He was in the last graduating class of our little Seminary, closed in 1928. He faced the hard task there with full knowledge of its difficulties, but he had faith in God and courage to undertake whatever God led him to do.

He found a group of young people who were eager to witness for Christ. Then he inspired with

his own spirit of daring for the cause of Christ. Last summer they started a series of evangelistic services in the homes of the people, beginning in Christian homes, but soon they were having invitations to come into Catholic homes. This, they took to be a leading of the Spirit of God. They formed a prayer band of workers pledged to surrender all to Jesus Christ.

The Lord blessed their witness in these services and gave them evidences of His power. They conceived the idea of trying to have several of these services in one night, dividing their group into twos and threes. On the first attempt they had about twenty services. So happy were they over this that they tried it again. This time they had 48 services. A few weeks later, holding services in consecutive hours of one evening, they had more than a hundred.

Experiences out of the services led them into still greater effort. They planned a day, a whole day, when, with the help of the Spirit of God, they would preach the Gospel to all Cruces in the hours of one day.

Cruces has 8,000 people, so it was no small undertaking. They wondered if enough homes would be open to them. But the Spirit of God was leading. The homes were opened and on October 28, 1933, this little band of Baptist people began a series of evangelistic services, going from house to house, block to block in every section of the city, from six o'clock in the morning to eleven o'clock that night. They held 328 services and preached the Gospel to 5,022 people.

That night the pastor, too happy for words to express his thoughts, sat down and wrote:

"Pentecost has come to Cruces! Five thousand heard the Gospel in one day."

It was true. The simple testimony

of these believers, men and women, young people, boys and girls, who knew the Lord, not only as Saviour, but as their Lord and Master, who had been touched by the power of the Holy Spirit, had broken up the opposition to the Gospel in Cruces. Even the Catholic priest was stirred to inquire what this was that swept so irresistibly through the town, catching the attention of even the most-devout of his followers.

But this was not the end. The church resolved that the next step was to have a revival meeting but to do that, they felt they must send away for a preacher whose gifts would attract those who now were interested to come and learn of Jesus. This meant they must have money for his expenses. And the people of Cruces are poor, especially our Baptist people.

As soon it became known, however, that the Baptists wanted to bring to Cruces Dr. Antonio Martinez, already known by name to many, there was help in the collection for his train fare. The poverty of Cuba may be sensed in the fact that everyone did their best and they were the happiest people in the town when the full amount was raised, \$5.00!

And Dr. Martinez came. The whole town came out to meet the train, filling the station plaza. The crowd followed him to the church, amazing the visitor as he saw the little church packed with people, the doors and windows filled, the ground outside packed with people standing in the street in both directions for half a block.

"What does this mean?" he asked.

The only answer was "Pentecost has come to Cruces."

That evening as he finished his sermon, word came in from the crowd still standing patiently in the street beyond the sound of his voice, asking that the people inside

the church come out and let them come in and have Dr. Martinez preach the same sermon over again. He was too tired that night, but every night thereafter for ten nights he preached twice, to two different crowds. In the day three services served partially to satisfy the hunger of the people for the Word of Life. They came from all the country round about.

"Are you not tired?" was asked three young people who had walked several miles to the services.

"No," was the happy reply. "Not tired of hearing about Jesus. We only wish Dr. Martinez would talk two hours instead of one."

The Gospel went out over the air through the courtesy and interest of the owner of a radio station, a Catholic. The officials of the town came, showing deep interest, the newspapers helped, the merchants and the officials of the town. Even the priest stood afar off and listened to Word of God, perhaps the first time he had ever heard it. Night after night there was not standing room for a half a block away. The picture show was robbed of its chairs by its owner to seat the people in the church and even then hundreds would stand patiently for hours to hear about Jesus.

When the last night came, the people crowded to speak to Dr. Martinez.

"You cannot go. You must stay. Why do you leave us hungry? We need Jesus, why deny Him to us?"

The series of services came to a close, but the revival is going on—yet! Young people, called into service, facing the crisis in the life of their nation that has robbed them of work, and given them idle time, have said:

"This is God's will. We cannot find work. We must live in poverty. But we will use our time for the Lord. We will live in Him."

And they are doing it. In every direction from Cruces these young people are going, preaching the Word as they go. Not until Jesus comes again will we know how far and how deep has gone this revival in one place into the life of this island nation, nor how far and how deep has gone this revival movement in this year of war and famine, want and storm, in Cuba.

It was in a revival that the soul of the gifted A. S. Rodriguez went home to glory. Brother Calliero was there as the evangelist. During the day Brother Rodriguez wrote a letter to Dr. McCall asking for as many tracts and gospels as the small sum he could send would buy, for there was an unprecedented demand for them as the result of the interest in the meeting.

That night the service began with a house packed with people. Brother Rodriguez made the announcements, and Brother Calliero stepped to the stand to read the scripture. Finished, he turned and sat down. When his friend did not move for the next step in the service, he looked at him, touched him. He was gone!

Gone on the very wings of the revival movement to be with the Father in heaven. He was the most gifted writer among Spanish-speaking Baptists. His versatile pen and consecrated mind has given to the work in Latin America more than twenty books and thirty translations. He wrote for all the publications of both the El Paso and Buenos Aires mission presses. He was a man whose loss will perhaps be more sorely felt than any other of our Cuban missionaries, than few of any Latin land.

Yet, his going was a touch of God's hand upon our hearts to remind us that men are falling and there are none to take their places—in a day when Pentecost can come—is coming! What are we going to

do about it? What are we going to do about it!

"The Lord working with them"—Are we of that privileged number with whom the Lord is working to-

day? Only you can answer that question for yourself, as I must answer it for myself.

That Pentecost may fully come—in me.

Eighty-Ninth Annual Report of the Home Mission Board to the Southern Baptist Convention

J. B. LAWRENCE, Ex. Secy-Treas.

"Thus it is written that Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem."

In sorrow we record the home going of two of the members of the Board, Dr. F. L. Hardy of Alabama, and Dr. L. A. Henderson of Georgia. We bow to the will of the Father while we mourn their going.

The Board has operated during the present year under very trying financial conditions, but by exercising the most exacting economy, it has been able to live within its income, and in the calendar year of 1933, paid \$61,346.92 on the principal of its debts. It has also added a few new missionaries to its force.

The missionaries have done excellent work. With unfaltering devotion they have given themselves sacrificially to the preaching of the Gospel, and in an unusual way the Holy Spirit has blessed the word of their testimony. More baptisms have been reported than in any year for the past several years.

On account of the decrease in receipts the Board was forced on December 5, 1933, to ask its creditors for an adjustment of its debts. Committees representing the creditors and a committee from the Board have agreed to an adjustment that provides for a five-year extension of

the principal and also gives the privilege of paying the notes at the banks and retiring the bonds at any time without premium. This adjustment, when effected, will put the debts in satisfactory shape, and will guarantee to the Board an operating and missionary budget while paying its debts.

We express our deep appreciation to Woman's Missionary Union for the March Week of Prayer Offering. This offering, which had reached \$88,873.49 on May 11th, and will possibly total \$90,000.00 when receipts are all in, will enable the Board to carry on its work as now projected, and will also provide for the employment of six new missionaries. These, together with the ones provided for by special designation, will give the Board 26 new missionaries.

MISSIONS IN THE HOMELAND

J. W. Beagle, Superintendent

Missions in the Homeland embraces all of the work fostered by the Board among the foreign-speaking people, the Indians, the Negroes, the Deaf and the work in the large cities. Truly the favor of God has rested upon the labors of our faithful missionaries. They report 1,701 baptisms and 1,096 other conversions, making a total of 2,797 won to Christ in the last year.

1. Among foreign language peoples.

Our Home Mission work among foreign-speaking people is divided into two general fields. First, the work among people born in other lands—the Mexicans, the Italians, Cubans in the United States, European peoples in Southern Illinois and our large cities, and the Chinese; Second, work among native American peoples speaking a language other than English, chiefly the French of Southern Louisiana and the Spanish Americans of New Mexico. These are fields of great magnitude. The fruits of the year's work are inspiring. The work might be summarized briefly as follows: 37 workers, 132 mission stations, 22 new missions opened, 1,497 professions and baptisms, 78 mission study classes taught, 3,468 sermons preached, 10,653 religious visits, 10,434 days of service and 94,700 tracts distributed.

2. Schools and Good-Will Centers. a. Schools.

The Anglo-Mexican Institute, El Paso, Texas, Professor A. Velez, missionary pastor, assisted by Miss Lillie Mae Weatherford and Miss Gladys McLanahan as teachers and missionaries. This school reports 148 students and 37 baptisms within the last year. Five mission stations are carried on from this center.

Acadia Academy, Church Point, Louisiana, Rev. A. S. Newman, President, with four cultured Christian teachers aiding him, reports 112 students, perhaps one-half of this number being ministerial students or mission students. They visited over fifty mission stations in seven parishes in Louisiana. There were sixteen baptisms in the school this year, not counting those in the mission work. This is the center of our work among the French-speaking people of Southern Louisiana.

Mexican Baptist Institute, Bas-

trop, Texas, Rev. Paul C. Bell, Director, assisted by his good wife and two other teachers, reports forty-three students for the school term of 1933, including the primary grades for the orphan children. In addition to the missionary training school there are thirty-three Mexican orphan children cared for here. There were seventy-three baptisms, not including the number baptized by the students of the Institute. Hundreds are won to Christ each year by Brother Bell and his preacher boys.

Our missionaries report day school work at the following places:

San Angelo, Texas, Rev. Donato Ruiz and wife, in charge. Day and night school work for Mexican people.

West Tampa, Florida, Kindergarten work with one teacher.

Southern Alabama Indians, Rev. R. M. Averitt and wife, missionaries.

Southern Illinois, Day School work reported by Rev. G. O. Foulon.

Selma University, Selma, Alabama, Theological Department conducted by R. T. Pollard.

Industrial School, Christopher, Illinois, Miss Mary Kelly, Missionary.

English Night School for Chinese, San Antonio, Miss Ollie Lewellyn, Missionary.

b. Good-Will Centers.

Our Good-Will Centers are located in Christopher, Illinois, with Miss Mary E. Kelly in charge; East St. Louis, Illinois, Miss Mildred Bollinger in charge, Birmingham, Alabama, where the salary of Miss Mary Headen is provided by this Board.

A summary of this work shows the following results for this year: 17 workers, 539 pupils taught, 8,-

961 days of teaching, 560 religious meetings held, 218 conversions, 7,960 tracts, books, papers distributed, 2,246 foreigners attending the meetings, 13 mission classes held, and 2,531 visits made.

3. Among the Indians.

The Home Mission Board work among the Indians is located in Eastern and Western North Carolina, Southern Alabama, Mississippi, Oklahoma and New Mexico, reaching 14 different Indian tribes.

Recently the Oklahoma State Convention transferred the Indian work among the Five Civilized Tribes to the Home Mission Board. This will add nineteen new missionaries to the force among the Indians. The Home Mission Board is also sharing equally with the Creek Indian Association and the Florida State Convention in the salary of Missionary Willie King, a Creek Indian missionary to the Seminole Indians of Florida, the first definite mission work opened among these Indians by Baptists.

In compiling our annual report, we find that 20 of the 38 Indian missionaries report offerings to various objects, totaling \$2,510.00.

Statistics of work among the Indians: 38 workers, 89 mission stations, 565 conversions and baptisms, 2 new missions opened, 39 mission study classes taught, 1,489 sermons preached, 2,048 religious visits made and 43,850 tracts distributed.

4. Among the Negroes.

The Home Mission Board works in cooperation with the Home Mission Board of the National Baptist Convention. Their Secretary, Missionary T. Theo Lovelace, is greatly encouraged over the new interest manifested by his people in Home Missions.

We would make honorable mention of the work in soul winning by

missionaries Miles Jenkins of Texas and R. J. Moore of Louisiana. Also the work of Dr. R. T. Pollard in the education and spiritual development of his people.

The results during this year may be summarized as follows: 8 workers, 818 conversions and baptisms, 262 churches and missions, 36 mission study classes, 626 meetings held, 1,467 sermons preached and 2,874 tracts distributed.

5. Among the Deaf Mutes.

We have over 45,000 Deaf Mutes in the bounds of the Homeland. They are served by two faithful missionaries of the Home Mission Board, Rev. J. W. Michaels and Rev. A. O. Wilson, assisted by a number of volunteer workers who are bringing the Gospel to these needy people.

Results of work among the Deaf Mutes may be summarized as follows: 2 workers, 110 classes, 278 sermons and addresses, 113 conversions and baptisms and 425 mission stations visited.

6. Baptist Rescue Mission.

The Baptist Rescue Mission is located at 740 Esplanade Avenue, New Orleans, Louisiana, Dr. J. W. Newbrough, Superintendent. This mission has completed its seventh year of Christ-like service to needy men. Over 3,500 men have been won to Christ during the life of this institution.

Results of work at Rescue Mission: 5 workers, 372 sermons and addresses, 30,692 total attendance at meetings, 136 professions and baptisms, 29,223 lodgings given and 17,903 free meals served.

7. Woman's Rescue Home.

In October, 1933, Dr. J. W. Newbrough opened at 625 St. Phillip Street in New Orleans, Louisiana, a Rescue Home for Women.

Results of work at Woman's Rescue Home: 4 workers, 1,026 visits made, 936 persons dealt with individually, 5,570 Gospels and tracts distributed and 34 professions of faith.

8. Seamen's Institute.

The Seamen's Institute at 501 East Bay Street, Jacksonville, Florida, has been for the past two years operated through a local committee of pastors with Brother J. W. Wakefield as Superintendent. The Board allows the local committees the use of the building and equipment. The rentals received, from the stores go for the support and maintenance of the Institute. Under this arrangement the work has been carried on without expense to the Board. We are grateful to these local brethren for what has been accomplished.

Results of work at Seamen's Institute: 858 free lodgings, 325 free meals served, 122 services conducted, 1,673 attendance on service and 16 professions of faith.

MISSION WORK IN CUBA

Dr. M. N. McCall, Superintendent

Our corps of workers has remained unchanged from last year, except that one good brother has been called home. The force consists at present of 30 ordained preachers, including two Americans, six unmarried women, four of whom are American, and one unordained Cuban engaged in school work, and the wives of the missionaries who give their time to the mission work with their husbands. Rev. A. S. Rodriguez, who died January of this year, had been a member of our force since 1906. He was capable and devoted as a missionary, and especially useful as a writer. Perhaps no other evangelical of this generation has made a larger or more varied contribution to the ex-

isting religious literature in Spanish. Sra. Josefa Munoz, faithful Bible woman and evangelist in Havana, also was taken from us this year.

The work has been active and aggressive during the most of the year in all of the churches except three, which have lacked attention for want of workers. Unfortunate revolutionary uprisings in parts of the field, especially in Havana and Santa Clara provinces, interfered with services to some extent during six months of the year. The church buildings at Cardenas and Sagua la Grande were badly damaged by a tropical hurricane, and Colon, Matanzas and Havana were slightly damaged. These have all been repaired, principally with funds supplied by the Home Mission Board.

2. Educational Work.

Schools of primary grade have been conducted at seven points during the year, and a school of junior high grade at one other point. The total enrollment has been 362. The Cuban-American College has had a fairly good year and has met its own expenses except a small salary paid to the Principal. All other schools have been supported by local effort. There is a strong demand for Seminary training, which was discontinued five years ago on account of lack of funds. Steps were taken at the annual convention to organize a Readers' Course with examinations. Approximately twenty have enrolled for that work.

3. The Churches at Work.

The Sunday School Association has done valuable work in teacher training and organization. The Sunday Schools have advanced in numbers and efficiency.

The Cuban W. M. U. has been active and diligent in keeping up its training in Missions and systematic giving. Through the liberality of the women of Arkansas, funds

have been supplied for publishing programs and for field work. A number of new units have been organized. The young people's organizations have done good work. The large numbers of young people in our congregations have always been an encouraging feature of our work. Many study courses have been carried through successfully. The General B. Y. P. U. took as its missionary goal the support of a worker and were able to pay his salary for four months. The young people do much volunteer evangelistic work in all the larger fields.

4. Publications:

The Baptist Printery has operated successfully. In addition to the Baptist Voice, our denominational paper, it has published 150,000 tracts of from one to four pages, for free distribution, and a number of pamphlets and programs for different phases of the work. It has published monthly programs for the W. M. U. with extra programs for special occasions. This work has been done without expense to the Board.

5. Evangelism.

Many evangelistic meetings have been held during the year. Worthy of special mention are those of Cruces, Santa Clara, Placetas and Havana. The spirit of revival was high and many decisions for Christ were made. Several hundred candidates are awaiting baptism. Hunger for the Word of Life on the part of the unsaved has never been so marked as at present. Activity on the part of workers and church members has never been greater. Emphasis has been placed on lay evangelism, and numbers of Cuban laymen have volunteered for local mission work in Sunday School and preaching stations.

6. Needs.

Our field is large and populous

and when we think of the territory as a whole, what we have done seems only a beginning. Many important towns and large country sections have never been touched by the Gospel. Workers and funds to go to "other towns also" are needed. Our people are poor, in fact all Cuba is poor just now. They gave for the work this year \$2.00 per capita. This may seem a small contribution, but there are so many who have been unable to give this year. With better times, which may not be far away, Cuban Christians will give liberally. We also need to strengthen our educational work and make our preacher training more efficient.

7. Summary.

Statistics have been unavoidably affected by prevailing abnormal conditions, but we thank God so much has been accomplished under the circumstances.

A summary of the work is as follows: 64 missionaries, 86 mission stations, 189 baptisms, 7,016 services held, 27,285 missionary visits, 8 day schools operated with 362 enrolled, 58 Woman's Missionary Societies, 16 B. Y. P. U. organizations, 350,502 pages of tracts distributed and \$6,909.99 contributed by the mission stations.

MISSION WORK IN PANAMA

The present extent of the mission field in Panama is the Canal Zone and the two terminal cities with immediate surrounding territory. In this field the Home Mission Board has nine churches—one, Balboa Heights Baptist Church for white Americans—now a self-supporting church worshipping in the building erected by the Home Mission Board; the other eight churches are for the West Indian Negroes brought to the Canal Zone from Jamaica during construction days and who remain-

ed after the Canal had been completed.

The Jamaican, or colored, Baptist churches are pastored by three preachers—Rev. Jas. A. Blake, Rev. V. T. Yearwood and Rev. Norton Bellamy. These churches are Colon-Cristobal, Chorrillo, Caledonia, Red Tank, Pueblo Nuevo, Gatun, New Providence and Cativa. They are centers of evangelism among their people, there being about 100 baptisms in them this year. Several have small day schools that are self-supporting.

FROM DESK AND FIELD

1. On the Field.—Miss Emma Leachman, Field Worker.

In the wanderings of the children of Israel of long ago, they marched around and around Mount Seir making a lot of noise, no doubt wasting a great deal of energy, in constant action, but getting no nearer to the Promised Land. But the eye of Jehovah God was upon them, and He commanded that they change their course to turn "Northward". Truly do I believe that Southern Baptists have at last decided to listen to the voice of Jehovah God to heed his command "go forward". In my journeying more than 21,000 miles over Southern Baptist territory, I have found the finest spirit of interest and cooperation manifested. My prayer to God is that it may continue. My report as nearly as I can tabulate it is as follows: Millions of experiences cannot be recorded in figures or words—337 days of service, 21,588 miles traveled, 258 church services attended, 26 mission study classes taught, 81 county associations visited, 5 state W. M. U. Conventions attended, 93 local Woman's Missionary Societies visited and 408 talks on missions made.

2. From a Desk.—Mrs. Una Roberts Lawrence, Mission Study Editor.

At the beginning of this year adjustments had to be made to fit the new program of publicity inaugurated in June, 1933, which called for a shift of emphasis from field work to desk for the Mission Study Editor. No field work has been done this year except that which afforded opportunity for contact with our mission fields, for the gathering of fresh material for our increasing output of literature.

During the year plans have been made and are now in operation that enable us to speak on Home Missions to every phase of Southern Baptist life monthly and weekly through W. M. U., Sunday School, B. Y. P. U. and Student Life Publications, the State Baptist Papers and Home and Foreign Fields. All our contacts with our constituency through mission study books, helps, our quarterly news tract and Church School of Missions Promotion have been greatly strengthened. During the year out book sales have been gratifying. Our new text for the year, "The Keys of the Kingdom", has been well received and widely used.

We are now supplying every writer of missionary programs in Southern Baptist periodicals with fresh illustrated material from home mission fields, and plans have been made for this same helpful contact with writers of Sunday School lessons and Daily Vacation Bible School texts.

In carrying out all of these plans the Mission Study Editor has done work during the year which may be summarized in part as follows: 99 churches visited, 42 associations attended, 5 W. M. U. conventions attended, 248 missionary addresses made, 40 conferences held, 14 mission study classes taught, 3,176 let-

ters written, 192 articles prepared, and 24,594 miles traveled.

3. The Gospel to the Jews.—Jacob Gartenhaus, Missionary.

During the past year we have faced unlimited opportunities for presenting the message of life, hope and salvation through the Messiah to His people. What a contrast we have seen! In times past their doors were shut and their hearts steeled against the message. To them the missionary was an imposter, a traitor to the faith; now they address him as "friend" and "brother", whereas in the past it was a rare thing to see Jewish people at our services; now we can hardly have a service without them; we have even found them amongst the women who gathered for the week of prayer for Home Missions.

It is difficult to estimate in actual figures the number of conversions. In the past it was a very rare thing to hear of Jewish conversions, but now scarcely a week passes but there comes to us from near and remote corners of our territory the good news of some Israelite who has found his Messiah, and their number will increase as Christian friends earnestly reach out a saving hand to them.

SOUTHERN BAPTIST SANATORIUM

Dr. W. W. Britton, Superintendent

The Southern Baptist Sanatorium, El Paso, Texas, has been operated during the Convention year on its own receipts.

The rates in effect for the past year have been \$40.00, \$50.00, \$65.00 and up per month, including medical attendance and nurses on general duty. On account of the increase in prices for food and cost for labor the rates were increased \$5.00 per month per patient May 1, 1934.

The rates that the patients pay for their rooms include orderlies on

duty to answer all calls; tray boys, medical attention and nurses. Everything is furnished except one's personal laundry and the medicine that may be taken, which is dispensed at cost. Patients are usually X-rayed on entering the institution, for which a charge of only \$5.00 is made. Examinations are free and are made every thirty days. A full report, regarding the true condition of the patient, is given every two weeks, or oftener if necessary, to members of the patient's family.

The religious services held in the institution are Sunday School Sunday morning and services on Tuesday evenings conducted by the pastors of the City. These services are attended by all the patients able to attend.

Anyone desiring specific information concerning the institution will please write Dr. W. W. Britton, Superintendent, Southern Baptist Sanatorium, El Paso, Texas.

THE CHURCH EXTENSION DEPARTMENT

J. B. Lawrence, Superintendent

The Building and Loan Department of the Home Mission Board has now in the corpus of the Loan Fund, as the Auditor's Report will show, \$1,309,120.22, all of which is in loans to churches. There are loans to 180 churches, and last year the total net profit in the operation of this fund, added to the corpus, was \$26,822.24.

THANK GOD FOR THE PRIVILEGE OF SERVICE

We thank God for our trials, for out of the crucible of affliction cometh patience and from patience, experience and from experience, wisdom. May Southern Baptists be wise in meeting the mission tasks in the homeland. God's Kingdom must come here if it would come in the world. The Home Mission Board only craves the privilege of helping to bring that Kingdom in.