

SOUTHERN BAPTIST HOME MISSIONS

MOTTO: Trust the Lord and Tell the People

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KNOWING IS THE BASIS FOR DOING

This issue of Southern Baptist Home Missions tells a story that is unique. We send it out with the hope and the prayer that all will read it to profit.

There is a word about the New Testament method of missions that is extremely interesting; the short article on a hundred years of Home Missions ought to challenge the attention of the reader; the present program of Home Mission work, although presented in brief, concise statements, should be encouraging to those who are interested in the evangelization of the homeland.

The copy for the last two sections of this issue was prepared by Mrs. Una Roberts Lawrence and gives, in her most charming style, a word-picture of the missionaries of the Home Mission Board and their work. As we read her story we see these missionaries on the field, walk with them and talk with them in their daily tasks, and as we thus visit with them through the facile pen of this charming writer our hearts beat with the hearts of the missionaries in love for the people with whom they work.

Read the story of Home Missions in this issue of Southern Baptist Home Missions and pray with us for the evangelization and Christianization of the homeland.

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THE NEW TESTAMENT MISSION PROGRAM

"Thus it is written that the 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 nations, beginning from Jerusalem." Luke 24: 46, 47.

Beginning not "at" but "from." Any point might do as a starting point, but "from Jerusalem" includes this and more. It reveals the source, the fountain, the dynamic of the movement. "From Jerusalem" suggests a spring, with its tide of refreshing life; not simply a starting point, but a sending power. Hence, to begin our mission work "from" Jerusalem means to maintain a great, all comprehensive, victorious Home Mission program as a dynamic for world evangelization. This is the mission program of Jesus.

I.

The New Testament churches followed this program. In the Acts of the Apostles we find that the approach to the task of world evangelization was through Home Missions. The record nowhere indicates that the apostles led the New Testament churches to launch anything like an organized mission movement. The apostles to all intents and purposes through their entire ministry were missionaries. Peter and John were doing mission work when they were preaching the gospel in the villages of Samaria. Peter was a missionary when he preached the Gospel to Cornelius. In fact, in the story given in the Acts out of the many thousands who witnessed to Christ only two were especially called and sent out by the Holy Spirit to do distinctive mission work. These two were Barnabus and Saul.

II.

The spread of Christianity in Apostolic times was largely by the overflow of missions. Those won to Christ on mission fields by the missionaries moved out into lands beyond and carried the Gospel with them. These new converts, as they went, preached. Those who believed were organized into churches and each church became a new center for a further overflow of Christian influence into the countries round about. This overflow from mission work seems to have accounted for a large part of the progress made by Christianity in New Testament times. The great Church of Rome was evidently a production of this overflow as was also the great church at Antioch.

III.

Christianity is a world religion, but there must always be a center from which it boils up like a mighty spring. That center is, of course, the homeland of the people who have the Gospel and who go out with the Gospel in all directions into the uttermost parts of the earth. This going into lands afar with the Gospel might be likened to the circulation of the blood in the body. The heart is the strong central organ that pumps the blood into the arteries and keeps up the circulation. In like manner a strong Home Mission program keeps the homeland aflood with the witness of Christ and forces the overflow of this witness to other lands.

IV.

Our great missionary leaders have recognized this fact and therefore have stressed the importance of Home Mission work. Dr. Edward Judson, a son of Adoniram Judson, the Apostle to Burma, in a missionary address in the

interest of Foreign Missions, with great earnestness, said:

"We must be sure, however, that our Foreign missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everybody lying between the heathen and ourselves. To many of us 'distance lends enchantment to the view.' We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close up. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact, that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the hearts of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only a semblance of the true missionary spirit—a counterfeit, not the real coin."

V.

The genius of Christianity requires the evangelization of the homeland. There are no preferred rations in the atonement of Christ. He died for the Indian in Oklahoma as well as for the Chinese in China. The Negro in Mississippi and the Negro in Africa are both alike provided for in the sacrifice of the Cross. The underprivileged groups in the slums of American cities are just as precious to Christ as the cannibals on the islands of the Pacific. Every nation and kindred and tribe in every land stands on the same footing in the redemptive program of Christ. He loves all men everywhere, and has commanded His disciples to preach the Gospel both at home and abroad. Christ did not overlook His homeland, and Southern Baptists should not overlook their homeland.

A CENTURY OF HOME MISSIONS

When the Lord thrust upon American Baptists Adoniram Judson and Luther Rice, He gave to them both a Foreign and a Home Mission movement. That was in 1812.

Judson remained in Burma as a challenge to American Baptists to Foreign Mission effort; Rice came back to America and organized the various Baptist groups in America into a denomination. He led in the organization of the Triennial Convention in 1814; he organized many of the State Conventions, founded schools and colleges, established the first denominational paper and went all over the land preaching missions and giving to the churches by his ministry a missionary conscience and conviction. Rice was a home missionary and mobilized American Baptists for mission work.

From the organization of the Triennial Convention in 1814 until the organization of the Southern Baptist Convention in 1845, the Baptists of the United States worked together in their Home and Foreign Mission work. This was a period of National expansion and Home Missions played a significant part in the development of the nation.

I.

In its national expansion the nation pushed to the West, but Home Missions rode on the tail-gate of the Westward moving "Covered Wagon." The "West" of Home Mission activity, however, was a state of society, not an area. The "West" was not the frontier, but rather the chaotic state left just behind an ever-retiring frontier. Into this "West" Home Missions thrust themselves, bringing moral and spiritual cosmos out of social chaos, and helping the "West" to assimilate to the nation and to assimilate the nation itself.

The chief landmarks of western expansion, landmarks that plotted the course of Home Missions, were:

(1) The organization of the National domain west of the Mississippi River under the Ordinance of 1787, and its enlargement by the Louisiana purchase in 1803 and the Florida purchase in 1819.

(2) The westward movement of population which increased the scarce 100,000 people of the trans-Alleghany states of 1790 to over three and one-half million in 1830, making them a large part of the nation and giving to Ohio alone more people than Massachusetts and Connecticut combined.

(3) The pressing back of the Indians by war and treaty, the facilitation of settlement by the building of roads, the opening up of waterways, the use of steamboats on western rivers, the opening of the Erie Canal, and the liberal land policy of the government.

(4) The admission of the states—Kentucky in 1792, Tennessee in 1796, Ohio in 1803, Indiana in 1816, Mississippi in 1817, Illinois in 1818, Alabama in 1819, and Missouri in 1821. This broad expansion of territory gave to Home Missions unlimited possibilities.

There were also concurrent, with the rapidly moving westward tide, remarkable social, political, and economic changes taking place in the national life. The "West" was politically in the saddle through the election of Andrew Jackson as President. The first railroads were being built. Settlements had touched the Mississippi River in the Northwest. The Webster-Haynes debates had formulated the sectional policies of the North and South. The agricultural differentiation of the Northwest from the Empire of Cotton in the South was established. The definite reservation of the whole national domain for the genuine settler was in the process of determina-

tion. These mighty and all but coincident changes mark the formative period of national development.

During this period up to 1845, when the "West" was never long in one place, we have the pioneer state of Home Missions. In this stage of Home Mission development the objective was the pioneer settler; the agent, the itinerant preacher; the method, the revival. The frontier revival of those days was possibly lacking in social principles, but it was not lacking in doctrinal content and held the frontier for the Gospel until the organized forces of Christianity could appear.

The second and characteristic stage of Home Missions followed when the "West" settled down and began to build homes and plant itself firmly in the newly occupied territory. This phase of Home Missions had for its objective the farmer, and for its method the planting of churches with settled pastors. The necessities of this phase of Home Mission work gave birth to the various denominational organizations looking to the evangelization of the "West."

When the "West" settled down and the farmers began to break sod and to build out of logs a home on the hillside, there came striding across gray furrows or through the forest a stranger who announced that church would be held next Sunday. He had a missionary's commission in his pocket and had come to stay. He had also a state constitution and the plans for a college in his head. After that there was church every Sunday.

In due time the state and the college appeared. In the one, thousands of the most virile men of any generation were born, in the other, trained. The stamp of Home Missions was upon both. The doors of college classrooms bore the names of churches back in the older states. The books in the library were from dead preachers' libraries. From these older states Christian men came as missionaries. They were men of the first quality. They

gave high and austere views of life, sound attitudes toward scholarship, and focussed the vision of rising generations, in the churches they organized, upon the "regions beyond." They helped to build into the national life the throbbing life of the "West." Theirs was a great task and they did it well.

II.

At the time the Southern Baptist Convention was organized in 1845, there were only 7,325,000 people in the south. Of these 4,525,000 were white and 2,800,000 were Negro slaves. There were at that time 350,000 Baptists in the South, of whom 225,000 were white and 125,000 were Negro slaves. Now, there are about 42,000,000 people in the territory of the Southern Baptist Convention, of whom 27,000,000 are native white, 5,000,000 are foreign born, 200,000 are Indians—the native Americans—and 10,000,000 are Negroes.

Now, there are over 4,000,000 white Baptists and nearly the same number of Negro Baptists, making a total of nearly 8,000,000 Baptists. In 1845 one out of every twenty people you met, on an average, in the South was a Baptist, now two out of every eleven people you meet, on the average, are Baptists.

This shows a tremendous growth. It argues mightily for the evangelistic fervor and missionary activity of Southern Baptist preachers. Surely a vital, gripping, soul-redeeming Gospel has been preached.

There has been also a very satisfactory development in the organized life of the denomination and for this development Home Missions is in a great way responsible. When the Southern Baptist Convention was organized in 1845, there were few district associations or State Conventions. The churches were scattered and many of them weak. There were no great church organizations such as

we have today. Now, we have 900 District associations, eighteen strong State organizations, 24,035 churches, 21,531 Sunday Schools, 29,203 B. T. U. organizations, 31,549 W. M. U. organizations, and local church property valued at \$217,979,116.

In 1845 we had very few colleges with little equipment and practically no endowment. Now, we have thirty senior colleges, thirty-six junior colleges and thirty academies with a combined enrollment of about 25,000, and property valued at \$55,000,000.

In 1845 we had no seminaries. Now, we have three great seminaries and two training schools, with a combined enrollment of about 1,200 and property valued at \$7,800,000.

In 1845 we had no Orphans' Homes. Now we have eighteen homes for orphan children, taking care of about 5,000 children and with a combined property valued at \$5,500,000.

In 1845 we had no hospitals. Now, we have twenty-four hospitals, with a combined property value of about \$18,500,000. These hospitals treat annually 80,000 patients.

What mighty material assets are ours now, and how valuable in bringing in the Kingdom. If, starting where they did in 1845, our fathers could and did build so wisely and well for the Kingdom, what should we, who have inherited this vast Kingdom estate, do in the next eighty-seven years!

III.

Through all the years since 1845, the Home Mission Board has been functioning as a mission agency for Southern Baptists in helping to bring in the Kingdom in the homeland.

The Board has during this period employed, in whole

or in part, independent of and in cooperation with State Boards and other agencies, a number of missionaries sufficient to equal the work of 42,000 missionaries working for one year. These missionaries have reported 785,500 baptisms. They have organized 8,600 churches. These 785,500 baptisms reported are equal to one out of every five of our present total membership, and the 8,600 churches organized are equal to one out of every three of our present total number of churches.

These missionaries equally divided would have furnished 247 missionaries to work every day from the signing of the Declaration of Independence down to this good hour.

This is no little service, but it is by no means all that the Board has done. The Board has done more than organize churches and baptize believers. It has co-operated with the States in helping to develop and grow strong State organizations. It has kept pace with the westward moving migration of our people, sending missionaries on with the first settlers and thereby capturing the frontiers for the Baptist faith. It has helped to support thousands of pastors in mission churches in the cities and has given more than a million dollars to help build church houses at strategic centers for struggling congregations. It has helped, through its system of mountain schools, to carry the "good news" to the 7,500,000 mountain folk. It sounded through its department of Enlistment the first note of stewardship and started the movement that later developed into the cooperative effort of Southern Baptists.

So great and varied and important have been the efforts of the Home Mission Board in the work of bringing in the Kingdom in the homeland that if a star were placed at every point on the map of the South where the Board has assisted in some way, that map would look like the "milky way" on a clear, moonless night.

IV.

The work of the Home Mission Board is just as necessary today in the bringing in of the Kingdom in the homeland as it has ever been. In fact, the Home Mission task is larger, more difficult and more important than ever before. The work that ought to be done today is more vitally related to the whole task of the denomination than it has ever been at any period in our history.

The frontiers have changed, but the work remains. There are now at least eleven fields of labor challenging us and calling to the Board with their needs. Some of these fields are now being partially occupied by the Board, but even in the fields now occupied the work should be greatly enlarged.

Let me name some of the fields open to Home Mission work: Evangelism, Enlistment and Stewardship, City Missions, Missions to the Foreigners, Missions to the Indians, Missions to the Jews, Missions to the Mountain folk, Missions to our brother in black, Missions in Cuba, Missions in Panama and Central America and a revitalizing enlistment and church building program for our country churches carried on in cooperation with the State Mission Boards in connection with our Church Building Loan Fund.

If the Gospel fails here at home, how can we hope for it to succeed in lands afar. We must evangelize and marshal the evangelized forces in the homeland for world-conquest for Christ. The Home Mission Board is set for this very thing.

HOME MISSION WORK TODAY

During the past few years the Home Mission Board has been faced with the necessity of doing its work and meeting its obligations on a constantly decreasing income. It has, however, balanced its budget each year, lived within its income, and paid an appreciable amount on the principal of its indebtedness.

The Board now has, counting the missionaries and the workers on all fields and in all departments, over 200 missionaries. This is half as many as Southern Baptists have on foreign fields. For our Home Mission work we received last year \$245,452.40, while the receipts for Foreign Missions were \$607,182.00. The Home Board also paid \$89,000 on the principal of its debts.

Work Among the Foreigners.

Our Home Mission work among the foreign language peoples is divided into two general fields. First, the work among foreigners, people born in other lands and their children, the Mexicans, the Italians, Cubans in the United States, European people in Southern Illinois and our large cities, and the Chinese. Second, our 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, challenging us to a task of evangelism among more than 5,000,000 people.

Among the foreigners the Board has 60 workers supplying 132 churches and mission stations. There were 32 new missions opened up last year. These workers baptized and received 965 into the fellowship of the churches last year, organized 8 churches, preached 3,468 sermons, made 10,653 religious visits, and distributed 94,700 tracts.

Mission Schools

The Board is operating in whole or in part nine schools in the Homeland, not counting the eight mountain schools which are being run by local boards of trustees in the property owned by the Board.

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 past year, not counting those in the mission work. This is the center of our work among the French people of Southern Louisiana.

Mexican Baptist Institute, Bastrop, Texas, Rev. Paul C. Bell, Director, assisted by his good wife and two other teachers, reports forty-three students for the past school term, including the primary grades for the orphan children. Beginning with the fall of 1934, only ministerial students were received, there being for the current year fifteen students enrolled, ten being ministerial students. 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 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 his

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, Texas, Miss Ollie Lewellyn, missionary; Dr. J. K. Hair, Teacher Bible, Benedict College, Columbia, S. C.

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 Bolinger in charge; Birmingham, Alabama, where the salary of Miss Mary Headen is provided by this Board.

Work 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 man, to the Seminole Indians of Florida, the first definite mission work opened among these Indians by Baptists.

Work 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.

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 R. T. Pollard in the education and spiritual development of his people. With the appointment of new missionaries, Rev. Noble Y. Beall and Miss Lou Wilkins, to this work, made possible by the 1934 Annie W. Armstrong offering, we have greatly reinforced this work.

Work With Deaf-Mutes

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

The Rescue Mission

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

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

The 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 the White Americans, now self-supporting, the 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 remained 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-Christobal, Chorrillo, Caledonia, Red Tank, Pueblo Nuevo, Gatun, New Providence, and Cative. 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.

Field Work

We have six special field workers: Dr. J. W. Beagle, Field Secretary, Rev. Jacob Gartenhaus, Missionary to the Jews; Miss Emma Leachman, field worker for the women; Mrs. Una Roberts Lawrence, Mission Study Editor, and Dr. J. W. Michaels and Rev. A. O. Wilson, missionaries to the Deaf. These are all very busy giving the Gospel to the lost and carrying information about our work to Southern Baptists.

The Work in Cuba

Our workers in Cuba remain unchanged from last year, except that one good brother has been called home. The force consists at present of 71 workers, including the Americans and the wives of the missionaries who give their time to the mission work with their husbands.

Unfortunate revolutionary uprisings in parts of Cuba, especially in Havana and Santa Clara provinces, interfer-

red with services to some extent during six months of the year. Statistics have been unavoidably affected by prevailing abnormal conditions, but we thank God so much has been accomplished under the circumstances.

We have in Cuba 85 churches and mission stations with a total membership of 3,480. The missionaries last year baptized and received into the fellowship of the churches 189. They preached 4,928 sermons, made 27,285 missionary visits and distributed 350,502 tracts and parts of scripture. There are 58 W. M. U. Societies, 16 B. Y. P. U.'s, 68 Sunday Schools, and 8 Missionary Day Schools, with 362 children enrolled.

What a mighty opportunity we have in these fields of Kingdom work, and how important the work to be done. The work calls for specially trained workers and requires freedom of operation so that workers may be shifted, if necessary, from one city to another, or from one section of the country to another. Southwide tasks require a Southwide policy.

WINNING THE FOREIGNERS IN OUR LAND FOR THE SAKE OF THE FOREIGNERS IN HIS LAND

The evangelization of the foreigners in our midst is a matter of denominational integrity. Loyalty to our Lord demands it. The success of our missions to foreign lands requires it. If we treat the foreigners in our midst with indifference and neglect them, how can we convince the people in the lands from whence these foreigners came that we really care for them as a people, and that our effort to evangelize them in their country is inspired by love for their souls and is not simply the carrying out of a project based on the sentiment and romance that gathers around the "distance that lends enchantment to the view."

I.

The task of preaching the Gospel to these foreigners in our midst is a Home Mission task. In the States where the largest number of alien peoples live the local Baptist forces are the least able to evangelize them.

In Oklahoma, where there are 150,000 Indians, the State Mission Board has been forced to turn all of its mission work to the Home Mission Board.

In New Mexico there are approximately 45,000 Indians and over 200,000 Spanish-speaking people. The evangelization of these great groups is a task impossible for New Mexican Baptists. The 45,000 Indians and the 200,000 Spanish-speaking people in New Mexico will remain in spiritual darkness unless the Home Mission Board can send missionaries into this field.

In Southern Louisiana there are over 600,000 French-speaking Americans, one of the richest and ripest mission fields available today to Southern Baptists, but the State Board of Louisiana is unable to meet the need in this great

mission field. If this territory is evangelized it must be done by the Home Mission Board.

In Texas there are between 600,000 and 800,000 Mexicans, not to speak of the other foreigners and the Negroes. The Mission Board of the great State of Texas is unable to evangelize this great group of foreigners, and unless the Home Mission Board can find the means to help in this vast mission field these people must remain without a knowledge of Christ.

II.

There is a door standing very wide open now to Southern Baptists, shall we not enter it? It is the winning of the foreigners in our homeland to Christ as a means of winning the foreigners across the seas to Christ. Possibly one of the best approaches Southern Baptists have to foreigners in foreign lands is through the foreigners in our own land.

Last year for the first time in our history more foreigners left America than came to America. One hundred thousand went back home and 46,000 came to our land. Everyone of the 100,000 foreigners that went back to his own land went back a missionary. If we had won all of these foreigners to Christ, then today we would have in foreign lands 100,000 missionaries preaching the Gospel of Christ and they would not cost us a single cent. This is one approach to the foreign fields and it holds out to us tremendous possibilities. For many years yet to come no doubt more foreigners will leave America than will come to America. These foreigners won to Christ will help to evangelize the twenty-nine countries from whence they came.

I have a clipping in my notebook which is very interesting to me. The heading is, "The Pope of Rome Indignant." When I first saw this heading I was interested to

know what his highness was indignant about, so I read the story. Here is what I found: A Methodist church was being built under the shadow of the Vatican and the Pope didn't like it. But the thing that caused me to clip and paste this story in my notebook was this: that Methodist church was being built by Italians returned from America. The Home Missionaries of the Methodist church in America had won these Italians to Christ and they had returned to their native land and were building a church as a perpetual witness in Italy to the Methodist faith. Does this mean nothing to you?

In the last twenty-four months more than 600,000 Mexicans have returned to Old Mexico. Out of this number there have been at least 2,500 Baptists won to Christ by the missionaries of the Home Mission Board in Texas and New Mexico. What has become of these Baptists? They have organized a number of Baptist churches in Old Mexico, and wherever they have gone they are missionaries of the Cross of Christ.

One evening some years ago Dr. McCall, Superintendent of our Mission work in Cuba, baptized a young man into the membership of his church. This young man for six months was in Dr. McCall's class. He also received special instruction in the seminary that Dr. McCall was operating. He then moved to Columbia, South America, but carried with him his new found faith and his New Testament. He immediately became a missionary and as he made friends he made Christians. After several months Dr. McCall received a letter from the young man saying, "Come over and help us. I have a number of converts but nobody to baptize them. Come, hold us a meeting, baptize these converts and organize a church." Dr. McCall went to Columbia, held the meeting, baptized some twenty-five people and organized, possibly, the First Baptist church in Columbia, South America, and left this young man in

charge as pastor. This is a sample of the overflow of Home Mission work.

III.

If we expect to evangelize these foreigners we must send the Gospel to them by missionaries that love them, that understand them and that can speak their own language. The man called of God to mission work among these people can, by the help of the Holy Spirit, come into their life and be one with them in their sufferings and their sorrows and no other man can. This is the sort of man necessary to reach them. These people from foreign lands do not understand and appreciate the attitude of our churches towards members of their group, and have an aloofness toward the missionary that "comes down" to save them that will make his efforts of no effect. They will only heed the missionary who is one of their own race and speaks their own tongue, or else who is willing to come into their group and make himself one with them.

There is both religion and patriotism in the work of Home Missions. We are winning our land for its own salvation and we are winning it to Christ for the salvation of the world. Many isms are attacking the foundations of our civilization just now. We must look to the rising generation for the preservation of these sacred institutions. If Christianity perishes from the land, then will righteousness be overthrown and wickedness will destroy the nation. Each generation has to be evangelized. We must depend upon those who know Christ to preach the Gospel to those who know Him not. A people who have lost contact with Christ cannot become a missionary force. To win the world to Christ we must constantly and continuously give ourselves to the task of keeping our own land Christian.

"EVERY MAN IN HIS OWN TONGUE"

"And when the day of Pentecost was fully come . . . they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, and the multitude came together, and were confounded, because that every man heard them speak in his own language, and they marvelled saying one to another . . . How hear we every man in our own tongue, wherein we were born."—Acts 2:1, 4-7, 8.

I. "As the Spirit gave them utterance."

How do you suppose the Apostles felt, speaking languages which they had not laboriously acquired through long hours of study? All this day of Pentecost was a new experience. Every hour from the moment when the room had been filled with the sound of a mighty rushing wind and the brilliant flames of fire had rested upon them, had been crowded with unheard-of experiences. No man had ever trod this way before them. There were no precedents for what was happening to them or what they were doing to others. The Kingdom of God was taking form and shape in the hearts of men that day.

A new era had begun, and they were not only its heralds, but in them it dwelt, through them its laws began to operate. Not only were they doing things in outward expression of words and deeds, but they were strangely different inside. Peter is no longer afraid. He stands up before a throng in which there must have been some of the very men who heard him deny knowing Jesus Christ and boldly tells them that they had crucified the Son of God, He who would redeem Israel. He is not afraid of death, he is not ashamed of the cross. Peter is a new man inside. The Holy Spirit had entered into him and things had happened inside as well as outside.

That is the way the Kingdom of God ever comes. The Holy Spirit is the all-powerful factor in the effective proclamation of the Gospel. That is the way He comes still. That is the way He is coming today on mission fields. And changed hearts, changed men and women, changed social orders follow in His train.

II. "My servants . . . and mine handmaidens."

Farthest away of all the Home Mission Board missionaries are our West Indian workers in Panama and on the Canal Zone. Here Rev. F. V. Tinnin, pastor of the self-supporting white Baptist church at Balboa Heights, is the superintendent of the work without salary, the church accounting it their privilege to share with the Board this task as the Board has shared with them in the provision of their beautiful church building. Balboa Heights Church is the only denominational evangelical church on the Canal Zone for its white residents. Though isolated and without fellowship with any church of like faith and order, it keeps in touch with Southern Baptist life, uses the literature and follows the plans for its organizations, contributes to missions and has memberships in the Hundred Thousand Club.

The West Indians are the Jamaican Negroes who provided the labor for the digging of the "Big Ditch". They speak English and have never been assimilated into the Spanish-speaking population of the Republic of Panama though most of them live in Panama. The Home Mission Board has eight small churches among them, with three missionary pastors and several unpaid workers. \$600.00 is appropriated for the year's work with these churches. Rev. and Mrs. James A. Blake have the church in Colon, at the Atlantic end of the Canal; Rev. and Mrs. Norton Bellamy care for the work at Caledonia and Chorillo in Panama and the Red Tank on the Zone at the Pacific

end of the Canal; and Rev. and Mrs. V. T. Yearwood are at Pueblo Union and Cativa. Both Brother Blake and Brother Bellamy were educated at Calabar Theological College, the English Baptist school in Kingston, Jamaica, and are well trained men for their task. Brother Yearwood is one of the workers trained by Missionary Stephen Witt, now retired and living in Florida. This is all English-speaking work.

III. "Thou hast made known the way of life."

In Cuba we have Baptist mission work in four of the six provinces of the Island nations. Northern Baptist work is in the two eastern Provinces. We have 65 missionaries in Cuba, eight of them being from the United States. Each one of these has not only from one to five churches to care for, but each church has several mission stations, or regular services of some type in homes or adjacent villages.

Our Cuban Baptist churches maintain a self-support fund which is added to the appropriation from the Home Mission Board and distributed as needed to all the work. This plan has developed a strong missionary spirit and at the same time led several churches into what is really self-support since they give to this Convention Fund more than is received from it. Cuban Baptists carry on foreign mission work in Cuba, sending support to two workers there. In 1933 the contribution of Cuban Baptists to all causes was \$6,909.99, or 1.99 per capita, which was a victory over the adverse circumstances of a revolution and a hurricane. Their total membership is 3,480.

Let us now visit Santa Clara Province, the largest sugar producing area in the world. The capital of the Province is the city of Santa Clara, with about 60,000 population. Here we have a well built church, school building and missionary home on a prominent corner, attractively ar-

ranged around an open patio. The church has about 200 members and contributes more to the self-support fund of Cuban Baptists than is received from it. There is a full Graded Union, and splendidly functioning Sunday School. For two years six young men have been studying for the ministry under the missionary, M. A. Gonzalez, and carrying on much mission work in the thickly settled area around the city.

Moises A. Gonzalez (Moi-zas Gon-zah-les) was born in Algiers, of Spanish parentage. His father was a teacher in the University of Madrid when, having become an adherent of an evangelical faith, he left his position to become missionary to an evangelical Spanish colony in Algiers. Here he became a Baptist and, learning of the great need for Baptist missionaries in Cuba, he came to Cuba as an immigrant, locating in eastern Cuba.

M. A. Gonzalez was educated in the French schools of Algiers, and speaks French, Spanish and English. He volunteered for the ministry during a stay in the United States, and secured part of his theological education in Rochester, N. Y. He has been missionary of the Home Mission Board at Santa Clara for about twelve years. Mrs. Gonzalez is the niece of one of the pioneer members of the Matanzas Baptist Church, a well-educated and attractive young woman. She is in charge of the day school which has been one of the greatest assets in the work at Santa Clara. They have one son, Moises, now about four years old. M. A. Gonzalez is regarded as one of the strongest preachers we have today in Cuba, a man of such ability as would fit him to hold almost any pulpit in the South. We have several such in Cuba.

At Sagua la Grande (Sah-gwa lah Gran-day) is M. A. Calliero (Cah-yea-ro), who for many years was the general evangelist of Cuba.

The Sagua church suffered greatly in the storm of 1932 and has not yet been entirely repaired. The pastor lives

in uncomfortable and inconvenient quarters in the church. He has a family of ten beautiful children, some of whom should be now in the University, if he could afford to send them.

Filomeno Hernandez and his wife at Esperanza are in charge of a church that grew from a mission of the Santa Clara church, and now has four mission stations of its own, three being organized churches. All this work is in rented or loaned houses. They live in a sugar-growing section and minister to the country people of these plantations. Esperanza is on the new central highway of Cuba and is a strategic point.

At Cruces (Croo-ses) a town of 8,000 population, Ismael Negrin (Nay-green) a Canary Islander, graduate of the last class of our Seminary in Havana, 1928, is doing notable work. Cruces has always been a difficult point, and is yet the center of fanatical Catholicism. We have a brick chapel and missionary home here. During 1933 the young people of the Cruces church, led by Brother Negrin, entered upon an intensive program of personal evangelism, carrying the Gospel into the homes of the people. In one day in October, 1933, they preached the Gospel in 348 places, with 5,080 people in their audiences by actual count.

This was the beginning of a revival movement that has continued with increasing results through 1934. The Catholic owner of a radio station in Cruces gives to Brother Negrin a half hour weekly for a Baptist service. Some unusual results have come from this in conversions in remote places where no evangelical worker has ever been and the organization of one church whose members were won entirely through the radio services and in the reading of the Bibles which Brother Negrin sent on their request.

Mrs. Negrin was Miss Bessie Harrell, a native of North

Carolina, who was a missionary in Havana when she married Brother Negrin. They have a son and a daughter. She has been an able helper in all his work in Cuba.

Arriete (Ahr-ree-a-tay) and Palmira (Pahl-meé-rah) are towns in a thickly settled rural area where much evangelistic work is carried on in the countryside. Here Brother and Mrs. Heriberto Rodriguez (Er-ray-bear-to Rod-ree-ges) are the missionaries.

A. T. Bequer (bay-ker) whose name is simply the Spanish version of his American grandfather's name of Baker, is the descendant of a very wealthy sugar plantation family of the Spanish days, converted in a mission school in Cienfuegos. Under the influence of M. M. Calejo he volunteered for the ministry and was one of the members of the first Seminary Class in Havana. His work has been notable not only in Cienfuegos, where he has preached for twenty-five years, but also in the general work of Cuban Baptists. He is a very able man. Cienfuegos is an important city, being the largest sugar-shipping port in the world.

Twenty years ago the Home Mission Board purchased a lot and built a pastor's home on the back, with temporary provision in it for church services. The chapel has never been built and the church still worships in the cramped quarters of the pastor's home. The lot is unusually well located and a suitable church on it would change the whole outlook of Baptists in this important Cuban city. This is one of the acute needs of our work in Cuba today, the church building at Cienfuegos. Dr. and Mrs. Bequer have three fine sons, one of whom is a volunteer for the ministry.

Alejandro Pereira (Ah-lay-han-dro Pair-ray-é-ro), missionary at Cumanayagua (Coo-man-ah-yah-gwa), is a most unusual man. Born in Brazil, he was left an orphan in an epidemic when too small to remember even his name. When he was old enough the boy named him-

self, taking the word "pear-tree," "pereira," for his surname because of his admiration for a lovely pear tree in the orchard. He was converted in Havana and immediately began to preach.

Brother Pereira ministers to a wide territory, traveling on horseback constantly. He is not strong, but he has amazing energy. He spends several days a week in country work, teaching and preaching from dawn to midnight to a people eager to hear him, sometimes in as many as five services a day in as many different places. In addition to this, he is news correspondent for some twenty secular papers and ten or fifteen evangelical periodicals in all Latin-American countries.

The W. M. U. young people's organizations here are excellent, especially a fine R. A. Chapter that has done notable work.

Bibiano Molina (Bee-bee-ah-no Mo-lee-no) is the missionary at Lajas (Lah-has). He heard the gospel as a boy, then for many years saw no missionary. He was faithful to what he knew and in answer to his prayers he again came into contact with the missionary.

Disowned by his father, he came to Havana, studied for two years with the missionaries, and returned to his home community where he established a church in an uncle's home, being forbidden ever to return to his father's house. He lived in Matanzas two years, studying under Rev. Edelmiro Becerra, the missionary there and doing itinerant rural work. He and his wife, a young woman of the Calvary Church, Havana, are now located at Lajas, caring for several country churches and missions.

Camajuani (Cam-ah-hwan-ee) is another small town that is the center of a thickly settled rural area. Here Enrique Vasquez (En-ree-kay Vas-queth) is pastor of the church. Placetás (Plah-say-tas) is another small town which is a strategic center for rural evangelization. Here

N. J. Rodriguez and his wife are efficiently caring for a growing work.

At Caibarien (Ki-bar-ree-en) Miss Kathryn Sewell, formerly missionary of the Home Mission Board, Santa Clara, has been living as a self-supporting missionary, the reduced appropriation for Cuban work not permitting her return on salary after her mother's death. She has taught English and art to support herself and built a new and vigorous church organization. Brother and Mrs. Domingo Hernandez are now with Miss Sewell and a wide territory is being evangelized through the enthusiastic activities of a fine group of young men and women whom Miss Sewell and Brother Hernandez have enlisted and trained. If the goal of \$103,500 is reached in the Annie W. Armstrong Offering for 1935, Miss Sewell will be appointed as missionary and be able to give her whole time and attention to missionary work. Miss Sewell is the young people's Secretary of Cuban W. M. U.

Sancti Spiritus (Sank-tee Spée-ree-toos) is one of the most intensely and fanatically Catholic centers in Cuba. Here our Baptist work has met much opposition in past years. Yet the church is one of the most vigorous and energetic. Recently the beloved missionary here, Rev. A. S. Rodriguez, died. Rev. Edelmiro Becerra (Ed-el-mee-ro Bay-say-ra), pastor for many years at Matanzas, the second largest church in our work, has taken his place. He is today one of the oldest and most valued leaders of the Cuban work. He has been unusually successful in developing leadership in missionary giving, is a tither himself, and leader in the tithing movement among Cuban Baptists.

Rafael Fragueta, living in Santa Clara, is the general evangelist of Santa Clara Province. He has a large family and invalid wife. One son is a graduate of Baptist Bible Institute and is now preaching in Oklahoma. Brother Fragueta is a Spaniard. He first heard the Gospel on

an immigrant boat on his way to Cuba, sought the Baptist church on reaching Havana, and was converted. He was a member of the first Seminary class.

Matanzas (Mah-tan-zahs) Province lies on the Atlantic coast of Cuba, next to Havana. It has two cities, Matanzas, the capital, with about 75,000 population, and Cardenas (Car-day-nahs), a beautiful city somewhat smaller, but both important seaports. In the city of Matanzas is our second largest Baptist church, founded immediately after the Spanish-American war by Dr. J. V. Cova, a scholar and great preacher of the early days of Baptists. This church is now pastorless, but is carrying on its fine work with well-trained lay leadership. In 1930 this church gave \$2,000.00 to Baptist causes.

At Cardenas (Car-dee-nas) is Dr. Antonio Martinez (Ahn-to-nee-o Mar-teé-nez), a physician-preacher of unusual gifts. He is a product of the Northern Baptist school at Cristo, in eastern Cuba, with several years schooling in the United States, and speaks English well. On his return from theological school in the United States, he became pastor at Guanabacoa (Gwan-hah-bah-co-ah), one of the suburbs of Havana, and at the same time completed the medical course in the University of Havana. On graduation, he went as missionary to Cardenas, where for some years the work had been in poor condition.

Here, with a gift from Woman's Missionary Union, a small clinic was established in the church and he began a combined ministry of healing and preaching that has brought new life to that city. In the terrible storm of 1932 that very nearly destroyed this lovely city, he was called upon by the authorities to take charge in the emergency, and was sent to appeal to the President for relief and medical aid for the stricken city. The church was badly damaged in the storm and many homes of the members were completely swept away. Repairs have been made on the church but replacement of the clinical

equipment is sorely needed. This will be provided by the 1935 Annie W. Armstrong Offering, if the total is reached.

Dr. Martinez has been greatly used of the Lord in the past two years as an evangelist, having led in many of the remarkable revivals that have come in this unusually trying period in Cuban history. His wife and lovely children are devoted co-workers with him.

Associated with him also is Miss Virginia Perez, a Cumanayagua young woman who was trained under Misses Sewell and Garnett in the small Woman's Training School which they founded and maintained for some years at Santa Clara. She is not only missionary in this important city, but is also leader in Woman's Missionary Union and other phases of the general Baptist work.

At Colon, a small city on the main line of the railroad and the Central Highway from Havana to Santiago, we have had since the early days a small church. Under Agustin Lopez it is more active than for some time. Mrs. Lopez is another one of the young women trained by Misses Garnett and Sewell at Santa Clara some years ago and is an active leader in all Cuban women's and young people's work.

Pinar del Rio is the farthest west Province of the Island, the section which produces the finest tobacco in the world and grows pineapples in great quantity. It is the mountain section, with a high range that resembles in many respects the North Carolina Smokies. There are many surpassingly lovely scenic spots in this region which are rarely seen by the average tourist to Cuba, rivalling in charm and beauty any resort or park area of our continent. It is a region of rural life, with many small towns and one city, the capital, Pinar del Rio, with about 40,000 population. It is thickly populated and the people on a whole are in much better economic circumstances than in the sugar growing regions.

In this province Baptists are the only evangelicals in the rural areas. Missionary work has been carried on largely by horseback and the trudging feet of faithful missionaries.

Angel Pinelo (Ahn-hail Pee-nay-lo) is the oldest pioneer of this region today. He is missionary at Consolacion del Sur (Cone-so-lah-see-ohn dayl Soor). There are five mission stations outside this small town, and many mission services held in the homes of the scattered believers. For thirty years or more Angel Pinelo has ridden the mountain paths on his horse, preaching the Gospel in an unusually effective way. Many of the churches of this Province have grown from his pioneer work.

At San Juan y Martinez (San Hwan ee Mar-teé-nez), Fernando Santana (Sahn-tan-nah) and his wife do much the same itinerant work in the villages and on the farms. These two are the only missionaries we now have in this large and challenging rural field where Baptists are the only witnesses to the evangelical faith. We could easily use five such men, equipped with horses or cars, and invest wisely every dollar for the future.

In the capital Arturo Corujedo (Ar-toor-o Cor-roo-hay-do) is the pastor. Converted in Havana he studied in the Baptist Seminary and went some ten years ago as missionary in the city of Pinar del Rio, where we have a well built church and pastor's home, the result of the pioneer work of Gaspar de Cardenas.

During 1933 the oldest child of Brother and Mrs. Corujedo was stricken with tuberculosis of the leg. Amputation seems to have arrested the progress of the disease and this unusually bright boy is now well. But the price of an artificial limb is far beyond the reach of this missionary with his salary already inadequate for living expenses. They are praying that someone will be led of the Lord to provide the artificial limb which will give this fine youngster a chance at normal life. The limb can

be purchased and fitted in Havana cheaper than if sent from the United States with duty to be paid on it. Anyone whose heart is touched by this need may write Brother Corujedo, for he knows and uses English excellently.

Situated on a beautiful bay facing out upon the Gulf of Mexico is the small city of Mariel (Mah-ree-el) where J. M. Marquez (Mar-key) and his charming wife are located. Here a small church was the result of the sacrificial labor of an independent Baptist worker who for many years ran a Christian Orphans' Home here on faith. It was a very small group of very poor people. On his graduation from the Seminary in 1928, Brother Marquez came here as missionary. His wife, who is the daughter of an American, born in Cuba, has been of unusual service in the fine work they have done. With little upon which to build, there is now a good sized church, five regular mission stations, and much preaching in the homes in Mariel, and nearby villages and towns. Brother Marquez is also the pastor at Guanajay (Gwa-nah-high), where Miss Christine Garnett is the missionary, and preaches at Artemesia (Ar-tay-may-see-ah) where she has a thriving mission station. Bro. Marquez was named in one of the booklets for young people, "The Candy Kid," because as a child he helped his grandmother make a living by selling candy on the streets of the town where they lived. He is a devoted "salesman" of the Gospel, not only by his good preaching but by his exemplary and devout life.

Havana Province is chiefly the city of Havana with a population of about 850,000 and outlying suburbs that bring the total population past the million mark. Some of these suburbs are rural villages, but they lie in the edge of the city. At San Jose (San Ho-say), a town of about 2,000 people, Joan Bautiste Ferrer (Hwan Bou-teest Fer-rar) and his capable wife are the missionaries,

with their fine little son. At Aguacate, another small town, J. M. Fleytes (Fla-tez) and his wife are missionaries. This is one of the newest churches. They are young people, he having graduated from the Seminary in 1928. Bejucal (Bay-zhoo-cahl) is another center opened in recent years. Here Rev. and Mrs. J. L. Greno (Gren-yo) are the missionaries. At Calabazar (Cal-ah-bah-zar) where the property given by Mrs. George W. Bottoms to Cuban Baptists for an Orphans' Home is located, Rev. and Mrs. Federico Rodriguez (Rod-ree-gez) are the missionaries. Brother Rodriguez is a Canary Islander, who came as a lad to Cuba in 1905, seeking to learn English so he could go on to the United States and find out the meaning of a small New Testament that had been given him by a sailor kinsman. He found the Baptist Church, Calvary, and Dr. M. N. McCall, who took the boy into his home, led him to Christ and trained him as a preacher. He is one of the most versatile preachers in the Cuban work.

At Los Pinos (Los Pee-nos) Antonio Etchevarria (Ahn-to-nee-o Aich-avar-ree-ah), a veteran of the work, has taken the place of the splendid M. M. Calejo, who was called to the Heavenly Home in 1934. For many years Brother Etchevarria was the assistant pastor of Calvary Church. At Jacomina (Ha-co-mee-nah) F. J. Armas, another tried veteran is at work, while at Guanabacoa, the smaller city across the bay from Havana proper, Brother and Mrs. Emilio Planos (A-mee-lee-o Plah-nos) are doing faithful work. The son of Brother Planos is a very talented young man, now finishing his University education and hoping to attend a Seminary somewhere to prepare for the ministry. He has been an active helper in the work since a small lad.

At Vibora, one of the better residential districts of Havana the gifted Reinaldo R. Machado has been missionary for twenty years or more. His church has been a center

of evangelism from which have come leaders in all phases of Cuban Baptist life. Dr. Machado himself is not only Seminary trained, but holds his University degrees in literature and law and is recognized as one of the legal authorities in Cuba, having at one time been Counselor to the Treasury Department of the National Government. He is a poet of rare gifts, an orator, temperance leader, musician and for many years has been secretary of the Cuban Baptist Convention.

Headquarters for all Southern Baptist work in these four western provinces is the Baptist Temple, a large building unusually well located near the Institute, the High School of Havana with three thousand students, the Central Park and the Prado, the main avenue of Havana; the Capitol with its park; and the business district of the city proper. In this building, purchased in 1886, and rebuilt three times, is housed the Baptist printery, Calvary Baptist Church, the Cuban-American College, a day school of Junior High School grade (the word "colegio" meaning "school" in Spanish) and apartments for workers.

Prof. Martin Vivanco (Mar-teen Vee-vahn-co) is the principal of the day school. He is a graduate of the University of Havana and ranks high in educational circles in Cuba, having been for many years the second in official rank at the Institute, the school of higher education in Havana Province. He is the Secretary of the Education Board of the Cuban Convention and President of the Cuban Baptist Sunday School Convention. Associated with Dr. Vivanco are his wife, who is also a University graduate in education; Sydney Orrett, of Jamaican birth who speaks both English and Spanish as his native languages, is a graduate of the Northern Baptist school at Cristo and of the school of medicine in the University of Havana; Mrs. Luz Peraza, a trained grade teacher, and Miss Maria Menendez, kindergarten teacher,

trained under Miss Matthews, who taught the Kindergarten for many years. These teachers are supported by the income from the small tuition fees charged pupils in the school, only the salaries of Dr. Vivanco and Miss Eva Smith coming from the Home Mission Board.

Rev. Rene Alfonso and his wife are missionaries of outstanding devotion and service. After many years of fine service in several leading churches, Brother Alfonso was brought in to Havana to serve as general evangelist and assistant to Dr. McCall. His wonderful spirit, his ability and devotion have meant much to the work. New stations have been opened, mission work carried on in the homes of the believers and in Dr. McCall's necessary absences in the States, Brother Alfonso has borne much of the responsibility of the work. For some months he has been ill, and many have been the prayers for his recovery, if it be God's will. He has daughters who should now be in school, but due to his low salary he is unable even to keep them in Cuban-American College, except through the help of the missionaries.

Another Cuban worker of unusual service is Miss Edelmira Robinson. She is one of a group of three sisters who were won to Christ by the faithful labor of Senora Josefa Munoz (Ho-say-fah Moon-yoz) who died in January, 1934. One of the sisters is Mrs. Vivanco, the other is Senorita Adela Robinson, an active leader in Sunday School work in Havana. Miss Robinson is secretary to Dr. McCall and managing editor of the Baptist paper, La Vox Bautista and of the Printery. She takes care of all the work that goes through the Superintendent's office and is also an active leader in the W. M. U. of Cuba. She is a graduate of Mars Hill College.

There are eight American missionaries now in Cuba. Miss Christine Garnett is located at Guanajay. Part of her Cuban home is the church, pastored by Brother Marquez of Mariel. Two years ago, at her own expense, she

opened work at Artemesia, which has grown so large that they have had to take down a partition in the house rented for worship in order to have room for the people who come. Miss Garnett is also treasurer of Cuban W. M. U. and active in all phases of the general work of Cuban Baptists.

In Havana Mrs. H. R. Moseley is the missionary oldest in service among the single women, having gone to Cuba more than thirty years ago under the Northern Baptist Board with her husband who built the school at Cristo. After his death she came to the work in Havana and has been a general evangelist in that city as well as a power and blessing to all the work. She is the especial missionary of Alabama women and the church at Selma, which she calls her home.

Miss Mildred Matthews, born in Arkansas, went to Cuba in 1920. She is a general evangelist in Havana, with a large Sunday School class of young women as a center of activity. Her largest work, however, is with the Woman's Missionary Union of Cuba, of which she has been President for many years. Under her direction there has come much development in this phase of the work, with monthly W. M. U. programs, all grades of the organization developed and all the activities well organized. Cuban Woman's Missionary Union is in every respect a worthy daughter of Southern W. M. U.

Miss Eva Smith, born in Arkansas, is the only American teacher in Cuban-American College. She handles the upper class students and is a quiet but very effective soul-winner. She takes active part in the general work of Cuban Baptists, especially teacher-training and the mission study phases of Sunday School and W. M. U. An unique task in which she and Mrs. Moseley have been engaged is the teaching of a Bible class in a School for the Blind in Havana, Miss Smith using a Braille machine to prepare the lessons for these blind students who are as

eager to know God's word as those who can read with their eyes.

Rev. and Mrs. Herbert Caudill are in charge of the English-speaking church at the Baptist Temple in Havana. For some time they have lived in Regla, caring for the Spanish work there and in Guasimal (Swa-see-mahl); all suburbs of Havana. He is a Virginian, and she is a Georgian. He graduated at Mercer, and Mrs. Caudill at Wesleyan College. They have a little daughter, Margaret, who is already a winsome missionary, breaking down barriers impassible otherwise, with her baby smile. They are doing notable work in two languages, ministering both to the American residents of Havana and the Cubans.

Dr. and Mrs. McCall, he a Georgian and she a South Carolinian, have been in Cuba for thirty years. They have six children, all grown and living in the States, the youngest being in Wake Forest College. In a most unusual way they have seen their own lives multiplied in the lives of many leaders, for in their home the little Seminary carried on through fruitful years and under their hands the leadership of Cuban Baptists today was formed. Dr. McCall has laid his hands in ordination on the heads of every active preacher today save two or three. He has been present at the organization of every church save three. When seriously ill during the summer of 1934, Cuban Baptists united in prayer as never done before that God would spare to them their beloved leader.

They no longer think of him as a foreigner. He has become so Cuban that he often speaks of the difficulty of trying to "think American." He speaks Spanish fluently and with gracious ease. Though burdened with the problems and anxieties of administration of the work, he has held to an active missionary ministry, saying that he did not come to Cuba to be a business man, he came to

preach the Gospel. Through all these years his chief ministry has been preaching.

He and Mrs. McCall for many years lived in the Temple, in downtown Havana. In recent years this has grown so noisy that they have moved to a small home in a suburb in order to have a little more quiet for their rest hours. But their lives center at this Headquarters where the whole Baptist life in Cuba is drawn together. Well known in all the Latin-American Baptist world is this Baptist Temple. The influences headed up here have reached out into almost every country where the Spanish language is spoken and many others.

IV. "Whosoever."

Cuba is a port of call for the ships of the world. It is not merely a home mission field. It is a center of world evangelism, from which men of every tongue have heard the story of Jesus Christ.

"And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." Acts 2:21.

"IN HIS NAME AMONG ALL NATIONS BEGINNING AT JERUSALEM."

LUKE 24:47.

III. "And they went everywhere, preaching the word."

"Wherefore God also hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the father." Phil. 2:9-11.

I. "The Name above every Name."

Do we believe that apart from Jesus Christ there is no atonement for sin, no reconciling approach of the human soul to God the Father? We do not need to know what God will do with the souls of men who never had a chance to know Him. Dr. W. E. Denham, of St. Louis, recently said in WORD AND WAY, concerning this question,

"I am fully aware of the question that this position raises regarding the justice of God, but I am confident of that justice. The Lord of all the earth will not do wrong; and if we fail to see the justice of what He has revealed in His Word, that is simply a comment on the limitations of our own understanding and not a denial of the inherent justice of what He does.

"There is an impelling necessity to preach this Gospel to the utmost parts of the earth, and, as I long ago heard it expressed, the important question for us is not so much what God will do with the heathen who have not heard the Gospel, but what will happen to us who have heard it, and who have the command to preach it, if we fail to do so."

This passage of the Word of God says that there will come a time when every knee shall bow at the name of

Jesus and every tongue shall confess that He is Lord. But that will be too late for eternal life for those who in this life did not confess Him as Saviour and Redeemer. They will know He is Lord, but they will not possess Him as their Saviour. If we believe that "the wages of sin is death" and "the soul that sinneth, it shall die," if we are convinced that "he that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God"—then we MUST support missions—from Jerusalem to the uttermost part of the earth. The question for us is what are we going to do about obeying Him—not what is He going to do with other souls.

The missionaries believe this. If they did not, they would not be there. Missionary life is not attractive, save as a driving, consuming passion to fulfill the will of God makes it so. The missionary without a passion for lost souls is of all men the most to be pitied.

Missionaries believe Jesus is the Christ, the only sufficient Saviour for the souls of men. They preach that on mission fields. They preach it simply, directly and effectively. As you share in making it possible for them to do this, YOU preach also.

"At the name of Jesus"—lives are changed, homes are redeemed and made happy, and slowly the Kingdom of God is coming in the hearts of men. Your missionaries are having a tremendous part in bringing this to pass. We want you to know them better, these men and women who have staked their lives that knowledge of Jesus Christ and belief in Him as Saviour is a matter of supreme importance to every soul in this world.

A famous radio feature is introduced into our living rooms every evening with the same words, terse, yet completely adequate,

"Here they are!"

May we now introduce into your heart, into your

prayers, into your interest, into your daily plans for daily living, the missionaries of the Home Mission Board in the Homeland with just that same brief phrase, "Here they are!"

II. "They took knowledge of them, that they had been with Jesus."

Because we believe you will like it, we are taking the work of the Home Mission Board by states, that you may meet the missionaries within your own borders in a group.

In Georgia is the headquarters of the Home Mission Board. In Atlanta, at 315 Red Rock Bldg., a small suite of rooms in which are drawn together all the threads of home mission activity. Here is the office into which the money comes from the Cooperative Program, the March Week of Prayer, and the Hundred Thousand Club. From this office it goes out to the missionaries, every check timed to reach the missionary exactly on the first of the month. Here Mr. Wing, the office secretary, has an important but largely unknown part in the efficient work of those missionaries, by his faithfulness in never failing them. Mrs. Glenn Barnette is the bookkeeper who keeps all straight. Here are two stenographers, Miss Eliza Matthews, who writes letters for Dr. Beagle, Brother Gartenhaus and any others who need her services, and Miss Helen Huston, secretary to Dr. Lawrence. A small office lined to the ceiling with books is Dr. Lawrence's, and another small room is stored with literature and books. Dr. Beagle's desk is in one corner of the second room, opening from the front office, and Brother Gartenhaus' desk is in the other. Though she lives in Kansas City, all of the work done by Mrs. Una Roberts Lawrence is planned here, and by swift and constant correspondence the publicity and educational work is held together as a unit. Though she is never "at home", Miss Emma Leachman calls an Atlanta room her home, but she lives out over the South in the

homes and churches of the people where she is constantly speaking on behalf of Home Missions. Two field representatives of the Church Building and Loan Fund, Mr. Geo. F. Austin, of Atlanta, and Mr. N. T. Tull, of New Orleans, complete the general workers of the Board.

Here in Georgia lives the one missionary couple the Home Mission Board has sent to the 500,000 Jews of the South, Rev. and Mrs. Jacob Gartenhaus. He was born in an Orthodox Jewish home in Austria, she in a Jewish Christian home in America. He is rarely here, for he spends his days out in the southern states, making contact with Jewish people, for their—and his—Christ and other contacts with Christians for the Jews. Brother Gartenhaus has done notable work in breaking down the barriers between Jew and Christian in the South and in making Baptists conscious of the Jews living next door to them in the fourteen years of his work. As a result, in hundreds of communities our Baptist people have built a new friendliness with their Jewish neighbors and in many churches there have been baptisms of Jews who have come to know and understand the truth about Jesus, the Jew of Nazareth who is the Messiah. Mrs. Gartenhaus has been doing some effective work in the city of Atlanta and the gracious, Jewish Christian home over which she presides and in which three little girls bring untold happiness and joy is itself eloquent testimony to the Christ who is worshipped there.

Rev. and Mrs. J. N. Lee, for many years missionaries to the Cherokee Indians of Western North Carolina, on account of illness have had to retire from their work which they still love devotedly. But their work goes on in the lives of the Cherokee ministers caring for the 14 little churches in the beautiful valley of the Oconee Lufly.

Now let us visit the states, beginning in **Florida**.

In Tampa is the oldest mission to the Italians in the South. Here three missionaries are at work. Miss Fannie

Taylor, born in Missouri, has been here nearly twenty years. Her life has been richly blessed in seeing the results of her work. She and Mrs. Plainfield divide the tasks with clubs, classes, a full graded W. M. U., and all the organizations of two centers of work; North Boulevard Church, well organized, giving to missions almost as much as the Home Mission Board gives to it, and a center of soul-winning; Armenia Street Mission with its Kindergarten, clubs and classes, a Sunday School and many other interesting activities. The Kindergarten is a vital part of the contact of the missionaries with the Italian Homes, but is being carried on at great sacrifice by a volunteer worker, Miss Bertha Abbott. A small sum for support is sorely needed here.

Back of Dr. and Mrs. J. F. Plainfield is a romantic story. He was a young priest, son of a wealthy Italian family of Milan, who, shipwrecked off the coast of Brazil heard the Gospel and left the Catholic Church.

After an adventurous time, he came to the United States to secure a theological education in a Baptist school, finished, married a lovely Texas girl who fell in love with him even though she did not want to be a missionary, and took her as a missionary to Brazil. A few years later he returned to the United States, entered Home Mission work among his own people and now for some eight years has been doing notable work in Tampa.

Alabama:

Among the Southern Alabama Indians Rev. and Mrs. R. M. Averitt, both Alabama born and educated, are at work in the five small churches that are the results of some twelve years of work of home missionaries. Revival meetings, the organization of a new church, deep interest in Bible classes, and some good Daily Vacation Bible schools have made this a hopeful, happy year on this

field. There is a beginning in the development of sorely needed leadership, and scholarships are needed for promising, consecrated young people who must go to school if they are to serve their people for Christ.

In Birmingham, Alabama, work among the Italians is a joint enterprise of the Home Mission Board and the Woman's Missionary Union of Birmingham. Miss Mary Headen, daughter of Virginia, who came to this field by way of service under the Home Board among the foreigners in southern Illinois, has a Good Will Center in one strategic location, while Brother Antonio Pucciarelli majors on the church in another strategic center with several mission points in other places. Brother Pucciarelli was born in Italy, and converted through a Bible he bought while a schoolboy.

All these years Brother Pucciarelli has carried on his work in a remodeled residence as a church. It is unattractive, cramped, and wholly inadequate. He has been praying for a chapel, not expensive, but large enough for the growing work and attractive enough to draw the beauty-loving Italian people. If the total goal of the Annie W. Armstrong Offering is reached in March, 1935, this chapel will be possible.

In Selma, Alabama, there is a school for Negroes, founded by Northern Baptists, after the War Between the States. For many years it has been largely supported by Negro Baptists themselves. Here lives a man whose life has been spent in unselfish service for his people, Dr. R. T. Pollard, head of the Theological Department, where about forty young Negro men are being prepared for the preaching of the Gospel to their own people. He has been preaching 55 years.

At Tuscaloosa is another Negro Baptist leader, an humble, tireless preacher of the Gospel, R. J. Moore, whose greatest joy is to preach the unsearchable riches of Jesus

Christ, see his people accept Him, and baptize them in His name.

Mississippi:

In Mississippi the Home Mission Board has one field, the remnant tribe of Choctaw Indians who refused to be moved with their kinsmen to Oklahoma. They have stayed, poor, neglected, and submerged in the white life about them. But they are Baptists, and they have a greatly beloved white missionary, Rev. S. E. McAdory, who with his wife, has been their friend and helper for many years. They have several churches and an Associational organization, with Brother McAdory as their counselor, preacher, and teacher.

Illinois:

Now let us turn northward to Southern Illinois. Here precious little Miss Mary Kelly has been at work since 1911 among her beloved people from every land, twenty-eight different nationalities in the mining camps. She carries on industrial classes, Bible classes, does much visiting in the homes, has several Sunday Schools, and ties the young people she wins to the Baptist church at Christopher, where her Good Will Center is located. Eighty years young, she is one of the most active missionaries the Board has, and one of the most consecrated.

In that same field are Rev. and Mrs. G. O. Foulon, French in blood, speaking both French and English and able to preach acceptably to every nationality. Their three fine children are talented help in all their work. This past year has been a continuous revival for Brother Foulon. From one mining camp to another he has gone, holding services on the streets, in tents, in rented halls, in the homes. If the people would not come inside the hall, he would go to them out on the street, his daughter

would play the baby organ, and soon there would be a crowd. Five new centers of work have been opened, in some instances American pastors being enlisted to keep them going. Baptizing new converts is Brother Foulon's greatest joy and he has had much to make him happy in that way this year.

In the great sprawling, smoky industrial city that lies along the Illinois bank of the Mississippi River at St. Louis there are really several cities, East St. Louis and Granite City being the largest. Here Miss Mildred Bollinger is the only evangelical missionary whose work is especially among the thousands of foreigners. She is a native of this city and graduate of Baptist Bible Institute. At the main mission station, Fairmount, she has a group of Baptists of every land, many of them Spanish, who are members of her own church, Lansdowne. But their services are here at the missions where they have Sunday School, prayer meeting, B. Y. P. U., and all the grades of W. M. U. At Sterling Place there is a little church which began under the trees last summer and was organized into a church of 30 members on July 1st.

In Granite City is the old Hungarian Mission around which many Armenians and other nationalities live. Here the Hungarian church still holds its services, but in addition there are the organizations of W. M. U. for all ages and all nationalities. At Lincoln Place there is an interested group of Mexican people for whom services have been held occasionally. There is a mission for Negroes and one for a rural community of farmers. In all there are about ten centers of work for this busy missionary. She had three Daily Vacation Schools last summer. A Spanish-speaking missionary is the greatest need on this field.

Louisiana:

Now let us drop down the Mississippi River all the way

to New Orleans. Here with the students of Baptist Bible Institute as constant and devoted partners, the Home Mission Board has two Rescue Missions, one for men in a large building at 740 Esplanade, and the other in a smaller building for women. Dr. J. W. Newbrough and his wife are both Texas-born and graduates of Baylor University, and former missionaries to the Mexicans.

Here thousands of men pause for a meal of bread and hot coffee served at the close of an evangelistic service every night of the year. Then a good bed, and refreshed in both body and soul, they go on in their endless drifting, or with new courage to start out to seek work. All sorts of men — all kinds of women. But their souls are precious to the Lord and here is a man whose heart goes out in compassion to their bitter need. The bakeries of New Orleans help in providing day-old bread, the coffee houses help with the coffee, and New Orleans churches and other friends help in caring for the expenses of these two institutions. No appropriation is made for them by the Home Mission Board more than the salaries of Dr. and Mrs. Newbrough.

At 320 North Second Street is a settlement house owned by the Home Mission Board, where Rev. and Mrs. Maurice Aguiard, French-born, educated at Acadia Academy and Baptist Bible Institute, carry on work among their people with the support of First Baptist Church.

Two hundred miles or more from New Orleans we find another center of the Home Board work, Acadia Academy for the training of French-speaking preachers and missionary volunteers. Here Dr. A. S. Newman and his wife and four consecrated teachers: Rev. G. G. Casselmann, who is a descendant of one of the early Baptists won by Oncken's preaching in Germany; Miss Miami LeBlanc, a young French woman; Miss Christy Wyatt, and Miss Carol Brakefield, are carrying on a remarkable school

that supports itself for the most part from its own farm and orchard, dairy and poultry yard. Preacher students with families live on the campus and cultivate their own gardens. There are 96 students in school for the year 1934-35, 28 of whom are preachers and 30 others missionary volunteers, mostly young women. These constitute a mission force for work in some thirty mission centers among the French.

The postoffice of Acadia Academy is Church Point, La.

Dr. and Mrs. Newman are Louisiana born, and he is a graduate of Louisiana College and Baptist Bible Institute. They have a son and a daughter, both in Acadia Academy, and both very helpful to their father and mother.

Oklahoma:

It is but a step into Oklahoma. Here we stop first for a visit with Brother Pascal Arpaio, missionary to the Italians and other nationalities at Krebs, Oklahoma, in the mining region. He has two churches and three mission stations. He was born in Cava del Tirreni, Italy, the son of a stone mason, and came to the United States when a boy. He came into contact with Baptist work, began to read his Bible and was converted. Working between terms in Judson Memorial church, he finished the Divinity School of Colgate University in May, 1912. Almost at once he learned that the Home Mission Board was seeking an Italian missionary, applied and was sent to Tampa. After several years of service there he was sent to the scattered and needy field around McAlester, Oklahoma. Here he has done faithful, constructive work.

Oklahoma means "Indians." And that is what it means in Home Missions! At Shawnee, within sight of Oklahoma Baptist University are the Kickapoo Indians, most of whom live still in primitive wigwams made of mats of river reeds. Here Rev. and Mrs. D. D. Cooper, both Choctaws in blood, have been laying foundations for Bap-

tist work among a people who did not want the white man's religion. Slowly, patiently, Brother Cooper has preached, worked, and loved these people into a knowledge of Jesus Christ. There is a fine group of young men and women now in the church and a few tested and tried older Christians.

North we come into the Indian country proper. Here is Pawnee, with Roe R. Beard and his lovely wife, Grace Honea Beard, both Arkansas young people, who are in charge of the largest Indian Baptist church we have on a reservation, the Pawnee church. These are progressive Indians, now in the most critical stage of their transition from the old Indian ways to the white man's ways. Many of the older people speak no English at all. Yet many of the young people are graduates of schools and colleges of various types, one a University graduate and now member of the staff of one of the largest Indian Government Schools.

The work here centers at the church, with a graded Sunday School to which many children come from the Government School nearby. There is a full organization of church life; a Pawnee-speaking W. M. S. for the old women and an English-speaking one for the younger women; all the grades of W. M. U.; a lively Brotherhood; most of the time several B. Y. P. U.'s; a fine choir organization. Also the tribal meetings center at the church. There is something going on at the Pawnee church every day!

Pawhuska and the Osage Church! Rev. A. Worthington, born in Louisiana, and his wife, who was born in Missouri, but who met and married at a little Baptist mission school in southern Arkansas, are the missionaries, along with their lovely grown daughter and little son. Here, too, there is a well organized church life. The membership is small, but these Osage Christians are devoted to their church. There is a Sunday School with

Brother Waken Iron, for many years the leader in this work, as superintendent. There is a small but very efficient W. M. S., G. A.'s, and Sunbeams. This church gives more to Baptist causes than it receives from the Home Mission Board.

Brother Worthington preaches once each month at Chilocco, the non-reservation Indian Government School in northern Oklahoma. Here lovely, consecrated Mary Gladys Sharp is missionary. From 500 students nearly four hundred are of Baptist belief. There is a Baptist church, and well organized groups of B. Y. P. U.'s with week-day and Sunday meetings. This is a rich field of evangelism, there being more than a hundred conversions recorded every year on this campus.

Miss Sharp also cares for the little Baptist mission among the Kaws at Washunga. This little church has never had a resident missionary, yet with Miss Sharp's help they have Sunday School and a full Graded Union, meeting on Friday and Saturday. She goes to them every two weeks. The services are held in a little hall loaned for this purpose.

Just south of Washunga lies the Ponca Reservation, where some years ago there was a wonderful evangelistic movement resulting in the growth of a large church. For four years there has been no missionary on this field and the work has declined. There is still a faithful band carrying on Sunday School, prayer meeting and W. M. S. When a preacher comes to them there is a preaching service. Adjoining the Poncas to the south are the Otoes. Here Brother Sam Lincoln, a lay preacher who is a member of the staff at Chilocco, and his good wife are ministering to a little church. Peyote worship and use is the curse of these Indians. The little Otoe Baptist church at Red Rock has had a bitter struggle ever since their last white missionary died, Rev. M. B. Hurt, about eight years ago.

Ministering to the Sac and Fox church, Only Way, and to some churches among his own people, is a young man and his wife of Choctaw blood, Aaron and Hilda Hancock. For several years he has been studying in Oklahoma Baptist University and at the same time carrying a heavy load of mission work. They have done notable work among the Sac and Fox, where the influence of peyote is very strong.

From her place by the side of her aged father, Miss Grace Clifford, long a missionary to the Osages, now retired on account of ill health, still serves her beloved Indians through prayer.

Texas:

Texas—the great southwest, the border. Here is a vast mission field with fascinating work.

In San Antonio is the one mission for the Chinese maintained by the Home Mission Board. Miss Ollie Lewellyn began many years ago a night school for the Chinese, about 600 living in this city. Out of that has grown a Baptist church of thirty members. Only at brief intervals has it had a Chinese pastor, the last being six years ago. Miss Lewellyn is praying for a Chinese-speaking worker, who is sorely needed.

In Texas, also, are the headquarters for our two veteran missionaries to the deaf, Rev. J. W. Michaels, and Rev. A. O. Wilson. In constant travel they visit the schools for the deaf, and nearly two hundred centers of Bible teaching for their people. No ministry is more appealing than that of these missionaries who can speak to those who have never known the spoken word.

In Texas also lives and labors one of the most faithful of our Negro evangelists, Rev. Miles Jenkins. His greatest contribution has been the building and paying for many churches to house congregations for Negro people.

There are about 100 Mexican Baptist churches in

Texas. Some of these receive aid from the State Mission Board. Many are cared for by the missionaries of the Home Mission Board. Beginning in San Antonio we find Rev. and Mrs. Matias Garcia (Mah-tee-as Gar-see-ah), in charge of Calvary Church and seven mission stations. He was once a close associate of Pancho Villa and was won to Christ by Dr. Felix Buldain (Bul-dyne) while living in San Antonio in exile between revolutions. He was born in Zacatecas (Zah-cah-tay-cas), Mexico, and educated in the University there. Upon his conversion he immediately began to preach, was ordained, and has done an outstanding work in this city where there are a hundred thousand Mexican people.

Brother Garcia has a daughter by his first wife, who is Mrs. Emmett Rodriguez, missionary at Kerrville, and he and Mrs. Garcia have a young son, Samuel, of whom they are very proud.

South of San Antonio on a rural mission field are Rev. and Mrs. J. A. Lopez (Lo-peh), at Pearsall, both Mexicans, born in the United States. There are five churches, one organized this year and several preaching stations. These two have shown rare devotion to the work of the Board, for several years giving a full tithe for the payment of the debts of the Board, out of a salary of \$50.00, keeping up the expense of a car and helping in all the work of the churches on their field. Mrs. Lopez does fine laundry and serves Mexican meals in order to keep the work going. They have two lovely daughters, who must have help soon in going to school.

At Laredo (Lah-ray-do), Rev. Andres Cavasos (Ahn-dras Cah-vah-sos) and his wife have charge of one of the oldest of our Mexican churches. They were born in Mexico and have a remarkable family of some sixty members, including the great-grandchildren. The church here is well organized with Sunday School, W. M. S., and Young People's meetings. Between Laredo and Browns-

ville there is a Mexican territory wholly untouched by Baptist work. At Brownsville lives the scholarly George Mixim, 66 years young, born in Mexico of French Navarro blood. He spent many years preaching in Mexico, coming to Brownsville in 1915. He has really two congregations, more than half of his members living in Matamoras, across the Rio Grande. The church numbers around three hundred members, including those who belong to it from the three mission stations. Brother Abel R. Saenz (Signs) is his son-in-law and pastors the church at Santa Rosa, with several mission stations. Brother Saenz was born in the United States and graduated from Brownsville High School. His ministerial education was received from Brother Mixim, who is a very good Seminary by himself!

A little farther east we find Rev. Daniel Delgado (Dah-nee-el Del-gah-do) and flourishing work at Corpus Christi. Brother Delgado was a Presbyterian when he married a very loyal and well-educated Baptist girl. She says she "prayed him into being a Baptist!" At any rate he is a hard-working Baptist missionary now with four churches and some seven or eight mission stations. In the Corpus Christi church there are all the organizations of our Baptist churches, including a full graded W. M. U. Mrs. Delgado is the President of the Texas-Mexican Woman's Missionary Union. They have fine children, the boy being nearly ready for college. North of Corpus Christi the next Mexican missionary of the Home Mission Board is at Cameron, with Rev. Moises Robledo in charge of a large church.

In the center of a rich farm area in South Central Texas is the Mexican Baptist Institute at Bastrop, the training school for Mexican Baptist preachers, dreamed into being by Paul C. Bell and his devoted wife. Here in addition to their own six daughters and little son, they have about thirty Mexican orphan children, the school and

home being run by the voluntary contributions of friends of the work. There is a farm which in good years supplies most of the food for the tables of missionaries and children. This year the drought ruined the crops and the cupboard is bare of the stores of canned food it held last year. Rev. and Mrs. Paul C. Bell are Texas-born, he being a graduate of Baylor University.

For the work here there is a good but unfinished building for combined use of church, school and dormitory for girls, with kitchen and dining hall; a small building which houses the boys; some barns and a missionary home. If the total goal of the Annie W. Armstrong Offering is reached there will be money for finishing this building and other sorely needed equipment and support for this strategic work. In the fall of 1934, about fifteen preacher students entered the school. The needs are so many it would be difficult to list them all. Bedding and clothing for the children, canned vegetables and fruits, equipment for class rooms, a piano, a typewriter, pews for the church, young trees and shrubs, good stock of chickens, and a good dairy herd are some of them.

Stock and feed barns are greatly needed, as well as separate cottages for the orphan children. Brother Bell and his students do the work in the Institution and thus buildings can be secured for little more than cost of materials. In the fall of 1934 a much needed new well with windmill pump was provided by the gifts of interested friends. The offering of 1934 gave three new missionaries to this work.

West of Bastrop we come first to Austin, where Rev. and Mrs. I. E. Gonzales are in charge of a growing Mexican church. He is a third generation Mexican born in the United States, a graduate of the Seminary at Saltillo with one year's study in Southwestern Seminary. She is a graduate of the Woman's Training School at Fort Worth.

They have three lovely children. The church is well organized and the work growing.

Farther west still is Kerrville where Rev. and Mrs. Emmett Roderiguez (Rod-ree-ges), another third generation Mexican born in the United States, are at work. Here there is unusual cooperation between the Mexican and American Baptist churches. Recently Brother Roderiguez supplied for the American pastor, Dr. H. H. Smith, during his absence, and the women of the two churches hold missionary programs together.

Brother Rodriguez is a leader in the community life and greatly beloved by both Mexicans and Americans. Besides the church with all the organized life, he has three other churches and two mission stations in nearby towns. When missionary salaries were larger, Brother Rodriguez bought a car for his work. It is now worn out and if the work goes on a new one must be provided. Three little sons and one small daughter, now very ill with infantile paralysis, are the missionary's family.

It is a long way to the next missionary. South, you find Rev. and Mrs. Cayetano Garcia at Eagle Pass on the Rio Grande, with a large church and widespread mission work. This whole Rio Grande valley is almost entirely Mexican. Yet the workers are very few. Del Rio, a large but very poor church, has been struggling to support a pastor. If the Annie W. Armstrong Offering reaches its goal of \$103,500 in March, 1935, the pastor here will be added to our Home Board force, a small supplement providing him more adequate support. The church here has a membership of about 400.

It is a long swing north then to the next missionary at San Angelo. Rev. Donato Ruiz, born in Nieves, State of Zacatecas, Mexico, was converted under the preaching of Rev. George Mixim, and baptized by him. After many years of service in Mexico, he came to this pioneer mission field in west Texas. His rich experience, tireless

energy and great passion for the souls of men has made him a great missionary.

The Mexican people are scattered in his area. Beginning with one small church ten years ago there are today ten churches directly the result of his work, several others in which he helped, and some twenty mission stations, over an area four hundred by three hundred miles. There are four Mexican pastors located on this field now, most of them earning their living by secular work and pastoring the churches. Brother Ruiz is the only itinerant evangelist. The car which he bought out of his own salary seven years ago is worn out. He can not buy a new car with his present salary nor can the Board make appropriations for such needs. Yet the work must go on. Brother Ruiz has three children, one a lovely daughter, Gloria, graduated from Baylor College and W. M. U. Training School in Louisville, Kentucky, through scholarships given by Texas W. M. U. A son is in San Marcos Academy this year, provided for by the same loving helpfulness.

Swinging farther west still, we finally come to El Paso, about four hundred miles from San Angelo. Here Dr. C. D. Daniel founded a school and a church. Both are flourishing today. Professor Augustin Velez, his wife, son and daughter live in an apartment in the basement of the combined church and school building where also the school is held. The day school, Misses Lillie Mae Weatherford and Gladys McLanahan teachers, runs from first to fourth grades, with capacity enrollment of 150 this year. They have been turning away many students for lack of room. A gift from Texas W. M. U. this year provided a fence that made the playground usable.

Augustin Velez was born in Mexico, and educated by a wealthy uncle. He was converted, baptized and entered Saltillo Seminary where he finished the college courses. He became assistant of Dr. Daniel twenty years

ago, and on Dr. Daniel's retirement on account of ill health, succeeded to the work of church and school. He is a man of scholarly tastes, a gifted teacher and an able preacher. The church is one of the best organized Mexican churches along the Border, with large graded Sunday School, B. Y. P. U., and W. M. S., and three mission stations. There is a training class for the workers and Sunday School teachers. Miss Weatherford has an unusually good choir organization. She and Miss McLanahan are graduates of Buckner Orphans' Home.

New Mexico:

It is not far to New Mexico. Here at Albuquerque live our two missionaries to the Spanish-speaking people of this state. Rev. J. G. Sanchez is a Spanish-American descendant of one of the colonial New Mexico families. He is pastor of the church in Albuquerque, the one at Roswell, and at Gallup, with several other mission points. He and Mrs. Sanchez have two grown daughters at home, and one son attending the University at Albuquerque. All are unusually fine help in mission work. One of the daughters has a remarkable voice which she is anxious to use in Christian service, if it can be trained.

Rev. J. B. Parker, born near Corinth, Mississippi, was for one term a missionary to Brazil. Returning on account of ill-health, he was appointed three years ago as missionary to the Spanish-speaking people of New Mexico. He is a general evangelist and just recently organized a new church at Taos, the first Baptist church in a large Indian and Spanish region.

In New Mexico also is one of our most interesting Indian Mission fields. Dr. and Mrs. C. W. Stumph are missionaries to both the Pueblo and Navaho Indians, including the two Government schools at Albuquerque and Santa Fe. A beginning has been made at Isleta where through the interested cooperation of our first Isleta be-

liever, Mr. Seferino Jojola, (Ho-ho-lah), we have the use of a very well located hall. Sunday School and occasional other services and an organized church at the Indian School at Alamo among the Navahos are the regular work. At Santa Fe the pastor of the First Baptist Church, Rev. A. Hope Owen, takes care of a Bible class for the Baptist Indian students in that school. At Albuquerque the Indian church is buying lots across the road from the campus and are hoping for a chapel.

In a canyon more than a hundred miles south of Albuquerque, a beginning of Baptist work has been made among the Navaho Indians. Here where Brother Burnett brought the first knowledge of Jesus to a settlement of Navahos, there is now a little church, Alamo, which has become the center of the community life. Here every two weeks the missionaries spend parts of three days. Late in 1934 Miss Pauline Cammack was appointed missionary to these Indians in the place of Mrs. Eathyl Burnett Hicks, resigned.

It is a long roll, and an honorable one, these men and women whom your gifts support on the mission field. May you come to know them better out there at their work. Pray for them.

IV. "They went everywhere, preaching the word."

The missionaries of the Home Mission Board speak fourteen languages in their task of preaching the Gospel to peoples in the South, Cuba and Panama who speak thirty-two languages and are of every race and almost every nationality in the world. During 1933 these missionaries heard more than 3,000 new believers confess Christ as their Savior.

In 1934 an unexpected total above the goal set brought in a new era of missionary life. With that extra gift, the Board first raised by a small amount the salaries of the missionaries who had cheerfully gone on with their work

as best they could with a salary below the living level. Then new missionaries were appointed for work in fields that had long needed reinforcement.

The list is a glorious one. It is a brilliant trophy to bring to honor the one whose interest started that first offering.

Among the Negroes:

Rev. and Mrs. Noble Y. Beall (Bell), Montgomery, Ala. They were volunteers to Africa, but could not be sent for lack of funds. Then God called them to work among the Africans in America. They found the task at their own doors, where they were at work with American white churches. Their unusual work with the Negro churches came to the notice of the Home Mission Board and when appointments were possible, they were among the first on the list. They have undertaken the work with the same enthusiasm as if they had gone to a foreign field. Brother Beall is setting himself first to the promotion of extension classes for Negro preachers wherever a white Seminary trained preacher can be found to undertake the work. He was born in Georgia, Mrs. Beall in Alabama. They have three children, are young people, and deeply interested in the work to which God has so definitely led them.

Dr. and Mrs. J. K. Hair, Columbia, S. C. For many years Dr. Hair has been teacher of Bible in a great Negro Baptist college. The work this year was threatened with disaster due to financial conditions. The Home Mission Board, through this offering was able to come to the rescue and at the same time add a valuable missionary to its list.

Miss Lou Wilkins, Texas-born and educated, has been for several years doing work among the Negroes of Texas. She is a popular speaker in their schools and churches, teaches training classes, holds D. V. B. S. and mission

schools, and was already busy at her task to which she was appointed last June. She lives at Seminary Hill, Texas.

All these are white men and women—the first white missionaries ever appointed by the Home Mission Board for work among the Negroes.

Among the Mexicans:

Mr. and Mrs. T. Shad Medlin are two young people who had vainly tried every mission board for appointment to a foreign field, only to be told there were no funds. Then in a very definite way, long before they knew there would be assurance of a salary, they were led to volunteer for work among the Mexicans. When the March offering came in, their appointment as missionaries of the Home Mission Board was possible and they were sent to the Mexican Baptist Institute, Rastrop, Texas.

Mrs. Medlin was born in Arkansas, Mr. Medlin in Missouri and both are gifted, attractive, well trained for their work and consecrated to the task. She is a graduate of Ouachita College and W. M. U. Training School, he of William Jewell College with graduate work in University of Texas. They were married in June and went to their new field of work on their honeymoon!

Rev. Pascual Hurtiz, formerly pastor of First Baptist Church, Monterrey, came to the work at Bastrop last spring. His appointment by the Board was made possible by the 1934 Offering. He was born in Torreon, Mexico, educated in Saltillo College and Seminary and has had many years experience as pastor and evangelist. As a boy he heard Brother Bell preach his first sermon. Today they are partners in the training of young Mexican men for the ministry in the United States.

In the Mountains:

Again there are home missionaries at work in the mountains. Rev. and Mrs. L. W. Martin, Hazard, Ken-

tucky, were appointed as missionaries for the thickly settled mining region around Hazard. He and his wife are Kentuckians and come to the work with well equipped minds and hearts, graduates of Georgetown, and he of the Southern Baptist Seminary. Already a little new church and many conversions in revival meetings are trophies of the work of these new missionaries. Three children add to the happiness of this missionary home.

To Norris Dam, in Tennessee, where the TVA is remaking an entire mountain region, there came on their honeymoon another newly married couple, Rev. and Mrs. M. K. Cobble. He is a Tennessean and she from Indiana. They met at Moody Bible Institute, where both graduated in June, 1934. They are located in Andersonville, Tenn., which they expect to make headquarters for far-reaching evangelistic work in the mountains.

Out in Fort Worth there is a young man and his wife who have come through a remarkable experience into an interesting mission field. They are Rev. and Mrs. C. F. Landon. He was born in Fort Smith, Arkansas, of deaf parents. He learned the sign language before he learned to talk with his normal voice. With an intimate knowledge of the hunger for religious worship in the hearts of his deaf father and mother, it was natural that when he was converted and felt called to preach he should think about the deaf people—shut off from any of the usual ways of hearing the Gospel. So out of the 1934 Offering came the answer to this young man's prayer, appointment as missionary to the deaf. He is now pastor of the deaf at Fort Worth and studying in the Seminary.

Out in Oklahoma the 1934 Offering took in a whole mission field. Last June Rev. and Mrs. G. Lee Phelps, long missionaries to the Civilized Tribes under the State Mission Board of Oklahoma, were appointed missionaries of the Home Mission Board, thus unifying the Indian mission work for the first time in more than a quarter of a

century. A specially designated fund provides the supplements necessary for the salaries of twenty-two Indian preachers in these tribes, and Brother Phelps is directly the missionary of the Offering.

They are veterans of the pioneer days of missions among the Indians and greatly beloved by all Indians. They are Missouri-born but have spent a lifetime in Oklahoma. Already their work with the Board and the unifying of the Indian work has permitted adjustments in missionary service that have been of great benefit.

Better than they knew, did the women in 1934 plan for Home Missions. On every Home Mission field today revival fires are burning. Every missionary writes of baptisms. Every field has stories of the witnessing believers. Surely the Spirit of the Lord led where neither might nor power could have brought to pass the wonder of the work today.

William King, a wild, dissipated, Creek Indian boy in Oklahoma was converted, and turned from his reckless, evil life to walk the Jesus Road. The Creeks are kinsmen of the Seminoles of Florida. Immediately William King wanted to win others to walk this Jesus Road with him. He thought of the Seminoles who had resisted every effort made to teach them about Jesus. He wanted to do the hardest job he could find for Jesus. So he came to the Seminoles, his Creek Baptist brethren giving him a car, supplies and money for six months among them.

The Seminoles did not want a preacher, but William King was not dismayed by their indifference to him. Around their campfires in the Everglades he began to sing the Jesus songs. When they would not listen to him preach, they would listen to the songs. They began to listen to the words of the Jesus Book. Finally he won a man to believe on Jesus, then another. Then a woman, and some girls. Now there is a little group of Baptist Seminoles who are walking the Jesus Road with William King.