

SOUTHERN BAPTIST

HOME MISSIONS

Motto: Trust the Lord and Tell the People

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NO. 3

That Our People May Know

“MY people perish for lack of knowledge.” Knowledge is light to the mind; ignorance is night to the soul. When the candle of the mind is extinguished, the soul sits in darkness. That Christian is most excellent who is the most intelligent.

THIS issue of Southern Baptist Home Missions is packed with information. It is sent out that our people may know.

THE will of God must be known on earth as it is known in heaven before it can be done on earth, as it is done in heaven. When there is a veil upon the eye of knowledge, there will be a chain upon the hand of service.

CHRIST came to “open blind eyes, to turn them from darkness to light.” Spiritual service requires spiritual sight; and the better one sees, the better he performs. He who desires to see the face of holiness in its native lustre must not wear the glasses of ignorance.

READ this magazine through, for the reading thereof will do thee good; it will salve thine eyes with information that thy soul may not sit in darkness.

A Southwide Evangelistic Program

By J. B. LAWRENCE

FOR the first time in the history of Southern Baptists two great Southwide Boards are uniting their forces in a co-operative movement for the ongoing of the Kingdom of God. Possibly no announcement at the Southern Baptist Convention in St. Louis received such a hearty and unanimous response as the announcement that the Home Mission Board was ready to reestablish the evangelistic department. Dr. Dodd's motion to recommend and approve this action was passed enthusiastically and was followed by prolonged applause. Leading pastors from every section in personal conversations spoke favorably of the action of the Convention and rejoiced that emphasis was again to be given to evangelism.

Knowing the vastness of the task before us in our efforts to reach the masses of the unevangelized in our land, and knowing further that in the new approach to this task preparation, surveys, education and training—such work as the Sunday School Board was doing—would be necessary, I went to Nashville for a conference with Dr. Holcomb. We had a great time in that conference. Dr. Holcomb, Dr. Williams and I all thought alike about this matter. The result of that conference was a written request to the Sunday School Board for co-operation in the evangelistic task.

This request of the Home Mission Board was brought to the Sunday School Board at its annual meeting June 4th. In the printed report made by Dr. Holcomb to the Board under the heading of EVANGELISM AND THE HOME MISSION BOARD, we have this statement:

"Doctor J. B. Lawrence, secretary of the Home Mission Board, sends the following message for the consideration of the Sunday School Board:

"Our Board proposes to launch, as early as possible, an evangelistic program which is suitable for the age in which we live. We propose to elect a superintendent and then work with him in developing an adequate program of evangelism. We realize that evangelism in this day must have thorough preparation through teaching, and be followed by thorough training. Our Board does not have the means and organization for this teaching and training. The Sunday School Board does have the means and organization for doing this work. We would like, therefore, to have the endorsement and closest co-operation of the Sunday School Board in the full use of its Sunday School organization in teaching the Word, and its Baptist Training Union organization for training young converts for service to the Kingdom through the churches."

"In view of this earnest request from the Home Mission Board through its secretary, and since Evangelism is the supreme aim of the work of our Board, and since we feel that by this co-operation a great work can be accomplished, we recommend:

"That our Board agree to co-operate in every possible way with the Home Board through our Sunday School and Baptist Training Union Departments. It is of course understood that we are not assuming any financial obligation."

The Sunday School Board voted unanimously and enthusiastically to co-operate with the Home Mission Board in a Southwide evangelistic program. This means that the Sunday School forces and the organizations under the control of the Sunday School Board throughout the territory of the Convention will co-operate with the Superintendent of Evangelism of the Home Mission Board in our Southwide Evangelistic Program.

This will give us a line-up in a united program superior to anything we have ever had or any program heretofore. It will put the impact of the great organization and teaching force of our Sunday School Board behind and with the Southwide evangelistic program of the Home Mission Board.

The Home Mission Board is now in negotiation with a man to head the Department of Evangelism. We hope to announce in a short time that this man has been led of the Lord to accept this position. The announcement of his name, we feel sure, will send a thrill of joy, hope and confidence throughout our Southern Zion.

July, 1936

SOUTHERN BAPTIST HOME MISSIONS

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SECTION ONE

POSSESSING THE LAND

J. B. LAWRENCE, Executive Secretary-Treasurer

"The Lord spake unto Joshua saying: Every place that the sole of your foot shall tread upon, that have I given unto you." Joshua 1:3.

The missionary movement in its final meaning sets before us the task of actualizing on the earth Christ's vision of the Kingdom of God in which all people, conscious of their relation to God and to one another, live together in brotherly love. Thus conceived, missions are profoundly more significant than many of the members of our churches have realized. We are to disciple the nations. We are to preach the Gospel to the whole creation. We are to work for the enthronement of Christ in human civilization. We are to possess the land fully. Our ultimate task is the creation of a Christ-like social order. Sending out missionaries is only the means to that end. Every province of our thinking, every area of our social attitude and conduct, every region of the relation of industries, classes, races and nations to each other must be brought under the sovereignty of Christ.

This is the task of the whole denomination. It is specifically the task of the Home Mission Board to work for the possession of the homeland for Christ. Our objective is the winning of the homeland for world-conquest for Christ.

I. The Challenge of the Unpossessed

"There remaineth yet very much land to be possessed." Joshua 13:1.

There are, in Home Mission fields, lost provinces, unevangelized millions, and vast unoccupied areas.

1. OUR LAND UNCHRISTIAN

The homeland is an epitome of the whole world, religiously. The ratio of Christians to population in this country is about the same as it is in the whole world. The figures, given in round numbers, are forty millions of Christians to one hundred and thirty millions of population in this country; there are five hundred millions of Christians to fifteen hundred millions of population in the whole world. The density of unbelief varies in sections here in America as it does in the rest of the world, but the ratio of professing Christians to non-Christians holds about the same. This, however, does not tell the whole story. Sin is sin, whether in one civilization or another, but in America we have a type of worldliness, materialism, wickedness and spiritual indifference found in no place else in all the world.

2. MEN WITHOUT A CHANCE

Roger Babson, in a recent report, said: "According to the statistics gathered by my organization, at least sixty per cent. of our people never attend any church, Protestant or Catholic."

This is a tragically significant statement. It means that hundreds of thousands of people here in the homeland are just as completely marooned on the shoals of error, just as tragically lost with their

empty beliefs, or no beliefs, as are the idol worshippers in so-called pagan lands. In some cases there are churches within reach of these spiritually stranded ones where they might find Christ; in the case of hundreds of thousands, however, there are no churches anywhere near; but in no instance is there an adequate mission program. Furthermore, it is no less difficult for the unchurched in the homeland to find Christ, when left to themselves, than it is for a Chinese in China to find God without a missionary to show him the way.

There are large groups here in our own land, totaling hundreds of thousands, who have never heard the Gospel. They are cut off from the services of our churches by social, economic, racial and language barriers that effectively insulate them from the saving power of Christ. These groups—the underprivileged in the industrial centers and in the congested sections of our cities, the foreigners in our midst, the Indian from whom we took this country, the isolated families shut in and shut out by poverty and ignorance—do not have a chance. Our churches have no program by which to reach them. Our State Boards have no program for their evangelization.

3. FIELDS PARTIALLY POSSESSED

The Home Mission Board is working in our cities, among the Indians, foreigners, and Negroes, and in Cuba and Panama, but the work it is doing is a small part of what is necessary to be done to possess the land fully. We have only 1 missionary to the 500,000 Jews; 11 missionaries to the 650,000 French-speaking Americans; 7 missionaries to the 300,000 Spanish-speaking Americans; 8 missionaries to the 600,000 Italians; 2 missionaries to the 7,000 Chinese; 6 missionaries to the 2,900,000 Europeans; 44 missionaries to more than 800,000 Mexicans; 71 missionaries to the 2,500,000 Cubans; 8 missionaries to the 150,000 people in the Canal Zone and Panama; 18 missionaries to the 10,000,000 Negroes; and 24 missionaries to the 200,000 Indians. Taking the entire unchurched group of 46,000,000 people in Home Mission fields, including Central America, which is a Home Mission field, and we have on the average only one missionary for every 170,000 people.

1. GREAT MISSIONARY NEED

In all our fields millions of souls are dependent upon the Home Mission Board for the Word of life. Our brothers in black, 10,000,000 of them, right at our door, are looking to us for help. Five million foreigners spiritually marooned on our shores are a challenge to our passion for the lost. On every hand, wherever we turn, there is the plea of the underprivileged. The man without a chance here in the homeland gropes his way in spiritual night. In Oklahoma and New Mexico more than 150,000 Indians will never have a chance if the Home Mission Board does not send them the Gospel. The 225,000 Spanish-speaking people in New Mexico will never know about Christ as a personal Saviour unless some one goes to them with the New Testament story of God's love. Eight hundred thousand Mexicans on this side of the Border will struggle on in their spiritual night unless missionaries are sent to

them to preach the Gospel of Salvation in the Spanish language. The great Acadian section in French Louisiana, with its more than 600,000 souls, will be deprived of knowledge of a Saviour if missionaries of the New Testament are not sent to them speaking their French language. There is much land to be possessed.

II. Arise, Go Over This Jordan

"The Lord spoke unto Joshua saying: Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I shall give thee," Joshua 1:2.

The Home Mission Board is endeavoring to obey the command of God to possess the land. In all of its departments of work, including the Sanatorium, rescue missions, good will centers and schools, we have 283 missionaries working in 814 mission stations. During the past Convention year we have placed in the field 27 new missionaries and opened 35 new mission stations.

This report will give a detailed statement of the work done by departments. There are several features of importance not included in the departmental reports to which we call attention.

1. THE BUDGET

In 1935, the Board received from all sources \$416,576.85. This was \$82,880.82 more than was received in 1934. Of this amount the women gave \$101,547.97 in the Annie W. Armstrong offering during the March Week of Prayer.

The budget fixed for the year was \$150,000 for mission work and \$194,897.67 for interest and principal on debts. The Board has operated within the budget, and now for over two years has met all its obligations without borrowing money. The only interest we are paying now is on the old debt.

2. THE DEBT

We are gradually but surely decreasing our debt. The Board feels that it is rendering a real service to the denomination in holding steadily to the task of meeting in full its obligations. In the full payment of all we owe our integrity and our reputation as a denomination are involved, and the Home Mission Board does not intend to let the denomination down. When these debts are paid, as they will be, interest and principal one hundred cents on the dollar, then principal paid becomes the evidence of principle held. The attainment of this end will make the world think of Baptists as people who can be trusted.

The Board feels, however, that the time has come for the Southern Baptist Convention to consider the debts of its agencies on a debt basis and recommends that the Convention instruct the Executive Committee to allocate all funds raised for the payment of debts on the basis of the relation of the debt of each agency to the whole. This is equitable. The creditors of one agency should not be preferred above another. It is only in this way that all the debts of all the agencies can be liquidated together and at the same time.

3. HUNDRED THOUSAND CLUB

The Board has received from the Hundred Thousand Club up to May 1, 1936, \$98,766.37, all of which has been paid on the principal of the debts. The Board hopes that added emphasis shall be given to this effort by the employment of a promo-

tional secretary who shall give his time principally to this task until the debts of all the agencies are paid.

4. IDA M. BOTTOMS TRUST

Some years ago Mr. and Mrs. Geo. W. Bottoms, of Texarkana, Arkansas, made a contribution of \$100,000 to the Home Mission Board. This was later, with certain additions of money, set up in a trust, the income of which was to be used by the Home Mission Board in its mission work in Cuba and the homeland.

During the years of depression the income from this trust, the corpus of which consists principally in the stock of the Spencer-Crowell and Meridian Lumber Companies, was not very large. But in 1934, the income was \$50,000, and in 1935 the income was \$53,000. Fifty thousand dollars of this amount is being used in Cuba to build and enlarge six churches, reinstate the scholastic standing of the Cuban-American College, and open the seminary which had been closed for several years. Fifty-three thousand dollars of this amount is being used in work among the Indians and foreigners in the homeland and in evangelistic work. Four mission stations are being established; one among the French in South Louisiana, one among the Mexicans this side of the Border in Texas, one among the Spanish-speaking people in New Mexico, and one among the Indians in New Mexico.

The trust indenture provides for and requires that the work done shall be in addition to the regular budget of the Board. This \$103,000, received from the trust in the last two years has enabled the Home Mission Board to enlarge its work greatly. The prospects are that we will receive something like \$50,000 a year from this trust for the next ten years. No person in the bounds of the Southern Baptist Convention has made a larger contribution to the mission work of the Convention than Mrs. Ida M. Bottoms, of Texarkana, Ark. Her gracious gifts, both at home and abroad, are splendid evidence of her generosity and Christ-mindedness.

5. ANNIE W. ARMSTRONG OFFERING

Each year brings us under increasing obligation to the missionary-minded women of the South, not only for the gracious contributions of money which they make to Home Missions, but also for the efficiency with which they scatter mission literature and the zeal which they exercise in teaching missions to our people. Through Woman's Missionary Union they are circulating hundreds of thousands of pages of missions literature, writing thousands of letters, editing scores of pages in our denominational papers, organizing missionary societies, teaching the children and young people about missions, sending sunshine into the homes of our missionaries with their prayers, guiding and fostering the missionary spirit in our churches, and performing much other labor which statistics cannot give but "whose record is on high," and concerning which the Master has doubtless said, "She hath done what she could."

In 1935 the Annie W. Armstrong offering of Woman's Missionary Union amounted to \$101,547.97. We have not yet received the full returns from the Annie W. Armstrong offering in 1936, but up to date have received \$69,663.42, which is \$9,151.56 more than had been received at this time in 1935. This is a most gratifying exhibit, but far beyond the money our dear women have contributed we prize the modest, womanly, scriptural manner in which they have done their work. We rejoice in the sweet spirit in which they have heartily cooperated with the Board and, above all, we are grateful for the incense

of fervent, humble, effective prayer which has from day to day gone up from the thousands of loving hearts to a throne of grace and called down God's richest blessings upon the Board, its missionaries and its work.

6. WILLS AND BEQUESTS

Since the last report the Home Mission Board has received several bequests for which it is profoundly thankful. These bequests are as follows:

Mrs. Ida M. Bell Estate	\$ 250.00
May D. Simpson Estate	2,000.00
Elizabeth E. Ebaugh Estate	190.00
Mary Coker Estate	1,090.67
Mary C. Poney Estate	312.07
Edgar L. Smith Estate	3,450.00
Fannie H. Adams Estate	125.00
J. H. Hearne Estate	250.00
William Hughes Estate	1,750.00
Mrs. Fannie H. Perkins Estate	250.00
Total	\$9,667.64

We would repeat the suggestion made last year in our report, that the pastors of our churches speak a word from their pulpits or in their pastoral visitation, calling the attention of their members to the splendid service they can render by placing our missionary, educational and eleemosynary institutions in their wills. There are thousands of Baptists throughout the bounds of our Convention who are leaving money in their wills to various institutions not connected directly with our Baptist work. These servants of Christ would, no doubt, leave this money to their own denominational agencies if their attention were called to these agencies.

7. THE SOUTHERN BAPTIST SANATORIUM Dr. W. W. Britton, Superintendent

"And Jesus was moved with compassion and he healed their sick." Matt. 14. 14.

This has been a very good year for the Sanatorium considering the difficulties under which we have labored, for part of the year we were treating patients for the State of Texas, and these, together with the regular patients, have enabled us to operate the Sanatorium on its income.

Our rates are lower than any other institution operating similar service and possessing equal equipment and facilities for the treatment of tuberculosis. The rates range from \$45.00 per month to \$65.00 per month, according to the type of room desired. This includes all necessary treatment.

The pastors could help materially by recommending the Sanatorium to tubercular patients. We do not believe that a better place can be found for those suffering with tuberculosis than the Southern Baptist Sanatorium at El Paso. We are trying there to care for both the body and the soul of the patients. Regular religious services are held, Bible teaching and inspiring contact with men and women of God bringing healing to wounded hearts. The institution makes it its business not only to provide the best medical service, but to give that service which money cannot buy.

8. THOSE WHO HAVE GONE HOME

This year the Home Mission Board records with sorrow the deaths of two of its workers. Of them truly it may be said, "they have kept thy word."

Nannie Hannah Beagle, beloved wife of Dr. J. W. Beagle, Field Secretary of the Home Mission Board, died November 1, 1935. Since their marriage, November 24, 1887, she has been his constant companion in his varied work as pastor, evangelist, missionary and superintendent of the mission work of the Board, supporting him by her love and unfailing interest in the work to which the Lord had called him after their marriage. They had five children, two

daughters surviving her to cheer their father with their devotion. Though an invalid for many years, she had an unfailing interest in all mission work, knowing many of the missionaries personally and bearing them up constantly in her prayers. The sweet fragrance of her life, and especially her love for little children, will not soon be forgotten.

Ruth Gilbert Worthington, missionary to the Osages at Pawhuska, Oklahoma, died September 25, 1935, leaving a bereaved husband, Rev. A. Worthington, a son and three daughters, the youngest an infant a few days old. She was born February 19, 1894, in Lamar, Mo. Removing in childhood to Oklahoma, she was reared in the Indian country and attended Bacone College, a Baptist Indian school. After several years of teaching, she attended Southwestern Baptist Theological Seminary on a scholarship from Oklahoma W.M.U., and then taught for several years in the mountain schools in Arkansas. While principal of Caledonia Academy she was married to Rev. A. Worthington and with him continued in mission work in mountain regions. Removing to Oklahoma, her interest in the Indians drew them into the Indian mission work and they were appointed by the Home Mission Board to the work among the Osages, January 1, 1930. Her work here was chiefly among the women and young people and was attended by signal success. She is mourned by her Osage people as a friend whose work among them can never die, and whose love they will never forget.

III. We Conquer in His Name.

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

We go forth to possess the land for Christ in the name and strength of Jehovah. The Gospel we preach is the power of God unto salvation to every one that believes. The field is the world—all of it, not part of it. The religion that cannot meet the needs of men and win its way over the hearts of men in the open light of this or any other day, and of this or any other land, is not the religion of Christ. The church of Christ shall survive. It holds the solution of the world's problems. It has the opportunity of the centuries now to assert its moral and spiritual supremacy and to fill the empty shrines of earth with the shining form of the Son of Man. Through the Gospel it preaches, it alone can furnish the spiritual dynamic for fainting and defeated aspirations and the cure for the nauseating futilities that are driving men to despair. It is called upon to strip itself for this unmatched adventure. A vast world-empire is waiting. The spiritual throne of world-life and world-affairs is empty. Christ is waiting until the nations of the earth shall become the Kingdom of God. It is ours to cast up a highway in the hearts of men for the coming of the King of Glory.

We turn our faces toward the task of possessing the land for Christ with profound gratitude for the past and with undaunted hope for the future. Let us emphasize the basic doctrine of individual responsibility to God until we make out of every man a saint and out of every saint a special witness for Christ, and thus usher in the new heaven and the new earth wherein dwelleth righteousness. But above all things let us in the future as we have in the past, glory in nothing save the cross of our Lord Jesus Christ by which we are crucified to the world and the world is crucified to us.

*"O lead us, Man Divine,
Where'er thou wilt, only that we may find
At the long journey's end, Thine image there
And grow more like to Thee."*

SECTION TWO

A TESTIMONY FOREVER

"And these stones shall be for a memorial forever . . . that all the people of the earth may know the Word of the Lord, that it is mighty," Joshua 4:7, 24.

I. Encompassing the Land

Miss Emma Leachman, Field Worker

"Blessed are ye that sow beside all waters" was said by Isaiah (Isaiah 32:20) a long time before Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

In my judgment, no agency of Southern Baptists has come more nearly "Sowing beside all waters" than the Home Mission Board. Grateful indeed am I for having had a part in this sowing the past fifteen years.

In my travels of more than twenty-two thousand counted miles over "Samaria" this year, I have spent a night or had a meal in three hundred and seventy-one different homes, talked to thirty-nine Sunday schools, either to one class or all the school together, represented every phase of Baptist work in sixty-six local Woman's Missionary Societies, poured out my soul to seven State W.M.U. Conventions in the interest of Kingdom work in "Samaria." I have given as telling, gripping messages as I am capable, with God helping me, to fourteen divisional meetings and seventy-eight associational meetings. I have taught and talked in six State Assemblies this year, attended four Southwide meetings—teaching a class at Southwide Y.W.A. Camp at Ridgecrest. I attended one hundred and seventy-two church services and spoke at either the morning or evening hour, twenty-nine Sundays out of fifty, taught twenty-five Mission Study classes, both men and women attending most of them, sold a great number of our very own Mission Study books (did not count them this year). I have written with my own hands, three hundred and sixty-six letters and cards in the interest of sowing the seed of truth and righteousness in "Samaria." Truly am I grateful to my Heavenly Father for the privilege of sowing beside all waters.

II. "Trust the Lord and Tell the People"

Rev. Joe Burton, Publicity Secretary

The motto of the Home Mission Board is "Trust the Lord and tell the people." The two phases of this motto point to faith in God in carrying on the Home Mission program, and confidence in the people that they will adequately support the program when they are acquainted with the needs of the fields and the work that is being done.

The text for the first part of this motto is Philippians 4:19, "But my God shall supply every need of yours according to his riches in glory by Christ Jesus." The Home Mission Board believes this verse, and has relied on it for years.

The second half of the motto is founded on confidence in the missionary spirit of Baptist people. Christians are missionary. They cannot be anti-missionary, nor even o-missionary. A Christian must be, and inherently is, missionary. Any indifference and lethargy toward missions on the part of a Christian can be occasioned only by ignorance of spiritual death and of the mission program. This is the conviction of the Home Mission Board, and such conviction explains why we are anxious to "tell the people."

1. BAPTIST NEWSPAPERS

In telling the people about Home Missions it is our purpose to publish the news from the fields in every publication possible that circulates among Southern Baptists. The Baptist state papers, offering a combined circulation of 142,000, afford the best means of reaching our denominational constituency. No better copy is available for these papers than stories from mission fields, and the Home Mission Board purchases the space and sends to each paper enough material once a month to fill one page.

2. SUNDAY SCHOOL BOARD PUBLICATIONS

The many Sunday School Board publications furnish another widely circulated means of publicity. Editors of these periodicals recognize the news value of mission stories. Some are now carrying regular pages of Home Mission news, while others offer generous space from time to time.

3. CLIP SHEET SERVICE

A clip sheet service, supplying brief news notes for use in church bulletins, was sent to pastors for a few months this year and will be continued as this service is requested.

4. SECULAR PRESS

The secular press also offers inestimable possibilities of effective Home Mission publicity. On every occasion when mission facts can be tied on to the activity of any one connected with the Home Mission Board, it is our purpose to give such news to the secular press. A speaker on Home Missions in some local church presents such an opportunity, and accordingly a story is sent to the local paper giving facts not only about the speaking engagement but also a few statements about Home Missions which will be of interest to local readers. In every conceivable way it is our hope to use the secular press to urge the primary claims of Home Missions on Baptist people.

5. SOUTHERN BAPTIST HOME MISSIONS

"Southern Baptist Home Missions," the Home Mission Board's quarterly bulletin, sent to 16,000 pastors and other friends of Home Missions, is an other avenue of publicity, most fruitful in results. The copy for these bulletins is assembled in the hope that it will be used by pastors as illustrative material in sermon building, as news to be transferred freely to church bulletins, as information for associational reports on Home Missions, and as sources for missionary talks.

6. CHURCH SCHOOLS OF MISSIONS

Church Schools of Missions form another regular part of our publicity program. In addition to a complete list of books for mission study (see section on Missionary Education), other helps available include stereopticon slides (loaned for carriage charges both ways), maps of mission fields, picture posters of the missionaries, leaflets, and any information concerning our work which the Board can give. This department is committed to do its utmost in assisting in the promotion of associational and city-wide schools of missions, and in providing teachers and speakers wherever possible.

7. RADIO PUBLICITY

As occasion and opportunity may permit, we hope to have the use of the radio, wherever our pastors have broadcasting facilities, for the promotion of our work. This tremendously important publicity

III. Writing the Vision

Una Roberts Lawrence, Mission Study Editor

"And the Lord . . . said, Write the vision and make it plain upon the tables, that he may run that readeth it, for the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry . . . For the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." Habakkuk 2:2-3, 14.

1. A CERTAIN VISION

A few days ago I sat in a theater in one of the large cities of the Atlantic Coast of Cuba, listening to the proceedings of the Baptist Convention of Western Cuba. As the sessions progressed in orderly succession, and one phase of Cuban Baptist life after another was presented, discussed and decided upon, I became bemused with little scenes of fancy that dimmed the scene before me. I saw a little boy, bare feet tucked up on the rounds of a chair in a palm-thatched, beaten-earth floored farm home across the island from where I sat. He is reading a book by the soft light of an oil lamp on a little table over which his hands are often clasped with loving touch. The father had had to take him out of the little mission school in the nearby town, to help on the farm. Seeing the longing of the boy to study the books loaned by his sympathetic teacher, the father had made the little table as a bit of compensation for the loss of the year in school. The days pass, the boy returned to the school, graduated with high honors from the University of Havana and became professor in that ancient institution. Better still, he became the wise, devoted, trusted lay leader of Cuban Baptists in their educational and Sunday school work, Dr. Martin Vivanco, director of Cuban-American College.

It is the hour for the discussion of the Cuban Mission Board report, and our Cuban missionaries and churches are getting under a heavier load of financial support for their work than ever before in their history. But as they talk, the scene fades and I see evening shadows across Luyano Park in Havana. A country boy, lately come to Havana with his family to seek work, lingers on the edge of a crowd and hears for the first time the Word of God. Curious, he makes inquiry and is brought by a neighbor to a Baptist meeting in the home of a member of Calvary Baptist Church and from that to the church service, he and his whole family. There they find Jesus Christ as their Saviour, and new joy in life. But for the boy there is a special call and, aided by a loyal older brother, indeed by the entire family, he enters school. He had to begin almost at the beginning, so little had he known of school before. He persists despite almost insuperable difficulties and graduates with his A.B. degree. There he stands now, the chairman bringing in this report of the Cuban Mission Board, evangelist in Havana, the young man whom all love, Nemesio Garcia. If one had said, fifteen years ago, that a country boy lingering in the edge of a crowd in the evening shadows of Luyano Park would one day lead the discussion of Cuban Missions at a Convention, there would have been faint smiles at such a visionary person!

"Write the vision . . . make it plain . . . at the end it shall speak and lie not." That is the task of this department of the Home Mission Board, to write Home Missions so clearly that it will be real to those who read, so truly that a foundation is laid for the future, and with all that to write with a vision of the inner meaning of events and plans.

is conditioned on the free use of the radio through regular church services, as the money for a broadcasting program will not be available until our debts are paid.

The radio is already being used in Home Mission fields. Actual mission work is being done now over three stations on our mission fields. In Havana, Cuba, Calvary Church has an hour once a month, known as the "Evangelical Hour," over a station that is heard widely in Central America. Rev. I. Negrin at Cruces, Cuba, broadcasts two hours weekly over a station heard in four provinces. No charge is made by the radio managements for either of these privileges. At San Angelo, Texas, Rev. D. Ruiz gives four thirty-minute programs each week over KKKL, which is bringing fruitful results.

These broadcasts give not only an opportunity for mission work through the preaching of the Gospel, but are also an effective means of publicity. It is hoped that other opportunities for radio publicity will become available.

8. ASSOCIATIONAL CONTACTS

In each association throughout the Southern Baptist Convention we would like to have a man definitely appointed to assist in Home Mission publicity in his association. Our plan would not be to set up a far-flung and elaborate organization, but merely to have some one designated in each association who would feel a personal responsibility in keeping news of Home Missions before his association. This representative would receive and disseminate late news from the fields, prepare and present a worth-while, informative report on Home Missions at the annual meeting of the association; encourage associational, city-wide and church schools of missions; arrange an occasional monthly associational program on Home Missions. He would not be appointed merely to give a report at the annual meeting, but would serve for the entire twelve months.

9. SPEAKERS AND TEACHERS OF HOME MISSIONS

A final and effective phase of publicity is the public appearance for speaking engagements of field representatives and missionaries of the Home Mission Board. The number of missionaries who are available to speak to our people is limited for several reasons, viz: the missionaries are on their fields all of the time, never having a furlough year and seldom a vacation; the total missionary force is not large and many of them, though well educated often in one or more other languages, do not speak English with facility. Our five field workers and two general missionaries constantly go from one end of the Convention to the other to lay bare the throbbing, bleeding heart of Home Mission fields. These representatives are available whenever and wherever needed.

On a recent morning a Baptist housewife, busy about her early chores of the day, suddenly became attentive to the news broadcast that was coming in over her radio. She had heard the name "Dr. J. B. Lawrence" and a reference to the "Baptist Home Mission Board." She put her broom aside, came near the radio, and over the air into her living room came the announcement in the broadcast of the morning news of a legacy received by the Home Mission Board. Home Missions had become news. Out of the hundreds of stories in the day's run of news, this story of a gift to Home Missions, which had been sent to the daily press, was considered of such importance as to be included in the highlights in the news broadcast. Valuable publicity had thus been given to Home Missions, both through the newspapers and over the radio. We are cultivating this field, a pioneer untouched territory for missionary news, but one full of rich possibilities in the making of a missionary-minded people.

2. SPEAKING A SURE WORD

The Home Mission Board is basing its plans for extension work upon the sure and certain foundation of thorough research.

Our survey and research is done for specific purposes: (1) to serve the need of the Board for information needed in planning its work, and (2) to have sources of accurate, reliable and complete information from which to write and speak concerning its work. The research work itself is as unbiased and thorough as if done by an agency entirely unconnected with the Board. It is not propaganda-gathering. It encompasses every phase of life that touches the people or area being studied. It would require the outlay of thousands of dollars every year to maintain a staff of research specialists to do all the work which the Home Mission Board is getting done today. Nor is there any need for such, for there are accessible to our call research foundations, bureaus and organizations, private and governmental, with competent staffs of specialists in their work. These are most cordial in their response to any request we make of them for the results of their work, or for special work to be done for us at little or no cost. These we use to the utmost. Thirty-three such agencies were thus enlisted in the survey made through 1932-33 of Mexican life. All were happy to know that we were interested enough to call upon them.

Research and survey has been made on several major fields of the Board, notably: Mexican life; the French region of southern Louisiana; the Appalachian Mountain region, with special reference to changing conditions due to federal projects (incomplete); and the city of New Orleans.

The procedure in the last survey will illustrate the work being done. Through the School of Social Work of Tulane University we secured a complete survey of the city with reference to (1) child life, (2) racial distribution, (3) centers of disorganization, (4) housing conditions. Through two graduate students of this same school we secured a remarkable first-hand study of the underworld of New Orleans with special reference to the tie-up between the newsboys "guild," houses of prostitution and the marijuana traffic. The City Planning Commission put at our disposal invaluable maps and data, and the State Department of Education gave us the results of a special survey just completed (1932) of school and library facilities for French-speaking children. Similarly a study of all phases of Mexican life was made, 1932-34, with especial reference to population and centers for mission work.

Most of the printed literature of the Board deals with its own work, but this is no indication of the extensiveness and thoroughness of its source material, used as a background for these stories and articles. We endeavor to be as accurate and as thorough as the farthest sources we can find will permit. It has been a pleasure to make all this information available on request to thoughtful inquirers, graduate students at work on theses, pastors wanting to study certain phases of life in the South and Latin America especially. If we cannot give the information, we believe we can refer the inquirer to the authoritative agency that can give it. We have the closest possible relationship with every agency studying and analyzing life in the South, and with most agencies studying Latin America.

A denominational research agency to do its work well must possess four essentials to service: (1) it must be willing to approach every study with an unbiased mind, and cover it thoroughly; (2) it must call into co-operation all the known specialized agencies at work in that same field, who can give expert aid for which no denominational budget could provide; (3) it must have a channel of access

through which to pour its findings into the thinking of the constituency whose attitudes and activities it wishes to affect; and (4) it must be linked with an agency that can institute activity along the lines found to be best after its unbiased study, so that technical knowledge may be transformed into power and activity with the least possible lost motion, the greatest facility and economy of operation and the ultimate of power.

Such a research department the Home Mission Board has been slowly but surely building as the certain undergirding of its information to its constituency and its plans for its work. The Board possesses in a rare degree both the channel of access to its constituency, through mission study books and general literature, and, as funds permit, is putting into operation a mission program based on this thorough study of Southern life and conditions.

3. KNOWLEDGE OF THE GLORY OF THE LORD

Ten years ago when the director of this department came to serve the Home Mission Board, there were only three books on Home Missions in current use. There had never been a book on the Home Mission work of Southern Baptists for young people or children. There had never been a book presenting the fields of the Board in concise, compressed story form. There had been a series of splendid books presenting policies and plans, but the fields and the missionaries were hardly known to our people. It is a joy to look back at this decade and see the beginning that has been made of studies of our fields. Twelve books have come from the desk of the mission study editor, eight textbooks have come from other members of the staff of the Board and associated writers. We have still only one book for children and one for juniors, but four other books for children have been printed and widely circulated in this period. That is a beginning. There have been six books presenting the whole task of Home Missions, with definite emphasis upon the work of the missionaries on their fields and two of a series planned making thorough study of major fields. During this year three new books have been issued.

The Bible a Missionary Book, by Dr. J. B. Lawrence, 35 cents. A study of the whole Bible as a missionary message. The required Bible study book for Y.W.A.'s. Good for all ages, men and women.

Missionaries of the Home Mission Board, by Una Roberts Lawrence; 35 cents. A collection of biographical sketches of the missionaries of the Home Mission Board, illustrated. An essential in teaching any book on Home Missions.

Taking Christ Seriously, by Dr. J. B. Lawrence; 35 cents. A study of the principles, policies and plans of Home Missions, with a brief but concise history of Home Missions and survey of the fields of the Board. A textbook for men, women and young people.

In print are the following previous publications: *Winning the Border*, Una R. Lawrence; 35 cents. Mexican Missions.

Missions in the Bible, J. B. Lawrence; 25 cents. Study book for W.M.S.

The Keys of the Kingdom, Una R. Lawrence; 25 cents. Adults and young people.

The People of the Jesus Way, J. W. Beagle, Indian Missions; 25 cents.

The Word of Their Testimony, Una R. Lawrence. Adults and young people.

Around the World in the Southland, Inabelle Coleman; 25 cents. Juniors.

The Traveling Story Hour, Katherine Harris; 35 cents. Primaries.

With these are helps, posters, maps and leaflets to aid in the study.

During the past year and a half another method of getting accurate knowledge to our people has developed. At the request of some W.M.U. leaders a trip was made to visit the Mexican mission fields at the close of the Fort Worth Convention in 1934. So effective did this prove in making Home Missions real to these leaders, and so faithful were they in passing on what they had learned first-hand about the missionaries and their work that another trip was made with a larger party following the Memphis Convention in 1935. Then in April, 1936, a small party was taken to Cuba at the time of the Cuban Convention, attendance upon which was a special feature of the trip, with travel to several fields of the work afterward. These trips are really Seminars in Home Missions. Careful plans are made with the missionaries to insure seeing the most possible within the time allowed; notebooks are provided with general information and detailed accounts of our work; and constant study is carried on while traveling from one field to another. Twelve states have been represented in the three trips. The attention of serious students of missions is invited to these trips and plans for future trips will be made on request. A second trip to Cuba will probably be made in December, 1936, with a small party.

IV. He Came Unto His Own

Jacob Gartenhaus, Missionary

"He came unto his own and his own received him not." John 1:11.

The evangelist tells us of the Saviour who came to his own people Israel, of whom he sprang, among whom he lived, and to whom he was first sent, but they received him not. What a tragedy! This is only half of the story, for he continues, "But as many as received him, to them gave he power to become the sons of God." A truth often overlooked even by Christians. While the leaders sought to destroy his life and influence, multitudes among Israel acknowledged him as their long-awaited Messiah, and were the evangelist to write today, he could say: "The Saviour comes to his own, and, thank God, his own are receiving him."

Fifteen years ago when Southern Baptists called your missionary to carry the Gospel to the lost sheep of the House of Israel centered in our southern "Zion," this pioneer work presented many problems. On one hand was the indifference of Christians which was due, no doubt, to a misunderstanding of God's Word concerning Israel—the same problem that confronted our pioneer missionaries to the heathen. It was argued that God would save the Jews through a direct intervention from heaven as he did Saul of Tarsus, not through the instrumentality of man, completely ignoring the Saviour's command to preach the Gospel to every creature, irrespective of race. On the other hand, the Jews resented every attempt to evangelize them, shutting doors and hearts to the missionary who was considered a traitor to be shunned.

Throughout the years we have tried publicly and privately to impress upon Jewish friends our sincere love for them, that we have not broken away from them, that their Jehovah is our Jehovah, their people our people, that when they suffer, we suffer. In the past we labored for weeks and even months without any visible results, our only consolation being that his word would not return unto him void. And indeed it has not, as the following illustrates.

It was dangerous to walk alone during student Seminary days and very few Jews wanted to be caught talking with me. In a store we succeeded in engaging a Jew in conversation, but as soon as another Jew entered, the discussion was dropped and we were urged not to reveal our identity. The newcomer was introduced and at once wanted to know

my business (how I wished some one else had been there to answer!) The proprietor left us together. To our amazement the man was interested but was as much afraid of the proprietor as the proprietor was of him, and very quietly invited me to have dinner in his home for further conversation. This was so unusual I actually instructed my roommate that if I were not home at a certain time to come for me! But it was not necessary, the family was kindness itself and for several hours that night with an open Bible, we examined prophecy after prophecy. Since that time we have often wondered about the impression made. That was fifteen years ago. Recently a pastor in a certain city introduced us to a Jewess who had accepted Christ. The first thing she asked was if I remembered visiting and having dinner in her father's home years ago. What a lesson in patience!

A few weeks ago upon arriving in a town the pastor introduced us to a Jewish merchant who immediately said, "My daughter who lives in L. heard you ten years ago and told us how much good you are doing for our Jewish people, and urged us to be sure to hear you." He extended an invitation for dinner and after hearing about the busy life I lived, he urged me to take a few days off and rest in his home!

Another Jewish acquaintance we made, upon hearing that I was to visit a certain city, urged that I look up his two sons who are practicing law there. When we arrived to call, a letter of introduction from the father had preceded. What a contrast to the past when parents would write to their children warning against the missionary!

In a ministers' conference I was asked what response Jews were giving and if they were turning to the Saviour. Before I could answer another minister got up and told how the preceding Sunday he had received a young Jewess into his membership. I told of speaking in one of the churches the day before where there were three Jewish Christians, and that all through the past year I have been meeting and hearing from Jews who have accepted Christ as their Saviour.

From the very inception of our work I have sought to place the responsibility of winning the Jews to Christ at the door of the local church where our Lord left it. Old, established missions serve their purpose where large numbers of Jews are congregated, or in European countries where there are few evangelical churches, but since Jews are scattered in every community in the South they are within easy reach of the Gospel message through our established churches. In leaflet form is a plan and program of Jewish evangelization through the local church which calls for the organization of a Friends of Israel group. Through such groups we can multiply our usefulness and reach unlimited numbers of Jews, and many organized groups are sending encouraging reports of their activities. We would urge our people to give this plan their wholehearted co-operation. Copies of *A New Emphasis on Jewish Evangelization* will be gladly mailed on request.

During the past year I have had the privilege of addressing eighteen missionary rallies and three state conventions; conducted two city-wide Jewish-Christian Conferences in which we met at least one hundred interested Jews who thanked us for the messages; distributed some ten thousand tracts, five hundred copies of my book, *The Jew and Jesus*, thirty Bibles and Testaments; made seven hundred and fifty visits, and traveled an estimated distance of twenty thousand miles. Once again we want to thank our faithful friends of the Woman's Missionary Union, especially Mrs. P. B. Lowrance, South-wide Personal Service chairman, for including the Jewish work in their personal service, with definite plans any interested group can follow.

SECTION THREE

THE CONQUEST OF THE CROSS
IN THE HOMELAND

J. W. BEAGLE, Field Secretary

"And I, if I be lifted up, will draw all men unto myself." John 12:32.

I. Looking Back

In making our annual report of the mission work in the homeland among the various races and nationalities, the following important facts were discovered.

During the past year we have appointed twenty-seven new missionaries, making a total of 174 workers, giving part or all time to the work in 679 churches and mission stations. These workers report: 3,822 conversions, 2,055 of this number being baptized into our mission churches; 16 new Baptist churches constituted, and 60 new missions opened.

In the eleven years that I have had the oversight of the mission work in the homeland, there have been 42,062 conversions reported by these faithful missionaries, the majority of this number being baptized into the mission churches fostered by the Home Mission Board. Truly the favor of God has rested upon our labors.

II. Work Among the Foreign-Speaking Peoples

"Every man . . . in his own language." Acts 1:6.

Our work among the foreign-speaking people in the homeland is divided by the various language groups for a better understanding of what the Home Mission Board is doing toward giving the Gospel to the various peoples in our midst.

1. SPANISH-SPEAKING WORK

A. Mexican Mission Work. In the work among the Mexican people we have 46 workers, wives of the missionaries being included because they are workers with their husbands. This work is reported in two sections, the first section of our Mexican work includes all mission work, and the second section includes the school and training work done among Mexican people.

The forty-six workers report: 7,620 days of service; 117 churches and mission stations; 3,051 sermons; 1,199 other religious addresses; 1,098 prayer meetings; 9,488 religious visits; 2,480 Bibles, Testaments and Gospels distributed; 87,180 tracts distributed; 467 baptisms reported; 181 by letter or restoration; 648 additions to the churches; 3,558 members reported; 7 churches constituted; 114 Sunday schools with 430 officers and teachers, 3,655 average attendance; 1,156 periods taught in Sunday school; 2 new S. S. organized; 20 new missions opened; 649 meetings assisted in; personal work with 1,800 people; 543 conversions other than those baptized; 43 societies organized; 28 mission study classes held; 437 societies.

New missionaries appointed in our Mexican work:

Rev. C. Hernandez Rios and wife, Sonora, Texas; Rev. L. Ortiz and wife, Uvalde, Texas; Rev. Alfredo Cavazos and wife, San Antonio, Texas; Miss Gloria Ruiz, El Paso, Texas; Mr. Claude Elliott, Bastrop, Texas.

B. Mexican Mission Schools. Anglo-Mexican Institute, El Paso, Texas. Prof. Augustin Velez, missionary-pastor, is assisted by Miss Lillie Mae Weatherford and Miss Gladys McLanahan as missionaries and teachers. The report of Prof. Velez is so complete that we only wish to add that they taught 4,012 periods in day school, and attended 59 teachers' meetings, in addition to the mission work carried on in the four mission stations.

This overtaxed group of workers will be aided by Miss Gloria Ruiz after June 1 of this year. Prof. Velez' report of the work is given in full:

"Our day school was opened September 3, 1935, and soon after we reached the maximum enrollment of 150 pupils. At present we have 154, about 100 of them coming from Juarez, Mexico, just across the border.

"We have three teachers in the day school. Among these children and among other people we have distributed over 2,200 religious tracts. We are laboring in this school with the persistent thought and unflinching faith of winning these children for Christ, and through them reaching their families.

"We have four mission stations on our field, with a regular average attendance of over 240 in Sunday school. We have a force of 22 Sunday school teachers to take care of this combined work during all its week services. These teachers are well prepared for this line of service and set themselves to their tasks with earnest spirit and a truly Christian joy.

"This fiscal year we have had over 56 professions of faith and 29 baptisms. Our services in all our mission stations are most encouraging. Our opportunity is two-fold over these twin cities of El Paso, Texas, and Juarez, Mexico. Both cities have a combined population of 124,000. We are in contact with both cities. Twelve professions of faith this year and five baptisms were from Juarez.

"We all feel happy, very happy for the repairs and improvements made on the El Paso property. It surely looks different and appealing. If you could see it you might think that it only looks as it ought to look, but as we saw it before with deep concern and we see it now with joy, we feel thankful to our Lord and His faithful people for the change.

"A Mexican senator, a close friend of mine, passed through El Paso going to California in 1930, I think it was. He, of course, saw the property as it was then. He crossed the border again last January and saw the improved property and remarked: 'Professor, those Baptist people must be rich or they would not undergo such expense in these hard days for some other people's sake.' (He meant for Mexican people.) I answered, 'Yes, sir, they are

and thank God they are, though not exactly the way you think. They are the richest people on earth because they are rich in faith.' He said then: 'If there is a way to make them know it, tell them they are marvelous people, that I admire them and appreciate what they are doing for my people.' He is not a Christian."

Mexican Baptist Institute, Bastrop, Texas. Rev. Paul C. Bell, director. In reporting the school and training work for the year at Bastrop, Brother Bell expresses his joy over the completion of the building that he has labored so faithfully for fourteen years to erect for the training of Mexican converts in the gospel ministry or Christian service.

He has been aided by his faithful companion, by Pascual Hurtiz, George Todd Lewis, Charles Piereson, and Miss Bertha Hunt. Brother Bell's report is given in full:

"We come to the close of the fiscal year with a deep sense of gratitude, for we have felt and seen the help and guidance of our Lord.

"Thirteen young preachers and four young women have been enrolled during the year in missionary training courses. We have carried on work in twenty-one churches and mission stations. While the visible results of this work have not been very great, yet we feel that we have broken new ground and sown seed that will bring in a great harvest in due season. We have baptized thirty-eight converts. Many other converts have been received into American churches and baptized by the pastors. Some new fields have been opened and the opportunities are great and most challenging.

"This year we have stressed the course in Religious Education. We have offered these courses not only to the seminary and missionary students, but to the workers in the local church. As a result, five Sunday school diplomas have been awarded and thirty certificates; twenty-eight B.T.U. diplomas and twenty-five certificates; a total of thirty-three diplomas and fifty-five certificates. Brother George T. Lewis heads this department and is doing excellent work in this most needy field. We plan to go to many of our Mexican churches during the summer, put on training courses in the Sunday schools and B.T.U.s, help them organize more efficiently and at the same time study first-hand problems of the Mexican organizations, or lack of organization. In connection with this we plan a strong evangelistic program, using both faculty and student body to the very best advantage."

The Orphanage. "We have taken care of twenty-three orphan and dependent children during the year. For a year and a half we have refused to receive any new children due to the fact that we felt that we were not able to provide adequately for them because of the lack of equipment and help. We are looking forward to the time when we can make this a distinct institution with separate buildings, adequate equipment and capable attendants. The orphanage is an important service and should be provided for.

"We rejoice to see a growing interest in the work at Bastrop as well as in our Mexican work in general. We are encouraged to believe that the day is at hand when we shall have here an institution that will be really worth while and outstanding. On every hand we are encouraged and give thanks to our God for His goodness and His providence."

C. Other Spanish-Speaking Fields. This phase of our work includes the mission work carried on among the Spanish-Americans of New Mexico by Missionaries J. G. Sanchez and wife, and J. B. Parker and wife; also the work among the Cubans of Ybor City;

Florida, by Missionary J. B. Silva and wife, and Mrs. Aurelia Baez.

Rev. Frank Ramirez, Baptist Bible Institute student, has aided in the work among the Spanish-speaking people of East St. Louis, Illinois, during the vacation periods of last year and he will become a resident missionary on this important field May 1.

Encouraging reports come to us monthly from each of these fields that need re-enforcement in workers and equipment.

Summary of Work Done. The eight workers report: 1,384 days of service; 29 churches and mission stations; 644 sermons and 163 religious discourses; 72 prayer meetings conducted; 1,298 religious visits; 129 Bibles, N.T. and Gospels distributed; 6,300 tracts; 102 baptisms, 7 additions by letter; 730 church members; 1 new church constituted; 26 Sunday schools; 83 periods taught in Sunday school; 915 average attendance; 21 teachers' meetings attended; 1 new mission opened; personal work with 217; 77 conversions; 3 societies organized; 5 mission study classes; 50 societies attended.

2. CHINESE MISSION WORK

Miss Ollie Lewellyn of San Antonio, Texas, has had a prosperous year among the Chinese in this important center. She was made happy last August by the arrival in San Antonio of a young Chinese lady from a school in Canton, China, who immediately found the little Chinese Baptist church in San Antonio and rendered valuable service to the Chinese by her presence and consecration.

At the Christmas season Miss Lewellyn had a joyous experience again in the large attendance of both old and young Chinese who filled the room for the Christmas service.

We are happy to report a new Chinese worker, Rev. Shau Yan Lee, who began work as a Home Board missionary March 1 in the Delta region of Mississippi, with central points at Greenville and Cleveland.

In this Delta region in Mississippi and Arkansas is reported a Chinese population of nearly 700. Brother Lee, located at Greenville, reports two mission Sunday schools and a vast opportunity for service.

Summary of Chinese work: Two workers; 3 mission stations; 4 sermons; 86 religious discourses; 22 prayer meetings; 1,292 visits; 25 Bibles; 4,300 tracts; 1 church; 34 church members; 3 Sunday schools; 12 officers and teachers; 140 average Sunday school attendance; 36 students in day school; 160 periods taught in day school; personal work with 75; 2 new missions.

3. ITALIAN MISSION WORK

We are working in three great Italian centers: West Tampa, Florida, where Dr. and Mrs. J. F. Plainfield and Miss Fannie H. Taylor are ministering to the people in three different centers and one kindergarten for the children; Birmingham, Alabama, where we have Rev. and Mrs. A. Pucciarelli ministering to a large Italian population of this great population center; Krebs, Oklahoma, where Rev. and Mrs. Pascal Arpaio are ministering to Italians and other races in nine centers and two new missions, opened this year.

The summary of Italian Work: 7 workers; 1,547 days of service; 16 churches or missions; 510 sermons; 93 other religious discourses; 317 prayer meetings; 4,288 religious visits; 958 Bibles, Testaments and Gospels distributed; 20,650 tracts; 88 additions by baptism, 5 by letter; 591 church mem-

bers; 14 Sunday schools, 732 average Sunday school attendance; personal work with 156 people; 40 conversions more than baptisms reported.

4. FRENCH MISSION WORK

A. The work of Rev. and Mrs. G. O. Foulon among the French in Southern Illinois, and Rev. and Mrs. Maurice Aguilard, Basile, La. Rev. and Mrs. Aguilard are among the new missionaries appointed this year. They are natives of Southern Louisiana.

Summary of the work: four workers, 543 days of service, 18 churches and missions; 464 sermons; 219 other religious addresses; 144 prayer meetings; 1,350 religious visits; 206 Bibles distributed; 3,000 tracts; 58 baptisms, 12 by letter; 166 church members; 1 church constituted; 10 new missions opened; 16 Sunday schools, 312 average Sunday school attendance; 58 periods taught in day school; 364 persons reached in personal evangelism; 25 conversions reported; 4 mission study classes; 89 meetings assisted in.

B. Acadia Academy. Dr. Alfred Schwab, a native of Southern Louisiana, became superintendent June 1, 1935. Dr. and Mrs. Schwab have won the hearts of the people and have perfected an organization for systematic missionary work and training in missionary endeavor that perhaps is not excelled in all the South. Through this organization the ministerial and missionary students are enlisted in actual mission work, touching thirty-two centers in a radius of 35 miles of the Academy each week. The monthly report of student activities is included in the summary of work for Acadia Academy.

Summary of Work at Acadia Academy: Eight workers; 25 volunteers; 30 mission stations; 590 sermons; 207 religious discourses; 392 prayer meetings; 1,176 religious visits; 518 Bibles, Testaments and Gospels distributed; 2,000 tracts; 81 baptisms; 76 additions by letter; total additions, 157; 7 Sunday schools organized; 126 students in day school; 6 teachers in day school; 4,164 periods taught in day school and 312 periods taught in Sunday school; 72 teachers' meetings attended; 2,800 persons reached in personal evangelism; 193 conversions reported; 2 societies organized; 126 societies attended.

III. Home Missions in Cities

The challenge of the great cities is more and more making its appeal to the Home Mission Board, and as funds permit we are enlarging our city mission work and making such adjustments as will best honor our Lord and Saviour.

1. EAST ST. LOUIS, ILLINOIS

Miss Mildred Bollinger, our faithful missionary in this vast and needy section, is very happy because two new workers have been added to this field: Rev. Frank Ramirez to the Spanish-speaking, and Rev. Michael Fabian to the Hungarian people. Miss Bollinger aids in ministering to the Spanish, Mexicans, Hungarians, Armenians, Bulgarians, Poles, Italians, and Negroes, as well as Anglo-Americans.

"You will notice that I report a new Sunday school and a new mission. This is with the Armenians in East St. Louis. We are having Sunday school at 9:30 a. m. on Sunday; Good American Club Wednesday evenings, 7:00 to 8:30; and English classes for adults from 8:30 to 10 on Wednesday nights. Three Y.W.A. girls from Landsdowne and Winstanley churches are my helpers. We have 21 enrolled in Sunday school and 46 in Good American Club, with eight adults in English class. I am pay-

ing four dollars a month for the use of rooms, including heat, light and equipment such as piano, chairs, etc."

Summary of work: Two workers, 321 days of service; 8 churches and mission stations; 24 sermons; 29 religious discourses; 62 prayer meetings; 691 religious visits; 6 V.B.S.'s; 42 Bibles distributed; 109 periods taught during week; 70 periods taught in Sunday school; 1 new mission; 1 Sunday school organized; 98 meetings assisted in; 83 reached in personal work; 1,600 foreigners reached in services.

2. GOOD WILL CENTER, CHRISTOPHER, ILL.

Miss Mary Kelly reached her 84th milestone on life's pathway March 17, yet she is continuing her work in a most effective way. She is aided by a young lady who is not only serving as a companion but a helper in the work. On the occasion of Miss Kelly's birthday she was surprised by the gathering of eighty of her friends, forty of them from DuQuoin, who presented her with a radio and many gifts of love and appreciation of the faithful service that this good missionary has rendered through the years.

Summary of Work: 350 days of service; 2 mission stations; 155 religious discourses; 1,100 religious visits; 47 Bibles; 6,000 tracts distributed; 245 periods taught in day school; 1,042 foreigners attended G.W.C.; 65 story hours; 67 periods industrial school; 202 books and religious papers; 130 garments distributed.

3. GOOD WILL CENTER, BIRMINGHAM, ALA.

Miss Mary Headen is rendering faithful service in the Good Will Center among the Italians and other races. Miss Headen recently had a unique experience. The priest was trying to compel the Italian children to stay away from the G.W.C. and the classes Miss Headen was teaching, claiming that they were children of his church and had no business coming to the Center for any religious instruction. Miss Headen realized something had to be done, so after much prayer she went herself and talked with the priest about the children and their spiritual needs and his own spiritual need. Very few missionaries of the Home Mission Board have ever had faith and courage enough to make contact with the priest who is trying to destroy their work.

Summary of Work: 336 days of service; 15 religious discourses; 10 prayer meetings; 149 religious visits; 11 Bibles; 650 tracts distributed; 44 periods taught in Sunday school; 263 periods taught in day school; 43 students in day school; 1 new mission opened; 64 meetings assisted in; personal work with 64 people; 17 conversions; 6 mission study classes; and other activities too numerous to mention.

4. SOUTHERN BAPTIST SANATORIUM, EL PASO, TEXAS

Rev. J. C. Vandiver and wife were recently appointed by the Board to minister to the spiritual needs of the patients in the tubercular sanatorium. Brother Vandiver visits the patients during the week, giving them the gospel of cheer and hope. On Sunday mornings they have a brief period for the Sunday school lesson for those who are able to leave their rooms and come to the assembly hall. They have an average attendance of 26 patients. A paragraph from a letter received by Brother Vandiver expresses the appreciation of this Christ-like service:

"I hope you will continue this good work at the Baptist Sanatorium. I have enjoyed the programs greatly. Your messages have been comforting. We realize the handicaps under which you labor, but I believe if you knew how much we all appreciate

your service you would at least feel partially repaid for your efforts."

This statement along with others convinces the Board of the wisdom of this type of service.

IV. Rescue Missions

1. BAPTIST RESCUE MISSION, NEW ORLEANS

Dr. J. W. Newbrough, superintendent of the mission, reports as follows:

"The year began with the handicaps of the government's almost complete monopoly of caring for transients which continued for fully six months. We continued, however, as has been our practice in the past, to care for the old and unemployable. The change began in the early fall and soon resulted in our having all the men for whom we could care. While during the first half of the year we had only forty-four professions of faith, in the latter half we had ten times as many, 440—more than in any past year. It is clear that we have returned to conditions which warrant our utmost endeavor to reach these men with the Gospel and which assure us that the Lord is leading and has for this mission a future that is indeed challenging.

"After a struggle of two years in an effort to extend the work of rescue so as to include women and girls, we finally secured a desirable location within easy reach of the main mission for housing the Women's Emergency Home. The building has eighteen well-arranged rooms, and fronts on Washington Square, an attractive little park. It is reasonable to suppose that we have entered a new and very important phase of our work. While occupying quarters neither attractive nor adequate in the past, we were, nevertheless, permitted to care for some eighty women. It is pleasant to contemplate the potentialities of this work of rescuing women and girls from disgrace and shame, and leading them into lives of virtue and respectability. The increase of sentiment in favor of this work has been an inspiration to the superintendent whose heart had no rest until this line of work had been recognized by our people, not only as something we ought to be doing, but as work to which we have put our hands and committed our hearts. It is so eminently of the Lord that it is bound to enlist the sympathy and support of the very best among us.

"We are now well entered in our tenth year, and before this coming convention year will have closed, we shall have completed a full decade of rescue mission work, thus writing a new chapter in the missionary operations of the Home Mission Board. With more than 3,500 professions of faith, and with scores, if not hundreds of husbands and sons having returned to homes deserted by them, it is our profound conviction that this mission is just fairly entering on its career as an evangelistic department of the work of Southern Baptists."

Summary of Work: Total attendance for the year 28,259; 27,230 lodgings given; 4,180 new men enrolled; 1,815 public requests for prayer; 490 public professions of faith; 22,801 free meals given; 2,062 attending Sunday morning Bible class; 9 baptisms.

2. BAPTIST MISSION, JACKSONVILLE, FLA.

Rev. and Mrs. Lew Cass Bennett in charge. After a thorough survey was made by the Board, the Seamen's Institute was established as a Rescue Mission to reach the vast multitude of unsaved people not reached by the churches in this section of Jacksonville. The growth and progress of the Mission has

convinced the Board of the wisdom of this change of name. Brother Bennett reports: "I wish to say that although up to the present we cannot report any great, outstanding conversions, we have been very steadily going ahead with the mission. I have been working for over a year to secure the service of a group of teachers who could see the vision and give their time to this mission work in some classes with the children and young people. There are a great number absolutely untouched by the churches here. Now I have that group of teachers and they have already started the work. I am glad to say that the churches of Jacksonville are becoming more and more interested in this work.

"Many of the Jacksonville W.M.U. women are rather anxious to have a Good Will Center located here in this building, and if it comes to that this work will be well-fitted to carry on with it. I am hoping the Board can do this and it should be done at once, for our children and young people are already needing it."

Summary of Work: 34 adult meetings; 1,250 adults attending; 9 children's meetings; 240 children attending; 688 requests for prayer; 29 attending V.B.S.; 91 sermons; 20 Sunday school classes taught by Mr. Bennett; 30 taught by Mrs. Bennett; 5 mission study classes by Mrs. Bennett; 42 visits to sick; 36 professing conversions; 7,280 lodgings given; 6,001 lodgings paid for; 1,268 free beds; \$322.00 value of free beds; 1,080 Friday night lunches served; 240 lunches served to children; \$88.39 cost of lunches; 103 garments given; 654 meals to unemployed; \$163.50 value of other meals; 31 seamen placed on ships; 648 magazines and tracts to ships; 250 Gospels given.

V. Home Missions in the Mountains

Our work among the people of the highlands is composed of two vast sections: (1) The Appalachian mountain region where the Board recently appointed Rev. David Calhoun of South Carolina to aid Rev. and Mrs. L. W. Martin at Jeff, Kentucky. These workers are kept busy entering fields of destitution, holding evangelistic meetings, organizing churches and Sunday schools, holding Vacation Bible Schools, helping to build churches and get the young people into schools that have Christian education. (2) In the Norris Dam section we have Rev. and Mrs. M. K. Cobble who are kept busy in the task of helping the Baptist people to relate themselves rightly to Christ and the Baptist cause in this vast section that is undergoing such a momentous change brought about by the government developments in this mountain section. They give their time and service in helping churches, Sunday school district associations and preaching at CCC camps.

Summary of Work: Five workers; 745 days of service; 20 mission stations; 298 sermons; 148 other religious discourses; 18 prayer meetings; 490 religious visits; 340 Bibles and 36,270 tracts distributed; 57 baptisms; 46 additions by letter; 143 added to churches; 66 periods taught in Sunday school; 2 Sunday schools organized; 2 churches constituted; 392 persons reached in personal work; 70 conversions; 21 mission study classes.

VI. Missions to the Deaf

Annual Report of Dr. J. W. Michaels, our senior missionary to the deaf: "The work among the deaf people has been steadily growing and we are glad to say also among the hearing people. Quite a number of W.M.U. ladies have written me for copies of my handbook of the sign language and I still have on hand about one thousand of these books and will mail them on request for 35 cents.

"Revivals for the deaf have been held in the First Baptist Church at Little Rock, Ark., by the class that I organized back in the eighties. Mrs. R. L. White has built up a church for the deaf which has four departments for class work and they have named it in my honor. The deaf have a Sunday school and B.Y.P.U. in the Dallas, Texas, First Baptist Church, managed by a semi-mute lady and fostered by a Sunday school class. In the First Baptist Church in Knoxville, Tenn., a hearing lady has a fine Bible class and B.Y.P.U., and a layman talks through her as interpreter. The deaf class at the First Baptist Church, Raleigh, N. C., fosters eighteen classes in the state and has organized a State Association of Sunday school classes for the deaf. This work is under the leadership of Miss Mabel Haynes who is versed in the sign language and was once missionary to the deaf in Cuba.

"There are classes in most all large cities but there are many that do not have classes because of the want of helpers. There is usually one deaf person to every one thousand hearing people. We are making an effort to give all deaf children in the state schools Bibles. Recently the Home Mission Board and the Sunday School Board gave 420 Bibles to these children whom we hope will begin to form the habit of reading the Bible.

"Rev. A. O. Wilson has been doing excellent work in organizing annual meetings of the deaf in communities where there are large numbers of deaf west of the Mississippi. Rev. C. F. Landon, who can hear and talk, is doing great good at the church for the deaf in Fort Worth, Texas. His wife is becoming an accomplished sign maker and can soon help him in the church and he can give more time to field work. He is often called to give information to churches in Texas. There is a B.Y.P.U. at Fort Worth (deaf church).

"We are still working to get volunteers to act as State Ministers for the deaf."

Summary of Work: Six workers; 1,020 days of service; 116 classes; 226 sermons; 188 religious addresses; 58 prayer meetings; 565 religious visits; 20 Bibles and 1,330 tracts distributed; 190 baptisms; 96 Sunday schools; 60 reached in personal work.

VII. Home Missions Among the Indians

We are reporting 62 workers among the various tribes of Indians and eight new workers who have been added during the past year. We are reporting by tribes for a better understanding of the magnitude of this feature of home mission activity.

1. FIVE CIVILIZED TRIBES

In the work among the Five Civilized Tribes we are including remnants of tribes east of the Mississippi as well as those in Oklahoma. New missionaries appointed among the Cherokees are: Rev. and Mrs. William H. Fitzgerald, Cherokee, N. C.; and Rev. and Mrs. John Hitcher, Stillwell, Okla. There are 33 workers giving part or all time to the work among these Five Civilized Tribes. Rev. and Mrs. G. Lee Phelps are general missionaries among these tribes, aiding them in every way possible.

We have at present 15 workers among the Cherokees, 4 among the Chickasaws, 4 among the Choctaws, 6 among Creeks and Muskogees.

Rev. A. W. Hancock and wife are devoting their time to the Choctaw tribe as Brother Hancock is a Choctaw and knows the language and the ways of the people. We are more hopeful of this phase of our Indian work.

Summary of the Work: 33 workers; 3,489 days of service; 196 churches and mission stations; 1,503 sermons; 230 religious discourses; 370 prayer meetings; 588 religious visits; 152 Bibles and 2,400 tracts distributed; 196 baptisms, 276 by restoration, 1,633 church membership; 46 Sunday schools; 321 average Sunday school attendance; 1 Sunday school organized; 74 people reached in personal work; 14 conversions.

2. BLANKET INDIANS

This feature of our work is better known as the Oklahoma Indian Baptist Association. This is composed of nine churches with a membership of 1,020. This work is well organized, having Sunday school, B.T.U., W.M.U. and Brotherhoods. They represent the following tribes: Osage, Pawnee, Otoe, Sac and Fox, Kickapoo, Ponca and Kaw, and various tribes that attend the Chillico Indian Government School. The Association last year gave to denominational causes and local repairs on Home Board property the amount of \$3,700.

Field Secretary Beagle recently had the pleasure of spending eight days with Missionary Worthington and the Osage Baptist church at Pawhuska. He will look upon this brief period, spent in an Indian home, as one of the most pleasant weeks of his life. During this meeting one great truth was impressed upon my mind and heart, and that was that "the Indian did not want white man to tell him what to do, but he wanted white man to tell him what the Jesus Book would have the Indian to do." This church has given to the Home Mission Board in the past year \$2,246 designated to Indian work.

The work among the Ponca and Kaw Indians has had a very remarkable year. Brother Thomas Wamego reports 71 baptisms on these fields. On the Pawnee field Rev. and Mrs. Roe R. Beard have just closed a revival meeting conducted by the pastor which is reported to be one of the best meetings in years. The Pawnees have improved and beautified the mission property and it is now one among our most active mission fields. Rev. D. D. Cooper and wife are dividing their time between the Kickapoo field and the Sac and Fox field. They are very happy in this new relation.

Summary of Work: 15 workers; 1,876 days of service; 21 churches and missions; 635 sermons; 453 religious discourses; 171 prayer meetings; 1,407 religious visits; 87 Bibles and N. T.'s; 22,400 tracts distributed; 134 baptisms; 78 restorations; 1,708 present church membership; 11 Sunday schools; 276 average attendance; 198 periods taught in Sunday school; 42 reached through personal work; 85 conversions; 26 mission study classes; 17 societies attended.

3. SEMINOLES OF FLORIDA

Some years ago the Creek Indian Baptist Association appealed to the Home Mission Board to give them the Seminole field in Florida as their mission field. This request was granted and the Creek Indian Baptist Association became deeply interested in the Seminoles, who are a branch of the Creek nation, and various Indian preachers visited this field. But nothing was accomplished until Rev. and Mrs. Willie King were sent by the Creek Indian Baptist Association of Oklahoma as missionaries to the Seminoles. The Home Mission Board aids the Creek Indian Association in supporting these missionaries. Arrangements are being made to organize the first Seminole Indian Baptist Church in history on June 7 of this year. Representative Baptists of the Creek Baptist Association of Oklahoma will attend the organization of this church, at which time they hope to dedicate the new building. This will be an epoch-making period in Indian Baptist mission work.

4. SOUTH ALABAMA INDIANS

Rev. and Mrs. R. M. Averitt, Calvert, minister to more than 5,000 people on a field which constitutes one of the great challenges in Southern Alabama. There are five small Baptist churches in this section. The public schools in this section are direct products of Baptist mission endeavor as all of them are located where we pioneered in planting these churches, and for many years these public schools were taught in our church property. These missionaries are made to rejoice in the salvation and spiritual development of these people.

Summary of Work: Four workers; 400 days of service; 9 churches and missions; 220 sermons; 28 other religious discourses; 30 prayer meetings; 50 religious visits; 12 Bibles and Gospels, 500 tracts distributed; 25 baptisms; 7 by restoration; 278 church membership; 6 Sunday schools; 46 average Sunday school attendance; 158 students in day schools; 1 teacher; 160 periods taught in day school; 48 persons reached through personal work; 5 mission study classes.

5. INDIAN WORK IN NEW MEXICO AND ARIZONA

During the year we have enlarged our mission force by the appointment of Rev. and Mrs. R. A. Pryor among the Navajos at Farmington, N. M.; Rev. and Mrs. F. A. Green among the Navajos and mixed nationalities of Gallup, N. M.; Rev. and Mrs. M. E. Heard, Casa Grande, among the Pima Indians in Arizona. We now have five workers giving all or part time to the Indian work in New Mexico. Dr. C. W. Stumph, who has given his life to mission work, feels encouraged with the progress and outlook of the work among these Indians in New Mexico where we are continuing work in seven centers. The Indian Baptist church at Albuquerque, composed of students largely, reports \$144.49 toward the payment of a lot for a church, and \$84.07 for denominational causes, making a total of \$228.56. Truly this is a challenge to our white Baptists in the South. All of the missionaries are kept quite busy in trying to care for the work at Gallup, Farmington, Albuquerque, Alamo, Isleta and Santa Fe, and visiting patients in the government sanatorium.

Doctor Stumph writes that the Sunday school at Albuquerque observed Home and Foreign Mission Day and the program was carried out by the young Indians just as given in the S. S. literature except costumes were not used. A very fine young Indian presided at the exercises and all parts were "rendered splendidly. On next Sunday night we are having a group of students put on a special mission program at the First Baptist Church in Albuquerque, having talks and musical numbers by the students and the work being done among the students will be explained to the church."

Some months ago, at the request of Secretary Russell of Arizona, Rev. and Mrs. M. E. Heard of Casa Grande were appointed to give part time to the Pima Indian work until the Board was financially able to have full-time workers. The Indians have received them and co-operate in a remarkable way.

Summary of Work: Nine workers; 1,324 days of service; 13 churches and mission stations; 113 sermons; 170 religious discourses; 73 prayer meetings; 1,144 religious visits; 96 Bibles and N. T.'s, 1,490 tracts distributed; 40 baptisms; 29 additions; 291 church members; 7 Sunday schools; 69 average S. S. attendance; 1 new mission; 322 persons reached by personal work; 63 conversions; 11 mission study classes; 38 societies attended.

VIII. Home Mission Work With Negroes

In our work among the Negroes we are reporting sixteen workers. Five of them are white. Recently the Board appointed Rev. A. L. E. Weeks (Negro), executive secretary of the Stewardship Evangelistic Association of Baltimore, Md., in co-operation with the State Mission Board of Maryland, as general missionary among the Negroes in that state. Recently Brother Beall visited Rev. Weeks and the work in Baltimore and reports are very gratifying as to this type of work.

Rev. and Mrs. Noble Y. Beall (white), general missionaries to the Negroes, report a very active and profitable year of labor. Truly this couple is called of God to do this type of work during these trying times when every conceivable effort is being put forth to influence the Negro from the orthodox Baptist position. Missionary Beall has conducted 99 conferences and institutes and in these has reached 1,372 Negro preachers and 8,998 individuals. Through other meetings he made contact through sermons and other discourses with 34,049 Negroes. Brother Beall is majoring on trying through these institutes, training schools, and conferences to reach and help the Negro ministers of the South.

Dr. John Knox Hair (white) is teacher in the Bible department of Benedict College, Columbia, S. C. Doctor Hair reports an enrollment of 250 students in Benedict, 51 of whom are preparing for the ministry. Under Doctor Hair they conducted an institute this year which a number of Negro preachers attended. This year they are planning two institutes and putting forth every effort to reach more of the Negro preachers.

At Selma University, Alabama, Dr. R. T. Pollard, (Negro), dean of Bible department and senior missionary of the Home Mission Board from standpoint of years of service, is in his fifty-ninth year as an employee of the Board. He reports 45 ministerial students; 137 students in correspondence courses; 3 institutes in Alabama centers. Doctor Pollard is hopeful of conducting the institute work this year.

Dr. T. T. Lovelace (Negro), corresponding secretary of the Home Mission Board of the National Baptist Convention, Inc., is an employee of the Home Mission Board, S. B. C., and through him organic relations with the National Baptist Convention is maintained, and the remainder of our employees are in organic relation with the National Baptist Convention, Inc.

Summary of Work: 2,620 days of service; 80 churches and missions; 934 sermons; 728 other religious discourses; 388 prayer meetings; 904 religious visits; 112 Bibles and N. T.'s, 6,450 tracts distributed; 535 baptisms; 463 additions by letter; 7 churches organized; 47 Sunday schools reported; 1,843 average S. S. attendance; 7 new Sunday schools; 97 theological students; 2 teachers; 2,488 periods taught; 32 teachers meetings attended; 18 missions opened; 1,182 persons reached in personal work; 44 conversions; 33 mission study classes; 2,048 religious books and tracts.

Brother Beall has an encouraging and stimulating word to say about his work in this field this year, which fittingly closes this report. He calls it, "A full year's work with the Negroes."

"This year has brought us to fuller realization of what our duty is toward the Negroes of the South. We declared at the outset our belief that there was something we could do for them; that there was something they could do for us; and that there were some things we could do together. We believe it more strongly now than ever. These two groups of Baptists, differ as they may, are one in all

essential problems, programs, doctrines, and polity. Neither the one or the other liveth unto itself, or attaineth its highest development apart from the other. Both groups are here, and here to stay, living side by side, they are neighbors, friends, brothers, and need each other perhaps as never before. The Negro Baptists need us, and we need them, because of the law of love and obedience, and because Christian sympathy and service is obligatory upon both.

"Upon this basis we set ourselves to the task of bringing about: First, a fuller and more sympathetic understanding of the problems, needs, and opportunities of the two groups, and a more cordial relationship;

"Second, a more general effort on the part of Southern Baptists to help the Negro Baptists develop their own leadership; and to secure among both white and colored people a fuller recognition of Christian principles as the basis of all inter-racial relationships;

"Third, the working out in mutual conference with the pastors and leaders of the two groups of Baptists plans for co-operation in evangelistic, missionary, and educational programs.

"The purpose of our mission work is that we might find a way for a more complete realization of the Christian ideal, ruled by the law of love, void of offense to God and man, seeking always to know and do the divine will of God in humble and obedient service. To this end we have promoted co-operation between colored and white pastors, churches, and leaders, in all types of direct mission work, in ministerial training, in fellowship among denominational leaders, in Training Union work, in Sunday school enlargement campaigns, in W.M.U. activities, in Schools of Missions, in Vacation Bible Schools, and personal evangelism. We have reached many thousands in all of these services, and the results have been very gratifying.

"The larger share in all of these activities falls naturally upon Southern Baptists. It is for us to develop an adequate leadership for the Negroes in

moral, social, and religious life. Our activities must be accompanied by the Christian counsel, sympathy and help of the Negroes. They are ready and anxious for us to work with them. These matters, involving the best interests and the evangelizing of both races, need our most urgent, constant, sincere support. What is needed is nothing more or less than for both groups to take Jesus Christ seriously and make a practical application of his teachings."

Summary of Work in the Homeland, 1935-36

Number of Workers	174
Number of Churches and Mission Stations	679
New Missions Opened	60
Personal Work, Persons Reached	5,563
Number of Conversions	3,822
Additions by Baptism	2,055
Additions by Letter or Restoration	1,164
Total Additions	3,209
Church Membership Reported	12,954
Number Sunday Schools	408
Periods Taught in Sunday Schools	1,634
Average Attendance Sunday Schools	7,176
Sunday Schools Organized	16
Mission Study Classes	115
Societies Organized	106
Churches Constituted	16
Meetings Assisted in	1,527
Sermons Preached	9,254
Other Religious Discourses	4,142
Prayer Meetings Conducted	4,115
Religious Visits	21,988
Days of Service	24,278
Bibles, Gospels Distributed	5,673
Tracts Distributed	204,970
Teachers in Day Schools	22
Students in Day Schools	794
Periods Taught in Day Schools	10,897
Religious Books and Periodicals	2,251
Faculty Meetings Attended	214
Garments Distributed	753
Foreigners Attending Good Will Centers	7,742
Industrial Classes Conducted	65
Societies Attended	1,005

SOUTHERN BAPTIST SANATORIUM, EL PASO, TEXAS

DR. W. W. BRITTON, Superintendent

The Home Mission Board owns and operates the Southern Baptist Sanatorium, an institution for tubercular patients at El Paso, Texas. The Board is not able to give charity service in full, but the rates have been fixed very much lower than the average rate charged by tubercular sanatoriums of the same class.

Pastors can render a very fine service to any of their members who have tuberculosis by referring them to the Southern Baptist Sanatorium. They cannot get better treatment anywhere. They cannot go to a better climate. They cannot find an institution where the expense is so low.

* Write Dr. W. W. Britton, Superintendent, Southern Baptist Sanatorium, El Paso, Texas, for reservations and rates.

SECTION FOUR

MISSIONS IN LATIN AMERICA

I. The Work in Panama

Rev. J. V. Tinnin, pastor of the self-supporting white English-speaking church on the Canal Zone at Balboa Heights, is the superintendent of the work of the Home Mission Board among the Jamaican Negro people, called also West Indians, of the Zone and the Republic of Panama. They are English-speaking and for the most part Protestant in their background. There are about 40,000 of them living on the Zone or in the cities of Panama adjacent to it. They came to this region during the construction of the Panama Canal, and have stayed there, an alien people, speaking another tongue in this Spanish land. They are the victims of the fluctuating demand for labor on the canal, and at all times live precariously on the edge of poverty. Yet they are a vigorous and persistent people, preserving their English traditions, loyalty, culture and language despite the pressure of Catholic, Latin civilization all about them. The Home Mission Board is the only Baptist mission agency at work among them, our seven churches being the center of social life and their small self-supporting English schools as well as their religious life. There is very little other evangelical work among them.

1. THE WEST INDIAN MISSIONS

Of our work Rev. J. V. Tinnin writes:

"Our Home Mission Board has for many years carried on a helpful ministry among these deserving people. The work was first begun on the Canal Zone by the beloved Rev. and Mrs. Stephen Witt during construction days. As the Canal neared completion the work settlements were broken up and the churches were moved in order to follow the people.

"In 1914 the Chorillo church was established in a tenement section of Panama City. Later Caledonia church was organized in another section of that great city. At Red Tank in the Canal Zone, a settlement composed of employees on the Miraflores and Pedro Miguel Locks, we have another church. These churches are pastored by Rev. Norton Bellamy who came to our work in 1931 from Jamaica. During his first year of labor a pastor's home was erected adjacent to the Chorillo church at a cost of \$1,500. The church building at Red Tank has been renovated and improved. This group of churches has a total membership of about 300, the Sunday school an enrollment of 565, and in spite of financial difficulties they have been carrying on their work. This work receives from the Home Mission Board \$25 monthly applied on the missionary's salary."

On the same side of the Isthmus, facing the Pacific, Rev. V. T. Yearwood, head of a day school carried on in connection with one of the churches, is pastor of the church at Pueblo Nuevo, giving part-time service for which he receives \$15 a month from the Home Mission Board.

On the Atlantic side is located the twin cities of Cristobal-Colon where our largest mission field is located. Superintendent Tinnin writes of this field as follows:

"The Cristobal-Colon Baptist church, under the able leadership of Rev. James A. Blake, has the largest membership, enjoys the largest attendance

and baptizes more new converts than any church of any denomination on the Isthmus. Brother Blake came to this church from Jamaica in 1930. The membership then numbered 230. There was a state of unhealthy restlessness among the members at the time of his arrival. He first addressed himself to the task of getting the church into the spirit of unity. After a season of special prayer and conferences, the spirit of harmony was restored and the membership then addressed itself to the task of repairing the church building and making the interior beautiful and worshipful. The congregation began to increase by leaps and bounds. Frequently on Sunday evenings when evangelistic services were being held, crowds numbering thousands of souls filled the building and stood outside, hoping to gain admission. It is pleasing to tell that the fine spirit of unity and marked attendance has been kept right up to the present time."

There is now a church membership of 414, a Sunday school of 500, a B.Y.P.U. of 120, and a W.M.S. of 218. For development in faith and practice the church is divided into 12 "classes," with a leader to each group and the teaching and training of all the church membership goes on the year round. Brother Blake writes:

"The spirit displayed by the membership is very good and it is only the poverty of the people that keep them from giving adequate financial support to the work. We realize the need of expanding our work in the interest of Kingdom building and so we have started an evening class in which a little Spanish work is done. This we hope will lead us to be of influence in the Spanish-speaking section of our community."

In addition to the larger work in the city, this missionary also cares for a branch church at Gatun and another church in a small settlement known as New Providence. These have a total of about 65 members. At Gatun there is a Sunday school of 80 and Young People's society of 90. This missionary receives from the Home Mission Board \$25 a month. These churches pay what they can in addition to the Home Mission Board's appropriation.

2. NEEDS OF THE WORK

(A) **Restoration of Salaries.** Since the reductions made by the Board in missionary salaries in May, 1933, these workers on the Isthmus have served at great hardships, but without complaint. The appropriation formerly was twice as large as it now is. From these missionaries this year comes an appeal for help. They face an impossible economic situation, which can best be told in their own words:

"It is with reluctance that we yield to the force of circumstances to appeal to you for the restoration of the salaries of three years ago. The hardship we have had to bear during this period has been terrible and now that conditions here have grown worse, owing to increasingly poor economic conditions, we are compelled to make this appeal. We have to confess that we can barely maintain ourselves on this mission field."

To this appeal Superintendent Tinnin adds this word: "These men are doing a noble work and deserve a full restoration of salary when the Board can finance the increase." Payment of the debt of

the Board will hasten the day when appeals like these from the men and women who have served so sacrificially will no longer be needed.

(B) **New Fields.** New fields are opening up in the Jamaican work. Superintendent Tinnin writes about these as follows:

"The Panama Canal Administration is building a new town at Gamboa, where the Chagres River enters the Canal, some twenty miles from Balboa Heights. This town will be occupied by employees of the dredging division. I have made application to the executive secretary of the Panama Canal for a building site for churches for both white and colored employees. The Negro church will probably be erected within the next two years.

"The Caledonia Baptist church, one of the churches of which Rev. Norton Bellamy is pastor, is desirous of purchasing a very desirable church building and living apartment owned by the Free Methodist Church and located next door to the Caledonia church (a rented building). This building is equipped with all the necessary furniture and fixtures and has been offered to us for \$8,000, to be paid \$1,000 down and \$1,000 annually for the next five years, plus 6% interest on deferred payments. The church believes that it can finance the deferred payments, but doubts their ability to raise the initial payment of \$1,000. They are paying an annual rental in their present building of \$600.00. Should they acquire this other property they could rent the living apartment for \$250.00 a year and thus not be obligated for more than the present amount raised for rent."

Thus, out of difficult financial conditions, in a land where the people whom we serve in our Home Mission program are very poor, there is healthy growth and hopeful plans for the future. There is more. There is the challenge of unoccupied territory.

3. FIELDS THAT ARE READY

Some twenty years ago there lived in the city of Chitre, Republic of Panama, about 200 miles from the Canal Zone toward Costa Rica, an American by the name of Latham who in a most sacrificial way taught the Word of God to the people of that city and the surrounding territory. He planted in their hearts a desire for the Gospel, won many to simple faith in Jesus Christ and promised that when he was gone there would come a preacher to lead them into church life. We are not sure that he was an ordained minister. It seems that he never tried to organize a church, but he did teach the believers whom he won the fundamental tenets of our faith and held regular services in the large front room of his home. They learned to love the Word of God. At his death after seventeen years of this voluntary service, it was found that he left his property at Chitre in trust to the Free Tract Society of Los Angeles, who had supplied him with his literature, to be turned over to any responsible evangelical missionary agency who would establish there a permanent work.

During the pastorate of Rev. Alfred Carpenter at Balboa Heights Church a movement was begun by this church to undertake this mission work, their offerings for this being increased by a gift of \$300.00 from the W.M.S. of Beech Street Baptist Church, Texarkana, Arkansas, through the interest of Mrs. Bottoms who visited Chitre in 1930. Due to the utter inability of the Home Mission Board to co-operate then, the project was halted, but now it seems only temporarily. For in recent months the Balboa Heights Church under the leadership of Brother Tinnin has taken steps to establish this mission and qualify for the possession of this property which

would provide a beginning for the work. Brother Tinnin writes:

"As you know, we have no missionary work at all among our Spanish-speaking peoples of the Republic of Panama. For a number of years it has been the fond hope of this church to establish a mission at Chitre, 180 miles north of here. For this purpose I now have in hand about \$900 which will be sufficient for acquiring the necessary property and building the first unit of a mission home. I hope to see the construction start before the rainy season gets too far under way. This church will be willing to operate the mission as an auxiliary (to its work) or when the house is completed to turn it over to the Convention (H.M.B.) free of debt."

In a letter to Mrs. Bottoms, whose interest has continued in this work, he writes:

"The church (Balboa Heights) has proven her ability and fervent desire to . . . enter this mission field, which is white unto harvest. The pioneer work which is always a problem in every mission field, has already been done in a very remarkable way by Brother Latham. While I was in Chitre, a prominent man, a former pupil of Brother Latham's, said that he could get a memorial from the city to Brother Latham's noble work and a request that this church come there and take up the work where he left off. To me that is a very significant thing to have happen in any city in Central America."

In a most remarkable way the Lord seems to be leading the Home Mission Board to the threshold of an open door into Central America. The Word of God taught by the self-forgetful service of a man under no mission board, is bearing rich harvest.

II. The Work in Cuba

M. N. McCall, Superintendent

We bring greetings from Cuba, where national affairs and working conditions have been better than for the past three years. The political affairs of the nation have gone more smoothly. We have had no revolution and no disturbing strikes to interfere with transportation facilities or interrupt special evangelistic efforts. The country came through its general election quietly, and the newly elected administration will apparently begin its constitutional government under favorable auspices. The new reciprocity treaty with the United States has brought some favorable reaction in business and industrial activities, and we hope that better times are not far away. These improved conditions are reflected in the amount of work done by our missionaries and the results attained. While we are still stirred by the distress and need about us, we are grateful that there has been improvement.

Cuban Baptists are deeply grateful to God for the blessings of the year. They are grateful to Mrs. Bottoms and the Home Mission Board for the special funds from the Bottoms Trust. They have meant much to us this year, and their good influence will reach on indefinitely into the future.

1. PROGRESS OF THE CHURCHES

"By the word of His power," Hebrews 1:3.

There has been substantial progress along several lines. A resume of the statistical tables gives the following:

Number of Churches	46
New churches organized during the year	2
Additional preaching stations	79

Number of preaching services	4,987
Number of prayer meetings	2,802
Number of church members	3,728
Number of missionary visits	31,855
Tracts distributed	479,877
Bibles and portions distributed	14,062
Women's Societies	41
Young People's Societies	52
Tithing Bands	84
Number of Sunday schools	4,369
Number of Sunday school pupils	328
Number baptized into churches	328
Total contributions from Cuban churches	\$11,056.05

(A) **Widening the Work.** In all the items indicated, save one, this is an increase over last year. Preaching services increased 50%; tracts distributed, 45%; Bibles and portions distributed, 120%; number of Sunday school pupils, 20%; number of baptized, 70%; total contributions from churches, 30%. We have today the largest number of preaching stations we have ever had. Many, given proper attention, could soon be organized churches. The distribution of the funds contributed by the churches has been as follows: Pastoral support, \$3,064.01; local church expenses, \$4,887.92; Cuban missions, \$1,027.23; benevolence, \$904.71; special evangelistic meetings, \$100.26; ministerial education, \$144.97; foreign missions, \$121.53; denominational paper (La Voz Bautista), \$201.77.

By pastoral support we mean funds added to the Board's appropriation for the payment of salaries of missionaries who are pastors of our churches and missionaries for the contiguous territory. In benevolence the main item has been \$722.00, aid given to the widows of deceased Cuban missionaries. The foreign mission item consists of \$54.91 contributed to the Lottie Moon offering by the Cuban W.M.U., and \$66.62 sent to the Foreign Board for the work in Spain. As may be seen, in their offerings for pastoral support, these weak and struggling congregations have made it possible for us to have six missionaries we could not have had without this addition to the appropriation from the Board. If all our funds should be turned to that end, this number would be increased. But we have thought best to interest the Cuban churches in a well-rounded program, having them contribute to all the great objects fostered by Baptists the world over. The amount of \$722.00 given to the widows of former missionaries does not by any means represent all of our benevolence, but Cuban Baptists have felt a special responsibility toward the needy widows of the faithful men who served so long in our cause on the island. There are seven of the these now, some of them with growing children, and it would seem right that our denomination at large remember them in their present need. A small monthly pension would mean much to them and their families just now.

(B) **Housing the Work.** The plans for the expenditure of the funds from the Bottoms Trust included a number of chapels, and other work which will be mentioned later. Two of the six chapels projected have been finished, Vibora and Cruces. Another, Cienfuegos, is well on toward completion. This additional equipment has brought cheer and encouragement, not only to the localities directly interested, but to the entire field. The chapels mean greater efficiency at strategic points, and Cuban Baptists as a whole will be blessed in them. So far we have been able to secure unusual value for the outlay, because of present low prices of labor and building materials. It is a good time to build in Cuba and we could spend a like sum again and not yet meet all the urgent needs for housing our present work, not to mention the new work clamoring to be done.

(C) **Deepening the Work.** There has been a steady growth in Cuban initiative. This is seen not only in the leading part taken by Cuban preachers in their convention and its activities, but also in the lay initiative in the local congregations. A number of stations have been opened during the year by the pastors, acting on their own initiative. More and more they are planning for the extension of their work in the outlying sections around their fields. In many of the congregations are found wise laymen on whom their pastors lean for advice and co-operation. In many ways both pastors and laymen show a worthy sense of responsibility for the conversion of their fellow countrymen.

2. EVANGELISTIC MOVEMENTS

"And they went everywhere preaching the word," Acts 8:4.

(A) **United Work in Revivals.** During the year special evangelistic services have been held in almost all the fields. In some fields more than one series has been conducted. In most cases these meetings have been planned with greater care, and carried out on a larger scale than ever before. The pastors of Santa Clara province formed a provincial evangelistic committee. They went out by twos or in groups, holding simultaneous meetings in from two to three fields. The churches raised a special local fund to aid in the cost of these meetings. The pastors selected preachers from among their own number, co-operating with each other in supplying the services of the absent, preaching pastors. Prayer bands were formed in all the churches, and the congregations were all interested in the work as a whole. The spirit of unity and comradeship among the workers was fine. The results of this campaign were highly encouraging. Eighteen fields in the province were thus visited, some of the meetings being of great power. More than five hundred professions resulted from the united effort. Brethren who gave themselves especially to personal work accompanied the evangelists, visiting many homes and distributing thousands of tracts. It was the most concerted evangelistic effort we have thus far had. In the other provinces the same thing was done on a smaller scale. Santa Clara province, because of the proximity of its many towns and the facility of travel, lends itself more readily to a general effort of this kind.

(B) **Rural Evangelism.** Effort was also made to reach the rural districts. At Cruces, Ranchuelo and other points, where there are near-by villages and rural sections, the campaign was carried to the county settlements with most gratifying results. Two of the pastors of Matanzas province, moved by the fact that Baptists have so little work in that province, went out on an apostolic tour, visiting places where no preaching had ever been done. They resolved to enter the doors opened to them, preaching as God gave them opportunity and depending on Him for guidance and support. In forty-two days they preached in more than thirty communities, in parks, private homes, public buildings, fields and wherever people could come together, in large or small groups. Some of their congregations were very large. Many were converted and 42 were baptized, most of whom at some time in the past had had contact with the Gospel. The results were so gratifying that these two and other brethren have determined to do similar work in other parts of the field. Already a similar campaign is being planned for the large section south of Havana, across the island to the south coast. In this large zone there are many thousands who have never heard the Word of Life.

As a by-product of these special efforts it has been found that some of the Cuban brethren have fine evangelistic gifts, and several new stations have been opened, and many others can be when we can occupy them.

3. MANY FIELDS IN ONE

"For they are white already to harvest." John 4:35.

We speak of our whole territory as "the Cuban mission field," but in reality there are many fields in one. Every Cuban pastor or missionary has about him a territory which constitutes a field. Most of these are peopled by native Cubans, a fixed and stable population. But at least one, Havana, is a great cosmopolitan field. Some are more urban than rural, but others are largely rural, even when the worker is located in a town of several thousand inhabitants. Even Matanzas church, in a city of sixty thousand, has rural stations under the pastor's care, with preaching every week. San Juan y Martinez, in Pinar del Rio province, is a thriving town of four thousand, and the pastor lives there, but his principal work is in the surrounding country. He preaches at four country stations, has Sunday schools at two of them, and most of his baptisms this year have come from the rural work.

(A) A Cosmopolitan City. The work in Havana, the capital city, is urban. The seven preaching stations maintained by Calvary congregation are all in the city, within reach of a five-cent car or bus fare. Few cities of the world are so dominant in their homeland as Havana. Containing about a fifth of the population of the republic, it is the center of the nation's activities along all lines. Its cosmopolitan people come from many lands. Walking down Monte Street, you could easily imagine you were in Syria. Go over into the Zanja section and it is little China. Central Europeans have made great inroads into the commercial districts. Many of the great wholesale establishments have passed into their hands in the last fifteen years. Here beats the heart of Cuba, politically, economically, financially, socially, and to a great extent religiously, for here centers the Catholic church and most of the evangelical work of the nation.

(B) A Week with a Missionary in the Country. There are a number of semi-rural fields where the possibilities of extension are being demonstrated. Aguacate is a fine example. This little town of four thousand is located near the border of Havana and Matanzas provinces. The pastor has organized the congregation to help him in carrying the Gospel beyond the limits of the town. Three lay workers help him and they have twelve stations, in addition to the central mission where the church is. A week's program would read something like this: Sunday services in Aguacate (the home church), Monday in Jenez and Machin, Tuesday in Madruga and Mocna, Wednesday in Aguacate, Thursday in San Antonio and Miranda, Friday in Caraballo and Guines, Saturday in Enthronque. Every fifteen days two other country places are visited, making thirteen points in all attended by one Cuban pastor and his voluntary lay helpers over a circuit of many miles. The congregation pays bus fares from a special fund to which all the preaching points contribute. Fortunately these are not very much. There is a special treasurer for that fund and an advisory committee which helps the pastor direct the work. This is all Cuban initiative. Brother Fleytes, the pastor, was sent to take the church of Aguacate and was told that Enthronque was a part of his field. The other eleven points were sought out and opened by him, in some cases even thrust upon him by the demand of the people of these places. He preached 365 times last year. His photographic display of the congregations, Sunday schools and missionary societies throughout his field is intensely interesting.

(C) The Word in the Heart of the Sugar Country. Cruces is another fine example. In sight of this town of twelve thousand there are the smokestacks

of six great sugar mills. Each mill settlement is a town in itself, with a year-round population which is greatly increased during the active grinding season. In addition to the mills there are the "colonies," villages which furnish the labor for planting, cultivating and cutting the cane. Most sugar companies farm out their land to planters or "colonos." The "colonies" are the planters' villages. There is the "big house" and nearby a number of smaller houses where the laborers live, usually several hundred in a settlement. The mill towns and the colonies seemed to offer an opportunity for extension, and the young pastor, Ismael Negrin, was not slow in accepting the challenge. He called his people together, told them their field was everything they could reach, and asked them to go with him into these settlements. Those who could not go were asked to pray while others went. The result has been wonderful. Five permanent mission stations have been opened; many other centers are being reached; the word is preached weekly over a radio station which is heard in four provinces, and thousands have heard the Gospel in the past two years to whom it was a new story. By the aid of the Bottoms Trust Fund, the little chapel at Cruces has been greatly enlarged, and provision made for a small day-school.

(D) Victory Over Opposition. We would mention one other field, San Juan y Martinez. Pastor Fernando Santana does not have as much local co-operation as the other two mentioned, because the work in the town has gone slowly. The town is under the domination of the local priest. No ward politician ever lorded it more over his followers, or more completely controlled their life. Every public school teacher owes her job to the priest. If a man gets sick and cannot pay the bill, the priest asks the best doctor in town, whose brother is a bishop, to look after him. If a child goes to the Baptist Sunday school for the first time, the priest asks some one to visit the family on Monday, and probably the child will not return. Through favors and threats his influence against us is so great that our work has grown slowly. But there has been great compensation in our country stations, widely separated, furnishing their own houses of worship and cheering the pastor's heart by their loyalty and zeal. It is impossible for the pastor to get to them on Sundays, but the country people have their Sunday schools. They have not advanced far in knowledge, but they love to tell what they know. All Cubans are born propagandists.

The great central highway, with its numerous buses and cheap fares has been a great aid to us in this work. The regular rate is two-thirds of a cent per mile, with liberal discounts for round trips. Many times of course even this much means for the work is lacking, but the highway opportunity has multiplied the efforts of our workers, and they delight to take advantage of it.

(E) The Many Fields at a Glance. Considering these centers as "fields within a field," we have the following:

Pinar del Rio province has five fields. We give them with their workers: San Juan y Martinez, Rev. Fernando Santana; Pinar del Rio, Rev. Enrique Vasquez; Consolacion, Rev. Angel Pinelo; Guanajay, Miss Christine Garnett; Mariel, Rev. Enrique Pina.

Havana Province has ten fields. We give only the missionary in charge: Baptist Temple, Rev. M. N. McCall; Vibora, Rev. R. R. Machado; Guanabacoa, Rev. Emilio Planos; Jacomino, Rev. Francisco de Armas; Los Pinos, Rev. Antonio Echevarria; Caba-bazar, Rev. Federico Rodriguez; San Jose, Rev. J. B. Ferrer; Nejucal, Rev. J. L. Greno; Aguacate, Rev. J. M. Fleytes; Regla, Rev. H. Caudill. Matanzas province has three fields: Matanzas, Rev. Arturo

Corujedo; Cardenas, Rev. Antonio Martinez; Colon, Rev. Augustin Lopez. Santa Clara Province has thirteen fields: Santa Clara, Rev. M. A. Gonzalez; Sagua la Grande, Rev. M. A. Calheiro; Camajuani, Rev. Domingo Hernandez; Caibarien, Rev. N. J. Rodriguez; Placetas, Rev. Rafael Fraguera; Trinidad, Rev. Bibiano Molina; Sancti Spiritus, Rev. Edelmiro Becerra; Ranchuelo, Rev. Filomeno Hernandez; Cruces, Rev. Ismael Negrin; Lajas, Rev. Casto Lima; Arriete, Rev. Heriberto Rodriguez; Cienfuegos, Rev. A. T. Bequer; Camanayagua, Rev. Alejandro Pereira.

We have condensed these fields, because they appear more in detail in the report of last year, and because other workers in connection with the respective fields are given in Home and Foreign Fields. In each case the pastor's wife is considered a missionary along with her husband. In Consolacion and Mariel the men named have no wives.

Around these fields there are grouped 79 preaching stations, some of which in the future will become churches. The stations could be multiplied and made more effective if we had the means to meet the expense of travel and occasional moderate rental charges.

4. CHRISTIAN EDUCATION

"Teaching them to observe all things." Matt. 28:20.

(A) Cuban-American College. The Cuban-American College has had its best year since 1932. The enrollment has increased and the work has been greatly stimulated by aid from the Bottoms Trust. It is a day school, offering studies through Junior High, or preparation for the government Institutes. Its religious atmosphere has been admirable. It is limited by its crowded space in the Temple, and by the fact that no provision can be made for boarding pupils, for which service there have been frequent calls.

(B) The Seminary. The Seminary has been opened with eleven resident and two non-resident students. This work, so greatly needed at the present time, has been made possible by funds from the Bottoms Trust, providing nine scholarships. The Cuban churches through their convention Education Board co-operate to the extent of five dollars per month for personal expenses of each scholarship student. So eager were the young men for training that four have been taken beyond the limit of the Bottoms Fund, for whom friends and relatives are providing scholarships. Still others, well prepared for entrance, could be taken if we had the funds. The classes were begun in November, 1935. Our faculty consists of four missionaries and one other teacher, a member of the Cuban-American College faculty. The missionaries all have manifold duties, but turn aside each day to give part of their time to these classes. We have a fine set of young men who were preaching in their respective churches as lay helpers before they came to us. They have been approved by their pastors and churches before entering the Seminary. Others wish to come and the ripe fields of opportunity need them.

(C) Self-Supporting Day Schools. Five private schools are conducted under the direction of pastors in the employ of the Board and one other is conducted by a brother who is also pastor of the local church without salary, making his living from the school. These schools are small but render a real missionary service without expense to the Board. Would that we had more of them!

(D) The Immediate Need. Let us say once again that one of our great needs is a good Baptist board-

ing school of Institute grade (Junior College). Our Young People are growing and being educated in government schools where influences are destructive, or in schools of other denominations where their zeal for their own may suffer in the future. We believe Southern Baptists will rally to our aid in the not distant future, in this worthy cause. It is beyond the strength of Cuban Baptists, even though the sum needed now is comparatively small, because building costs are so low.

5. MEDICAL MISSIONS

"He sent His word and healed them." Psalm 107:20.

(A) The Cardenas Clinic. The little medical work in Cardenas, under the direction of the pastor, who is also a physician, has done much good. It is limited by its slender resources, but it is carrying healing and health to some who would otherwise lack this service. We are grateful to the W.M.U. of the Southern Baptist Convention for making this work possible. It could be enlarged with great profit.

(B) Two Opportunities—Two Calls for Help. We have two other Baptist doctors, one in Havana and one in Placetas, who would gladly lend part of their time and effort to a similar work without charge, if the expense of operation could be provided. In Havana there are many government agencies that give free treatment to the poor, but there is never enough to go around. Besides, it is not given in the name of the Master, and lacks the sympathy of His touch. The Baptist Temple is ideally located in a great needy section and a clinic there under the direction of the consecrated young doctor who has already proven himself as a lay-preacher and leader as well as capable physician would mean much to all our work. He is already teaching in the Seminary and College and longs for equipment to give healing also in the name of the Lord.

In Placetas, where one of the Bottoms chapels is to be erected soon, the pastor has asked that a room be provided for a free clinic for the poor, especially for country people. The physician who offers his service is an active member of the little Baptist church at that point, and is perhaps considered the best doctor in town. There seems to be a great opportunity in this. In interior towns like Placetas there is a dearth of proper medical attention, and much unrelieved suffering and need.

6. PROBLEMS AND NEEDS

"Come over . . . and help us." Acts 16:9.

Our great problem is the complex one of giving Christ to those to whom He has been misrepresented; of teaching that salvation is by the regeneration of the life and not the compliance with external forms. It is not an easy task. Our great need is to train those who are won, that they may be an additional force in the evangelization of the nation. Neither is this an easy task. The number to be trained are so many and the trainers so few, just as the harvest is so great and the reapers so few. We list some of these needs, more or less in the order of their urgency, as we see it here.

(A) Restoration of Salaries. Additional support for our Cuban workers is an urgent necessity. Living expenses have increased and their salaries are still at the low emergency level fixed four years ago. Six thousand dollars per year would be sufficient to provide adequate increases. Less would bring great relief.

(B) **New Missionary Couple.** An additional American missionary couple, prepared to help in the Seminary and do other work, is needed. He would in a little while have the care of the Seminary students in their home life, and would be one of their principal teachers.

(C) **Travel and Equipment.** Funds for travel expense to enlarge the work of a number of the present Cuban pastors will greatly advance the present work. Four small cars would greatly add to the efficiency of four pastors who have large fields and would make their present tasks less burdensome.

(D) **Pension Fund.** A small pension fund for the widows of men who served long years, literally giving their lives for the Gospel, would be a great blessing. Ten dollars per month for each of seven widows would be a benediction to them, and an evidence of our appreciation of their past sacrifices for the cause of Christ. Most of them are still active in their respective churches.

(E) **A College.** A Baptist school, of a grade to be officially recognized by the government to give the bachelor's degree is a greater necessity than ever before. Government schools of this grade are still closed. No one knows when they will open. We are under necessity of providing high school and college for our Seminary students, and at least the most promising of our Baptist young people, to say nothing of the many from outstanding Cuban homes who would be attracted by a school of higher education. There are so few in Cuba compared to the need. Hundreds of fine young people are going to colleges in the States. We would wish to begin modestly and add to its equipment as needs multiply. It would help sustain itself, but some support would be needed.

7. OPEN DOORS

"They . . . having heard the word, keep it and bring forth fruit with patience." Luke 8:18.

God opens doors to us faster than we can enter them. In many out-of-the-way places seed that was sown long ago in other fields has sprung up and they call for us to come to them. One pastor is directing a work a hundred miles away. A member of his church went to take charge of the public school in a village of six hundred. The young man is an ardent Christian and began to talk of his faith to his patrons and pupils. The result has been a mission with more than twenty baptized in the last eighteen months. Another pastor goes fifty miles to preach once a week, because they called for some one and there was no other to go. A young woman, not a Baptist, went to open a private school in a country town, far from any mission or church. She was devoted and faithful and began to teach the Bible in the community. As she taught she learned also. The result was that when she undertook to lead her converts to baptism she discovered that she must first go herself. A visit to the nearest Baptist pastor brought him to the field. The teacher and more than twenty of those whom she taught have been baptized, and a church was organized there a month ago. There are many such calls which we have not been able to attend.

The powers of spiritual darkness are about us, as perhaps in few places on earth. It would seem that sin has been fostered and made strong by every device known to Satan or sinful men. But many times we are constrained to stop and say, "What great things God hath wrought!" We believe that if we are faithful and diligent great things await us in the future. The word of the Lord is not bound in Cuba, but as seed sown in a fertile field is bringing forth a rich and ripe harvest—if we can but send the reapers.



J. B. LAWRENCE

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SECTION FIVE TREASURER'S REPORT HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION January 1 to December 31, 1935

General Fund
Balance Sheet—December 31, 1935

ASSETS

Fixed Property Fund:	
Real Estate:	
General	\$915,541.91
Mountain Schools	565,686.01
Southern Baptist Sanatorium	481,659.07—\$1,962,686.99
Furniture and Fixtures (net)	1,149.34
Total Fixed Property Fund	\$1,963,835.33
Debt Paying Fund:	
*Cash in Banks	42,988.22
Current Assets	
Cash in Banks	\$ 5,881.26
Working Funds:	
Atlanta, Ga.	\$ 380.00
Havana, Cuba	6,000.00—\$ 6,380.00
Total Current Assets	12,261.26
Other Assets:	
Investments—Including Treasury Bonds	\$ 10,000.00
Notes Receivable—Hospital Commission of Southern Baptist Convention	250,000.00
Advance—J. H. Pepper Estate	357.00
Advances for Traveling	750.00
Inventory of Books	1,939.46
Prepaid Bonds and Insurance	13,544.11
Total Deferred Charges and Other Assets	276,590.57
Total	\$2,295,675.38

LIABILITIES

Fixed Liabilities:	
Bonded Debt:	
*Mountain Schools Bond Issue	\$365,000.00
*Cuban Bond Issue	330,000.00
Southern Baptist Sanatorium Issue	239,000.00
Total	\$934,000.00
Real Estate Mortgage Notes	36,500.00
Total Fixed Liabilities	\$ 970,500.00
Debt Paying Fund:	
Unexpended Balance	42,988.22
Current Liabilities:	
*Notes Payable (Old Debt):	
*Banks	\$541,157.73
*Firms and Individuals	109,131.37—\$650,289.10
Accounts Payable—Insurance	8,698.22
U. S. Income Tax on Bonds	4.40
Accrued Interest:	
Notes Payable	\$ 9,985.12
Bonds Outstanding	14,547.02—24,533.04
Total Current Liabilities	683,524.76
Reserves:	
Mountain Schools—Old Debt	2,090.97
Excess of Assets over Liabilities	595,071.43
Total	\$2,295,075.38

*Since January 1, 1936, the Board has paid \$41,463.00 on the principal of its debts.

General Fund
Statement of Cash Receipts and Disbursements
January 1 to December 31, 1935

RECEIPTS

Operating Income	Co-operative Program Receipts	Designated Receipts	Total
State			
Alabama	\$ 8,638.26	\$ 1,341.53	\$ 9,979.79
Arizona	141.43	28.30	169.73
Arkansas	3,077.33	632.64	3,709.97
District of Columbia	1,448.09	1.00	1,449.09
Florida	6,280.96	982.59	7,263.55
Georgia	6,570.09	3,176.14	9,746.23
Illinois	453.38	289.44	742.82
Kentucky	18,870.70	2,896.50	21,767.20
Louisiana	3,759.47	3,076.51	6,835.98
Maryland	2,477.93	17.83	2,495.76
Mississippi	6,062.58	1,722.68	7,785.26
Missouri	5,840.56	2,325.33	8,165.89
New Mexico	254.02	238.22	492.24
North Carolina	19,542.51	5,699.19	25,241.70
Oklahoma	4,737.28	645.16	5,382.44
South Carolina	16,160.29	822.21	16,982.50
Tennessee	21,074.02	2,733.64	23,807.66
Texas	11,934.72	3,672.55	15,607.27
Virginia	985.90	15,261.81	16,247.71
Miscellaneous		1.47	1.47
	\$138,309.52	\$ 45,564.74	\$183,874.26
Supplemental Receipts:			
Designated for Missions in Homeland			\$ 401.90
Designated for Jewish Missions			427.55
Interest:			
Trust Funds—General		\$ 2,599.25	
Miscellaneous		2,105.28	4,704.53
Legacies:			
Mrs. Ida M. Bell, Estate		\$ 250.00	
Elizabeth E. Ebaugh, Estate		190.00	
Mary C. Poncy, Estate		312.07	
Fannie B. Adams, Estate		125.00	877.07
Total Operating Income			\$190,285.31
Non-Operating Receipts:			
Sales of Mission Books		\$ 4,635.59	
Sale of Equipment		40.00	
Rent Contract—Knox County Board of Education		1,500.00	
Income from C. S. Carnes Estate		4,429.51	
Gifts for Foreign Mission Board		19.52	
Gift Lien Contracts Refunded		100.00	
Special Repairs		576.31	
Subscriptions to Bulletin		10.50	
Tornado Insurance Collected		532.94	
U. S. Income Taxes Collected		4.40	
Interest—Annuity Contracts		1,290.81	
Total Non-Operating Receipts			13,139.58
Total Receipts			\$203,424.89
Balance on Hand, January 1, 1935		\$121,099.16	
Less amount due other funds		3,403.24	117,695.92
Total			\$321,120.81

DISBURSEMENTS

Mission Work:		
Field Secretary—Dr. J. W. Beagle, Salary and Expenses	\$ 2,145.81	
Panama	350.00	
Indians in Oklahoma	50.00	\$ 2,545.81
Administrative Expense:		
Salaries:		
J. B. Lawrence, Executive Secretary-Treasurer	\$2,499.96	
George P. Whitman, Attorney	499.92	
J. W. Wing, Office Secretary	1,299.96	
Bookkeeping, Stenographic and Extra Help	3,115.65	\$ 7,415.49
Postage, Freight and Express		1,052.29
Rent		675.00
Supplies and Printing		353.68
Telephone and Telegraph		213.78
Traveling		958.00
Miscellaneous Office		77.15
		10,740.39
Miscellaneous:		
Insurance Premiums	\$ 7,682.36	
Sunday School Missionary Day Expense	422.92	
State Members' Expense	605.26	
March Week of Prayer Expense	2,290.82	
Home and State Missions Conference	596.68	
Repairs to Property	2,189.43	
Rent Contract—Knox County Board of Education	1,500.00	
Foreign Mission Board	19.52	
Debt Readjustment Expense	7,940.67	
Premium on Employees' Bonds	387.50	
Auditing	250.00	
Publicity and Advertising	5,177.27	
Moving Expense—Noble Y. Beall	70.00	
Taxes	56.03	
Trustees' Fees	280.07	
Southern Baptist Sanatorium—Charity	809.95	
Southern Baptist Sanatorium—Auditing	115.00	
Interest:		
Notes Payable	\$ 89,075.15	
Bonded Indebtedness	145,213.75	234,288.90
Miscellaneous Expense	115.54	
Insurance Premiums, Taxes, etc.—C. S. Carnes Estate	3,019.69	
Special Repairs	1,049.75	
Interest—Annuity Contracts	2,659.90	271,527.26
Other Expenses:		
Women's Missionary Union	\$ 10,800.00	
B. D. Gray, Secretary Emeritus	2,400.00	
Convention Expenses	1,244.36	14,444.36
Assets Acquired:		
Printing Mission Books	\$ 3,074.33	
Equipment Purchased	324.83	3,399.16
Liabilities Liquidated:		
Notes Payable	\$ 6,090.46	
Notes Payable (Credits applied by collection through First National Bank, El Paso, Texas)	669.12	
Old Debts—Mountain Schools	5,822.99	12,582.57
Total Disbursements		\$315,239.55
Cash in Banks, December 31, 1935		5,881.26
Total		\$321,120.81

March Week of Prayer Fund
(Annie W. Armstrong Offering)
Statement of Cash Receipts and Disbursements
January 1 to December 31, 1935

RECEIPTS			
Balance on Hand January 1, 1935		\$ 31,383.56	
State			
Alabama	\$ 5,219.82		
Arizona	196.31		
Arkansas	2,932.34		
District of Columbia	282.75		
Florida	3,499.13		
Georgia	7,956.35		
Illinois	1,268.83		
Kentucky	7,955.07		
Louisiana	2,626.52		
Maryland	1,294.41		
Mississippi	7,218.73		
Missouri	5,805.23		
New Mexico	924.75		
North Carolina	10,675.92		
Oklahoma	3,600.58		
South Carolina	6,781.33		
Tennessee	7,204.31		
Texas	13,916.61		
Virginia	12,084.46		
Miscellaneous	104.50		
Total Receipts	\$101,547.97		
Less Special Designations	750.00	\$100,797.97	
Income from Bottoms Trust Fund for Miss Mildred Mathews' Salary		2,049.95	
Total Balance and Receipts		\$134,231.48	

DISBURSEMENTS			
Missions in the Homeland:			
Foreigners	\$ 27,597.37		
Indians	8,500.81		
Negroes	5,414.98		
Missionaries to Deaf	2,717.72		
Mountain Missions	3,300.00	\$ 47,530.88	
Cuba	32,916.62		
Panama	250.00		
General Field Work—Miss E. Leachman	1,990.71		
Mission Study Work—Mrs. Una Lawrence	2,899.94		
Field Secretary—Dr. J. W. Beagle	2,100.00		
Jewish Missions—Rev. Jacob Gartenhaus	3,880.73		
Rev. J. N. Lee, Retired	240.00		
Repairs, El Paso, Texas	1,930.70		
Federal Check Tax	2.36		
Advance to Rev. Paul C. Bell	600.00		
Total Disbursements	\$ 94,341.94		
Cash in Banks December 31, 1935		39,889.54	
Total		\$134,231.48	

Debt Paying Fund
Statement of Cash Receipts and Disbursements
January 1 to December 31, 1935

Balance on Hand January 1, 1935	\$ 40,230.70
Receipts:	
Hundred Thousand Club	\$39,818.77
Debt Paying Fund	106.04—\$ 39,924.81
Total Balance and Receipts	\$ 80,155.51
Disbursements:	
Notes Payable (General Fund)	26,167.27
Bonds Retired	11,000.00
Federal Check Tax	.02—\$ 37,167.29
*Cash in Banks, December 31, 1935	\$ 42,988.22

*Since January 1, 1936, the Board has paid \$41,463.00 on the principal of its debt, as indicated in the footnote on the balance sheet of the General Fund.

Special Trust Funds
Statement of Cash Receipts and Disbursements
January 1 to December 31, 1935

Balance on Hand January 1, 1935	\$ 8,332.05
Special Funds Transferred from General Fund	1,550.00—\$ 9,882.05
Receipts:	
Special Designated Trust Funds	\$ 7,544.18
Wm. Hughes' Estate Legacy	1,750.00
Raeno Valez—Special Designation	6.15
D. Ruiz Auto Account Refund	480.54
E. F. Watson Student Fund Income	685.23—\$ 10,466.10
Total Receipts and Balance	\$ 20,348.15
Disbursements:	
Good Will Center—San Antonio, Texas	\$ 2,933.33
Special Indian Work, Oklahoma	3,230.00
Cuba	132.60
Foreigners—Special Work	190.00
Special Cuban Work	50.00
Special Missions in El Paso, Texas	60.00
Attorney's Fees	50.00
Federal Check Tax	.66
D. Ruiz—Auto Account—Advance	612.60
Annuities Transferred to Trust Funds Account	800.00
Mrs. Herbert Caudill—Paid Balance 1934 Appropriation	200.00
Trust Fund Income Disbursed:	
E. F. Watson Student Fund	600.00—\$ 8,859.19
Cash in Banks December 31, 1935	\$ 11,488.96

Permanent Trust Funds
Statement of Cash Receipts and Disbursements
January 1 to December 31, 1935

Balance on Hand January 1, 1935.....	\$ 1,853.24	
Receipts:		
Annuity Contracts Issued.....	\$ 8,800.00	
Investments Called for Retirement.....	6,000.00	
Endowment Fund—Will Mayfield.....	141.70	
Mrs. Mattie C. Russell—Trust Fund.....	473.82	
Southern Baptist Sanatorium—Endowment Fund Income.....	41.84	
Southern Baptist Sanatorium—Endowment Fund—Securities Sold.....	669.12	16,126.48
Trust Fund Income Due Others:		
R. L. Harris Memorial Fund.....	\$ 82.50	
Nimmo Literature Fund.....	46.35	
Executive Committee—Georgia Baptist Convention.....	957.75	1,086.60
Total Balance and Receipts.....		\$ 19,066.32
Disbursements:		
Securities Purchased.....	\$ 4,456.25	
Mrs. Mattie C. Russell—Trust Fund Expense.....	75.91	\$ 4,532.16
Trust Fund Income Disbursed:		
R. L. Harris Memorial Fund.....	\$ 82.50	
Nimmo Literature Fund.....	46.35	
Executive Committee—Georgia Baptist Convention.....	957.75	\$ 1,086.60
Cash in Banks Uninvested, December 31, 1935.....		\$ 13,447.56

Permanent Trust Funds
Balance Sheet—December 31, 1935

ASSETS		
Trust Funds Invested.....	\$ 82,008.66	
Trust Funds Uninvested.....	500.00	\$ 82,508.66
Annuity Funds Invested.....	\$ 28,000.00	
Annuity Funds Uninvested.....	11,800.00	39,800.00
Southern Baptist Sanatorium:		
Endowment Fund Investments.....	\$ 2,479.20	
Endowment Fund Uninvested.....	607.95	3,087.15
Special Designated Trust Funds:		
Uninvested.....		539.61
Total.....		\$125,935.12
LIABILITIES		
Trust Funds.....	\$ 82,508.66	
Annuity Contracts.....	39,800.00	
Southern Baptist Sanatorium:		
Endowment Funds.....		3,087.15
Special Designated Trust Funds:		
Mrs. Mattie C. Russell Fund.....	\$ 397.91	
Will Mayfield Endowment Fund.....	141.70	539.61
Total.....		\$125,935.12

Bottoms Trust Fund
Statement of Cash Receipts and Disbursements
January 1 to December 31, 1935

Receipts:		
*Received from Trustee—The Texarkana National Bank.....	\$ 50,000.00	
Disbursements:		
Chapel in Vibora.....	\$ 2,500.00	
Purchase Lot and Erection of Chapel, Placetas.....	1,860.00	
Repairing Existing Chapels.....	612.65	
Maintenance of Seminary.....	500.00	
Maintenance of Cuban-American College.....	1,133.33	6,605.98
Balance on Hand, December 31, 1935.....		\$ 43,394.02
*Designated for Work in Cuba.		

Church Building Loan Fund
Balance Sheet—December 31, 1935

ASSETS		
Permanent Fund:		
Trust Fund Investments.....	\$ 20,584.87	
Uninvested Cash.....	150.00	\$ 20,734.87
Building Fund:		
Loans to Churches:		
Amortization Plan.....	\$766,247.28	
Regular and Graduated Plan.....	360,387.20	
Total Loans to Churches.....		\$1,126,634.48
Investments—Miscellaneous.....		59,700.00
Advances:		
Churches.....	\$ 601.00	
Traveling.....	200.00	801.00
Real Estate (at Cost):		
Daytona Beach, Fla.....	\$ 762.91	
Wallins Creek, Ky.....	8,470.00	
Chauncey, Ga.....	1,600.00	10,832.91
Prepaid Insurance.....		466.36
Office Equipment.....		68.00
Cash in Banks.....		110,648.09
Total Building Fund.....		1,309,186.84
Total.....		\$1,329,921.71
LIABILITIES		
Permanent Fund:		
Trust Funds.....	\$ 20,734.87	
Building Fund Liabilities:		
Annuity Contracts:		
Payments Completed.....	\$155,926.35	
Partial Payments.....	1,675.00	
Total Building Fund Liabilities.....		157,601.35
Corpus—Excess of Assets over Liabilities.....		1,151,585.49
Total.....		\$1,329,921.71

Church Building Loan Fund
Statement of Cash Receipts and Disbursements
January 1 to December 31, 1935

Balance on Hand, January 1, 1935		\$ 53,379.18
Receipts:		
Operating Receipts:		
Interest on Church Loans	\$ 35,212.18	
Interest on Invested Funds	1,023.75	
Miscellaneous Interest	500.00	\$ 36,735.93
Realization of Assets:		
Loans to Churches Collected	\$ 76,072.39	
Insurance Account Paid	57.60	
Sale of Investments	2,250.00	78,379.99
Total Receipts		115,115.92
Total Balance and Receipts		\$168,495.10
Disbursements:		
Operating Disbursements:		
Interest Paid on Annuity Contracts		\$ 12,496.12
Administrative Expenses:		
Salaries:		
J. B. Lawrence, Superintendent	\$ 2,499.96	
Geo. P. Whitman, Attorney	700.08	
J. W. Wing, Office Secretary	1,299.96	
George F. Austin, Field Representative	2,400.00	
N. T. Tull, Field Representative	2,400.00	
Bookkeeping and Stenographic Help	1,150.00	10,450.00
Traveling		2,124.46
Rent		600.00
Insurance		343.76
Employees' Bonds		6.25
Auditing		250.00
Postage and Express		150.00
Printing		39.55
Supplies		66.10
Telephone and Telegraph		29.94
Taxes		25.38
Special Attorney Fees		25.00
Recording Fees		6.25
Miscellaneous Expense		31.90
Assets Acquired:		
Loans to Churches	\$ 30,403.00	
Advances to Churches	350.80	
Paving Liability paid—Ardmore, Oklahoma	225.00	
Equipment Purchased	37.50	31,016.30
Total Disbursements		57,661.01
Balance on Hand, December 31, 1935		110,834.09
Total		\$168,495.10

Church Building Loan Fund
Statement of Income and Expense
January 1 to December 31, 1935

INCOME	
Interest:	
Church Loans	\$ 35,272.82
Trust Fund Investments	1,023.75
Miscellaneous	500.00—\$ 36,796.57
Loan Expense Fees	307.00
Total Income	\$ 37,103.57
EXPENSES	
Interest Paid on Annuity Contracts	\$ 12,536.02
Administrative Expense:	
Salaries Paid (See Cash Receipts and Disbursements Statement)	10,450.00
Traveling	2,124.46
Rent	600.00
Employees' Bonds	6.25
Auditing	250.00
Insurance	235.04
Postage and Express	150.00
Supplies	66.10
Printing	39.55
Telephone and Telegraph	29.94
Taxes	25.38
Special Attorney Fees	25.00
Recording Fees	6.25
Miscellaneous Expense	32.31
Total	26,576.30
Excess of Income Over Expenses	\$ 10,527.27

CERTIFICATE OF AUDITORS

To the HOME MISSION BOARD of the SOUTHERN BAPTIST CONVENTION,
ATLANTA, GEORGIA.

We have audited the books and accounts of the General Fund of the Home Mission Board of the Southern Baptist Convention for the year ended December 31, 1935, and have audited for the same period the accounts of the Church Building Loan Fund, as well as the accounts of Trust Funds and Specially Designated Funds; and certify that, in our opinion, the foregoing Balance Sheets and Statements of Cash Receipts and Disbursements of the several funds, together with a Statement of Income and Expenses of the Church Building Loan Fund for the year 1935, correctly set forth the financial position of the respective funds of the Home Mission Board at December 31, 1935, and the transactions in these funds during the year then ended.

WM. H. JAMES & ASSOCIATES,
Certified Public Accountants.

Atlanta, Georgia,
February 15, 1936.



DR. J. F. PLAINFIELD
Tampa, Florida



DR. J. W. NEWBROUGH
New Orleans, La.



DR. M. N. McCALL
Havana, Cuba



DR. C. W. STUMPH
Albuquerque, New Mexico

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Wetumka, Okla.



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Atlanta, Georgia



REV. D. RUIZ
San Angelo, Texas



REV. PAUL C. BELL
Bastrop, Texas