

SOUTHERN BAPTIST
HOME MISSIONS

Motto: Trust the Lord and Tell the People

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Christ Lifted Up in the Homeland

"WE preach Christ and Him crucified" is what Paul said about his missionary work. Humbly we want to say the same thing about the Home Mission Board and its missionaries.

THERE is in reality just one issue before our churches today, namely, is Christ necessary to man's salvation. "Is the Gospel," as Stanley Jones puts it, "simply something more or is it something other?"

THE Home Mission Board believes that the Gospel "is something other," and that Jesus Christ is the only hope of salvation for a lost race.

THE function of the Home Mission Board is to lift Christ up in the homeland; to bring to the attention of the churches the neglected peoples of the homeland; to point out the urgent and bewildering missionary tasks in our cities and congested industrial centers; to direct attention to materialistic tendencies and social attitudes that hinder the advance of the Kingdom of God.

IN this issue of Southern Baptist Home Missions we give a report of our stewardship for the past year. It is a great report made by a great group of God-fearing, sacrificing, loyal men and women. God bless them every one!

MUCH of the work done by the Home missionaries cannot be packed into statistics or written into a report. Waves of influence have gone out from every mission center to lathe with the healing and redeeming waters of life the sensitive souls of growing boys and girls, and only eternity can tell what the final results will be.

READ the report, for in the reading thereof information will be gained about Home Missions that will stir the soul and kindle the interest.

Lifting Up Christ in the Homeland*

And I, if I be lifted up from the earth, will draw all men unto myself . . . that the world may know that thou didst send me.—John 12:32, 17:23.

We challenge the wisdom of the Christian world to the proposition that the evangelization of this country is, among human affairs, the mightiest factor in the world's redemption.—I. T. Tichenor.

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Section One The Uplifted Christ

I. CHRIST LIFTED UP

IN these days of anxiety and uncertainty, Christ, the most beautiful figure in all the history of a troubled world, should be enthroned in the thought and life of the nations. The hope of the world lies in the uplifted Christ. There is no solvent for sin save the blood of Christ. There is no redemption for man apart from the atonement of Christ. Social adjustments do not heal the ills of the human race. Education falls short of the spiritual needs of man if it ignores the great Teacher of Nazareth. Christ and him crucified alone can redeem and save the world.

Paul says to the Christians in Corinth, "I am determined not to know anything among you, save Jesus Christ, and him crucified." The message then is the message now. The gospel without the Cross is fatally deleted. Jesus of Nazareth must become the Christ of Calvary to redeem and save the world. We must preach the Christ of the Cross, the Christ of the open tomb, the Christ of the Mount of Ascension, the Christ enthroned at the right hand of God; the Christ who is the "first and the last, and the living One," who "was dead and is alive, forever more," who walks among the golden candlesticks holding the angels of the churches in His hand, and who has the "keys of death and the grave;" this is the Christ we must preach. There is no substitute for the gospel. It is fatal to offer to the hungry hearts of men science for scripture, reason for revelation, theories for truth, intel-

*Ninety-Second Annual Report. Home Mission Board, Southern Baptist Convention.

lectualism for inspiration, culture for conviction, atonement for atonement, goodness for grace, sociability for spirituality, play for praise, pep for prayer, programs for power, reformation for regeneration, feeling for faith, spiritual paralysis for peace, and social reform for personal repentance. We must give the world the Christ of the New Testament.

The task of Home Missions is to lift Christ up and make Him Lord in the life of the homeland. Each generation in the homeland must be evangelized. Each person must be evangelized. Repentance and faith are personal matters. The Kingdom of God roots in the heart of the individual. The social order is to be changed, a Christlike order established, but we must have Christlike men to do it. The first task of Home Missions is the making and baptizing of disciples. The ultimate task is to bring the people and the civilization of the homeland under the sovereignty of Christ. This means the bringing of Christian influences, through redeemed lives, to bear upon the immigrant populations in our industrial centers, helping racial and underprivileged groups to realize a new life in Christ, projecting in all our cities a virile, vital, functioning New Testament mission program, underpinning and undergirding our church life with the evangelistic motive and shooting it through and through with the passion for souls which Jesus had, creating denominational morale and consciousness, fencing against the inroads of spiritual disintegration, helping to generate spiritual enthusiasm and the will to win; in fact, it means to transfuse all the life forces of the homeland with the spiritual potencies of the Kingdom of God.

The ideal of the gospel will be reached only when Christ has been enshrined as Savior in the hearts of our people and made pre-eminent in the arts and sciences, literature and life, culture and civilization, government and social order of our land. Take the idea of the Kingdom of God—God reigning in individuals and through individuals over things—and put it on the inside of the municipal life, and on the inside of the civic life, and on the inside of the social life, and on the inside of the national life, and see what will happen! That is what Jesus came into the world to do. That is what we are here to do. That is what it means to Christianize the homeland.

II. THAT THE WORLD MAY KNOW

IN this work of Christianizing the homeland, we are serving the world. A triumphant missionary program in our own country is necessary if we would push our conquest for Christ in lands afar. A Christianity which does not conquer at home will not be able to conquer abroad. We cannot give what we do not have. An unsaved America is a poor evangel for a world's salvation. We must show by Christianizing our own land what the gospel we preach will do for other lands. We must make our land not only a base of supplies, but a demonstration station as well. The gospel of Christ is the power of God unto salvation, but it must have an adequate application. Those of us who believe the gospel must show that it is God's power to redeem and save the world by making it an effective agent in the redemption of our own land.

The Home Mission Board is lifting up Christ in the homeland among the Indians, the foreigners, the Negroes, the underprivileged in the cities and congested industrial sections, and in China and Panama. In all of its departments of work, including the field force, the Sanatorium, the rescue missions, the good-will centers, and schools, the Board has 327 missionaries working in 850 mission stations. During the past convention year we have placed in the field 35 missionaries and have opened 36 new mission stations. This enlargement of our work was made possible by the receipts from the Bottoms Trust and unsolicited designations.

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

1. The Budget

The Board has adjusted its budget so as to operate on a cash basis. For the past three and one-half years no money has been borrowed for current work. The only interest we are paying is interest on the old debt. The budget fixed for the year was \$150,000 for mission work and overhead, and \$203,826.45 for interest and principal on the debt. For the calendar year 1936, the Board received from all sources, \$443,455.27. This was \$16,291.59 more than was received in 1935. Of this amount

the women gave \$113,981.15 in the Annie W. Armstrong offering, all specially designated, and the Board received \$56,720.00 from the Ida M. Bottoms Trust Fund. There were also other receipts specially designated, which were used as designated.

2. Paying the Debt

The Home Mission Board is gradually but surely paying its debt. During the past year \$108,313.88 was paid on the principal of the debt. The Board rejoices that its percentage in the Hundred Thousand Club has been increased. It hopes that added emphasis will be given to the Hundred Thousand Club and that a larger amount will be raised each year until all the debts of the agencies of the Southern Baptist Convention have been paid.

The business men and economists who are in a position, if any are, to forecast the future are telling us that the United States will enjoy great prosperity for the next few years and then will follow a depression. Wisdom will have departed from Southern Baptists if they do not take advantage of this period of prosperity to pay all the debts of the denomination.

3. The Ida M. Bottoms Trust

No one among Southern Baptists has done more for the progress of the Kingdom in the homeland and abroad than Mrs. Ida M. Bottoms of Texarkana, Ark. The Trust which she established for the benefit of the Home Mission Board has produced over \$50,000 a year for the past three years. The first \$50,000 was used in Cuba. We re-established the seminary, enlarged the Cuban-American college and built, repaired and enlarged a number of churches. Nothing in the past decade has so stimulated the mission work in Cuba as our ability, through the income from this Trust, to build and improve our church property in Cuba and to enlarge our school and re-establish our seminary work. It placed our missionary enterprise in every community on a solid basis and brought the work that we were doing so prominently to the attention of the Cuban people as to give to Baptists a new standing in the Island.

The income from the Bottoms Trust in 1936 was spent in the homeland. Ten thousand dollars was allocated to the Mexican work, \$10,000 to Spanish work in New Mexico, \$10,000 to the French work in Southern Louisiana, \$10,000 to work among the Indians and \$10,000 to evangelism. The work we have been able to do with this fund has given new life to our work among the Mexicans. The same thing is true in French Louisiana. It is absolutely necessary to the evangelization of great fields like the border country in Texas and the Acadia section in French Louisiana to be able to buy property, build church houses and pastors' homes and locate missionaries permanently on the field. This we are doing, with the result that we are headed out in a well defined permanent mission program that looks to the evangelization of these great sections. Only

eternity will know the value to our mission cause of the Bottoms Trust.

4. The Annie W. Armstrong Offering

There are some services so rich, so essential, so important that all words of appreciation seem inadequate. This is the sort of service rendered by Woman's Missionary Union in the March Week of Prayer and Annie W. Armstrong Offering. Year after year we are under increasing obligation to the missionary-minded women of the South for the interest which they have taken in Home Missions and for the money that they have raised to carry on Home Mission work. In 1936 the offering amounted to \$113,981.15. We have not yet received the full returns from the offering for 1937, but up to April 24, 1937, the date of this report, we had received \$61,111.92 (\$122,177.39 up to June 8). While this is \$724.00 less than we had received up to this time last year, this is a most gratifying exhibit. But far beyond the money given, we prize the spirit of co-operation, and the prayers which they have offered for the blessings of Heaven upon our work.

5. 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. Sallie Phillips.....	\$ 462.95
Edgar L. Smith.....	174.00
M. E. Limerick.....	500.00
Mrs. Ada L. Meacham Dalton.....	495.25
J. H. Hargrave.....	2,000.00

\$3,632.20

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 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.

6. Southern Baptist Sanatorium

The Southern Baptist Sanatorium located at El Paso, Texas, was built by the Home Mission Board under the instruction of the Southern Baptist Convention at a cost, building and equipment, of about \$500,000. From the time it was opened until October 1, 1930, it was operated at an annual cost, over and above its receipts, of \$26,000 a year. The Home Mission Board, when the defalcation of its treasurer was discovered, was forced, on account of its financial condition, to withdraw from the operation of its institutions, and would have closed or transferred the Sanatorium to the Hospital Commission of the Southern Baptist Convention if there had not been a bond issue on the Sanatorium for

\$260,000. On October 1, 1930, the administration of the Sanatorium was reorganized and Dr. W. W. Britton became superintendent and physician. Since that time the Sanatorium has been operated on its receipts. The Board has only had to take care of replacements, repairs, insurance and interest and principal on the bond issue.

During the past year we have employed five nurses and twelve to fourteen other employees. We have treated in the Sanatorium during the year about one hundred patients. The majority of the patients have made from moderate improvement to great improvement, and some have been entirely cured. About seventy-five of these registered in the institution during the year were Baptists; the others were from various denominations. A very limited number were not church members.

The religious exercises of the institution for the past year have been under the direction of Rev. J. C. Vandiver, one of the pastors in El Paso. The Sanatorium is seven miles out, and in order to meet the expenses of Brother Vandiver in looking after the religious life of the institution the Board has paid \$20.00 a month on his expenses. A Sunday school is held every Sunday morning and regular preaching services every Tuesday evening. These religious exercises are designed to create a spiritual atmosphere in the institution. Where the patients are not able to walk to the services they are brought in wheel-chairs. Everything is done to make these services as spiritually helpful as possible.

The Board is very fortunate in being able to secure Doctor Britton as superintendent and physician. He is not a Baptist, but a Christian and possesses the rare qualities of being a superb administrator and an expert physician. It is only because of this combination, where the superintendent is the physician, that we are able to keep the Sanatorium in operation. If we had to employ a superintendent and a physician for the Sanatorium it would be impossible to keep the institution open. The Board has no available funds with which to meet deficits in operation, and it will not go in debt. Doctor Britton has given to the Sanatorium an excellent administration. He is a specialist in tuberculosis, and under his care patients, if there is any possible chance for improvement, do improve. There is no better place anywhere in the land for the treatment of tuberculosis than the Sanatorium at El Paso.

7. The Church Building Loan Fund

The Church Building Loan Fund is a Trust Fund set up under the laws of the State of Georgia as a memorial to the individuals, churches, societies and organizations that gave the money. The Home Mission Board is the trustee of this fund, and is obligated to administer it according to the conditions set up in the Trust. The fund is not in any way connected with the general funds of the Board, and its administration is not to be confused with the general missionary operations of the Board. Not a dollar of the fund can be given away in donations

to churches, or used except in making loans to churches.

Loans are made to churches only and for the purpose of building, enlarging or refinancing church houses. The largest amount lent to any church is \$15,000, and the smallest amount is \$1,000, but in every instance the loan from this fund must be the only indebtedness of the church.

In the administration of this fund the Board is trying to help the churches by not letting them borrow more money than they can repay and carry on their work. Nothing hurts like a debt too big for the church to handle.

We are also trying to stimulate a debt-consciousness on the part of the churches that will cause them to take their financial obligations seriously. Nothing is more needed in the regular routine of church administration than prompt attention to debt obligations. This is necessary to create credit worthiness, which is the basis of financial integrity. Any church is in a poor position to preach honesty to others when it is making no real effort to pay its own debts.

We have loans with 180 churches, amounting to \$1,081,000, on which \$332,200.75 is past due. Of this amount some \$250,000 seems to be uncollectable. These uncollectable loans were made back in the twenties when the Board was making large loans and times were good. The total amount of the fund now, including invested trust funds, is \$1,320,083.48.

III. THAT CHRIST MAY REIGN

THE purpose of the Home Mission Board is to evangelize the homeland and to marshal the forces in the homeland for world-conquest for Christ. Home Missions is not, therefore, simply a matter of emotional concern or evangelistic zeal. It is an essential part of our world campaign for Christ. A saved homeland holds the key to a world's saving. All of our missionary enterprises near and far should realize that the saving mission is and can only be the willing forth of the saved life. We must have for our mission of salvation in lands abroad the motivation of a great denomination saved by the blood of the Lamb here at home.

The world must be renewed and made over in its faith, in its conviction, in its standards of right and wrong and its outlook upon the whole question of its attitude towards God and its brother, man. The world must repent of its sins and wrong-doings and turn away from its wicked ways and turn to the ways of righteousness. There are five great social principles on which Jesus never surrendered. These principles are: (1) love as the motive of conduct; (2) absolute honesty; (3) absolute truthfulness; (4) absolute virtue; and (5) absolute unselfishness. These principles must become social virtues as well as individual virtues. They must become modes of conduct for the nation as well as for the individual. Not legal right simply, but moral right must be established. The world must recognize the brotherhood of man and must translate into its conduct towards its fellows the Golden Rule. Not a

brotherhood built around a craft, or on a certain strata in the social structure, but a brotherhood built on a common faith in God and oneness in Jesus Christ. For the world it is Christ or chaos. We must Christianize the social order or else civilization will rot with the moral mildew of a paganized order.

For this task of world evangelism it would seem that God has preserved and trained and equipped Southern Baptists. In olden times when he would prepare a nation to be a priest to all other nations, he fenced them in socially, politically and religiously, and for hundreds of years trained them that they might fulfill his purpose. This has happened in the case of Southern Baptists. By some strange Providence they have been more or less fenced in since 1845. They have been, as it were, isolated socially, politically, economically and religiously. But during these years, under the leadership of the Holy Spirit, there has been developed the most verile, vital, vigorous denomination on the face of the earth. Southern Baptists believe the Bible. They hold the ordinances in their New Testament purity. They are a great people with a great faith and ready to be led to undertake a great task.

This great people, Southern Baptists, consecrated to their world task offer to God one of the mightiest spiritual leverages at his command for the redemption of the human race. Even a cursory survey will show the strategic position which they hold. They are at the crossing of the ways of the life currents of the world. The opening up of the Mississippi River and its tributaries to deep water navigation, the increasing importance and power of the South American Republics, the changing of the sea routes through the Panama Canal, the shifting of the economic center of the world from England to the United States, the turning of the tide of industrialism to the South, the rich and practically untouched resources of the Southern States—all of these things make the position of Southern Baptists strategic and challenging. The South is destined to be one of the richest sections in the world. We must evangelize this great and growing Southern empire and marshal its marvelous resources for the evangelization of the world.

"What makes a nation great?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not hoisted deed in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.

"That land is great which knows the Lord,

Whose songs are guided by his word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate."

Section Two

Christ Lifted Up In Our Own Country

I. MISSIONS IN THE HOMELAND

J. W. BEAGLE, Field Secretary

WITH deep gratitude to Almighty God for His manifold blessings upon the work in the homeland during the past year, we are enabled to make the most encouraging report that has been made in the past twelve years.

There are 207 missionaries working in the homeland among the various races and nationalities. This is an increase of thirty-three over last year. They report 278 mission churches and 332 mission out-stations, where work is carried on with some degree of regularity. There were 3,633 conversions and 2,136 baptized into mission churches fostered by the Home Mission Board last year. The total church membership is 11,755. God has also made it possible to open thirty-nine new mission stations, constitute ten new churches, and acquire seventeen pieces of property, chapels and mission homes on needy fields, thereby adding permanency to the work as well as comfort to the missionaries, for all of which we give the praise and glory to our Lord and Master.

1. Work Among the Foreign-Speaking Peoples

Our work among the foreign-speaking people in the homeland is divided according to the various language groups, so that a better understanding may be gained of what the Home Mission Board is doing toward giving the gospel to the various peoples in our midst.

At Spanish-Speaking Work

The Home Mission Board has 63 missionaries working among the Mexicans, four among the Spanish-Americans, and five among the Cubans and Spaniards in the homeland, or a total of 72 missionaries on Spanish-speaking fields. We are reporting all this work as a whole, then making reference to the various types of work carried on in each group.

There are 72 missionaries, 71 organized churches, 114 out-stations, 21 new missions opened, 1,627 conversions, 766 baptisms, 122 added by letter, 888 total addition, 5,465 church membership, 114 Sunday schools, 6,125 Sunday school attendance, 6 Sunday schools organized, 51 B.T.U.'s, 58 W.M.S.'s, 4 churches constituted, 96 revivals conducted, 2,210 prayer meetings conducted, 15,553 religious visits, 11,467 days of service, 2,270 Bibles and gospels distributed, 124,800 tracts, personal work with 4,172, 235 mission study classes taught, 6,081 sermons and addresses, 2 day choirs, 10 teachers, 186 students, 6,896 periods taught in day schools, 94 teachers meetings attended.

a. Spanish School Work

Professor A. Valez, principal of the Anglo-Mexi-

can Institute, El Paso, Texas, reports as follows:

"The scholastic term of this mission school for the current year covers from September 1, 1936, to May 28, 1937. We opened for matriculation September 1 and soon after the opening we reached the highest peak of enrollment that we can handle. We have now one hundred and sixty-eight children. Ninety-three of them are girls from seven to eighteen years of age, and seventy-five are boys comprising the same ages.

"Miss Lillie Mae Weatherford has charge of the boys, and is doing a constructive and efficient missionary work among them. She also teaches gospel songs to the school. Miss Gloria Ruiz has charge of the large girls. This is Miss Ruiz' first year with us, and she is doing splendid missionary work. Miss Gladys McLanahan has charge of the small children. I teach combined groups from the three departments and lead chapel every morning from 10:15 to 10:45. I divide my time with the church work and its mission stations. But whether we have them in the school room with us or absent from us for the night, our every-day praying, thinking, toiling and deep longing is for the salvation of these children and those that through them we can reach.

"We have one hundred and thirty-two children from Juárez, Mexico, and the rest live in El Paso. These boys and girls are as ready and willing to receive the Word of God as the Lord is anxious to give to the hungry through his faithful children. As soon as one comes in contact with these children from Juárez, he immediately realizes that they are growing spiritually like weeds in a backyard, with nobody to tell them the way of salvation, as their parents do not know it themselves.

"Our church work is continually improving. The church and mission stations have a combined average attendance of 258 in Sunday school, and over 240 in the regular night services. We have had up to now 53 professions and 28 baptisms. All our 22 Sunday school workers are still at their posts, praying and working and hoping for greater things from our Master for this field."

The Mexican Baptist Institute, Bastrop, Texas. Rev. Paul C. Bell, director, is a school for the training of a Mexican Baptist ministry and leadership. They report 20 students this year. Brother Bell is aided by his consecrated wife, Prof. J. B. Swindoll, the principal, and his wife, Rev. Pascual Hurtiz, and Rev. George Todd Lewis, who compose the faculty. Brother Bell gives the following statement concerning the mission work carried on by the students:

"Summary since January 1: 239 sermons preached, 447 religious talks, 513 persons dealt with in personal work, 981 religious visits, 197 cottage prayer services, 71 professions of faith and 18

received for baptisms, approximately 5,000 tracts and gospels distributed, 5 new mission stations opened, one church and Sunday school organized, and a district B.T.U. convention and one Y.W.A. This does not include the work done by Brother Hurtiz as pastor of the local church and the church at Beaumont, nor the work of Brother Lewis and Brother Swindoll in special study courses for the church. The religious activities of the students and the general missionary work done by them and the faculty justly compensate for all that is expended in the school."

Brother Bell also gives the major part of his time to the oversight of the Mexican work in Texas which has been greatly enlarged in the past year. Property has been acquired, buildings erected or replaced, and new mission fields opened, all of which require an experienced workman, and God truly has equipped this good man for this great task.

b. Broadcasting the Gospel from KGKL in San Angelo

Rev. Donato Ruiz, San Angelo, Texas, one of the faithful missionaries of the Home Mission Board, is broadcasting the gospel to the great west central Texas field and into Mexico. Space will not permit reproducing the many letters received, highly commending this effective method of giving the gospel by radio.

Brother Ruiz writes:

"It has been my privilege and joy to broadcast from KGKL three or four times weekly for thirty minutes. Boys and girls of the San Angelo church take part in the singing. When Miss Gloria E. Ruiz was in San Angelo, she directed all the singing. We have been on the air since 1934. The voluntary principle is brought out clearly and distinctly. Liberty of conscience, liberty of religion, liberty to teach religion, liberty to worship God, faith and repentance as voluntary on the part of men. God leads men and women to faith and repentance—these and many other topics have been on the air from KGKL."

"All the people like to hear the songs and the gospel. Letters and post cards of testimony come to us from many places, near and far from San Angelo. These testimonies in Spanish and English are a fine evidence of what can be done by radio. People who never come to church, Catholics who hate Protestants, the sick, men and women who cannot read, people too poor to come to church, men, women and children in the streets, restaurants, cafes, hotels, barber shops, grocery stores, business firms, hear our talks."

c. Spanish-Speaking People of New Mexico

"Rev. and Mrs. J. G. Sanchez and Rev. and Mrs. J. B. Parker are the only missionaries working in this large and difficult field. Each one of these men has averaged traveling from 1,500 to 2,000 miles a month in missionary labors. The Santa Fe Railroad Company has given annual passes heretofore, but this year annual passes were cut off. The company is giving a limited number of trip passes

which will enable them to take care of the work, but not quite as well.

"There are ten small Spanish-American Baptist churches in New Mexico and there are about that many more places where we have gone and preached to the Spanish people. Some of these missions have a Sunday school; others are taken care of by the Anglo-Saxon Baptist churches in the absence of the missionaries. There are about 500 Spanish-American Baptists in New Mexico. The most encouraging thing about this work is that the Spanish people are responding to the preaching of the gospel. Scarcely a month passes without conversions and baptisms.

"Their religion is Roman Catholic. The Virgin Mary occupies a more important place in their religious system than does the Christ. There is within the Catholic church in New Mexico the Penitente religion, which teaches and practices atonement for sin by self-inflicted punishment, and punishment by others. Mormonism, Avestism, holy rollerism, and other false teachings have made inroads into the thinking of some of the Spanish people. Most all of the denominations have followers."—J. B. Parker.

The Home Mission Board has purchased a lot and is erecting a neat brick chapel in Albuquerque, which will greatly encourage the work in all the state.

d. Spanish and Cubans

In Tampa, Florida, we have Rev. and Mrs. J. B. Silva and Mrs. Aurelia Baez who are doing a most effective work in a strong Spanish-speaking church and two missions among the Cubans in Ybor City.

In East St. Louis, Illinois, we have Rev. and Mrs. Frank Ramirez ministering to the Spanish-speaking people in this great center.

B. ITALIAN MISSION WORK

During the year we have entered the Kansas City Italian field with Rev. and Mrs. L. Di Pietro as missionaries. Our work in West Tampa, Florida, has been enlarged by the addition of Rev. and Mrs. Harry A. Day to assist Dr. and Mrs. J. F. Plainfield and Miss Fannie H. Taylor.

The calls for Doctor Plainfield's services out in the various states became so numerous that an assistant in the Tampa work became necessary.

"The Baptist Italian Mission kindergarten, 1711 Armenia Avenue, in Tampa continues to be a great asset in our work on the two fields of North Boulevard and West Tampa.

"The fruits of this work for about eight years have been the result of a challenge thrown out by the Italian parents. When our missionary teaching force had to be taken away at the time of retrenchment under the Board, the parents realized through fourteen years the great advantage the kindergarten was to their children. So they pled for it to go on, saying, 'We will pay.' Fifty cents a week was a large sum to them, but they paid it. The Lord led us to a trained, consecrated woman in the person

of Miss Bertha Abbott who took the work for what the parents would pay.

"A greater challenge with a religious significance came to the missionaries when the Catholics, taking advantage of our loss, rented a large building within two blocks of our Italian mission and opened not only a kindergarten, but a day nursery.

"This year thirty-six responded to the bell with perfect attendance. As the missionary looks into the faces of the children, she sees many of the second generation, their own mothers and fathers having attended our first kindergarten. The crowning feature is the seed that Miss Abbott is sowing daily in the tender, responsive hearts. Results are shown in Sunday schools, and some church members from the number which started eight years ago."—Miss Fannie H. Taylor.

The work on the Birmingham, Alabama, field with Rev. and Mrs. A. Pucciarelli as missionaries is encouraging.

The Krebs, Oklahoma, field has many problems, but the faithful missionaries, Rev. and Mrs. Pascal Arpaio, are battling on against the forces of darkness.

Summary of Italian work: 11 workers, 1,720 days of service, 18 churches or mission stations, 511 church members, 15 Sunday schools, 596 attendance, 5 B. T. U.'s, 9 W. M. U.'s, 712 sermons and addresses, 426 prayer meetings, 3,125 religious visits, 306 persons contacted, 70 conversions, 45 baptisms, 7 Sunday schools organized, one church constituted, 4 new missions opened, 409 Bibles and gospels distributed, 37,350 tracts.

C. FRENCH MISSION WORK

Our French work is divided into two groups: regular mission work, which is carried on by ten missionaries, all located in southern Louisiana except Rev. and Mrs. G. O. Foulon who are in southern Illinois; and school work.

During the year we have added eight new workers on the mission field. The coming of Rev. Lucien C. Smith to the Home Mission Board, with his consecrated wife, has given us leadership in the French mission work, as he is a native and knows the French people and how to reach them as perhaps no one else in all French Louisiana. Others are Miss Vena Aguilard of Morgan City, Rev. and Mrs. A. D. Martin of Houma, Rev. and Mrs. Lawrence Thibodeaux of Acadia Academy, and Rev. Cecil Roberson who was with us during his summer vacation.

During the year we have purchased a chapel and mission home at Basile, and chapels are being built at Pointe au Chien and at Coello, Illinois.

In the school work at Acadia Academy, Dr. Alfred Schwab, superintendent, and G. G. Casselmann, principal, are aided by a competent teaching force. The total number of students is 105, the majority of whom are either preparing for the ministry or to do mission work. Doctor Schwab writes:

"During the year 1936, several thousand dollars

were spent in new buildings and in repairing property on our campus. In the summer of 1936 a six-apartment house was built at a cost of approximately \$2,000. It is now free of debt. A central garage was built with scrap lumber. This garage houses twelve cars. A barn, caring for ten cows, was built for the married students. A pressing shop was built as a matter of convenience and to prevent fires. Recently a dish-washing shed has been added to our kitchen. We are now completing the job of building concrete sidewalks between all our main buildings.

"The school has no indebtedness of any kind. We attempt to live within our income. By rigid economy we are able to keep our heads above the water.

"Approximately 100 churches in Louisiana are served by former Acadia Academy students. The founder and pastor of the First Baptist Church of Valparaiso, Chile, is a former student of the Academy. All the French missionaries of either the Home or State Mission Boards, except Lucien C. Smith, received their pre-college training in our school.

"Rev. Jack Shaw, one of our students, has led the people in the Toole mission to build a chapel. Interested friends in this neighborhood have donated the money. Our students have assisted in the erection of the building which is being occupied at present. For two years they met in a home and many were converted. In one family four generations have been converted.

"Rev. John A. Walker, another student, has been pastor of the Prudhomme church all this year. This new church, located four miles from the school, pays Brother Walker \$15 a month and supports all missionary causes. The pastor and other students visit in many homes of Roman Catholics, reading the Bible and pleading with them to accept Christ.

"Rev. Stafford Herbert, who graduated here last year, is now in Louisiana College and making the honor roll. He is only nineteen years of age, and married. Men of this type are our hope in the future for French missions. The uneducated pioneer cannot do the work. When Brother Herbert found that he could not pay rent for a house at Louisiana College, he scrapped up lumber and built a trailer house. He will be a second Lucien Smith, we hope. Several of our last year graduates are doing well in various colleges."

Summary of French Work: 20 workers, 3,182 days of labor, 13 churches, 979 church membership, 1,913 sermons and addresses, 799 prayer meetings, 4,915 religious visits, 556 Bibles and gospels distributed, 8,020 tracts, 367 conversions, 163 baptisms, 13 Sunday schools, 431 Sunday school attendance, 6 Sunday schools organized, 3 W. M. U.'s, 46 revival meetings, 21 mission study classes, 3 new missions opened, 1,103 persons contacted in personal work, 1 day school, 105 students, 8 teachers, 3,800 periods taught in day school, 131 teachers meetings attended.

2. Chinese Work

We have two distinct fields of Chinese work. One is in San Antonio, Texas, with Miss Ollie Lewellyn missionary, where we have a Chinese Baptist church with 53 members and an attendance of 70 in Sunday school. An English class of 18 is taught in the evenings.

The other is in the delta region of Mississippi, Dr. Shan Yan Lee, missionary. Doctor Lee has been on the field a little over one year, and truly the blessings of God have attended his labors in the largest Chinese colony in the Southern Baptist Convention territory. Doctor Lee writes that at Greenville, Miss., they celebrated "my first anniversary on March 7 as missionary to this field and organized a committee to raise \$5,000 for the new Chinese church and school at Cleveland, Miss." The following is a clipping from the daily press:

"The group heard Doctor Lee tell how earnestly the Chinese wanted the mission for the education of the Chinese children, who are not permitted to attend the white schools. 'We have asked God to help us educate our children,' Doctor Lee said.

"Joe Ting explained that the school would be deeded in the name of the Baptist Home Mission Board for the convenience of a permanent title. This board has already contributed \$5,000 and the State Baptist Mission Board has contributed \$1,000, bringing the total contributions to near \$30,000, Ting stated.

"The proposed plan for the school mission building is estimated to cost \$15,000 to \$50,000, he stated. An additional \$50,000 must be raised as an endowment to guarantee the expenses of upkeep and maintenance, he added. The general expense of the school will be met by the revenue from boarding students.

"The school will supplement the Chinese Mission School in Greenville which takes students only through the first eight grades, it was stated. One hundred students will be taught through 12 grades, Doctor Lee stated, and one teacher will be furnished by the state government and one will be furnished by the Chinese government."

Summary of Chinese work: 2 workers, 624 days of service, 117 sermons or addresses, 313 religious visits, 325 personal work, 42 conversions, 26 baptisms, 91 church membership, 1 night school, 18 students, 71 prayer meetings, 37 Bibles distributed, 1,000 tracts, 3 Sunday schools, 127 Sunday school attendance.

3. Mountain Mission Work

In the mountains of Kentucky we have five workers: Rev. and Mrs. L. W. Martin, Rev. and Mrs. David H. Calhoun, and Miss Minnie Berty. In Tennessee we have Rev. and Mrs. M. K. Cobble.

These workers are all kept busy trying to meet the needs in this vast field helping pastors, conducting revival meetings, organizing churches and societies, and building modest chapels. The force is entirely inadequate to the need.

Summary of work: 7 workers, 1,240 days of service, 887 sermons and addresses, 89 prayer meetings, 1,221 religious visits, 244 individuals reached in personal work, 120 conversions, 70 baptisms, 35 by letter, 105 additions, 4 Sunday schools, 3 Sunday schools organized, 5 churches constituted, 34 schools of missions, 2 W. M. U.'s organized, 4 V. B. S.'s, 147 Bibles distributed, 12,100 tracts.

A. MOUNTAIN PREACHERS' SCHOOL

At Clear Creek, Kentucky, each year there is a school conducted for one month for the development and enlistment of the Baptist ministry of the highlands. The Home Mission Board aids in the financing of this worthy enterprise. Dr. R. P. Mahon speaks of this work as follows:

"This school has been running for ten summers and it is no longer an experiment, but a demonstrated success. It began ten years ago as an experiment with a few poorly equipped men. The first session lasted two weeks only; since then it has had a full month's session. There was one teacher the first year, since then we have had two Bible teachers, an English teacher, and classes taught by the Sunday school, B. Y. P. U., and W. M. U. state secretaries. Last year we had special teachers in church problems and sight singing, and each year we have had leading brethren to come and lecture to the school.

"We had the finest session we have ever had last July. There were over seventy men enrolled from Kentucky, Tennessee, Ohio, West Virginia, and North Carolina. Not only was the number greater, but the quality of the men was the very best we have ever had, and the spirit was fine with the spiritual tides running high."

4. Missions to the Deaf

Our veteran missionary to the deaf, Dr. J. W. Michaels, had to be retired January 1, from active field work among the deaf because of his advanced age, but he still continues with us and carries on his correspondence with various deaf groups and classes. Doctor Michaels has rendered a monumental service to the deaf people, and eternity alone will reveal the results of his years of service for the Master.

Rev. C. F. Landon, who was located at the deaf church in Fort Worth, Texas, is now giving the major part of his time to field work to aid Rev. A. O. Wilson in visiting the various deaf centers, organizing classes and procuring teachers for the deaf classes in Southern Baptist Convention territory. The work is challenging and calls for extensive travel, as the deaf are scattered over the entire territory of the Convention.

During the past year over 700 Bibles were given to children in deaf schools by the Home Mission Board through these workers.

The only hope for the deaf to receive the gospel is in finding consecrated persons who know the sign language and will give their time to teaching local classes, or signing the pastors' messages to them.

Truly this is a worthwhile service for those who love the Lord and want the lost won to Christ.

Summary of deaf work: 6 workers, 821 days of service, 361 sermons and addresses, 86 prayer meetings, 435 religious visits, 665 Bibles and gospels distributed, 1,040 tracts, 53 baptisms, 1 Sunday school, 140 Sunday school attendance, 120 deaf classes, \$503 collected on field from the deaf.

5. Home Missions in Cities

The past year has proved to us that thinking people are becoming deeply interested in the challenge of the larger cities of our homeland.

Letters and applications are numerous for the Home Mission Board to enter the city problem in a more adequate way, and this we are doing as funds will permit.

East St. Louis, Illinois: In this challenging field of many nationalities we have Mrs. Mildred Bolinger Stein, Rev. and Mrs. Frank Ramirez, Rev. Michael Fabian, and Mrs. Fred Hanley. We will let Mrs. Stein tell about the work:

"This past year has perhaps been one of the most progressive in the history of our Home Mission work in this field, especially in the broadening of our work and the strengthening of our foundation.

"With the coming in May of Rev. Frank Ramirez, a Cuban, the Spanish work took on a new standing. Regular meetings were planned at Lansdowne, Fairmont and Lincoln Place. During the summer months four Vacation Bible Schools were held, with a total enrollment of about 250. There were two conversions in these schools. In October Mrs. Fred Hanley, a Jewess, came to help with the Hungarian and Jewish work and took over much of the responsibility of the weekly meetings at Lincoln Place. The women of Granite City became wonderful volunteers as extra helpers were needed in the Mexican and Hungarian children's club work.

"In November Rev. G. O. Foulon came to hold a meeting for us, during which there were twenty-two conversions, and it was in November that Mr. H. D. Stein came to join in the work and we were united in marriage by Brother Foulon.

"In December a new location was secured for Friendship House. It was moved from the five-room apartment to a three-story building formerly used as a saloon and questionable rooming house. The barroom is now used as a chapel, while the second floor supplies rooms for office, library, two small club rooms and living quarters for the caretaker and his family. The third floor apartments have been rented to dependable parties and this rent is applied on the rent of the entire building. Two of the renters, a man and woman, have been converted since moving into the building. Another is a single woman, a semi-invalid, a graduate of Moody Bible Institute, who is giving her time to such work as her condition permits. She has been teaching English to the foreign women of the neighborhood. She was attracted to this place by the religious atmos-

phere and the spirit of Christ which prevades the mission.

"With this group of workers to take over the responsibility of the weekly meetings, I have been able to confine my efforts to other weak spots. Our Sunday school at Fairmont has doubled in average attendance during the past eight months. We now have nineteen officers and teachers. The Armenian work continues to increase in interest with the Sunday school under the direction of the Rosemont church and the club under my direction. Mr. Stein has taken over the responsibility of the handwork for boys, which was a real problem. Six of the Armenian children, an Armenian man and boy have made profession of faith here."

Summary of work: 5 workers, 7 centers of work, 890 days of service, 211 sermons and addresses, 1,433 religious visits, 26 conversions, 26 baptisms, 69 Bibles and gospels distributed, 4,200 tracts, 4 V. B. S.'s, 250 attendance, 2 W. M. U.'s organized, 1 C. A. organized, 1 revival meetings, 2 mission study classes, 5 Sunday schools, 210 attendance, 48 prayer meetings conducted, 1 kindergarten with 20 enrolled, 5 clubs with 72 enrolled.

Herrin, Illinois: On March 1, Miss Mary Headen was transferred from the Good Will Center at Birmingham, Alabama, to the Herrin field to labor among the vast foreign-speaking population in this great center.

A. GOOD WILL CENTERS

During the year we have added two Good Will Centers to our Home Board list, the Good Will Center at New Orleans, Louisiana, and the Good Will Center at Baltimore, Maryland, giving us in all four Good Will Centers.

Christopher, Ill.: Miss Mary E. Kelly, Superintendent. While Miss Kelly has passed her 84th milestone on life's journey, she is still able to care for the work, assisted by Mrs. Stout and others, and she reports a fruitful year of service.

Birmingham, Ala.: On March 1, Miss Bertha Wallis took charge as director of the Good Will Center activities, 501 Second Avenue, North, and has reorganized the work and reports new interest in all the activities of the Center.

New Orleans, La.: 729 Second Street. Miss Gladys Keith is director of this Center in connection with the Rachel Sims Memorial Church which holds services in the same building. She is aided by three helpers provided by the First Church of New Orleans. Their activities reach out into eight different centers.

Baltimore, Md.: Miss Hazel M. Robb, Homewood Apartments, N. Charles and 31st Street, joined the Home Board family January 1, as superintendent of this Center, and the activities reported prove that the service rendered by this worthy organization is reaching a vast multitude in that great city.

Summary of work: 4 Good Will Centers, 1 workers supported by Home Mission Board, 11 centers of activity among white people, 4 among Negroes.

247 Negro attendance, 870 days of service, 1 church, 80 church membership, 2 Sunday schools, 65 Sunday school attendance, 3 B. T. U.'s, 2 W. M. U.'s, 1,114 religious visits, 267 addresses, 219 persons contacted, 37 conversions, 18 baptisms, 108 prayer meetings conducted, 1,094 Bibles and gospels distributed, 10,550 tracts, 1,038 week-day meetings, 1 industrial school, 37 attendance, 273 periods taught during week, 215 religious meetings assisted in, 497 pieces of clothing distributed.

B. RESCUE MISSIONS

Rescue Mission, 740 Esplanade Avenue, New Orleans, La., Dr. J. W. Newbrough, superintendent. Doctor Newbrough has celebrated his tenth anniversary as superintendent of our Rescue Mission for men, and they have been ten most fruitful years. Over 4,000 have professed faith in Christ besides the lives that have been restored, strengthened or helped, and made a blessing to society. Truly it can be said of Doctor Newbrough that he has given his best to the Master and to needy men during this period, for the writer has gone with him every step of the way and knows the battles that have been fought and the victories won.

Recently God made possible through Philipians 4:19 for the Board to give Doctor Newbrough an assistant. At the February Board meeting Rev. H. B. Reynolds was appointed. He has prepared himself for this type of work and is rendering a most effective service at the Mission.

Some months ago God and the good women made it possible for the Board to purchase the property now occupied by the Woman's Emergency Home, thereby making this work permanent in this great needy city. Doctor Newbrough states the following as to this work at the Woman's Home:

"Here, too, the Lord has graciously led and blessed. Forty-six different inmates were received, practically every one an extreme case. A few old women have been cared for temporarily until provision could be made for them elsewhere. Young women, stranded in the city, have been protected and aided in securing work, or in being returned to their homes. Nine unmarried mothers have been given the best of care, and in almost every case their return to virtue and to God has been very marked. The Baptist Hospital has graciously given its services in aid of this work and of these individual cases without charge, as have also several faithful Baptist physicians and surgeons known far and wide for their skill and high Christian character.

"Thus is the work quietly, unostentatiously pursuing its task of helping where help is most needed. The Lord keeps on sending us urgent cases, and we are glad to keep on receiving them. And it is unthinkable that our people will not respond to a work so really indicated in the example of our Lord in his dealings with the fallen. But we have only just begun this delicate task. As the Lord leads, surely there ought to be the right sort of following. We are fully able to build here a great

institution of this character. It is urgently called for. The Lord is blessing the little we are doing. Let us put our hands and hearts to this task and meekly, graciously serve as he would have it when he comes, and come he will some of these days when we could be busy about things of far less value."

In March, Doctor Newbrough writes: "The Woman's Home has cared for twenty different individuals this month and is running practically full most of the time. We have two maternity cases on hand awaiting their time at the hospital, and one or two others that have not yet returned to their people."

Summary of work: 3 workers, 525 days of service, 439 sermons preached, 33,669 attendance at the Mission this year, 91 average attendance for each night in the year, 30,174 total lodgings, 667 professions of faith, 58 reclaimed, 25,685 free meals given, 1 Sunday school, 42 average attendance for the year, 8 baptisms reported.

Baptist Mission, Jacksonville, Fla., Rev. L. C. Bennett, superintendent. The work at the Jacksonville Mission is growing and developing in interest and service to the vast multitude in that city. The following extract from Superintendent Bennett speaks for itself:

"There has been a very decided change in the work of the Mission here beginning with Christmas night. That was one of the greatest mission services I was ever in, and on New Year's night we had about 15 to take a stand for Christ.

"The services of the Mission are growing in interest, in attendance and in the power of the gospel. At every service since Christmas the hall has been full to overflowing and numbers have had to be turned away. There have been times within the past few weeks when every seat was full and people standing in both aisles from the back to the front of the hall, and then sitting on the floor. Last Friday night there were as many as fifteen or twenty people sitting on the floor all through the service.

"Our churches of Jacksonville are more and more becoming interested in this rescue mission work. I believe this next year is going to show great results in this work."

Summary of work: 2 workers, 340 days of service, 156 services conducted, 156 sermons and addresses, 16,417 total attendance, 1,017 definite requests for prayer, 40 professed conversions, 3,130 lunches served, 1,399 free beds given, 20 received medical attention, 60 men found employment. The needy have been helped and food and clothing given in every possible way.

6. Home Missions Among the Indians

We are reporting the work of 62 missionaries among the various tribes of Indians for part or all-time service, and the reports show the largest number of baptisms that has been reported for years—443. Letters from Indian missionaries show the work is more encouraging. I quote from Missionary D. D. Cooper:

"I am glad to say that the Indians are taking more interest in the Christian work. One Indian came to see me the other day, the very one that was against the Bible teaching, and said that he is going to bring his children to our Sunday school. The next time you make a visit here I believe that you will see a change among these Indians."

A. BLANKET INDIANS

The Blanket Indians are better known as the Oklahoma Indian Baptist Association. This work embraces the following tribes: Osage, Pawnee, Otoe, Sac and Fox, Kickapoo, Ponca, Kaw and Iowa. Many tribes are represented at Chillico government school. Twelve workers care for the work among these tribes.

The annual associational meeting was held at the Pawnee church last July. A large crowd attended, nineteen different tribes were represented, and a few Mexicans were there that had been won to Christ during the year.

In the report on missions this item impressed the writer profoundly: "The main business of every Christian and every church is to give the gospel message to all the world. Other activities are incidental." This was adopted unanimously. The entire meeting was harmonious, and a deep spiritual atmosphere prevailed throughout the entire session.

Summary of work: 12 workers, 1,880 days of service, 10 churches, 1,800 church membership, 11 Sunday schools, 540 Sunday school attendance, 9 B. T. U.'s, 289 attendance, 5 W. M. U.'s, 107 members, \$2,386.48 given to missions, education and benevolences, \$2,451.00 to local work, 129 conversions, 129 baptisms, 47 by letter received, 176 total additions for year, 2 Sunday schools organized, 196 prayer meetings conducted, 1,107 religious visits, 7 revival meetings, 25 Bibles and 17,625 tracts distributed, 511 persons reached through personal work, 1,084 sermons and addresses, 39 mission study classes.

B. FIVE CIVILIZED TRIBES

Rev. G. Lee Phelps, our general missionary to all Oklahoma Indians, reports the work among the Five Civilized Tribes in Oklahoma as more encouraging than for years. Missionary W. H. Fitzgerald, who serves the remnant of Cherokees in North Carolina, and Missionary S. E. McAdory, serving the remnant of Choctaws in Mississippi, report the work more hopeful as the interest in the Lord's work seems to be increasing.

The writer attended the meeting of the Cherokee Association in Oklahoma last September and two things in that meeting made a profound impression. The Indians desire to know what the Jesus Book teaches and be loyal to it. The second impression was in the reading of the letters from the various churches, and the immediate counting out of the money to the treasurer. I cannot recall a church reporting without an offering. These Indians are poor in this world's goods, but rich in the grace of giving.

Among the Cherokees we are reporting nineteen workers, one discontinued during the year. Among the Choctaws we have eight workers; A. W. Hancock is general missionary to his own people, the Choctaws, and is rendering a helpful service to all the Choctaw churches. Among the Creeks we have six workers. This perhaps is the best organized tribe among the Five Civilized Tribes. Brother Phelps told me at a recent annual associational meeting that I was attending one of the greatest Baptist associations that could be found in all our territory, and before the meeting closed I felt somewhat like Brother Phelps, for this associational meeting cost almost \$2,000 and every dollar was paid before adjournment.

Among the Chickasaws we have six workers, one discontinued during the year. These workers are all appointed by their district association and the workers are often changed by the acts of the association, and the Home Mission Board supplements the salaries of the appointees.

Summary of work: 39 workers, 42 churches, 23 mission stations, 158 conversions, 255 baptisms, 162 by letter, 417 total additions, 1,282 church membership, 42 Sunday schools, 1,160 Sunday school attendance, 6 B. T. U.'s, 18 W. M. U.'s, 124 prayer meetings conducted, 1,308 religious visits, 47 revival meetings, 278 Bibles, 4,500 tracts distributed, 278 contacted in personal work, 1,931 sermons preached, 3,129 days of service, 1 D.V.B.S.

C. SEMINOLES IN FLORIDA

Rev. and Mrs. Willie King, of Dania, Florida, have accomplished a most remarkable service among the Seminoles of Florida. In June they organized a Baptist church; the council for this meeting came from the Creek-Muskogee Association in Oklahoma, and this new church is a member of the above named association, for this association has looked upon the Seminole field in Florida as their mission field, and the organization of this church was a happy occasion to them, for they saw the fruits of their missionary efforts.

Recently the writer visited this field and obtained first-hand information as to the results of missionary efforts among these Indians and as to their needs from a spiritual viewpoint, which is appalling. Think of an old Indian in this civilized land stating, "When I was a boy a good man come to my father's camp and he tell of good Jesus man coming to white man, but white man kill him and put him in ground, but third day he git up out of ground and go off. We never hear any more about his."

"Want to know?"

"Yes."

Then let us provide more workers for this needy, scattered people in the everglades of Florida.

Summary: 2 workers, 340 days of service, 120 sermons and addresses, 1 church, 19 members, 4 mission stations, 13 conversions, 13 baptisms, 2 new missions opened, 1 Sunday school, 36 attend-

ance, 40 prayer meetings, 72 religious visits, 22 persons contacted in personal work.

D. SOUTHERN ALABAMA INDIANS

Rev. and Mrs. R. M. Averitt, Calvert, are the missionaries. Their field is large; 5,000 people are depending on these missionaries for the gospel message. There are four churches and three mission stations that keep these missionaries quite busy preaching and teaching. Recently a new work was opened in a destitute section and a new church building is being erected.

Summary: 2 missionaries, 323 church membership, 82 conversions, 34 baptisms, 16 by letter, 1 Sunday school organized, 171 prayer meetings, 249 religious visits, 350 days of service, 330 sermons and addresses, 120 persons reached in personal work, 65 Bibles and Testaments distributed, 2,500 tracts, 1 day school, 180 students, 211 periods taught during week.

E. INDIANS IN NEW MEXICO AND ARIZONA

In this vast territory we have 7 missionaries. Dr. and Mrs. C. W. Stumph, Albuquerque, N. M., care for the Indian church at Alamo and other Indian pueblos. They also regularly visit the Indian patients in the government hospital.

At the Santa Fe Government Indian School we have about 100 students of Baptist preference who are cared for by Miss Pauline Camack, aided by Doctor Stumph.

At Farmington, N. M., we have Rev. and Mrs. R. A. Pryor who give their time to the Navajos in that section of New Mexico. We are hopeful of getting permission from the government to erect a mission plant near the new government school being erected for the Navajos.

The Pima Indian church at Sacatone, Arizona, is served by Rev. and Mrs. M. E. Heard of Chandler, Arizona.

Dr. Stumph, who has the oversight of our work in New Mexico, states that they are carrying on a regular Baptist program at all points, and the co-operation of all the government employees is all that any one could ask.

The erection of local schools by the government has had its effect on the schools at Albuquerque and Santa Fe, and we are going to be compelled to put more workers in the field if this vast number of Indians ever receive the gospel. It will have to be taken to them.

The local Baptist churches in Albuquerque and Santa Fe are aiding our missionaries in the work in a commendable way, furnishing teachers and helpers at these strategic points, for which we are truly grateful.

Summary of work: 7 missionaries, 970 days of service, 3 churches, 5 mission stations, 40 conversions, 10 baptisms, 238 church members, 6 Sunday schools, 151 Sunday school attendance, 7 B.T.U.'s, 2 W.M.U.'s, 1,133 religious visits, 172 Bibles and

gospels distributed, 1,500 tracts, 797 persons reached in personal work, 388 sermons and addresses.

SUMMARY OF WORK IN THE HOMELAND, 1936-37

Number of Workers.....	207
Number of Churches and Mission Stations..	640
New Missions Opened.....	39
Personal Work, Persons Reached.....	7,567
Number of Conversions.....	3,633
Additions by Baptism.....	2,137
Additions by Letter or Restoration.....	999
Total Additions.....	3,135
Church Membership Reported.....	11,755
Number Sunday Schools.....	334
Average Attendance Sunday Schools.....	10,751
Sunday Schools Organized.....	20
Mission Study Classes.....	400
W. M. U.'s.....	92
B. T. U.'s.....	31
Churches Constituted.....	10
Revival Meetings Conducted.....	208
Sermons and Addresses.....	16,431
Prayer Meetings Conducted.....	4,881
Religious Visits.....	33,078
Days of Service.....	31,986
Bibles, Gospels Distributed.....	5,858
Tracts Distributed.....	256,335
Day Schools, 8; Kindergartens, 2.....	10
Teachers in Day Schools.....	26
Students in Day Schools.....	634
Periods Taught in Day Schools.....	11,390
Religious Books and Periodicals.....	1,870
Faculty Meetings Attended.....	225
Garments Distributed.....	497
Foreigners Attending Good Will Centers.....	5,216
Industrial Classes Conducted.....	37
Week Day Meetings G. W. C.....	1,038
Vacation Bible Schools.....	9
Attendance V. B. S.....	443
Clubs, Boys and Girls.....	8
Enrollment.....	94

II. A COMPLICATED HOME MISSION TASK

Noble Y. Beall, Field Secretary of Negro Missions

THE Home Mission tasks in the South are many and varied; but the most difficult and complicated, requiring more tact, diplomacy, Christian statesmanship, and sympathetic understanding, is the work with and for the Negroes. Outnumbering all other racial groups by twice as many, constituting one-fourth of the total population of the South, there is to be found among them all the culture, wealth, Christian attainment, and ambition which characterize the best among white people; while on the other hand, there is to be found more depravity, desolation, ignorance, spiritual destitution, neglect, helplessness, and hopelessness, than in any other group—more than can be found in all other racial groups with which we work.

1. Three-Point Program

During the year we have attended conventions, conferences, and institutes, giving encouragement and assistance to the Negro leaders wherever and

whenever possible. We have proposed to the Negro Baptists a three-point program, which has been accepted by both of their national conventions, namely: First, that we seek to know the Negro's needs, and that we co-operate with them in informing our own people as to those needs; second, that we share with the Negro churches and organizations all we know in Christian experience, organizational technique, and missionary information; third, that we join them in an effort to create a better racial attitude and a more harmonious racial adjustment in the South. The Negro leaders, both religious and educational, have given us full assurance of their unqualified co-operation in this program.

Our obligation to the Negroes is different now from what it has been in years gone by. This is due largely to the fact that they are better able to carry on certain phases of the work without our aid, and because of the rapidly changing social order of the South. They are as well evangelized as we are; in fact, a larger per cent of Negroes are professed Christians than of any other group in the South, and possibly in the world. Also, a larger per cent are church members, with a church for every 240, and a preacher for every 235. But at that, all of the mission work is not completed.

2. Negro Population

It is estimated that there are more than 13,000,000 Negroes in America (1937). Of this number, 11,000,000 are in the South. The thirteen southeastern states have the largest numbers; Georgia leads with 1,071,125 or 36.8 per cent of her total population, and Mississippi next with 1,009,718 or 50.2 per cent of the states' total (U. S. Census Report, 1930). During the decade 1920-1930, there was a slight decrease in the totals in some states, due to a migration to the North; but that has been somewhat overcome by a return of many from the North, and the natural increase by birth. Of the 11,000,000 Negroes in the South, fully 6,000,000 are not Christians, and unchurched. There are more unchurched Negroes than the total number of all other racial groups with which we work.

3. Trends of Negro Life

The most significant trend in Negro life has been their rapid urbanization during recent years. This is indicated by an increase of 1,600,000 in the number of city dwellers and a net decrease of 206,000 in the rural population. As a result of this trend, the Negro populations of the larger Southern cities increased very rapidly during the past few years—thirty per cent in New Orleans, forty per cent in Birmingham, and fifty per cent in Atlanta.

Another significant trend among the Negroes of the South has been a movement from the central south toward the southwest. There has been a pronounced movement from western Mississippi and Louisiana to Texas, Oklahoma, New Mexico and Arizona. With the development of these states along agricultural lines, and the growing of large cities,

the Negroes of the "black belt" have been attracted in large numbers to these states.

It is possible that, with the breaking down of the farm tenancy in the old South, the next great migration of Negroes will be toward the southwest. Already we have two racial groups in the territory, the Indians and the Mexicans, which make strong appeals to Home Missions. If and when the Negroes go to the southwest in any large numbers, the Home Mission task will be not only increased but tremendously complicated.

There are 189 counties in the "black belt" in which Negroes constitute half or more than half of the population. Grouped around these counties are 288 more counties in which the Negroes constitute thirty to fifty per cent of the total population. In 477 counties of the "black belt" there are 6,163,328 Negroes, constituting 44.8 per cent of the total population. The three counties having the largest percentage of Negroes are in Tunica, Mississippi, 85.83 per cent; Lowndes County, Alabama, 85.81 per cent; Greene County, Alabama, 82.37 per cent. The sections most densely populated by the Negroes are in southeastern Virginia, northeastern North Carolina, South Carolina, Georgia, middle Alabama, and the lower Mississippi valley.

4. A Challenging Problem

The survival of the old slave-master pattern, both in their economic and social form, remain the basic peculiarity of the "black belt" and determine in the main the character of the Negro problem. A Home Mission program, carried out in this territory must be prosecuted in view of this handicap. But one can conceive of nothing which should be more challenging to Home Missions today than the complete destruction of that which holds the Negroes in human bondage and places a monetary value upon their souls.

5. Negroes and Their Churches

At the close of the Civil War there were a very few independent Negro churches. Negroes now have in all denominations 42,585 churches with 5,293,487 members, and 36,000 Sunday Schools enrolling 2,144,000 pupils. More than 36,000 of these churches, with 4,500,000 members, are connected with independent Negro denominations. Of these the Baptists are the largest group, with 22,081 churches and 3,196,623 members (1930 U. S. Census Report).

The Negro denominations support 175 schools, with a property value of \$4,000,000, and in normal times contributed \$3,000,000 annually for their support. It is estimated that since the Civil War Negroes have contributed \$40,000,000 for their own education, besides paying their proportion of taxes for the support of education, and that they have contributed three times that amount, or \$120,000,000, for their religious development. During the last fifteen years Negroes of the South have contributed \$4,683,000 toward the erection of 5,295 modern public school buildings (Rosenwald schools). A number of Negroes have given to cer-

tain of their institutions sums ranging from \$5,000 to \$25,000 each.

The Negroes have their own organizations. Negro Baptists, as an example, in the territory of the Southern Baptist Convention, have three national conventions, seven national auxiliary conventions, 24 regional conventions, 40 state conventions, 111 state auxiliary conventions, 148 state district conventions, 544 state district auxiliary conventions, 1,081 district associations, 2 foreign mission boards, 2 home mission boards, 40 state mission boards, 20,414 local churches valued at \$39,453,200. With more than 3,209,604 members (1935), they constitute the second largest body of Baptists in the world.

In all of the states Negro Baptists have some sort of a mission program, and in several states are taking advantage of the willingness of white Baptists to co-operate with them in mission activities.

A large number of the Negro denominations carry on mission work in Africa, South America and the West Indies. The Negro Baptists of America have some fifty missionaries on these fields. In spite of their own needs here in the homeland, their kinsmen according to the flesh back in Africa, their near kinsmen in South America and the West Indies present an irresistible appeal to them, and they give liberally for missions in these lands.

6. Economic Contributions

Negroes are able and are doing more than is generally known. It is estimated that they own 700,000 homes and 200,000 farms, and also operate 700,000 farms as renters and tenants. In Georgia, it is said, Negroes own 1,444,284 acres of land, with an assessed value of \$13,491,117. They own also city real estate valued at \$24,726,311 and about \$10,000,000 of personal property, bringing their total assessed values in that state to \$48,633,022.

In the entire country Negroes own more than 22,000,000 acres of land, an area larger than the five states of New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island. There are more than 2,500,000 Negroes employed in industries, and more than 70,000 businesses conducted by Negroes in more than 200 different lines. In 1930 a National Negro Insurance Association reported aggregate assets of \$18,445,798 and \$260,174,167 of insurance in force. In the same year there were fifty-one Negro banks capitalized at \$3,000,000 with \$20,000,000 in resources, and an annual business of \$75,000,000. These insurance companies and banks are all organized, financed, managed and supported exclusively by Negroes.

The significance of this, in so far as missions are concerned, lies in the fact that these Negroes are the ones with whom we must co-operate in our work.

7. The Home Mission Task

The Home Mission task, as it relates to the Negro, now is largely one of racial adjustment.

The problem of the "color line" is three-fourths white, and only one-fourth Negro. Some one has said, "The Negro's very presence among us, by our volition, not his own, and primarily for our convenience rather than for his welfare; his vast contribution to the economic development and wealth of the country, especially the South; the fact that his condition today, good or bad—even his character—are in great measure what the white man has made them; the inevitable influence of these conditions upon ourselves; the sense of responsibility which a people so fortunate as we, cannot escape—all these considerations lay upon us a peculiar obligation to be not only just, but generous, in our treatment of the Negro in our midst."

In the sight of Jesus Christ every human being is sacred whether he be white or black. Christianity admits of no other basis of values. If we are to be Christlike, we must recognize the infinite worth of a personality, as such, regardless of color, and shape our attitudes and activities accordingly. This principle taken seriously, and honestly applied, carries certain implications:

First, the Negro's personality—both for what he is and for what he may become—should be respected. And, it matters little what he may be at the present, it is in view of development, even to the fullest of that which is in Christ, that we are primarily concerned.

Second, we should cease thinking of the Negro as a race divinely doomed to perpetual servitude to the white man's will. It was never so, and for one to warp the Scriptures and make them teach anything of the kind is to misinterpret the Word of God.

Third, the Negro should be given a fair chance for full development. This is especially true in education. We as Christians can never say that we have discharged our whole responsibility so long as the governments under which we live—whether they be municipalities, state or national—distribute educational funds so disproportionately in favor of the white child.

Fourth, the Negro's life and property should be protected. It is not enough for us to simply pass a few resolutions at our conventions in respect to lynchings; we must become active in our home communities against this crime and those who excite people to it.

Fifth, the Negroes in our cities should receive a fair provision of public utilities—street paving, water mains, lights, sewers, playgrounds and police protection.

Sixth, the Negro is due, as are all other human beings, an attitude of sympathy and good will. The assurance of just such activities and attitudes toward them on the part of white people, especially Christians—and who could deny them that?—would go a far way toward helping to create better racial attitudes.

In making these suggestions it is recognized that our conventional attitudes toward other races, our

assumption of superiority, our consequent arrogance and lack of consideration, the limitations of opportunity which we lay on those whom we count inferior, the petty humiliations which we visit upon them, constitute some of the greatest paradoxes of all times. For it is, or should be, assumed that Christians neither would nor could be guilty of such; but the facts are too well known to be denied.

It is hoped that we, as a group of Christians of another racial group, in so far as our responsibilities along these lines are concerned, may be enabled to do the Christlike thing, and encourage our Negro brethren to greater activities in the Kingdom of our Lord and his Christ.

8. Summary of Mission Work

In addition to the field secretary, there are fourteen workers among the Negroes.

At Benedict College in South Carolina there are 344 students enrolled, with 22 students in the school of religion and 12 taking special training, making 34 in the Bible department where we have Dr. J. K. Hair (white) as one of the faculty.

At Selma University, Selma, Alabama, there are 468 students enrolled. They have 47 in the theological department, with Dr. R. T. Pollard, dean. Dr. Pollard has the distinction of being the senior employee of the Board, receiving his appointment in 1895, and he has served to the glory of God for 42 years.

Rev. T. Theo Lovelace, corresponding secretary of the Home Mission Board of the National Baptist Convention, is under appointment of this Board.

The other workers serve in important positions in the various church activities of their people.

Summary of work: 14 workers, 2,834 days of service, 118 churches and mission stations, 1,430 sermons and addresses, 317 prayer meetings, 852 religious visits, 110 Bibles and Testaments, 31,200 tracts distributed, 518 baptisms, 109 Sunday schools, 738 Sunday school attendance, 8 new missions opened, 1,177 persons contacted, 206 conversions, 28 mission study classes, 361 additions by letter, 718 total additions, 11 Sunday schools organized, 2 theological schools, 2 teachers, 81 theological students.

III. JEWISH EVANGELIZATION

Jacob Gartenhaus, Field Secretary

"I will put a new spirit within you . . ."

—Ezek. 11:19

THE past year has been one of the busiest, and, praise God, one of the most blessed. It has kept me hopping about like a frog, going from one engagement to another, covering fourteen states, addressing several conventions, numerous associational and district meetings, participating in schools of missions, distributing thousands of Bibles, tracts and gospels, interviewing scores of my people.

I have also had published my book, *The Rebirth*

of a Nation, which is stirring the hearts of Christians and Jews. More than once I felt that I would break under the heavy load; indeed had it not been for his sustaining grace, the prayers of God's children, and the many rich experiences, I could not have carried on.

1. Many Jews Accepting Christ

There has never been a time since the apostolic days that so many Jews have been brought to Christ as within the past few years. One of the most significant signs of the times is the extent to which many leaders of Jewish thought are now discussing among themselves the relation of Jesus to the Jew, and this is all the more remarkable considering the fact that for centuries it has been the policy of Jewish leaders to bury, if possible, the name of Jesus in the oblivion of silence. But this important question they could no longer evade, for the masses of Jewry have been demanding a satisfactory explanation as to his identity, and the answer that he was a great benefactor, a teacher par excellence, a prophet and an exponent of Judaism, no more satisfied them; for if, they reasoned, Jesus was as great as the rabbis said, how could they explain his own claims to be Israel's promised Messiah?

In a brief report I can only cite one or two experiences to illustrate this awakening.

An outstanding Jewess, loved and admired for her talent as an artist, was presented with a copy of my book, *The Jew and Jesus*, which she examined carefully, coming across the quotation by her own rabbi who, like others of his school, praised Jesus as a great man. But as she read further the claims that Jesus made for himself, she saw the inconsistency of this modern Jewish attitude and decided to take the matter up with the rabbi. His reasoning failed to satisfy her; she wanted to know why she should not also accept his own claims for himself, and the rabbi could give her no other answer than to caution her that such a step on her part would be a proof that Judaism has no message. However, with her it was a matter of life and death: Jesus must be either what he claimed for himself, or she must disclaim him altogether. And so she took the courageous stand of publicly professing him as Savior. We thus see that the gospel not only penetrates and transforms the poor and illiterate, as some have argued, but the great and cultured.

2. One Remedy for Aching Hearts

Any one who has had close dealings with the Jew finds that inside of him there is an aching heart, a restless and sick soul. "Quack" doctors have prescribed various cures but without avail; the patient remains the same. There is one remedy, and one only, and that is the Great Physician with healing in his wings.

A while back when visiting one of our towns, a Jewish merchant responded to the invitation by coming to the service and listening attentively to

the message. Many questions were raised in his mind which the pastor sought to answer, and the man expressed a desire to search the Scriptures in his own language. I sent him a Bible—Old and New Testament—in the Yiddish. Only a few days ago came the good news that he had found the Messiah of whom Moses and the prophets did write, and now another Jewish merchant in the same community has requested a similar Bible!

A young Christian once heard my appeal on behalf of lost Israel when I emphasized the importance of a kind word and deed, and he vowed that God helping him he would never pass by a Jew "on the other side." Recently when he settled down in a pastorate he befriended a young Jewish merchant whom he later had the glorious privilege of burying in baptism, and, as in the case with so many other Jewish believers, this young Jew not only felt the need of Christ for himself, but for a lost world. He has now been licensed to preach the gospel.

3. Co-operation of Christian Friends

Yes, it is through the co-operation of Christian friends that I may multiply my usefulness and reach the teeming multitudes of my people. For this reason I have prepared a plan for the organization of Friends of Israel Groups thus seeking to reach the Jews scattered throughout the length and breadth of our territory; and it is indeed encouraging to know how many Jews have been contacted and won. This past year has seen many thousands of groups in earnest study of the Jewish question, which will no doubt result in a yet greater awakening in behalf of the Jew within our gates.

Some years ago when it was a rare thing for a missionary to be invited to a Jewish home, such an invitation was extended to me and the message of the Saviour was faithfully delivered. Recently I met a member of that family who is now a loyal member of one of our Baptist churches. During the past months I have been in a great number of Jewish homes, and I like to think that those visits will accomplish the same glorious results as in that home years before. And why not, when we have his sure promise that his word will not return unto him void?

It seems that this "new spirit" promised by the prophet is now beginning to work among the dead, dry bones of Israel, for Jehovah says, "Although I have scattered them among the countries, yet I will be to them as a little sanctuary in the countries where they shall come." But that is not all, for the prophet continues: "I will even gather you from among the people, and assemble you out of the countries" (Ezekiel 11:16,17). May we hasten that bright and glorious day!

IV. THE DEPARTMENT OF EVANGELISM

Roland Q. Lovell, Superintendent

WHEN the Southern Baptist Convention in St. Louis instructed the Home Mission Board to re-establish the department of evangelism, there was

widespread enthusiasm and unanimous approval. There have been few measures calling for enlargement of the work which have passed the convention with such acclaim. Since that time the continuous expressions of good will for the work, and a constant evidence of a desire to co-operate have given added reason to believe that the movement has been of the Lord's leading.

That a program of aggressive evangelism is deeply needed today needs not to be argued. The statistics which Dr. E. P. Alldredge gives tell us that there are more unsaved and unaffiliated white people of Baptist inclination in the South than we have members of all of our churches. Our sleep is disturbed with the realization that our evangelization of the South is not nearly keeping pace with the growing population.

In our denominational activity we have had a program for about everything in the whole field of religious endeavor except evangelism, the most important thing. The pastors have their own evangelistic programs for their churches. But they are clamoring more and more for a concerted movement and a co-ordinated plan of aggressive evangelistic strategy.

Our present denominational trend toward renewed emphasis on the district association has created an additional demand for co-operative evangelism, since all other types of work in the district association are co-operative. But perhaps more significant than that is the widespread feeling abroad everywhere that we are experiencing a spiritual reaction against all the godlessness and indifference of the past twenty years. Signs of the times indicate the immediate possibility of a nationwide revival which will be heaven-born, Spirit-filled, sin-destroying, Christ-honoring, and soul-saving. To that end the department of evangelism will work, watch and pray.

1. Plan of Approach Different

The chief difference between the plan of the department of evangelism at present and that during former years is that now there will not be a staff of regularly employed evangelists and singers. Formerly the Home Board maintained such a staff of men who went from place to place organizing and conducting evangelistic campaigns. Today the department has only one man.

The department of evangelism is launched on the conviction that a pastor and a church of Christian people can win souls. It is evident that the laymen and women in our churches should be led and encouraged into soul-winning activities. The Home Board's approach to the evangelistic task will be made with the idea of training and inspiring the rank and file of the church members to lead others to Christ.

2. Purposes of the Department

One of the primary purposes of the department of evangelism is to keep aflame the spirit of evangelism. Some one must assume the supreme task

of re-creating and fostering the spirit of evangelism in the South. The department's superintendent should think evangelism, plan evangelism, pray evangelism, practice evangelism, and promote evangelism in every way possible.

In the second place, this department proposes to foster the creation and circulation of fresh, new and stimulating literature on evangelistic topics. The superintendent will not personally write all of this literature, not by any means. Others will be encouraged to write evangelistic books, tracts and articles for the press.

A third task of this department will be to help organize and promote city-wide simultaneous campaigns. The superintendent has been actively setting up the preliminary organizations and plans for holding a number of such campaigns during 1937. Already most successful campaigns have been held in Tampa, Florida, and in Oklahoma City. Plans are being made for similar campaigns in Baltimore, Maryland; Gadsden, Alabama; Jackson, Mississippi; Asheville, North Carolina; St. Louis, Missouri; and Mobile, Alabama. In these campaigns the superintendent preaches in one of the co-operating churches, and the other churches choose their own evangelists. The plans for these campaigns include full preparation and adequate conservation of the results. There are fellowship breakfasts each morning during the campaign, during which the superintendent co-ordinates the work and assists in guiding the whole program toward the desired results.

A fourth purpose of the department is to conduct association-wide campaigns similar to the city-wide campaigns, but with the approach entirely adapted to the conditions found in the rural churches. The summer months will be given to this work. Many such co-operative campaigns will be promoted through the joint counsel of the superintendent of this department and the state evangelists in various states. Tracts giving suggestions for the organization and promotion of these association-wide campaigns have been mailed to the evangelistic representatives of all the associations in the Southern Baptist Convention territory, where the addresses could be obtained.

In the fifth place, it is the hope of the Home Mission Board that the superintendent of evangelism may find opportunities to co-operate with state mission secretaries and state evangelists in any plans which they may have for state-wide evangelistic movements. The superintendent would rejoice to know that every state in the Southern Baptist Convention is adopting and promoting a definitely outlined program of evangelism for the entire year, reaching every Baptist church in the state. To co-operate in setting up such programs will be counted a great privilege.

A sixth desire of the evangelistic department is that at some time within the next few years a comprehensive concerted attack may be made on the remote and unevangelized sections of the South. The ministerial students in our Baptist colleges and seminaries might well be pressed into this type of service.

A seventh method by which the superintendent hopes to promote evangelism is by the conducting of evangelistic conferences in colleges, in summer assemblies, and with ministerial groups in cities or associations. A number of such conferences have been held, and others arranged for.

In the eighth place, the department would like to help rebuild the spiritual life of the family by promoting family worship in the homes of the Southland. If the spirit of the home is evangelized, we will have gone far toward the evangelization of the land.

3. Co-operation Between Denominational Agencies

On every hand there seems to be the greatest desire on the part of all the denominational agencies for full co-operation in this field. Nothing could have been more encouraging than the generosity of The Sunday School Board in offering to the Home Board the valuable service of the Sunday school force in preparation for campaigns and the service of the B.T.U. department for conservation of the results of the meetings. The executive secretaries of the state mission boards have seemed most eager for fullest co-operation with the work of the two Southern Convention boards. Numerous calls from district associational leaders have been coming to the superintendent.

The superintendent of this department went at the invitation of Dr. T. L. Holcomb to almost all of the statewide Sunday school conferences promoted by The Sunday School Board during January, February and March, 1937. At these conferences the superintendent was given a prominent hour on the program in which to speak on evangelism. Also he held group discussions with the associational evangelistic representatives, in which the possibilities of association-wide co-operative evangelistic campaigns were fully discussed.

The superintendent desires to throw himself upon the mercies of God and the good will of the brethren, trusting that this department may fulfill its greatest responsibilities in bringing our people into readiness for that heaven-born, Spirit-filled, sin-destroying, Christ-honoring and soul-saving revival of New Testament religion which the Lord undoubtedly wills for our land.

Section Three Christ Lifted Up In Cuba and Panama

1. REPORT OF CUBAN WORK

M. N. McCall, Superintendent

WE reach the end of our conventional year feeling that God has richly blessed our field. In the main, activity has been uninterrupted. Our workers for the most part have had health and strength to carry on continuously. Social conditions have presented no great difficulties, other than some restrictions in the matter of open air meetings.

Our statistical report shows advance along all lines of effort, and increased results in all points save one or two. Three new churches have been organized, two in Havana province and one in Santa Clara.

The roster of workers has remained unchanged except that in the latter part of the year Rev. and Mrs. W. L. Moore have come to fill a much needed place in general and administrative work, and Mrs. A. T. Bequer, wife of the strong pastor in Cienfuegos, has been called home. Mrs. Bequer was a most excellent woman. We remember her first as a young lady, beautiful in person and Christian character, as she presented herself for baptism at a watch night service thirty years ago. She began that new year well, and during the years she contributed in a large way to the success of her husband's work, and won the gratitude of many who found the way of life through her ministry.

1. Visible Results

Our statistical report for the year shows the following totals:

Number of churches	49
New churches organized	3
Additional preaching stations	80
Number of preaching services	13,606
Number of prayer meetings	3,132
Present number of church members	3,976
Missionary visits	42,383
Tracts distributed	552,994
Bibles and portions distributed	6,124
Women's societies	98
B. T. U. organizations	20
Tithing bands	18
Number of Sunday schools	97
Number of pupils in Sunday schools	5,308
Number of organized classes	170
Number baptized into churches	277
Amount contributed by Sunday schools	\$ 1,765.64
Amount contributed by churches	
for all purposes	\$11,458.52

Analyzing this report we would say:

(1) The large number of preaching services has been made possible by the aid of lay preachers. Some of the missionaries multiply themselves

many times over by training and directing their laymen who preach in out-stations. Otherwise the high average of 450 preaching services per ordained worker would not be possible. The same may be said of the missionary visits.

(2) Bible distribution has not been larger because of the scarcity of books during the year at the local agency of the American Bible Society. The activity of our people in this respect may be judged by the statement of the agent of the Bible Society that Southern Baptist forces led all other missionary groups of the island during the year in purchases and distribution of Bibles and portions.

(3) The tithing bands do not represent all the tithers among our people, but only those churches where there is an organization of tithers for the extension of the practice in their own and other congregations.

(4) It will be noticed that there has been an increase of thirteen in the number of Sunday schools, and an increased enrollment of approximately a thousand.

(5) The money contributed by the churches was distributed among those causes generally fostered by Baptists, not forgetting Foreign Missions. The larger part, more than half, was devoted to local church expenses, including pastoral support.

2. Passion for Souls Dominant

In all the associational and other general meetings during the year, the dominant note has been soul-winning. Special services have been held in all the churches and many of the preaching stations. Efforts have been made to enlist whole congregations for evangelistic campaigns, in some places with signal success. Pastors have organized their young people into groups for house-to-house visitation and tract distribution. The results show that most Cuban homes are willing to receive the visitor and give him a respectful hearing. Regular radio services have been held in two places, and occasional services at several other places. Our Cuban Christians seem to be realizing more and more that the conquest of Cuba for Christ is a task for Cubans.

Most of our special series of services have been conducted by an exchange of pastors. But beginning in December and running into May of this year, we have had the services of an evangelist who has been engaged for several years in similar work in Latin American republics and in Spain. Many wonderful meetings have resulted from this campaign. The evangelist says that of thirteen republics visited during the last eight years, he finds Cuba most open to the gospel and most readily responsive. It seems to be a day of great oppor-

tunity for evangelism in our field, both because of the quickened passion for souls on the part of our Christian people, and of the accessibility of the masses of the Cuban people. We would do well to make larger and better organized efforts of evangelism, following what seems to be the leading of God's Spirit.

3. Cuban Convention

Our annual convention was in the city of Pinar del Rio in the month of March. Notwithstanding the fact that the city is on the extreme western edge of our territory, the attendance was large. Some of our people had to travel four hundred miles to be present. The spirit of the meeting was equal to that of our best years. For the first time we had in our convention Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board. He greatly helped our people by bringing them a series of devotional sermons.

Our annual meeting is really four conventions in one: a general meeting of the churches, a Sunday school convention, a W.M.U. convention, and a B.T.U. convention.

(1) The work of the general convention is grouped around three committees, which we dignify by calling Boards, Missions, Education and Publications.

The Board of Missions projects a promotion campaign each year to raise a fund for a unified budget. From the amount raised allocations are made to each of the Boards. The Mission Board used its part of the funds in helping evangelistic campaigns throughout the field. In the new year they plan to open four additional stations in each province, beginning in Matanzas, where we have least work. These new stations will be cared for by the near-by pastors or their helpers. The Board also plans to help small country congregations erect inexpensive houses of worship, limiting the Board's co-operation to one hundred dollars at each place.

The Board of Education has for its present task co-operation in the work of the Seminary. Our Seminary, made possible by funds from the Bottoms Trust, has had a most successful year. We have now thirteen resident and four outside students. We feel that we have an unusually fine group of young men, from whom we may expect great things in the future. They are more than students, for eight new stations have been opened in the city of Havana and environs, in which the students preach each week and conduct Sunday schools.

The Publication Board printed during the year, in our own print shop, 265,000 tracts, 14,000 copies of our denominational paper, *La Voz Bautista*, 7,000 prayer calendars and 22,100 church bulletins—a total of 308,100 pieces of literature. The labor cost was met almost entirely by rentals from the printery, so that the principal cash outlay was the cost of the paper. This plan enables us to get

a large amount of printing at small cost. We consider the printery one of our most useful pieces of equipment.

The work of our Boards, of course, is limited. The goal of our campaign was only two thousand dollars, to be divided among the three agencies. Our people are poor and their contributions small. But much good work is being done through these organizations, and they have an educational value for the future. They put work into the hands of Cuban leaders and cultivate a sense of responsibility among the church members.

(2) The Sunday School Association is the next oldest of our organizations. It strives to do promotional work in the churches and Sunday schools. It has departments of organization, issues standards of excellence, has special days for missions and other objects, and unifies the work along several lines. It has done much to improve the Sunday school work. It plans for the new year greater emphasis on teacher training. The need of field work is being more and more felt.

(3) The Woman's Missionary Union Auxiliary to the Cuban Baptist Convention deserves special mention this year because it plans to celebrate the silver anniversary of the Union at the next annual meeting. Miss Mildred Matthews, President of the Union, furnishes the following data:

"The Cuban W.M.U. was organized in the city of Pinar del Rio in 1913, with seven Woman's Missionary Societies and no young people's organizations. This year on March 24 we met again in Pinar del Rio, just twenty-four years later, and reported thirty-seven women's societies and sixty-one junior organizations. We reported a total membership of 1,130. Almost every year during the twenty-four years of the life of the W.M.U. we have been able to report an increase in our work. This year we had grown from eighty-four societies reported last year to ninety-eight reported this year, and from a membership of 1,001 to 1,130. We have nine Y.W.A.'s, twenty G.A.'s, fourteen R.A.'s, and eighteen Sunbeam bands. The total amount of our gifts to all causes was \$705.76, or an increase of \$135.10 over last year. We reported seven A-1 Women's Societies, and ten A-1 Junior organizations. We have two full graded A-1 unions in churches, Havana and Cruces.

"Our next annual meeting will be the silver anniversary, and we have set as our goal for the year fifty W.M.S. and twenty-five of each of the societies of the young people and the children. Our goal is a membership of 1,400. We are also working to have twenty-five A-1 W.M.S. and twenty-five A-1 young people's societies. Our financial goal for the year is \$1,000. We have set no goal for the number of souls to be won to Christ, but we have made all our personal service plans to that end. Our watchword for the year is the same as that of the Southern W.M.U., 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' Our desire and aim for the W.M.U. work for this

year is that all may be done in the Spirit of the Lord of hosts.

(4) The B.T.U. Convention strives to promote work among the young people of the congregations. Its purpose is to organize unions and to stimulate them to study the usual courses recommended for young people. The lack of literature in Spanish has always been a serious difficulty. The young men of our Seminary co-operate in the translation of the programs published by the Baptist Publishing House of El Paso. This Convention also seeks to stimulate our young people to engage in missionary activities and co-operate in the financial efforts of their local churches. Cuba also has her youth movement and it is a day of opportunity. Many of those who are in our congregations today are second generation Christians. There are wonderful possibilities in them, and it behooves us to do our best for their preparation and guidance.

4. Need of Opportunity

The encouraging activity of our Cuban brethren must not be taken to mean that the missionary task is well on toward completion. Dire need is still found everywhere. The latest figures published by the Cuban government give our total population as slightly over four millions. No detailed information has been published, but if the increase has been uniform throughout the whole territory, there are in our Southern Baptist field approximately two and a half million souls. In this territory we have four thousand Baptists, or one for each 625 of population. Thinking of the republic as a whole, we would be safe in estimating the evangelical Christians at twenty thousand. On the basis of four million population we would have one-half of one per cent. Cuba is one-half of one per cent Christian, or one-fourth of one per cent Baptist. We have no doubt there are many undeclared Christians who do not belong to any evangelical denomination, and there are others who sympathize with our cause, or are Protestant in sentiment. But taking what we see and know as a basis of estimate, we are only one-half of one per cent Christian. There are still large sections of the country, with populous towns and villages, where no message of life or light has ever gone. Even in the cities where we work, comparatively few have heard the Word. Ignorance of the meaning of spiritual life, lack of knowledge of the Bible and its teachings, superstition and idolatry are found everywhere, even under the shadow of our places of worship.

But there is no limit to our opportunity except the lack of ability to get to the people. During the course of the year every worker has had calls which he could not attend, invitations to hold cottage meetings or make religious visits which he could not accept. Time and strength did not permit him to go many times when his heart was moved by the need and desire of those who wished him to go. Our reply to this condition should be more workers. While the number in our Seminary

is the largest group we have had so far, there are others who wish to enter. If we could train all those who seem called of God and send them out to the waiting fields, it would still be little for so great a need.

5. Growth and Need in Equipment

Our equipment needs have always grown more rapidly than our ability to supply them. Many congregations are still worshipping in unsuitable, rented halls. But we are glad to report that two new chapels have been dedicated during the year. In Cienfuegos a splendid brick and stucco building costing \$10,000 was opened in July of 1936. Also the pastor's home, which was demolished by a storm, was rebuilt. These two buildings give us worthy, and for the present, adequate equipment in that field. In Arroyo Apolo a frame chapel has been prepared at a cost of \$2,000 for house and lot. A nice brick and stucco chapel, costing \$5,000 will be dedicated in Placetas by the time this report is published. We have also purchased a large, centrally located property in Sancti Spiritus, Santa Clara province. It has a good building, suitable for pastor's home, and space for a chapel to be built in the future. We are already occupying the building with the pastor's family, and have made temporary adjustments to hold the services in the large parlor. It will be necessary to make better arrangements as soon as we are able to do so.

We are feeling the need of enlargement in our quarters at the Baptist Temple. Our school, the Cuban American College, has outgrown its space. We need additional class rooms and better quarters for the Seminary. We welcome the prospect of further income from the Bottoms Trust, and think no better use could be made of it than to provide permanent equipment for work that is prospering.

6. Distribution of Workers

The missionaries and their respective fields of labor are given briefly as follows:

Pinar del Rio Province. Rev. Fernando Santana, San Juan y Martinez; Rev. Enrique Vasquez, Pinar del Rio; Rev. Angel Pinelo, Consolacion del Sur; Miss Christian Garnett, Guanajay; Rev. Enrique Pina, Mariel.

Havana Province. Rev. M. N. McCall, Rev. W. L. Moore, Nemesio Garcia, Mrs. H. R. Moseley, Miss Mildred Mathews, Miss Eva Smith, Dr. M. R. Vivanco, Miss Edelmira Robinson, Mrs. M. A. Vivanco, Dr. Sidney Orrett, Mrs. Luz Peraza, Mrs. Maria Menendez, Miss Natividad Isern, Miss Gloria Ruiz, Baptist Temple, Havana; Rev. R. R. Machado, Vibora; Rev. J. L. Greno, Arroyo Apolo; Rev. E. Planos, Guanabacoa; Rev. F. J. Rodriguez, Calabazar; Rev. Herbert Caudill, Regla; Rev. Francisco de Armas, Jacanino; Rev. J. B. Ferrer, San Jose; Miss Kathryn Sewell, Bejucal; Rev. J. M. Fleytes, Aguacate; Miss Virginia Perez, Madrugo; Rev. Antonio Echevarria, Los Pinos.

Matanzas Province. Rev. Arturo Corugedo, Mat-

anzas; Rev. Antonio Martinez, Cardenas; Rev. Agustin Lopez, Colon.

Santa Clara Province. Rev. M. A. Gonzalez, Santa Clara; Rev. M. A. Calleiro, Sagua la Grande; Rev. Domingo Hernandez, Camajuaní; Rev. N. J. Rodriguez, Remedios; Rev. Rafael Fragueta, Placetas; Rev. E. Becerra, Sancti Spiritus; Rev. B. Molina, Trinidad; Rev. A. Pereira, Cumanayagua; Rev. A. T. Bequer, Cienfuegos; Rev. I. Negrin, Cruces; Rev. F. Hernandez, Ranchuelo; Rev. Heriberto Rodriguez, Arriete; Rev. Casto Lima, Lajas.

Pastors' wives are considered missionaries along with their husbands, but their names are not given. The Havana list contains the names of teachers who are paid from tuitions also. These are the last four names on the list of those having their address at the Baptist Temple.

7. Medical Work

The medical work conducted in connection with the Cardenas church has continued through the year with good results. It is hampered because of the lack of suitable space in which to do the work. The physician holds his consultations in a small room in the family living quarters, which is not good for the family nor for the work. We very much need some rooms for the doctor's use, or better still, a pastor's home, so that the present living quarters may be used for office and Sunday school rooms. The W.M.U. of Southern Baptists put this medical work on their budget three years ago.

A medical dispensary has been begun in Havana during the year. Mrs. E. M. Bailey, of Georgia, donated the office equipment of her deceased husband. This was brought to Havana and set up in two rooms in the Baptist Temple. Dr. Sidney Orrett contributes his services three afternoons a week to free consultations for the poor. Havana offers a larger and more needy field for this kind of work. An average of forty office patients per week have been treated since the Havana dispensary was opened. Treatments and consultations are free, and in many cases medicines are given when needed. Friends have helped with clinical material and small gifts for medicines. The married women's class of the Havana Sunday school gives ten dollars a month for medicines. Young ladies of the same congregation lend their services for clerical and other assistance. Tracts and gospel portions are distributed. It is not an unusual thing to see twenty patients in the waiting room on a single afternoon. The work promises great opportunity for bodily and spiritual healing, and deserves larger support.

8. Resuming A Much-Needed Feature

From 1917 to 1927, with the exception of one year, we held a ten days workers' conference or summer assembly, each August. Courses of study were offered in Bible, church and Sunday school organization, stewardship, and practical church problems. They were meetings of great value to our preachers, many of whom had not had seminary

opportunities. They were seasons of spiritual refreshing and inspiration. Many thought the "summer institute," as we called it, was our most helpful general meeting. This work was discontinued because it was too heavy a burden on the reduced salaries of the workers. There was no fund to which we could appeal for aid in offering this helpful service to the Cuban missionary.

But we plan this year to resume this feature of the work. A program has been arranged covering cultural, practical and inspirational phases of a pastor's preparation. The scarcity of new books in Spanish, and the possibility of giving them much that comes from our Baptist press, through the interpretation of some brother who understands both languages, offers a great opportunity for helpfulness. The writer remembers what a lasting impression Dr. A. T. Robertson's book, *The Divinity of Christ in the Gospel of John*, made on the Cuban brethren in one of these summer meetings. It was presented in ten discourses in Spanish by a brother who has since passed to his reward.

We cannot expect our pastors to defray their expenses for a week or ten days in Havana, and must make arrangements to help them. The expense will be amply repaid in increased efficiency and inspiration.

9. What We Should Do

(1) We should provide more liberally for some of our Cuban workers. The increased cost of living and their uniformly low salaries make the strain on them too great if they are to do effective work. An increase of ten per cent was made last year, but it is not enough.

(2) We should continue to major in the Cuban-born pastor or missionary. We have always done this. Our small corps of American workers, in comparison with other denominational groups, was looked upon as a doubtful experiment by some. But time has justified our position, and other denominations seem to be putting into practice the same method. But we need to give the native workers the best preparation possible. Our Seminary should be kept strong, with its courses not too short. Our students are more than students. They are missionaries in regular stations where they are responsible for the services of preaching and teaching.

(3) We should do more training in the local congregations, developing pastors' helpers, or helping the pastors develop them. The coming of Brother Moore will enable us to do more along this line, and we are planning for it. The leaders of the W.M.U. are also planning to help promising young women in the congregations prepare to lead more efficiently in work for the women and children.

(4) We should continue to improve our equipment whenever and wherever possible. The chapel built last year and this year have brought encouragement to several congregations, made their work

more effective in their respective towns, and brought some saving in rents. When we shall have finished equipping a few more larger places, chapels of a less expensive type may be used.

(5) We should not abandon the purpose of having a good school of institute grade. The national school situation seems to be settling down, and the present trend seems to be toward a recognition of the private school on the same terms as the government institute. If this should become assured we ought to lose no time in meeting the requirements for a Baptist institute.

(6) We should be faithful. Cuba will be a mission field for a long time to come, but the progress of thirty years is a great promise for the future. We are laboring with humanity that has been misled for centuries, and has had no chance to know Christ and salvation. But native born Christians will more and more help themselves and some day when we least expect it there will be a mighty bursting forth of the seed sown during these years. Converts will be numbered each year not by dozens nor hundreds, but by thousands. If we are faithful now we have every reason to expect great things in the future.

II. MISSIONS IN PANAMA

J. V. Tinnin, Superintendent

THE Ballou Heights Church, located at the cross roads of the world where "the race of men go by," is the farthest outpost of the Home Mission Board. Our membership is composed entirely of white Americans, 95 per cent of whom are employed in the maintenance, operation and defense of the Panama Canal.

The house of worship and the pastor's home were built in 1916 by the Home Mission Board. The work has been self-supporting for eight years and is missionary in every respect. During the past quarter an average of \$100 per month was given to outside causes.

A helpful ministry of the church is carried on among the American sailors and soldiers stationed in the forts of the Pacific sector. A large number of these splendid young men are regular in their church attendance and take an active part in the Sunday school, B.Y.P.U., and missionary work in Panama City.

The church has a standing offer with the Home Mission Board to purchase property and build a mission house at Chitre, 170 miles in the interior, provided the Board will locate a missionary on the field. Should this plan materialize, Chitre would be the first Spanish-speaking mission station to be operated by Southern Baptists throughout all Central America.

1. Our Mission Work

The Negroes in this section are commonly called West Indians. They were brought here from the West Indies during the construction of the Panama Railroad and the Panama Canal. They now num-

ber about 60,000, speak English and have a Protestant background.

The Home Mission Board assists in supporting seven churches among them, three in the Canal Zone, two in Panama City and two mission stations in outlying districts. Two churches maintain small self-supporting day schools since there are no English language schools in the Republic of Panama. Most all of this work is the result of evangelistic missions carried on by Dr. and Mrs. Stephen Witt, now retired, during the building of the Panama Canal.

A. COLON CIRCUIT

Rev. James A. Blake writes about his work as follows:

"There are three churches under my care in the Colon circuit; viz., the Cristobal-Colon, the Gatun and the New Providence stations. The membership of the Cristobal-Colon Church is 108, that of the Gatun church 47, and that of the New Providence Mission Station 16.

"The work in the Sunday schools has been very encouraging. In the Cristobal-Colon church we have about 400 children on roll. There are many other children in the districts around our church, whose lives we touch, although they are too poor to have themselves clad for school attendance. The number that attend the Gatun Sunday school is about 90. We keep there a branch for those boys and girls who cannot attend at the chapel.

"The New Providence work is just a struggling mission station consisting of 15 loyal Baptist members away in the hinterland. The entire upkeep of this work depends on what the other churches do in their behalf.

"A small school of higher grade standard is being carried on in connection with the Cristobal-Colon work. We have in this about 50 pupils. This piece of work is being carried on to supply the need for religious education in our community—a piece of work which if developed will enrich the future of our Baptist work in this section.

"The prospects of our work are rosy, but the machinery to help us grapple with the situation is slender. There are thousands of young people, descendants of those who are members of the evangelical faith, who are not being gripped because our church lacks the modern equipment that make the appeal to the youth of today. If our work could secure some improved machinery, and a couple regular missionary helpers, we would be able to lengthen the cords and strengthen the stakes, to the satisfaction of our denomination and to the glory of God."

B. CHORRILLO, CALEDONIA AND RED TANK

Rev. Norton Bellamy gives the following account of his work in Chorrillo, Caledonia and Red Tank:

"According to statistics it would appear that the work is dropping, seeing that there were 236 members last year and only 212 today; but actually it is not so. We have been passing through very seri-

one day and many families have been repatriated, and others removed from one township to another.

"We are happy to report that the gospel is still winning its way, for 38 persons were baptized during the year. There is a decided motion in the tops of the mulberry trees and we know that the Lord's presence is being felt in the work.

"Work in the Sunday school is similar to the work in the B.Y.P.U. and the W.M.S. where there is a continuous ebb and flow, and had it not been

for great care and thought to wrestle against the effects of poverty and pleasure there would be a sad record of all ebb and no flow at all.

"Panama is a very important center, and many denominations are pouring in their workers here. If Southern Baptists, who were the first workers here, desire to keep their position of supremacy then a little more care and attention must be given to the work. Now is the time to enlarge upon the work that is being done."

Section Four

Christ Lifted Up In Missionary Education

1. PUBLICITY

Joe W. Burton, Publicity Secretary

THE work of the publicity secretary the first year of his connection with the Home Mission Board can be summarized as follows: publicity in the religious press, publicity in the secular press, materials printed in Atlanta, public addresses and sermons, mission study classes, and visual education through the use of stereopticon pictures.

1. Religious Press

Most of the copy prepared in this office has been for the religious press, chiefly for the Baptist papers in each state. Sixteen papers carry regularly once each month stories on Home Missions. About six pages of typewritten copy is sent each month to each paper. In some papers, this amount of copy completely fills a page, while in others, because of a large size page, about two-thirds or three-fourths of a page is filled. This one phase of publicity alone required a mass of copy totalling approximately 1,200 pages of typewritten material in the period covered in this report.

It should be said that the editors of the papers handle this copy in a very satisfactory way, and that, generally, they have shown a disposition to use other material in addition when stories of unusual news value have been sent out.

Various other religious publications have also used our copy. These include *Home and Foreign Fields*, *The Teacher*, *Young People and Adults Magazine*, *Sunday School Builder*, *B.T.U. Magazine*, *World Comrades*, *Window of Y.H.A.*, *The Baptist Program*, *West Texas Baptist*, *Intermediate Counselor*, *Royal Service*, *All-Church Press*.

The editors of these publications have gladly received copy sent to them. Altogether, eighty-eight stories covering 240 pages of typewritten copy, have been sent to these papers and magazines.

Also, this office has prepared each month a clip sheet of brief paragraphs on Home Missions for use as fillers in weekly church bulletins.

The total amount of publicity sent to the religious press last year approximated 1,440 pages.

2. Secular Press

Publicity has been sent to the secular press, both local and out of Atlanta, whenever there have been matters of news to justify it. To the three Atlanta papers, ninety-two stories have been sent, and to various papers in other cities have been sent 112 stories. Almost without exception, the stories sent to the local papers have been used, and, so far as any check was possible, it is evident that editors of dailies in other cities have used our copy.

3. Materials Printed in Atlanta

This office has had charge of the journalistic details incident to the printing of the quarterly bulletin, *Southern Baptist Home Missions*. Doctor Lawrence is the editor of this publication, and the publicity secretary assists by reading copy, planning the make-up, and reading proof. He also prepares some of the copy for these bulletins.

During the year four books have been printed—*Taking Christ Seriously*, *The Bible a Missionary Book*, *The Missionaries of the Home Mission Board*, and *Follow Me*—for which the publicity secretary read copy and proof.

Through the publicity department have been issued eight tracts and three booklets.

4. Public Addresses and Sermons

During the year the publicity secretary delivered fifty-one addresses on Home Missions in eight states, and preached twenty-seven sermons.

5. Mission Study Courses

Five mission study classes were conducted during the year.

To promote the study of Home Missions in church schools of missions, a section of the October bulletin was given to practical information on this important matter.

6. Stereopticon Slides

The Board has a large collection of stereopticon pictures, arranged in lectures, which are loaned to churches without charge. The publicity secretary has charge of this service, and also shows the pictures himself wherever and whenever possible.

II. FIELD WORK

Miss Emma Leachman, Field Worker

"ABRAHAM went out, not knowing whither he went"—Heb. 11:8. But Abraham knew his Guide. It is just as true with those of us who go out today, in answer to the call of our Lord, do not know what lies ahead of us. The uncertainties are hidden from us, but our Lord knows the way. He goes before. He makes the rough places smooth and the dark places light, but we must go out in his name for his honor and glory if we have any assurance of his guidance.

Many Baptists today are asking the question: What is the task of a field worker? What does she do? I find the most difficult task is to make a comprehensive report of what I do.

1. Attending Meetings

I do not attempt to make an honest report. If I did, instead of saying I had been on the field engaged in actual work so many hundred days and traveled so many actually counted thousand miles, I would tell you how many times I had gotten up before day and gone to the bus or railroad station to get out early to get to an all-day meeting; how many times I get there long before the fires are made; how many of the hundred days I sit all day long on a hard bench waiting for my time on the program, to pour out my soul in interest of our great Home Mission cause.

I would tell how many times at the last minute I am asked if I would please fill in for some absent one. No matter what the subject is, it is taken for granted that I am prepared to do it. (I try to be.)

I easily average five church dinners weekly, meeting all the precious women at the noon hour and all of them expecting to be remembered, (how I wish I could remember them by name) going into a different home every night trying to tie the family up with our Home Mission cause. (Usually I do.)

For all of this my report says: One associational meeting attended.

Multiply that by twelve state W.M.U. conventions, five state assemblies, five southwide meetings, thirteen divisional meetings, fifty-six associational meetings, and you will realize to some extent how impossible it is to make an honest report.

2. Mission Study Classes

The same thing is true with regard to mission study classes reported. You might read, "One mission study class taught." What would this bring to your mind?

Usually with me it means that for five evenings in the week, for forty-five or fifty minutes each evening, I have met with a group of men and women, and with all the physical, mental and spiritual ability I have, I have tried to interpret a mission study book to the group.

Not only that, but many times I have to create the missionary attitude of mind and heart of the class, and get them in the humor to buy mission study books. Few things are more discouraging than to have a pastor or mission study chairman invite one for a church school of missions and say, "But please do not expect to sell any books. My people will not buy books." Sometimes I reply that they are after the wrong woman. I have no time to give to folks who are not enough interested to buy books.

It is my business to create an appetite for books. I do. I sold over four hundred in my classes in February alone.

I was asked recently if I could possibly cover a certain mission study book in ONE hour. I replied I might with a blanket.

But this is not all that is included in the report of ONE mission study class taught. The women make the most of every opportunity; so during this week they plan for three or four meetings, either all day meetings, or afternoon meetings. Then I give two or three of the thirty minute inspirational addresses.

I am invited to three different homes for three different meals each day and expected to be nice, patient and sweet in them all, and write a note of thanks to each family while I am at the next place adjusting myself to new surroundings, new folks and a new pastor. These notes are more than bread and butter notes. They tie me up with the family, and the family with our great Home Mission cause. Only the Lord knows how grateful I am for all of these open doors, for the privilege of touching the home life, as I have no home of my own. All of this comes under one mission study class taught.

Besides this, I say I attended so many church services during the year. I count only the Sunday morning and evening hour. I am the speaker at all of these services. It is not easy to put over a telling, gripping, effective missionary message in thirty minutes. In the first place, the majority of men object to a woman speaker at the preaching hour. They do not know why they do, but they do. (I do not blame them.) They imagine that they will be held at least two minutes over time. It takes the first fifteen minutes to convince them that I am telling them something they ought to know. The second fifteen minutes they become deeply interested and concerned.

When the services are over, they crowd around and say: "Why did you quit? I could have listened ANOTHER HOUR."

I want to say, "Well, you listened only fifteen minutes," but I do not, because fifteen minutes is a heavy dose of missions for some folks.

4. Talks to Different Groups

But this is not all. Usually I am asked to speak ten or fifteen minutes to some group of the Sunday school before the morning preaching hour, or to the B.T.U. before the evening service. Besides all of these glorious opportunities, there are many open doors for service along the way; securing subscriptions for our Baptist literature, visiting the work among our colored friends, attending the Indian associations, and spending many days among the French in Louisiana. It is a glorious privilege to go out in his name, knowing he will guide you until the day is done.

5. Summary

Days of actual service, 327; miles traveled, 20,266; Sunday schools visited, 40; W.M.S. visited, 75; State W.M.U.'s, 12; divisional meetings, 13; associations, 56; southwide meetings, 5; state assemblies, 5; church services, 176; mission study classes, 34; talks on Home Missions, 242; letters written, 267.

III. MISSION STUDY

Una Roberts Lawrence, Editor

THE Home Mission Board believes in missionary education. Out of its mission fields come the stories of the mighty power of God poured through its missionaries into places of sin and loss, neglect and conflict. Through every possible avenue these are poured into the hearts and minds of Southern Baptist people, there to bear fruit in definite prayers, intelligent gifts, increased consecration of life, richer spiritual experiences, and, most important of all, surrender of young lives to God's call to missionary service. Thus does missionary education become truly a great adventure. In looking at the year's work we find our adventures in missionary education fall into three general tasks.

1. Channels of Contact

A. BOOKS

Contact with the largest number of persons comes through the books. During 1936 there were more than 50,000 groups of Southern Baptists who spent from three hours to ten hours each, definitely studying missions. If these groups averaged as many as six persons, this means that 300,000 people gave serious attention for a little time to some phase of the missionary enterprise. For these groups the Home Mission Board has available now the following books:

On Missions in the Bible	
<i>The Bible a Missionary Book,</i>	
J. B. Lawrence.....	\$.35
A unique study of the message of the Bible. Required Y.W.A. book.	
Missions in the Bible,	
J. B. Lawrence.....	.25
Fundamental principles. Optional book for W.M.S.	
On Home Mission Fields	
<i>Follow Me,</i> Una Roberts Lawrence.....	.25
The new book for 1937, presenting the unoccupied mission fields of the South.	

<i>Taking Christ Seriously,</i> J. B. Lawrence.....	.35
Home Mission principles, policies and program.	
<i>Winning the Border,</i> Una Roberts Lawrence.....	.35
The romantic story of Mexican Baptist Home Missions.	
<i>The Keys of the Kingdom,</i>	
Una Roberts Lawrence.....	.25
Personal responsibility for missions.	
<i>The People of the Jesus Way,</i> J. W. Beagle.....	.25
The thrilling story of our Indian missions.	
<i>The Word of Their Testimony,</i>	
Una R. Lawrence.....	.25
Stories of the power of the Word of God.	

For Children

<i>Around the World in the Southland,</i>	
Coleman.....	.25
The best home mission book for Juniors.	
<i>The Traveling Story Hour,</i> Harris.....	.35
Home mission stories for Primaries.	

One book has been written this year, and preparatory work done on two books. Helps for three books have been prepared. Supplementary to these books and all study of Home Missions is the book, *Missionaries of the Home Mission Board* (\$.35) containing biographies and pictures of the missionaries of the Board, and brief summaries of the fields in which they work. Other helps are also available, including a free map of home mission fields and free poster of missionary pictures, as well as free leaflets on many fields.

B. MISSIONARY PROGRAMS

A second far-reaching contact comes through the missionary programs of the various organizations. Of these W.M.U. is the most complete, being definitely and wholly missionary. To the program writers of *Royal Service* for women, *The Window of Y.W.A.* for young women in the churches, colleges and hospital training schools, and *World Comrades* for boys and girls go the freshest possible material on Home Missions, pertaining to the topic of the month. The missionary topics for 1936-37 offer unusual opportunity for wise and effective use of the rich stores of factual and human interest material gathered in our files through the past ten years. This regular service of supplying the program writers of W.M.U. with Home Mission material for their gifted pens is one of the most effective contacts we can possibly have with our supporting constituency. This same service is rendered on request also to writers of missionary programs for B.S.U., B.T.U., and departmental program writers for the Sunday school. Programs have been prepared twice during this year for the Brotherhood, and material sent at other times for others to use. By this service we are multiplying many times our contacts with our constituency, our writers on Home Missions and our effective use of information on Home Missions.

C. MAGAZINES

The missionary magazine of Southern Baptists, *Home and Foreign Fields*, continues to be the chief

exponent of missionary news and policies to our leadership. Into its pages we have poured the freshest news, the most interesting accounts of significant events on our fields and especially news of our personnel and their victories on their fields. The fine editorship and rich contents of this magazine deserves far greater circulation among our people than it has ever had.

Other magazines reaching large groups of our people have also been fine contacts. Regular story material for all ages of young people have been welcomed monthly in *The Window*, *World Comrades* and for the different story papers and periodicals of The Sunday School Board. To all the magazines during this year have gone 104 articles and stories from this department, not including many others which were sent direct from the missionaries and other workers of the Board. Four regular monthly departments on missionary literature and mission study methods have been maintained.

D. WEEK OF PRAYER

One of the most important contacts each year is through the Week of Prayer of W.M.U. for Home Missions in March. It offers a marvelous opportunity to link information with inspiration, supplication and consecration of self and substance. During this year the mission study editor of the Board wrote the book requested by W.M.U. for the preparatory period preceding this week, and provided twenty-one stories and articles for use in the program for the week, and other supplementary literature.

E. VISUAL EDUCATION

Visual education is coming to be one of the major methods of public education. It is one of the greatest possible aids to missionary education, for it makes missions real in a degree impossible by any other method. Beginning when the convention met last in New Orleans, we started building an exhibit of Home Missions portraying all fields and phases of the work of the Board. Through these years this exhibit, consisting of maps, pictures, posters, charts, handicrafts of the peoples among whom our missionaries work and miniature replicas of mission fields and situations, have been studied by thousands at our annual conventions, and Southwide assemblies and conferences. Sections of the exhibit have been used in many state meetings to great advantage.

F. COOPERATING AGENCIES

Contact with a far larger constituency than the Home Mission Board can reach directly is made possible each year through co-operating promotional agencies. Of the close relationship between W.M.U. and this department we have spoken. There is an even closer link through the splendid state mission study chairman whose wholehearted co-operation multiplies every activity of this department by seventeen, almost on a moment's notice. For they utilize our books, helps, study plans and material in a hundred ways for the hundreds of women and young people eagerly studying missions

along the lines laid out by these devoted leaders. In the cultivation of this contact we prepared twelve programs for mission study training institutes, and wrote 1,698 letters.

Another agency whose co-operation has been most constructive is the sales and advertising department of The Sunday School Board, and the seventeen co-operating book stores in our southern states. Beginning about four years ago, The Sunday School Board and the book store managers began a definite emphasis upon the sale of missionary literature which has been of inestimable value. In co-operation with them this year seventeen missionary booklists have been prepared and distributed at Southwide meetings and through the State Book Stores, these being the basis of many others for state use. All books of the Home Mission Board are sold through the State Baptist Book Stores.

2. Gathering Information

Undergirding all production of literature there must be the careful, accurate, painstaking and thorough gathering of information. In no field of work is this more important than in missionary education. There must be no guesswork, no glittering generalization, no theoretical wanderings. Here, as in no other field of writing, every word must be undergirded by sound research. During this year adjustments have been made to allow a larger emphasis upon this phase of our missionary educational plans.

The results of all this work is being turned into several types of records. Survey outlines are the foundation for articles in our magazines. Pictures made on the fields are gathered into books from which are drawn illustrations for these articles, posters for the exhibit, and stereopticon pictures for the ever-popular picture-lectures. A list of the stereopticon lectures available may be had on request from the Home Mission Board.

3. Field Work

Field work during this year has been a minor activity, and highly specialized. Eight days in June were spent on the French mission field; mission study classes, conferences, and addresses, totaling ninety-five in all, was the contribution of the mission study editor to the programs of three conventions, three Ridgecrest conferences, and four state camps and conferences.

One activity this year has been unusually interesting. Through the interest of some friends of Home Missions, stirred through personal contact with the missionaries on a trip to visit the fields three years ago, eleven of the sons and daughters of our missionaries have been kept in college through this year, who otherwise could not have had this privilege. Through these same friends, the need for a student aid fund for the sons and daughters of the missionaries of the Home Mission Board was effectively brought to the attention of Woman's Missionary Union and steps have been taken to meet this need.

Section Five

Christ Lifted Up In Stewardship

Combined Statement of Cash Receipts and Disbursements
General Fund and Trust Funds
For Year Ended December 31, 1936

RECEIPTS

State	Cooperative Program Receipts	General Designated Receipts	Annie W. Armstrong Offering Receipts	Hundred Thousand and Club Receipts
Alabama	\$8,810.15	\$1,482.59	\$5,954.94	\$3,097.38
Arizona	141.67	29.54	179.82	146.09
Arkansas	3,157.07	658.94	3,842.15	1,992.57
District of Columbia	1,617.96	—	319.14	140.60
Florida	6,889.14	1,344.82	3,686.53	3,038.10
Georgia	8,119.06	2,785.71	8,580.49	5,734.89
Illinois	716.22	371.09	1,551.68	637.61
Kentucky	20,208.92	2,715.03	8,955.53	4,054.05
Louisiana	4,170.91	2,475.24	4,109.61	2,975.50
Maryland	3,569.29	105.10	1,448.91	384.94
Mississippi	5,635.37	1,390.95	7,952.37	3,011.78
Missouri	6,480.44	2,050.25	6,123.10	3,107.69
New Mexico	283.23	115.25	1,249.32	385.02
North Carolina	22,446.47	4,956.53	11,480.86	1,997.50
Oklahoma	5,105.63	260.16	3,963.24	2,390.83
South Carolina	18,077.97	1,109.70	7,465.00	916.64
Tennessee	21,377.16	1,747.73	8,194.56	4,721.10
Texas	14,067.92	3,343.89	14,617.70	9,231.66
Virginia	327.10	10,796.72	14,200.95	567.05
Miscellaneous	—	107.47	105.25	2,295.26
Total	\$151,201.58	\$43,846.71	\$113,981.15	\$50,785.26
Other Receipts—General Fund:				\$359,814.70
Designated for Missions in Homeland				\$ 30.00
Designated for Jewish Missions				184.77
Interest:				
Miscellaneous Investments		\$ 929.73		
Trust Funds		71.03		
Legacies:			1,000.76	
Mrs. Fannie Perkins' Bequest		250.00		
Mrs. Sallie Phillips' Bequest		—		
J. H. Hearn's Bequest		250.00	962.95	
Sale of Mission Books		2,209.92		
Sale of Equipment—Third Baptist Church		212.30		
Refund on Repairs at Pawnee, Okla.		90.00		
Refund on Gift Lien Contract		100.00		
Received from Carnes' Estate		4,249.74		
Fire Insurance Collected (Loss Waco, Texas)		2,500.00		
U. S. Income Tax Collected		7.70		
Total Other Receipts—General Fund			9,459.66	
Special Trust Fund:				\$11,438.14
Designated for Special Work				
Edgar L. Smith Estate Legacy			\$7,439.67	
Mary Coker Estate Bequest			3,624.00	
M. E. Limerick Estate Legacy			1,090.57	
Mrs. Ada L. Meacham Dalton Legacy			500.00	
Other Specially Designated Funds			495.25	
Refund on Auto Account			849.79	
Designated for Education of Missionaries' Children			134.56	
Payments on Paving Charges—Valence St. Baptist Church			700.00	
Total Receipts—Special Trust Fund			134.02	
Bottoms Trust Fund:				\$14,967.88
Received Income from Bottoms Trust Fund				56,720.00
Grand Total Receipts				\$443,140.70
Balance on Hand Jan. 1, 1936—General Fund			\$5,881.26	
Balance on Hand Jan. 1, 1936—Debt Paying Fund			42,988.22	
Balance on Hand Jan. 1, 1936—Annie W. Armstrong Fund			39,889.54	
Balance on Hand Jan. 1, 1936—Special Trust Fund			11,488.96	
Balance on Hand Jan. 1, 1936—Bottoms Trust Fund			43,394.02	143,642.00
Total				\$686,782.70

DISBURSEMENTS

Disbursements—General Fund:		
Mission Work:		
Field Secretary—Dr. J. W. Beagle—Traveling	\$ 622.56	
Panama	600.00	
Baptist Mexican Seminary—San Antonio	400.00	1,622.56
Administrative Expense:		
Salaries:		
J. B. Lawrence, Executive Secretary-Treasurer	\$3,300.00	
George P. Whitman, Attorney	499.92	
J. W. Wing, Office Secretary	1,500.00	
Bookkeeping, Stenographic and Extra Office Help	3,786.06	\$9,085.98
Postage, Freight and Express		1,297.58
Rent		900.00
Office Supplies		549.61
Printing		34.58
Telephone and Telegraph		182.65
Traveling		1,565.88
Office Expenses		83.95
Miscellaneous:		13,720.23
Fire Insurance Premiums	\$3,492.92	
Sunday School Missionary Day Expense	354.65	
State Members Expense	420.75	
March Week of Prayer Expense	3,126.23	
Audit—Cuban Records	250.00	
Home and State Mission Conference	634.90	
Repairs to Property	869.93	
Debt Readjustment Expense	92.42	
Trustee's Fees	406.05	
Special Attorney Fees	383.28	
Audit Report	250.00	
Premium on Employees Bonds	337.50	
Publicity:		
Joe W. Burton—Salary and Expense	2,854.95	
Advertising and Publishing Bulletin	5,388.19	
Taxes	78.25	
Supervising Service—Investments	250.00	
Exchange	15.49	
Southern Baptist Sanatorium—Charity	220.77	
Southern Baptist Sanatorium—Operating	950.00	
Southern Baptist Sanatorium—Repairs	632.00	
Interest:		
Notes Payable	\$41,129.32	
Bonded Indebtedness	54,383.25	95,512.57
Insurance Premiums, Taxes, etc.	2,966.13	
U. S. Tax on Bonds	4.40	
Special Taxes	5.47	
Miscellaneous Expenses	158.13	119,654.98
Other Expenses:		
Woman's Missionary Union	10,800.00	
Convention Expense	373.11	
B. D. Gray, Secretary Emeritus	2,400.00	13,573.11
Assets Acquired:		
Printing Mission Books	2,336.71	
Real Estate	1,600.25	
Equipment	161.10	
Advances for Traveling	200.00	4,288.06
Liabilities Liquidated:		
Notes Payable—Old Debt	\$24,000.00	
Bonds Called for Retirement	14,000.00	
Notes Payable—Current	4,406.65	
Mountain Schools—Old Debt	298.50	42,705.15
Total Disbursements—General Fund		\$195,574.09
Disbursements—Debt Paying Fund:		
Notes Payable (General Fund)	\$17,313.88	
Bonds Called for Retirement	53,000.00	
Total Disbursements—Debt Paying Fund		70,313.88
Disbursements—Annie W. Armstrong Fund:		
Missions in Homeland:		
Work Among Foreigners	\$92,615.42	
Indian Missions	10,403.32	
Negro Missions	5,944.27	
Missions to Deaf	2,695.55	
Mountain Missions	3,983.90	\$55,642.46

July, 1937

Cuba	34,999.02	
General Field Work—Miss Emma Leachman	1,982.09	
Mission Study Work—Mrs. Una R. Lawrence	3,000.00	
Field Secretary—Dr. J. W. Beagle	3,800.00	
Jewish Missions—Rev. Jacob Gartenhaus	4,078.74	
Rev. J. N. Lee, Retired	160.00	
Repairs—Property at El Paso, Texas	1,183.57	
Advances to Missionaries	454.58	
Designation for Special Work	2,260.00	
Total Disbursements—Annie W. Armstrong Fund		\$107,450.76
Disbursements—Special Trust Funds:		
Purchased Bibles for Deaf	\$ 50.00	
Funds for Education of Missionaries' Children	700.00	
Attorney Fees—J. H. Hargroves Estate	45.00	
Specially Designated funds remitted	516.65	
Special Mission Work:		
Indian Missions	3,910.00	
Mountain Missions	360.00	
Work Among Foreigners	2,340.00	
Negro Work	272.46	
Special Missions—El Paso	240.00	
Good Will Center, San Antonio		7,122.46
Moving Expenses—Missionary	2,033.29	
Special Attorney Fee	75.00	
Evangelistic Traveling Expense	25.00	
Salary and Traveling—J. C. Vandiver	39.25	
Trust Fund Income Disbursed	200.00	
	85.23	
Total Disbursements—Special Trust Funds		\$11,821.88
Disbursements—Bottoms Trust Fund:		
Cuba:		
Purchase of Lots and the Erection of Chapels	\$28,039.00	
Maintenance of Seminary	3,250.00	
Aid Cuban-American College	3,116.63	
Repairs to Existing Chapels	387.35	
Miscellaneous expense	1.66	
Salary and Expense—Miss Mildred Matthews	800.00	
Homeland:		35,595.54
Purchase of Lots and Erection of Chapels	\$2,350.11	
Missions to Foreigners	3,000.62	
Indian Missions	950.00	
Chinese Missions	800.00	
Total Disbursements—Bottoms Trust Fund		8,004.73
Total Disbursements—All Funds		\$43,092.27
Balance on Hand, December 31, 1936		\$429,852.88
General Fund		
Debt Paying Fund	\$10,093.00	
Annie W. Armstrong Offering Fund	23,469.60	
Special Trust Funds	40,419.93	
Bottoms Trust Fund	14,634.94	
	56,421.75	157,929.82
Total		\$586,782.70

Statement of Cash Receipts and Disbursements Permanent Trust Funds

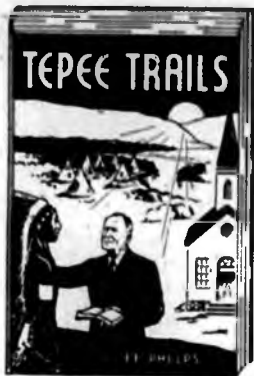
Balance on Hand January 1, 1936		\$13,447.59
Receipts:		
Annuity Contracts Issued	\$10,300.00	
Securities Sold or Called for Retirement	18,545.38	
Mary D. Simpson, Legacy	2,000.00	
Southern Baptist Sanatorium—Endowment Fund		
Securities Sold		
Southern Baptist Sanatorium—Endowment Fund	3,542.85	
Income		
Interest from Other Invested Funds	74.15	
Trust Fund Income Due Others:	3,937.36	34,309.74
R. L. Harris Memorial Fund		
Nimmo Literature Fund	55.00	
Executive Committee—Ga. Baptist Convention	30.90	
	838.69	924.59
Total Balance and Receipts		\$52,771.89

July, 1937

Disbursements:		
Securities Purchased		\$41,782.50
Interest—Paid on Annuity Contracts		3,102.80
Taxes—Mattie C. Russell Fund		25.86
Trust Fund Income Disbursed:		
R. L. Harris Memorial Fund	\$55.00	
Nimmo Literature Fund	30.90	
Executive Committee, Ga. Baptist Convention	838.69	924.59
Total Disbursements		45,835.74
Cash in Bank, December 31, 1936		\$6,936.15

Statement of Cash Receipts and Disbursements Church Building Loan Fund January 1, to December 31, 1936

Balance on Hand January 1, 1936		\$110,834.09
Add Cancelled Annuity Interest Check		45.00
		\$110,879.09
Receipts:		
Operating Receipts:		
Interest on Church Loans	\$34,530.69	
Interest on Invested Funds	754.50	
Miscellaneous Interest	500.00	
Rent	24.00	35,809.19
Realization of Assets:		
Loans to Churches Collected	101,357.64	
Notes Receivable Paid	1,000.00	
Collection on Investment	1,200.00	103,557.64
Total Receipts		139,366.83
Total Balance and Receipts		\$250,245.92
Disbursements:		
Operating Expenses:		
Interest Paid on Annuity Contracts		\$11,961.52
Administrative Expenses:		
Salaries:		
J. B. Lawrence, Superintendent	\$2,400.00	
Geo. P. Whitman, Attorney	700.00	
J. W. Wing, Office Secretary	1,500.00	
Geo. F. Austin, Field Representative	2,400.00	
N. T. Tull, Field Representative	2,400.00	
Bookkeeping and Stenographic Help	1,200.00	10,600.08
Traveling		2,043.02
Rent		600.00
Insurance		15.80
Employee's Bonds		6.25
Audit		225.00
Postage and Express		83.50
Printing and Office Supplies		136.14
Telephone and Telegraph		42.11
Taxes		33.04
Repairs		29.18
Exchange		44.85
Special Attorney Fee		5.00
Recording Fees		13.00
Miscellaneous		85.49
Total Operating Disbursements		\$25,924.88
Assets Acquired:		
Loans to Churches	\$98,428.38	
Trust Funds Invested	150.00	98,578.38
Total Disbursements		\$124,503.26
Balance on Hand December 31, 1936		\$125,742.66



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