

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the People

Published monthly by the Home Mission Board of the Southern Baptist Convention, 315 Red Rock Building, Atlanta, Georgia. Entered as second-class matter January 15, 1930, at the post office at Atlanta, Georgia. Postmaster: Please send address changes to Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.

Subscription: Twenty-five cents per year in advance. Single copies, five cents. Entered as second-class matter March 3, 1878. POSTMASTER: Please send address changes to Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.

VOL. IX

MARCH, 1938

No. 3

WORLD NEED!

By E. P. ALLDREDGE

World Need! World need! World need!
How we feel, dear God, the full urge of it;
And the swing and the swirl and the surge of it,
The distress of it,
The dire press of it;
And the pall and the thrall and the call
That comes now from the great and the small.

World need! World need! World need!
How we feel, dear God, the dread chill of it,
And the dearth and the death and the debt of it;
The vast sweep of it;
The great deep of it;
And the wear and the tear and the care
That breaks now the sad hearts everywhere!

World need! World need! World need!
We thank thee, dear God, for the chance of it;
For the reach and the risk and the romance of it,
The high hope of it,
The strong cope of it;
For the way and the sway and the stay
That comes now for the task for today.

MISS AGNES K. HOLMES
111 BAY
DAVENPORT, IOWA
161 - BIBLE
NASHVILLE, TENN.

2/21/38
KIRGAN MEMORIAL LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE

CONVERTS AVERAGE FOUR EACH NIGHT ON NEW ORLEANS FIELD

By J. W. Newsbrough

THE last three months have in some ways been the greatest in the history of the Rescue Mission operated in New Orleans by the Home Mission Board.

We make it a rule to count no profession of faith until we have gotten each one on his knees in a quiet after service where every effort is made to secure a very definite penitent confession of sin and a complete surrender to Christ.

Yet with all this studied care to prevent false confession of faith we had in these last three months three hundred and seventy-one thus personally confessing Christ as a Savior. This is almost four each night. Is it not an occasion for thanksgiving and rejoicing?

Rev. C. A. Brantley and wife are giving us very real help every night. Though also students at the Baptist Bible Institute, they are full of zeal for this work and are greatly adding to our ability to meet these heavy responsibilities.

Judging by the number of unemployed that come to us the "Recession" is but a soft name for a pretty bad condition. It is painful to see capable men, competent for many different lines of work, serious sober men, honestly seeking work and remaining unemployed until their spirits are crushed. And then always we have those coming to us too old for the demands of private employers and yet unable to secure help from the government.

SEVEN different states have sent us young unwedded expectant mothers. The latest arrival is from a state seven hundred miles away. At present we have seven maternity cases and another expected daily, and from a state that has sent us even more than Louisiana. It is a pity I cannot give details of these tragical cases. They are crushed enough without any added publicity.

It may be well to let it be known that individually they remain with us ordinarily five or six months, some less time, some longer. An average actual cost of caring for them would be about seventy-five dollars each.

Of all that have come to us only one has ever been able to pay for the service rendered. That means we must take them without charge, and as long as the Lord continues to send them to us, I feel sure He will continue to help us care for them.

Recently I received a contribution from a woman writing from Boston, Mass. I have not the slightest idea how she came to know of the work, but it is the Lord's work they ought to know of it.

Our great need is that others, many others, shall know of this work. If truly it is the Lord's work they ought to know of it.

SOUTHERN BAPTIST HOME MISSIONS

Catholics Growing

THE official Catholic directory for 1937 reports the Catholic population of the United States and its possessions at 20,959,134, an increase of 3,305,106 in ten years. There are 31,000 priests and 125 archbishops and bishops.

The Roman Catholic Church is making a bid for the Negro. There are now some 250,000 Negro Catholics in the United States.

Among these there are many priests and nuns. The Catholic church does not draw a color-line.

In a recent special service conducted by Miss Amelia Diaz, Mexican missionary in charge of a mission school in San Antonio, the little building was full of people, most of the crowd being Catholics.

"That night," said Miss Diaz, "seven souls came to know Christ as their Savior."

Kingdom News

A Program on Current Home Mission Events Suitable for Any Group in the Church Utilizing Information in This Issue

Prepared by UNA ROBERTS LAWRENCE

Hymn: "America the Beautiful" (first and second stanzas).

Scripture Reading: The Higher Patriotism. (Read responsively: Prov. 4:18, Ps. 33:12, Prov. 13:4, 29:2, Isa. 55:2).

Hymn: "America the Beautiful" third and fourth stanzas.

Prayer: For all men and women upon whom rests the responsibility of government in our land.

Hymn: "Hark, Ten Thousand Harps."

I. Discussion: The Evangelist and His Own Soul. Page 3.

What points brought out by Doctor Leavell are heart-searching for the Christian worker who is not a preacher? Is there need for the layman to become concerned about his own heart life, as well as the preacher?

II. Reports from Mission Fields

From the newpages of the magazine have members bring lively and interesting items. With the Home Mission map* locate the fields from which the news items come, and on the picture poster* point out the missionaries in the news.

III. Home Missions and World Missions—Three Great World Situations in the South.

1. Chinese Mission in Mississippi. Page 12.

Point out importance of Chinese mission work in America in its relation to current affairs in the Far East.

2. The Problem of the Jew. Page 9.

Is the problem of the Jew in America in any way like that of the Jew in lands where today he is being driven out or done to death? What makes the difference?

*Free on request from the Home Mission Board, 315 Red Rock Building, Atlanta, Ga.

**Order from your State Baptist Book Store (25c).

ference? Could it become like that? What is happening to the Jews in Germany? Rumors! "Boys!" Can that ever happen here? If not, why not? Had we not better be strengthening the Christian foundations of our own land that it may not, remembering that it is in the name of Christianity the Jew is being persecuted in these lands?

3. A Battle-front against Economic Slavery. Page 5.

From one of the most successful of the government projects of land ownership for landless farmers, Dyess Colony, Arkansas, comes a first-hand account of how these sturdy Baptist farmers are getting their church life started in a town which has sprung full grown into existence. What meaning does this have in the struggle in America against hopeless tenement conditions? What meaning for the world if it succeeds as a free, self-determining Christian community?

IV. Talk—Sharing Christian America. Page 10.

What can you do in your community to share your home, its ideals, knowledge of typical American home life, your church and its message with someone who has come to America from crowded, hate-cursed European countries?

V. Our Missionary of the Month. Select one missionary from the Directory (see inside cover page) to present to your group. See *Missionaries of the Home Mission Board*** for life story and picture. Our missionaries are glad to answer your letters of inquiry about their work.

Closing Hymn: "Jesus I My Cross Have Taken."

March, 1938

FLOWERS IN THE WILDERNESS

Miss Helen Shaw, Director of Religious Activities

Flowers of Two Varieties at a Dyess Home

By HARVEY GRAY

Missionary Who Began Work on New Field January 1 Writes of Spiritual Prospects.

Many Have Already Bloomed In Reclaimed Arkansas Swamps—Careful Cultivation Should Produce Other Frugrant Lives

been so speedily carved out of a wilderness. We are told that fish and snakes swam along by the workmen as they felled the trees and threw up the road beds in the spring and summer of 1934.

Reading Acts Again

THE physical transformation has been matched by the development of the spiritual. The transformation of the spiritual has been as great as the physical. From the files of Miss Helen Shaw, librarian and director of religious activities from the beginning of the organized life of the Colony, we have gleaned some truths that read like the story recorded in the book of Acts.

Just here we wish to pay tribute to the glorious and fruitful service that hand-maiden of the Lord has rendered for Him in this fertile field. If we never before had believed in providential placement, we should now surely accept the fact that the Lord prepares and places His servants just as seems good to Him. Miss Shaw has been plastic clay in the Potter's hand, prepared by Him to be planted in this needy field where she has been used gloriously in laying deeply and well the foundations of a work that will go on telling throughout eternity.



Dyess Colony Baptist Family. "Fish and Snakes Swam by the Workmen as They Felled the Trees" and Drained the Lowlands to Make Room for Modern Homes.

MISSIONARIES, as a rule, are sent to regions of desolation and privation and have to undergo hardships and want. This might have been true in our case had we come to Dyess Colony when the first colonist came. As it is we have stepped into a beautiful little city with a population of three thousand, and are enjoying all the comforts of any city-dweller. As we listen to the stories of the early days of colonization and then look about us, we are reminded of the declaration of the prophet Isaiah, "And the desert shall rejoice, and blossom as the rose." From a wilderness and a lake, covering sixteen thousand acres of Arkansas' richest land, have been hewn out and built up a rural city in the short space of a little over three years.

From the Center with its forty residences, well paved streets, modern hospital, library, community building, store, cafe, post office, modern school building, administrative offices and every other needful plant, radiates throughout the Colony a perfect network of gravelled roads, numbered and well kept. Along these roads are modern bungalows, numbered and as attractive as any farm home.

The marvel of it all is that these fertile farms and adorable premises should have

A graduate of Southwestern Seminary and experienced as a state W. M. U. worker for many years, Miss Helen Shaw was chosen by Floyd Sharp, president of Dyess Colony board of directors, to come to Dyess Colony as librarian and director of religious activities. Thus in the providence of God one of the best equipped women of our denomination came here to lead a host of hungry hearts to do things for Him and to do them in accordance with the plain and simple teachings of the blessed Book.

To be sure, she was asked to work along the line of inter-denominational or unlabeled denominational work, and true to that assignment she fitted in beautifully with a constructive program. How well she has done this great work, eternity and the crowning day will tell! How wisely and tactfully she has stayed with the Book, we who have come into the rich harvest of her seed-sowing can surely see!

First Service

OUR first evening service at the Community Center, December 5, 1937, was indeed a revelation and an inspiration. At six-thirty the C. T. U. (Christian Training Union) assembled and the leaders took charge. One hundred and ten young people

and adults had come to this meeting. Soon we observed that the programs were rendered out of Baptist Training Union quarterlies. Quick as a flash there came to our mind a word from *Romeo and Juliet*: "That which we call a rose, by any other name would smell as sweet." We bowed our heads and silently blessed the Lord for His providential grace that so gloriously gave Miss Shaw to Dyess.

As we look upon this ripe harvest field of thousands of hungry souls and see fruits of the seed-sowing of those who have preceded us to this field, we understand now more clearly than ever before the meaning of the words of Jesus to his disciples, "I send you to reap, that whereon you began to sow, other men labored, and ye are entering into their labors." We like to feel that He sent us here and we know that, if we reap, we will reap in a great measure, "that whereon we bestowed no labor."

From the files of Miss Shaw we have gleaned valuable information concerning the beginning and the progress of the religious activities in the Colony. Before us, as we write, lies an interesting article written by Rev. T. N. Threlkeld, a Presbyterian minister, from which we quote these words:

A Page From History

"ON October 25 came the first thirteen original families and it was my pleasure to visit each of these homes October 30, 1934. Plans were made for the first religious services and the date was set for November 4. Mr. Threlkeld and I were on the job on November 4 and it was indeed very interesting as we called, looked out and saw fathers, mothers and children coming from every direction to be in this first service. There being no school or church building, we were permitted to hold our meeting in one of the large dining halls where the workmen were gathered. At this place a Sunday school was organized at two o'clock on the above date, there being 119 present."

Brother Threlkeld, one of the most faithful servants we have ever known, did a noble work in building the spiritual fires among the colonists. He is employed by the Presbyterian Board of Missions to do interdenominational work, and has, therefore, devoted his entire energies to preaching and organizing Sunday schools. Growing out of that first Sunday school, other schools were organized in residences, under brush arbors and under mill sheds, until by August, 1936, nine such Sunday schools were being held with an enrollment of over 1,000.

In August, 1936, a two weeks' revival meeting was conducted in the community building. Dr. Harry McCormick Lintz—now pastor of the First Baptist Church, St. Charles, La., but then with the Moody Bible Institute—preached and a quartet from the Institute led the singing.



New Missionaries at Dyess Colony
Rev. and Mrs. Harvey Gray

Two thousand people attended the service and there were eighty professions of faith. The next year Doctor Lintz returned for another two weeks' meeting, in which there were forty professions of faith. The expenses of both meetings were borne by the Moody Bible Institute as a gift of that institution to Dyess Colony.

Although those meetings were held without any definite denominational stamp, yet it must be borne in mind that the evangelist was one of our best Baptist preachers. Here again we see God's gracious providence.

Church Organized

ONE of the Sunday schools that was begun under a brush arbor blossomed into a Baptist Church. In August, 1936, Rev. F. A. Whiteley, missionary of the Mississippi County Baptist Association, conducted a two weeks' meeting and was assisted by Rev. W. H. Horn of Manila.

The meeting held out in the open space beside the yard of Harry Myers on Road Fourteen, resulted in eighty professions of faith. At its close, a church, named Willow Dale Baptist Church, was organized with fourteen charter members.

Brother Horn called to serve the church, was pastor for a while only; but Brother Whiteley kept up his regular visits to the Colony until we came, December 1, 1937.

There are now forty-seven members in Willow Dale Church, a definite budget has been adopted and the outlook for its growth is very promising. Sunday afternoon, January 16, the church met in the home of Deacon Johnston for conference, there being a church building in which to meet. During the brief devotional and the service that followed we enjoyed the happy feeling that we were living over New Testament experiences.

Along with the other things transacted that afternoon the church liberated M. M. Hingley to preach the gospel. Brother Hingley is well equipped, having had two years college work in William Jewell College, having taught school a number of years, and possessing a profound knowledge of the Word of God.

Today as I write he is on his way to an appointment, and unless he is given a ride

he will have walked thirty miles to reach his appointment. Here is devotion, loyalty and determination of the New Testament type.

Another of the blue Sunday schools became a budding church. We say a "budding church" because it was but partially organized by Missionary Whiteley, the second Sunday in November—two weeks before we came to the work here. This group is out on Road Seven on the eastern edge of the Colony, and Willow Dale is on the southwest division of the Colony.

Each of these groups worships in one of the ward school buildings. The Road Seven group is so near the Center that there is a strong probability that they will unite with the Baptists in and around the Center to form the church at the Center.

Central Church Planned

WE have had two very spiritual conferences, attended by some twenty-five or more adult Baptists, here in our own home. In these conferences we thought together and prayed together concerning the matter of having a central church building to be erected on the lovely site that has been donated to the Baptists by the government.

There was practical agreement that this would be the wise plan to follow, and if Southern Baptists can catch the vision of the unparalleled opportunities that lie before us here and will come to our help, we will be able to build a building that will be a credit to our great denomination and will result, we believe, in the establishment of one of the largest and strongest rural churches in the state.

The people of Dyess Colony are poor and are here trying to re-establish themselves, after having been put to the very ground during the depression. They have little or no money, and no conveyances to attend church.

Hence, if we build for the future as we ought to build, we will need two distinct contributions. We need two or three buses for use on Sundays to transport the people to and from church until they can provide themselves transportation, and we need liberal donations of money in order to build a church building that will accommodate this host of Baptists. A partial census shows that over fifty per cent of the people here are Baptists.

In a subsequent article we will tell more of the possibilities here and of our plans to build "a house for the Lord our God."

We ask Southern Baptists to pray for us that the Lord will give us grace to become big enough to meet the many opportunities we have here, and pray that "God will supply every need (of ours) according to His riches in glory by Christ Jesus."

The Evangelist and His Own Soul

By ROLAND Q. LEAVELL

Superintendent of Evangelism

MOST great revivals have first been revivals in the hearts of the preachers. Paul's evangelistic ministry flamed first in his own soul. The great revivals led by Francis of Assisi, Tauler, and Finney were but the full flower of what budded in their amazing inner spiritual experiences.

Christian people all around the world will join the Methodists on May 24 of this year in celebrating the two hundredth anniversary of the spiritual experience of John Wesley which he received from God in the Aldersgate mission in London. Wesley's ministry was without power until this experience came. His revival began almost immediately following it.

The revival for which we pray today must also burst out of the hearts of the preachers. We who would be evangelistic preachers will do well to give attention to our own souls. Jonathan Edwards said, "I make it my first business to look after the salvation of my own soul." We who preach to the souls of men should make it our first business to grow within us souls which are spiritual, compassionate and Christ-like.

The spiritual life is like a tree. And every tree in two trees. There is the tree above the ground, bearing limb and leaf, flower and fruit. But there must also be a tree underground, with tap-root and ten tacks, quietly drawing from the soil the moisture and minerals necessary for the tree above. Just so, the inner soul-life of the preacher must draw upon the spiritual resources of God. If his ministry bears fruit in a great revival.

This inner spiritual growth of the preacher should continually develop three things, namely, experience in spiritual things, expertness in spiritual things, and expression of spiritual things.

Never Get Over Being Saved

THE preacher, with a glowing, growing experience never gets over the fact that he himself has been saved by God's grace. It is a spiritual tragedy when the wonder of one's conversion experience grows old or the warmth of that experience grows cold. We are preachers secondarily; primarily we are but sinners saved by grace. John Spurgeon, author of "Amazing Grace," kept the texts of his life hanging over his desk. He was this:

"Thou shalt remember that thou wast a sinner in the land of Egypt, and the Lord thy God redeemed thee."

Horreham quotes the sturdy old Pilgrim, Thomas Goodwin, as saying, "When I was

"Victorious prayer, in the Saviour's name!
Oh, for a Pentecost!"

Never Fail to Witness for Christ

WE do not know just what will be the outstanding characteristic of the revival for which we pray. But we sincerely trust that it will be a revival of personal witnessing for Christ by the rank and file of the church members. Yet if that comes it must come because of more constant and more consistent witnessing to the lost by the preachers.

During Wesley's great evangelistic triumphs he was described as being "out of breath pursuing souls." Finney led in example by never failing to tell the lost of their Savior. Moody made it a rule of his life never to let one day pass without telling some soul that God loved him. We need to intensify our personal soul-winning, without apology.

Such witnessing will lead sinners to the Savior. But how immeasurably it will help us preachers! Something joyous and tremendous happened to the woman at the well when Jesus saved her sordid soul, but if you read the fourth chapter of John you will see also that something joyous and tremendous happened in the Savior's heart.

A lighthouse keeper was asked, "Aren't you ever lonely out there by yourself?" "No," he bravely replied, "not since I saved my first man from the storm."

The glory of divine enthusiasm never fades from the face nor out of the heart of a soul-winning preacher.

It is a soul-winning pastor that our churches need. Many church people would rather have as their pastor a clever civic club man or a good mixer not over thirty-five than to have a saint and a prophet of God. May God send a prophetic preacher and a dynamic soul-winner to become pastor of such people.

The times require soul-winning preachers to lead the church members in soul-winning programs. The lost are not being won in large numbers within the church walls, for they are not attending the preaching services in large numbers. Let us pray God for a revival of personal soul-winning on the part of preachers and people everywhere.

If the word "salvation" is used in its broad and scriptural sense, let us say with Jonathan Edwards, "I make it my first business to look after the salvation of my own soul." Was that not what Jesus was doing when it was said of him, "And in the morning, a great while before day, he rose and went out, and departed into a desert place, and there prayed?"

"Oh, for a passionate passion for souls!"

"Oh, for a pity that yearns!"

"Oh, for a love that loves unto death!"

"Oh, for a fire that burns!"

"Oh, for prevailing power in prayer!"

"That pours itself out for the lost!"

ACADIA ATTRACTS ACADEMY STUDENTS FROM MANY LANDS

SEVEN nationalities are represented in the student body of Acadia Baptist Academy, mission school at Church Point, Louisiana, according to Dr. Alfred Schwab, superintendent.

"This year," he states, "we have an enrollment of 106. Of this number 33 are preachers and 35 are missionary volunteers. It is like a large family. The fine Christian spirit that we have on our campus makes it a very desirable place to study and work."

Although it is a little unusual for so many nations to be represented at the academy, Doctor Schwab explains that each year a number of nationalities are on the campus, a German from Berlin being in the graduating class last year.

Nationalities represented this year include French, Syrian, Spanish, Italian, German, American, and Indian.

The cosmopolitan atmosphere on the campus is suggestive of the far-reaching influence of the missionary work done by the students and faculty. Doctor Schwab states that a primary purpose of the academy, in addition to providing Christian training in preparation for advanced study, is to carry on a definite mission work among the French people.

The ministerial students, missionary volunteers and others from the student body, as well as members of the faculty, engage in regular missionary work in every direction from Acadia Academy. A number of missions and churches in the French country are thus supplied with gospel service.

Part of the school's support comes from the 71 acres of land and the livestock, the work necessary in cultivating the land and taking care of the stock also providing employment for a number of students.

"We receive from the Home Mission Board \$400 per month for nine months in the year," the superintendent explains. "About \$400 per month is needed in addition. We are not receiving this much at present. All other support is designated by friends, churches, missionary societies and other organizations."

MOUNTAIN MEMBERS GIVE GENEROUSLY, SAYS MISSIONARY

MEMBERS of the mission church in the mountains where Miss Minnie Berry works are generous givers, according to the missionary.

"They are manifesting an interest in 'uthing," she says. "Our missionary society, recently organized, seemed especially interested in a discussion of the subject at a

recent meeting, and made their first offering, doing it of their own accord under God's direction.

"One of our finest boys, Ambassador-in-Chief of the R. A. and president of the Junior B. Y. P. U., is caretaker of the school building where we worship, receiving \$2 monthly for this service. He is tithing this amount."

Already the church has acquired a building lot and has started a fund for the erection of a house of worship. Recently the members built a retaining wall across the front of the lot, the materials necessary requiring the use of all of the cash in the building fund.

"We are asking God to send us gifts from unexpected sources, as He has in the past, that we may have this house of worship which is our greatest need at present," Miss Berry continued.

Much of the expense of labor will be saved by our own men giving their time on the days that they do not have work in the mines. God brought into our membership recently a man who is a good carpenter and brick mason, who will be a fine foreman of the work as a member of the building committee.

"He is first of all an earnest Christian who has dedicated his life to God when he united with our church. He is church clerk, teacher of the adult class, and president of the adult union, so he is proving a real blessing in many ways."

Bastrop Students Make Impressive Record

Mexican Baptist Institute at Bastrop, Texas, has had a good opening for the second semester, following an unusual fall term, according to Rev. Paul C. Bell, superintendent.

Mission work of the students in January is indicative of accomplishments each month on the Mexican field. From Bastrop the students go in every direction to preach the gospel in homes, in missions and in small churches.

"The student body made a good showing in mission work during the month," Brother Bell comments. "There were not as many conversions and baptisms as we would like to see, but we are sowing the seed, and I am sure the harvest will come in due time."

The report for this month follows:

Sermons preached	152
Persons contacted in personal work	257
Religious visits	561
Prayer meetings conducted	44
Professions of faith	42
Baptisms	9
Sunday school classes taught	49
Tracts distributed	969
Places visited	53

FRUITS of the YEARS

By Mrs. H. M. Wharton

Record of Fifty Fruitful Years
of W. M. U. and Home Missions

Every Pastor and All Who Have a Lively Interest in
Missions Will Want This Engaging Account of
a Half Century of Triumphant Activity

25c

Order From Baptist Book Store in Your State

March, 1938

TREATMENT OF JEWS

*Cruel Anti-Semitism of So-called Christians, Sired by Satan, Responsible for
Misunderstanding and Obsinacy Toward Christianity of Jews*

It has been a source of great joy to me to come in contact with members of my race who have been on our mailing list, and to see the change that it has brought about in their lives.

Some, as might be expected, have become impressed when they read the unendingly told truth contained therein, and in order to tell of their write to us. We quote from one such letter:

"Your many articles received and I have read them with interest. I could find time. Your last one takes me by surprise. I have never heard of any Jew thinking of Jesus in a synagogue (the writer refers to an article which appeared in the October, 1937, issue of *The Mediator*).

"So you think I can forget I am a Jew? Where he gets the idea that we are trying to make Jews forget that they are Jews, I do not know. Neither in any other written or oral form, have we advocated such a thing, on the contrary, we have frequently spoken of our people's heritage of which they may well be proud."

"Let me advise you that I am not permitted to forget. I am constantly reminded that I am a Jew. My children are reminded. My wife is reminded that she, a Catholic, married a Jew. My neighbors tell their children not to play with mine because the father of mine is a Jew."

"The more I see of what injustices are heaped in the name of Jesus, I am glad I came from the Jewish tribe. Every bit of my blood boils when I think anti-Jew or hear anti-Jew. I often think of you. How could you have ever been a Jew, and what are you now?"

"My neighbors go to church every day of their lives. When they come out, my children are not to be played with. Nor am I to be associated with. My wife has committed the gravest sin because she married me, a Jew. 'It is to laugh.' Don't send missionaries to Europe. Send them here."

SUCH letters, of course, receive our most careful attention, and we seek to clear up any misunderstanding. It is sad that this man should have such experiences, and, much to our sorrow, they are not confined to him. We have been confronted by this sad state of affairs ever since we sought to make the message of our Savior known to His people.

By
JACOB GARTENHAUS

through an unpopular measure or individual, he has always been wrong and must be punished. Nor has such an injustice been confined to the past, for alas, it exists today among the nations.

The Jew makes no distinction between the various forms of Christianity. As far back as he can remember it has been instilled into him that the people who have treated him so cruelly have called themselves Christians; this he has realized, too, from bitter experience. Can we wonder then that he has looked upon all those who are not Jews as his enemies and has kept himself aloof from them?

Feeling that anti-Semitism is born of the devil and responsible in a large measure for the misunderstanding and obstinacy that prevail among the Jews, we denounce it on every occasion and try to make these people realize that those who harbor such feelings are unworthy of the name Christian; that the man who goes to church still hating the Jew does not do so because he goes to church, but in spite of the fact, and by his very act denies the one for whom the church was named; that Christ taught His disciples not only to love all men in general, but particularly to love those of His own flesh and blood. When New Testament passages are cited which tell of Christ's love for this people, they are amazed.

Having felt something of the persecution ourself, we can sympathize with our people and can be patient with them. Let us by our daily lives, our words, and our deeds manifest to them the real spirit of the Master.

This is my experience in my personal work. Every time I speak to a person about the Christian life, the true religion, and all the promises that God gives to the saved person, I find that they do not believe in the true God. They believe in the priest. Yes, my people need the gospel.—Amelia Diaz, Mexican missionary in San Antonio.

You are a chosen generation, a royal priesthood

1 Peter 2:1

Instead of acting like kings, many who claim to be the sons of God act as meanly as if they were scullions in the kitchen of Mammon. What separation from the world, what brave holiness, what self-denial, what heavenly walking with God ought to be seen in those who are chosen to be a peculiar people, the representatives of God on earth, and courtiers of the new Jerusalem above! As the world waxes worse and worse, it becomes men of God to become better and better.

C. H. SPURGEON

Poncas Happy In New Building

Overjoyed because of the completion of a new mission chapel on his field, Rev. Thomas J. Wamego, Indian missionary to the Poncas, writes that the people have a new interest in the services.

"Our attendance has more than doubled," he says. "The building is too small already. Our people are overjoyed in the new chapel."

The old building, unsafe for use because of disrepair, was torn down and the materials used in the new structure, the Home Mission Board providing necessary funds and the Indians doing much of the work.

With the new building completed, the last touches of paint having been added, the Ponca church began plans for a revival meeting before the end of the winter season, according to the missionary.

Heart Hungers Brought Europeans to America

A thoughtful survey concerned with the momentous task of molding and harmonizing the different groups in our land so as to make a homogeneous whole—a glorious goal to be gained only through Home Missions.

IN my childhood, I can remember hearing a song on the streets of the city where I lived, sung by the young men at that time everywhere in Italy. It went like this, freely rendered:

America, America,
Thou land of freedom and of gold,
We come to thee, eagerly accepting
Thy urgent call, and thy embrace.

That song of the populace in the streets of my town was a protest against economic, political and religious restrictions around them. It was also an expression of a need, the need of something indefinable, inexpressible in the hearts of Italian peasantry, their conception of America and what America offered them. It was a yearning for economic freedom, certainly, and for means to achieve it. But the essence of this yearning was that innate desire of every human heart to find that peace, that happiness, that objective which had not been found or realized in their native land.

That hunger of the human heart is God's gift to man in his pursuit of the highest good, which is God himself. Augustine once said: "Our feet find no rest till they rest in God." It is that something indefinable, inexpressible expressed in folk-song and in movements of human people in every direction, that caused Abraham to depart from Ur in search of a city not built by human hand, whose builder and maker was God.

This hunger brought the foreigner to America. Another of those great adventures recorded in the history of the human race, which in the providence and guidance of God minister to the welding of the human race and help man and nations in their climb to a higher race and helps man and nations in their climb to a higher existence and a more perfect community.

LET us now consider the foreigner who came to America: Who he is, what he

is, what he ought to be; what his needs and problems are, and, what we can do to meet those needs and problems?

The term "foreigner" indicates one who belongs to another nationality. There is no special odium in that term, any more than that the term "barbarian," as applied by Greeks to other peoples, meant an insult.

But when the term is used to indicate and describe a certain subject who comes to us from another land with heterogeneous customs and ideals of his own and the land of birth, to which he holds with a jealous devotion in spite of his new association, nay, which he endeavors to implant in place of customs and ideals which are distinctly American, then the coming is not alone a problem for the foreigner, but an American problem. Then it assumes for us a very distinct aspect and meaning, one that calls for careful study and the earnest interest of all those who love Christ and are devoted to America.

For such a man is not only a foreigner, but an alien; a stranger in our land, an enemy of our land, its people, our institutions; a danger to everything we love and cherish.

I, who was born in another land, speak now as an American, for in my heart I know myself as no longer a foreigner which I once was. I know that in very deed and truth I have become one with you, born in America. So it is in utter sincerity I speak now for America and all she means in the highest and truest ideals of life.

THE foreigners among us are a mixture of all the nationalities of the globe. They came from every principal country, driven by poverty and tyranny in their native country, drawn by the call of the New World, urged on by the spirit of adventure. To every immigrant since the founding of Jamestown, this grant has gleamed upon the horizon as a "Promised Land."

SOUTHERN BAPTIST HOME MISSIONS

Foreigners Can For Careful Study And Earnest Interest of All Who Love Christ And Are Devoted to America.

Native of Italy, but an American by choice, the author speaks with sincerity for his adopted land and her highest and truest ideals.

By J. F. PLAINFIELD



At first only the most daring, liberty-loving and God-fearing peoples from northern Europe sought these "North American shores." The present trend and character of American institutions and national life were determined by the first one hundred and fifty years of organized colonial life, but no one could expect a young and virile nation to remain static. The thing we forget is that America is not done yet.

The years since the adoption of the Constitution have witnessed the mutual reaction of two forces: the molding of new elements received into the nation and the shaping of the nation by these same elements.

President Tyler, in his message to Congress, June 1, 1841, said: "We hold out to the people of other countries an invitation to come and settle among us as members of our rapidly growing family and for the blessings which we offer them, we require of them to look upon our country as their country, and to unite with us in the great task of preserving our institutions and thereby perpetuating our liberties."

My survey is not concerned with the later immigrants who came principally from Northern and Western Europe; neither is it concerned with the motives and causes of immigration, whether it is quest for adventure and adventure or whether its people were forced out. My survey is mainly concerned with the most momentous task this nation can face and which is the test of its Christianity—that is, to love and by win over to us, to mold and harmonize these different groups among themselves and with America, so as to make them a homogeneous whole, with like ideals and spirit such as

March, 1938

America can use in its march toward a common goal.

After 1880 large streams of foreigners began to come from Eastern, Southeastern and Southern Europe, every steamer unloading upon our shores a motley crowd, the immediate effect of which was to re-enforce the ranks of those who sought to lower the social and moral order of the native population.

Since 1914 one fact has been revealed to us, that we had within our borders men without God, flag or honor, who through propaganda, active participation in plots and promotions, and by a secret hatred of our established institutions, were poisoning much of our alien groups, and looking for an opportunity to inject venom into the body politic.

Among the millions from other lands admitted almost without discrimination, quite many who had no fitness for absorption into American life. Most of these came with different ideals and customs, many were indolent workmen, and even criminals, almost all of them uneducated. These aliens remain yet largely unassimilated.

The question we face with these today is are we assimilating them or are they assimilating us? These aliens constitute today the great political, social and religious challenge for America and its Christian people. Our present foreign-born population is around sixteen million, with some twenty millions more of immediate or second generation foreign extraction.

Approximately one fourth of all the children in the United States live in homes of foreign born parents. The foreign language press in America includes some 1,500 publications with eight million circulation and a reading public of possibly sixteen million. Perhaps five percent of these periodicals may be classed as radical or revolutionary.

There are about four million Italians with 217 Italian newspapers having a circulation of over one million copies. About 100,000 Poles have thirty six newspapers, while the largest Czech paper published in this world is in the United States. Other foreign language newspapers circulate among three quarters of a million Rumanians and Slovaks; one half million Slovaks; one half million Hungarians; 400,000 Russians; 100,000 Armenians; 100,000 Yiddish speaking people.

There are newspapers for the Albanians, Armenians, Assyrians, Chaldeans, Bulgarians, Croations, Czechs, Slovaks, Dalmatians, Ethiopians, Finns, French, Canadians, Letts, Lithuanians, Montenegrins, Persians, Poles, Rumanians, Servians, Ukrainians, Slovaks, Spaniards, Syrians, Turks, Chinese, Japanese. — a bewildering babel of tongues and tongues to confuse and baffle the wisest except God.

Let us consider the background and psychology of these new elements. What is behind this whole problem?

Let me speak of the Italians. I can speak with assurance of them because I am one,

and my work has been among them and with them for a number of years. From Italy they came to look for a living. They came from North and South.

Northern Italy is the home of the old masters in art, literature and industrialism—a virile native stock by virtue of infusion of German blood. They are capable, creative, reliable, nation-builders, home-builders.

On the other hand, the hot temper of the South of Italy has been fed by the infusion of Greek and Saracen blood. In Sicily this strain shows at its worst. There the vendetta flourished, the blackhand worked. Thousands from this background have found refuge in the dark alleys of our American cities and are still at work.

They are restless, roving; they dislike confinement, restraint of work or law. In spite of their sociability, they are very slow to take up American ways; they are picturesque, volatile, but incapable of real, effective teamwork. With these I am working, and they are in our cities in the South, at our doors.

Right here let me tell you that the work of transforming an alien of this type into an American is painful indeed, both to the alien and to America, and only the most patient devotion of both teacher and pupil can work such a miracle. Of course, God can do the impossible, always. These, the good and the bad, constitute the foreigner among us.

NOW let us look at the foreigner—what he is.

These immigrants did not come uninvited. By far the greater part of immigration was due to the industrial demand in the United States for labor, unskilled, rough labor. The call went out "overseas," the call richly colored with possibilities of higher wages, freedom from conscript duties, easier life, free schools, equal opportunities, allurement high irresistible.

The response was instantaneous and startling. From Italy's vineyards, and the grain fields of Eastern Europe, from lemon groves of Italy, from Albanian wastes and Montenegrin rocks, from little towns by river and sea or mountains they listened and they came.

The tiny farm patch was sold; cow, chickens, rude tools converted into cash, and with meager clothing and a few family treasures tied into shapeless bundles "farewell" was said, with a last longing pathetic look on home.

They came. They were cuffed and bullied and robbed all the way. Yet with patient stoicism, for the hope held before them, they endured unbearable conditions and privations.

Their Eldorado yielded higher wages, but, alas, higher cost of living, also. They had to deal with an unfamiliar language with no means of acquiring it except through the overbearing command of bosses. They were shut off from the best of American life in wretched, dark, unwholesome living quarters in swarming slums; in vicious, foul

saloons; in questionable playhouses and in contaminated clubhouses; and, perhaps hardest of all, universal ostracism by the people of the land, unconcealed contempt, deliberate dislike.

Do you wonder that they are hard to reach with the gospel of Christ in America? They were excluded from the blessings of America even before they withdrew from participation in American life. The blame is not wholly theirs, if they know not America.

But the foreigner is here now, and is here to stay, and in spite of differences, he wants to get along. Let us suppose that he is altogether a dead weight upon America's shoulders; that he has been and still is a liability; that he is ignorant, unskilled; that he is America's menace. What then? Can we wash our hands of him so easily?

The very plight, wrongness, difference, or indifference, criminal inclinations or defects, religious distortions and superstitions of the foreigners, constitute the greatest challenge to America and the Christian church of America today. Are we willing to accept the challenge? Are we able to help them?

THERE is the element of wrongness common to all humanity, not just something wrong, but the whole composition of the social order is wrong. It's a real grossness. The various secular institutions, organizations, societies, associations and social movements established to deal with this wrongness, are ineffective because their philosophy is that, after all, at bottom humanity is good, and that the world is getting better and better. Is it?

If you answer, "Yes," then why such moral confusion, that makes the foreigner uncertain of the way he takes and of the goal he seeks to reach? Old sanctions no longer hold, systems of morality fail, the whole life is ruined. The foreigner cannot tell what is the chief end of man.

Hence we get lawlessness, instead of lawfulness. Conditions among the Cubans of Tampa are appalling. They were not much better among the Italians of North and South. This lawlessness is an inherited attitude toward authority in general, whether human or divine, lawlessness that of the heart in sin, and lawlessness of example and surroundings. The foreigner is advised to let himself go, not to be inhibited.

Hence comes materialism of mind and practice. They deny all religion, cast a slur upon Christianity and Christ, and deny the spiritual background of life. Worship of easy money, worldliness in life and conduct, denial of God in thought, as well as in conduct, follow in the train.

Add to the above a recrudescence of underworld life, powerful, self-conscious, organized, subsidized, the shame of girls betrayed, prostituted, enslaved. Add the social underworld to the underworld within and you have a wrong life horizontally as well as perpendicularly, and you have a problem no remedy of man can solve.

The difficulty is multiplied by the infiltration of the nationalistic element, fascism with its injunction that Italians must remain Italians, Germans must remain Germans, in ideals and conduct; of communism with its materialistic philosophy and dangerous deductions; and you have a picture of what America is facing among the foreigners—of what the missionary must face.

NOW turn the page and let us look at our opportunity and the results already achieved. America cannot assimilate these elements altogether. Socially, in one, two or three generations, I doubt it ever. Neither can we permit them to remain what they are.

Our pioneers, our men of Pilgrim days looked forward with pride and hope, praying that this new-found land would be the best example of what a nation ought to be, yet we have allowed it to become a land of robbers and thieves and criminals by opening wide the gates of America to the millions of the world without putting up those safeguards that might have saved us from our present national, moral, and religious plight. What shall we do with them? I am not concerned with those who want to come in. They cannot come in. The gates are closed.

A Negro once said that Cain was the first immigrant when he crossed over into the land of Nod, but he added Cain couldn't get in here, at Eden's Island, with all that

criminal record behind him. No sah! And I doubt very much, sah, whether Adam and Eve could make it without making mighty good explanations.

The closed gate today is the problem of Foreign Missions. But what of these within our gates already?

Shall we follow the suggestion of two Irish doughboys during the World War, who were in a mopping-up party which was following the assault lines. In a large shell hole they found ten Germans sound asleep from the exhaustion of battle, and had been passed over by the front troop.

"Shall we shoot them or bayonet 'em?" asked Mike.

"Oh, no," said Pat. "Let's wake them up and have a fight."

That is not the solution.

THE Christian solution is not assimilation, not exclusion, not fighting them, nor quarantining them, but giving them the gospel of Jesus Christ. The solution is Home Missions; yes, missions, missions, missions. Christ has a message for all nations and races. In a true sense his message is addressed to individuals, and the Kingdom of God will come only as individual men and women, through repentance and faith, receive the new birth in Christ.

Christ is the answer to the sense of insecurity, instability and dissolution of the world's established religions; to the world's suffering and pain expressed partly in desire for higher values, partly in the tragically earnest quest of a new basis for

thought and life; to the widespread religious indifference; to immorality, sin, materialism.

He said, "I am the way, the truth, and the life." Not just the Christ of legend, image, and statue, not even the historical Christ of Scripture, but the Living, Personal, Eternal Christ, Saviour, Teacher, Guide, Lord, King of All.

We have not failed utterly. In our worst at Tampa, which I know more personally than any other field, we see results. The Good Will Center occupies an important position in community affairs, with a high influence for good.

A young man, product of our church, the most brilliant of his class, is today a Forman University getting ready for Christian leadership among his Italian people. Another was the highest honor student last year, and still another is a brilliant violinist. We are seeing good results in the youth of our large Italian community in Tampa.

We are seeing Christian homes founded. We have lawyers, doctors, business men and teachers whose fine Christian influence and loyal American ideas are permeating the communities, and America, with this sweet savor of the Christian life.

It is not a dark picture; it is a bright picture. It is the picture of a free people in a free land, working in the hearts of the people from all the world who come within its borders. We believe it is an unfinished picture—this America of ours. We believe under God, it is our privilege and opportunity to help him finish the picture.

Chinese Mission School Nearing Completion

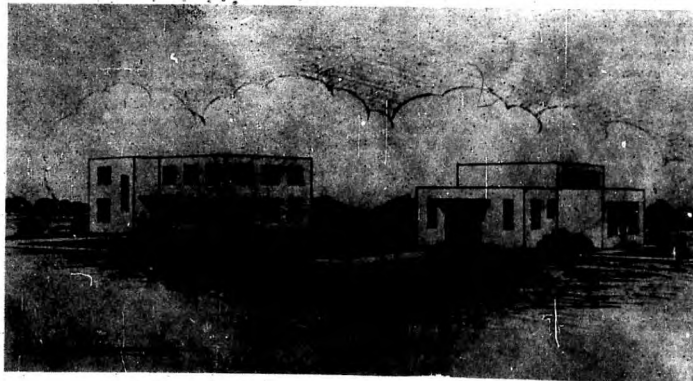
FIRST unit of a Chinese Mission school, compact and beautiful structure built of concrete blocks over which is ivory stucco, is nearing completion at Cleveland, Miss.

This building, being erected at a cost of \$10,000 which was raised chiefly by the Chi-

nese leaders themselves—Rev. Shau Yan Lee, missionary of the Home Mission Board, and J. H. Lett, Chinese merchant—will house fifty students and two teachers. Thirty-six are already enrolled.

The second unit, a chapel of similar construction, will provide an auditorium and

class rooms for use by the day school as well as on Sunday. The Home Mission Board plans to provide the funds for this building, and the entire property will be deeded to the Board.



Architects Drawing of Chinese Mission School, Cleveland, Miss. The Dormitory On Left Will Soon Be Completed. Chapel Will Be Built Later.

Mission Study The Year Round

Una Roberts Lawrence, Mission Study Editor

A Good Time to Study Winning the Border

MANY factors conspire to make the study of *Winning the Border* (Lawrence, H. M. R. 28p) most timely this spring. For the past four years there has been an increasing interest on the part of the United States in Mexico, and our other American nations to the south. The organization of government in Mexico has helped develop this.

The insignificant courage of the leaders of Mexico in driving steadily on with their national aims for the elevation and development of the submerged Indian masses, the opening of doors of opportunity for the depressed peons, and the elimination from political power of a state church have aroused not only our interest but our admiration.

This process of governmental and economic development they call "the Revolution," but the methods upon which they now depend are the peaceful ones of education, participation by all classes in the government, and development of the marvelous, almost unbelievable resources of Mexico, agriculturally and industrially.

The completion of the Pan-American Highway from Laredo, Texas, to Mexico City last year opened up a new and wonderfully attractive region for tourist travel.

Not only has trade and commerce failed to take advantage of these new opportunities. The "City of Mexico" is coming to be known as one of the best passenger trains in North America. Yankee salesmen of every type of manufactured product, week buyers in this new territory where slowly a great people is awakening to new life, new needs and new activities.

For these and other reasons, Baptists of the United States should be more interested than ever in missions among our Mexican people, on both sides of the Rio Grande. In Mexico, Baptist work is coming to be in a more favorable situation.

New Baptist Opportunities

RECENTLY a missionary of the Home Mission Board, Rev. Alfredo Cavazos, held a revival meeting in First Baptist Church, Mexico City, preaching the gospel without restraint, with glorious results in huge crowds and ninety-five conversions. Rev. G. H. Lacy, retired by the Foreign Mission Board because of age, is now giving himself to itinerant evangelism in the regions south of Mexico City, and says that he is doing the greatest work of his long, useful lifetime, finding the hearts of the people open to the gospel as never before. There is constant interchange of Mexican life across our border. A deacon in a church

The Textbook

IN the book itself, *Winning the Border*, may be found the most explicit helps for teaching, study and general reading. Perhaps your society had a class in this book when it first appeared. That however, is no sign that there are not now many in the society who did not study it—either missed in the first class, or have come into your membership since. For these it would be indeed a timely study with the new, fresh emphasis which recent developments have brought to the subject.

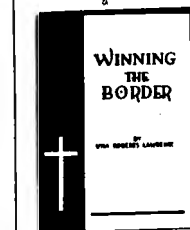
We suggest this as an excellent book for that Pioneer Class you will have soon of men, women or young people who have never studied any mission study book. With all the supplementary helps, all the outside interests you can link with it of music, books, pictures, and cultural values it should be appealing to almost any group.

It is also fine for that circle of the society which likes to dig up all the interesting things about a country and its people and hang them on the pegs of missionary interest. Around this book as a basis could be woven a rich study of Mexico and the Mexicans in the United States which would absorb at least six months of well directed and fruitful effort.

The subject is wholly worthy such an effort, for until we understand Mexico and the Mexicans, their history, the people, their country, their ways of life and our Baptist history among them, we cannot pray intelligently nor will we give as largely as we should for our work among them.

Around the book might be developed a study program of posters, scrapbooks, and original papers on all phases of Mexican history and life which would be exceedingly worthwhile for any group of women or young people.

This is a fine book for that class of older young people who want something timely which can be tied into what they are seeing in the newscasts, hearing over the radio and



Now Reduced to 25c

Take Advantage of This Saving by Studying This Timely Book

ORDER FROM BAPTIST BOOK STORE IN YOUR STATE

Spanish Missionary Ordained In Recent Albuquerque Service

By J. W. BEAGLE

ON Sunday afternoon, February 6, the Baptists of Albuquerque, New Mexico, in company with various friends, gathered at the new Spanish Baptist Church for the purpose of setting apart the full



gospel ministry. Rev. Elias Atencio, new missionary of the Home Mission Board. The examining committee had met on the Friday evening before and reported through chairman, Dr. C. W. Stump, that the examination was highly satisfactory and recommended to the church the ordination of Brother Atencio.

The church was packed with interested friends and the music on this occasion was unusually fine. It included a quartet number by the Martinez brothers, a tenor solo by Isaiah Martinez, a vocal duet by Mr. and Mrs. Ben Romero, and an accordion solo by Gilbert Sanchez, son of Rev. J. G. Sanchez.

Rev. J. G. Sanchez presided with the invocation given by Doctor Stump, both Home Board missionaries. The writer preached the ordination sermon on the text, Matthew 6:10.

The charge to the church was given by Rev. Harry P. Stagg, corresponding secretary of the New Mexico Baptist Convention; the charge to the candidate was given by Rev. R. O. Keith, pastor of the Second Baptist Church; the presentation of the Bible was given by Rev. J. B. Parker; and the ordination prayer was given by Rev. H. A. Zimmerman, pastor of the First Baptist Church of Albuquerque. These addresses were of a high order and the service was a great victory for Spanish Baptists in Albuquerque.

Teodocio Chavez was ordained as a deacon, making another high light in this interesting program. He is related to Blas Chavez, the first Spanish American convert baptized in New Mexico and who was for years a Baptist missionary.

OTHER distinguished brethren present were Dr. J. F. Zimmerman, president of the New Mexico University, and personal friend of Brother Atencio, of which Brother Atencio is a graduate; Prof. Ben. Romero, principal of a large Spanish consolidated public school and who had part on the program; Rev. H.

J. Vander Linden, pastor of Emmanuel Baptist Church; Rev. T. D. New, pastor of Calvary Baptist Church; the Spanish-American Methodist, Presbyterian and Congregational pastors, and others who had part on the program.

Brother Atencio has been serving the Spanish church in Albuquerque for only a few months and one can already see the influence of this cultured and consecrated man of God. Church attendance has more than doubled. Mrs. Atencio is a real helpmate and the influence their lives are having on the young Spanish-speaking people is far reaching. We feel that in the near future under the guidance of this fine couple there will be a strong Spanish-speaking Baptist church in Albuquerque.

The spirit of co-operation and encouragement the English-speaking pastors are giving to Brother Atencio, and which was witnessed on this special occasion, is one of the most beautiful things the writer has experienced in many years.

Death Intercepts Letter

Rev. J. A. Lopez Is Third Loss
To Home Mission Ranks
In Recent Weeks

IN his monthly letter giving a report of his work for four weeks, Rev. J. A. Lopez, Mexican missionary, wrote on January 23:

"Pray that I may get well."

Two days later his daughter penned this postscript:

"Dear Dr. Beagle: I just want to tell you that father left this report ready for me to mail out. We are satisfied with the Lord's will and we want you to pray for us. Yours in His work, Adelina Lopez."

In the meantime Brother Lopez had died, his death coming not unexpectedly Monday morning, January 24. For a number of months the missionary had been in poor health, his transfer by the Board from Pearsall, Texas, to Lubbock last summer being made in the interest of his health.

At the higher altitude the missionary made some improvement, but his continued strenuous work on the field and the ravages of tuberculosis claimed his life.

Brother Lopez' death left a second important vacancy on the Mexican field in Texas, a fellow missionary, Rev. L. Ortiz of Corpus Christi, having preceded him in December.

Still a third depletion in the ranks on home mission fields was caused by the death January 17 at Selma, Alabama, of Dr. R. T. Pollard, the Board's senior missionary by reason of forty-two years of service in Negro educational work.

NEW TRACTS

A series of tracts, recently issued by the evangelistic department of the Home Mission Board, can be had on request.

These tracts, written by Dr. Roland Q. Leavell, superintendent of evangelism, are as follows:

Brightening Up Heaven

Plainly, How to Be Saved

Co-operative City-wide

Evangelistic Campaigns

What Can the Association

Representative of

Evangelism Do?

Co-operative Evangelism

in District Associations

Conserving the Results of

Evangelism

Evangelism in the Home

Done up attractively in a neat packet, these tracts will be sent on direct request to Doctor Leavell. Extra copies of any one tract for special use are available as needed.

CHAPEL CAPACITY TAXED BY CROWDS, MISS KEITH STATES

RACHEL SIMS MISSION in New Orleans is so crowded at services that even the living rooms of the missionaries are being used for Sunday school classes, according to Miss Gladys Keith, superintendent.

"We do not know what we will do with the new ones we are finding every day," Miss Keith says. "The building is filled now. We are holding Sunday school classes in the rooms that we live in."

When a friend of the Mission planned to give a Christmas tree to children who attend services there, it became necessary to have several trees, for between six and seven hundred children came, and the auditorium will not seat over two hundred children (if they are small!).

Accordingly, two hundred wide-eyed youngsters came at a time for a succession of Christmas celebrations.

Now at the regular services each Sunday the two floors of the Mission are filled, and a recent religious census revealed many families who were Baptists before they came to the wicked city but who have forgotten God and the church.

"They welcome us in their homes," Miss Keith remarks, but she wonders where she will find room at the Mission for those who show a revived interest in religion.

"We are praying," she adds, "that it will be upon the heart of someone who has the means to help us meet this opportunity."