

HOMIE^{AND} FOREIGN FIELDS

September 1929



"THE PIONEER WOMAN"

A statue by the sculptor Bryant Baker, designed by order of E. W. Marland, the oil millionaire of Ponca City, to be erected in Marland Park in Ponca City, Oklahoma, as an everlasting memorial to the heroic spirit of the women pioneers who carried civilization into the wilderness and across the western plains. Reproduction used by permission of *Daily Oklahoman*, Oklahoma City.

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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

SEPTEMBER, 1929



A JAPANESE WOMAN TYPIFYING THE OLD AND THE NEW

"What has Christ done for the women of Japan? In a word, he has given them a new hope and made their whole outlook on life different. The attitude toward woman has been and still continues to be changing, and she is increasingly playing a large part in the life of the nation. It has been a comparatively short time—barely seventy years—since the modern missionary movement began in Japan, and it is nothing short of phenomenal the influence that Christian thought and attitude has upon molding the nation's ideas, affecting the trend of decisions and raising the standards of life."

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- Sept. 1—Topic, "Can Our Faith Stand the Strain?" Supplement the Quarterly material by the use of the articles, "Shall We Crowd God Out of our Lives?" by Lenora Scarlett, page 8, and the Editorial, "Christianity's Unique Claim," page 22.
- Sept. 8—Topic, "Nehemiah, Leader in Jerusalem." At the close of the program have some one summarize the article on page 23, "Little Known Heroines of the Homeland," which demonstrates how God heaps honors upon those who walk humbly and put their trust in him.
- Sept. 15—Topic, "The Ministry, That High Calling." See especially the articles, "God Answers Prayer," by R. T. Bryan, page 16, and "Evangelistic Opportunities in Our Schools on Foreign Fields," by R. Cecil Moore, page 18. Here are fine examples of the power of the gospel as preached by our missionaries today.
- Sept. 22—Topic, "Jesus, Our Intercessor." To show that Jesus is deeply interested in his followers on earth, have some one read the story on page 17, "The Test of Persecution," by Miss Estelle Cox.
- Sept. 29—Topic, "Missions in the Mind of Jesus." Let the leader assign to three or four members of the group the selection of some striking illustrations from the stories and articles from our missionaries, on pages 3 to 21, all of which show that the command of Jesus to "Go" when obeyed gives Light to the world.

SUNBEAM BAND, G.A., R.A., JUNIOR AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

The leader will find ample supplemental material for the programs and the story periods on pages 3 to 15. Posters might well be made by the children under the heading, "What Christ is Doing for the Women of the World," by collecting the pictures in this number.

W.M.S. AND Y.W.A.

For the topic, "Woman's Responsibility in the New World," much excellent material has been provided. See especially the articles on pages 3 to 13, "Christ Emancipating the World's Womanhood"; the Editorial, "A New Woman for a New World," page 23; and other articles, pages 23 to 27. Miss Mallory's outline program will be found on page 28.

SUNDAY SCHOOL

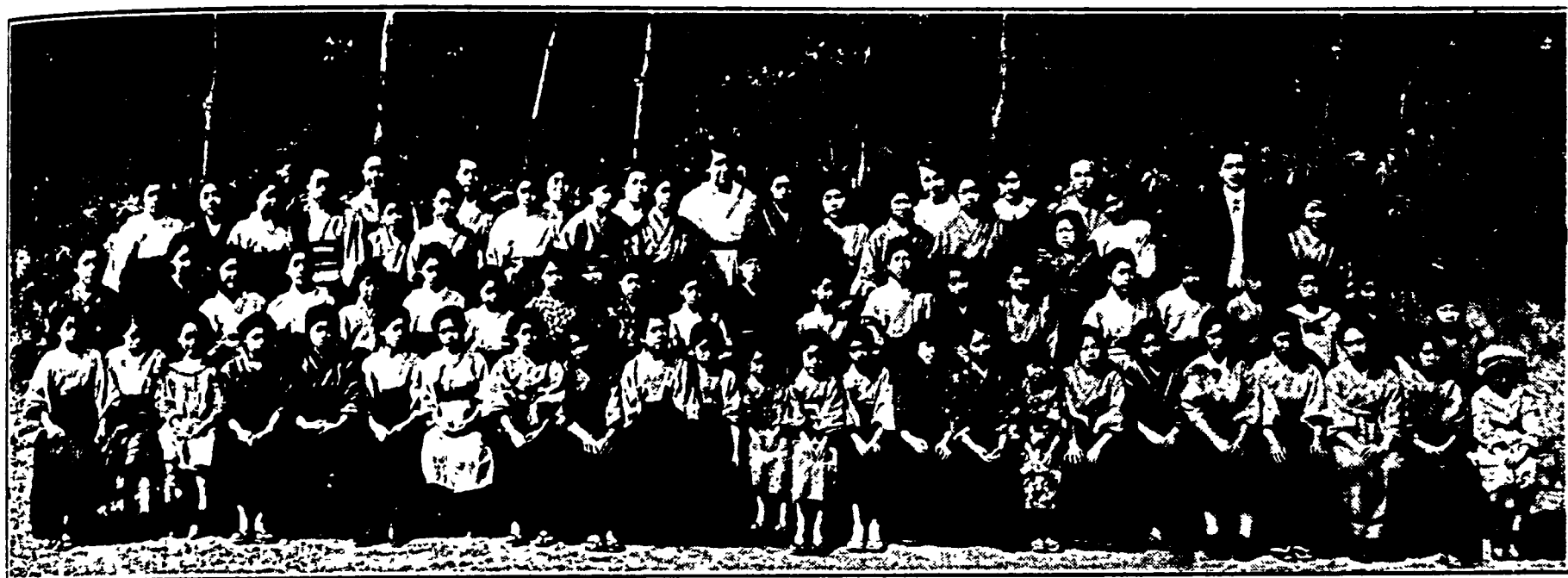
From the articles in this number the superintendent may prepare an interesting missionary program on "Woman's Responsibility in the New World," to be given in the closing worship of the school.

PRAYER MEETING

Let at least one prayer meeting in September be devoted to the discussion of the subject, "Woman's Responsibility in the New World," both at home and on the foreign fields, based on material in this number, pages 3-13 and 23 to 27. Close the meeting with prayer for our own missionary women.

Christ Emancipating the World's Womanhood

Some Foregleams of the Age that is Coming



SEINAN JO GAKUIN—OUR JAPANESE BAPTIST GIRLS' SCHOOL, A LEAVENING INFLUENCE IN THE LIFE OF THE NATION

What Christ Has Done for the Women of Japan

By Effie Baker, Fukuoka

Japan at present is undergoing great changes in the fields of education and religion, and especially among the women. In order to understand this change one should know something of the religious background and the conditions under which the women have been living for the past ages.

Buddhism has been and still is the national religion of Japan, therefore we shall turn to Buddha and take note of some of his teachings in regard to women. (*The Sacred Book of the East*, translated by Max Muller):

"Bad conduct is the taint of woman,"

"So long as the love of man toward women even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother."

"Just as a large bamboo tree with its branches entangled in each other—such is the care one has with children and wife—but, like the shoot of a bamboo not clinging to anything, let one wander alone like a rhinoceros."

A certain man offered his daughter as a wife to Buddha, but Buddha refused saying, "What is this, thy daughter's body, but a thing full of excrement. I do not want even to touch it with my foot."

A disciple of Buddha inquired of him: "How are we to conduct ourselves, Lord, with regard to womankind?"

"Don't speak to them, Ananda."

"But if we should look at them, then what are we to do?"

"Don't talk to them, Ananda."

"But if they should speak to us, Lord, then what are we to do?"

"Keep wide awake, Ananda."

Another instance represents woman as constituting a great temptation for men; another instance says any association with woman is dangerous. "And such is woman's disposition. Such false appearances, and unreal pretences. They only madden and delude the minds of men."

"Better fall into the tiger's mouth, or under the sharp knife of the executioner, than to dwell with a woman and to excite in yourselves lustful thoughts." Buddha says also that a woman is weak of will, scant in wisdom, deeply immersed in love, and should yet be able to delight in piety—this is indeed very rare."

"I allow you, O Bikkus (priests) to sit together on a long seat with others (not entitled by Hindu law) to sit on seats of equal height, unless they are women."

When a Buddhist monk goes out to beg food, and receives some at a house, "he should not look into the face of the woman who is giving the food."

There is "no womankind in the blessed future Brahma-world—no womankind shall be there."

"Woman is an unsafe confidant, therein to be classed with a lustful man, an ill-tempered man, a drunkard," etc.

"Among the nine kinds of people who let out secrets he says, "A woman reveals a secret through infirmity."

"A woman without a husband" is first one among ten sorts of individuals who are despised and contemned in the world, thought shameful, looked down upon, held blameworthy, treated with contumely, not loved."

"Verily the life of woman is always darkness."

In Japan the word mother or wife is written with the character for *Oku*, meaning inside the house or in the back. Her place has been to stay in the house and not enter into public life in any way. She is to serve meals to her husband and all the men and then eat alone or with the women of the household. If she, at present, goes anywhere with her husband she walks several feet behind him as though she were his servant. There are many customs which emphasize the inferiority of woman in Japan.

However, since the entrance of Christianity into Japan customs have been gradually changing. Women are entering new fields of work such as evangelizers or Bible women, teachers, W.M.U. and Y.W.A. workers, Christian Temperance Union leaders, woman suffrage speakers, etc.

The foreign missionary women and the native women are doing much at present in evangelizing Japan. "The Lord giveth the word, the women that

publish the tidings are a great host" (Psalm 68: 11). One writer says: "The work of women may not be spectacular but it is far-reaching in its results. It is the silent touch that while unobtrusive has life-giving power."

In some vicinities there is much prejudice against Christianity. One school girl "dared not show her Bible and song book to her own family. She hid them behind loose stones in the castle walls, and then she would go secretly to read and sing and pray. Later all her family became Christians."

The women are awaking to the new situation in Japan. The women missionaries are kept busy trying to keep the women busy. One lady missionary says she has "57 varieties" of evangelistic work she carries on with her husband, and all but 7 are with women.

Christian education is also filling a great place in Japan among the young girls. There are many kindergartens, more than 18 high schools in Hokkaido, 405 in East and West Japan, 77 in Kyushu and 30 in Shikoku, 2 senior colleges in East Japan and 15 junior colleges, while there are 11 junior colleges and one senior college in Kyushu.

We have some outstanding women workers in the Southern Baptist Mission of Japan. Some of them are: Mrs. Mizu-Machi, the W.M.U. president; Mrs. Ono, Mrs. Kinoshita, Miss Fukuo, Miss Nakanishi and many others I could name. We are pleased with the work the women and girls are doing but our prayers are for the many thousands who have never yet heard of their personal Saviour.

Mr. Kagawa, a great Christian leader in Japan, says, "Twenty years ago



MISSES YUYA AND KANDA, JAPANESE KINDERGARTEN TEACHERS

These devoted Christians are "living epistles," and illustrate the power of Christ in the lives of Japanese women.

the rural population was larger than that of the cities. Two years ago they were just equal. But now the population of the cities, of which there are 105 in Japan, is larger than that of the country. . . . 75 per cent of the people of the rural district are desperately poor."

There are five million fishermen who have never been touched by any missionary except by Captain Bickel.

As for the miners, there are 400,000 when the mines are prosperous. And

we have in all only 160,000 Christians not counting the Catholics—and in the rural districts "there are still 30,000,000 peasants untouched by the gospel."

Indeed there remains much to be done. The future calls for Christian men and women to go forth into fields where the saving power of Jesus is not yet known.

* * *

The Touch of Faith

By Donald A. Fraser

She came amid the crowding throng,
And, fearing, touched his dress;
But oh, the joy that filled her heart,
When fled her wretchedness!

Thus, trembling also will I come
And touch his garment's hem,
In hopes my sins will fall away,
And all the guilt of them.

Then will I hear his gentle voice,
"Who touched me? Was it thou?"
"Yea, Lord," I'll say, and he'll reply,
"Thy faith hath saved thee now."

Then peace, and love, and sweet content,
And health of frame and soul,
Shall lift my spirit up to God—
The touch that maketh whole.

* * *

"Whoever made that book, made me," said a Chinese regarding the Bible. "It knows all that is in my heart."

* * *

The Lord breathes, and some things are withered. The wind of the Spirit creates an atmosphere in which some things are destroyed. That is a note of the gospel in which I rejoice. The word that quickens the spiritual withers that which is carnal.—J. H. Jowett.



A GROUP OF STUDENTS AND TEACHERS, SEINAN GAKUIN COLLEGE

"There remains much to be done. Future calls for Christian men and women to go forth into fields where the saving power of Jesus is not yet known."

Japanese Women who Demonstrate the Power of Christ

By Mary O. Walters, Shimonoseki

Ever since the days of Christ on earth we have seen what his coming has meant for the emancipation of womanhood. And as his gospel message has been proclaimed and accepted, so in proportion has womanhood been elevated and uplifted.

In a study of conditions in any country where Christ is not known or is little known one readily sees the degradation of women. Japan, a beautiful country in its God-given natural and physical resources, is no exception. That land where for so many centuries the teachings of Buddha and Confucius have had such a hold on the people. Buddhism minimizes personality because it has no clear revelation of the heavenly Father in whose image man was made. It particularly degrades women by denying her equality with man and requiring her to go through a longer process of rebirth in order that she may be saved—for woman is incapable of salvation. How different are the teachings of Christ's gospel of love, who placed such emphasis upon the individual and personality, who said, "ye shall know the truth and the truth shall make you free," and "I have come that they might have life, and that they might have it more abundantly."

What has Christ done for the women of Japan? In a word, he has given them a new hope and made their whole outlook on life different. The attitude toward woman has been and still continues to be changing and she is increasingly playing a large part in the life of the nation. It has been a comparatively short time—barely seventy years—since the modern missionary movement began in Japan and it is nothing short of phenomenal the influence that Christian thought and attitude has upon molding the nation's ideas, affecting the trend of decisions and raising the standards of life. Woman's part is of no small consideration. She is being reckoned with in the national life. More and more is Christian teaching affecting the lives of the people and their customs. For instance, "The treatment of marriage as a contract of convenience is changing, in company with the growing realization of the dignity and rights of womanhood. The Christian conception of a monogamous marriage is gaining in influence. Bigamy is illegal." In the words of a Japanese, Dr. T. Harada: "It is Christianity that has brought



A GROUP OF COLLEGE PROFESSORS, WILLINGHAM MEMORIAL SCHOOL, FUKUOKA, JAPAN

A new generation of Japanese men is being given the Christian ideal of pure home life—one of the most encouraging signs of Japan's new generation.

to us the conception of a pure home founded on the union of one man with one woman. Confucianism, Buddhism and our native Shinto and Bushido did not . . . present monogamy as an ideal. On the contrary, I may say, each of these religions rather encouraged the preservation of family by concubin-

age. The new word 'katei,' a translation of the English word, 'home,' is now popularly used to express the idea of a happy and pure home life. This home life, as illustrated by many missionary families, is recognized as an ideal at which to aim. It is Christianity that has given many such homes to Japan, and in them is the real hope for a healthy and sane national life."

There is no better way to see what Christ has done for the women of Japan than in the lives of individuals, who are truly "living epistles." They are taking a leading part in the problems of the nation and helping to bring about a better day. Many are doing it in unique ways,—in education, business, fighting legalized vice, and in religious work. Their lives and testimonies are proving the adequacy of Jesus Christ and sufficient justification for Christian missions in Japan. One of the most striking Christians was Madame Hirooka, who was a prominent leader in business, educational reform, and Christian evangelism. She denounced the slavery imposed upon women by law and tradition and saw no hope for freedom except through the gospel of Christ. Buddhism and Confucianism, as she had known them, were powerless to break the shackles. Quoting from her: "I wanted women to be good and wanted to help them to improve their lot. I found that I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found that there is no hope for women in any of the religions of the Orient. They teach that from the cradle to the



MRS. KINOSHITA, JAPANESE TEACHER

A language instructor of foreign missionaries, she is outstanding in Christian work.

grave women are evil and inferior to men. The Confucian system of ethics, for example, teaches that fools and women cannot be educated. A woman cannot be a 'heavenly creature.' It teaches that it is better to see a snake than a woman, for the latter arouses passion. Japanese women have been so long oppressed by this kind of teaching that they no longer stop to ask why. They are afraid, like slaves. Then I began to read the Bible. When I read the gospels I found that Jesus made no distinction between the sexes. I liked that. We are all, women as well as men, children of God. I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."

One of the loveliest Japanese women I know is a fine example of what Christ has done for the emancipation of womanhood. Her life had been one of hardships and dangers with temptations, but she did have unusual educational advantages and was graduated from a large privately-owned university. It was not until after she had been a teacher for some years that she came to know and accept Christ as her personal Saviour. Later, she was not satisfied "just being a Christian," for she felt so deeply her gratitude to Christ for saving her and so unworthy of his mighty love, that she wanted to do definite Christian service for him. While longing thus in her heart and seeking an opportunity there came the offer for her to study two years in a Training School in America and prepare herself more fully to take charge of a Settlement House in Tokyo. What joy was hers to have so great a privilege. She

has just completed her course and returned to Japan, ready for her task. One thing she said to me before she sailed for America I will never forget,—that she wanted the Settlement House to be a home with such a Christian atmosphere that every one who enters will meet Christ there. Is not this an ideal aim? How she yearns to help her Japanese sisters. Many who have never come in contact with the powerful leaven of Christ—who are seeking some higher power to draw them from the mire of sin—to plant their feet on solid ground. Many, many are waiting. Others have been sold into sin, who know not that there is an all-loving, all-powerful God who gave his Son for our redemption—who longs to free them and is waiting upon his own children to tell them of a Saviour's love. How long must they wait?

Much, oh much, remains to be done. *There must be continuation at the task begun*—of reaching every individual with Christ's gospel of love and salvation, which is found in no other religion; of giving better support that more preachers, teachers, schools, Christian literature, etc., will be possible, and "continuing steadfastly" in faith, courage, confidence, prayer and giving until "in the name of Jesus, every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

* * *

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth."

—Lowell.

What Christ Has Done for the Women of China

By Attie T. Bostick, Pochow

From being only a household servant—so often treated just as the lowest brute—Christ has lifted those who have put their trust in him, and placed their feet on the Rock of Ages, and put songs of joy in their mouths.

One of the most distressing memories of my first years in China was of my brother, G. P. Bostick, coming home one day and asking for the turpentine to go and apply to the hand of a woman whose husband had picked up a large chopping knife in a mad frenzy and had chopped his wife's hand half off. That is only one of many illustrations of the way women have been regarded before Christ did any work in the hearts of men and women.

I recall very clearly an illustration of one evangelist in Shantung some twelve years ago—his way of illustrating the *before* and *after* effects of Christianity in his own life. "Before I knew and loved Christ, when I came home from my work, my first inquiry was, 'Is the meal ready?' If not ready I stamped my foot in wrath and began breaking up bowls and making a great display of my temper. Now that I know and love Christ, if I come in early and the meal is not ready, I say, 'All right, I'll keep the fire burning under the pot and so help you get the meal ready.'"

Formerly no daughter had any right of inheritance in her father's estate. She was spoken of as "belonging to the



YOUNG WOMEN WHO WILL REMAKE JAPAN—THE Y.W.A. OF 1927, MEETING AT KOKURA. DR. ONO AND MRS. VORIES WERE THE PRINCIPAL SPEAKERS



AT THE CLOSE OF A MONTH'S BIBLE CLASS FOR WOMEN

"Think of all the millions of women who do not know Christ's transforming power in their lives, and of the great work which remains yet to be done for the women and girls of China! Are you doing all you can for them?"

other man" (looking toward the time when she would go to a husband and his mother's home) from her infancy.

But read now this word from a recent Shanghai daily: "The right of inheritance will be extended to daughters, whether they are married or not, according to a decision reached at Saturday's meeting of the Judicial Yuan. According to the customary practice in China, the female members of a family, as a rule, are not given a share in the family fortune, while married daughters have always been left out of consideration. The new decision which will be incorporated into the civil law of the country, gives the female children of a Chinese family, regardless of whether they are married or not, equal right to share the family fortune with their brothers."

Let me introduce you to old Mrs. Wu, whose face beams brightly with Christ's love in her heart—a woman of high temper, uncontrolled—one who could not read a word of her own language, but who now very laboriously reads her Bible and tries to prepare her Sunday school lesson. Her two sons and one daughter have followed her and her husband and joined the church, yet that fiery temper sometimes crops up, and last spring when I called the younger son was in a quarrel with his wife and the old mother was in her own bedroom, praying in a low voice for those two erring ones. Before Christ came into her heart she would more likely have joined with her son, or have taken the lead in giving his wife a genuine flogging whether she was right or wrong.

Many of these women who have joined the church after they are past forty years of age, have learned to read

their Bibles—while formerly they knew nothing beyond the drudgery and hard work of their individual households, and to go on an occasional holiday with the great throngs of idol worshipers to the temples, where they took part in the set worship for the day—to go home very tired with no nearer approach to peace and contentment than they had before joining in such worship.

But let us watch the four hundred million of China's great population march four abreast, at the same pace our men in the army march. We count them off in fours till we come to nine

hundred and ninety-nine and the next one is a Christian—whether man or woman we can not decide—but my experience has been that nearly two women to one man accept Christ; so we shall say the first two we count out of the first two thousand are women. What then yet remains to be done? Tell the old, old story of Jesus and his love to the women who are still bowing down to idols—to those who are hungering for peace and finding it not. Pray earnestly for those who have Christ's love in their hearts that their lives may be such as to cause others to turn and ask, "What makes the difference?"

Last year when we returned to Pochow from our eleven months of refugeeing because the armies were marching through our territory, we found a weekly meeting, for the study of John and also for prayer, being held in the home of old Mrs. Wu. They ground flour and sold it for a living, working late at night and beginning about three o'clock each morning, but they took time from their work for those meetings, and I was most agreeably surprised to find forty neighbors present at the first meeting I attended; and Mrs. Wu and her son took much delight in testifying to Christ's work in their own hearts and lives, and in exhorting others to accept him.

Think of all the millions of women who do not know Christ's transforming power in their lives, and of the great work which remains yet to be done for the women and girls of China. Are you doing all you can for them? Will you not at least pray for them each day as you bring your own needs and desires and loved ones to a Father's throne?



THE CONGREGATION IN THE POCHOW CITY CHAPEL

"Many of these women who have joined the church after they are past forty years of age, have learned to read their Bibles while formerly they knew nothing beyond the drudgery and hard work of their individual households."

Shall We Crowd God Out of Our Lives?

By Leonora Scarlett, Kong Moon, China

Just before I left China for my furlough, I wrote my sister for suggestions as to gifts I might bring to some of my friends, and asked her if some beautiful Chinese silk made into little sewing bags would be acceptable. She replied that she thought they would be very lovely except that no one sews any more, everybody is too busy.

So, when I reached America, I was in a little measure prepared for the "rush" of American life, and I found that in spite of the many time-savers which modern women have for their convenience, yet they have very little time, less than ever I think, for the really worthwhile things. I wondered why, and looked about to discover the cause.

I found different causes in different lives. With some the radio, with some the automobile, the magazines, the garden, and in some cases the theatre and the bridge party. Some of these things of course are wholesome, but oh, what *time-stealers* even the helpful and wholesome things very often prove to be!

I did not wonder at worldly women filling their days and nights so full, because Satan surely uses these things as a sort of anesthetic, lest they awaken to the danger of their lost condition, and remember that eternity is just



FRUITS OF A HEATHEN TEMPLE AND A CHRISTIAN CHURCH

The older woman has lived in a temple since early childhood. The young girl to the left was rescued from the temple life when a baby and is being reared under Christian influences.

ahead. Then I wondered if the enemy is not using similar wiles to try to make us American women who know and trust Christ, to forget the responsibility that is ours, by filling our days so full, even with *good* things, that we have little or no time for the *best* things—the cultivation of that personal love and devotion to Christ which is the main-spring of missions, and of all soul-saving work?

Every worthwhile thing requires time. A weed takes but a few weeks to reach

maturity, but a tree requires years. Some one has well said that "God does not reveal himself to spiritual tourists, but only to those who abide," and surely it takes time to become so deeply acquainted with our Living Lord, that his own love will constrain us, with hearts burning with personal love for him, it may be to go or to give, or to pray for the salvation of lost souls.

How many Christian women have said to me since I came home, "Well, of course you do not expect to go back to China after that terrible experience with the pirates, you won't think of going back!" And somehow I can't explain to them why I do long to go back. That it is not because I am brave, nor because I do not love ease and comfort and the comparative security of life in America, for I feel that if they themselves felt that love for Christ in their own hearts urging them to lives given up to him, they would not ask the question, and that if I attempted an explanation, it would be misunderstood.

Who among us has not felt the power of a real devotion and love for Christ urge us to give till it hurt, after hearing a soul-stirring message by some one whose heart was full of love; and then again at some other time when our love had grown cold, give the little grudgingly and of necessity, perhaps?

And who among us has not prayed with deep earnestness, and perhaps tears, for the salvation of the lost, when moved by a realization of the great price paid for their redemption and their terrible peril, until conscious of a real fellowship with Christ in his desire to save men; and then at another time, when out of touch with Christ, but



EIGHT CHINESE "PRAYER MEETING" CHRISTIANS

"None of them could read and so we taught them Chinese and the Bible, we prayed with them and for them. In a few months all eight accepted Jesus and were baptized."

driven by a sense of duty to try to pray, how heavy our heart, how empty of love for the lost, and we were conscious that our prayer rose no higher than our heads?

And does not Satan desire to prevent these outpourings of our hearts to Christ, outpourings which are surely the normal if not the usual thing? Assuredly he does, and how well he is succeeding with you, your own heart must answer.

I have been asked what in my opinion is the greatest need of missions today, and while conscious of the other needs, I answer without hesitation, "Believing prayer." Here, I believe, is the heart and soul of all mission work. Without prayer the most gifted and sincere missionary must be an utter failure, and the money spent of no avail. With little prayer there will be little results, with more prayer, more results, but who can tell what the results would be on the mission fields in the churches at home would *really* pray? We know that the early church spent much time in prayer, and Paul makes many references to the time he and his fellow-workers gave to it, and surely this was the reason he could say, "And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power;" and mark what kind of Christians this kind of preaching produced, "that your faith should not stand in the wisdom of men, but in the power of God."

Have you ever wondered why there are not more heathen turning to Christ than there are? I wondered until I, myself, faced a group of heathen women, saw the lack of interest in spiritual things, felt their indifference to their own souls' welfare, and sometimes their positive antagonism to Christianity, and then I realized that it takes something more than education, preparation and consecration on the part of the missionary, but the very power of God to move hearts. Why are they so uninterested, so indifferent? Paul said that Satan has blinded the minds of the unbelieving, that the light of the gospel should not dawn upon them.

Does this make our warfare appear too grim? I pray that you and I may realize more than we ever have done the terrible grimness of the conflict against sin in which we, with our Lord, are engaged, and that souls for which he died are at stake. Will *you* pray? Will you ask him to show you how to leave some of these *good* things, that you may have time for the *best*, to teach you to really pray? To give you strength and grace to do that work to which only those whose hearts know Christ intimately can enter in, but which comes



A CHINESE "MOTHER IN ISRAEL"

For millions of Chinese women it is now practically too late—they have but a brief span of life left, and will go to their graves before they ever hear the message of Christ.

A Prayer

We bless thee for thy peace, O God,
Deep as the unfathomed sea,
Which falls like sunshine on the road
Of those who trust in thee.

We ask not, Father, for repose
Which comes from outward rest,
If we may have through all life's woes,
Thy peace within our breast;

That peace which suffers and is strong,
Trusts where it cannot see,
Deems not the trial-way too long
But leaves the end with thee.

O Father, give our hearts this peace,
Whate'er may outward be,
Till all life's discipline shall cease,
And we go home to thee.

—Anonymous.



SPRING AND WINTER

The oldest (past 60) and the youngest (fourteen), members of the Bible Class for women in Poochow.

nearer than any other to real fellowship with the Son of God, whose one and only reason for leaving heaven's glory to come down to this world was that he might save the lost.

May I put a test to you which I put to myself very, very often? How much joy do you get out of prayer (which is talking with God) as compared with talking with earthly dear ones? How much enjoyment from reading his Word as compared with other reading matter? And how much time do you spend in each, as compared with the earthly?

The one who wrote that old hymn, "Take Time to be Holy," used the word "take" advisedly, for surely we must "take" it, for *time* is becoming more and more elusive; but oh, as we will some day look back from heaven upon these testing days upon earth, what joy it will bring us if we can remember hours spent in his presence, pleading that souls may be saved and added to that great chorus singing, "Worthy is the Lamb that hath been slain."

* * *

The life of the body is a sacred thing, because in it and through it comes the deeper life.—*Phillips Brooks*.

* * *

Life is God's most sacred trust. It is ours to do with as we please; it must be accounted for, every particle, every power, every possibility of it.—*J. R. Miller*.

* * *

Love enables one to bestow an inspiring trust in his fellow men and to take them at their highest and their best.—*Charles R. Erdman*.

Early Missionary Heroines of the Indian Country

By Una Roberts Lawrence

I do not know their names, these heroines of the early missionary history of the South, about whom I would like most to tell you. They are the wives of the pioneer preachers, who, holding tight the hands of little children, braved the perils of the unknown wilderness, where labor, hardship and loneliness were their lot. For every Christian conquest of untouched territory in the empire building days of America's history there was a woman's heart poured out in sacrifice and devotion as she made the home for the man who went out in the name of the Lord to win the ever westward moving frontier for Christ. Faithfully she kept the home clean and sweet, supplying all its needs by the incessant labor of her hands, brought her children into the world far from the ministering care of medical skill, taught and trained them before the schools and followed the trail-breaking steps of the preacher, and sent them out to do a man's and woman's part in the making of the nation their fathers and mothers had won. These are the real heroines of missions, these are the real pioneers, for without them a Christian nation could not have been built.

One of the most interesting stories out of the heroic history of the early missionary efforts among the Indians is that of Susanna Voisey, a rosy-cheeked English girl, who at eighteen years of age agreed to wed Lee Compere, the young appointee of English Baptists to the Island of Jamaica. There had been great concern among the brethren about this young man going out alone, for all felt it would be much wiser if he found a wife before sailing. It was made a matter of special prayer at a meeting held at Shenton's Chapel, London, one night just before he sailed in 1814, and the pastor was emboldened to ask his youthful parishoner if she would not volunteer to be the greatly needed partner for young Compere's adventure for the Lord. She took two days to think it over, and also very likely to inspect the young man, and agreed to go, proving through the vicissitudes of the years that followed a helpmate indeed and a true partner in all that life brought to this adventuring missionary pair.

For they did not tarry long in troubled Jamaica, finding the island in the turmoil of rebellion and bitter antagonisms between black and white. Neither did they turn back to England, but came on farther west to the Carolinas, where Lee Compere's personality and scholarship were soon put to work at the little

school then beginning at High Hills of Santee, destined to be one day great Furman University. But his was not a spirit to be tied down to schoolroom limitations. In 1821, he was sent by South Carolina Baptists as missionary to the Creek Indians, settling with his family among them in Alabama. All along the way Susanna Compere had paid the toll of a mother's heart to the pathway West, for one baby was buried in the waters lying between Jamaica and Charleston, and the successive moves westward were marked by little graves as the brave young mother lost the battle with malaria and other fevers of this new land.

Not content with the task of keeping the home with all that involved in that day, Susanna Compere took into her heart the little Indian boys and girls gathered by the missionaries in schools, often having as many as fifty around her home, ministering to them with a mother's care. Troublous times came for the Creeks as the greed of white settlers began to cause agitation for their removal to the bare, unfriendly plains beyond the Great River. Lee Compere, loyal ever to his adopted people, was often in great danger. It was while on a long trip in the interest of his Indians that the report came back to the little home near Montgomery that he was dead. Thus it was that when a little son came to bring joy into those dark days, Susanna Compere named him "Lee" for his father, and "Ebenezer, for," said she, "he will be my stone of help."

However, the father did return safely, and the lad grew to manhood, one of two sons that grew into maturity from that pioneer missionary home. But the lovely English mother left the wilderness for her heavenly home when she was in her late thirties, a young woman still, judging by the standards of today. Her last words were for the little son, Ebenezer, a toddler of little past two years, whom she held in her arms and prayed that he might follow in the steps of his father and preach the gospel. That her prayer was answered is told in the record of the years E. L. Compere gave to the service of the Home Mission Board out on the edge of the Indian country, where he pioneered not only among the people of his father's adoption, but also was the evangelist of the gospel to the frontier settlements that grew into the states of Arkansas and Oklahoma. Her grandson, J. S. Compere, adventured farther still in missionary pioneering, going to Africa in the early days of the building of our Seminary and Boys' School at Ogbomoso. Thus has the spirit and devotion of one pioneer missionary mother carried on through three generations of sacrificial service.

Intertwined in all the history of Southern Baptist work among the Indians are the stories of two devoted missionary women bearing the name of Buckner. The first was a Kentucky girl, Lucy Ann Dogan, who married the young preacher, H. F. Buckner, in her youth, little thinking she was entering upon a life of hardship and struggle in



PIONEERS OF THE INDIAN FIELD

From left to right: Miss Mary P. Jayne, Robert Hamilton, Miss Grace Clifford, Rev. and Mrs. J. A. Day, Raymond Redcorn (Osage), Orlando Kenworthy and wife (Osages), Rev. Harry Back.



AN INDIAN GRANDMOTHER

Rapidly the Indians of pioneer days are passing, but in their place is a new generation which must be reached for Christ.

the Far West. Isaac McCoy, the veteran Baptist Indian missionary, despairing of securing adequate support for the increasing Indian work through the Triennial Convention, had organized the Indian Baptist Association and located its headquarters at Louisville, Ky. Thus were Kentucky Baptists brought very near to the Indian work. It is not surprising then that one of her most gifted sons should volunteer for the work.

One day in February, 1845, a small stern-wheel steamer bore away from their home in Creelsboro the youthful adventurers, H. F. Buckner and his gentle wife, Lucy Ann, for the unknown fortunes of the Indian country. Standing on the deck as he was borne away from the neighbors and friends gathered to say farewell, Buckner sang in his strong mellow voice, "Yes, My Native Land, I Love Thee." Of the long trip up the Cumberland, down the Ohio into the Mississippi, the landing at Arkansas Post and finally the last stage of the trip up the Arkansas to Fort Gibson, Dr. Buckner later wrote with vivid fidelity. The trip took a little more than a month. Everything was new and interesting, and it was with the keenest of curiosity for what lay ahead of them that they set out from the last outpost of the white man's life for the Indian country west of the army fort. We know little of the thoughts and feelings of the wife during these days, but we know much of the energy and resourcefulness with which she set about

making a home in this wild country. For it *was* a wild country in those days. With only a rude log cabin for a foundation she managed to make a real home out beyond the edge of civilization.

Of the lonely hours when she sat with her children while Dr. Buckner was away for weeks at a time among the Indian camps, of the terror of the nights and the fears of the day, the coming and going in her home of savages, the toil and the ever-present danger of disease far away from medical skill, we know little. But we know much of the work of H. F. Buckner in those early days. Preaching not only to the Creeks, but touching with a far-flung ministry all five of the civilized tribes, he became the most powerful Christian influence among these Indians. Learning the Creek tongue, he set it down in written form, translated the Scriptures and gospel songs, preached to them in their own language, was priest, prophet and judge for his people and a constant writer for the papers of Southern Baptists, having become our first Indian missionary on the taking over of the Indian work by the Home Mission Board in 1852. In all this, Lucy Ann Buckner bore her share until the frontier claimed its tragic toll and the gently bred Kentucky girl gave her life as the ultimate evidence of her devotion in 1859.

During the years there had come to the Indian country many missionaries sent by the Southern Baptist Convention, most of them from Georgia. In one of these homes, that of A. E. Vandiver, there had been growing up a lovely young girl, inured to all the hardships of the day, loving the country, the Indians, and the work of her father. It was not at all surprising when two years after the death of Mrs. Buckner, seventeen-year-old Mollie Vandiver linked her life with that of H. F. Buckner, to be the active partner, not only in home-making but also in his ever increasing mission to the Indians. She was a woman of robust health, and abounding vitality. Through the vicissitudes of the Civil War, when the missionaries had to leave their field, back for the laborious task of rebuilding the work so disastrously interrupted, through the long years of achievement that wrote a brilliant chapter in Southern Baptist missionary history, Mollie Buckner bore a noble part. For twenty years she never had a home, not until friends from Missouri, on a trip of inspection of the work, saw the bravery with which she was meeting the lack of even the necessities of life, and appealed for a house to be built for the Buckners. It was located near Eufaula, which had become the center of their work in the eight Indian churches organized by Dr. Buckner. She was indefatigable in her

work among the Indian women and children, leading them into the active support of the Indian preachers who ventured into the wild tribes farther west to take to them the message of salvation. She was appointed as a regular missionary of the Home Mission Board, her salary being provided by the women of Baltimore churches.

Twenty-one years of loyal partnership did they give to our Indian work, and then she went on alone, after H. F. Buckner's death, December 5, 1882. For three more years she was enrolled as a missionary, then refusing to accept salary any longer, she worked on for twenty-three years until the infirmities of age stole away the vitality and energy that had been so gloriously poured out. Hers was the abundant life, for she brought up three sons and two daughters, kept a home in which a great man lived and worked at his best, and found time and energy for a far-reaching work of her own among the people to whom the Lord had sent her as his messenger. It was said of Dr. Buckner that he found the Creeks a heathen people and left them a Christian people. In this achievement Mollie Buckner bore no small part.

The first single woman to be appointed missionary to the Indians was Miss Fannie R. Griffin, of whom there is little known from the records beyond the fact that she was sent to the wild tribes and was given \$125 salary for the six months of service she gave. Another interesting item which is meagerly given in the records is that of the three years



MISS EATHYL BURNETT

This daughter of retired missionaries to the Osages is preparing herself for work among the people to whom her father and mother have given their lives.

of service of Mrs. J. A. Trenchard, as assistant to her husband in the direction of Levering Indian School, for which she received \$400 per year. The stories of Mary P. Jayne and Grace Clifford, told in *Pioneer Women*, record the work of the real pioneer single women missionaries, Miss Jayne going first to the Indians under the Woman's Home Mission Society in 1894, coming to the Home Mission Board as our first woman missionary to the Pawnees in 1914. Miss Clifford began her work among the Osages six years before that, in 1908. Both are still active, Miss Clifford on the same field to which the Lord sent her twenty-one years ago, watching the slow but steady growth of the Osage Baptist work all around her, giving still her devoted service to its development.

But reaching from the early days down to the present is the life of another pioneer wife and mother. She was a young mother when she came with her bookkeeper husband to find a fortune in the new land, attracted by the glowing reports of the homeseekers who had preceded them to this country newly opened to white settlers. Out upon a 160-acre homestead near the little new town of Kingfisher, the young husband built with his own hands a cabin 12 by 14 feet in size, with one door, a half-window and a dirt floor. It was the beginning of a home.

But the home must be supported, so into the town went the young man to his job of bookkeeper at the store, leaving the wife and babies to many a lonely hour, broken only by contact with passing settlers or her neighbors, the Indians, encamped along beautiful Kingfisher Creek whose cottonwoods and elms broke the monotony of the prairie. Her first introduction to the Indians was upon her first trip to town, when her dog, trotting along beneath the buggy was challenged by eight fierce hounds of a passing Indian wagon. Brave Carlo did his best but was overwhelmed by numbers, the horse was well-nigh frantic with fright and the harness was a wreck. The Indians, seeing the plight of the young driver, got out and mended the harness, setting her on her way with a pleasant impression of their good nature and friendliness.

In the store the young husband was also making contacts with his Indian neighbors, coming to know one man, Short Teeth, well enough to ask of him small favors such as delivery of supplies to his home in passing. Another contact came one hot afternoon when a wagon drew up at the door of the cabin and an Indian man by signs asked the white woman to come out. There she found an Indian mother sitting with her dead baby in her arms. They were on their way to the hills to bury the body after the Indian fashion. All these con-



A GOSPEL MEETING IN THE BIG TENT

Silhouetted against the canvas are the figures of the preacher, the interpreter, and Miss Jayne, secretary of the Oklahoma Baptist Indian Association.

tacts made Robert and Lois Hamilton think deeply about the tragedy of a whole people living and dying without a knowledge of the gospel.

Back in their old home, Robert Hamilton had been licensed to preach. Here in the new land he had found two little white churches in need of his ministry. But in making the long trips each month to these frontier churches he had to pass many Indian camps where lived thousands without any knowledge of Jesus. It became a burden on his heart, until finally he wrote to the American

Baptist Home Mission Society, telling of the condition around Kingfisher and asking if a missionary could not be sent. The outcome of the correspondence that followed was the appointment of Robert Hamilton as the missionary, in 1895.

The years that follow tell a glorious story of the winning of the Arapahoes, the Cheyennes, and their kindred of the Western plains to Christ. The first good neighbor, Short Teeth, became a deacon in the first little Indian church at Kingfisher and the glorious hope of the resurrection was brought to Buffalo Meat and his wife who had come for comfort that day with their little dead baby. While the care of the little children coming into the home tied her down, yet there were many long trips in the spring wagon undertaken through the Indian camps, taking the babies with her. Robbie was the baby on one of the trips, a constant joy and wonder to the Indians who named him "White Moon," because of the downy white hair on his round head, Robbie, who is today a surgeon in Kansas City. Lois Hamilton loved the camp life, loved the simple, direct opportunity it gave for teaching the Indian women of the Jesus way, and with her babies in her arms carried on her share of the work among them.

The little dirt floor cabin is but a memory, for the years have brought better homes, the children are all grown, most of them in homes of their own. Even the Indians have changed, for the tepees are but rarely seen and even the picturesque camps persist only in a few sections of the Indian country. The children of the first Christians are now in schools, and taking a large part in the making of the country where their fathers once hunted the buffalo. Lois Hamilton has seen tremendous changes



MISS GLADYS SHARP

This consecrated and talented young woman is the Baptist missionary at the Chilocco Indian Government School.



THE INDIAN CAMP IN THE SHADE OF A BEAUTIFUL GROVE

One way to spend a vacation is to use it as an opportunity to get first-hand contact with a mission field. Here is where the Indian Baptist Association was held.

taking place in the land to which she brought the strength and beauty of her youth. It has been glorious living.

And still the task is not yet finished, for the Indian needs his friend, the Christian missionary, more today than ever before, as he finds his way into all the complicated life of the white man's civilization. Seeing the point of greatest need, Robert Hamilton began, in 1914, under our own Home Mission Board, a ministry to Indian youth in the government schools and hospitals that has been the most significant and far-reaching service on our Indian field in recent years. Through the boys and girls won to Jesus while at school, the gospel has been preached on many a reservation where the missionaries had not yet gone, little struggling Indian churches have been given trained leadership and our work has grown to splendid proportions. It has been as real pioneering as in the days of the little cabin overlooking Kingfisher Creek, for out from the inspiration of the missionary's touch on youth have gone Indian boys into the pulpit, into colleges and seminaries, and back to the active leadership of the Indian churches everywhere, bringing in a new day for the Indian people. And partner in all the work has been the quiet woman in the home, keeping all in order, making life pleasant and comfortable for the man who must come and go, Lois Hamilton, pioneer homemaker, mother and missionary whose life still blesses our Indian work.

There are Indian churches of whose beginning we know very little. There are Indian Christians of the third and fourth generation to whose forefathers there came the gospel by the hands of unnamed heroes of the cross. If we could know them all, the names of the

women who adventured into the wilderness by the side of their young husbands, clasping children's hands, braving the terrors and perils of an unknown land would lead all the rest on the honor roll of devotion and sacrifice that has made possible this Christian land of ours today.

* * *

Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.—*Ruskin*.



REV. AND MRS. A. W. HANCOCK

Brother Hancock, a Chickasaw Indian, is pastor of the Ponca Church, and is an effective preacher and missionary.

An Indian Summer Association

By Mrs. R. E. Bell, St. Louis

(One way to spend a vacation that perhaps is a bit out of the ordinary, is to use it as an opportunity to get first hand contact with a mission field. This is what Mrs. Bell did last July. Mrs. Bell is the assistant to Dr. R. B. Whiteside, pastor of Euclid Baptist Church, St. Louis. Wishing to see a mission field different from the type with which she was familiar in a great city, she spent her vacation in visiting the Oklahoma Baptist Indian Association at Red Rock, Oklahoma, and three of the Indian reservations afterwards. She has given us here a vivid record of her impressions of that significant gathering of the tribes of Baptist Red Men.—U. R. L.)

A big white tent in a small clearing in the midst of a grove of green trees; the big tent surrounded by many small brown tents and several cars; long tables set out under the sky; black-haired, brown-skinned women cooking; boys and girls and children running about, babies tumbling about on the blanket or canvas floors of the tents, or carried on grandmother's back, inside her blanket; smiling Indian brethren and sisters offering a greeting—these were the sights which greeted the eyes of the delighted visitor to the Indian Baptist Association of Oklahoma, held with the Otoe Indian Baptist Church, Red Rock, Oklahoma.

About 7:30 on Thursday evening, July 19, the first meeting of the association was held. It was opened by a devotional conducted by Joe Young, one of the very fine, active younger members of the Otoe Church. Some of the things he said are worth remembering: "As I live in this life, I live for God. I have a home and family, and I hope to bring them up as they should be. We have a great Maker, who has put us on this earth to be of use. The Christian life is a glorious one to live. I never have fear of anything. All I need I ask God for. More of our young people should live according to what they learn at the Christian school. We all should live like Christians, for God has some mission for us in this life."

The annual sermon was delivered by Rev. G. Lee Phelps, general missionary to the Indians. He called our attention at the very outset to the fundamental difference between the associations held by white folks and those conducted by the Indians. He said the white people hurry through the business of the association as fast as possible, and hurry away home; the Indians transact the business of the association all right, but at the same time they hold a revival meeting. He then proceeded to sound the keynote for the evening meetings of the association by

preaching on the text, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

On Friday morning at 8:30 Brother Fred Big Soldier, of the Iowa tribe, led in the devotional service, taking as his theme, "Serving One Another in Love." The association was then organized, Brother David Daniel Cooper, Choctaw Indian, missionary to the Kickapoos, being elected as moderator, and Joe Ladue, of the Ponca Mission, assistant moderator. Robert Hamilton, missionary, was re-elected clerk. Letters from the churches were then read. These letters contained some items very interesting to an outsider. The association is composed of nine churches: Ponca City Mission (Ponca Indians); Only Way Church (Sac and Fox); Iowa (Iowa); Pawnee (Pawnee); Fairfax (Osage); Otoe (Otoe); Chilocco (student church); Shawnee (Kickapoo), and Pawhuska (Osage). Among these churches there has been an average during the past year of one baptism to every nine members. The most remarkable growth was made by the Ponca City Mission, which at the beginning of the year was composed of forty members, and at the time of the report had added thirty-five by baptism and four by letter, making a total of seventy-nine. Between the time their report was made up and the time of the association, they received twenty-nine more, making their actual membership at the time of the association one hundred and eight. The Chilocco Student Church had made the next largest growth, having baptized seventy-six during the year. The Osage Church at Pawhuska had baptized eleven. Brother C. P. Burnett, of the Osage Church, has done a remarkable work in teaching tithing to his members. They are now supporting the work among the Poncas and the Kickapoos, both being in charge of Indian missionaries.

There is no doubt whatever about there being talent, and plenty of it, among these Indian young people. The Otoe Church is fortunate in having a very unusual male quartet, composed of Joe Young, Francis Pipestem, George Childs, and Riley Fawfaw. Solos, duets, and quartets were provided both in day and evening meetings by the young people in attendance upon the association, both young men and women taking part. However, we noticed, as a rather unusual feature of church work, that the young men lead and the young women follow.

The early morning prayer meetings were also a feature of this Indian association. Some one would lead in a Scripture reading, prayer, and short talk. Then the meeting would be thrown open, for all to take part as they felt led to do. After a few minutes silence,



DINNER TIME AT THE ASSOCIATION

These Indian Baptists know how to prepare and enjoy good things to eat, and are gracious in their hospitality.

some one would rise, give a testimony, perhaps state a special request for prayer, and lead in a prayer for that request. Sometimes the prayer was offered in English, sometimes in the native tongue, often in a blending of the two. After a little some one would start a song in some Indian dialect, those who understood that dialect joining in, the others listening; at the close of that one, often starting another of their own. About ten different Indian languages were spoken at the meeting.



REV. AND MRS. J. L. MITCHELL AND DAUGHTER, LOIS

New missionaries to the Pawnees, who have recently taken up their work under the Home Mission Board.

After most of the special addresses given by the white visitors, Pastor William Burgess of the Otoe Church would give an interpretation in the language for the benefit of the older Indians, who could not understand the English. It was remarkable to see this gentle old man, who perhaps during the address had been bobbing in and out under the tent looking after something necessary to the entertainment of his guests, at the close of a sermon or address, take it up at its beginning and follow it through to the end, often adding an exhortation of his own. It was possible for us to follow him in his progress through a sermon by listening for proper names and an occasional breaking into English for a few words. If you have doubt of the intellectual power of the Red Race, try this test on yourself at the close of your pastor's next Sunday morning sermon.

On Sunday afternoon was held the meeting for the old Indians who could not speak English, and who therefore employed the services of an interpreter. Their interpreter during the entire afternoon was George Pipestem, a man who has been a leader among the Otoes, especially in their heathen religions. A non-Christian, he did his best rightly to express the Christian ideas of the speakers, often apologizing for not understanding all that he was saying, adding "That is the way I understand it." That he was not far from the kingdom was evident before the day was over. One old man, bent with age and his hands twisted and gnarled with rheumatism, used a picturesque figure in expressing his idea of the Christian life.

"There are two classes of people in this world. One class is like the greyhound, the other is like the trail hound. The greyhound catches his prey by

speed. He scares up his rabbit, and then tries to catch him by running fast. Sometimes the rabbit loses himself in the weeds, and the greyhound runs here and there looking for him. So it is with some people. They lose the real thing in life by being always on the run. We ought to be like the trail hound. He is slow and careful, and catches his prey by scent. So we should be careful, like the trail hound, lest we fail to become Christians." All of the old men spoke of the Christian duty of loving one another, and one man told how the Spirit of the Lord had led him to overcome his hatred for another member of the church. They had quarreled; and this brother dreaded to attend services for fear he would be called on to speak, and how could he give a testimony, and have hatred for his brother in his heart? At last he went to church, and sure enough he was called on, and his hated brother was there. But as he rose to his feet, he asked God to help him; and his hatred for his brother went out of his heart and love came in its place; and he asked forgiveness of his brother, and they became dear friends.

However, our most vivid and lasting impressions of this Indian Association will always be the memory of those who were there won to Christ. The associational pastor, Brother Cooper, began the work on Friday night by an earnest appeal to the Christians present, who knew the unsaved that were in their midst and attending the meeting, to pray for them and seek to win them to the Saviour. He urged upon the Christians the love of God for sinners and his willingness and eagerness to save them, if the saved people would do their part to make it possible. He reminded them of the absolute necessity for obedience to Christ and consistent Christian living on their part if they would see the unsaved Indians brought to Christ. He called for back-sliders to return to God, and all Christians to reconsecrate themselves and pray.

The first conversion and confession of Christ came on Saturday afternoon, at the close of a message delivered by Bro. A. W. Hancock. A young woman, a member of a Mormon congregation, came confessing Christ as her Saviour. Saturday night, Brother Cooper preached a definitely evangelistic sermon, and one designed to awaken the Indians who are being led away by the deceptive Peyote cult, prevalent among these tribes, a good many of whom were attending the meetings. Chief among these, and one of their leaders, was George Pipestem, of whom we have already spoken. At the close of this very strong message, several young people took their stand for Christ, but the older ones had made no move as yet. On Sunday morning there were more con-



REV. AND MRS. D. D. COOPER

The Choctaw missionaries to the Kickapoos are great soul-winners, and are doing a far-reaching work.

fessions of Christ, and on Sunday afternoon Pastor Burgess baptized nine Otoes into the membership of the Otoe Church. The old Indian pastor with nine young converts about him awaiting baptism in the center of a beautiful pool bordered with trees, made a picture which filled our hearts with joy and our eyes with happy tears.

The climax came on Sunday night. Brother Cooper outlined his sermon as follows: First, what repentance is not; second, what repentance is; third, what faith is. After a very definite, pointed, and earnest appeal, he gave the invitation. Then something happened we had never seen before. During the first verses of the song, a young couple stepped forward. Pastor Burgess stopped the song, to tell the congregation the couple on the front seat were his nephew and his wife. This couple had quarreled with the man on the adjoining farm; there had been enmity between them for some months. If the man who had been their enemy was present, they asked that he would come forward and receive their public apology. He did so, and Brother Cooper and Brother Burgess, uniting the hands of the young people, prayed God to forgive them all and put a spirit of Christian love and friendship in their hearts. Later in the meeting, a woman whose son was saved, came forward, confessing enmity toward another woman, and asking her forgiveness; and this breach of friendship, also, was healed, and forgiveness freely given and received.

The song then began again, Indian men and women began to go out in the crowd to those they knew were unsaved, to plead with them. And the Lord gave victory to their efforts. Some came, confessing sin and inconsistent lives, and reconsecrating themselves to God. Many came, confessing Christ for the first time. The meeting continued until after eleven o'clock, even the city visitors did not realize it was late. Such rejoicing! Young men who had been a liability to the community because of drunkenness, came confessing Christ. And George Pipestem, one of the Peyote chiefs and their state secretary, was one of those who came at last, making a full surrender to Jesus. That was indeed a triumph for Christ among the Otoes, and brought happiness to all hearts, especially to that of his brother, young Francis, who had been pleading with his brother before and throughout the meeting.

Throughout the entire association we found the attitude of our Indian brethren and sisters toward the white visitors most pleasant and cordial. We ate at their tables the food they had prepared for us. We enjoyed it, and enjoyed drinking coffee out of the big bowls which they call "Osage cups." We revelled in their friendliness, even the old people who could not speak to us nor understand us coming to us for a smile and handclasp. But the sweetest memory of the entire association is that of our spiritual fellowship, when we entered together in prayer and effort to win the lost, and rejoiced together in the victory that came, twenty-five souls in three days and a half, in an Indian association, under a white tent in a grove of green trees.

* * *

The Way

By Helen Frazee-Bower

When I would falter at the path that seems,
Too steep for me,
He tells me how he bore a rugged cross
Up Calvary.

And when my timid footsteps fear to tread
The depths of gloom,
He whispers of a night that settled down
Within the tomb.

It matters not though rough or dark the road,
I hear him say,
"My child, in sickness, poverty or pain,
I am the Way."

Then wherefore should I doubt my Shepherd's
voice,
Or falter more?
Not mine to choose the path, but mine to
know
He goes before.

Growing Interest in the Evangelization of the Jew

By Rev. Jacob Gartenhaus, Home Board Missionary, Atlanta, Ga.

It was with much reluctance that your missionary accepted the invitation to teach the book, *A Tale of Two Peoples—Gentiles and Jews*, at the recent Florida Baptist Assembly, not because of lack of interest but feeling that others trained for this special task would prove more efficient than one without teaching experience, and but for the persistency of this invitation would have refused to undertake this service.

He went down determined to make the best of the situation, expecting a class numbering somewhere around twenty, sufficiently interested to make a study of this subject; but imagine his surprise when he found the large hall assigned for this class filled to capacity and extra chairs brought in continually, until finally the hall proved too small and it became necessary to move to the auditorium.

We had available only twenty books for this class of 150, making it difficult to stay close to the text. Therefore the method pursued was a brief lecture followed by an informal discussion in which many participated. The class also presented written and oral questions which later turned out to be most desirable and effective. Judging by these questions it was readily seen that our people knew little of the Jew, his beliefs, present conditions, the teaching of God's Word concerning him, the Christian's responsibility, the present opportunities for presenting Christ to him, all of which were touched upon and proved a revelation. Here are some of the impressions given:

"I knew nothing about the Jewish people today until I heard the messages in your classes. I believe now I have a fairly good idea about their customs and beliefs. You presented the lessons in a fine manner and your wit and humor added much to the presentation. I liked the question box."

"We have learned there are thirty times as many Jews in New York City as there are in Palestine today; and, that there are four and one-half million of Jews in the United States. We have discussed the best avenues of approach; win his confidence, preach Jesus in your life and deeds, treat him kindly then speak to him about your religion. Make it plain to him that you have accepted his religion, that you know and believe the Old Testament."

"How can I express in words the most wonderful revelation of a race of

people I have ever heard? Coming from the lone, persecuted, consecrated missionary in our Southern Baptist Convention, you have revealed to me the gospel of Christ more forcibly than any one in the assembly."

"You have helped me to be a better Christian."

"I have been held speechless by stories of the marvelous conversions of Chinese, Japanese, Indians, Negroes, Catholics and mountaineers, but never before has it been my pleasure to hear a converted Jew tell of his experiences, trials and persecutions. The class has been a real eye-opener to me. The question and answer method of instruction has appealed greatly to me."

"I have received inspiration plus information and an incentive to tell the Jewish people about the Messiah; and strive to lead them to him through prayer and work from this class. I understand how to approach the Jewish people on the question of their salvation."

"I have a Jewess girl friend that I think a great deal of, and she seems to think something of me, and when I have my chance I am going to try to introduce her to Christ."

"I have been greatly impressed with your method of teaching and have been greatly benefitted. I wanted to help the Jews but did not know how to approach them. Since attending your class I understand them better and in the future shall strive to put into practice the things you have taught us and be a missionary to my Jewish neighbors."

"My change in attitude towards the Jewish people began more than a year ago when you were with us in Sebring. The Gentile cannot be expected to change swiftly, for we have for generations allowed ourselves to scorn the Jew for rejecting the Saviour we love."

"I feel better able and better prepared to approach a Jew, since being in this class."

"The subject, 'The Jew' has been a most interesting one and one that I have wanted to hear more about. A wonderful opportunity has been opened to us to do personal work."

"Never before has it been made so plain to me that the Jew is absolutely lost without accepting Jesus Christ, and that we, as Southern Baptists, are doing so little to show them that Jesus is the true Messiah."

The missionary went to Florida, a lone worker; he returned with 150 associates. These have gone back to their churches, purposed in their hearts not to be guilty longer of neglect of their Jewish neighbors, to pray earnestly and give of their means as well as seek to

evangelize them. With such a class in many of our centers great things may be expected. The missionary's life has been enriched with encouragement and hope and he is grateful to the heavenly Father for this wide open door of service.

What if he had refused the invitation! There is a lesson here for those who are inclined to refuse when the call comes to fill some niche in his vineyard, feeling their inadequacy. Let us without hesitancy answer, "Lord, here am I, take me and use me as thou wilt."

God Answers Prayer

By Rev. R. T. Bryan, Shanghai, China

There were eight Chinese closely connected with us and not one of them were Christians. We felt that we ought to have morning prayers with them. Many difficulties stood in the way. We delayed and the conviction daily grew stronger that despite the hindrances we must pray for them, pray with them, and teach them.

We chose the time just before going to breakfast, and the flower house as the place. None of them could read, so we had to teach them to read their own language. We taught them Chinese, we taught them the Bible, we prayed with them in the flower house, we prayed for them in our bedroom,—in a word, they were our special objects of prayer and work. We realized that God wanted us to help him answer our own prayers.

We tried to do our part and God did his part. In a few months all eight of them accepted Jesus as their Saviour, the church voted to accept them as church members, and a few months ago it was one of the sweetest joys of a long life to baptize them.

Three of them are children and I wish that you, dear reader, could hear them lead in prayer. They now are learning to read and sing and are making some progress. They *were* all servants, some in the church, some in the garden, some in the yard, some in the house, some children whom we were sending to school. They *are now* our children, our brethren and sisters, our friends—more precious and beautiful than the beautiful flowers.

This is just one of many proofs in our long missionary lives that God *can* and *will* and *does* answer prayer, especially when we let him use us to help him answer our prayers.

Help us to pray for these little lambs! Pray for us that we may show our love for our Master by feeding his sheep.

(See picture, page 8.)



A CONSECRATED CHINESE FAMILY

"Mr. Wei's testimony is that persecution is sometimes a blessing in disguise and helps us to know that 'all things work together for good to them that love God.'"

The Test of Persecution

By Addie Estelle Cox, Kaifeng, China

A young Chinese man, Mr. Wei, lived in the home of his uncle who was a worshiper of idols and persecutor of Christians. One day a colporter came along selling books, and Mr. Wei made a purchase. He read how Jesus stilled the tempest. Immediately there came into his heart a desire to know the answer to the question, "What manner of man is this, that even the wind and the sea obey him?" He secretly began attending preaching services. Soon he realized that Jesus is the Son of God, the Saviour of men. He bought a Bible and hymn book and left off his gambling and other bad habits. Observing his earnestness, a friend told him that if he believed the Christian doctrine he could never marry because no one would be willing to give him a girl for his bride. To prove the falsity of that statement, he asked a man at church these two questions:

"Are you a Christian?"

"Yes," replied the man.

"Have you a wife?"

"Yes," was the reply.

Ere long he followed Christ in baptism and joined the church.

Then came the inevitable persecution. His uncle was furious that a nephew of his could condescend to "follow the foreigners." His fellow workmen called him "foreign dog."

"If you drink tea at the foreigner's chapel," he was told, "you will surely suffer loss." "Do you not know?" asked his indignant uncle, "that you are likely

to lose your life in this way? or to have your eyes taken out for medicine?" Mr. Wei made no reply. "If you persist in this foolish notion," said his uncle, "you can no longer be my nephew; neither shall you be buried in the family cemetery." Nevertheless, Mr. Wei continued to attend services. One day he heard his uncle say, in a loud tone, "I shall beat him till he cannot walk, and when he has to lie on the bed all day long we'll see whether or not he goes to church."

His companion came to him and said, "See here, your uncle has determined to beat you if you do not stop going to church. I am giving you fair warning. But if you continue to go to that foreigners' hall and your uncle begins to whip you, I'll be the one to hold you and tie you up."

Mr. Wei said, "You come with me to church tonight and hear this new doctrine. If it is good we can both believe. If it is bad I shall no longer believe." His friend accepted the challenge. After preaching Mr. Wei was asked to lead in prayer. He prayed especially for his friend, beseeching the Father to open his heart to understand the truth and send the Holy Spirit to convict him of sin.

"Is the doctrine good?" Mr. Wei asked, as they walked home together.

After a long silence his friend said, "That doctrine truly is very good." In answer to Mr. Wei's prayers, this friend was converted. But his uncle continued his persecution, threatening repeatedly to whip his nephew. The young man came to Dr. Sallee and asked what he should do in regard to his uncle's attitude. "Pray for him,"

was Dr. Sallee's advice, and that is what the nephew did rather than try to appease his anger by making a present, as others suggested. At Chinese New Year when he refused to bow before the ancestral tablets his uncle tried conciliation and generous promises.

"If you will not believe that foreign doctrine and will burn paper money at the graves," said he, "I will give you all I have."

"No," said Mr. Wei, "if I should receive in my hand the wealth of the whole world I would not be willing to give up faith in Jesus Christ as Saviour."

A very difficult and embarrassing situation occurred on his wedding day. The preacher and Christians gave him a present and hence were expected to attend the wedding festivities. When they arrived, however, his uncle would not permit them to enter the yard. So Mr. Wei had to go out and explain to them the motive for his uncle's rudeness. It was with heavy heart that he asked them to return to their homes.

Then came added persecution by his wife and sister-in-law. They resolved to burn all his "foreign books." Using a stick of incense, they burned out the name of Jesus from all the Bible mottoes which he had placed in his room. "Ah," said Mr. Wei, "they did not realize that faith is inside one's heart! It is a glorious fact that it is not outside, for then they could cut it off or burn it up!" His life of purity and kindness finally overcame his wife's prejudice against Christianity. She became an inquirer and before long was admitted to the church as a true believer.

Having heard the call to preach, Mr. Wei, after overcoming many difficulties, began the work of colporter. Later he became a regular evangelist. One day en route to an out-station he was walking and carrying his baggage. Being tired and thirsty, he stopped at an inn to drink tea. As he started on he met a wagon. The driver, upon seeing Mr. Wei, said in derision, "Jesus, Jesus, Jesus!" The fun-maker did not know that his passenger who had hired the wagon was friendly toward Christianity. But when the man heard that the pedestrian believed in Jesus he invited him to get into the wagon and ride. Through Mr. Wei many have heard the gospel and numbers have been born into the kingdom.

Dr. Harris selected him as leader of a special evangelistic band composed of six young men. During the past year and a half they have done good work in the out-stations around Kaifeng. Mr. Wei's testimony is that persecution is sometimes a blessing in disguise and helps us to know that "all things work together for good to them that love God."

Evangelistic Opportunities in Our Schools on Foreign Fields

By Rev. R. Cecil Moore, Concepcion, Chile

Last year the writer had the very happy privilege of doing the preaching in the annual revival meeting with our Colegio Bautista, Temuco (Chile). I found on my arrival that special prayer meetings had been held for two weeks previous, and that the chapel services had been carefully directed toward the coming meeting. At the very first meeting there were a large number of professions of faith. For the following five days we held two separate chapel services, one for the grammar grades and one for the high school grades; all the boarding students and others who wished to enter, were divided into groups for prayer meetings in the early evening, and these were followed by the preaching of the night. Although the meetings were primarily for the students, many others attended the meetings, a good part of which were not accustomed to going to the church in town.

As a result of the meeting, more than sixty made professions of faith, many of them verbally testifying to the work of grace in their hearts. All the boarding students in the girls' dormitory except one, who were not already reached, professed conversion, and nearly all the boys, as well. When a call was made to offer themselves for special service, nearly all stood, and the preacher thought they had misunderstood the appeal and re-stated it more clearly, but again practically all the boarding students responded, and so for four times.

Many times during that gracious week did I lift my heart in humble thanksgiving for our noble Colegio Bautista and for those great-hearted evangelist-teachers, the Harts, Misses Graham, Brower, Laseter, and Spence. Not one of them but considers himself, or herself, first of all an evangelist, and then a teacher. How great and how far-reaching are the impression of their consecrated lives on that student body of more than three hundred of the Chilean youth, as they daily leave on their characters the impress of their teaching and their quiet persuasiveness for Jesus.

Not that the quality of the academic work is allowed to suffer any whit by their eagerness to reach these boys and girls for Christ and Christian living; rather the contrary. The Colegio Bau-

tista, even though only four years old, has already achieved the enviable position of being held up as a model before the teachers of the state schools.

This leads me to add a word as to the value of our schools in general as evangelizing agencies. In the first place, I would say that some, many, probably, have the mistaken idea that schools on the foreign field are a sort of addenda to the evangelistic program and not properly a part of it. I formerly thought the same way without expressing it, to be sure; but such thinking comes from hazy half-way information and careless conclusions. There is



NATIVE CHINESE WORKERS

Mr. Liu Si Yung (center) is secretary-treasurer of the Aborigine Mountain Board work. Others are students in Bible Training School for Christian workers.

every reason for strong, well-equipped, heavily-endowed schools on the foreign fields that there is for Baylor, or Richmond, or Mercer, at home, and more. Rather it would be a truer comparison to say that there is every need for the schools on the foreign fields that there was for Baylor and Richmond and Mercer eighty years ago. Our evangelical communities are poor, usually looked down upon, and under a very great disadvantage in the daily fight for life as compared with our youth in the homeland. There is absolutely no helping hand extended to them except from people of their faith, while at home there are a dozen doors open to every young man, or woman, either, who really wants to educate themselves. Here there are no such helps at all. If we want our young people to be educated, we must help them or most of them will go without more than the barest elementary education.

The evangelistic value of our schools is twofold, direct and indirect. The report of the meeting hereby given is the best commentary on the direct value, but this direct evangelistic effect of our schools is even more far-reaching than at first appears. Many of the better class, or at least of the better middle-class, who would never at all come into our churches, will gladly seize the opportunities to send their children to our schools for the superior teaching they receive, and for the moral safeguards afforded. The children are received with the clear understanding that they will be taught decidedly from the Protestant point of view. They are easily won, and go back to bring their families to Christ. I cannot forbear an example.

Little Nestor Hidalgo, son of a fairly well-to-do farmer, was brought to our school in Temuco. The father was told: "But we will teach your boy our beliefs, our religion." "All right," he said, "go ahead." The first year the boy was soundly converted. In the summer he returned to the farm, and during the harvest he was often among the men with his little New Testament reading to them and discussing the supreme values with them. As he would leave them, he at times would catch their remarks: "Ah, the *patroncito* (little boss) has turned Protestant." "What did I care," he would tell us in reporting it, "I know it's true." During the meeting reported, Nestor decided firmly that the Lord was calling him to dedicate his life to preaching his gospel, and joyfully yielded. But he feared stout opposition on the part of his father to this idea. However, he was overjoyed to hear from his father that he would not oppose him at all. Such are the direct values of our school as an evangelizing agency. Nestor would likely never have been reached except through the school.

I have already hinted at the indirect effect. Only God can measure them. These leaders, these future deacons and preachers, trained in the Baptist morale, going out to found homes, to exercise influence as sound, sane, moral leaders in their communities and their churches going out to reach those otherwise unreachable—what a mighty power they will be for the ongoing of the gospel in Chile!

What nobler thing could some of our godly men and women who have money do than to endow strongly these struggling beacons that they might send forth their clear light into the sea of ignorance and iniquity about them! Every reason that exists for endowing a school at home exists with re-doubled force for endowing one of these on the foreign field. I am telling secrets that perhaps they would rather were left



FACULTY AND STUDENTS OF SOUTHWEST CHINA BAPTIST BIBLE TRAINING SCHOOL.
KWEI LIN

untold, but I know that our noble band of missionaries in Temuco are putting all their salaries except the barest necessities into the school this year to keep it going. This is necessary, due to the severe cut imposed by the Board in our help for this year.

For permanence, for safe-guarding our doctrines, for reaching the strong and thereby bringing our churches to self-support, as well as for teaching our people, our schools are a very great necessity, and in themselves form an immeasurable opportunity for sane, sound, lasting evangelism.

C-h-i-n-a Spells Opportunity

By Rev. C. J. Lowe, Kwei Lin

This time last year found your work here in Kwei Lin with a full force of missionaries again on the station. We were indeed happy. Dr. and Mrs. Bailey felt the urgent call to this great and needy field and joined with us here to look after the medical work and after the big hospital that Dr. Ngeo, our faithful Chinese doctor, had looked after alone during these trying times. He, alone, treated in the clinic in 1928 over twenty-three thousand souls, with many operations and other treatments. The year was closed free of debt for which we truly praised God.

We do have many things to discourage us and cause our hearts to grow faint within us, but our hearts are always made glad because of the con-

tinued wonderful doors of opportunity God has opened all around us.

There has never before been so much quiet reading and inquiring into the Bible, work of the church and Christianity as now. We have nothing of the spectacular, but a quiet work going on, for the people have seen the mob rule of the communists fail in its assault on Christianity, and it seems the very forces of hell itself try to undermine the Christian teaching. Now they are asking how the few Christian forces have stood up against this great attack. We have seen good come from attack and smashing of the True Light Book-room and scattering of the Christian tracts all over the city, for some of those who actually stole New Testaments have been to ask about the very message given in those New Testaments. Over thirty thousand sheet tracts have been given out into all the homes and stores in this city, and only a very few of them were refused and all have been cordial in the receiving of these tracts. Twenty-two thousand calendars with a simple Christian message have been printed, and up to the present writing twelve thousand have been sold in and around Kwei Lin itself. The danger now to the advancement of the work is that persecution has stopped and we are apt to let things slide. Over two thousand New Testaments were given out to students who came to the Compound to get them. Surely God will honor his Word if you at home will pray earnestly for those who read.

The Girls' School has seventy-five students, including the kindergarten. They give us a good picture of new China, and we glory in the new freedom of

the womanhood of new China. But just here is the danger and where it is necessary to have the teaching of the Christian school. We are trying to train the scholars in Christian character which will help them to stand strong against the new vices that are coming in to undermine the moral character of this great people. Most of the girls in the school are Christians and those who are not some of them are now ready to come out and witness for Christ in baptism.

The Woman's School has twenty-three married women, many of whom are the wives of students of the Bible Training School who are preparing themselves to be real helpmeets to their husbands when they enter definite Christian work.

The Bible Training School for Christian Workers has sixteen students. These young men are preparing themselves for the gospel ministry and to be leaders among their own people. Funds will not permit the accepting of more students. We are trying to train them to know how to handle their Bibles and to lead others to a saving knowledge of Christ. The work of the church here is also getting back to normal. When we returned from the coast we would have only a few tens present at the services but now we have nearly two hundred and all are gradually drifting back. The Christians are really contributing proportionately more than we give in America. The Sunday school is now developing and we hope soon to have up to over two hundred and then three hundred.

When we realize what the Chinese people have gone through and now note how they are beginning to rally again to leading, one can truly say, "Bless Jehovah, O my soul; and all that is within me, bless his holy name." It is true there have been difficult problems that have not been solved and which make our hearts sick and cause us almost to give up at times, yet God has always helped during these times when we have showed our human weakness and lack of faith.

The popular movements in China are all against a vital and spiritual Christianity and lean to the material. There are those among the Christians though who have not allowed these things to hinder their loyalty to Christ and the Baptist cause. The Chinese are finding themselves in a new national movement and they are also finding a Christ that they can claim as their own and not borrowed from the Western world. They are trying to work out an indigenous church but can do so only by following the New Testament churches, and all churches must be indigenous to the New Testament.

Our hearts are pained and our courage weakened when we see how you

in the homeland have misunderstood. We prayed for open doors years ago and God answered. *We never entered.* The doors were closed for a season so we could have a heart-searching. The doors are wider open today than ever before. What shall be our attitude towards these open doors? How sad if God gives to others the work and reward he has for Southern Baptists. We have the message; we have the Book from which to draw our doctrines, and persecution throughout Baptist history has helped their development.

Once after a missionary to Japan had been talking to some women who listened with breathless eagerness, one said, "It's the first time I ever heard it." The missionary writes: "Did I imagine the pathos in her tone? Was it because the vast army, one billion strong, of those who have never heard the name of Jesus, rose before me, that my heart almost broke as I looked into that upturned face and heard the words, 'It's the first time I ever heard it'? Can we realize what a billion—one thousand millions—means? Count the minutes since the giving of the Great Commission, and you will find that there will not have been a billion minutes till about 1935: not as many minutes in all these rolling years and centuries as there are now human beings who have not heard the name of our Christ."

Over one-fourth of all these Christless people live in China. Would to God Southern Baptists might be able to see through our eyes and measure up to the great responsibility that God has placed upon her constituency.

Pray earnestly for China.

* * *

"He who knows cares,
He who cares shares,
He who shares dares."

"The Love of Christ Constraineth Us"

*By Missionary J. R. Saunders, Shiu
Chow, Kwang Tung, China*

I would like to be a little more definite in discussing the subject by telling why I would like to return to my field in China. I have been a missionary to the Hak-kas in South China for twenty-eight years. In giving the reasons why I would like to return to this field, I will, no doubt, give some of the reasons why many of our missionaries should be returned to their various fields.

The first missionary our Board appointed to the Hak-ka field was the ever-faithful and sacrificing worker, Rev. S. T. Williams, who was appointed thirty years ago. He entered rest fifteen months after Mrs. Saunders and I reached the field. We are the oldest missionaries laboring in this field.

One of the main reasons why I would like to return is because of what we have done for this field. Here we have given the best years of our lives. It is true that others sowed and we entered into their labors, but we have had a part in most of the sowing and reaping thus far. Paul said the converts in Thessalonica were "dear unto us," and they were his hope, joy and crown of rejoicing because of what he suffered for them. These Hak-kas are dear unto us because of what we have done for them through the Lord's abounding grace, and their needs and conditions make a mighty appeal to me to join my life again to them in his service.

Another reason is that they are struggling with many problems of growth. The Christians are having to meet many problems of adjustment and at times very severe persecution. They need our

help as never before if we can understand and sympathize with them in their present difficulties. No others should return to China.

Perhaps my greatest reason and desire to return to China and the Hak-ka field is that our field is comparatively a new field. We have in the Hak-kas a vast untouched territory where the messenger has never gone—literally millions have never heard the name of Christ. This is an interior field almost wholly untouched by the forces of Christianity of any name except a few scattering Catholics and others who do not preach a full gospel. These vast multitudes are waiting to be evangelized. They and the love of God for them and us "constraineth me," impels me to go and help train young preachers and Bible women, and go with these with the message of redemption in Christ to the waiting multitudes.

The new day is dawning in China. Christianity is being stripped of its extraneous accumulations of other lands and having to stand on its own merits apart from Western civilizations and errors. I believe in this new day—during the period of reconstruction in new China we will have our greatest opportunity to do a far-reaching work for Christ. We should be thoroughly conversant with the early efforts of Christianity in China and the relation of Western forces and China's present aspirations if we are to make the largest contribution to true Christianity in the awakening youth and childhood of China. The Lord alone can make us sufficient for this task, but I would like to have a chance to help mold new awakening China through his wisdom and power.

Yet another reason why I would like to return is that I have had the rare opportunity to know China's aggressive leaders. I am personally acquainted with quite a number of the main leaders



HAPPY CHINESE WOMEN AND CHILDREN YOU ARE HELPING TO EDUCATE, KWEI LIN, CHINA

"The Girls' School has seventy-five students, including the Kindergarten. The Woman's School has twenty-three married women, many of whom are the wives of students of the Bible Training School. The sixteen young men in the Training School are preparing themselves for the gospel ministry and to be leaders among their own people."

who are now struggling for a united China with ideals of freedom and service that mean much for the nation and the world. I believe that Christianity alone can meet China's needs in this present crucial period. I would like to have a small part anyway in helping China's leaders to know this.

Besides these reasons one could mention the clear distinct call of the Master, the urgent requests of the native Christians, the continual appeal of the Holy Spirit, but these are understood by all who know him and desire to follow him fully in his plans for our lives.

The Missionary Saves Time with an Airplane

By Elsie Sampey Duggar, Rio Grande do Sul, Brazil

Once there was a missionary who for six years had labored in the Land of the Southern Cross. Furlough time came with days of rest ahead. But how leave pastorless the newly organized church of thirty-four members, and who was there to carry on the school? A capable missionary friend lived many miles away overwhelmed with work in the capital city of the state. Would it be possible for him to visit the field, talk over plans and other matters that could not easily be transacted through the mails? Yes, it was possible, though the missionary friend would lose hours of work in his own city. But he came, arriving by train. Precious hours passed while plans were being discussed for the carrying on of the work through a native helper. The visiting missionary friend decided to return to the capital city by airplane and did so, making the journey in two hours that would have taken two days by boat. A fairy story? No. The missionary to leave on furlough was A. C. Duggar, the friend in the metropolis Dr. Harley Smith. When airplane travel becomes a commonplace thing instead of a novelty will not a new day dawn on all mission fields? May that new day quickly come and hasten the time "when the gospel shall be preached to all nations" (Matthew 24: 14). Glory to the men of early days who blazed the mission trails: hats off to those of modern times who fearlessly take to wings of the air in carrying forward the Master's work.

* * *

Unless the content of this common life of ours can be brought more into harmony with the Christian principles of the Sermon on the Mount, then his will will not be done on earth as it is in heaven.—Charles R. Brown.



SUNDAY SCHOOL CLASS FOR THE DEAF, FIRST BAPTIST CHURCH, LITTLE ROCK, ARKANSAS

"Mrs. Maggie Abbot Myers is the efficient teacher. Once each month as the pastor preaches a sermon prepared especially for the Deaf-Mute Class, Mrs. Elizabeth Gallaudet Wriggle stands by his side and delivers the interpretation."

The Bible

The uprooter of sin.
The begetter of life.
The revealer of God.
The light of intellect.
The fashioner of law.
The guide of history.
The foe to superstition.
The comfort in sorrow.
The enemy of oppression.
The strength in weakness.
The star of death's night.
The promise of the future.
The pathway in perplexity.
The escape from temptation.
The illuminator of darkness.
The secret of national progress.
The charter of all true liberty.
The forerunner of civilization.
The steadier in the day of power.
The ornament and mainspring of literature.
The moulder of institutions and government.
The regulator of all high and worthy standards.
The answer to the deepest hungerings of the heart.

—Selected.



HAK-KA EVANGELISTS

Mr. Tshai Khei Fa and Mr. Phan Khei Yu

Sunday School Class of the Deaf

By Rev. J. W. Michaels, Missionary to Deaf

The accompanying picture represents the first class for the deaf in any Baptist church known and was organized by Rev. J. W. Michaels, at First Baptist Church, Little Rock, Ark., in 1894. The circumstance of its organization came about to save a few deaf young people residing in Little Rock at the time when the city was infested with bar rooms, pool halls and low dance halls, which were wide open even on Sundays. There were only seven deaf men and five deaf women residents of the city. The deaf mute school was way out in the woods at the time, and Mr. Michaels, who was then principal literary teacher at the school, came over to them. The class has passed through a number of vicissitudes—has been led astray, broken up, lured over to another church denomination, and is back again to the First Baptist Church, its real home. But now we feel grateful that hearing ladies and gentlemen are at last taking interest in the religious work among the deaf people and can see how much the deaf appreciate such work.

The present large class is very much due to the untiring efforts of that earnest secretary and Sunday school worker, Mrs. R. L. White, of the First Baptist Church, who has made untiring efforts to keep the class together, even at times when it was threatened with a break-up. The pleading of Mrs. White at last got Mrs. Maggie Abbot Myers, who always thought she could not make signs well enough to interest the deaf, to come and teach the class. Mrs. Myers took charge with what signs she had, and at present, after a few months' effort, she can stand up beside any speaking person and interpret the rapid talking of the church gentlemen and ladies.

Mrs. White has also succeeded in getting Mrs. Elizabeth Gallaudet Wriggle, an expert signmaker, to interpret Dr. Sipes' special sermons, once a month, to the Deaf-Mute class. These sermons are for the entire church, but made up specially for the deaf mutes. On these occasions Mrs. Wriggle, the interpreter, stands by the side of Dr. Sipes and delivers the interpretation. Could we but get such encouragements from other Baptist churches in the Southern field we would soon have all of our eighty-nine classes for the deaf in the same excellent condition.

HOME AND FOREIGN FIELDS

THE
MISSIONARY
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SOUTHERN BAPTIST
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THE SUNDAY SCHOOL BOARD OF THE SOUTHERN
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L. J. VAN NESS, Executive Secretary

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each club of ten, where cash accompanies order, and all names are
sent at once.G. S. DOBBINS, Editor
HIGHT C. MOORE, EDITORIAL SECRETARY
NOBLE VAN NESS, Managing Editor

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Christianity's Unique Claim

Christianity does not claim to be one among many religious faiths, nor to be a superior religious system in the midst of other worthy systems. It boldly claims to be the only true religion, and challenges every other religion's right to existence. In this sense Christianity is the most intolerant of all religions.

There are those who say we must revise our thinking at this point, and make Christianity more tolerant of other religions. In every religious faith, they say, there are good elements. Buddhism has a beautiful philosophy of life; Confucianism a fine system of ethics; Mohammedanism a high type of religious loyalty. Why not accept what is good in each of these, and supplement it with what it lacks by Christianity? Thus we would have a faith in each instance combining the best of the native religion with the best of Christianity, the result being much more likely to appeal to the native mind and heart than a religion which is looked upon as "foreign."

The reasoning is plausible. It has caught the fancy of many religious thinkers, and is receiving no little attention in current religious literature. It is one phase of the so-called "new foreign missions," and deserves more than passing consideration.

The argument is based on a fallacy, and inevitably issues in false conclusions. To begin with, Christianity is not a "religious system," either of belief or of conduct. The Christian religion calls for committal to certain fundamental truths which must be accepted by faith, and demands conduct of an appropriate nature. But at heart *Christianity is a relationship to a person, Jesus Christ*, faith in him being the center about which revolve other necessary beliefs, and love for and surrender to him being the fountain out of which issue righteousness and unselfish living. To become a Christian means simply to become a follower of Christ, to accept him as Saviour and Lord, turning from all other hope of salvation to him alone, and pledging allegiance to him and to his purposes. Sin that stands in the way must be repented of; false hopes that intervene must be abandoned; Jesus, "the Way, the Truth and the Life," must be made the one way of approach to God, and his atoning sacrifice the one way of escape from sin and its consequences.

The New Testament abounds in these claims and demands of Jesus as the only Saviour rather than a Saviour. "Ye must be born again," he emphatically declares; to as many as receive him, to them he gives the power to become children of God, who by faith in him alone are born of God; all that the Father gives to him shall come unto him, "and him that cometh unto me I will in no wise cast out"; the supreme will of God is that every soul shall believe on "him that he hath sent," and "he that believeth on him hath everlasting life"; to reject Christ, or never to know Christ, is to miss God's only plan for dealing with sin, hence "he that believeth not shall not see life, but the wrath of God abideth on him." That Christ, the righteous, has died for man, the unrighteous, and that eternal life may now be the portion of any man who receives the gift through repentance and faith, is the glorious good news, the "gospel" which we are to announce and persuade all men everywhere to believe and accept. To carry this good news to the millions who have never heard it, and live and preach and teach it so effectually that they will receive and act upon it, is the high commission of the missionary. Securing subscription to a creed or systematized statement of belief, and training converts to live in accordance with a given code of ethics, may be important business, but it is not the main business. The man who has drowned may need to know the danger of deep water and be taught to swim; but the immediate business of the rescuer is his resuscitation, without which nothing else matters. In dealing with lost people, lost because they are dead in trespasses and sins, the first concern is to bring them to know him whom to know is life; and then they, having been raised from the dead, are in position to be given instruction in the details of right thinking and right living.

It is a noteworthy fact that the New Testament does not outline a system of philosophy or a detailed code of conduct. If in a non-Christian religion there are inculcated moralities not contrary to the spirit and teachings of Jesus, even though they may not be especially emphasized in the New Testament, their value may be recognized and approved. Buddha's doctrine of self-sacrifice, Confucius' doctrine of reverence for ancestors, Mohammed's doctrine of total abstinence from intoxicants, may be readily incorporated in a Christian ethical standard, and made a point of contact in introducing non-Christians to Christ. But in the crucial matter of salvation from sin Christ admits no rival. Peter understood this when he declared that there is no other name given under heaven or among men whereby we must be saved, and Paul asserts in unmistakable language that to him has been given a name that is above every name, that at the name of Jesus every knee should bow and every tongue confess.

Let us make no mistake about it—if lost sinners are not saved by Christ they will not be saved at all. All the moral philosophy and all the scientific ethics in the world, even though colored by Christianity, cannot redeem a single soul from sin. The Son of Righteousness, like the sun in the heavens, admits of no rival. When he disappears from men's view, as when the sun goes down, there is darkness. The realization and proclamation of this truth will re-vitalize our missionary conscience and send us to lost men with a passionate urgency that alone is sufficient to command their attention and win their allegiance to Christ as only Saviour and Lord.

* * *

"Create in me a clean heart, O God,
And renew a right spirit within me:
Cast me not away from thy presence,
And take not thy Holy Spirit from me!"

* * *

"Unto thee, O Jehovah, do I lift up my soul" (Psalm 25: 1).

A New Woman for a New World

To the oft-repeated question, "Is woman superior or inferior to man?" the obvious answer is, "Both." In some respects the average woman is inferior to the average man—in physical strength and endurance, in nervous stability, in qualities of public leadership, in power of sustained mental concentration. In other respects woman possesses undeniable superiority—in quickness of physical and mental reactions, in delicacy of nervous organization, in depth of spiritual insight, in capacity for patience and affection, in intuitive grasp of essentials, in ability to secure results by indirection rather than by sheer force.

It is of little consequence, for practical purposes, as to whether these characteristics are original or acquired. The fact of their existence gives to woman a distinctive place as over against man, not a "helpmate" as the old version of Genesis puts it, but a "helper answering to him," as the Hebrew expresses it. That is, man and woman, by the nature of their being, are different, and in their points of strength and weakness are to supplement each other. For a woman to become "mannish" or a man "womanish" is to defeat the purpose of a wise Creator, who intended the woman to be womanly and the man manly. Like the legendary bird with one wing, which could fly only as it joined itself by hook and ring to its mate, so man and woman are interdependent, complementary, neither superior or inferior to the other, but each superior in his or her own way, though subordinate in office and function.

When we speak, therefore, of the "new woman" we are using figurative rather than literal language. Woman's essential nature has undergone no change; she is still the "weaker vessel" as regards physical strength, and ever needs the chivalrous, protecting care of man; she is the "womb-man," the child-bearer, the home-maker, and this is her unique superiority and glory. She is God's agent in creation as she brings forth and nurtures children, and she is his highly honored minister as she maintains and supervises earth's greatest institution—the home. Her functions, her responsibilities, her privileges, her honor, are written into the constitution of humanity itself, and may be abrogated only at the price of certain disaster.

That woman's God-given place has been denied her, that she has been misunderstood and maltreated, that God's purposes for her have been perverted, is the record which history has written through the centuries. Sin's master-piece of all the ages has been the enslavement and degradation of woman. Trace ignorance, superstition, brutality, sensuality, hate, greed, crime, back to their source, and almost without exception you will find it to be woman's degradation—the perversion of her God-like qualities, the prostitution of her highest nature, her enslavement to man's brutal nature and to sin. No lesson of history is clearer than that civilization, virtue, moral progress can reach no higher levels than those set by women.

Christ set himself and his followers to this supremely important task, the emancipation of womanhood. Himself born of a woman, the Son of God, who for our sakes became Son of man—humanity's perfect representative—broke through existing barriers and set woman back in her place as man's companion and equal. His respect for woman, his instant chivalry, his concern for her welfare, his giving her high and honorable place in his service, his protection of her honor and rebuke to man's sinful attitude toward her, have all worked for woman's emancipation wherever Christianity has gone. Whatever else Christianity may have failed to do, it inevitably breaks the chains which bind women in physical, intellectual and spiritual slavery wherever it is given a chance. Whatever may be the appeal

of foreign missions, this remains a stirring challenge to Christian women today—that two-thirds of their sisters are still in bondage, and Christ alone can free them. So long as this remains true, there *must*, there *can* be no lessening of missionary interest and sacrifice, that Christ may rescue from their slavery the countless multitudes of enslaved women throughout the world.

Physical and intellectual emancipation, however, does not bring with it spiritual freedom, and the grave danger which we confront today is that the "new woman," freed from age-old tyrannies, shall so abuse her new-found freedom as in consequence to become re-enslaved—to selfishness, love of ease and pleasure, sin. There are no few evidences today that this is actually taking place. The perversion of woman's highest nature and functions against her will is a crime against womanhood; such perversion with her intelligent consent is a crime against humanity. Many women in our land of liberty and equality have merely exchanged one form of slavery for another—the slavery of man's superior power for the slavery of the power of sin. Perhaps the latter estate is the more hopeless, because it is entered voluntarily and continued by choice.

The "new woman" which Christ would give to this "new world" is the woman who has had the chains of ignorance, of servility, of degradation, broken, and along with this emancipation has been freed from selfishness and sensuality by the redeeming power of his saving love. Such a woman will attain to her fullest self-realization not in usurping man's place nor in imitating his virtues or vices, but in fulfilling her mission as man's partner, supplying what he lacks as he supplies what she lacks, in building a Christian home, in carrying on the world's work, in maintaining a Christian church, in bringing in the kingdom of God.

The task at home and abroad is an unfinished task, and God is calling to heroic women to give themselves with fresh devotion and consecration to its achievement, that the womanhood of the world may be surrendered to Christ for his mastery and use. And to the aid of these women should come Christian men in solid phalanx, realizing that the redemptive enterprise is essentially one, in which there is neither male nor female in Christ, and that all souls are to God equally precious. Read the stories in this number of what Christ is doing for the women of other lands, and then resolve anew to do your part that he may be known to all the women of all the world.

Little Known Heroines of the Homeland

By Una Roberts Lawrence

In the first instructions given to the newly organized Board of Domestic Missions in 1845 are found these words:

"To direct its effective attention to aid the present effort to establish the Baptist cause in the City of New Orleans."

THE CITY OF NEW ORLEANS

The story of the carrying out of these definite instructions is one of lights and shadows with much of the latter. Not until 1884 do we find any record of the work of a woman missionary in that field. The minutes of the Board in that year show the request of Southern W.M.U. that the salary of "Miss Cole, missionary now laboring in the City of New Orleans," be raised from \$20 per month to \$25, the women of Mississippi, guaranteeing the additional amount. The request was granted and it is evident from the correspondence that Miss Cole had been for some time supported by the women of Mississippi as a missionary in

New Orleans, how long we cannot know from the records available.

In the following year Mrs. M. J. Nelson, already employed by the Mississippi Baptist Convention was appointed by the Home Mission Board at the request of the Mississippi women, her salary to be \$500 per year, and a new missionary, Miss Minnie Alfred, was employed to work with Miss Cole, their salaries being raised to \$480 per year.

Miss Mattie Cole was the daughter of M. C. Cole, pastor at that time of First Baptist Church, New Orleans. His pastorate was marked by great missionary fervor. These women missionaries opened mission points in five or six different sections of the city, starting their work by holding a school much after the order of our present Daily Vacation Bible School. On Valence Street, in Carrollton, in the French section of the city, and at First Church, the work became permanent, being known as "Industrial Schools" since there was a combination of domestic science and handwork with Bible teaching. Two of these missions grew into churches, Valence Street being organized in February, 1886, and the Carrollton Mission growing into St. Charles Avenue Church in 1898. Of the days of toil and struggle, trial and triumph, through which these faithful women labored, we know very little, for the record is meager. We do know that they did not labor in vain, for the work today in New Orleans bears testimony to their faithfulness and devotion, and to the wisdom with which they occupied that Catholic city for Christ. The principles upon which they built still are the basis for successful work, every mission in that city today being established along the same lines as these Industrial Schools founded by the pioneer women missionaries of New Orleans.

BEGINNINGS IN CUBA

The first woman missionary employed by the Home Mission Board to minister to foreigners in the United States, so far as the record goes, was Miss Adela Fales, an attractive Cuban girl trained under the ministry of Rev. W. F. Wood of Key West. She was employed as missionary to the Cubans living in Key West in large numbers, at a salary of \$400 per year, half to be paid by the Home Mission Board and half by the Florida State Convention. Little is known of her work save through the reports of Brother Wood, who tells of the splendid results in baptisms and growth of church life through the years of his ministry in Key West. Much is known, however, of one of the by-products of Miss Fales' missionary service. It was in letters from her friends in Havana that Southern Baptists learned of the presence of a man in Havana who was giving clear testimony to the Baptist faith. Through her communication was established, Brother Wood was sent to investigate, and his report brought through Florida Baptists to the Southern Baptist Convention caused the opening of Baptist work in Havana in 1886.

The work which grew from that little beginning in the Island of Cuba brought out some rare spirits of devotion among the women. The name of Miss Pura Cova, daughter of Dr. J. V. Cova, appears in the earliest accounts of efforts at school work, for under her father's direction she had a school from the very beginning in Matanzas. She is today one of our leading Cuban Baptist women. Miss O'Halloran worked by the side of her energetic father in the establishment of the work in Santa Clara, and later was one of the most valuable teachers in the school established by Dr. Diaz in Havana. Most interesting of all, perhaps, would be the story of the pioneering in Cienfuegos of Rev. Bueno, by whose side worked his beautiful and talented wife, a heroine of those early days of pioneering for Christ in the island of Cuba. Nor can we leave out at least a mention of the name of Miss Jennie Edwards, who going to Cuba during the War, stayed on afterwards to establish at Mariel

one of the most unique Christian institutions on any mission field, an orphanage-school that was a refuge of blessing to many children left homeless and defenseless as the aftermath of the cruel, merciless war the Spaniard waged upon the Cuban. For years "Miss Jennie" ruled that important country town by the power of her great love for little children, and the outpouring of her gracious unselfishness upon the people in Christian generosity.

AMONG THE FOREIGNERS

The work in Florida has ever been closely linked with the work in Cuba. The first single women missionaries to be sent by the Home Mission Board to Cuba were Misses Mary Taylor and Adalee Branham, appointed in 1899. They were pioneers in every sense of the word, for they were the first American missionaries to attempt work in Cuba, save for the brief stay of Rev. Pendleton Jones a few years previously. In spite of the devoted co-operation of Misses Gertrude and Teresa Joerg, whose story has been told in *Pioneer Women*, the time was not yet ripe for the school work which they hoped to do, and in 1903 these two young women were brought to Tampa, where they began a far-reaching work in the large Spanish colony of Ybor City, thus becoming our first single women missionaries especially to the Spanish-speaking people in the United States. As a result of their work, a church was organized in 1908 which was named the Clark Memorial in memory of W. H. Clark, who had given his life to found the mission.

There had been work among the foreigners, touching Spanish-speaking peoples, before this, however. In 1902 Miss Kate Perry of Texas was appointed as missionary to the foreigners in the mining region of Oklahoma around McAllister. She had a field of many nationalities, chiefly Italians, Poles, and Russians, but with an increasing number of Mexicans and Negroes as the years passed. Soon a helper was sent to her, Miss Hansen, the salaries of both women being paid by the W.M.U. of Virginia.

The outstanding figure in all this period of Home Mission expansion is Mrs. J. B. Gambrell, whose constant pleas for the Mexican to have the gospel echoes still in this day of overwhelming occupation of the Southwest by our friends from over the border. It is impossible to know the whole story of Mrs. Gambrell's labors on behalf of the Mexican. We do know, however, of that heart-stirring incident when she opened her beautiful home in Dallas to the delegates of one of the first Conventions of Mexican Baptists. We know of her many heart-searching appeals through the columns of Southern Baptist papers that missionaries be sent to the ever increasing numbers of Spanish-speaking peoples. She was present at their first Convention and was made a full member of that organization, the officers insisting upon her being in the picture that was made of them.

Under her direction a missionary was appointed for work among the emigrants at the Port of Galveston. The record is not clear as to just when, but we do know that Mrs. Dora Teakell served most faithfully from 1904 to 1908. For many years, backed by the sacrificial co-operation of Mrs. Gambrell and Dr. F. M. McConnell, there was carried on an annual Institute for Mexican preachers through which we have today our splendid Mexican work, with several heroic women missionaries giving devoted service at strategic points. By the side of Mrs. Gambrell should also be written the name of Mrs. A. J. Barton, who organized a mission Sunday School for Mexican children in Waco in 1910. This little beginning has grown into the splendid Mexican Church and related activities which we have there now.

The first missionary to the Chinese in the United States appointed by the Home Mission Board was J. B. Hartwell, who served as its missionary in San Francisco from 1880

to 1885. On his return to China, Miss Lula Whilden, also a veteran of service in China, was appointed missionary of the Home Mission Board to the Chinese in Baltimore, beginning in 1888. The results of her work have been made permanent in our Chinese Baptist Mission in that city. The next work for the Chinese under the Home Mission Board was begun in San Antonio through the devoted interest of Miss Ollie Lewellyn. For many years she had been a helper in an interdenominational Mission to the Chinese. Since most of the support had been coming from Baptists, she longed to have the mission a definite Baptist enterprise and in 1923 it was taken over by the Home Mission Board, and Miss Lewellyn has been our missionary in that fruitful field since.

The outstanding pioneer woman missionary in our foreign work, still in service, is Miss Mary Kelly, appointed by the Home Mission Board to the foreigners in Southern Illinois November 1, 1911. In 1916 she was transferred to Christopher, another mining town, three-fifths of the population being foreigners. Miss Kelly has worked through these years among people from 28 different nations, her contact with the fathers and mothers being almost entirely through the children. She has carried on some form of industrial school work continually, has distributed thousands of tracts in 25 languages, has seen fast barred doors opened by kindness and love, has led the straying feet of young people into paths of righteousness, has broken down barriers of prejudice and fear by winsome Christian living, until today she is known as the friend of the foreigner in all that foreign region.

By far the most brilliant page of missionary history in the homeland, however, is that which tells the story of the work of Marie Buhlmaier at the Port of Baltimore. She was the first single woman missionary appointed by the Home Mission Board to the foreigners, and by her deep spirituality, winsome personality, and wise devotion to her work she won the interest of Southern Baptists as perhaps no other woman home missionary has ever done. She pioneered in methods of work among the foreigners, establishing the principles on which the work is carried on today. She called out the energies of Baptist women in volunteer work, energies organized today in the far-reaching work of thousands of volunteers in the Personal Service Department of W.M.U. Her pleas for literature resulted in the establishment of a Bible fund by the Sunday School Board which through the co-operation of W.M.U. provides free scriptures for distribution in the homeland. The story of Marie Buhlmaier's life and work has been told in *Pioneer Women* but the full record will never be known until that great day when all the nations will come up before the throne of God, and they will come from every land in all the world to give their thanks to this woman who stood through thirty years holding forth the word of life to all the world that passed through Baltimore.

IN THE MOUNTAINS

It is very difficult to know just when the Home Mission Board began mission work in the mountain regions. At several different times missionaries were located in mountain regions, doing evangelistic work, but the work seems to have been entirely satisfactory neither to them nor to the Board. In 1891 there was an appropriation made to Hiwassee Academy, an indication that the Board was venturing in another direction in trying to find the best method of missionary work in the mountains. Finally when the experiments being made in private and State supported Baptist schools in the Carolinas seemed to have reached the stage where the results were of assured value, the Home Mission Board took steps for a genuine effort along this line of mountain mission work, establishing schools on such

a basis as to insure their proving of real value in the evangelization of these neglected, untouched regions.

From the first the devotion of women missionaries have been the foundation stone upon which the schools have been built. Of the work of two of the most outstanding, *Pioneer Women* tells at length, Miss Osie Allison who has built her life into a half a dozen mission schools, giving of her ability to organize and enlist support in the saving of difficult situations, and Miss Martha Sullinger who has stayed for twenty years at the task at Fruitland, seeing the boys and girls go out as Christian workers in every remote corner of that mountain region, and to foreign lands.

A dozen other such stories might be told, for every successful school has had its heroine of sacrificial devotion. Miss Mamie Grimes has poured her beautiful, devoted life into Smoky Mountain Academy, forgetful of self to such a point the world would never know from her of the matchless achievements of that school in the transforming of character, the opening of doors of glorious opportunity to eager mountain youth, the sound intellectual training given fine minds, and the deeply spiritual atmosphere in which they developed all the best qualities of manhood and womanhood.

Out in the tableland of the Ozarks ten years ago a young woman came to establish a new school, provided for by the funds raised in the community and given by the Home Mission Board. She had greatly desired to go to China, but the examining doctors had found a hidden heart weakness that forbade her being appointed. So she came to Blue Eye. There she lived in the utmost self-denial, sleeping on a bed without springs, using one box for a dresser, another for a table and most of the chairs being other boxes, canning fruit for the boarding department, putting up vegetables, riding long weary miles horseback seeking the boys and girls who should be in school, speaking in the little churches, bringing the missionary message to those little churches which had never felt a missionary impulse in all their years back in the shelter of the hills, teaching, organizing community interests, putting on financial campaigns, doing all that has to be done to build a school in a backward section of the country. Not physically fit for China, yet Louella Austin faced and vanquished hardships such as few missionaries in China must face today!

It is not fair to name but two of whom such stories could be told, but space is gone. In no other field of Home Missions have we had such heroines as these dauntless mountain school teachers who for the sake of the cause give their splendid gifts to the task of teaching youth, that this youth may build through the mountains an highway for our King. They speak little of their work, but their work speaks for them if Southern Baptists will but take the time to read of the rich harvest we are gathering from the sowing of the past twenty-five years of mission work through the mountain schools.

* * *

Study geography until there be no foreign land, and humanity until there be no foreigners.—*Bishop McDowell.*

* * *

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—*John Bunyan.*

* * *

It was faith that drew the fire down on Carmel and burned up Elijah's offering. We have the same God today, and the same faith. . . . And we shall be able to set the world on fire if each believer has a strong and simple faith.—*D. L. Moody.*

American Womanhood Before the World

By Mrs. S. M. Sowell, Buenos Aires, Argentina

I do not pretend to be advancing a new idea when I say that there is no group of people at present so much in the eye of the world or so endowed with privilege and preferment as are American women as a whole.

American law protects the property and personal rights of women as does that of no other nation. Old, unjust laws are fast disappearing, and new, liberal laws are taking their place. In the American home there is a chivalry and honor shown to women such as other nations do not even understand. I have often heard England referred to as a man's country. Practically all professions and trades are open to women here; and furthermore, women are surrounded by sane ideas regarding manual labor. A South American boy sent to the United States for study wrote back home: "These people actually respect work—it is no pretense. If a student were to do in our country the things that the best ones do here in order to attend college, he could not face the ridicule he would receive." Furthermore, the country itself is full of wealth, both potential and actual, so that another blessing is added to all the others that women enjoy. A traveller in the Orient wrote recently: "The poverty, the lack of material resources in these old lands is appalling, and almost unbelievable to an American. This is a nation of beggars."

As to personal endowments, there is a wonderful spiritual heritage which is theirs—a heritage which has brought them untold benefit, the extent of which they do not always realize; and their keen minds and physical beauty and strength are added to make them well-nigh invincible. Nowhere else in all the world is there such a combination of riches. The above quoted writer also remarks: "They tell me that here in Syria an American finds all doors open to him; he can do anything he wishes." And the same might be said of American women. Frequently converts in foreign countries say to foreign missionaries: "How fortunate you are to have lived in a Christian country! Where *all* are Christians, how many great things are possible." On the other hand they watch the newspapers for social scandal among us, unjust or weak administration of law, and corruption in government or business. They criticize while they imitate, they condemn while they admire.

In view of all this, let us ask ourselves if American women as a body are living up to what God and the world have a right to expect of them. Undoubtedly many are living nobly, laboring unselfishly; else were all our humanitarian enterprises impossible. But many are denying their birthright of piety and religion; many are shirking the great duty and privilege of motherhood; many are making of marriage a light and trivial thing; many are filling their days with useless, cheap fripperies which they fondly believe are real activities. For these, to quote a great woman speaker, "the roar of the world has shut out the still, small voice of God."

And all around us are echoes of world-struggle, of darkened souls reaching for the light, of untold sacrifice for a new-found faith, of achievement doubled and tripled in value because of the difficulties out of which it has sprung.

In Argentina, a gaunt, white-haired woman will tell you of a life-long struggle to give the Word of God to her family, being often obliged to spend the night with her tiny baby out in the cold, damp weeds of the Pampa because fanatical neighbors had turned her husband against her. Here also a strong Castilian woman has labored through the years, earning bits of money and hiding it from an un-

scrupulous husband with great pains, denying herself all manner of comforts, that her children might receive a Christian education. In Brazil you will find a gentle girl who gave up her lover and her wealthy home, and fled to a group of Christians, where in poverty and obscurity she labors to teach them and their neighbors a finer, purer Christian living. There also a mother of five little children was deserted by her husband because of Christ, steadfastly refusing to give up her faith, even to regain her happiness.

From Spain comes the news of a woman in prison for two dreary years, her property confiscated, because she was heard to declare that the Virgin Mary was not a goddess, but a woman, and the mother of other children besides Jesus.

A missionary in Japan writes of two women in that land where women are so debased, bringing about by their quiet determination the reform of a large industrial town, compelling even the greatest silence there on the sabbath day.

Many have heard of the wonderful story of Ramabai in India praying all night with the students of the College of Widows for \$10,000, desperately needed, and receiving this amount immediately from an unknown source.

Oh, how can our American womanhood disregard the desperate situation in the world, and plunge itself in recklessness and selfish-pleasure? On the steamer coming over from South America with us were a number of American girls—friendly, frank, intelligent young people, who seemed, however, to find a vast amount of satisfaction in giving cocktail parties and drinking till late at night, disregarding all ideas of modesty in dress, especially in their costume parties, smoking, and even gambling. One of them, the most extreme in conduct, said to me one day quite unexpectedly, "Do you know, the church has failed in its mission. It no longer attracts people. It has failed because it will not countenance so *many* pleasures that people enjoy." I replied, "You are wrong; the church has not failed. It is stronger than ever today, and attracts all those who feel the need of a higher life. As for certain pleasures and amusements, this seems to me largely a matter of taste. If people find it to their taste and worth their while to put in their time with these things, naturally they find no attraction in the church and its pursuits."

And yet the whole world, America included, cries out for the ministrations of a God-fearing, sane, wholesome womanhood. A missionary to the war-racked part of the world writes: "No one can glance at such restless fields as China, India, Russia, Turkey, Africa, and South America, and not be conscious that we are just beyond the corner from something, either wonderful or terrible. Shall it be world-revolution or world-revival? I cannot but feel that in the hands of our great American womanhood lies the answer. Does this seem too much to say? To whom much is given, much is required. As my visit to our dear Southland draws to a close, I look back and remember with love and gratitude the bright faces of my many hostesses of the year, and feel that I would cry out to them, and to millions like them: "Oh, stop and think! Think of all you have, and of all you are! Think of the millions who have nothing at all, because they have not Christ. Think of that young girl in Latin America who in agony cried over the grave of her mother, 'Oh, mother, mother, you died without Christ. *Why* did they not send him to you before.' And thinking, *do*, do all that your hearts, your minds, your hands, have strength to do. Say to yourselves as did the writer of this beautiful verse:

"Farewell to greed and selfishness!
Farewell to tasks that never bless!
O'er Christ's dear earth, in Christ's dear way,
We'll at his work with no delay;
We'll bear his joys the wide world through—
That's what we'll do!"

The Women of Brazil

By Pauline White, Jaguaquara

Though separated from American women by language and geography, the Brazilian women share with them the great problems of life which are common to all womanhood.

Public opinion in Brazil with reference to women's ability, responsibility and work is gradually changing. A distinguished Brazilian professor said not long ago that in the time of his grandmother it was a disgrace for a refined young woman to learn to read and write, because she might receive a letter from her lover, read and answer it; and the old folks wouldn't know all about it. Ten years ago well-bred Brazilian women did not go on the streets alone to shop or to visit. There were practically no women employed in business even in the largest cities. The place for women was in their homes.

Conditions are different now in the big cities. Women are no longer embarrassed to walk the streets alone. Many of them are employed in the business world. They work in factories. They are clerks, stenographers, secretaries, nurses, teachers, etc. A few are doctors, as Dr. Amelia Cavalcante, of Pernambuco, whose splendid medical service has been given with a fine Christian spirit. She is a member of the First Baptist Church of Pernambuco. Also, a few women have gained prominence as lecturers, artists, pianists, authors, poets, etc. There is also the beginning of a movement among the women of Rio for the purpose of gaining woman suffrage in Brazil.

But with the changes that are coming the Brazilian women all believe that the crowning joy of a woman's life is found in the establishment of her own home and the rearing of her own children to be noble citizens.

Some of the noblest examples of heroism, faith and devotion to Jesus Christ are found among the Brazilian women. In the city of Bahia a dear woman accepted Jesus Christ. Her husband was opposed, and when he learned of her decision he was angry, told her what he thought and thrust her out into the street at night. He allowed her only her little trunk with a few things to wear. In her grief she cried to God, who gave her the home of a friend in which to stay. In time her husband was won to Christ by her changed life and by her prayers. This couple are now active members of Dois de Julho Baptist Church. They conduct an afternoon Sunday school in their own home. Into this school they gather quite a number of their neighbors who have never heard of Christ.

Two girls, fourteen and fifteen years of age, heard the gospel through a young woman who teaches in the school in Pernambuco, during a visit she made to their home town. The girls' parents were so strongly opposed that they refused to let them read the Bible and threaten to drive them from home if they persisted in seeking, "the new faith." The girls were converted without their parents' knowledge. Later they visited friends in Pernambuco and at this time they attended Capunga Baptist Church. When the invitation was given they presented themselves for membership in that church. Dr. Muirhead asked them a number of questions, after which he said, "Will you be true to Christ if your parents refuse to let you return home after your baptism?" With courage and conviction they replied, "Yes." And they have been true!

The town of Corrente, Piahy, had been besieged by robbers and bandits for over two years. The Christians had been driven from their homes. Their houses and the church building had been battered, the furniture broken. The cattle, livestock and everything of value had been taken. The mission school was threatened. It looked as if all would be lost to the cause. When conditions were at their worst, Mrs.

Emma Paranagua had the courage to go to that town from Rio with her distinguished husband, Dr. Joaquin Paranagua. They went to help their fellow-Christians and, if need be, die with them. The journey was exceedingly long, hard and dangerous, but they counted not the cost to themselves. God gave the victory at last. The Christians returned, rebuilt their homes and repaired the church. The school and church took on new life and today the work is more prosperous than it has ever been. God heard and answered the prayers of this courageous woman!

What shall I say as I think of those Brazilian women who are being persecuted day after day in their own homes because of their faith in Jesus Christ as the only Saviour; of those who travel great distances afoot or on horseback to tell others who have never heard about Christ; of those who as mothers and teachers train the children for Christ, care for the sick, and day by day tell the glad news to all with whom they meet? How splendid! How noble! How worthy are they to be called Christians!

Then there are the women who make up the Woman's Missionary Union of Brazil. They stand strongly behind all the different phases of the work of the Brazilian Baptist Convention. In doing this they help to support the foreign mission work in Portugal, the home mission work among the Indians, the publication and the educational work in Brazil, the church building fund, and all kinds of local and state evangelistic work. Besides these general causes the W.M.U. of Brazil is supporting their own missionary, a young woman, who teaches among the Indians.

Look! There passes into view that great host of Brazilian women who have no joy of salvation. They have never heard. No one ever told them.

A young Brazilian woman was talking of the great joy of her salvation. Then in grief she cried, "Oh! I wish someone had told my mother about Christ. She is dead; but I know she would have accepted Christ had she heard. She was so devout, and good."

Time is passing! Let the women of America increase their efforts to send the gospel to Brazil and so hasten the day when no Brazilian daughter may say, "I wish someone had told my mother about Christ before it was too late."

Will You Go or Send?

*Did you ever feel that your work was done
When you had not spoken a word?
Is that the kind of service you give
To the Holy One, our Lord?
Oh, listen, you're losing your joy, my friend—
Do something and now—either go or send.*

*There's a call, hear it now
As it comes ringing in;
Will you take this message, my friend?
Will you help take the gospel
To those who do not know—
Will you not either go or send?*

*The harvest truly is ready to gather in,
The need of good workers is great,
The Master has work for each willing hand,
And the time is growing so late,
Will you help today? Come on, my friend.
Let US either go or send.*

*No task is too small, nor the time too brief
For us to help drive away sorrow.
'Tis today—NOW—we need the help
you can give,
And not put it off till tomorrow.
The time is "all times," dear friend.
Say quickly—will you either go or send?*

—Mrs. J. Oscar Smith, in *Missionary Voice*.

From the Woman's Missionary Union

KATHLEEN MALLORY

The Gift of the Spirit

Just as the author of Hebrews begins that wonderful list of triumphant ones in the faith, he says: "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Paul says, "Whatsoever is not of faith is sin." James says, "That faith apart from works is barren." Shall we ask, "What about works apart from faith?"

Before and during the time of Confucius, the soil of China was divided by the government into sections. Each section was tilled by a certain number of men. The central portion of each section was worked by all in the section, the produce going to the government. During harvest time these men were farmers. These same men were also soldiers. Their weapons for warfare were kept in their homes, ever in readiness to take them up in the protection of their country. And when the call to arms came, they went forth immediately.

On one occasion, Confucius told his pupils that there were three essential things to man's welfare: soldiers, bread and faith.

"Of these three," the pupils asked, "which can be dispensed with most easily?"

"Soldiers," was the prompt reply.

"Of the remaining two, bread and faith, which can we do without?" they asked.

Again the reply was prompt. "Bread," the great sage answered and, without waiting for the inevitable question, he added,

"Even with bread to sustain us, all sooner or later must die. Without faith no man can stand."

The Chinese character for FAITH is made up of two root words—one of them the word for *man*, the other symbol for *word*: *a man standing by his word*. To accept what man says is faith. Even God's Word is given to man to pass on to man.

Again may we think on the exhortations of these men of old, called of God to his service. Paul wrote to the church in Corinth: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love." And to Timothy: "And follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." And from James we have, "Let him ask in faith, nothing doubting."

Peter, referring to our adversary, the devil, "Whom withstand, steadfast in your faith." From Jude: "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And from the loving heart of John: "And this is the victory that hath overcome the world, even our faith." Again from John: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

This is my greeting to the women of our Southland. May we all, you in the dear homeland, and we who are on the field, grow in this gift of the Spirit—the gift of FAITH, faith in our God to work with us, "for we are God's fellow-workers."—*Floy W. Adams, Manchuria, China.*

To Stimulate Study

Several unusually fine W.M.U. speakers and workers have the "read, clip and file" habit in anticipation of talks and programs in the future. For their sakes and for "those who follow in their train" as well as for many other reasons the following outline explanation is given of the 1930 W.M.U. monthly missionary topics. One of these "other reasons" is that after the list of 1930 topics was published by the union it was realized that it might help a plan of the Southern Baptist Convention if the 1930 W.M.U. topics for September and October were interchanged. The plan is to encourage the churches through their various organizations to study State Missions during October of 1930. Therefore, the W.M.U. topic for that strategic month of October, 1930, will be "Your State and Mine." Begin now to "read, clip and file" for its program and for the other 1930 topics as listed below.

W.M.U. MONTHLY MISSIONARY TOPICS FOR 1930

January—"Foundation Stones"

A New Year's program stressing the chief aims: *Prayer*—calendar of prayer, seasons of prayer, individual and united prayer; *Study* for the purpose of missionary education; *Gifts* to all phases of missions and benevolence; *Personal Service*.

February—"The Homeland—Our Heritage"

A brief history of Baptist Home Missions. Our present obligations and opportunities.

March—"Beyond the City"

A study of rural problems. Present day rural life. How and why are rural communities a missionary problem? Developing the country church to meet the need. Hope of future leadership from country churches.



A BEAUTIFUL JAPANESE CHILD

This daughter of a Christian business man stands in strong contrast to the children of heathen homes.

April—"Around the World in 85 Years"

Resume of 85 years of Southern Baptist Foreign Missions. Bird's eye view of present foreign fields. Foreign Missions today's supreme challenge.

May—"Christianity Answering Today's Needs"

Social problems. Industrial conditions. Physical development. Spiritual attainment.

June—"How Help the Negro?"

Progress and development in leadership by Negro Baptists. Inroads of Catholicism. What we are actually doing. Wrong and right ways to help. Study of local conditions.

July—"Leading Many to Righteousness"

Evangelism on home and foreign fields. Some agencies of evangelism—churches, pastors, Christian schools, consecrated teachers, Christian doctors, nurses, etc.

August—"Notable Native Christians"

Life stories and achievements of outstanding native Baptist workers in foreign lands.

September—"In Union There Is Strength"

A program on graded W.M.U. Study of plan of work and other material in Year Book and W.M.U. minutes.

October—"Your State and Mine"

The theory of state missions. Agencies at work in various states. Christian schools, eleemosynary institutions, etc.

November—"A New Day in an Old World"

China—its missionary opportunities and changing conditions.

December—"They Followed the Star"

A program on Christian giving and its effect on our world-wide mission program. Concrete examples of sacrificial givers on home and foreign mission fields.

Program for September

TOPIC—WOMAN'S RESPONSIBILITY IN THE NEW WORLD

Hymn for the Year—"The Kingdom Is Coming."

Prayer of thanking for Christian participation in the kingdom.

Scripture—Stories of Women Who Measured Up to Their Responsibility: *Moses' Mother*: Ex. 2: 1-10; Heb. 11: 24-27; *Deborah*: Judges 4: 4-10, 14, 15, 22; *Esther* 4: 13-17; 5: 1-5; 7: 2-6, 10; *"A Worthy Woman"*: Prov. 31: 10-31; *Mary, the Mother of Jesus*: Luke 1: 26-38; 2: 7, 15-19, 40-51; John 19: 25-27; Acts 1: 14 (it will doubtless be more impressive if five women participate in this devotional; certainly it will be so if each memorizes the Scripture concerning the "story" assigned to her.)

Hymn—"Must Jesus Bear the Cross Alone?"

Talk—Women in New Testament Days. (Help for this talk can be easily gotten from the New Testament. Interesting "interpretations" will be found in chapter 1 of *From Jerusalem to Jerusalem*, price 50 cents from State Baptist Book Stores.)

Talk—Woman's Help in Evangelizing Europe. (Help for this talk will be found in Acts and in encyclopedias concerning Clotilda of Belgium and Bertha of England. Their stories and that of many other "elect ladies" are told in chapter 3 of *From Jerusalem to Jerusalem*.)

Prayer of thanksgiving for women who thus followed the leading of God.

Hymn—"Jesus Shall Reign."

Talk—The Challenge of Miss Lottie Moon's Life. (Help for this talk will be found in

Lottie Moon, price 80 cents from State Baptist Book Stores.)

Talk—Devoted Women Home Missionaries. See articles on pages 10 and 23.

(Material will be found in *Pioneer Women*, price 50 cents from State Baptist Book Stores. If several women give these sketches it will be more effective.)

Prayer that their example may stimulate faithful stewardship in this generation.

Talk—Women of Today in the: (1) Home; (2) Society; (3) Business; (4) Education; (5) Religious Activities. (Perhaps if five women or maybe five men are asked to have this part on the program it will be quite convincing.)

Hymn—"We've a Story to Tell to the Nations."

Talk—How Our Society Is Helping the Women and Young People of Our Church and Community to Meet Their Christian Responsibility. (This talk should especially emphasize fostering of W.M.U. young people's organizations, mission study, stewardship, personal service, prayer.)

Woman's Hymn—"Come, Women, Wide Proclaim." (See page 46 of *W.M.U. Year Book*.)

Business Session—Discussion of the Society's Responsibility as to: (1) W.M.U. Young People's Organizations; (2) Weak W.M.S. in Neighboring Church; (3) Observ-

ance of State Season of Prayer; (4) Meeting Apportionment; (5) Teaching Missions; (6) Practicing Stewardship of Tithes and Offerings.

Hymn (as prayer)—"Take My Life."

Watchword for Year (in unison)—"Holding forth the word of life"—Phil. 2: 16. (It will be well, by using the words "for we are," to link this with general watchword: "Laborers together with God.")

Suggested Leaflets—Supplement to Program

SEPTEMBER—WOMAN'S RESPONSIBILITY IN THE NEW WORLD

	Cents
From Mother's Club to W.M.S.....	3
Mothers of Their Souls.....	2
Simplicity	2
The Silver Cup	2
The Women Who Did and Those Who Didn't	4
What Women Want	3
Where's Mother?	3
Widening Horizons	5
The Sword Bearer (<i>Pageant-Play</i>)....	10

NOTE—The above listed leaflets are to be ordered, please, from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Please remit when ordering.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Baptist Democracy

The Southern Baptist Convention is a voluntary association through which Southern Baptists enter into a united effort to promote the kingdom of Christ by "eliciting, combining, and directing the energies" of all the Baptist people of the South. It claims to be purely democratic in polity. In the consideration of any measure that may come before this body, the utmost liberty is accorded every member, whether humble or prominent, both in the matter of discussion and in the exercise of suffrage. Prior to action by the Convention, it is in order for any member to give the fullest expression of opinion in the press, in private, and in public address or sermon. After the Convention, however, has given this opportunity for free consideration and the vote has been taken, the equities of the situation call for universal acquiescence and co-operation.

A secretary, editor, pastor, or any other member may have been absent, or if present, may not have expressed his convictions, and still loyalty to this co-operative organization demands that he shall give his best effort to promoting the policies adopted by a majority vote. If Baptists are not willing to do this, they can not consistently claim to be democratic in their polity.

Is not this a vital matter and are not Southern Baptists suffering at this hour because in some cases we have disregarded this basal principle? Are we today "with all lowliness and meekness, with long-suffering, forbearing one another in love, and endeavoring to keep the unity of the Spirit in the bond of peace?"

"Stand fast in one spirit, with one mind striving together for the faith of the gospel"

Fountain City, Tennessee

In the report of a visit to Central Baptist Church of Fountain City in the July issue, reference to two significant matters was overlooked. First, at the meeting in the afternoon of June 16, the forty-four deacons present, representing fifteen churches, decided by unanimous vote to plan for a study class in *The Office of Deacon*, at a central church in the near future and appointed a committee to make the necessary arrangements.

In the second place, following a discussion of the "Stewardship of Money" at the evening hour, two little girls confessed their faith in the Saviour and applied for church membership.

Kirbyville, Texas

Beginning with Sunday, June 23, the General Secretary was engaged in a conference for four days with the First Baptist Church of Kirbyville, Texas. A half dozen other churches participated in these meetings to a limited degree. Missions at Home and Abroad, Stewardship of Life and Substance, Obligations of Laymen, Scriptural Finance and Duties of

Deacons were the leading topics considered.

At the close the Secretary was cheered by a twofold announcement by Pastor Pettey: First, he plans to have the men take the Brotherhood course of study, beginning in the near future; second, he will recommend to the church that it increase the budget for outside causes the coming year more than 200 per cent. Leading laymen expressed themselves in full accord with these forward policies.

Kirbyville has two Baptist churches; the Calvary affiliates with the B.M.A., but its spirit toward the First Church is quite fraternal. Pastor Pettey enjoys the confidence and esteem of his own church and the entire community.

While in Texas, it was a peculiar pleasure to attend the quarterly meeting of the W.M.U. of Central Association, learn of their good work and respond to an invitation to speak for a half hour on the Stewardship of Money. Dr. F. S. Groner, president of the College of Marshall and former state secretary of Texas, was present at this meeting and made a very informing and optimistic address regarding the progress and outlook of the enterprising institution he represents.

Elizabethton, Tennessee

Through a period of about forty years, this writer has been making rather frequent visits to this town. At the time of his first visit, Elizabethton had about one thousand inhabitants and no Baptist church. Today it claims thirteen thousand people and the First Baptist Church has more than seven hundred members with a new modern building worth a hundred thousand dollars. This church plans to establish two missions soon in growing sections of the city.

Sunday, June 30, was set apart for the annual every-member canvass to provide for the next year's budget. At the urgent invitation of the pastor and church, the General Secretary arrived on the ground on Saturday afternoon, the twenty-ninth.

The organization and other preparation for this significant event had been well made by the pastor and deacons, with Ben Siler as director. On Saturday evening some thirty of the leading men of the church met the Pastor and General Secretary for a conference regarding definite plans of procedure for the next day. The church adopted a budget which was three thousand two hundred dollars advance over the previous year. There was striking unanimity in the deliberations of the conference and several of the men volunteered to announce their purpose to make a liberal advance over the previous year, setting a worthy standard for the rest of the church.

Another very helpful feature in the matter of creating sentiment for this canvass was a talk of twenty minutes to a joint meeting of the Adult classes of the Sunday school at 10 A.M., presenting five pleas for a weekly pledge by every member "as he is able." The speaker urged that the success of the effort rested largely with the adults then assembled.

While there were some adverse conditions, the pledges on Sunday went a thousand dollars beyond the full amount of the pledges the year before, with more than half of the members yet to be visited. The advance of 25 per cent for the Co-operative Program was especially gratifying.

Pastor Owen is a wise leader and is strongly re-enforced by a company of loyal deacons and an active Brotherhood.

Miami, Oklahoma

The general secretary has had several invitations to visit Miami, but as Paul said about going to Rome "he had been let hitherto." He entered this attractive little city

of twelve thousand souls for the first time on Friday, July 5, and remained through Sunday following. Miami is located in the north-eastern corner of Oklahoma, contiguous to the richest zinc and lead mines in the world. The operation of these mines has made Miami a prosperous community and several millionaires are found among its citizens. A liberal share of this prosperity is found among the members of the First Baptist Church, and the major part of this wealth is in the hands of men devoted to Christ's kingdom.

The first service of this visit was an address on Friday evening at a banquet for men in the First Baptist Church. It was an associational function and representative men came from all parts of the northeast association to the number of about one hundred fifty.

The supper, music, remarks of President Mills, and the fellowship created a fine spirit for the addresses that were to follow. Editor Routh of the *Baptist Messenger* journeyed all the way from Oklahoma City to be present on this delightful occasion, and made a brief and very attractive address. The president gave the general secretary unlimited time and if the men tired as he spoke of the duties of laymen, the speaker was too dull to discover it.

The success of this occasion is to be attributed largely to G. M. London, superintendent of the Baptist Hospital, and to Rev. J. Grover Scales, associational missionary. Space forbids an adequate report of the evangelistic and enlistment work that is going on in this association under the leadership of Brother Scales. He is strongly re-enforced by a company of prosperous and consecrated laymen. Roy Wills, moderator of the association, and Missionary Scales are planning even larger achievements for the future.

Sunday was a strenuous day for the visitor, inasmuch as he spoke four times while the thermometer stood at about ninety. Several churches were represented at the Sunday afternoon conference when the duties of the deacon were considered. At the close of the night service a prosperous layman volunteered to express his conversion to Foreign Missions and made a liberal cash offering as evidence of it.

Ex-Pastor Stubblefield, who served this fine church so long and efficiently, is unable to walk, but he was brought in his wheel chair to every service and his presence was a great inspiration. His life is still a constant benediction to this church and community.

It was a source of deep regret to all that Brother J. F. Robinson, the leading benefactor of this church, is not well and was unable to attend these services.

Dr. W. W. Chancellor, the able and popular pastor, was called away in the midst of the meetings to preach the funeral of an esteemed friend.

In Kentucky

A unique program for the forty-six churches of the Daviess-McLean Association was arranged by H. T. Gardner, Brotherhood chairman for that district, and E. Kirk, State Brotherhood secretary. It consisted of inspirational addresses by five laymen in ten different churches on Sunday, July 21, intended to create interest in five simultaneous schools for pastors, deacons, and other laymen to be conducted in central churches on Monday, Tuesday, and Wednesday evenings following.

The speakers of Sunday were the instructors in the class work and the list was as follows: J. W. Mobberly, R. Miller Holland, and E. Kirk, all of Owensboro, also Secretaries Burnett and Henderson. These laymen met at luncheon each day to compare notes and to counsel in behalf of this effort.

The audiences on Sunday were all good, and perhaps as many as two hundred fifty, including pastors, deacons, other laymen and a few elect women, attended the five schools. They opened each evening at 7:45 and continued until 9:00. By request of Secretary Kirk, the book used in these classes was *The Office of Deacon*.

While it was an unusually busy season, Mr. Kirk expressed himself very much gratified with the attendance and interest.

The general secretary was assigned the group composed of the seven Owensboro churches. The aggregate number attending this class reached a hundred twenty-five, including six pastors and thirty-two deacons, representing in all eight churches. Eighteen in this school qualified for the Brotherhood certificate. The attendance and interest grew each evening.

It was noteworthy that Judge G. S. Wilson, superintendent of the Sunday school in the First Baptist Church, Judge E. B. Anderson, chairman of the Board of Deacons in the same church, also Dr. Wilson, chairman of the deacons in the Third Baptist Church, were all present at every session, sat at the front, and manifested the deepest interest in the discussion. A score and more of other deacons equally zealous and active are worthy of mention, but space forbids.

It was interesting to hear the comments after adjournment each evening. "This study has proved a revelation to me"; "I am prompted to resign because of my unworthiness"; "I shall henceforth try to make a better deacon because of this study." are among the utterances that were made.

Secretary Burnett did some extra and valuable work with the officials of the Whitesville Church relative to their finances.

A deacon's attitude toward stewardship and missions had primary emphasis.

Religion in College

BY EX-PRESIDENT COOLIDGE

In his article on "Seeking an Education" in the August number of the *Cosmopolitan*, ex-President Coolidge refers to the various religious services that were held in Amherst College while he was there, and states that attendance on this worship was required. In commenting on this matter, he used the following words:

"If attendance on these religious services ever harmed any of the men of my time, I have never been informed of it. The good it did I believe was infinite. Not the least of it was the discipline that resulted from having constantly to give some thought to things that young men would often prefer not to consider.

"If we did not have the privilege of doing what we wanted to do, we had the much greater benefit of doing what we ought to do. It broke down our selfishness, it conquered our resistance, it supplanted impulse, and finally it enthroned reason."

Activities of Associate Secretary, George J. Burnett

Secretary Burnett is loth to report his own work, and yet this writer is anxious that Southern Baptists shall know some of the striking achievements of his vigorous campaign in behalf of applied stewardship and church efficiency.

Secretary Burnett spent eight days during July with the Bales and Maywood Baptist Churches of Kansas City.

The following words are taken from a report of Mr. Burnett's visit to the Maywood Church, written by Pastor Alvin G. Hause. After referring to his last address, Brother Hause writes these words: "Following this service, he had a conference with our members and officers regarding the mechanics of the Unified Budget. And right here is where Brother Burnett is a master. If he could sit down in a round-table discussion with the official family of every Baptist church in Missouri, in one year our entire program would be adequately financed.

"We would recommend Brother Burnett without reservation to any church that desires to be placed upon its feet financially. We regard him as the strongest man today in this field. He knows how it ought to be done and he knows how to make the folks do it."

He likewise rendered a valuable service in strengthening the financial situation in the Bales Church, of which Rev. C. C. Cunningham is the aggressive pastor.

During July Secretary Burnett touched seven churches, conducted a half dozen or more conferences, attended the Shelby County Association in Tennessee, and is now engaged in teaching *The Office of Deacon* at Whitesville, Kentucky, in one of the five simultaneous schools being conducted in the Daviess-McLean Association.

Mr. Burnett recently spent a few days with the First Baptist Church of Lexington, North Carolina. Among other things Pastor Hayes says: "Although Brother Burnett was with us but a few days, yet I believe more permanent good will come from his visit than we can begin to estimate now. No one who heard him in his messages with us could fail to be convinced that the plan he advocated is the right plan, for it is the Bible plan, namely, 'bringing the tithes and offerings into the storehouse.'

"The writer believes that God has called George J. Burnett to the work he is doing. If we had a man like him in every state of the Southern Baptist Convention, it would not be a great while before all the missionaries at home could return to their fields and the debts against our Boards would be paid."

Suggested Program for the Monthly Meeting of the Brotherhood

Song, Scripture, Prayer. (Fifteen minutes.)

Business. (Seven minutes.)

TOPIC—THE BAPTIST BIBLE INSTITUTE

1. Statement about its founding, location, buildings. (Five minutes.)

2. Racial and Religious Situation in New Orleans. (Five minutes.)

Song—Standing.

3. Mission Work by Students of Baptist Bible Institute. (Five minutes.)

4. Effect of Baptist Bible Institute on the Growth and Prestige of Baptists in New Orleans. (Five minutes.)

Song—Standing.

5. Financial condition of Baptist Bible Institute. (Five minutes.)

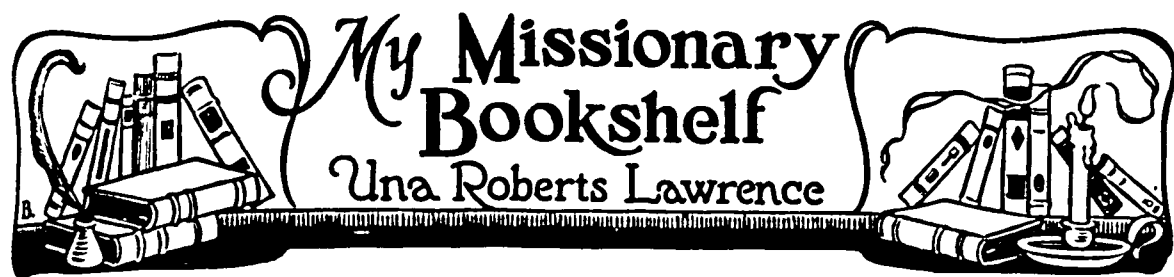
6. Importance of special effort to relieve this situation. (Five minutes.)

Sources of information:

(1) Article of Mrs. Una Roberts Lawrence in July issue of HOME AND FOREIGN FIELDS, page 16.

(2) For topics 5 and 6, consult two articles on page 5 in the July 18 issue of *The Baptist Advance*, Little Rock, Arkansas.

(3) Write Dr. W. W. Hamilton, President, Baptist Bible Institute, New Orleans, Louisiana, for full information.



(NOTE.—Books of all publishers may be ordered from your State Baptist Book Store.)

"I think you will like our publications for this year. Taken on the whole I believe they are far above the average," wrote my friend, Dr. G. Q. LeSourd of the Missionary Education Movement in a letter telling of the coming from that press of their new missionary books in June.

When the package came I took just one peep at the books with their colorful, attractive covers, and was lost to all sense of time or duty until I had finished them. He might have added, "They are disastrous to all plans for a day's work," for they worked havoc with my plans for that day.

The two leading foreign mission studies for adult classes were on our book shelf last month, *From Jerusalem to Jerusalem*, by Montgomery, and *Roads to the City of God*, by Mathews, both setting forth the theme, "The World Mission of Christianity." We also had on our shelf last month the books prepared by our own Foreign Mission Board for adults and young people *In the Land of the Southern Cross*, by White and Muirhead, and *The Day of Small Things*, by Anna Seward Pruitt, both of which most admirably fit into the general theme, for their stories give especially appealing illustrations of the "World Mission" of those who believe in the Christ.

Carrying out this theme, the Missionary Education Movement presents for young people this year *All in a Day's Work*, by an English missionary to India, an adaptation for American use of a book which was widely circulated last year in England. It is a most interesting study of missions from an angle a bit out of ordinary. Mr. Philips talks simply, sometimes starkly, about the missionary's own viewpoint as he fits himself into his work and tries to find himself among the people to whom he goes. In his first talk on "The Case Re-stated," he gives a very keen analysis of the futility of the idea that we are a superior people, condescending to share our greatness with inferior peoples. From this he goes on into equally keen studies of the missionary message and what it holds of universal value to all peoples, faces frankly the problem of racial antagonisms and how they affect the missionary enterprise, takes up one by one the chief methods of missionary work and tells simply, appealingly of the results through schools, hospitals and churches as well as in the giving of the gospel in a day-to-day evangelism through both life and word. Especially appealing is his presentation of the Indian Christians, their sacrifices, their work, and what the missionary sees in the future for the Indian church. The whole book is an appeal for a better understanding of the missionary's problems, both those of his own inner adjustment to his work and of the tremendous world influences flowing through his hands. There is much about which the missionary himself has not made up his mind, there is much with which you and I will not agree. But even then, it is good to glimpse the task through this earnest, thoughtful man's eyes, and ponder the problems both from our viewpoint and his. It is a rarely stirring book for young people, especially college students who are trying to think through their own adjustment to life and choose their own life work.

For boys and girls, the foreign mission theme is centered upon the study of Chris-

tianity in the Philippine Islands. In view of the fact that the Philippines are presenting a most puzzling problem to our national government, it is well that we do think a little about this part of our United States and its people. The other day in the United States Senate a young Filipino made such an impassioned appeal for freedom for his country that even the Senators turned aside to hide their tears and one of them said frankly to the young speaker, "If all Filipinos were like you, there would be no question about the freedom of the Philippines."

What sort of folks are the Filipinos, anyway? I confess in reading *Seven Thousand Emeralds*, by Frank C. Laubach, all my thinking was changed about these people who are a part of our own nation. What a pity it is that our history textbooks do not present to our boys and girls the stories of great heroes of all lands. It would remake the thinking of our nation if we knew the story of Rizal, Marti of Cuba, San Martin of the Argentine, and a hundred others who have fought and died for freedom, as well as we know the stories of our own Revolutionary heroes. *Seven Thousand Emeralds* tells not only the story of the heroism of the Filipino, but tells of his struggle to build his nation, tells of the eagerness with which he welcomed the schools established by the United States, and the earnestness with which today the youth of the islands are trying to build character, and grow into men and women capable of bearing the full responsibility for their nation. It is an appealing story, a fascinating one and will captivate the attention of any group of intermediates, whether they are interested in missions or not.

The Junior book, *Jewels the Giant Dropped*, by Edith Eberle, is not yet off the press at this writing, but if it measures up to the high standard reached by the Intermediate and Primary books, then we have the most delightful series on foreign missions that the M.E.M. has given us in several years. For the Primary book, *Filipino Playmates*, by Jean Moore Cavell, is one that will delight the hearts of both children and their leaders. The stories are suited to the Primary ages, and there is abundant background material, well worked out programs and even one chapter on how a teacher and one group of children actually worked out the plans presented, with the practical results given to guide other leaders. Along with these books you may get *Picture Map of the Philippines* and a *Philippine Picture Sheet*.

For very little folk, Mrs. Peabody gives us another charming little story book, its theme growing out of the Jerusalem Conference, for it takes the little people to the land where Jesus was born, telling of the little children there, and of the little children of all the world. She calls it *Little Lord Jesus*. There is also a delightful addition to the Nursery Series, *Mitsui, a Little Girl of Japan*, that is most beguiling in its insight into the home life of a child of that ancient land.

Yet, for all their fascination, these books present themes of only general interest for our Southern Baptist classes, for we have no work in the Philippines. The greatest value to us will be a broader interest in missions, and a better understanding of the problems and opportunities in Latin fields, for these books

present a field very like to ours in Cuba, Mexico, Central America and other Spanish-Indian countries.

It would be well, however, to turn for just a minute to a book dealing with one of our own fields. When that book is as unusual and packed with every sort of help you might need for a study of China, as this *What Do You Know About China?* by Sadie Mai Wilson, it would be hard to pass it by. The very title is a challenge. When we have studied about China ever since we can remember; when the very first missionary impression we ever had was from listening to some returned missionary tell about the "Open Doors in China" way back in —, well a good many years ago; when the papers for the past ten years have reserved regular space on the front page almost every day for news from China—well, it is a bit too much to have some impertinent author throw a book with that title down on your desk. But the worst of it is, as you start skimming through the pages of this book, you find that you know mighty little about China!

It is a source book for those who would teach mission study books on China, so the author says. But it is more. It is an encyclopedia of all the things you would like to know about this land. Not a history, nor a travel book, nor a discussion of social problems. Just a collection of facts that illumine and clarify many phases of life in that great land where one-fourth of the population of the world lives. It was primarily intended for the teachers in daily vacation schools. It is valuable to any teacher attempting to present a book on China. It would be good used all by itself, for one section is given over to the biographies of men and women who are helping to make China Christian, the list including both Chinese and foreigners, missionaries, doctors, business men and statesmen. The first section is a collection of descriptions of many phases of Chinese life, varying from the birds of China to accounts of festivals and highlights of Chinese history. One especially interesting article in this section is, "How China Explains the Bible," which will be appreciated by all Sunday school teachers.

Then comes biographies, fourteen of them, a section of Chinese stories, legends and history, one on Poetry and Proverbs, another on Dramatizations that includes three easily given plays, with splendid directions about costuming for plays on Chinese life, then sections on Chinese games, recipes for the dishes served at Chinese feasts and a very complete bibliography that will be helpful to any student of missions in China or teacher of a book on that subject. The book is delightfully illustrated and is full of unexpected bits of incident and story that makes it a treasure store for missionary speakers and teachers.

Perhaps after presenting the books of study for all ages it would be wise to look for just a minute at this book on how to teach missions in the church, *Missionary Education in the Church*, by Herbert Wright Gates. It has been prepared as a text in the Standard Leadership Training Curriculum as outlined by the International Council of Religious Education. It is perhaps the most practical and usable of several texts on methods of missionary education. After a chapter on the purpose and nature of missionary education, in which the spirit and methods of modern missions are discussed very ably, the author goes directly to the heart of the problems of local leadership by presenting missionary education methods through service, study and worship. Then follow three splendid chapters on special materials and methods such as story-telling, use of pictures and posters, dramatics, programs, general reading, and the correlation of all the agencies of the church life to the end that missions reach all the membership. The last four chapters discuss in turn methods for the fundamental

divisions of the membership, the little children, Juniors, Adolescents and Adults. It is a book filled with suggestions, very well balanced and most helpfully written. It should be in every pastor's library and accessible to all the leadership of the church.

BOOKS REVIEWED IN THIS DEPARTMENT:

All In A Day's Work, by Philips, Missionary Education Movement. Price 60 cents and \$1.00.

Seven Thousand Emeralds, by Laubach, Missionary Education Movement. Price, 75 cents and \$1.00.

Jewels the Giant Dropped, by Eberle, Missionary Education Movement. Price, 75 cents and \$1.00.

Filipino Playmates, by Cavell, Missionary Education Movement. Price, 75 cents and \$1.00.

Picture Map of Philippines (Missionary Education Movement). Price, 50 cents.

Philippine Picture Sheet (Missionary Education Movement). Price, 25 cents.

The Little Lord Jesus, by Peabody, Missionary Education Movement. Price, 25 cents.

Mitsui, A Little Girl of Japan, by Barnard and Jacobs, Missionary Education Movement. Price, 50 cents.

What Do You Know About China, by Wilson, Cokesbury. Price, \$1.50.

Missionary Education In The Church, by Gates, Pilgrim Press. Price, \$1.00.

Missionary Miscellany

Secretary T. B. RAY

Arrivals on Furlough:

Miss May Perry, Abeoquta, Nigeria. Home address, Canton, Ga.

Miss Lillie Mae Hundley, Shanghai, China. Home address, Claude, Texas.

Miss Irene Jeffers, Yang Chow, China. Home address, Roanoke, Ala.

Miss Lilla S. Echols, Shanghai, China. Home address, Ellaville, Ga.

Miss Lillian Thomason, Shanghai, China. Home address, Dallas, Texas.

Miss Grace M. Wells, Chinkiang, China. Home address, Route 1, Sumter, S. C.

L. E. Blackman and family, Yang Chow, China. Home address, Princeton, N. C.

C. L. Culpepper and family, Hwanghsien, China. Home address, 1311 Highland Boulevard, San Antonio, Texas.

Sailings:

July 4, on *S. S. Empress of France*:

Miss Euva Majors, to Kweilin, China.

July 6, on *S. S. Vauban*:

Miss Minnie Landrum, to Rio de Janeiro, Brazil.

Miss Pearl Dunstan, to Pelotax, Brazil.

Miss Jennie Swearingen, to Bello Horizonte, Brazil.

July 13, on *S. S. Pan America*:

Mrs. S. M. Sowell, to Buenos Aires, Argentina.

T. C. Bagby and family to Sao Paulo, Brazil.

July 19, on *S. S. Schoodic*:

T. B. Hawkins and family, to Rafaela, Argentina.

Death of Mrs. J. R. Mashburn:

We were greatly grieved on July 25 to receive a telegram announcing the death of Mrs. J. R. Mashburn, at San Angelo, Texas.

Mr. and Mrs. Mashburn were appointed to service in China in 1922. She was with her husband at Tsining until the summer of 1927 when she came home on account of severe illness which has resulted in her passing to her reward.

She was born in Brownwood, Texas, March 16, 1896. She graduated with the A.B. degree from Howard Payne College in 1922, and was also a graduate of the Southwestern Training School. She was married to J. R. Mashburn in August, 1922. Her service period in China was brief but effective. She had a pleasing personality and rendered a good account of her stewardship.

Special Assembly:

"We had a splendid assembly. Everyone says it is the best one we have had. We had a large attendance in the classes and also in the night services. Munguba did some great preaching and during the week there were thirty-one decisions."—R. S. Jones, Pernambuco, Brazil.

Revivals:

"I had a fine week in the city of Sao Paulo. I preached in the Villa Marianna Church at night and in the Girls' School in the morning. There were forty professions during the week, seven in the school and thirty-three in the church. It was a rather new experience for I lived during the week in the home of Silas Botelho and worked with the Brazilians altogether. There were many precious experiences during that week. Many came with tears confessing their sins. A fine young man held out three nights but finally came."—L. M. Bratcher, Rio de Janeiro, Brazil.

Shall It Be Gain or Loss?

"One of my students asked me this week out of a background of heathen darkness, 'Why is death so horrible?' I could tell him out of the noonday brightness of our Christian hope that, with faith in Jesus, to die is gain."—Hannah Plowden, Shanghai, China.

Better Days:

"The hospital has been filled to overflowing. We are very popular now. This is a favorable contrast to 1926 when we were boycotted. The mission schools continue. Our preaching opportunities were never better. This is a hopeful sign. We rejoice and carry on day by day."—George W. Leavell, Wuchow, China.

Fine Revival in Shanghai:

"I came to Shanghai last Sunday to hold a week's revival with the Old North Gate Church. I have been speaking to the students (over 400) each morning at the regular chapel hour, and speaking to the church membership at night. The services for the students are of an evangelistic nature while the meetings at night are for the deepening of the spiritual life of the Christians. The school meetings closed this morning with glorious results. We had all those who had accepted Christ during the week to remain after the service was over. There were one hundred nineteen who remained. We then asked them to divide into three classes. The number of those who are to apply for church membership

was twenty-four, those who had doubts were twenty-four, those with home difficulties were seventy-one. I was never happier in all my life than this morning when this fine group of young people came out boldly on the Lord's side. The meetings at night have been well attended with good interest. I am very thankful that God has seen fit to use me for this piece of service. Of course the chief work has been done by the pastor, missionaries, and teachers during the months leading up to the meeting."—H. H. McMillan, Shanghai, China.

Good News from Chinkiang:

"I have never seen such a time in Chinkiang for distributing tracts as it is now. Honestly, the people gather around you sometimes so you can hardly walk. Miss Olive and the children were giving them out yesterday and they were surrounded so they could not go. They gave all they had in their hands in a very few moments. May God use us in sowing China down with his Word.

"Our church has just called Wu Chih Tzong, a boy who graduated from Shanghai College this spring, as preacher, and he has accepted. He is probably the finest boy we have ever had in our school, and he was decidedly one of the outstanding boys at the college. We are happy that he is coming. I have prayed for that boy every day that he might be used of God in his kingdom, and God has not only answered my prayers, but those others who have been praying for him.

"We are going on. Pray for us. Tell the brethren we need more workers and money. Don't stop us now."—L. B. Olive, Chinkiang, Ku., China.

Church Nearing Self-Support, Thankful:

"At its annual meeting the Fukuoka Baptist Church asked me to send to Southern Baptists through you its thanks for the help and support given the church throughout these years. The church is nearing self-support, but feels the tie that binds it with Southern Baptists no less than when it was entirely dependent in the matter of material things. This year the church receives only 15 Yen a month from the Mission toward the pastor's salary, and next year it plans to launch out without any help with current expenses at all.

"Mr. Shimose, the pastor of this church, has been here nearly twenty years and is carrying on faithfully."—G. W. Bouldin, Fukuoka, Japan.

Signs of Improvement:

"Many signs of improvement—the persecutions are in many instances still strong but it makes the preaching of the Word more effective and brings out a class that were not interested before."—C. C. Marriott, Chinkiang, China.

Busy Times in Ogbomoso Hospital:

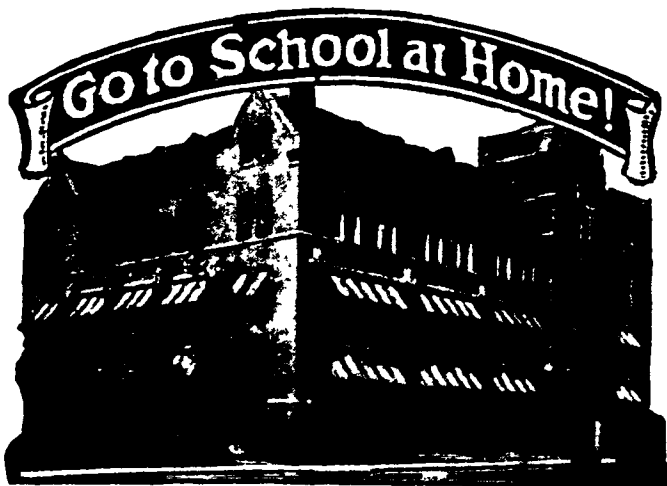
"There is all the work we can do. We have to make people wait from one to three weeks for operations. Patients come from as far as Lagos. Others come from as far as Bida in Northern Nigeria. One man who is the brother of a native ruler had our native pastor in his town to write in and make an appointment for an operation. Our motherless babies are the wonder of the natives. Azo is eighteen months old and walks around the hospital as if she owned it. One father came from several days' journey in the bush to bring in his motherless baby as he had learned of our babies. For a man to have many children is a great honor. Therefore the care of babies reaches their hearts."—J. C. Anders, Ogbomoso, Africa.

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